NATIONAL CONFERENCE PROCEEDINGS

SUSTAINABILITY AND CHALLENGES OF WORKING WOMEN IN TAMILNADU

On

24-25th March 2022

Sponsored by

INDIAN COUNCIL OF HISTORICAL RESEARCH[ICHR]

[AN AUTONOMOUS ORGANISATION, MINISTRY OF EDUCATION, GOVT. OF INDIA]

NEW DELHI

Chief Editor

Dr.G.M.SUNDER SINGH

DEPARTMENT OF HISTORY & RESEARCH CENTRE

NESAMONY MEMORIAL CHRISTIAN COLLEGE

[Estd:1964, Re-Accredited with 'A' Grade by NAAC]

MARTHANDAM- KANNIYAKUMARI DISTRICT, TAMILNADU-629165.

ISBN: 978-93-81658-33-8

NATIONAL CONFERENCE PROCEEDINGS

SUSTAINABILITY AND CHALLENGES OF WORKING WOMEN IN TAMILNADU

On

24-25th March 2022

Sponsored by

INDIAN COUNCIL OF HISTORICAL RESEARCH [ICHR]

[AN AUTONOMOUS ORGANISATION, MINISTRY OF EDUCATION, GOVT. OF INDIA]

NEW DELHI

Chief Editor

Dr.G.M.SUNDER SINGH

Organized by

DEPARTMENT OF HISTORY & RESEARCH CENTRE
NESAMONY MEMORIAL CHRISTIAN COLLEGE

[Estd:1964, Re-Accredited with 'A' Grade by NAAC]

MARTHANDAM- KANNIYAKUMARI DISTRICT, TAMILNADU-629165.

ISBN: 978-93-81658-33-8

ABOUT THE PROCEEDINGS

TITLE : SUSTAINABILITY AND CHALLENGES OF WORKING WOMEN IN TAMILNADU

Author : **Dr G.M.Sunder Singh**

Copy right : **Author**

First Edition : **March 2022**

ISBN : **978-93-81658-33-8**

BOOK SIZE : **A4**

PAGES : **545**

Designed by : **Shinnu**

Printed at : **Bachu Printers**
Kaliakkavilai

Published by : **Department of History & Research Centre**
Nesamony Memorial Christian College,
Marthandam

No part of this proceedings may be reprinted or reproduced without the prior permission of the publisher. The authors of the articles are fully responsible for the facts and figures presented in the proceedings. Further it is stated that the board of editors or publisher is not responsible for the articles published in the proceedings.



EDITORIAL BOARD

Patron

Mr.M.P.Jaya Chandran

Correspondent

President

Dr.K.Paulraj
Principal

Co-Ordinator

Dr.M.Glory Bai
Head, & Associate Professor

Chief-Editor & Organizing Secretary

Dr.G.M.Sunder Singh
Assistant Professor

Associate Editors

Dr. J.Evangeline Sheela Bell	- Associate Professor
Dr. N.Austin John Manohar	- Assistant Professor
Dr. T.Thambi Dharmaraj Kurupatham	- Assistant Professor
Dr. S.Godwin Sam	- Assistant Professor
Dr.S.Chandra Meghala	- Assistant Professor
Dr. R.Edwin Sam	- Assistant Professor

Co- Editors

Mr.S.R.Arulraja Selvan	- Assistant Professor
Dr.O.Reegan	- Assistant Professor
Dr.N.Santhy	- Assistant Professor
Dr. A.Vinukumar	- Assistant Professor
Dr.J.C.John Britto	- Assistant Professor
Dr.Jill C R Newbegin	- Assistant Professor
Dr. V.Sejin	- Assistant Professor

ADVISORY COMMITTEE

Dr.Brajesh Kumar Shrivatsava
Professor & Head
Department of History,
Dr.Harisingh Gowr Vishva Vidhyalaya, [A Central University]
Madhya Pradesh.

Dr.Farhat Nasreen
Professor & Head,
Department of History & Culture,
Jamia Millia Islamia [A Central University],
New Delhi.

Dr.Pusphalatha Singh
Professor,
Department of Ancient History Culture and Archaeology,
Benaras Hindu University [A Central University]
Varanasi

Dr. Pravin Kumar Sharma
Dean,
School of Social Science,
Department of History,
Guru Ghasidhas Vishwa Vidhyalaya, [A Central University],
Chattisgargh.

Dr Y.H.Nayakwadi
Professor & Head,
Department of Studies in History,
University of Mysore,
Mysore.

Dr.P.Chenna Reddy
Former Director: Erstwhile AP State Archaeology and Museums.
School of History, Culture & Archaeology,
Potti Sreeramulu Telegu University,
Srisailam, Andhra Pradesh

Dr. M.V.Usha Devi
Professor,
Department of History,
Bangalore University,
Bangalore.



NESAMONY MEMORIALCHRISTIAN COLLEGE
MARTANDAM – 629 165
Kanyakumari District, Tamil Nadu.
Re-accredited with "A" Grade by NAAC

Mr. M.P. Jaya Chandran
Correspondent
Ph : 04651 -272059, 270257
Cell : 9443370257
Fax : 04651 – 272059
Email : principalnmcc2014@gmail.com
Website: www.nmcc.ac.in

16-03-2022

Message

I am very happy to know that the Department of History & Research Centre, of our College is organizing a Two day national conference entitled "sustainability and Challenges of working Women in Tamilnadu, on 24-25th March, 2022 sponsored by Indian Council of Historical Research [ICHR]. Let me take this oppurtunity to appreciate and express special gratitude to Young, Energetic Historians of our College. I acknowledge the efforts taken by Department of History & Research Centre in Organizing Conference in our college. I specially appreciate the effort of Dr.G.M.Sunder Singh, the Organizing Secretary in editing and Publishing the Conference Proceedings in the form of a Book. I extend my best wishes all the success.

Mr. M.P. Jaya Chandran



NESAMONY MEMORIAL CHRISTIAN COLLEGE

MARTANDAM – 629 165
Kanyakumari District, Tamil Nadu.
Re-accredited with "A" Grade by NAAC

Dr. K. Paul Raj, M.Sc., M.Phil., Ph.D.
Principal
Ph : 04651 -272059, 270257
Cell : 9443370257
Fax : 04651 – 272059
Email : principalnmcc2014@gmail.com
Website: www.nmcc.ac.in

16-03-2022

Message

I am delighted to hear that the Department of History & Research Centre, of our College is Organizing a Two day national conference entitled "Sustainability and Challenges of working Women in Tamilnadu", on 24-25th March ,2022 sponsored by Indian Council of Historical Research [ICHR]. I acknowledge the efforts taken by the Faculty of Department of History & Research Centre in Organizing Conference in our College. I specially appreciate the effort of Dr.M.Glory Bai, Head and Co-ordinator, Dr.G.M.Sunder Singh, the Organizing Secretary in editing and Publishing the Conference Proceedings in the form of a Book. I wish that the Department must achieve more in the academic career.

Dr.K.Paul Raj



Dr. M. Glory Bai, M.A., M.Phil., Ph.D
Associate Professor & HoD
P.G. And Research Department
N.M.Christian College,
Marthandam- 629 165.
Mob: 9442079544
E-mail:drmglorybai@gmail.com

Residence:
S.G. Villa
St. Francis Church Street,
Valiyamanavilai,
Mecode, Kaliyakkailai Post.,
Kanyakumari District-629 153

Date: 18.03.2022

Greetings to all!

God has created man and woman par with each other. But man made a vast difference between men and women. This difference created lot unrest in the society. Many vulnerable incidents happened in the society. Due to the vulnerable activities of man, the administrators forced to pass many acts to protect women from hazardous nature of man. The acts passed by the government and liberal policies of government created some protection and provided new life to women folk.

Education acted as a weapon and brought marvelous changes in the day today life of women. She over whelms all the challenges brought in front of her. As a mother she nourished her children, as a wife she loved her husband and as a women she contributed a lot in the society. Let us take a pledge to protect women from all sorts of hurdles.

I whole heartedly congratulate the organizing secretary of ICHR Conference Dr. G. M. Sunder Singh, the authorities of ICHR and all our department professors for their untiring efforts for the success of this Conference.

Dr. Glory Bai.M

DEPARTMENT OF HISTORY

DOCTOR HARISINGH GOUR VISHWAVIDYALAYA, SAGAR (M.P.)

(A CENTRAL UNIVERSITY)

Dr. Brajesh Kumar Shrivastava
Professor & Head

☎(R) 07582-292075
(U) 07582-297147
Mobile: 9425635675, 8770447746
e-mail: shribk2000@gmail.com

Ref.No. History/2022/124 **Date: 2nd March 2022**

Congratulation Message



I am elated to know that Department of History & Research Centre,Nesamony Memorial Christian College, Marthandam, Kanniyakumari Dist.Tamilnadu organizing a two days National Conference onthe topic entitled " Sustainability and Challenges of Working Women in Tamilnadu" which is going to be held on 24-25th of March 2022. Being a part of esteemed Dr.Harisingh Gour University, Sagar whose founder Dr. Harisingh Gour had an active involvement in passing various laws for women empowerment, encourages me to leave no stone unturned in celebrating this women's day 9thMarch 2022 and come forward to support the noble cause of your conference.

In the brochure you rightly stated that gender bias have always turned out against women. It starts right from birth to opportunities presented to them at the start of their career. Often they are discouraged to pursue career and their capabilities are underestimated. But I am confident that your conference will provide a platform to scholars of all over India to address crucial issues which in turn result in coming up with fruitful solutions to uplift the women active participation in various work fields. I am also amazed by the fact that you are planning to publish the Conference Proceedings on the Same Day of the seminar which is an applaudable gesture and shows how devoted you are to the cause of your conference. Last but not the least, I wish you all the success for your conference.

(Prof. B.K.Shrivastava)
अध्यक्ष / Head
इतिहास विभाग / Department of History
डॉ.हरीसिंह गौर केन्द्रीय विश्वविद्यालय, सागर-470003 (म.प्र.)
Dr. H. S. Gour Central University, Sagar - 470003 (M. P.)

इतिहास विभाग
गुरु घासीदास विश्वविद्यालय, बिलासपुर
(केंद्रीय विश्वविद्यालय अधिनियम, 2009 संख्या 25 2009 के अंतर्गत स्थापित केंद्रीय विश्वविद्यालय)
कोनी, बिलासपुर–495009 (छ.ग.)
दूरभाष: 07752 –260206
ई–मेल: ggvhistory@rediffmail.com
वेबसाइट: www.ggu.ac.in/history

Department of History
Guru Ghasidas Vishwavidyalaya, Bilaspur
(A central University Established under the Central University Act, 2009 No 25 of 2009)
Koni, Bilaspur-495009 (C.G.)
Phone : 07752- 260206
E-Mail : ggvhistory@rediffmail.com
Website: www.ggu.ac.in/history



क्र. / Q /इतिहास / 2022 बिलासपुर दिनांक : 10 / 03 / 2022

Prof.Pravin Kumar Mishra

I am delighted and excited that the Department of History and Research Centre of Nesamony Memorial Chrisitian College, Marthandam, Kanyakumari, Tamil Nadu is organizing a National Conference on "Sustainability and Challenges of Working Women in Tamil Nadu", on 24-25th March 2022 sponsored by the Indian Council of Historical Research, New Delhi.

I am sure that this conference is addressing some of the challenges and solutions relating to work related stress problems by working women, physical harassment, sexual harassment, mental pressure and unfair treatment in the workplace, etc. The theme of the conference is also expected to address the challenges in government offices, IT industry, working women in organized and unorganized sectors. I am certain that this conference will be a stepping stone for the growth of new ideas towards a better future especially for the women of the society.

I understand that the participants will have a technically rewarding experience, and should not lose this occasion to visit the many and diverse attractions in and around Kanyakumari district.

I am hopeful that the ICHR sponsored national conference would definitely bring in both stimulating and informative keynote and invited speakers throughout the country. Delegates will have a wide range of sessions and relish by upgrading their knowledge from all the planned and scheduled sessions.

I wish all the participants of this conference an enjoyable knowledge gathering in Kanyakumari district of Tamil Nadu. I wish the conference a grand success with the good support and participation of all stakeholders.

Prof. Pravin Kumar Mishra
Dean
School of Social Science

Cell No. 09440047299
Email: chennareddyp@gmail.com

POTTI SREERAMULU TELUGU UNIVERSITY

School of History, Culture & Archaeology,

Srisailam Campus- 518101 (A.P.)



Prof. P. Chenna Reddy, M.A., M.T.M., Ph.D.,(Rtd)
Former Dean and Chairman: Board of Studies
Member: Executive Council. Dravidian University,
Member: Senate, Mahatma Gandhi University
Member: Senate, Satavahana University
Former Director: Erstwhile AP State Archaeology and Museums.

To

Dr,G.M.Sunder Singh,

Date: 28-02-2022

I am very Happy to know that the Department of History & Research Centre, Nesamony Memorial Christian College is Organizing a Two day national conference entitled " sustainability and Challenges of working Women in Tamilnadu, on 24-25th March ,2022 sponsored by Indian Council of Historical Research [ICHR]. Let me take this Oppurtunity to appreciate and express special gratitude to the Faculty of the Department of History. I specially appreciate the effort of Dr.G.M.Sunder Singh, the Organizing Secretary in editing and Publishing the Conference Proceedings in the form of a Book. I extend my best wishes all the success.

Dear Ma'am,

Yours faithfully

(Prof.P.Chenna Reddy)

Bangalore University
Department of History

Phone: 080-22961861
Mobile: 934241403
Dr.m.v.ushadevi@gmail.com

Dr. M. V. Usha Devi
Professor & Chair Person



National Conference - 24th-25th March 2022
Congratulating Message

On this historic occasion of the National Conference organised by Department of History and Research Centre, Nesamony Memorial Christian College, Marthandam, Kanyakumari District, Tamil Nadu. With recollecting its glorious past and thanking ICHR for granting the fund to this National Conference. This is more appropriate and relevant for bridging gender gap in historical studies. While it is a great privilege to have been given the honour of presenting keynote address, as one among who will be delivering their lectures based on conventional and non- conventional sources, survey and assessment of the theme.

Tamil Nadu is the epicenter of South India, since the modern period educational institutions grew out of their timeless efforts which has influenced polity, society, economy and culture. The contributions of Missionaries are memorable. As we are aware the aim of the Christian institutions is to ensure that the students emerge as intellectually enlightened, morally upright, spiritually oriented, socially committed and emotionally balanced as healthy citizens. As a Christian college cater for liberal education that equips the students for understanding social equality and contribute to knowledge society. I hope Nesamony Memorial Christian College, Marthandam, Kanyakumari District, Tamil Nadu is recognized as college with potential for excellence. I congratulate the organizing secretary Dr. GM Sunder Singh, President Dr. Paul Raj, Chief Patron Mr.Jeyachandran, Co-coordinator Dr. M Glory Bai, organizing committee, professors and other faculty of the department of history of the college.

Thus, this National Conference will gear up to new sets of issues and challenges with a string focus on gender disparities covering domains such as discrimination in employment and wages. In this historic event of national conference more relevant to present and debate I would like to congratulate the organisers for their sincere efforts taken by the members of the committee and department of history. I wish a successful completion of the program and a bright future to college.

Dr.Usha Devi M V

যাদবপুর বিশ্ববিদ্যালয়
কলকাতা - ৭০০ ০৩২, ভারত

* JADAVPUR UNIVERSITY
KOLKATA - 700 032, INDIA

DEPARTMENT OF HISTORY



I congratulate the Department of History and Research Centre, Nesamony Memorial Christian College for successfully conducting the two-day National Conference on '**Sustainability and Challenges of Working Women in Tamilnadu**'. It was held between 24and 25 March, 2022. The organizers deserves special accolade for taking up the challenge to organize a conference at the time of pandemic. I am sure that the resource persons have enlightened the participants with their valuable input on the gender based challenges that a woman faces. Unfortunately, even after seven and a half decade of independence, women experience glass ceiling in their respective professional fields. Under the circumstances, women have to devise ways in which they can survive inherent social bias. I take this opportunity to render my apology to the organizers for not being able to make it to the conference.

Maroona Murmu

Dr Maroona Murmu,
Professor,
Department of History,
Jadavpur University,
Kolkata, West Bengal-700032

काशी हिन्दू विश्वविद्यालय

BANARAS HINDU UNIVERSITY

AN INSTITUTION OF NATIONAL IMPORTANCE ESTABLISHED BY AN ACT OF PARLIAMENT

Prof. Pushp Lata Singh
Ex-Head
Center of Advanced Study,
Deptt. of Ancient Indian History,
Culture and Archaeology
Banaras Hindu University, Varanasi
Email: meenu@bhu.ac.in



Message

It gives me immense pleasure that the Department of History and Research Centre, Nesamony Memorial Christian College, Marthandam, Kanyakumari, District Tamil Nadu is publishing the proceeding of the National Conference on "Sustainability of Challenges of Working Women in Tamil Nadu" sponsored by ICHR, New Delhi was held on 24-25 March 2022.

The conference proceedings consist of the research papers on the Sustainability and Challenges of Working Women in Tamil Nadu. I believe that the quality of research papers related to the above subject have been compiled in this conference proceeding which will be prove to be very fruitful and beneficial for the scholars.

I congratulate the members of the editorial board, contributors of the research papers and other members associated with the conference proceeding and extend my best wishes for its successful publication.

Prof. Pushp Lata Singh

Phone : 0452–2458471
Extn. 590
Mobile : 9788819805
8610502549



MADURAI KAMARAJ UNIVERSITY
(University with Potential for Excellence)
DIRECTORATE OF DISTANCE EDUCATION
Department of History

Dr. S. PUSHPALATHA, Ph.D.,
Assistant Professor & Head (i/c)

Ref.

Date : 21.03.2022

APPRECIATION

Greetings. There are innumerable challenges and issues that working women face in their life. The problems like lack of education, improper health facilities, gender discrimination, gender pay gap, discrimination in rights, rape, sexual harassment in work spot, dowry-related problems, domestic violence, mental pressure and much more. Working women in Tamil Nadu are also face similar challenges. We must all come together to fight against these issues faced by working women. Every citizen and government must try to make the work spot as a safe place for women to be in. Women should be empowered to take their own decisions. It does not matter whether it is the medical field or sports field, opportunities must be equal and fair treatment should be followed. In every field, we must encourage women to give their best. Women education must be stressed for their better future and make the world, a better place. They must be treated as equal counterparts. To find out the challenges of women in the workplaces, the Department of History & Research Centre, Nesamony Memorial Christian College, Marthandam, Kannyakumari (Dt.) has organized a two day ICHR Sponsored National Conference on ***Sustainability and Challenges of Working Women in Tamil Nadu*** on 24-25th March, 2022, is an appreciable one in the contemporary social history of Tamil Nadu. **I congratulate the organizing team especially the Organising Secretary, Dr. G.M. Sunder Singh.** I also wish the faculty members of the Department of History and Dr. G.M. Sunder Singh for their future similar academic endeavours.

(Dr. S. Pushpalatha)

Palkalainagar, Madurai – 625021
Email : pushpa_srini2010@yahoo.co.in, lathasamayanallur@gmail.com

JAMIA MILLIA ISLAMIA
(A Central University by an Act of Parliament)

Department of History and Culture
Faculty of Humanities and Languages
Maulana Mohammed Ali Jauhar Marg, New Delhi-110025
Tel.: 26980171, 26981717 Ext. : 2810, 2812
Email : history@jmi.ac.in



Appreciation Letter

This is to express my appreciation for Dr. G.M. Sunder Singh's exemplary dedication towards teaching and learning. I congratulate him for the successful organization of a National Conference on: Sustainability and Challenges of Working Women in Tamil Nadu. Held on 24-25 March 2022, this conference covered vital themes like work related stress, physical and mental violence, industry based challenges etc. A gendered study of work-culture is important to identify the problems which women face. It is only after problem-identification, that solutions can be formulated. In this sense Dr. Sunder Singh is quite a visionary. The proceedings of the conference provided wisdom from past experiences as well insight into new experiments. The fact that the Indian Council of Historical Research sponsored this conference is in itself a proof of its worth and importance. I congratulate Dr. G. M. Sunder Singh for being the Organizing Secretary of the same. His ability for selfless hard work is deeply appreciated. I wish him the very best in every endeavor. Many congratulations!

Dr. Farhat Nasreen

Professor and Head of the Department

20th March 2022



Editorial……

In the history of human development, women have been as vital in the history making. Most of the Indian men are not ready to accept that women are capable enough to work side by side with men in all the sectors. To focus the Challenges faced by the working women in Tamilnadu the Department of History & Research Centre, Nesamony Memorial Christian College, Marthandam, Kanniyakumari District has organized a two day National Conference on " Sustainability and Challenges of Working Women in Tamilnadu" Sponsored by Indian Council Of Historical Research [ICHR], New Delhi.

I am thankful to those who contributed Research Articles to the Conference Proceedings, Mostly for their deep involvement in making the Conference a grand success.

I am greatly indebted to Dr.Pravin Kumar Sharma, Assistant Director, (Research) ICHR, New Delhi for Sanctioning Rs.1,50,000 [one lakh Fifty Thousand] for Conducting the conference.

I extend my sincere thanks to Mr.M.P.Jayachandran, Correspondent, Dr.K.Paulraj, Principal, Dr.G.D.Biji-Vice Principal for their help.

I extend my sincere thanks to Dr.M.Glory Bai, Head and Co-ordinator, Dr.J.Evangeline Sheela Bell, Dr. J.Austin John Manogar, Dr. T.Thambi Dharmaraj Kurupatham, Dr.C.Godwin Sam, Dr.S.Chandra Meghala, Dr.R. Edwin Sam, Associate Editors, and my colleagues for bringing out this proceedings in a colourful manner.

One hundred and Twenty five Research articles were presented in four Sessions, which prove that more and more members are evincing keen interest in the academic exercise.

The Conference Proceedings consist of Correspondent's message, Principals message, Editors report and messages from different Stalwarts.

The research papers are mainly focused on challenges of women in Different Sectors, Gender Discrimination, Unfair treatment of women in working places, and other challenges of women in Tamilnadu.

We hope the proceedings will help the academic community and research scholars to explore more on this area.

My special thanks to God the Almighty for his support to publish the proceedings on time.

Dr. G.M. Sunder Singh
[Chief Editor]

CONTENTS

1. Sustainability And Challenges Faced By Working Women In Tamilnadu
Dr.R.Isaac Jaya Dhas 1

2. Working Women And Legislations
Dr.T.Lysammal 3

3. Women Workforce Rights And Realities In Tamilnadu 6
Dr. J Evangeline Sheela Bell

4. General Challenges Of Working Women In Different Sectors
Dr. N. Austin John Manohar 10

5. Hurdles Of Working Women
Dr. M.Glorybai 16

6. Gender Discrimination – An Overview 18
Dr.T.Jayanthi

7. Problems Of Mothers While Handling Children With Autism
R. Jani Jasmine & Dr.H.Deepa 21

8. Yoga For Work Related Stress Problems Faced By Working Women
S.Sermathangam & Dr.H.Deepa 26

9. Problems Faced By Women In The Work Place
P. Meena,& Dr. R. Selvaraju 30

10. Indira Gandhi (1917- 1984) - Women Empowerment In Politics - A Study
Ashitha Kosh 33

11. Role Of E.V.Ramasamy In The Emancipation Of Women
Dr.A.Amirthavalli (Mentor) & K.Dhanapackiam 36

12. Challenges Of Women Development In Tamil Nadu
Dr. P. Jeyabalakrishnan (Mentor) & Hari Govind S 43

13. The Problems Faced By Women Agricultural Laborers And Their Legal Provisions - A Study
Dr. G. Sheela Edward 49

14. Smarthavicharam – A Pre-Colonial Practice To Suppress Women
Keerthana Santhosh 54

15 .The Dualism Of Challenges And Opportunities For Women In IT Industry
Dr Shani Ruskin 58

16. Work-Related Stress Problems Faced By Working Women
S.Sindhu 63

17. Harassement Against Women And Some Of The Constitutional Provisions
S. Monisha, L.C.Sabi Mol, R.S.Nivi 67

18. Challenges Faced By Working Women In India
Dr. N. Amutha Kumari 70

19. Towards Sustainability- Changes And Challenges Of Working Women In Tamil Nadu
S. Priyalakshmi & Dr. C Godwin Sam 75

20. Discrimination And Marginalization Of Women Sanitary Workers
Seleena.M 78

21. Unfair Treatment Against Women In Working Place
R. Vijimol, & Dr. R. Edwin Sam 82

22. Stability And Challenges Of Women Domestic Workers In Tamilnadu
Bibimol.R.B 85

23. The Emergence Of Women's Organizations
Dr. D. Vinoba Gladis 90

24.The Role Of Fisherwomen On The Fishery Coast
Dr. S. Siluvai Santha Prince 93

25.Problems Faced By Women In Higher Education In Tamil Nadu-
Dr. K. Vijaya Kumar & Dr. M. Rama Priya 97

26.Sarojini Naidu Women Leaders Of The Society Who Fought For The Independence
P.Ranjani 102

27.E Challenges Faced By Working Women In India: An Analysis
Dr. Adabiya.H 112

28.Challenges Of Working Women In Tamil Nadu -Tolerance Of Abuse, Violence, Harassment and Discrimination
J.Mary Romy, & Dr. C. Asha 116

29.Problems And Issues Of Working Women With Special Reference To Marthandam
J.J. Neils. Bohr, & Dr. C. Godwin Sam 120

30.Response Of Organizations On Violence Against Women In Tamil Nadu
S. Eazhil Stephy 123

31. Reverberations Of Indecent Representation Of Women
S. M. Rojapoo 128

32. Women Education In India
D. Morgia 134

33. Challenges And Constraints Of Working Women On Textile Sector In Tamil Nadu
K.Veera, & P.Karthikeyan 136

34. Devadasi System – Tolerance Of Abuse
Dr.J.Jane D Almeida 141

35. Sustainability And Challenges Of Working Women In Tamilnadu With Special Reference To Thoothukudi District
Dr. J. Barnabas Jacob 147

36.Problems And Challenges Faced By Construction Working Women In Tuticorin District
Ambili P & Dr.V.Ranjan 150

37. Prominent Dalit Women Personalities Of Tamil Nadu
Dr. N. Santhy 154

38. Stress Management Of Married Women College Teachers In Tamilnadu, India
Dr.D.S Misbha & Sudha Devi 157

39. Challenges Of Working Women In I.T.Sectors
Dr. I. Jayakumari 161

40.Work Related Stress Faced By Working Women
Dr. P. Pushpalatha 165

41.Government Measures For The Upliftment Of Women
Dr. Ms. S.M.Vimala 170

42.Challenges Of Working Women In An Unorganized Sector-Special Reference To Domestic Workers In Tamilnadu
Abitha B 176

43. Challenges And Issues Of Woman Labours In Textile Industries Of Tamil Nadu
Mr.J.Jeyasingh 181

44. Sustainability And Challenges Of Working Woman In Tamil Nadu
P. Muhil Arasi 183

45. The Un- Noticed Female Firecraft Workers Of Sivakasi
Kavitha. K 190

44. St. Joseph Of Cluny Sisters – The Pioneers Of Women's Education In Pondicherry
Dr.N. Dhaivamsam 197

45. Work Related Stress Problems Faced By Working Women-
J. Jayashree 200

46. Gandhi's View On Women Empowerment
K.Annie Winslet & Dr.V.Divya 206

47. Factors Accelerate The Exploitation Of Women Workers In The Un organised Sector In Tamil Nadu
Richardson. G 209

48. Problems Of Working Women: An Overview
Dr. S. Murugavel 212

49. Women Workers In Unorganised Sector
Dr. S. Rajadurai 216

52. Sexual Harassment Against Women At Educational Institutions
Dr.D.Latha Kumari 219

53. Challenges And Problems Faced By Women Workers In Tamilnadu
Vinu G Vijayan & Dr.J.Mohan 226

54. Role of organizations for empowering women
Dr. Anisha.T 231

55. Women Palmyra Workers -A Study
M. Thirupathi Venkadesh & Dr. P. Senrayaperumal 235

56. Sustainability And Challenges Of Women's Domestic Workers In Tamil Nadu
Dr. T. Edwin Devadoss 239

57. National Policy For Women
Dr. J.C. John Britto 246

58. Problems Of Indian Working Women
Dr. T. Jenila Santhi 249

59. Women Workers In Unorganised Sector – A Need To Relook At Their Problems
R. Saritha 252

60. Violence Against Women
L. Veera Lakshmi 256

61. Problems Faced By Women Sanitary Workers In Tamil Nadu On Pandamic
Kannaki Viswanathan & Dr. M. Glory Bai 259

62. Dichotomy Of Labor And Dualism Of Women's Role In The Tribal Society Of Northeast India
KD Heingauyile 264

63. Critical Analysis Of Sexual Harassment At Workplace Against Women In India Glimpse
W.Allin Vinil 270

64. Problems Of Working Women In Tamil Nadu
K. Saranya 273

65. An Overview Of Working Women's Health Issues In Tamil Nadu
N. Sathya 278

66. A Study On Psychological Stress Of Working Women In Tamil Nadu
R. Suganya Devi 282

67.Problems Faced By Working Women In India:
V.Ajin 286

68. Sexual Harassment At Workplace In Formal and Informal Sector
Sathiya K & Dr.I. Jayakumari 289

69. Problems And Challenges Faced By Women In Tamil Nadu
C.P. Jegan 293

70. Prevention And Treatment Of Family Violence
Dr. P.Senrayaperumal,& **A.Suba**. 297

71.Working Women And Their Obstacles In The Twenty-First Century
Dr.G. Emil Jeba Stepha- 304

72.Crimes Against Women-A Study
Dr. I. Princes- 308

73. Exploitation Of Women –A Study
Dr. A.Arputha Selvi 313

74. Problems Faced By The Working Women In Tamilnadu
R. Krishna Moni 317

75. Challenges Of Professional Women In Metropolitan cities
Dr. S Doral 322

76. Challenges Of Working Women And Women At Work Place Act 2013
Dr. T. Vinsela Jeev 327

77. The Equal Remuneration Act Of 1976 And Its Working In Tamil Nadu
Dr.V.Sheeja 330

78. Problems Faced By Sanitary Workers In India
Dr. H. Santhosha Kumari 334

79. Working Women In Organised And Unorganized Sector
Dr. G S. Brightlin Malgija 339

80. Issues And Challenges Of Women Through The Ages
N. Anitha & Dr. R.Christal Jeeva 341

81. Gender Discrimination : Great Hindrance For Women Empowerment
Dr. B. Sheebakumari 346

82. A Study On Issues And Challenges Faced By Single Parent On Child Development In Bengaluru Metropolitan City
Dr. Maria A 350

83. Challenges Of The Pandemic : A Study Of Women In Unorganized Sector in Bangalore City
Ms. Jane D'souza & Dr. Nalini Sekaran 358

84.Woman Entrepreneurship In Tourism Industry-
A. Raja Selvam, 367

85. Work Life Of Women Sanitary Workers In Tirunelveli, Tamil Nadu-
Dr.M.S.Thangam, 371

86. Sexual Harassment Of Working Women In Tamil Nadu-
Roy Babu & Dr.A Vinu Kumar- 373

87. Stress Of Working Women In Tamilnadu-
Amala Mary. L & Dr. N. Subha Nanthini 376

88. Social Harassment Of Against Women – A View
Mrs. G.Selvi- 379

89. Challenges Of Women In IT Field
J. Rubi,& Dr. B. Suresh Kannan 382

90. Role Of Working Women In Children's Education
S. Sangeethasuresh 388

91.Gender Socialization And Gender Stereotypes In Indian Society
Dr.R.Sumesh 392

92.Challenges Of Women:Tolerance Of Abuse, Violence, Harrasment And Discrimination
Sandhya.M. 396

93. Emotional Intelligence: A Key For Women Empowerment-
Thatheus Victorraj. S & Dr. K. R. Selvakumar 398

94. Status Of Women In Tamilnadu With Special Reference to Kanyakumari District
Dr. N.S. Nelson Bhaskaran 401

95. Challenges of working women in organized and unorganized sectors in Tamilnadu 408
T.Shynimol & Dr. N. Subhananthini

96. Problems and challenges faced by Construction working women in Chennai 412
G.S.Sheeba & Dr.C Godwinsam

97. Women And Panchayat Raj In Tamilnadu- 415
V. Sree Resmi,&Dr.W. Anlet Sobithabai

98. Role Of Women In Hospitality Industry- A Study
Dr.O.Reegan 418

99. Transformation Of Domestic Labour Into Modern Slavery
Dr. P.Leelamoni 422

100. Challenges Of A Single Mother: A Study Of Gillian Flynn's Dark Places
M R Ancilin 428

101. Challenges Of Working Women In Work & Life
T.S. Shiny 431

102. Work Related Stress Problems Faced By Working Women
V.S.Sulatha Rani 435

103. Working Womens Challenges In Government Offices
Navis Abisha 440

104. Stress Of Women Teachers In Private Sector 446
N.Kousalya & Dr. Malarvizhi

105. Law Against Sexual Harassement At Work Place 450
R.Jagadeesha & Dr Edwinsam

106. Women Entrepreneurs Their Problems In Micro & Medium
Enterprises In Tamilnadu 453
Abitha H.L & Robert Gixon . G & Jose Paul P.C

107. Condition Of Women & Related Laws 459
Aswathy George & Dr.J.C.John Britto

108. The Cursed Divine Maidens – A case study of Devadasi system in
North Karnataka 462
Abirami M.D & Sandra Wilfred

109. Occupational stress and family difficulties of working women in Micro finance
institutions in Tamilnadu 470
J.P.Anisha Raj & Dr. J.C.Josepaul

110. Issues And Challenges Faced By The Asha Workers In Karnataka 475
Pre And Post Covid Era
C.Ankith, & S.C.Neha,& Neha sharma

111. One step forward: empowering Women labour Force challenges Faced by working women in the Malabar region of Kerala 481
Divya. S.Reddy & S.Lamiya Naseer

112. Working Women And Women Related Stress Problems 488
T.Freena

113. Efforts of Samuel Amirtham in the development of Mission & Vision 490
Dr. T.K.Stantley David

114. Unraveling The Societal Transition Of Women In Travancore Princely States 493
S.S. Anuja & Prof. S.S.Sundaram

115. Domestic Violence Vs Women A Fighter At Every Stage Of Life – A Study 501
Dr.T.S.Sasikala

116. Work And Empowerment: Women In Early South India- 506
Dr.J.Dinija

117. Violence Against Women And Its Legal Remedies 510
Dr.A.Benitta Juliet

118. Women Professionals: Challenges Faced In Administration And Management 514
Dr.A.Akila Mariathangam

119. Problems Faced By The Working Women In India 517
Dr. M. Josephraj

120. A Social View On Insecurity Against Women In Tamil Nadu 521
Dr.S.Vithya

121. Work Related Stress Problems Faced By Working Women 525
S. Nava Parvathi & A.Michael Rani

122. Triple Talaq- Islamic Women Empowerment 527
K.Mary Vino Lobo

123. Problems of women in Work Places 531
Dr. C. Nirmala Devi

124. Religious Work of Amy Carmichael in kalakad Region 537
S. Sam Bellwin, Dr. R. Selvaraju

125. The Status of Chakhesang Naga Women Prior to the Advent of Christianity 541
Sezolu Puro

SUSTAINABILITY AND CHALLENGES FACED BY WORKING WOMEN IN TAMILNADU

Dr.R.Isaac Jaya Dhas
Emeritus Professor of History,
Nesamony Memorial Christian College,
Marthandam.

INTRODUCTION

Women have suffered oppression and domination by the patriarchal society in Tamilnadu and have faced many problems and challenges. Work related stress problems faced by working women includes physical harassment and unfair treatment in the workplace, tolerance of abuse, violence, harassment and discrimination, sexual harassment, mental pressure and safety problems. Prejudiced and stereotyped thinking like challenges are also faced by working women. The places were women's faces challenges also include the local schools, colleges, banks, hospitals, public sector enterprises, engineering services, commercial organizations etc. Long hour work includes working in the banking sector of every economy. Saturdays also included. What we generally see today, in addition to various media and journal reports is that in the work place women generally face mental stress, sexual harassment, discriminatory practices, safety and security issues etc (Martin, 1989).

Problems of women employees

Most of the working said that, they suffer from health related problems like physical and mental stress, general weakness, excessive work, other problems because of work pressure, family pressure etc. are all very real issues. Sometimes the stress is so profound that they feel like leaving their jobs but then they realize that these are all a part of life that they have to fight and endure, which ultimately makes them stronger. Gender discrimination also happens, men think that women are nor capable enough to work properly and unable to work properly and not able to take proper decision in a better way. One more interesting, but bitter fact was revealed that female colleagues also give mental stress, like indulging in jealous behavior, unnecessary gossip and rivalry. Several women also commented on injustice by their female colleagues where they spread negative rumors about one's character. They try to harass by creating confusion and misunderstanding with superiors and complain about other females. Male members also try to extract sexual favors. If one is a single/divorcee/separated from husband, then other male members try to get close and if they do not response then they start spreading rumors about the women's character and family (Thiagarajan *et al.*, 2017). Sexual harassment is faced by women not only in the workplace but also outside the workplace. Women have a fear of their own safety and security not only from the strangers but also from their own relatives or neighbours.

Problems in technical industries

Exploitation of women in technical sector is on the increase, irrespective of salary. No job security is given to women employees in these industries. After marriage and childbirth, lot of them are compulsorily thrown out of job. Women are being forced to work even in late nights in some sectors. In some places, there is no specified/stipulated working hour; without any protection, women are asked to work in night shifts in the most insecure conditions. Young women are often being subjected to sexual exploitation in workshops. Even the basic facilities like

first aid, medical facilities are not provided to them. Provision of separate toilet facility for women is not treated as important in such sectors (Vettriselvan *et al.*, 2018).

Domestic workers

Domestic workers are the one who sweep, wash, cook, take care of the children and look after the elderly ones. According to the International Labour Organization (ILO), "A domestic worker is someone who carries out household work and they work as daily wages" (James *et al.*, 2019). Part-time work implies that these workers will perform their duties within a stipulated time frame and the after that proceed for their homes (Nayak, 1984). The working hours for domestic workers are not fixed. It varies between three to fifteen hours. Women domestic workers are vulnerable and open to exploitation. In most countries domestic workers are subject to working conditions that can be considered exploitative involving long hours, low wages, no benefits, a high dependence on the employer for food and housing, limited freedom of movement and restricted access to means of communication (Rajasekhar & Bhaskaran, 2018). They are treated as slaves in the working places.

Sexual abusement by higher officials in Tamilnadu

Instances of sexual harassment in the workplace are on the rise, but many women do not report it due to fear of stigma and lack of awareness. According to the sexual harassment of women at workplace (Prevention, Prohibition and Redressal act), 2013, 'sexual harassment' is behavior that is unwelcome either directly or by implication. This includes physical contact and advances, a demand or request for sexual favours, making sexually colored remarks, showing pornography or any other unwelcome physical, verbal or non-verbal conduct of sexual nature.

An Indian police service officer in Tamilnadu has filed a sexual harassment complaint against her colleague, accusing him of in appropriate behavior during chief minister visit. The result of the study showed that different age group of working women have different kinds of problems and challenges and different categories as married, single, divorces, single parent, separated, have different issues in the workplace.

References

1. *Dube, L. (2001). Anthropological Explorations in Gender: Intersecting fields. New Delhi: Sage publications Pvt. Limited.*

2. Martin, E. (2001). The Woman in the Body: A Cultural Analysis of Reproduction. Beacon Press.

3. Rajasekar, D & Bhaskaran, B. (2018). Effect of Corporate Social Responsibilities on Women Board of Directors in Board Rooms of Mechanical Engineering Industries. International Journal of Mechanical Engineering and Technology, 9 (11), 2199-2205.

4. Vettriselvan R., & Rubn Anto. (2018). Pathetic Health Status and Working Condition of Zambian Women. Indian Journal of Public Health Research & Development, 9 (9): 259-264.

5.Nayak, V.T (1984) "Women Domestic Workers in South India". Social Action Delhi, VP.34, No.4.

6.James, F.A, Vettriselvan, R, Srinivasan, R, Poongavanam, S & Rengamani, J. (2019). Problems of Women Domestic Workers in Tamil Nadu. International Journal of Engineering and Advanced Technology (IJEAT). 8 (22).

7. Thiyagarajan, R, Tamizhiyothi, K & Balamurugan A. (2017). Problems and Challenges Faced by Construction Working Women in Chennai. 6 (11): 7808-7814.

WORKING WOMEN AND LEGISLATIONS

Dr.T.Lysammal
Former Associate Professor and Head
P.G and Research Center In History
N.M.C.C Marthandam.

ABSTRACT

Women are the hybrid seeds from which the future generation has to generate. In the words of Alice Walker, "Woman is not a potted plant her leaves trimmed to the contours of her sex. Working women are subjected to the burden of earning and caring the children. Working Womens Hostels provide protection, shelter and food. Besides these, there are legislations meant for their welfare. The most important among them are the Factory Act of 1948, Employees State Insurance, Act 1948, Maternity Benefit Act 1961, Equal Remuneration Act 1976, Prohibition of Harassment of Women Act, Prohibition of Eve Teasing Act 1998, and the Prohibition of Sexual Harasssment of Women at Work Place Act, 2013. However, women should be treated well at work places with liberation, equality and fraternity. Gender equality will fulfill the pressing challenges of working women.

Woman is the axis on which the society revolves. The foundation of the society,political and economic superstruchture is woman. According to Swami Vivekanand, "the best therometer to the progress of the nation is its treatment of women". Prime Minister Jawaharal Nehru said that to awaken the people, "women must be awakened and once she is on move the family moves, the village moves and the nation moves". The social evils inflicted upon women through the ages and kept them in seclusion. Education was negleeted and they are subjected to various types of illtreatment. Gradually, this situation changed in the second quarter of the twentieth century. The Christian Missionaries and the social reformers rendered yeomen service in uplifting women. Female education assumed much importance and they began to work in various fields and far-reaching changes took place in their life style[1]. The Rationalist Social Reformer 'Periyar' E.V.Ramasamy (1879-1973) the 'Male Feminist' created reloution in the world of feminism through his 'Self-Respect Movement' and ' Self-Respect Marriage'. To him, women are not the child bearing mechines and wooden dolls decorated with costly dress and ornaments. His dreams about women came into reality during in the time of Dravidian Chief Ministers of Tamil Nadu since 1967.

Generally, people belived that women are more emotional, less decisive, less intelligent and less creative but research shows that men and women have the same range of emotional intelleetual and creative talents. The role of women as a mother, wife and sister to mould the socity is so tremendous. They are the last to be hired and first to be sacked. The number of women workers grew tremendously in the beginning of the twentieth century, They moved out from the field of domestic service and began serve into various departments[2].

The government is following multi-pronged approach to increase the welfare of women workers. Sepecial policies and schemes such as Creche, Working Women's Hostel are being implemented for promoting women entrepreneurship, employment generation and providing safe working conditions to woman workers[3] There are nearly thirty Women Hostels in Tamil Nadu and the government has the plan to start fourteen more Women Hostels. Those who are earning rupees 25000 in cities and 15000 in towns and rural areas are providing shelter, food and protection in the hostels. These are reliable and conveniently located accomodation for those who are leaving their homes due to professional commitments. They also

provide day care facilities for their children4. In Kanyakumari, there are thirteen Working Women Hostels and they are in between Kaliakkavilai, and Nagercoil[5].

The Constitution of India emphasises equality before the law, elimination of all kinds discrination and provison for equal opportunity to all citizens in education and employment. Women welfare legislastions are the landmarks for the progress and empowerment of women and tremendous changes took place in the life staus of working women[6].

The Factory Act of 1948 made provison for the healthy and safety of the working women in the factories and these must provide toilets and rest rooms Section 22 of the Act prohibits women to work with machineries. They should not be allowed to clean and lubricate the machines. Section 66 of the act states that women shall not be allowed to work in the factory after 7 P.M. The Employees State Insurance Act of 1948 made provision that the women workers are allowed to enjoy the sickness benefits and maternity benefits.In the Mine Act of 1952 and in Section 46 of 1b of the Act, prohibits the employment of women in any mine below the ground[7].

The Maternity Benefit Act of 1961 states that the employment of women in certain establishments for certain period before and after child birth have the right to maternity benefits. This Act was amended in 2017 and 2019. It permits her employment on leave at the time of maternity8. It is applicable to women in factories, shops and commercial establishments. At present, the maternity leave was enhanced to twelve months with full pay to the government servants[9].

The Equal Remuneration Act 1976 was amended in 1987. It provided for payment of equal wages for work of same and similar nature to male and female employees in the matters of transfer, training and promotion. It helps in bridging the gap between unequal remuneration faced by women workers9.Tamil Nadu Prohibition of Harassment of Women Act 1998 and the Tamil Nadu Sexual Harassment of Women at Work Place (Prevention, Prohibition and Redressal) Act of 2013 are aiming to the specific protection of working women. The accused will be punished with fine of rupees 10,000 or imprisonment of three years. These acts creates awareness of the rights of female employees. The Tamil Nadu Prohibition of Eve Teasing Act 1998 made provision of the protection of working women. The accused shall be punished either with fine or imprisoment[10].

Women welfare legislations are the landmarks for the progress and empowerment of women. Their enactment led tremendous changes in the life status of working women. APJ Abdul Kalam says that “the progress is not only educational, scientific, technology, nuclear, space, defence, research and development which will provide sustained power and self-reliance to the nation but also women must be given equal opportunities in all fields”. Still there are denial of equal opportunities, suppression and oppression, male domination, less importance in decision making and even less salary is given to them. Lack of access to higher education effectively excluded them from the practice of well paid and high status occupation. All these hurdles and stumbling stones should be taken as challenges and converted into stepping stones for their real success, progress and empowerment by women themselves.

REFERENCES:

1. *Dr. V. Yesudhason, Dr. R. Issec Jayadhas Hishary of Tamil Society and 2002, Culture, Villukkuri, PP.221-222.*
2. *Personal Interview with Dr. P.N. Prema Latha, Former Professor and Head. Mother Teresa Women University, Kodaikkanal, 11.03.2022.*
3. *Tamil Arasu Monthly Magazine, Government of Tamil Nadu, Chennai, July 1981.*
4. *Report of the Department of Social Welfare, New Delhi, 1985-1986, P.88.*
5. *G.O. No.6, Social Welfare and Nutritions Scheme Department Chennai, 13.01.2015.*
6. *Trivedi. B.R.2010, Constitutional Equality and Womens Rights, New Delhi, P.39.*

7. Press Information Bureau, Ministry of Labour and Employment, New Delhi, 10.02.2020.
8. G.O.No.108, Social Welfare and Nutritious Scheme Department Chennai, 22.10.2013.
9. G.O.No. 118, Health and Family Welfare Department, Government of Tamil Nadu, Chennai, 4.2,2018.
10. Annual Report of the Ministry of Labour, 2003-2004, New Delhi, 2005, P.47

WOMEN WORKFORCE RIGHTS AND REALITIES INTAMILNADU

Dr.J.Evangeline Sheela Bell,
Associate Professor of History,
Nesamony Memorial Christian College,
Marthandam.

Modernization, Industrialization and growing inflation lead the women to step out of their homes and engaged themselves in the employment in various formal and informal sectors of the economy. As per the 2011 census females constitute the 48.46% of the total population in our country, out of which 25.67% are working in formal and informal sector of our economy. According to an estimate, by the National Commission on Self-Employed Women, of the total number of women workers in India, about 94 percent are in the informal or unorganized sector whereas just 6 percent are in the organized or formal sector. Tamil Nadu has the second-largest State economy in the country, with strong and consistent economic growth averaging about 8.5% since 2006. Women's contribution in the paid economy is significant – female labour force participation rate (FLFPR) in the state is higher than the average recorded for India. The rural FLFPR for Tamil Nadu is 35.1%, which is 15.4% higher than the national figure. Urban FLFPR in TN is 23.6% that is 7.5% higher than all of India average Though, women's effective participation in the workforce and their transition to formal employment opportunities continues to remain a challenge. Rate of Crimes against women per every 100000 female populations was 14.6 in 2019-20. Conviction rate of crime against women was 18.3 in 2019-20. In this globalised world the conditions of working women are particularly vulnerable.

As the workforce is being subject to exploitation and discrimination on all walks of life with violation of human rights, so the need arose for enactment of the labour laws for their protection and security. Working women form a major thick portion of the society. They belong to the weaker section of the society therefore; they need equal treatment and special protection under the law. To protect this vulnerable group, many legislative provisions have been provided in almost all labour statutes which address problems of women labourers in their employment situation.

` The framers of the Indian Constitution were aware of this extensive exploitation of Women in all the sectors of society. Therefore, they have enacted special provisions in the Constitution for the safeguard of women. The preamble of the Indian Constitution sets out the main objectives, which the framers of the constitution intended to achieve. The preamble explicitly states that social, grants equality to women, but also empowers the State to adopt measures of positive discrimination in favour of women. Within the framework of a democratic policy, our laws, development policies, plans and programmes have aimed at women 's advancement in different spheres economic and political justice, liberty of thought, expression, belief, faith and worship, equality of status The founding fathers were wise enough to provide that the Women should also have their distributive justice in future in free India and the principle of gender equality is enshrined in the Indian Constitution in its Preamble, in Part-III as Fundamental Rights, in Part-IV known as Directive Principles of State Policy and Part IV-A, Fundamental Duties. The Constitution of India, in its attempt to build a classless and secular ideology engrafted into its principles of equality, liberty and justice proclaimed in the Declaration of Human Rights. The Labour welfare legislations are of two kinds. The first category contains

those statutory enactments which are exclusively for women workers, e.g., the Maternity Benefit Act, 1961 and the Equal Remuneration Act, 1976. In the second category are included those labour statutes which provide measures for the workers at large but contain special provisions for the welfare of women workers. The Statute in the second category are (i) The Factories Act, 1948 (ii) Minimum Wages Act, 1948 iii) The Employees' State Insurance Act, 1948(iv) The Employees Provident Funds and Miscellaneous Provisions Act, 1952(v) The Mines Act, 1952(vi) The Plantation Labour Act, 1951 (vii) The Beedi and Cigar Workers (Conditions of Employment) Act, 1966, (viii) The Contract Labour (Regulation and Abolition) Act, 1970 (ix) The Inter-state Migrant Workmen (Regulation of Employment and Conditions of Service) Act, 1979 (x) Building and Other Construction Workers' (Regulation of Employment and Conditions of Service) Act, 1996) The Central Acts have full applicability in the State of Tamil Nādu. There are State laws of Tamil Nādu that apply to the women workers. These Acts includes Tamil Nādu Industries Establishments Act 1958, Tamil Nādu Handloom workers Act 1981.TamilNadu Manual Workers Act 1982. These legislations relate to regulation of employment in dangerous occupations/employments, prohibition of night work, restriction on carriage of heavy loads, wages, health, gratuity, maternity relief, equal pay for equal work, social security, provision of crèches and other welfare facilities etc.

The Special provisions relating to women are:

1. The Factories Act, 1948 makes it obligatory for every factory to maintain an adequate number of latrines and urinals of the prescribed type separately for men and women workers. These latrines and urinals shall be maintained in a clean and sanitary conditions. It also prohibits employment of women in dangerous occupations.
2. The Employees' State Insurance Act, 1948 provides for health care and cash benefit payments in the case of sickness, maternity and employment injury. Seasonal factories, mines and plantations have not been covered under the Act. The Employees 'State Insurance (Amendment) Act 2010 also covers the unorganised labour or self employed
3. The Minimum Wages Act, 1948 is also very relevant for women workers because it is primarily designed for the protection of workers in the unorganised sector, where majority of women works. It envisages providing minimum statutory wages for scheduled employments with a view to obviate the chances of exploitation of labour through payment of very low wages.
4. The Employees' Provident Funds and Miscellaneous Provisions Act, 1952 is a welfare legislation enacted for the purpose of instituting a Provident Fund for employees working in factories and other establishments.
5. The Mines Act, 1952 also prohibits employment of women in any part of a mine which is below ground. It also prohibits employment of women in any industrial premises except between 6 a.m. and 7 p.m. Now this restriction is relaxed in many industries.
6. No employee shall be required or allowed to work in any industrial premises for more than nine hours in any day or for more than forty-eight hours in any week.
7. The Beedi and Cigar workers (Conditions of Employment) Act, 1966 provided for crèche facility. According to Section 14 of the Act in every industrial premises wherein more than fifty (now thirty after the Amendment of 1993) female employees are ordinarily employed, there shall be provided and maintained a suitable room or rooms for the use of children under the age of six years of such female employees.
8. The Maternity Benefit Act, 1961 The Act was passed with a view to reduce

disparities under the existing Maternity Benefit Acts and bring uniformity with regard to rates, qualifying conditions and duration of maternity benefits. The Maternity Benefit (Amendment) Act 2016, is passed by the Rajya Sabha in August 2016, has also been passed by the Lok Sabha in March 2017.it is implemented on 1st April, 2017. Under the new Law, maternity leave is raised from current 12 weeks to 26 weeks The Tamil Nadu government has increased the period of maternity leave for women government employees to 12 months, from the existing nine months. The 12 months of paid leave is applicable to women employees with less than two surviving children and will come into effect from July 1, 2021. Mothers will be permitted to make four visits during working hours to look after and feed the child in the crèche. The employer should not make any deduction from the normal and usual daily wages of a woman entitled to maternity benefit

9. The Equal Remuneration Act, 1976 In Part IV relating to the Directive Principles of State Policy Article 39 of the Constitution envisages that the state shall direct its policy, among other things, towards securing that there is equal pay for equal work for both men and women. In order to give effect to this provision, in the year which was being celebrated as the International Women 's Year, President of India promulgated the Equal Remuneration Ordinance, 1975 on 26th September, 1975 to provide for the payment of equal remuneration to men and women workers and for the prevention of discrimination on the ground of sex, against women in the matter of employment
10. The Unorganized Workers Social Security Act 2008 came into force on16th May 2009 with formulation of Unorganized Workers Social Security Rules. The salient features of the rules are formulation of schemes related to provident fund, employment injury benefits, housing, educational schemes for children, skill up gradation, funeral assistance and old age homes by the State Governments.
11. The POSH ACT (Protection of Women from Sexual Harassment) 2013 has been implemented to prevent and protect women from sexual harassment at the workplace and thereby ensure a safe working environment for women.

The main objective for enactment of labour laws was to prohibit the violation of rights of women workers and to provide them security and protection. But despite this all, much remains to be achieved. Women workers are still made to suffer discrimination in social and economic spheres and continue to be the most exploited lot. For example, the construction industry is the single largest employees of migrant laborers, the poorest of the poor, in Indian cities. Millions of women construction workers have left their native villages to escape from extreme rural poverty and find a job in big cities. Construction industry is an integral part of a country's infrastructure and industrial development. It is the key for the success of the globalization of Indian economy. It is providing employment to 7 percent of total world employment. But it is typically a male dominated industry and presents a major challenge for equal opportunities for women.

Most of the labour legislations apply to the organised sector only, leaving unorganised sector, where a majority of the women work, unattended. Even in organised sector, where these legislations apply, the statutory provisions are not strictly complied with. In many cases it has been found that protective measures such as crèches, maternity benefits, separate toilet and washing facilities etc. are neither provided nor properly maintained. The Penal provisions of these enactments are not deterrent enough to prevent the employer from violating then. The machinery for inspection and enforcement is inadequate and ineffective. It is true that laws are made for the welfare and benefit of

people but laws and Constitution do not by themselves solve all the problems. It is the sincere and strict implementation which matters. Although, the need for more and more laws is always felt in a welfare state like ours, yet the existing labour laws, with necessary modifications and amendments are sufficient, for the time being to take care of the women workers in the organised sector leaving unorganised sector of employment unattended. Therefore, these laws should be extended to unorganised sector also where women workers are in a large number. The employers should be made to change their attitude towards women labour by strengthening the enforcing agencies and by imposing stringent punishment on the guilty. Women workers should be treated as partners in industry and not as products. Moreover, much also depends upon the women workers themselves. Their ignorance and lack of awareness about their right is also responsible for the evasion of these beneficial legislations. Therefore, the need of hour is that women should get fully conscious about their rights and should get courageous enough to fight for their rights. because there is no force more powerful than working women force.

REFERENCES

1.Report of Committee on Fair Wages, Labour Bureau, Simla,1949.

2.The Mines Act,1952 and Mines Creche Rules, Allahabad,1966.

3`Labour Legislation in India, NewDelhi,1957.

4.Factory Laws Applicable in Tamil Nādu Vol.I &Vol.II, Madras,1967.

5.Equal Remuneration Act 1976, Madras,1963.

6.Women in Industry, Labour Bureau, Government of India, Simla,1975.

7.Indian Labour Year Book,1975.

8.Acts of Parliament, Ministry of Law and Justice, NewDelhi,1988.

9. G.O.Ms. No.1246, Industries & Labour, dated 01-03-1959.

10.G.O.Ms.No.2610, Industries Labour & Housing, dated16-8-1967.

11.G, O.Ms.No.222, Labour Department, dated 20-02-1971.

12.Gupta & Sankar, Overview of Labour Laws, New Delhi,1983.

13.Jaya Shree Gupta, Human Rights and Working Women, New Delhi,1999.

14.Namita Aggarwal, Women and Law in India, New Delhi,2002.

15.Tamil Nadu State New Policy For Women 2021.

GENERAL CHALLENGES OF WORKING WOMEN IN DIFFERENT SECTORS

Dr. N. Austin John Manohar,
Assistant Professor,
Department of History,
N.M.Christian College,
Marthandam.

Women play a vital role in society. A society's progress depends a lot on them. Women have equal significance in the betterment of society. They are the real architects of the society. Society must strive to do everything possible to integrate women in all walks of life in an equitable and just manner. Overall human rights question cannot be answered if women are not given due coverage and response. Women need to be considered the pivot not only of domestic life but of entire society.[1]

In ancient India, women were considered as passive victims of history and they were not considered to be of any significance in understanding the history of the period. They had been kept in dark in the name of custom, tradition and religious faith.[2] Manu Smriti, the best known and most honoured said, "the girl child must be kept under the control of her father, when married under her husband and when widow under her son; thus a women is never allowed to live independently".[3] Women were identified with nature and hence with creative power. Her ability to give birth received honour and matriarch received recognition. In due course her word gained enough status in family and in society.[4]

Education is a silent reformer and an instrument that brings changes. The educated women's role in directing, influencing and shaping the society is great.[5] Educated women were considered as an asset to the society and they were the pivot around when whole society moved.[6] During the Vedic Period (4000 -1000 B.C) women were treated relatively even handed and with a fair deal.[7] Rig Veda mentions, "Be thou mother of heroic children, devoted to the God be thou queen in the father-in-law's house. May all Gods unite the hearts of us two into one.[8] Smriti period (800 B.C. – 200 A.D) marked deterioration in the legal status of women.[9] During the Mauryan period, Kautilya's Arthasastra gave more rights to women.[10] During the medieval period, the Muslim rule, polygamy was widespread among both Hindus and Muslims.[11] During the British period, so many Acts were passed to protect women.[12] After Indian Independence, the Indian Constitution also gave empowerment of women.[13]

Women represent 50% of Indian's total population,[14] So Laws should be gender sensitive and ensure equal provision and access to resources for both men and women. Broader focus on implementation issues are much needed. Many of the existing statutes such as Indecent Representation of Women's Act, Minimum Wages Act, Equal Remuneration Act and Pre-natal Diagnostic Act, Maternity Benefit Act etc. are implemented more on their violation. A number of these Acts are under review in order to strengthen their provisions. The maternity benefit Act needs to be strictly implemented and expanded to cover women in the informal sector, along with provision to be paid for longer period.[15] In Tamil Nadu, the maternity leave for women employees is raised from 9 months to 12 months.[16] Some of the women rights are associated with bodily integrity, autonomy, vote, hold public office, work, fair wages, equal pay ownership of property, to enter into legal contacts, education, serve in the military and to have material, parental and religious rights.[17] But inequality is prevailing in many places. There are the seven type of inequalities: Mortality

inequality, Natality inequality, Basic facility inequality, Special opportunity inequality, Professional inequality, Ownership inequality and Household inequality.[18] The women folk must have positive thinking and self-confidence.[19] Even in the 17th Lokh Sabha 78 women M.P.s have represented themselves.[20] During the 2021 May Tamil Nadu State Legislature Assembly Election, 12 women MLAs were elected.[21] Twenty five year old tribal women Ms. Chandrani Marmu of Biju Janatha Dal party was elected as the Lok Sabha member from the Keonjhar constituency.[22] In Kanyakumari District more number of women officers are working in both government and private sectors.[23] Tamil Nadu is one among the highly literary states of India.[24]

Traditionally, Indian women had been home-makers. They have to look after their husband and children. If they live with joint family, they have to take care of their in-laws also. They have to prepare different varities of dish for all family members. So they have no time to take care of their own health.[25]

In many of the houses, the house-maids or servants are not at all paid properly and provided proper food. They have to work for more time. The house maids are unable to take care of their own children and family.[26] Most of them have become victims of physical harassment too.

In agricultural field, women are involved in various works like ploughing, sowing, weeding and harvesting.[27] In their work place, they do not get proper food and pure drinking water. They get only low wages. They have to work under scorching sun or even during rainy seasons.[28] They are unable to maintain their health properly. They find it very difficult to near their children.

In Tamil Nadu, a good number of women workers are working in Industries and small scale industries like brick-lin industries, match box tries, hand loom industries, cashew industries, cracker industries chemical industries and the like. Generally they face more health problems. They are often affected because of sexual abusement. Every year, many women workers lost their life because of fire accidents. Generally, proper safety measures are not at all followed in fire-work industries.[29] Usually no proper compensation is given to the families of the victims. The illiterate industrial workers are not at all involved in Insurance.[30] However, for many decades, the fire works industry proved a boon to the locals. The fireworks come under the dangerous category.[31]

During the pandemic periods, the women sanitary workers are compelled to work for more time.[32] No proper glouce and mask are provided to the sanitary workers. They did not get even proper uniform cloths. They have to work for more time but getting very low salaries.[33]

Medical profession is considered as noble and sacreced profession.[34] The medical staff are generally considered as 'Human Gods'.[35] Florence Nightingale[36] is Pioneer in the field of nursing. The nurses are expected to work with more patience among the patients. They are compelled to do night duties. In private hospitals, they are not paid well. In many hospitals, quarters are not at all provided for the working nurses. So they have to travel for a long distance. In case of emergency, they are not permitted to take leave. They find very difficult to spend enough time with their family members.[37] According to a survey, there is a scarcity of about twenty lakh nurses in India.

In medical field, the doctors are also considered as 'Human Gods'.[38] Everyyear 1st July is celebrated as 'Doctors Day',[39] the birthday of Dr. B.C. Roy.[40] Realising the importance of doctors, Voltaire, the French writer said, "Men / women / who occupied in the restoration of health to other men/women, by the joint exertion of skill and humanity, are greatest creatures of the earth. They even partake of divinity, since to preserve and renew."[41] In India, there prevails a great demand for doctors. We have 189 Doctors to treat 10,000 people.

The World Health Organisation (WHO) recommended the government to have one doctor for every one thousand people.[42]

Lady Doctors played an important role in the medical and health department. One Dr. Muthulakshmi Reddi[43] became the first women House Surgeon in the Government Maternity Hospital. Dr. Ida Scaddar,[44] the founder of the Christian Medical College, Vellore also worked for the women empowerment and welfare. In Tamil Nadu, the notable lady doctor Dr. V. Shantha dedicated to the welfare of cancer patients. At Adayar, Chennai she runs the cancer Hospital.[45] For her self-less services Dr.V. Shantha got Padmasree and Padma Booshan Awards.[46]

The lady doctors have to work without proper rest. They are also compelled to do night duties. They are also find very difficult to spend time with their children. During the pandemic period, many doctors find very difficult to do their duties.[47] They are unable to have proper food like breakfast, lunch and dinner in time.[48]

The sanitary workers of Tamil Nadu are rendering meritorious service to the society.[49] Generally the sanitary workers are not getting good salary for their self-less services.[50]

During the rule of Chief-Minister Ms. J. Jayalalitha, all Women Police Stations were established. Good number of women Police Constables and Inspectors were appointed.[51] When compared to other department staff, police department women constables, Sub-Inspectors, Inspectors and others are suffering a lot because of torcher from higher officials. They have to undergo compulsory training programmes then and there.[52] Generally, the women police do much hard-work, refuse to avail leave during important festivals, have more stress, spend less time with their family members.[53] During pregnency period itself they have to do their duty with more labour. Very recent, a male tailor, who took measurement for lady constables became a great issue.[54] Likewise, more number of women are working in Defence forces. They also face many problems like adjusting with very cold and hot climatic conditions.[55]

The widows, who are working in both government and private sectors often undergo harassment. Particularly, the young widows face more mental torture by their co-workers.[56]

As far as software field is concerned, the ladies have to work for more time. They live a separate life from their families. If both husband and wife work together in software field, they have to face domestic problems. The software engineers get eye sight problems in their early age itself. In many cases, they get late pregnancy and infertility problems.[57]

In the present Scenario, in the Banking sectors, more number of ladies work than the men. They work from 10 a.m. to 5. p.m. with more tension. Generally, they have to travel for a long distance to reach their destinations or work place. They undergo more stress and tension.[58] The pregnent ladies are not allowed to join duties on time.[59]

The women working, in tea and coffee estates also face many problems. They are unable to take food in proper time. They get only seasonal employment. During flood and draught, they suffer because of unemployment. They get only low wages for their hard work. They face child-care problems.[60]

Generally, the women who are working in government offices are do their work in a prompt way. But they find it very difficult to finish their file-works on time. In certain occasions, promotions are also refused to them.[61]

When compared to other fields, the lady teachers are more in number than men teachers. The lady teachers are working in more number in play schools, kindergarden and primary levels. More Schools only for girls are functioning in Tamil Nadu. They get only very meagre salary, with more work-load. During the

time of Parliament, Legislative and Local Self Government election duties, the lady teachers are not at all considered properly and provided proper food for them.[62] Likewise, the Lady professors who work in self finance Arts & Science Colleges, Engineering Colleges and Polytechniques also have more teaching hours but get very low salary. During the Pandamic period, in many educational institutions, the teachers did not get their salary.

Over 70% of the Indians continue to live in rural area. Women constitute a sizeable sections of rural work force. About 30% of Indian household below the poverty line are headed by women and in most cases, dependent exclusively on female income. Thus women contribute a larger share of what they earn than male to basic family maintenance.[63] In order to give a new approach to rural, NABARD has introduced the Self-Help Groups (SHG) in 1992.[64] This grass root organisations are based on the principles of need and collective action. The main aim or objective of SHG is to inculcate the habit of thrift, savings and banking culture among women to gain economic prosperity through credit. The most important component of SHG is the mobilization and organization of women towards the basic strength of solidarity, informality and collective action.[65] SHG is a homogenuous group of rural poor voluntarily formed to save whatever amount they can conveniently save out of their earnings and mutual agreement to contribute to a common fund of the group to be lend to the members for meeting their production and credit needs. In many cases, there is no unity among the members of SHG.[66] Self Help Groups are informal groups, where members have an impulse towards collective action for a common cause. SHG's will compose like minded individuals who volunteer to save small amounts of money in a common pool.[67] At least three positive impacts can be expected from a good SHG project. The first is financial levraging, the second is in the social areas of health, education and family planning and the third impact is that can be expected in the area of women empowerment.[68]

There are a number of images of Indian women, sometimes complementary and sometimes contradictory. She is revered as Goddess, but at the same time, her birth is not much preferred. She is considered as an embodiment of Sakti, but on the other side, she is considered as one to be protected all through in her life – by father, husband and son respectively. She is worshipped as Goddess but instances of treating her as a slave are not unknown. She is honoured as a mother and loved as a child. But as a wife and of one's own age group, for example, a friend or college the attitude is not always positive or friendly. At times, general comments on entire women folk irrespective of age and accomplishment are not unknown.[69]

Traditionally Indian women had been home makers. But in recent decades, education, awareness had made them to go out and choose their careers. In order to safeguard the interests and previlages of women, every year 8th March is observed as the International women's Day.[70]

Anyhow, women played a vital role in the state of Tamil Nadu. Women need to be considered the pivot not only of domestic life but of entire society. The government and the private sectors must come forward to eradicate the work related problems face by the working women. The government should enact further Laws to protect the working women. Only with the active participation of women, we can attain overall progress. The women workers can have more awareness about the society, laws and previlages. We must come forward to give gender equality to women in path walks of life. Let us all unite together to face the challenges of working women.

REFERENCES

1. *Fathima Ehtesham Siddiqi & Sarala Renganathan, Hand book on Women and Human Rights, New Delhi, 2001, pp. v-viii.*
2. *Rama Mehta, Socio - Legal Status of Women in India, New Delhi, 1992, p. 15.*

3. *M.Lakshmipathi Raju, Women Empowerment - Challenges and Strategies, New Delhi, 2013, p. 378.*
4. *Ibid.*
5. *R.N. Yesudas, A History of Women Education in Kerala, Trivandrum, 1988, p. xi.*
6. *Ibid.*
7. *Nithin Doshi, Towards Empowerment of Women, New Delhi, 2007, p. 59.*
8. *Rig Veda: IX : 85.*
9. *Nithin Doshi, op.cit., p. 60.*
10. *T.S. Ramalingam, History of India, Madurai, 1983, pp. 62-63.*
11. *Nithin Doshi, op.cit. p. 63.*
12. *Ibid., p. 64.*
13. *Ibid., p. 65.*
14. *Dinakaran (Tamil Daily) 10th March 2022 (Nagercoil Edition), p. 12.*
15. *B.R. Trivedi, Constitutional Equality and the Women's Right, New Delhi, 2010, pp. 22-23.*
16. *Thina Thanthi (Tamil Daily), 8th March, 2022, p. 1.*
17. *Ibid., p. 36.*
18. *Ibid., pp. 182- 185.*
19. *Dinakaran (Tamil Daily) 28th February 022, p. 2.*
20. *Ibid., 26th May 2019, p. 12., Ibid., 25th May 2019, p. 9., The Hindu 25th May 2019, p. 11.*
21. *Thinathanthi, Tamil Daily, 3rd May 2021, p. 9*
22. *The Hindu, 25th May 2019, p. 11.*
23. *Ibid., 9th March 2022, p. 2.*
24. *Dinakaran (Tamil Daily), 15th March 2022, p. 5.*
25. *Personal Interview with Mrs. Sheela Kumari (aged 53), Home - maker, Nagercoil, 11-02-2022.*
26. *Personal Interview with Mrs. Sindhu (aged 42), House-maid, Nagercoil, 11-02-2022.*
27. *Personal Interview with Mrs. Vasantha (aged 61), Paddy field worker, Pootteti, 14-02-2022.*
28. *The Hindu 11th March 2022, p. 4.*
29. *The Hindu, 25th February 2022, p. 3.*
30. *Ibid.*
31. *Ibid.*
32. *The Hindu (Tamil), 7th September 2021, p. 6.*
33. *Personal Interview with Mrs. Vijaya (age 46) Sanitary worker, Killiyoor, 18-02-2022.*
34. *The Hindu, 1st July 2021 (Thiruvananthapuram Edition), p. 4.*
35. *Dinamalar (Tamil Daily) 12th May 2020, p. 10.*
36. *Florence Nightingale was born on 12 May 1820 at Florence in Italy. Her parents were William Edward and Nightingale Francis of England. She changed the world's attitude to women and nursing as a possession. She gave treatment to the victims of Crimean War (1850-1856). More than eighteen thousand soldiers wounded at the battle field. She treated the victims with the help of lamp. So she is called as "The Lady with Lamp". She worked with great determination. She would visit the wounded soldiers carrying a lamp to light her way. The greatful soldiers began to call her "The Lady with Lamp". In 1883, she got the 'Red Cross Award'. She was also awarded the 'order of Merit' award. She died in 1910. Every year, the birthday of Nightingale is observed as 'International Nurses Day'. (The Hindu, Saturday supliment, 6th June 1992 & Thinathanthi (Tamil aily), 12th May 2020, p. 12.)*
37. *Personal Interview with Dr. Vijayalekshmi (aged 53), Doctor, Nagercoil, 19-02-2021.*
38. *Dinamalar, 12th May 2020, p. 10.*
39. *Dinamalar, 4th May 2019, p. 4.*
40. *Dr. Bidhan Chandra Roy, was the Second Chief Minister of West Bengal. He was born on 1st July, 1882 and died the same date in 1962. He left an indeliable mark by his contributions in the medical field. He was one of the foremost national leaders of the 20th century. He was a legendary physician, distinguished political leader, philanthrophist, educationalist and social worker. He was one of the longest serving Chief Ministers and is rightly halled as the 'Maker of Modern West Bengal'. He was instrumental in as the largest professional organization in the country. The Medical Council of India was his creating and he was its first President in 1929. (The Hindu, open page, 3rd July 2011, Thiruvananthapuram Edn.,), p. 12.*
41. *Ibid.*
42. *Dinamalar, 4th May 2019, p. 4.*
43. *Dr. Muthulakshmi Reddi was born in 1886 to S.Narayana Swami Iyer and Chandrammal, at Puthukottai. She worked for the welfare of women and children. She became the member of the Madras Legislative Council in 1926. She was mainly responsible for the abolition of*

Devadasi system. She established 'Avvai Home' in 1930 for the welfare of orphans and destitude. She founded the 'Women's Indian Association in 1917, which worked for the civic and political rights for women. She was the first women Doctor became the member of Madras Legislature. She was the crusader for women rights.
(Proceedings of the ICHR Seminar on Socio-Political Involvement of Women since 1885 with special Reference to Tamil Nadu. 13th & 14th July 2001, Dept. of History, N.M. Christian College, Marthandam, pp. 88-91)

44. *Dr. Ida Scueddar - was a famous - Lady doctor who worked at the Christian Medical College (CMC). Since 1900, He represented the American Board of Commissionars for Foreign Mission (American Arcot Mission 1853-1903, Jubilee Commemoration Volume, p. 153) & Mary Pauline Jeggery, Ida S. Scudder of Vellore, The Nilgiris, 1951, pp. 71-79.*
45. *Dinamalar (Tamil Daily, 11th March 2022, p. 12)*
46. *Ibid.*
47. *The Hindu, 1st July 2021, Thiruvananthapuram Edn., p. 4.*
48. *Personal Interview with Dr. Vijayalekshmi (aged 53), Doctor, Nagercoil, 19-02-2022.*
49. *The Hindu (Tamil), 7th September 2021, p. 6.*
50. *Personal Interview with Mrs. Dhasammal (aged 56), Sanitary Worker, Kuzhithurai, 19-02-2022.*
51. *Personal Interview with Mr. P. Jaya Chandran (aged 40), Head Constable, Marthandam, 14-02-2022.*
52. *Personal Interview with Mrs. Little Flower (aged 41), Police Constable, Manimutharu, 12-02-2022.*
53. *Dinakaran (Tamil Daily), 9th January 2022, p. 3.*
54. *Ibid., 8th February 2022, p. 14.*
55. *Ibid., 28th February 2022, p. 9.*
56. *Personal Interview with Mrs. Ramani George (aged 52), Sanitary Worker, Tholayavattam, 11-02-2022.*
57. *Personal Interview with Mrs. Shalini (aged 36), I.T. Engineer, Chennai, 27-12-2021.*
58. *Personal Interview with Mrs. Selvi (aged 57), Bank Employee, Marthandam, 09-02-2022.*
59. *Dinamalar (Tamil Daily), 30th January 2022, p. 10.*
60. *Personal Interview with Mrs. Vijayakumari (aged 61), Tata Tea Estate, Pachamalai, Valparai, 18-11-2021.*
61. *Personal Interview with Mrs. Rajani (aged 49), Secretariate Staff, Chennai, 06-07-2021.*
62. *Thinathanthi (Tamil Daily), 19th February 2022, p. 12.*
63. *Lekshmipathi Raju & others, Women Empowerment: Challenges and Strategies, New Delhi, 2013, p. 378.*
64. *Ibid., p. 379.*
65. *Ibid.*
66. *Ibid., p. 381.*
67. *Ibid.*
68. *Ibid., p. 382.*
69. *Ibid.*
70. *'Devadai' (Tamil Weekly of Thinathanthi), 6th March 2022, p. 20.*

HURDLES OF WORKING WOMEN

Dr. M. Glory Bai,
Associate Professor & HOD,
Department of History &
Research Centre,
N.M.C.College, Marthandam

INTRODUCTION

- Women in a family as a mother, wife and sister play a vital role. Her care, dedication and love denotes service to the family. But that is not counted in the list as work. In addition to these services in a family, the working woman do lot of services in her work place. She consider the workplace as her second home. Though she receives salary she never work for salary alone, she work for the betterment of society and devote herself where she is working. This paper on "Hurdles of Working Women in Kanniyakumari District" is an attempt to highlight the critical situation of working women in Kanniyakumari District.

- **Women's Economic Contribution**

- Almost all women work except old and the very rich. Most of the work done by women goes unrecorded and unnoticed, especially in the rural areas. The women activities like food processing, dairying, poultry rearing and the husking of grains and they are not counted as work by census definition.
- The collection of fuel, fodder and water; cooking, washing and cleaning, child-bearing and child-rearing are excluded from the category of economically productive work. Thus women's work remains largely invisible.
- Working women at first face all hurdles at home before go out to work. Secondly in the office she has to be an extra conscientious worker inorder to retain her job.
- When a women has a young family it is very difficult to go out and work because she has to entrust the care of her children to other family members. Relatives, neighbours and friends will keep reminding the working woman that she is not fulfilling her duties as mother and wife. Eventhough the working woman may be strong enough to overcome all the criticisms leveled at her; it somehow affects her ability to function smoothly.
- Women workers in rural areas generally get less wages than their male co-workers. Lenin's word, subject to double oppression - as a worker and a woman. Such economic exploitation of women is world wide phenomenon. Private sectors violate the economic, social and cultural rights of women. Generally, the violation in any form by the state and state agent are considered as human rights violation. But for private sectors violation of rights are ignored or not seen in the purview of human rights.
- A woman is capable of working equally and efficiently has to be first recognized by both men and women. The woman's work become contingent on so many things working well that she is constantly strained and worried about the fragile infrastructure surround her. This takes a foil on her work and her concentration.
- There is a basic difference in the attitude of men towards family. Most men in India seem to believe that it is the woman's responsibility to prepare the children for school, pack their lunch boxes and then see that they do their home work. Most men are also not trained in India to help in the kitchen. There mothers spoil them in their childhood by not letting them to do any home work and prepare them instead for wives who will cook and clean for them. A women also accepts this as normal as she sees the same patter in her paternal house.

- The attitude of children also has to be different cope with a working mother. A lot of working mothers face problems when in their absence, and in bad company, children turn to drugs and other bad habits. Everyone turns around and blames the working mother when things go wrong. Recreational activities and gym after school hours and home work done at school itself can solve many problems by keeping children occupied. These facilities are available in western countries.
- The attitude of other male colleagues is also important. Just because a woman comes out to work does not mean that she is loose or available. Men in India have to learn to treat working women differently because so many women are exposed to sexual harassment. Yet women keep quiet and do not complain because they have no alternative they need the money badly. Strict laws should be enacted against harassment and crimes against women.

- **Remedial Measures**
- Removal of illiteracy and universal education is a must for changing the attitudes of men and women toward working women.
- A woman's contribution in employment has to be valued by society and supported by the entire family.
- More day-care centres and crèches have to be provided by the government or local voluntary organisations for the care of children of working mothers.
- Women should not be discriminated by employers and should not get just ad hoc and temporary appointments.
- More working women's hostels and transportation arrangements for women should be provided by the employers. Most women cannot work because commuting to the place of work is so difficult or the hours are so long that it is unsafe to return home in the evening.
- Women's groups and organizations should be active in seeking redressal against injustice done towards woman. Sexual harassment and battering of women at home should be looked on more seriously by society as a whole.

- **Conclusion**
- Women play an important role in the economic development of a country. Their share of contribution in terms of raising production, productivity and also national income is considerable for economic development. Women perform two-thirds of the world's work, receive one-tenth of its income and own less than one hundredth of its property". This should be changed and women should be provided with equal opportunities in social, religious, political, professional and cultural spheres. Pope John Paul II, in his "Letter to women" 1995 quoted, "When it comes to setting women free from every kind of exploitation and discrimination, the Gospel contains an ever relevant message which goes back to the attitude of Jesus Christ himself".

- **REFERENCES:**

1. *The Position of Women in Hindu Civilization - A.S. Altekar, Madras, 1987.*
2. *The Status of Women in Tamil Nadu during the Sangam Age- C. Balasubramanian, Madras, 1976.*
- 3. *Women's Issues - D. Janaki, Chennai, 2001.*
- 4. *Women's Liberation and Human Rights, Asima Sahu, Jaipur, 2000.*
- 5. *Women and Human Rights - Fatima Ehtesham Siddiqui Salala Ranganathan, New Delhi, 2001.*
- 6. *Women Law and Social Change - Shamuddin Shams, New Delhi, 1991.*
- 7. *Religion and Society Vol. XLI, September and December, 1994.*
- *Religion and Society, Vol. 50, September, 2005.*
- *Religion and Society, Vol. 62, September to December, 2017.*
- *Religion and Society, Vol. 66, October, 2021.*

GENDER DISCRIMINATION – AN OVERVIEW

Dr.T.Jayanthi
Assistant Professor in History,
Sarah Tucker College (Autonomous),
Tirunelveli

ABSTRACT

Ann Oakley, who was among the first few feminist scholars to use this concept, says that Gender is a matter of culture, it refers to the social classification of men and women into masculine and feminine. Women and girl children are the foremost affected people in gender inequality where many outbreaks are done through violence. Discrimination is done in every sector of employment and education. Though the Indian Constitution provides equal rights and privileges for men and women and makes equal provision to improve the status of women in society, majority of women are still unable to enjoy the rights and opportunities guaranteed to them.

Key Words: Gender Discrimination, Sexual harassment, sex and gender, care, nutrition of girls.

INTRODUCTION

Gender is a common term whereas gender discrimination is meant only for women, because females are the only victims of gender discrimination. Gender discrimination is not biologically determined but it is determined by socially and the discrimination can be changed by the proper and perpectuate efforts. Denial of equality, rights and opportunity and suppresment in any form on the basis of gender is gender discrimination.[I] In India discrimination against female sex is prevailing centuries together and the situation has deteriorate over time.[II]

Causes of Gender Discrimination

- Educational backwardness
- Caste
- Religious beliefs
- Culture
- On the name of family history
- Customs and beliefs
- Races
- Low income
- Unemployment
- Society
- Family situation and
- Attitudes

Female plays an import role in the family and national development. But her contributed is not recognized by the male dominant society.[III]

Gender equality is a vital measure of human rights. It is a primary portion of the UNO's values.[IV] Protection of the both gender by giving equal rights is responsibility each country. Establishment of equality among women and men not only promotes women's human rights, but also help to promote country's economic development.[V] Since 2000 the Millennium Development Goals, it is approved that educing gender gap or achieving gender equality and women empowerment are the wings for true progress. However even now the millions of women and girls every part of the world are continue to face the magnitudes of gender discrimination. To establish sustainable, prosperous and peaceful world gender equality and along with fundamental human rights are a vital elements. By guaranteeing equal rights, we will bestow to and foster societies, sustainable economies, humanity and the globe as a whole.[VI]

Gender grounded discrimination symbolizes horrible face of the society. This problem is worldwide with various levels and very ancient. As human development passes middle stage in the global debate, gender equity and gender equality are

evolving as major challenges, Gender discrimination, though amid in the most delicate, is one of the utmost penetrating forms of established deprivation.[VII]

Social justice is the key stone of Indian constitution. One aspect of it is gender impartiality. This is a complex concept. It is the women's human right. The value of gender equity is preserved in the Constitution of India, in its preface, fundamental rights Article (240), fundamental duties a (242) and directive principles (242). The Universal Assertion of Human Rights too confirms the epitome of equivalent rights of women and men.

Gender fairness is not only indicates the rights to get education, political representation or employment. Moreover it is about care, nutrition of girls, vaccination and eventually survival. Guilmoto said that Gender discrimination has been a social problem in India for ages. The birth of a girl child is not greeted many parts of India, that discernment begins for the girl child even before the child's birth and m any places she is slain a foetus and she is killed as an infant, if she succeeds to see the sunlit of day, as a result the country is facing highly skewed child sex ratio only 908 girls for 1000 boys.

According to Mahatma Gandhi to call woman the weaker sex is a libel, it is man's injustice to woman. If by strength is meant brute strength, then, indeed, is woman less brute than man. If by strength is meant moral power, then woman is immeasurably man's superior. Hs she not greater intuition, is she not more self-sacrificing, has she not greater powers of endurance, has she not greater courage? Without her, man could not be. If nonviolence is the law of our being, the future is with woman. Who can make a more effective appeal to the heart than woman?

Gandhiji was bold enough to blame Shastras and Smiritis for discriminating women. He wrote legislation has been mostly the handiwork of men and man has not always been fair and discriminate in performing that self-appointed task. The largest part of our effort in promoting the regeneration of women should be directed towards removing those blemishes which are represented in our Shastras as the necessary and ingrained characteristic of women.

Gandhiji was totally opposed to gender discrimination. He did not like Indian society's preference for a boy and a general neglect of a girl child.

Discrimination in Wage

There are persistent and pronounced wage variances between women and men in all parts of the world. A momentous component of these wage differences can be endorsed to differences in workplace and worker characteristics, which are probable to mirror variances in worker efficiency. Though, a huge part of these variances remains inexplicable, and it is general feature them to discernment by the owner that is engrained in bias against female workforces. Unequal pay or wage discrimination refers to circumstances in where women are salaried less for the same work than the men. To stand this, most of the organized sectors enforced equal pay legally. In spite of the constant efforts of policy makers and activists, in several ways, gender equivalence is still not achieved. Gender discrimination still a common phenomenon in many sectors, this bias is against women and in favour of the men. As per the World Economic Forum's 2018 Global Gender Gap 2018, in Gender gap Index India's rank is 108th among the 149 countries. Iceland topped from last ten years in the global rank, having secured more than 85.8 per cent of its global gender gap.

In India the social stigma which is against the women in workforce and the common setting of social discrimination against women is not ended, the sign of closing this gender pay gap not yet seen. As per the statement of ILO Gender gap in

wage is uppermost in India women are getting 34 percentage less than men in 2018. In case of hourly wage unequal pay is the most common in India, Women are paid much less salary in India, matched to men. Normally women are salaried 34 percentage less than that of me, this report by International Labour Organisation has instituted and 73 countries including India the gender wage gap is highest in the world.

Female foeticide and female infanticide signal the grossest form of discrimination against women in India. However, these practices by themselves do not account for the fact that there as many as 20-25 million missing girls and women in India's population.[VIII]

Article 15 of the Indian Constitution prohibits any discrimination on ground of sex. In 1958 Government of India appointed a committee on women's education in order to recommend special measures to bridge the gap between boys and girls at the primary and secondary levels. The national policy on education 1968 also laid emphasis on removal disparities in education opportunities to women.

CONCLUSION

In India historically women are discriminated in all aspects of life including health and education against men. The discrimination based on gender in the society can be envisaged on various outlooks. In a male controlled society like ours women are at the receiving end of all the social evil. The sex ratio, infant mortality rate, level of education work participation of women, level of wage are an evident to prove gender discrimination in India.

Several measures have been taken by the Government of India to hoist the position of women in the Indian society in order to uphold equality of women and men. Numerous programmes, plans and policies have placed emphasis on raising the educational, economic, health, women empowerment and political involvement of women to match their male counterpart.

REFERENCES:

1. *Desai, Sonalde, Gender Inequalities and Demographic Behaviours: India, New York, 1994,p.45.*
2. *Raju, Gender Discrimination in India, IOSR Journal of Economics and Finance, Vol.2, 2014, p.28.*
3. *BanerjeeArpita, Status of Women and Gender Discrimination in India: A State wise analysis, Journal of International Journal of Development Research, Vol.3, December 2013, p.340.*
4. *Manasi Sinha, The Gender – Main streaming: Bridging Gender Inequality in India, New Delhi, 2013. P.5.*
5. *Carol Vlassoff, Gender quality and Inequality in Rural India, New York,2013, p.157.*
6. *Mamta Mehrotra, Gender Inequality in India, New Delhi, 2013, p.20.*
7. *Anuradha Mathu, Gender and Development in India – the Indian Scenario, New Delhi, 2008, p.35.*
8. *Kalyani Menon Sen, Women in India How free? How Equal?, New Delhi, 2001, p.28.*

PROBLEMS OF MOTHERS WHILE HANDLING CHILDREN WITH AUTISM

***R. Jani Jasmine, and **Dr.H.Deepa**

*Research Scholar,
**Assistant Professor, B.Ed., DD & CE,
Department of Education,
Manonmaniam Sundaranar University, Tirunelveli

ABSTRACT

Parenting a child with autism is a stressful and challenging experience for the mothers. The mothers of children with ASD reported that elevated psychological distress and care giving burden, health related problem, lower level of resilience and problems related to their family life. Children with autism and their families especially their mothers face numerous and pervasive challenges. In addition to the expected concerns with behavior, communication, and morbidities, mothers expressed deep apprehension about their child's isolation and meaningful integration into daily life. Difficulties to access a quality care, financial burden, issues of adulthood, and their child's challenging behaviors may produce significant stressors to mothers. Healthcare providers should take these challenges into consideration when providing care to those children and their mothers. Adjustment pattern were affected by various factors, such as mother's age, social support, and family income related to employment of mothers. Regular periodic meetings should be conducted between mothers and hospital personnel to promote proper communication. The aim of this article was to assess the symptoms, types, challenges and impact of mothers having children with autism.

Keywords: Autism, Communication, Behavior, Stress

INTRODUCTION

Autism is also called autism spectrum disorder (ASD). Autism is a complex neurological disorder that affects brain function, which causes impairment in multiple areas of development including social interaction, communication, and behavior. Typically it appears within the first 3 years of life. It is caused by a number of different known and unknown biologically based brain dysfunctions that affect the developing brain's ability to handle information. The causes of autism are due to both genes and environment factors. People with autism have trouble with communication and have trouble in understanding what other people think and feel. This makes it hard for them to express themselves, either with words or through gestures, facial expressions, and touch. People with autism might have problems with learning. Their skills might develop unevenly. More children are diagnosed with autism now than ever before.

Families with children with autism experience a variety of difficulties that range from the affected individual's challenging behaviors and health issues to factors that put strain on the family, including providing for a child's everyday needs, access to care, financial burden, and worrying about the future. Parenting a child with a developmental disability is an exhausting task especially for mothers as they are more involved with caregiving. Parenting a child with autism can be challenging and increases parental stress. Therefore, healthcare providers who work with mothers of children with autism should be aware of the typical stressors these parents face and the coping strategies that may be effective for each family unit.

SYMPTOMS OF AUTISM

Some of symptoms of autism are as follows

- A lack of eye contact.
- A narrow range of interests or intense interest in certain topics

- Doing something over and over, like repeating words or phrases, rocking back and forth, or flipping a lever
- High sensitivity to sounds, touches, smells, or sights that seem ordinary to other people
- Not looking at or listening to other people
- Not looking at things when another person points at them
- Not wanting to be held or cuddled
- Problems understanding or using speech, gestures, facial expressions, or tone of voice
- Talking in a sing-song, flat, or robotic voice
- Trouble adapting to changes in routine

TYPES OF AUTISM

There are four types of Autism

Asperger syndrome: These children don't have a problem with language in fact; they tend to score in the average or above-average range on intelligence tests. But they have social problems and a narrow scope of interests.

Autistic disorder: Most of the people heard the word "autism." It refers to problems with social interactions, communication, and play in children younger than 3 years.

Childhood disintegrative disorder: These children have typical development for at least 2 years and then lose some or most of their communication and social skills.

Pervasive developmental disorder (a typical autism): The doctors might use this term if your child has some autistic behavior, like delays in social and communications skills, but doesn't fit into another category.

CHALLENGES OF MOTHER IN NURTURING THE AUTISTIC CHILD

The mother will face daily challenges in nurturing and raising their children with autism.

Daily challenges of mothers: Daily mothers revealed worries, concerns, and difficulties to handle the children with child's symptoms of autism, and all cited other frequent behavioral problems as well "When he was younger, he not only had autism but was also hyperactive. The problematic symptoms included communication problems, being "in a world of his own," "sleep problems," "hyperactivity," tantrums, toileting/ self-care difficulties, aggression/breaking items, learning difficulties, and picky eating. The mothers want to face these types of problems in their routine life.

Physical impacts: The children with autism were totally depending on their mother for daily activities and because of this they were in a state of physical exhaustion. The autistic child's mother could not have a sound sleep because of the worries of their child. The mother wants to help the child in every single activity that we do them for him and she want to act as personal assistant.

Emotional Well-Being: In emotional well-being mothers experienced poor emotional well-being and feel depressed about their children's conditions. This included feelings of being overwhelmed, despair at the incurable nature of the disorder, guilt that something they did may have caused their child's challenges and frustration that the parenting experience.

Personal Sacrifices of mothers: Mothers cited the influence of ASD on their professional career. Some mothers indicated that they had to leave their jobs to care for their children since the day-care centers were either expensive or not available. They indicated that they made major sacrifices to look after their ASD child and resigned. On the other side, their fathers had to work extra hours or two jobs to cover the expenses caused by ASD. Furthermore, mothers indicated that children with ASD have a disturbed their sleep pattern and they needed constant supervision, which was physically exhausting for them

Impact on Social Life: Mothers revealed feeling socially isolated and embarrassed about their child's behavior in public. The mothers made proactive choices, preferring to keep the child at home by making schedules for others to care for the child at home in case of a social event (e.g., birthday, wedding), based on anticipating recurrences of previous negative experiences. They reported a negative impact on the entire families' and children's social life. The autistic mothers will avoid taking their children to public places rather than risking public judgment when their child becomes anxious. This not only caused the child with ASD but also any siblings to become housebound and isolated, which has a profound effect on their social and emotional well-being. Mothers who are housewives were more likely to feel socially isolated than the employed mothers.

Culture Believes: There is no doubt that culture influences parental belief systems and explanatory models for disorders such as ASD. The mothers had a favorable view of ASD, believing it is a blessing or a gift from God. Mothers showed strong religious belief in God and hope in their children.

IMPACT OF MOTHERS WHILE HANDLING THE CHILDREN WITH AUTISM

Negative Impact on Personal Relationships and Responsibilities

The mother experienced disputes with the spouse, resulting in strained couple relationships. The mother and the father also reported that, due to the lack of understanding about the general signs of the child with ASD in the starting years, they experienced anxiety, resulting in occasional fights and aggression toward each other. Both of them also expressed the inability of their other family members to understand the problems related to the abnormal behavior of the child.

Financial Impact: Due to the need for specialized treatment and schooling, the mother will suffered from financial issues. Absenteeism at the workplace and frequent leaves needed for the child's treatment resulted in loss of pay, which adversely affected the financial condition and sometimes affected the child's treatment plans. Sometimes, one of the father or mother want to leave the job as they had to accompany the child for treatment sessions in autistic clinic and school. So, the loss of job of one family member, who was otherwise an earning member, further resulted in a financial burden.

Societal Reactions toward the Child with ASD: Some mothers feel that negative reactions and lack of support not only from the family members and relatives but also from friends and neighbors. Furthermore, the mother expressed concern regarding unempathetic behavior by family members, friends, and neighbors. Instead of providing hope and positivity, they showed pity toward the mother and the child. Relatives negatively commented on having a child with ASD and considered it a burden for the mother and the family.

Lack of Service Availability: The mothers feel the unavailability of treatment and school services for children with ASD. In addition to the unavailability of specialized treatment centers for managing ASD, there is also a lack of an efficient teaching support system for managing the child's developmental issues. Due to the unavailability of treatment, the mother had to change their place of residence in order to get access to better healthcare facilities for the child.

Coping with Diagnosis and Disease Process: The mothers had an instant reaction of shock and denial when their child was diagnosed with an ASD. But an improved health and behavioral condition of the child, with professional support from the staff in autistic clinics and schools, resulted in better coping among the mothers cooperation.

Birth Complications: Almost all caregivers reported incidences of birth complications of their child as the cause for autism, such as the absence of cry immediately after birth, cord around the neck, respiratory distress syndrome, apnea of prematurity and neonatal seizures.

Developmental Delay: The mothers indicated that children with autism the have lack of maintaining eye contact at 4–6 months of age, lack of responding to an external stimulus, delayed speech, and the inability to sit and stand at an appropriate age. Another problem for mother was unexplained cry for 15–20 minutes at about 2–3 months of age. These feel them very stress.

Inappropriate Behavior: The mother of Children with autism concern about inappropriate behaviors, such as repetitive and aggressive behavior, which sometimes resulted in self-harm. Due to this behavior of the child the mother felt stressed and anxious. Furthermore, continuous nodding of head and twitching of fingers, banging the head on the table, and tearing the books were some other behavioral symptoms that concerned the mother of the child.

Impaired Socialization and Communication: The mothers reported that their children like to play and sit alone in the classroom or playing rooms. They often get aggressive if their things or belongings are shared with someone else. They also had impaired interpersonal relationships due to a lack of communication and socialization.

Concern for the Future and Safety of the Child: The mother sign in the concern about their children's independence and future well-being. Moreover, the mother having girl child with ASD were concerned about the likelihood of sexual abuse and managing bodily changes and puberty. They expressed their helplessness and reported feeling extreme stress whenever they thought of the future of their child.

CONCLUSION

Mothers who have children with autism were confronted with multiple stressors. The most perceived stressors were physical, psychological, financial, community-related, and management-related stressors followed by social and marital stressors. Adjustment patterns were affected by various factors, such as mother's age, social support, and family income related to employment of mothers**.**

The major concerns of the mother were delayed milestones, high costs of treatment, and no availability of healthcare services and special schools for children with ASD. Furthermore, education of the general population on the signs and symptoms of ASD is also needed, not only for early diagnosis but also for better acceptability of these children in society. India needs to go a long way in managing these disorders, and healthcare professionals need to shoulder the responsibility of making this world better for these children and their mothers.

REFERENCES

1. *Konstantareas, M.M.; Papageorgiou, V. (2018). Effects of temperament, symptom severity and level of functioning on maternal stress in Greek children and youth with ASD. Autism 2006, 10, 593–607.*
2. *Houser, L., McCarthy, M., Lawer, L., & Mandell, D. (2014). A challenging fit: employment, childcare, and therapeutic support in families of children with autism spectrum disorders. Journal of Social Service Research, 40(5), 681-698. doi: 10.1080/01488376.2014.930944.*
3. *Gona, J. K., Newton, C. R., Rimba, K. K., Mapenzi, R., Kihara, M., Vijver. F. V., Abubakar, A. (2016). Challenges and coping strategies of parents of children with autism. Rural and Remote Health, 16, 3517.*

WEBSITES

Pubmed.ncbi.nlm.nih.gov>

Europepmc.org>abstract>med

www.webmd.com>...>

www.healthline.com>health>autism

www.cec.gov>ncbddd>treatment

www.mayoclinic.org>drc

www.cdc.gov>ncbddd>signs

YOGA FOR WORK RELATED STRESS PROBLEMS FACED BY WORKING WOMEN

***S.Sermathangam and **Dr.H.Deepa**
*Research Scholar,
**Assistant Professor
Department of Education, DD & CE,
Manonmaniam Sundaranar University,
Tirunelveli

ABSTRACT

Women are very anxious and constantly under stress to carry out responsibilities at home as well as at workplace. Yoga is considered to be one of the most important, effective and valuable tool available to overcome various psychological problems. Yoga combines many popular stress-reducing techniques, including exercise and learning to control the breath, clear the mind, and relax the body. As yoga becomes increasingly popular, more and more people are discovering the benefits this ancient practice brings to their stressful lives. Yoga has an effective role in reducing stress, anxiety, and depression. Thus, it can be used as complementary medicine. The study was aimed to find out the effect of yoga training on stress seen in women, meaning of stress, concept of stress, contribution of yoga, stress relief techniques, exercises to control stress in women.

Keywords: Yoga, Stress, Anxiety, breathing

INTRODUCTION

For a longtime women's have been expected to fulfill the ideal role of both perfect wife and mother, and this meant putting the family first before their own needs. In today's scenario the husband and wife both work towards creating a balance between their working place and at home but it is still difficult for women as she has to play multiple roles of a cook, a family maid, a tutor, a nurse as well as cater to the demands of office work. So today working women are constantly under stress to maintain balance between home and workplace. This stress affects their physical and mental health; but Stress is necessary for life. We need stress for creativity, learning and for survival. Stress is only harmful when it becomes overwhelming and interrupts the healthy state of equilibrium. Stress jacks up the nervous system, overburdens the adrenal glands and lowers immunity. Yoga is considered to be one of the most important, effective and valuable tools available for woman to overcome various physical and psychological problems.

Yoga is based on soul and deep psychology. It is an educational process by which the human mind is trained to become, moral, natural and weaned from the unnatural conditions of life. Yoga is the science of life or Yoga is art of living, healthy and spiritually lifestyle. It can solve all problems of life (physical, mental, social, & spiritual etc).

Meaning of Stress

In today's life, stress has become as a part and parcel of life. Its constant presence for long duration negatively affects our day-to-day living. So our stressed life style is become a major reason for health problems and diseases. In today's fast life Yoga has become all the more important because of our exposure to various stresses and hazards with very little or no time to recuperate from its after effects.

Concept of Stress

The concept of stress was first introduced in the life sciences by Hans

selye in 1936. The term stress is derived from the Latin word 'stringere' which means to be drawn tight. Stress is a complex, dynamic process of interaction between a person and his or her life. Stress is a normal response towards difficult situations of life.

Contribution of yoga

One of the greatest contributions of Yoga in modern life is its concrete solutions to the problem of stress. Yoga equips an individual with ready to use skills to fight stress through its holistic knowledge of mind and body. In the absence of stress an individual is relaxed at body and alert at mind. Yoga has almost everything on offer. Whether it is good physical health, mental alacrity, and emotional balance, freedom from stress or good interpersonal relations.

Stress-Relief Techniques Involved in Yoga

Many of the popular techniques found to reduce stress derive from yoga:

- Controlled breathing
- Meditation
- Physical movement
- Mental imagery
- Stretching

Effects on the Body by practicing yoga

The following are the benefits of yoga

- Reduced stress and anxiety
- Sound sleep
- Reduced cortisol levels
- Improvement of many medical conditions
- Allergy and asthma symptom relief
- Lower blood pressure
- Smoking cessation help
- Lower heart rate
- Spiritual growth
- Sense of well-being
- Reduced muscle tension
- Increased strength and flexibility
- Slowed aging process

Exercises to control stress

Hatha Yoga is the physical practice of yoga postures. There are many different types of hatha yoga: some are slow and more focused on stretching, others are fast and more of a workout. If you are looking to relieve stress, no one yoga style is superior, so pick one that meets your level of physical fitness and personality. Any exercise will help relieve stress by keeping the body healthy and releasing endorphins, natural hormones that make you feel better. Yoga also relieves stress through stretching.

Breathe Control

Pranayama, or breath work, is an important part of any yoga practice and one that translates well to life off the mat. At the very least, yoga increases your awareness of the breath as a tool for relaxing the body. Although breathing is an involuntary act, you can choose to regulate the breath. Just learning to take deep breaths and realizing that this can be a quick way to combat stressful situations is amazingly effective.
Clearing the Mind

Our minds are constantly active, racing from one thought to another, spinning possible scenarios for the future, dwelling on incidents from the past. All this mind work become stressful. Yoga offers several techniques for taming the monkey mind. One is breath work, as outlined above. Each breath is tied inextricably to the present moment. Focusing on each inhale and exhale to the exclusion of other thoughts is one way to clear the mind, It is also a basic meditation technique. In addition, the performance of yoga poses, or asanas, also acts as a form of meditation.

Relaxation

Each yoga sessions ends with five to ten minutes spent relaxing in corpse pose - savasana. While this enforced relaxation can be difficult at first, eventually it serves the purpose of a total release for both body and mind. Savasana transitions you back

into the world feeling refreshed and equipped with the tools to combat stress in your daily life. Yoga Nidra is a practice that offers an opportunity for a longer, deeper period of relaxation and an introduction to meditation, which can also be a great stress reducer.

Yoga meditation for stress relief

You can practice meditation on its own or include it as part of your asana routine. Meditation positions include sitting on a chair or on the floor. You can also do standing, walking, and lying-down meditation. Experiment with a few types of meditation on your own or seek the guidance of a teacher who can help you create a structured, consistent routine. Once you've established a meditation practice, stick to this routine for some time instead of changing regularly. Yoga nidra, known as yogic sleep, is a guided meditation that you do in-person with a teacher or via a recording. It promotes deep relaxation, alleviates stress, and helps you sleep better. It is a fantastic option when you're too tired for an asana (moving through poses) or seated meditation practice but still want to dedicate time to your yoga routine.

Practice yoga as often

Yoga is a way of life, which is not only focuses on the physical but mental, emotional and spiritual aspects as well. "Doing regular asanas and pranayamas every day for 30 to 60 minutes in the morning, preferably in a green and open area with the morning sunrays, followed by 10 to 20 minutes of meditation will make a big difference. Every evening one must practice Shavasana/ Yoga Nidra after coming back from work to rejuvenate the body's cells. This ensures six to eight hours of deep sleep, which heals the mind and body."

Breathing exercises that help alleviate stress

"Pranayama is effective in alleviating stress by having our body breathe in more oxygen. There are multiple variations and each one helps cool the mind and alleviate stress. Both anxiety and depression can be cured doing pranayama regularly. There are various techniques that can cure anxiety and stress.

- Shitali pranayama, which is a cooling form of pranyama, is great for calming the mind and body, resulting in lower hypertension and relaxed nerves. Ideally, it should be performed at least an hour before eating — preferably early morning or evening.
- Kapalbhati pranayama instills energy even if performed for just five minutes. Beginners should start with just a minute daily. It is great for rejuvenating new cells and keeping diabetes and weight in control. For heart patients, kapalbhati has to be performed in slow movements and under an expert otherwise it can prove to be counterproductive.
- Anuloma and Viloma, also known as alternate nostril breathing technique, is very effective. It restores, equalizes and balances the flow of prana in the body, resulting in deep breaths and proving a preventive mechanism to a lot of stress borne diseases."

CONCLUSION

Yoga can help reduce stress because it promotes relaxation, which is the natural opposite of stress. Practicing yoga builds your ability to calm, focus, balance, and relax yourself. Stress may cause several problems related to our life. However, Yogic life- style can be a good remedy for stress.

For a stress- free healthy life, the specific yogic practices of aasanas and praanayaam, yoga- nidra, antar- mauna and meditation are extremely. The internal mechanism of body works smoothly with yoga, it regularize the function of different organs of body including heart. It is a best way of unwinding stress, anxiety and confusion. It clears mind, reduces the fears and balances body and soul. The purpose of Yoga is to create harmony in the physical, vital, mental, psychological and spiritual aspects of the human being.

"Your calm mind is the ultimate weapon against your challenges"

REFERENCES

1. *Bhavanani, A., Sanjay, Z., Jayasettiaseelon, E., Dayanidy, G., Vithiyalakshmi, L., &Madanmohan, (2013). Physiological and psychological effects of a yoga training programme in paramedical students. Yoga Mimamsa, 44, 246-264.*
2. *Bhogal, P. R. S. (2010). Yoga & Mental Health & Beyond. A guide to Self-Management. Lonavla, India: Kaivalyadhama.*
3. *Bingol, T.Y., &Batık, M.V. (2018). Unconditional Self-Acceptance and Perfectionistic Cognitions as Predictors of Psychological Well-Being. Journal of Education and Training Studies. 7(1), 67-75. doi:10.11114/jets.v7i1.3712*
4. *Busari,A.O.(2012).Evaluating the Relationship between Gender Age Depression and Academic Performance among Adolescents. Scholarly Journal of Education.1(1),6-12.*
5. *Bussing A. Michaelsen A. Khalsa S. B. S. Telles S. Sherman K. J. (2012). Effects of Yoga on Mental and Physical Health. Evidence-Based Complementary and Alternative Medicine, 1–7. 10.1155/2012/16541023008738*
6. *Candice A. Alfano., Alan H. Zakem., Natalie M. Costa., Leslie K. Taylor., Carl F. Weems., (2008). Sleep problems and their relation to cognitive factors, anxiety, and depressive symptoms in children and adolescents. Journal of Depression and Anxiety,26(6), https://doi.org/10.1002/da.20443*
7. *Carver C. S. Scheier M. F. Fulford D. (2010). Self-Regulatory Processes, Stress and Coping. In JohnO. P.RobinsR. W.PervinL. A. (Eds.), Handbook of personality, Theory and research (3rd ed.; pp. 725–742). New York: The Guilford Press.*
8. *Chandola, T. (2008). Work stress and coronary heart disease: What are the mechanisms? European Heart Journal, 29, 640-648.*
9. *Fairbrother K & Warn J. (2003). Workplace dimensions stress and job satisfaction. Journal of managerial psychology. 18(1), 8-21.*

PROBLEMS FACED BY WOMEN IN THE WORK PLACE

***P. Meena **Dr. R. Selvaraju**
**Research Scholar,*
***Assistant Professor*
Department of History, DD&CE,
Manonmaniam Sundaranar University,
Tirunelveli

ABSTRACT

India is a traditional country and there is diversity in religions, culture and customs. Role of the women in India mostly is household and limited to domestic issues. In some cases women can find employment as nurses, doctors, teachers the caring and nurturing sectors. But even if well qualified women engineers or managers or geologists are available, preference will be given to a male of equal qualification. This helps to identify the factors preventing women employees from aspiring for higher post and challenges & problems faced by women workers. Further this article try to explain the real condition of Indian working women and also make an effort to clear main problems of working women

Introduction

Women's are the wealth of India and they have contributed in almost every field and made country feel proud at every occasion. They are in front, leading the country, making mile stones and source of inspiration for many. The culture and tradition of India is considered as old and great all over the world where people used to worship various female goddesses, saints and poets. India is also a powerful nation and famous worldwide for being the largest democracy in the world however, women backwardness is also very clear in the Indian society because of the social issues, problems and lots of restrictions against women. Taking birth as a woman in the Indian society can be said as curse for the women. Women in India face lots of social issues and problems all through the life which are big struggle for them right from their beginning of life. Female infanticide is the most common practice of killing girl child in mother's womb in the Indian society. Women in India are considered as burden for their parents and husbands as they think that women are here only to consume money whole life without earning a little bit. Another common problem for women is sex discrimination which they face from their birth and continues till their death. The big problem of women in India are Illiteracy, lack of proper education, responsible for household works, rape, sexual harassment at workplace. However, a lot of positive changes have occurred in the women status as the number of educated people is increasing in the country. The women belongs to the lower and middle class family suffers more than the women of higher class family.

Occupational problems faced by working women

In women occupational problems the role of stress is the main problem for them. Work and family are the two coined important aspects in women's lives. The balancing work and family has become a key personal and family issue for many societies. There are many facets in working mother's lives that subject to stresses. They

deal with home and family issues as well as job stress on a daily basis. World Health Organization's (WHO) says Occupational or work-related stress is the response people may have when presented with work demands and pressures that are not matched to their knowledge and abilities and which challenge their ability to cope. Reasons of occupational stress imbalance between work and family leads to occupational stress. Imbalance between work and family life arises due to a number of factors. Various factors are following.

Mental harassment

It is an age old convention that women are less capable and inefficient in working as compared to men. The attitude which considers women unfit for certain jobs holds back women. In spite of the constitutional provisions, gender bias creates obstacles in their recruitment. In addition to this, the same attitude governs injustice of unequal salaries for the same job. The true equality has not been achieved even after 61 years of independence. Working in such conditions inevitably puts strain on women to greater extent as compared to men, thus making them less eager in their career.

Sexual harassment

Today, almost all working women are prone to sexual harassment irrespective of their status, personal characteristics and the types of their employment. They face sexual harassment on way on transports, at working places, educational institutions and hospitals, at home and even in police stations when they go to file complaints. It is shocking that the law protectors are violating and outraging modesty of women. Most of the women tend to be concentrated in the poor service jobs whereas men are in an immediate supervisory position, which gives them an opportunity to exploit their subordinate women.

Discrimination at Workplace

Indian women still face blatant discrimination at their workplaces. They are often deprived of promotions and growth opportunities at work places but this doesn't apply to all working women. A majority of working women continue to be denied their right to equal pay, under the Equal Remuneration Act, 1976 and are underpaid in comparison to their male colleagues. This is usually the case in factories and labor-oriented industries.

No Safety of Working Women

While traveling, the orthodox mindset in the Indian society makes it difficult for a working woman to balance her domestic environment with the professional life. In some families, it may not be acceptable to work after six o'clock. Those families that do accept these working hours may experience considerable anxiety every day about a woman's safety while traveling. So many issues affect a working woman because she is closely protected or watched by her family and the society.

Lack of Family Support

Lack of proper family support is another issue that working women suffers from. At times, the family doesn't support women to leave the household work and go to office. They also resist for women working till late in office which also hampers the performance of the women and this also affects their promotion.

Insufficient Maternity Leaves

Insufficient maternity leave is another major issue that is faced by a working mother. This not only affects the performance of women employees at work,

but is also detrimental to their personal lives.

Job insecurity

Unrealistic expectations, especially in the time of corporate reorganizations, which sometimes puts unhealthy and unreasonable pressures on the employee, can be a tremendous source of stress and suffering. Increased workload, extremely long work hours and intense pressures to perform at peak levels all the time for the same pay, can actually leave an employee physically and emotionally drained. Excessive travel and too much time away from family also contribute to an employee's stressors.

Workplace Adjustment

Adjusting to the workplace culture, whether in a new company or not, can be intensely stressful. Making oneself adapt to the various aspects of workplace culture such as communication patterns of the boss as well as the co-workers, can be lesson of life. Maladjustments to workplace cultures may lead to subtle conflicts with colleagues or even with superiors. In many cases office politics or gossips can be major stress inducers. Personal demographics like age, level of education, marital status, number of children, personal income and number of jobs currently had where you work for pay and work situation characteristics like job tenure, size of employing organization, hours worked per week.

CONCLUSION

Now a day's women workers are improved and promote in their workplace and in technological work. Trade union should try to improve the conditions for woman's workers in many parts for example maternity leave is easily give to women and help the woman for achieve higher post actually women's nature is promotion to gain high quality in every field but if the condition is not ready then the reduction of promotion and optimization in work will be occur and etc. Women workers are often subject to sexual harassment then the government should put strict rules for these types of crimes, also public transport system sometimes danger for woman and government should put more inspection. Traditionally people think that men should only work and gain money and women should work as house hold. But the financial demands on the Indian families make the women need to work.

REFERENCES

1. Dashora, (2013) Problems Faced by Working Women in India. International Journal of Advanced Research in Management and Social Sciences.

2. Kumari,V. (2014).Problems and Challenges Faced by Urban Worming Women in India. A Dissertation Submitted to the Department of Humanities and Social Sciences, (1)

3. Murthy, G.K.(2012).Women and Corporate Leadership- in Indian Perspectives. IRACST International Journal of Research in Management & Technology.

4. Rustagi, P (2010) Employment trend for women in India. International labor organization Asia Pacific working paper series.(1)

5. Somjee, G.(1989) Narrowing the gender gap. The journal of Asian studies.49(3).

6. Sivan,S. & Sathyamoorthy,K (2014) Management Of Occupational Stress And Worklife balance Among Women Managers In Indian Industries - A Contemporary Issue. Indian Journal OF Applied Research.4(12)

INDIRA GANDHI (1917- 1984) - WOMEN EMPOWERMENT IN POLITICS - A STUDY

Ashithakhosh.G.C.

Research Scholar,
Department of History and Research Centre,
Nesamony Memorial Christian College, Marthandam
Affiliated to Manonmaniam Sundaranar University,
Tirunelveli.

INTRODUCTION

The Constitution has granted social and political equality perhaps India is the first country, which decided on adult suffrage at the start of a Parliamentary Democracy and gave the rights to women the same to women the same time as men. Women's empowerment is a social transformation when women gain control over resources and benefits and hence influence decision making. The modern women are concerned and interested in political life. The Contribution of Women during the freedom struggle gained recognition to them after independence by way of granting constitutional guarantees of justice, liberty, equality and dignity in the form of fundamental rights. Though Indian government has taken various steps to increase women's participation in politics their status in the society has been ignored and under estimated. Their have been Women Prime Ministers, Ambassdors, Delegates, Governors, Chief Ministers, Legislators etc who had contributed significantly in shaping the Political History of India. Indira Gandhi was the first Woman Prime Minister of India. Her original name was Indira Priyadarashini. She was the World leader. She relentlessly worked for world peace. Her period from 1966 – 1984.

Early Life

Indira Gandhi was born on 19 November 1917 at Allahabad to Kashmiri Brahmins. Her father was Jawaharlal Nehru and mother was Kamala Nehru. After schooling at Allahabad, She studied at shantinikethan and Somerville College, Oxford. At Oxford She met Feroze Gandhi, a scholar at London School of Economics. They worked together for Krishna Menon's India League. Their friendship resulted in marriage in March 1942 and had two children, Rajiv and Sanjay. Unfortunately, her husband died at an early age in 1960. In 1964, she lost her father too. But the "Child of the revolution" over powered all troubles and emerged as one of the most successful administrators in the world.[1]

Her Politics

Her politics started at the age of twelve. She was an active participant in the "Monkey Army". She organised a troop consisting of 6,000 children in Allahabad. The Monkey Army played a dominent role in the freedom struggle.[2] Indira Gandhi joined the congress party in 1938 and from 1953 onwards, she led an active political life in her father's home.[3] Indira Gandhi as Prime Minister of India at four times on January 24-,1966 to October 31, 1984. She did involve herself in women's issues before becoming the Prime Minister.

She became active in the organisational wing of the Congress Party, working in part in the Women's Department. In 1956, Indira had an active role in setting up the congress party's women's election. She often tried to organise women to involve themselves in politics. Indira's advocacy for women's rights began with her help in establishing the congress party's women's section. In 1956, she wrote in a letter: "It is because of

this that I am taking a much more active part in politics. I have to do a great deal of touring in order to set up the congress party women's section and am on numerous important committees".

Indira's second term as Prime Minister was between 1967 and 1971. In July 1967 in pursuance of indira Gandhi's ten point programme formulated in May 1967, which included social control of banking, a check on monopolies, the nationalization of general insurance, curbs on property, rapid implementation of land reforms, state control of food grains and exports, provision of house sites to the rural poor and the abolition of the former privileges and privy purses.[4]

Indira's third term as Prime Minister, between 1971 and 1977. Indira announced twenty point programme on 14 January 1982. It deals with social and economic regeneration of India. The twenty point programme are Accelerated programmes for development of Scheduled castes and tribes, increase in irrigation potential and provision on inputs for dry land agriculture, rehabilitation of bonded labourers, special efforts to increase production of pulses and oil seeds, strengthening and expanding coverage of integrated rural development and national rural employment programmes, review and effective enforcement of minimum wage for agricultural labour, strict implementation of agricultural and ceilings and distribution of surplus land, continued strict action against smugglers, hoarders and tax evaders and curb black money circulation, supply of drinking water to water-scarce villages, allotment of house-sites to rural families and construction assistance to them, improvement in the working of public sectors, house building for economically weaker sections, maximising electrification and production of power, liberalisation of investment procedure and streamlining of industrial policies to ensure timely completion of projects, facilities to modernise handicrafts and hand-loom industries, vigorous implementation of afforestation and development of bio-gas and other energy sources, to make family planning a people's movement, control leprosy, T. B and blindness and streamlining primary health facilities, welfare programmes for women and children, expansion of the public distribution system, supply text books to students and protection of consumer interests and allotment of house-sites to rural families and construction assistance to them.[5]

Programmes for the social and economic upliftment of women will receive greater attention. Legal sanction as well as public opinion will be mobilised against evil practice like dowry. In addition, priority attention will be given to expand facilities for the improvement of education, health and nutrition for both women and children.[6] Again in 1980, Indira Gandhi became the Prime Minister, She was the chairman of the Non- Aligned Movement and the head of Common Wealth. Indira Gandhi was shot down ruthlessly on October 31, 1984 by two of her personal bodyguards.[7]

After Sultana Razia, Indira Gandhi was the second woman ruler of India in 700 years; the latter had ruled so vast, heterogenous and complicated a country like India, especially as the elected ruler of the people. She inherited a throne of thrones and wrestled with it with rare candour, courage and confidence. In 1999, Indra was named "Woman of the Milliennium". In 2012, she was ranked number seven on outlook India's poll of the Greatest Indian. In 2020, Indra was named by Time Magazine among the world's hundred powerful women who defined the last century.

Reference

1. *Tamil Arasu, Monthly Magazine, Government of TamilNadu, November 1985, P. 5.*
2. *Anlet Sobitha Bai, 2005, Contemporary History of India 1947 – 2004 A.D, Sharon Publications, Marthandam, P.319.*
3. *John Glibert, 2005, Contemporary History of India, Anmol Publications Pvt. Ltd, New Delhi, P.321.*
4. *Ibid., P. 377.*
5. *Tamil Arasu, Monthly Magazine, Government of TamilNadu, Vol.XII, April 1982, P. 9*
6. *Ibid., P. 12.*
7. *Venkatesan, 1991, History of Contemporary India 1947 -2007, V c Publications, P.487.*

ROLE OF E.V.RAMASAMY IN THE EMANCIPATION OF WOMEN

***Dr.A.Amirthavalli**, (Mentor),
****K.Dhanapackiam**
*Associate Professor & Head,
** Part Time Ph.D Research Scholar
PG &Research Dept. of History
D.K.M.College for Women(Autonomous)
Vellore-632201,Tamilnadu.

ABSTRACT

The development of a nation depends on the social status of women. For centuries women have suffered economic deprecation and social subjugation. The position is the same everywhere, whether developed, developing, or underdeveloped nation. Women play major roles during various stages of their life as a daughter, sister, wife and mother, etc. According to Hinduism, women should depend on men and should be always under men's control. There was a separate code of conduct given to the widows. There were many social evils like female infanticide, child marriage, sati, polygamy, custom of wearing purdah, dowry harassments, the Devadasi system and bonded labour. In the social sphere, there were movements of caste reform or caste abolition, equal rights for women, and a crusade, against social and legal inequalities. Social reformers and women's rights activists have campaigned successfully for the enactment of laws to protect women from cruel and harmful practices as well as to ensure their equal rights with men. E.V.Ramasamy became a valiant fighter against these evils. The role of E.V.Ramasamy occupies a significant place as he made a strong imprint in the emancipation of the lower strata of society. In this way, E.V.Ramasamy organized several Self-Respect Conferences in various parts of Tamil Nadu. Among other things, E.V.Ramasamy even from the beginning of his political career continuously encouraged and supported inter-caste marriages and widow-remarriages, which he believed will help for the enhancement of women's rights. E.V.Ramasamy has been championing the cause of women, widows and children. E.V.Ramasamy was a champion of women's rights and he worked hard to get equal rights for women. In several Self-Respect Conferences, which he organized in Tamil Nadu, Periyar advocated man-woman equality and equal property rights for women. Due to these human activities, E.V.Ramasamy is named as the social reformer and a Father of Tamil Nadu.

KEY WORDS

Social status - Economic deprecation – Hinduism – Widows - Devadasi system - Social reformers - E.V.Ramasamy - Female infanticide - Child marriage - Sati - Polygamy - Self-Respect - Widow-remarriages - Political career.

Introduction:

The Indian culture has been built on the concept of male superiority and the subordinate status of women. The development of a nation depends on the social status of women. For centuries women have suffered economic deprecation and social subjugation. The position is the same everywhere, whether developed, developing, or underdeveloped nation. This has resulted in her complete extermination from the field of economic independence. Women play major roles during various stages of their life as a daughter, sister, wife and mother, etc. The international community has realized that social and economic goals cannot be sorted out without the improvement of women. There is sufficient evidence of the effect of the degree of equality between women and men on reproductive behaviour but the emphasis is often laid on achieving progressive urbanization, education and economic stability – all attributed to men.[1]

Today the situation is completely changing; the greatest revolution which is taking place in the world is in the new relationship, which is developing between men and women.

Status of Women:

The status of women in India has been subjected to a great many changes over the past few millennia. From a largely unknown status in ancient times through the low points of the medieval period, to the promotion of equal rights by many reformers, the history of women in India has been eventful.[2] The discrimination between men and women based on birth (caste-varna dharma) as well women enslavement are the twin evils of our society. Traditionally women have a status less than men in Hindu society. Hindu religion is an ancient and orthodox religion. The status of women in the Hindu religion was very high in the Vedic period. But the status of women was very low in the Hindu religion of the medieval period. This Hindu religion in the medieval period said that women were faithless, cruel, fools, greedy, liars, highly emotional and cause for all the sufferings in the world. It also said that being born as a woman was a great sin. So the women were compared with the low caste sutras.[3] According to Hinduism, women should depend on men and should be always under men's control. There was a separate code of conduct given to the widows. They should wear white sarees only, they should not participate in any auspicious functions and they were not allowed in wearing colourful dresses, glass bangles, flowers, and decorative ornaments. There were many social evils like female infanticide, child marriage, sati, polygamy, the custom of wearing purdah, dowry harassments, the Devadasi system and bonded labour. He openly preached why half of our population should remain as good-for-nothing slaves, ornamented dolls, child-producing machines, and workers confined to the kitchen and cooking ovens.[4]

Social Reformers:

Social reformers and women's rights activists have campaigned successfully for the enactment of laws to protect women from cruel and harmful practices as well as to ensure their equal rights with men. Great leaders were born in India to safeguard the people from various maladies which were preventing the upliftment of society. E.V.Ramasamy became a valiant fighter against these evils. The oppression of women has been a chronic and deep-rooted malady all over the world.[5] The condition of women has continued to be far from satisfactory in our country too. The early nineteenth century saw the emergence of various socio-religious reform movements in India. In the social sphere, there were movements of caste reform or caste abolition, equal rights for women, and a crusade, against social and legal inequalities. Interestingly, the enlightened individuals of the male section took the lead in initiating efforts to abolish laws and customs, which suppressed women in society. Many of the political campaigns for women's rights have been successful, in so far as the State responded by enacting new legislation. Laws prohibiting sati, child marriage, child workers, dowry and rape have all been passed, as have laws removing obstacles to women's right to own property, suffrage and employment. No doubt economic changes and the forces of development have brought some changes in women's lives. E.V.Ramasamy, popularly known as 'Thanthai Periyar' was a social reformer and an atheist, who relentlessly fought for the cause of the socially and educationally backward sections of the society. He was a unique type of leader who refuted many of the superstitious beliefs and advocated for self-respect among the people to establish a rationalistic secular society.[6] E.V.Ramasamy has been considered as a unique humanist of the twentieth century in the sense that his life and services greatly helped the people to liberate the society that suffered severely from the

darkness of ignorance, ignominy and segregation. Though his teachings outwardly seemed contradictory to most of the general beliefs of the then society and his ways and means were not acceptable by the majority of the people during his period, he had tirelessly served a lot for the upliftment of the downtrodden sections of the society in various fields.[7]

Periyar as a Supporter of Women Rights:

The role of E.V.Ramasamy occupies a significant place as he made a strong imprint in the emancipation of the lower strata of society. His principles generally appeared very lofty and veracious but not self-seeking. E.V.Ramasamy organized several Self-Respect Conferences in various parts of Tamil Nadu. Among other things, E.V.Ramasamy even from the beginning of his political career continuously encouraged and supported inter-caste marriages and widow-remarriages, which he believed will help for the enhancement of women's rights. E.V.Ramasamy strongly advocated for man-woman equality in all of these Self-respect conferences. He also popularized Self- Respect Marriages (*Suyamariyaathai Thirumanam*) by mutual consent, which was conducted without any Brahmin priest and any religious rituals. In 1930, E.V.Ramasamy supported a bill in the Madras legislative assembly for the abolition of the Devadasi system under which young girls from a particular community were attached to Hindu temples playing musical instruments and working as dancing girls permanently.[8] E.V.Ramasamy described this system as a disgrace to the Hindu religion. It is to be noted here that the role of Dr.Muthulakshmi Reddy a strong supporter of the E.V.Ramasamy self-respect movement and a notable women reformer of the then period brought that bill in the Madras Legislative Assembly, despite stout opposition by the caste fanatic orthodox high caste leaders.

Periyar's View on Women Rights:

E.V.Ramasamy was a champion of women's rights. In several Self-Respect Conferences, which he organized in Tamil Nadu, Periyar advocated man-woman equality and equal property rights for women. Among other things, he encouraged and supported inter-caste marriages and widow remarriages. He popularized Self-Respect Marriages by mutual consent, which were conducted without any Brahmin priest or religious ritual. He also supported the abolition of the Devadasi system under which young girls were attached to Hindu temples as sex workers.[9] He described this system as a disgrace to the Hindu religion. His speeches and articles relating to women's rights have been published in the form of a book titled E.V.Ramasamy on Women's Rights. In his various speeches and articles contained in this book, he has supported women's education, property rights for women, Self-Respect Marriages, birth control and widow remarriages. He has also expressed his views on love, chastity and "prostitution". According to E.V.Ramasamy, kindness, desire, love, lust, friendship, attraction and distaste of sex, etc., are private feelings of human beings. Everyone must have the freedom to settle these issues based on his or her taste, attitude and satisfaction. It is unnecessary and uncalled-for for anybody to interfere in the private affairs of others. These should not be discussed, determined, or imposed by any third person. Thus, it is obvious that E.V.Ramasamy has supported a rational and secular ethic society based on the values of freedom, equality and justice. He has emphasized that moral rules must take into account the realities of human nature. E.V.Ramasamy asked women to organize themselves for their liberation. They should be liberated by their efforts. Let them not depend on men who enjoy the fruits of their serfdom.[10] Women liberators are classified as belonging to different feminist schools of thought as Liberal feminism, Radical

feminism, Socialist feminism, Anarchist feminism, Cultural feminism, Domestic feminism, Black feminism, Eco-feminism and Spiritual feminism. The thoughts of E.V. Ramasamy, his approach does not fit in wholly under any of the above schools of thought.

Periyar for Social Reform

In 1967, when DMK came to power and Annadurai became the Chief Minister of Tamil Nadu, E.V.Ramasamy extended his support to Annadurai. It was Annadurai who brought the legislation to change the name of Madras State into Tamil Nadu. His government also enacted the 'Self-Respect Marriage Act' legalizing Self-Respect Marriages promoted by him.[11] Here it is to be mentioned that he has always propagated against the rituals and ceremonies which were generally performed with Brahmin priests. In the same way, almost all the marriages of both Brahmins and Non-Brahmins were conducted only with the Brahmin priests. E.V.Ramasamy considered those marriages as a symbol of complete degradation of women in the name of 'Kannigathaanam' which means donating the bride to the bridegroom. His introduction of self-respect marriages was mainly aimed to completely avoid Brahmin priests, rituals and ceremonies. In this aspect, E.V.Ramasamy happily accepted and strongly supported this legislation brought by his disciple C.N.Annadurai.

E.V.Ramasamy's View on Widows:

E.V.Ramasamy vigorously raised his voice for the remarriage of widows. He gave many preaches about it. He also told India, which was in a deep slumber on the issue of widows, has slowly started to awaken and has come forward to support widow remarriage; a few people are campaigning in its favour and small booklets are being published in support of widow marriage – these can be taken as good omens. E.V.Ramasamy requested the people take into consideration the welfare of the nation, social progress and human compassion, Tamil people should abandon their sluggish attitude and vigorously come forward to form associations for widow remarriage; they should campaign and publish pamphlets to destroy the cruelty of widowhood.[12] He believed, "If a man realizes that he is equal to all other men and that he has the right to equality with all other men then he becomes a self-respecting person."

Self-Respect Movement:

E.V.Ramasamy also wanted women to develop that kind of self-respect. This was one of the reasons why he named his movement the "Self-Respect Movement." In 1929, when the first Self-Respect Conference was held at Chengalpet in Tamil Nadu, the following resolutions were passed: This conference resolves that women should be given equal rights with men for property and for the privilege of succession and the rights and facilities to be employed in any profession or job and that necessary steps should be taken (by the government) to employ a greater number of women of teachers in schools including primary schools.[13] Another resolution stated that the age for a girl's marriage should be about 16 years. If the husband or the wife disliked the alliance and wanted the marriage to be dissolved he or she should be given the right to cancel it. Widows should be helped to remarry and men and women should be given the right to choose their partners without attaching any importance to religion or caste.

Opposed Devadasi System and Prostitution:

In the medieval period many parents used to offer their daughters to the temple priests during times of hardship and famine. Parents who had several female children set apart one of them for the service of God. If a childless Hindu happened to be blessed with a child, the same was given to God for services. It was also a custom among the Hindus to

dedicate children simply to escape from poverty. The Devadasi system which was so widespread in pre-independence India that it necessitated legal measures such as the Madras Devadasi Prevention and Dedication Act of 1947 is a system that continues today in parts of Tamil Nadu, practiced particularly by the lower castes.[14] The reason is mainly economic. The girls are also taken out of the town or village by an agent and a large part of the earnings of the Devadasis goes to the family members and agents. Prostitution is the worst form of exploitation of women and as an institution, it speaks of man's tolerance of this exploitation on an organized level in society.

Women are viewed solely as sex objects and as an outlet for man's baser instincts. The condemnation of the women and not the man is the continuance of the standards of dual morality which prevail in most countries concerning men and women. Some societies have continued to regard prostitution as a necessary evil and have tolerated it as such. E.V.Ramasamy vehemently opposed the prostitution and Devadasi system. According to his view, the word prostitution is mostly used in the context of sex between man and woman.[15] More importantly, if a woman has sex with a man (or several men) other than her husband or the man who is keeping her as a concubine, or a man who is enjoying her presently on lease from some husband who is a pimp, these men and the public use this word to condemn her and thereby foist a manor crime on her. But, they don't call it prostitution if the same woman is pimped to some other man by the husband or the man who is keeping her, in the name of his consent. Even if the public hears of this news, they will only curse and blame the woman and will mostly not blame the man to be a prostitute. E.V.Ramasamy also explained about prostitution, why that word was not used against men – another truth will come to light. That is the word 'prostitution' is not inherently a bad word that signifies a real crime. That is, just and created to enslave women, likewise, the word prostitution and its usage are false and created to enslave women.[16]

Periyar's View on Chastity:

E.V.Ramasamy severely criticized the concept of chastity forcefully inflicted on women, excluding and relaxing men from the so-called rule of chastity. According to him, the concept of chastity is used only for keeping women under the bondage of men. In the view of E.V.Ramasamy, if women are to get real freedom, the practice of imposing chastity on women alone will have to be discarded. He considered that the word chastity itself is a conspiracy and men selfishly introduced it to establish male domination over women. E.V.Ramasamy, from his early political career, strongly viewed that the concept of chastity is to be made equally applicable to both men and women. He strongly condemned the idea of depicting chastity only to women from the past to the present. He viewed the concept of chastity itself as foolishness and there is no meaning in it.[17]

E.V.Ramasamy says that the marriages between two different caste or two different community people should not be called inter-caste marriage, in the sense, that it was a marriage only between two human beings i.e., man and woman and not between human beings and other species. He further insisted that the so-called love between men and women, during his days are all mainly based on physical pleasure and temporary emotions which are emerging only by seeing their physical appearance by one over another, without having any mind-based understanding between themselves.[18] He strongly supported love marriages, which are decided after the meeting, understanding and completely analyzing the nature and characteristics of both males and females with one another. He severely criticized the stories of Hindu gods, which are not having chastity in their personal lives, as they were all having

stories depicted about an illegal and immoral sexual relationship, which violated the one for one Tamil cultured marriage life, between man and woman. E.V.Ramasamy opposed the system of arranged marriages, which are in his opinion, decided by the parents without considering the desire, understanding and acceptance of the concerned brides and bridegrooms. Instead of arranged marriages, E.V.Ramasamy supported and insisted on the benefits of love marriages. E.V.Ramasamy clearly explained in almost all of his writings about women's rights that only in love marriages the couples can understand the character, personality and real nature of their life partner.[19] Further, he believed that peaceful and long duration of married life could be possible only using love marriages.

Women Property Right:

Women's right, to access and control over property, is determined through women's overall living conditions, economic security, and physical safety. Gender discrimination is related to lower per capita income, life expectancy, and literacy. Women shared equal rights and obligations with their husbands. However, the only discrimination they were subjected to was in matters of inheritance but they were never excluded completely from inheriting. The problem of gender inequity is due to the deep cultural bias against women. Women during the Vedic times were held in great regard and enjoyed various rights and privileges. The perpetuation of female property and inheritance rights helps to mitigate negative economic consequences experienced by women and their households, whilst also helping to promote women's economic security and empowerment, thereby reducing their vulnerability to domestic violence, unsafe sex and other health hazard factors.[20] He felt that it is cruel and unjust to say that women lack the status to enjoy the right to become inheritors. E.V.Ramasamy raised the question of when women have the rights and capacity to attain 'sridhanam' and donation; and when they can manage these, why don't they have the status to become inheritors of ancestral property? The denial of inheritance rights to women is not only an obstacle to the development of women but is also a bane to Hinduism. So E.V.Ramasamy writes the time has come to make laws regarding this, and to decide that any civil right cannot be denied to women because they happen to be women. Women have the right to dispose of any kind of 'stridhanam' property as they will. If women have property rights, all the discomforts that they face will be eliminated; they will lead superior lives if they have property rights. Now women are enjoying Property Rights, Education, Job reservation, etc.[21] They get social status and E.V.Ramasamy worked hard to get equal rights for women.

CONCLUSION

E.V.Ramasamy has been championing the cause of women, widows and children. Widow remarriage has been authoritatively approved by E.V.Ramasamy. When men are permitted to marry again women who become widows at an earlier age should also be given the same option to marry again. The tradition-bound aged people of Tamil Nadu did not realize the sensual desires of women and hence neglected them. E.V.Ramasamy took this as the major issue and propagated that widow remarriage is indispensable and unavoidable. Likewise, E.V.Ramasamy stood for opposing child marriage. Superstitious Hindu fanatics got their relative children married from the age of four onwards. He highly opposed it and tried to put an end to child marriages. The multi-dimensional role played by E.V.Ramasamy for the emancipation of women rights made him to be called as the 'Pioneer of Feminism' in India. The uniqueness of the leadership of E.V.Ramasamy and his feminist ideology is to be understood from his innate sense of gender equality and social justice. Due to

these human activities, E.V.Ramasamy is named as the social reformer and a Father of Tamil Nadu.

REFERENCE

1. Majumdar, P.N., Races and Cultures of India, New Delhi, p.206.
2. Shantharam, Profiles of Women Problems and Challenges, Thiruvananthapuram, 1993, p.5.
3. Mangala Murugesan, N.K., Social History of India, Chennai, 1975, p.65.
4. Hajira Kumar and Jaimon Varghese, Women's Empowerment - Issues, Challenges, strategies, New Delhi, 2005, p.40.
5. Pandit, S.K., Women in Society, New Delhi, 1998, p.14.
6. Sami Chidambaranar, Thamizhar Thalaivar, Erode, 1960, p.18.
7. Swaminathan, A., History of Tamil Nadu, Chennai, 2004, p.71.
8. Ramachandran.M., The Devadasi, Conjeevaram, June, 1900, p.76.
9. Chakraborthy Kakolee, Women as Devadasis- Origin and growth of the Devadasi Profession, New Delhi, 2000, p.44.
10. Ramathaal. K., Thanthai Periyaarin Pennurimai Sinthanaikal, Chennai, 2008, p.32.
11. Periyar E.V.R., Genesis of my Self-Respect Movement, Chennai, 1989., p. 17
12. K.Veeramani, Periyar Kalangiyam. Collected works of Periyar E.V.R., Chennai, p.123
13. Sami Chidambaranar, op.cit.,p.37.
14. Proceedings of the Madras Legislative Council Government of Madras No.l-10, 1947.
15. M.D.Gopalakrishnan, Periyar: Father of the Tamil Race, New Delhi, 1991.p.65
16. Anaimuthu, Collected Works of Periyar., Madras,1986, pp175-176
17. K.Veeramani.,ed.,Collected Works Periyar E.V.R., op.cit.,p.39
18. Sami Chidamparanar, op.cit., p.24.
19. Subramaniam, M.K., Periyar's Self-Respect Philosophy, Erode, 1980, p.p.80-81.
20. Thandavanan, R., The Dravidian Movement, Chennai, 2001, p.4.
21. Anita Diehl., Periyar E.V. Ramasami, Madras, 1978, p.31.

CHALLENGES OF WOMEN DEVELOPMENT IN TAMIL NADU

Dr. P. Jeyabalakrishnan (Mentor),
Associate Professor in History,
Department of History,
T.K. Govt. Arts College,
Virudhachalam – 606001
Hari Govind S
Ph.D. Research Scholar in History (Full-Time)
Department of History,
Annamalai University,
Annamalai Nagar - 608002

ABSTRACT

Women in India are constantly suffering from the early period due to their dependence on men. Though some classical evidence refers to the equal status of women with men in practical life they depended upon males for their safety and security. After the independence of India, women's issues such as equal rights to women in all fields was the major issue that stood as a stumbling block in the reconstruction of India. The Constitution of India enshrines the principle of equality for all and it can be seen in its preamble, fundamental rights, duties, and directive principles. The social upliftment of women is one of the central issues in the process of development of countries all over the world. Tamil Nadu has had a glorious tradition of recognizing the importance of empowering women over several centuries now. The contribution of writers and social reformers has been well documented. The Government entrusted the responsibility of women's welfare to private agencies such as the All India Women's Congress, the National Council of Women, the Young Women Christian Association, and Girl Guides. The health status of women is one of the crucial elements in the assessment of the quality and development of their life. The Government needs to develop and use qualitative and quantitative data and disaggregated variables such as sex, age and other demographic criteria, towards effecting gender impact assessments of its health programs. The Self Help Group helps to enhance the individual talent and utilize their talent, sharing their talent and improving it, enhance their managerial capacity, development of entrepreneurship of women, clear cut participation in decision making of the family affairs. The women of Tamil Nadu have come out of their traditional social customs and their participatory role has enhanced their social, economic and political empowerment. Despite all these developments and welfare programmes, the progress is not enough.

KEY WORDS

Classical – Independence - Equal rights - Constitution - Fundamental rights – Preamble - Central issues – Government - Women's welfare - National Council - Self Help Group – Entrepreneurship – Traditional - Social customs.

Introduction:

India is a country of extreme diversities in language, religion, caste and socio-economic classes. Indian Constitution provides equality for all, irrespective of gender, caste, religion, race and place of birth. It is considered as the vehicle for social renovation to realize the vision of the freedom fighters of India. After the independence of India, women's issues such as equal rights to women in all fields was the major issue that stood as a tentative block in the reconstruction of India. The Constitution of India enshrines the principle of equality for all and it can be seen in its preamble, fundamental rights, duties, and directive principles.[1] The age-long repression depressed them of getting education and improvement. The traditional belief and customs still lingered in the society because of that reforms relating to women were stifled in the bud

itself. So the planners of India had to think deeply before devising means to uplift them because such progressive steps might meet the stiff hostility from the caste-ridden society where the women have no right to disagreement the decision taken by men.[2]

Challenges of Women Development:

Women in India are frequently suffering from the early period due to their dependence on men. Though some classical evidence refers to the equal status of women with men in practical life they depended upon males for their safety and security. This addiction further degraded them into everlasting slavery in society. Many social customs developed in connection with the degraded position of women. Women haven't been treated on par with men in every aspect of life through their role is crucial for the sustenance of family as well of society and also for the development of the economy as a whole. The patriarchal system of family relations has been identified as the root cause of the subjugation of women.[3] The lower position of women can be seen in all countries but the degree of subordination varies according to the 'level of development on the other. Discrimination against women is more prevalent in poverty. Women face different problems for their existence depending upon the class to which they belonged. The women belonging to the upper strata are relatively at some benefit, while women in poor sections are to wage struggle for their existence.[4]

The Women in the upper strata of the society have the problem of leisure, the middle-class women are under the stress and strain of deteriorating living standards. It is the middle-class women who compete for the jobs in the organized sector that have to encounter stiff struggle. The third category of women belong to the poorer classes and are engaged in the basic struggle for existence particularly in the rural areas where women face different types of problems.[5] Rural women are mostly engaged in the farms as agricultural labourers. They face the problems of job insecurity and exploitation on par with the male workers. In addition, they are subjected to wage discrimination and the nature of work assigned to them is usually drudgery in nature. They are also subjected to sexual exploitation at the workplace. In the homes, they are expected to do all domestic chores. Therefore, the rural women in the lower strata of society need urgent and special attention.

Social Upliftment of Women

The social upliftment of women is one of the central issues in the process of development of countries all over the world. Tamil Nadu has had a glorious tradition of recognizing the importance of empowering women over several centuries now. The contribution of writers and social reformers has been well documented. With the constitutional guarantee, the Central Government along with the support of State Governments projected its plans and programmes to restructure the society of India, particularly the women folk by mobilizing its resources. During the First Five Year Plan period i.e. 1951-56, the Government regarded the problems of population control as a long-term objective which depended very much on the improvement of living standards and more widespread education, especially among women, thereby making them adopt methods for family planning.[6] When educational improvement was imperative for the improvement of women were identified certain areas.

The programme to promote women's welfare and development has been evolved separately for rural and urban areas. Programmes in rural areas aim to train and mobilize women in villages for their development and are modeled on Gandhian ideas for women's progress to which the Kasturba Memorial Trust gave a concrete shape and Education, health services and socio-economic programmes in the form of Khadi and Village industries to relieve

economic distress of women, formed the three composite programmes. Throughout India, Block Development Offices were formed in each taluk for proper implementation of C.D.P. Separate welfare department for women was established in the States to look after the welfare of women.[7]

Efforts of the Government:

The Government entrusted the responsibility of women's welfare to private agencies such as the All India Women's Congress, the National Council of Women, the Young Women Christian Association, and Girl Guides. It laid its stress on the organization of women in *Mahila Mandate* (women clubs). Further, it was conceived that women's clubs can do better only when the literacy rate increases. Hence, the National Committee on Education urged that women's education should get top priority and necessary steps should be taken to create special machinery to deal with the education of girls and adequate funds to be assigned for it as to attain the benefit of education by even women in remote villages. The school dropouts had also been brought to schools to continue their education which was cut short due to marriage, and other family circumstances up to the level of Secondary School Leaving Certificate (SSLC).[8] The women's clubs played a significant role in the rural extension programmes in rural areas in the sixties. Griha Kalyana Kendra camps, both residential and non-residential, were conducted daily where women were given training in child care, nutrition, health, hygiene, environmental sanitation and so on. *Mahila Mandals* were made as a great force for the social regeneration of women. The Department of Women's Welfare was redesignated as the Department of Social Welfare and its activities were concentrated on the new women development programmes.[9]

Since the Sixth Five Year Plan, several poverty alleviation schemes envisaging provisions of productive assets to poor families with the help of government subsidy and bank credit such as Integrated Rural Development Programme (IRDP), Development of Women and Children in Rural Areas (DWCRA) and Prime Minister Rojgar Yojana (PMRY) were implemented throughout the country through various agencies like District Rural Development Agency (DRDA) located in each district and District Industrial Centre (DIC). The UN member countries too declared 1976-85 as the Women's Development Decade.[10] In India, the Women's Decade was observed during which period (1976-85) women started mobilizing and activating for getting redressed to their century-old problems of gender discrimination. These acts compelled the Government to appoint a committee to study the status of women in India which suggested establishing statutory women panchayat to ensure greater political participation. Its extensive survey and analysis brought to light many surprising facts. It reports that the planning and desired social change has affected women adversely. The report stresses that women were being subjected to numerous disparities and various types of exploitation. Some of the problems identified are the decline in the sex ratio, lower life expectancy, higher infant and maternal mortality, illiteracy and declining work participation. It calls for the participation of women in the development process. A major outcome of the Committee as the status of women in the report is the National Plan of Action (NPA) (1976) that provided the guidelines based on the United Nations World Plan of Action of Women of 1975.[11] It served as a guide and this Plan of action identified areas of health, family planning, nutrition, education, employment, legislation and social welfare for formulating and implementing action programmes for women and called for planned intervention to improve the conditions of women in India. An immediate outcome of the

National Plan of Action was the setting up of the Women's Welfare Development Bureau in 1976 under the point within the Government of India to coordinate policies and programmes and initiate measures for women's development. At the State level, the Department of Social Welfare with the special section of women and child welfare looked after the development activities for women and children.[12]

The approach of Women Development:

The health status of women is one of the crucial elements in the assessment of the quality and development of their life. There is a lack of people's participation in health programmes and 40% of deaths at the time of childbirth and pregnancy in Tamil Nadu are due to malnutrition. The Government needs to develop and use qualitative and quantitative data and disaggregated variables such as sex, age and other demographic criteria, towards effecting gender impact assessments of its health programs. It has a lower fertility rate compared to the national average.[13] There is a declining trend of infertility with an increase in the educational level of women. The constitutional sanction of political equality and gender equality is enjoyed only to a limited extent in reality though the government of Tamil Nadu is boasted as the pioneer state in elevating women, particularly rural women. Hence there is a need for the government to plan strategies for the elevation of women and make them a partner for national development. The government of Tamil Nadu has extended its fullest co-operation to the Central Government in this aspect. Tamil Nadu is second to none in providing essential support to women in meeting the challenges faced by them and coming out successfully to establish gender equality to some extent. Now a day the women are busily engaged in many petty trades independently and are participating in public life and local administration.[14] There is an interesting history in the story of the success of women against many issues under which they suffered for a long period. Hence all the measures related to women were at first directed towards health, education and family planning.

In pursuing this policy the Tamil Nadu government established the Women Welfare Department in 1947 when the center launched welfare schemes for women in its First Five Year plan. The Directorate of Women Welfare in Tamil Nadu executed it, by forming 257 *Mahalir Mandram* or *Mahila Mandate* (women group). By forming it the government thought of mobilizing rural poor people under one roof through which all the schemes could the implemented successfully. More than 50,000 women were enrolled as members under a chief promotion called *Mother Thalaivi* (Women leader). But the scheme planned so well didn't have the designed results. The report of the Social Welfare Department of Tamil Nadu Government reveals that the amount sanctioned for this scheme i.e. Rs.15 lakhs did not elevate even 5% of the members.[15] When the Central Government launched Community Development Programme in 1955 hundreds of blocks were created in Tamil Nadu to implement the rural development scheme.

Improvement of Ability of the Women

The Self Help Group helps to enhance the individual talent and utilize their talent, sharing their talent and improving it, enhance their managerial capacity, development of entrepreneurship of women, clear cut participation in decision making of the family affairs. Planning their objectives and executing them very neatly individually, approaching aptitude towards their aim and managing capacity improvement. Recognizing the enormity of the task, the Government has sought the help and co-operation of involvement of voluntary organizations, women's associations, trade unions, as well as institutions dealing with education, training and research to help in the formulation, implementation, monitoring

and review of all policies and programmes that affect women.[16] Getting respect in family, village and outside institutions, good relation and cordiality, social security, ascertaining their rights in the family property, emerging a combined force to fight against social evils and social crime, awareness on all the matters relating to village affairs, to solve the needs by the co-operative efforts, giving educational opportunities to their female children, changes in their social customs such as sharing the family matters by sitting along with their family members, taking food along with husband and others sitting equally, walking in the public along with her husband.[17]

Self-interest in savings, liberation from exploitation by money lenders, managing their insufficiency of finance by themselves, maintaining a good relationship with lands and another governmental department, doing self-profession and earning income for meeting the family expenses.[18] In the implementation of those schemes, it met many issues including women's education, health care and sanitation and gender inequality. The major stumbling block in the progress of women is the traditional belief i.e. women are not the income generators but they are only the managers of inner family affairs particularly "home-makers".[19] Further, it is noted that women are talented and if they are trained in their traditional jobs to avail themselves of the local resources and they may become entrepreneurs and support their family income. After it failed in its many schemes, the Government utilized the experience of micro-financing institutions and the NGOs in the field of promoting economic prosperity by adopting a group system.[20]

Conclusion:

The women of Tamil Nadu were backward in education and they were not taking an active part in the national development. Through various women welfare measures, the Government, of Tamil Nadu, tried to improve their educational status and health improvement. However, it could not achieve a good result because the women who are under the stronghold of traditional customs could not utilize all those measures. When the policy for women's welfare was transformed into "Women Development" new schemes for generating income for the uneducated poor women by utilizing local resources and continuing their traditional occupation with good training and marketing facilities, fetched a good result.

Micro Credit System and Group formation speed up their improvement. The utilization of local talent in animators also helped the progress of women. The women of Tamil Nadu have come out of their traditional social customs and their participatory role has enhanced their social, economic and political development. Women's Organizations and government sectors have shown adequate concern for the development and progress of women in independent India. Despite all these developments and welfare programmes, the progress is not enough. Women's issues cannot be considered in isolation. The life of a human being is many-sided. There are different aspects to life like the economic, legal, political, aesthetic, personal and religious. The social aspect is blending these aspects into one homogenous whole. If development has to take place, the social attitudes, values and institutions should also be changed or modified in the desired direction.

REFERENCE

1. Altekar, AS. The Position of Women in Hindu Civilization, From prehistoric times to the present day, Delhi, 1956, p.34.
2. Ashana, Pratima. Women's Movement in India, Delhi, 1974, p.76.
3. Chattopadhyaya, Kamaladevi.Indian Women's Battle for Freedom, New Delhi, 1983, p.13.
4. Durany, K.S. The Women's Movement in Religious Communities in India, Delhi, 2002,p.9.
5. Devanesan, A. History of Tamil Nadu upto 2000 A.D (Tamil), Marthandam, 2004,p.12.

6. Hajira Kumar, Women's Empowerment, New Delhi, 2005, p.98.
7. Jaya Surya, Bharatha Nattin Puthumai Pengal (Tamil), Chennai, 2003, pp.36-39.
8. Jayapalan, N.Women Studies, New Delhi, 2000, p.66.
9. Thilagavathy, L. Women, her history and her struggle for Emancipation, Chennai,2009,p.23.
10. Guidelines of the Scheme, Office of the Development Commissioner, Ministry of Micro, Small and Medium Enterprises, New Delhi, 2002
11. Annual Report of Tamil Nadu Women Development, Chennai, 2000.
12. Subhas, C.Parida and Sasmita. Empowerment of Women in India, New Delhi, 2009, p.76.
13.Suguna,B.Empowerment of Rural Women through Self-Help Groups New Delhi, 2014,p.5.
14. Jayapalan, op.cit., p.103.
15. Mahalir Thittam, Credit Guidelines for Self Help Groups, Chennai, 1999.
16. Usha Sharma, Women and Society, New Delhi, 1995, p.121.
17. Swaminathan, A.Social and CulturalHistory of Tamil Nadu, Chennai, 2004,p.64.
18. Sanjay Ray, Women in contemporary India Realities and Perspectives, New Delhi, 2010.
19. Premalatha, Nationalist and Women's Movement in South India, New Delhi, 2003,p.98.
20. Ministry of Micro, Small and Medium Enterprises, Office of the Development Commissioner, New Delhi, 2008.

THE PROBLEMS FACED BY WOMEN AGRICULTURAL LABOURERS AND THEIR LEGAL PROVISIONS - A STUDY

Dr. G. Sheela Edward
Asst. Professor of history
TBML College, porayar
Phone: 9942256329
Sheelaedward897@gmail.com

ABSTRACT

Women play an important role in the agricultural production. They are occupied in painstaking work such as shoveling and weeding. They are also accountable for irrigating the crops.. They connect in diverse roles depending on their financial situation. They may work on their family land or work as mercenaries on somebody land or may also take action as engage in post - harvest activities such as grain separation and marketing. In adding together, they can be concerned in many ways. Direction on nurseries, spraying fertilizers, shielding crops from severe climatic conditions, harvesting grains, and then segregating preventable construct and storing them until the last sale.

Key words: problems of women agricultural laborers, ILO and women agricultural laborers, Minimum wages act, Equal Remuneration act

INTRODUCTION

India is basically agricultural country, as concerning seventy percent of the people live in villages. A greater part of Indian rural workers are agriculture dependent in which share of agricultural laborers relatively high. Agricultural laborers supply extremely towards the rural economy and moreover to the national economy. .According to the data of World Bank in 2011, agricultural production accounts for only 17.5% of India's gross domestic product (GDP). 72% of the 1.1 billion people living in rural India are largely the livelihood of the majority of the country. Agriculture in India defines customary traditions, social relations, and gender roles. The woman in the agricultural sector represents an important population group through traditional or industrial means, livelihood, or agricultural labor. Agriculture is directly linked to issues such as economic freedom, decision-making skills, access to institutional and educational, and health services, and this has created complex issues such as poverty and marginalization, and gender inequality. Women play a significant and crucial role in agricultural development and allied fields. The nature and extent of women's involvement in agriculture vary greatly from region to region. But regardless of these variations, women are actively involved in various agricultural activities. As per Census 2011, out of total female main workers, 55 percent were agricultural laborers and 24 percent were cultivators. However, only 12.8 percent of the operational holdings were owned by women, which reflect the gender disparity in ownership of landholdings in agriculture. Moreover, there is a concentration of operational holdings (25.7 percent) by women in the marginal and smallholdings categories.

The problems faced by the agricultural women laborers.

Wage problems

This is one of the common problems faced by Indian women in various fields across the country and agriculture is no

exception. Women work twice as many hours in the field as men, but they are paid only seventy percent of the wages available to men. These payments are also irregular. There is a huge gender gap in the agricultural sector. One-third of women work as unpaid laborers in the fields of their parents, husband or mother-in-law, but they do not receive recognition or money for their work properly.

Lack of land possession

Female farmers make up less than two per cent of the hereditary lands in India and less than thirteen per cent of the total agricultural lands in India. Despite the change in the inheritance laws in the country, the situation remains the same due to the social pressure on women to transfer their rights to men in the family or to the rights of male members in a hostile manner. In both cases there is a complete digestive tract. This prevents them from entering into agreements with different parties due to lack of legal ownership of the land.

Fiscal difficulties

Due to lack of ownership, they are unable to get loans when they need money for crop cultivation. Banks cannot get loans if the network fails. Borrowers charge high interest rates, which is not possible. However, if she chooses this path, higher interest rates will only increase her financial burden and it will turn into a vicious cycle. Only four per cent of women in Uttar Pradesh have access to corporate credit, according to a study.

Failure of policy

Until the Economic Survey of 2017-18, agricultural policies did not focus on women and the policy benefits available to us male farmers, most state governments treat only landowners as farmers. As discussed above, only a few women had the right to land, and thus women were pushed into the status of cultivators and were not given any concessions such as loans, seeds, and equipment. The Economic Survey Report recommended that they be approved and formulate policies to promote their role. Yet, as the situation worsens, women continue to suffer.

Suicide

Farmers' suicides, which continue to be a major concern in the country, have failed to consider women as part of this struggle. Information of female farmers is often undisclosed. According to the Hindu daily, fourteen per cent of suicides in Karnataka in 2019 were committed by women. That year, nearly twenty percent of farmers in Karnataka committed suicide. Other parts of India are not considered. Another problem is that when male farmers commit suicide, the final burden of debt settlement falls on their wives, who are often forced to work for free for creditors, leaving them.

The principle of gender equality is enshrined in the Constitution of India in its preamble, fundamental rights, fundamental duties and guiding principles. The Constitution not only gives equality to women but also empowers the state to take positive discriminatory measures in favor of women.

The ILO's mandate for gender equality is to promote equality between all women and men in the working world. This mandate is the basis for gender equality - especially the four main traditions of equality - in the international labor tradition. These include the Discrimination (Employment and Employment) Convention, 1958 (No. 111), the Equal Pay Agreement, 1951 (No. 100), the Family Responsibility Workers' Conference, 1981 (No. 156), and the Maternity Protection Agreement (200, No. 183).). The mandate was promulgated by the resolutions of the International Labor Conference, the ILO's top policy-making body, in 1975, 1985, and 1991, and the June 2004 resolution on gender equality, wage equality and maternity protection. But it should be noted that these mandates mostly involve

organized labor and the benefits of these traditions are not extended to the agricultural sector through domestic laws.

Legal Provisions Governing Female Agricultural Laborers

The Minimum Wages Act of 1948

The article 14 of the Indian Constitution which relates to equality before the law, it must be noted that minimum wages are not fixed equally across the whole nation but they vary from occupation to occupation and industry to industry and from place to place where an employee, whose minimum rate of wages is fixed under this Act by the hour, by the day or by such a longer wage-period as may be prescribed, works on any day in excess of the number of hours constituting a normal working day, the employer shall pay him for every hour or for part of an hour so worked in .Under the minimum wages act Women must get wages because every person who works must be paid for his or her work.

A person must be paid a minimum wage set by the government. Every woman should be paid equal pay for equal work, i.e. equal pay for men and no less. Female workers should be paid on a temporary basis, piece rate, daily wage, working for a contractor and farmer. Even if a person agrees to work for less than what is set by the government, the employer must pay the minimum wage. The minimum wage should be fixed on a daily basis, hourly basis and monthly basis. Minimum wages are universally accepted as an important means of combating poverty and, equally importantly, of ensuring the viability of any economy. Adjusting wages properly in consultation with social partners is one way to reduce inequality, increase demand and contribute to economic stability.

Equal remuneration Act of 1976

A number of countries have legislations on equal pay for equal work. In India this mandate flows out of constitutional provision (directive principles of state policy, part IV of the Constitution of India), India uses the concept of "equal remuneration for the same work or work of a similar nature". Article 39(d) of the Constitution of India mentions the principle of equal pay for equal work and Article 14 guarantees equality for all before the law. India ratified the Equal Remuneration Convention in 1958.

An Act to provide for the payment of equal remuneration to men and women workers and for the prevention of discrimination, on the ground of sex, against women in the matter of employment and for matters connected therewith or incidental thereto.

Under the Equal Remuneration Act 1976, employers are obliged to pay equal remuneration to workers of both sexes for the same work or work of a similar nature. The Act extends to the whole of India. The Act of 1976 was amended by the Equal Remuneration (Amendment) 1987. This Amendment extended the scope of the Act to other aspects of personnel administration such as recruitment, promotions, training or transfer.

The Equal Remuneration Act 1976 defines remuneration in Section 2(g) the basic wages or salary, and any additional emoluments whatsoever payable, either in cash or in kind to a person employed in respect of employment or work done in such employment, if the terms of the contract of employment, express or implied, were fulfilled.

In India, the principle of equal pay means equal remuneration for the same work or work of a similar nature (Section 4), which in turn is defined in Section 2(h) of the Act work in respect of which the skill, effort and responsibility required are the same, when performed under similar working conditions, by a man or a woman and the differences, if any, between the

skill, effort and responsibility required of a man and those required of a woman are not of practical importance in relation to the terms and conditions of employment.

The principal operative section of the Equal Remuneration Act is Section 4, which makes provision for equal remuneration.

(1) No employer shall pay to any worker, employed by him in an establishment or employment, remuneration, whether payable in cash or in-kind, at rates less favorable than those at which remuneration is paid by him to the workers of the opposite sex in such establishment or employment for performing the same work or work of a similar nature.

(2) No employer shall, for the purpose of complying with the provisions of sub-section (1), reduce the rate of remuneration of any worker.

(3) Where, in an establishment or employment, the rates of remuneration payable before the commencement of this Act for men and women workers for the same work or work of a similar nature are different only on the ground of sex, then the higher (in cases where there are only two rates), or as the case may be, the highest (in cases where there are more than two rates), of such rates shall be the rate at which remuneration shall be payable, on and from such commencement, to such men and women workers.

The Union Ministry of Labor and several state governments have set up welfare funds for agricultural workers. For agricultural workers, who make up the largest segment of the unorganized workforce, the federal government is already implementing a number of programs. Such as the National Social Assistance Program, the National Family Welfare Program and the Employment Guarantee Scheme. The Government of India introduced a new scheme in 2001 called the Social Security Scheme for Agricultural Workers. However, these efforts are general and nothing specific.

It is remarkable that the Government of India has ratified the ILO Conferences, which, in view of the constitutional essential and government initiative, have an impact on the granting of legal protections to agricultural workers are Right of Association (Agriculture) Convention, 1921 Minimum Wage-Fixing Machinery, Convention, 1928 ,Forced Labor Convention, 1930, Equal Remuneration Convention, 1951, Equality of Treatment (Social Security) Convention, 1962 ,Rural Workers' Organization Convention, 1975 ,Abolition of Forced Labor, 1957.Even though the introduction of international commitment progress in given that legal rule to agricultural workers in India has not been extensive.

Conclusion

Women in developing countries make up 43 percent of the world's agricultural workforce, but this figure obscures significant differences between regions and countries. The contribution of women in agriculture and food production is significant. The participation of women in rural labor markets is very diverse at the regional level, but women are more prevalent in unpaid, seasonal and part-time agricultural work. But women are paid less than men for the same job. Therefore, the government should consider this discrimination and protect the welfare of women agricultural laborers.

REFERENCES

1) *Aruna Kanchi 2010 Women Workers in Agriculture: Expending Responsibilities and Shrinking Opportunities.*
2) *Atyavathi, C. Tara; Bharadwaj, Ch.; Brahmanand, P.S. (2010). "Role of Farm Women In Agriculture: Lessons Learned." SAGE Gender, Technology, and Development.*

3) *Chipande, G. H. R. 1987. Innovation adoption among female-headed households. Development and Change 18 (2)*
4) *Daman Prakash. "Rural Women, Food Security, and Agricultural Cooperatives." 2003.*
5) *Deere, C.D., 1982. The Division of Labor by Sex in Agriculture: A Peruvian Case Study. Economic Development and Cultural Change, 30(4)*
6) *Fafchamps, M. 1992. Cash Crop Production, Food Price Volatility and Rural Market Integration in the Third World. American Journal Agricultural Economics, 74(1)*
7) *FAO. 1984. Women in Food Production and Food Security in Africa. Report of the Government Consultation held in Harare, Zimbabwe, 10-13 July 1984, Food and Agriculture Organization of the United Nations, Rome, Italy.*
8) *Fuwa, N. 2000. The Poverty and Heterogeneity Among Female-Headed Households Revisited: The Case of Panama. World Development, Vol. 28(8)*
9) *Gupta, G.R. October 11, 2009. De Moines Register. Guest column: "When women farm, crops and economies grow."*
10) *ILO, International labor code, 1951, vol.II Geneva*
11) *Indian Council if Agricultural Research. "Women in Agriculture": DARE/ICAR Annual Report." 2003-04.*
12) *Menon P.S.K and Vidya Seshadori 2004 National Commission for Women New Delhi. Report of the National Task force on Technological Empowerment of Women in Agriculture.*
13) *Ministry f labour and employment Equal Remuneration and act and rules, 1976,*
14) *Ministry of labour and employment, minimum wages act of 1948*
15) *Nilakshi Goswami and Anjan Kumar Bordoloi 2013 Female Participation in Agriculture. Int. J. Basic Applied & S. Sci. 1(1): 1-6.*
16) *Role of Farm Women In Agriculture: Lessons Learned," SAGE Gender, Technology, and Development 2010 http://gtd.sagepub.com/content/14/3/441.full.pdf+html*
17) *Roshan Lal and Ashok Khurana 2011 Gender Issues: The Role of Women in Agriculture Sector. ZENITH. Int. J. Busies Economics & Management Res. 1(1): 29-39.*
18) *World Bank, 2008, Women and Agriculture.*
19) *World Bank, FAO & IFAD, 2009. Gender in Agriculture Sourcebook. The World Bank, Washington D.C.*
20) *World Bank. 2007. World Development Report 2008: Agriculture for Development. Washington, D.C.: World Bank Publications*

SMARTHAVICHARAM – A PRE-COLONIAL PRACTICE TO SUPPRESS WOMEN

Keerthana Santhosh
Assistant Professor
Part Time Research Scholar
(Reg. No. 19122211082008)
Department of History
St. Mary's College (Autonomous) Thoothukudi
Affiliated to Manonmanium Sundaranar University,
Tirunelveli – 627012.

ABSTRACT

The state of Kerala was formed by merging Travancore, Cochin and Malabar provinces. It is often hailed as the God's own country, mainly because of its high human development indices like cent percent literacy, empowerment of women, considerations to transgender and what not. But the development of Kerala was not a straight line. In the pre- colonial era, Kerala was also a land of inequalities and blind faiths. Its social conditions forced Swami Vivekananda to describe it as a lunatic asylum. Women were the most important sufferers irrespective of caste and religious considerations. Women were oppressed and many social practices existed in Kerala to make women more and more oppressed. The present study attempts to analyse one of the early practices which suppressed women of upper caste, Namboothiris – the Smarthavicharam.

INTRODUCTION

Caste and feudalism encircled Kerala, particularly Travancore during the precolonial period. Institutions like untouchability, polygamy, polyandry and matriliny flourished under the patronage of feudalism. The larger section of people in society did not have the freedom or *the* opportunity to grow or develop according to their own ambition. Its social conditions forced Swami Vivekananda to describe it as a lunatic asylum. Women were the most important sufferers irrespective of caste and religious considerations. Women were oppressed and many social practices existed in Kerala to make women more and more oppressed.

Brahmanas distinguished themselves from the rest of the population, economically and ritually as they are the land owning class and priestly class. Nambuthiris, the most privileged in the social and economic order suffered a lot of evils particularly pertaining to women. They were denied right to property, polygamy, old men marrying young girls, child marriage etc. Not only Nambuthiris almost all sections of women suffered. But the community, being the most influential one degenerated due to the indulgence of Namboodiri men in multi marriages and uninhibited lifestyles, while their wives lived in seclusion being away from the outside world. To make women more secluded there existed many practices and one among them was Smarthavicharam.

Smarthavicharam – Background and Practice

Smarthavicharam was the trial of a Nambuthiri woman and fellow male adulterers who were accused of illegitimate sexual relations. It was one of the curious practices of pre-colonial era aimed to keep the morals of Nambuthiri lady. In Brahmin community, only the eldest male member can marry from his own caste and all others had to establish relation with Nairs and other such castes if they wish. This kind of relation a Nambuthiri had with a Nair woman is not recognized as a formal marriage but only as a Sambandham. At the same time there was no stigma to the number of Sambandham a Nambuthiri man can have. It led to further degeneration of Kerala society. At the same

time, Nambuthiri women were not permitted to marry outside their communities and many of them remained as spinsters as it was difficult to find Nambuthiri husbands. Dowries were high for young husbands and so instead of remaining unmarried, young Namboodiri girls of 12 or 13 were married to already married, old and sick Namboodiri men. The young girls were condemned to be widows and to lead a secluded life in the kitchen or prayer room or ill-treated by the older wives. At the same time the caste rules against adultery are so strict. But to make tardy retribution – if it deserves such a name – to women who die unmarried, the corpse, it is said, cannot be burnt till a *tali* string (the Hindu equivalent of the wedding ring of Europe) is tied round the neck of the corpse while lying on the funeral pile by a competent relative. . . In order to get his daughters married at all, a Nambutiri must be rich, for with each of them he has to pay the bridegroom a heavy dowry and many an *illam's* resources have been drained in this way. Under this background, moral degeration began to occur. Though Sambandham like system was allowed to men, women folk was kept secluded.

William Logan in his Manual on the Malabar mentions of Smarthavicharam. He says that when a woman is suspected by her own kinsmen or by neighbouring Brahmins of having been guilty, under light conduct she is under the pain of excommunication. If the Nambudiri women and associated men are found guilty they will be not only excommunicated but also further punishments will be given. But Smarthavicharam or this trial to find whether adultery had been happened can be started only with the permission of Naduvazhi.

Smarthavicharam was a court of enquiry in to allegations for the transgression of the rules of chastity by the Nambudiris. Of all the virtues of women, chastity was considered as the most important one and any violation of this may lead to the losing of caste, social status and separation from family. At the same time, men followed loose morals. Enquiries on adultery was conducted by Smartan, i.e., Judge and hence it was called Smartavicharam. Smarthavicharam was not a simple process and will go through 6 stages. If a Grihastha has doubts about Vyabhichara, he approaches his relatives and informs them. After this the Nambudiri leaders of the area proceeds to the house to find out the genuinity of the case. This was a very minute enquiry searching for evidence and, if the suspicion was found to be groundless, the enquiry was stopped and the matter dropped altogether then and there.When the suspicion is proved to be well grounded, the woman was shifted to a secluded place called Anchampura. All her free movements was thus restricted. The local village headman will submit his report to the Naduvazhi through Smarthan, the President of the Grama Council. On receipt of this, Naduvazhi will order for an enquiry.

The first stage of this trial is the examination of Dasi or the maid servant which was called Dasi Vicharam. During the course of investigation, the Smarthan and others including Agakkoyma Nambuthiri periodically visited Anchampura and collected evidences and on all those occasions they had to be fed at the expense of the accused. In early times snakes or rats are introduced to Anchampura, inorder to scrae the Antharjanam and for her confession. The Dasi had to be at the door of Anchampura and Smarthan will ask questions to her. As Smarthan had no right to ask direct questions to Nambduthiri lady or to see her. Dasi will ask questions and gives him reply. The local headman must make it sure that all questions asked are proper and relevant. The moment, the lady confessed her guilt, she would be brought out from the Anchampura and was cross examined very minutely about time, place, circumstances and personal identification marks of her paramours. In case, she was innocent, she will be readmitted to her

family. It is to prove the adultery of male counterparts, Kaimukk came in to vogue. If his hand is burnt, he is guilty.

The Smarthan would submit his findings of the trial to the local Raja and also to the other members of the caste council. When the guilt was proved, the verdict of the Smarthavicharam would be announced. This announcement of the verdict of the trial is called Swarupam Collal. It was the duty of the Smarthan to read the verdict of the trial. The accused Nambuthiri woman thus become an outcaste and from Antharjanam, she became a Sadhanam(thing). The last phase of Smarthavicharam is Suddhabhojana (purificatory feats). The family had to arrage feast for caste elders and must go through rigorous purificatory practices. The eldest member of her family should wash the feet of caste elders and must give dakshina to them along with feast. Then only the kins of the excommunicated would be welcomed to the caste. Thus, Smarthavicharm or the enquiry on the chastity of a woman was a practice of complexness. The woman was tortured and her family had to suffer. They became a Sadhanam.

Smarthavicharam though a Brahmanical practice was highly contempted in the modern era. But there were oppositions from the side of women as well even in the past. 'The Goddess of Revenge' is a literary work by Lalitambika Antharjanam based on the true story of Kuriyedathu Tatri; a Namboodiri woman who plans an elaborate revenge after her Namboodiri husband abandons her for a second marriage. Tatri plans out revenge by becoming a courtesan. She feels, 'If I were going to be pushed aside, others who were mean and cruel were going to fall with me'. Tatri in her trail insists to give same punishment to the 64 men who had illicit relations with her. It affected the whole morality of a community. Thathrikkutty's trial in real life attracted many and actually she through sexuality revolted against the existed Brahmanical supremacy and sexual colonialism. Thus Thathrikkutty became a symbol of feminist voice. Even though she was contempted, her protest was significant particularly because of the loose morale of Brahmin community. Because Brahmins had illicit rlations with women of all castes and creeds and they tried to sexually colonialise the wives. So it was a reply to the Brahminical dominance and Brahmanical construct of popular morality.

In order to suppress women, there existed many practices in Kerala and such a practice was Smarthavicharam. It was actually the practice of Brahmin community. Brahmins, the most affluent class in pre-colonial Kerala influenced and controlled all other sections and Brahmin ladies were considered as their slaves. Their condition was more pathetic and lacked basic rights. Brahmins followed a life of loose morale but they insisted chastity as the highest quality of women and forced women for Smarthavicharam,a trial on adultery in matters of doubt of it. Thus a kind of sexual colonization was practiced by them. In the colonial period with education, women began to question it along with educated and rational male counterparts. The sudden transformation of *smarthavicharam* from a communitarian practice to a public spectacle in the early 20th century raises a huge array of questions concerning the foregrounding of caste specific practices as an effective site to generate knowledge about civilized sexual appetites.

REFERENCE

- *A. Shreedhara Menon, Kerala Samkaram, Kottayam: SPSS, 1 992, p - 18 I*
- *Rajan Gurukkal, p.296.*
- *Beena Agarwal, A field of one's own: gender and land rights in South Asia, p.429.*
- *A Sreedhara Menon, Cultural Heritage of Kerala, Lodestar, Kottayam, 2014, p.235.*

- *William Logan, Malabar Manual, Kerala Gazateers, Malabar, 1998, p.122.*
- *Suma Rose, Polity, society and women: with special reference to Travancore*
- *Fr. Pallath J Joseph (2002-08-16). "The state of nambudiri women". Human Rights Solidarity.*
- *Antharjanam, Lalithambika. Cast Me Out If You Will: Stories and Memoir.Trans. Gita*
- *Krishnankutty. Calcutta: Street, 1998, p.26.*

THE DUALISM OF CHALLENGES AND OPPORTUNITIES FOR WOMEN IN IT INDUSTRY

Dr Shani Ruskin
Head &Dept of History
Providence College for Women
Coonoor

ABSTRACT

The contribution of women to a society is undeniable where the historic and current role of women is significant and beyond limit. Globalization, innovation and climate continue to change however, the hardship of woman is always unchanged, but she faces a changing phase like girl child, wife and mother, usually a unavoidable hardship to her. In spite of hardship, women have stretched steadily in rural and urban workplace. Today, emerging technologies and digitization are transforming work and women share the global workforce of 45.4 percent. In the present era, woman wants to have opportunities as man and there are notable challenges and opportunities for her. The challenges of working women make them stronger and the opportunities provides them wisdom and self- fulfillment. This paper provides an analysis into this challenges and opportunities of women in the IT industry. The analysis is made related to gender inequality, male domination, lack of confidence, which are some of the challenges and career progression, equal pay for work, etc., are some of the *opportunities women face in IT industry. It is suggested that due to the dynamic nature of the IT industry there is an insight for women in workplace.*

Keywords: Hardship, challenges, opportunities, IT Industry, vision

INTRODUCTION

India very proudly claims to worship various woman deities and goddesses, but the concern is women do not get the same respect and equal status. Globalization, innovation and climate continue to change however, the hardship of woman is always unchanged, but she faces a changing phase like girl child, wife and mother, usually a unavoidable hardship to her. In spite of hardship, women have stretched steadily in rural and urban workplace. The contribution of women to a society is undeniable where the historic and current role of women is significant and beyond limit. Living in the country with the largest democracy in the world, women in India fight much harder than man. Today, emerging technologies and digitization are transforming work and women share the global workforce of 45.4 percent.

In the present era, woman wants to have opportunities as man and there are notable challenges and opportunities for her. Society is slowly understanding the importance of more women in IT. The challenges of working women make them stronger and the opportunities provides them wisdom and self- fulfillment. Today's women are freeing themselves from traditional, age old hardship work, and entering the world of IT sector. The growth of women in the IT sector is aided by the fact that computers enjoy a woman-friendly image and fit into the overall gendered sociocultural context. Specialization in computers is suitable for women, the jobs associated with computers are considered safe for women (Varma 2010). Women have become a powerful force in today's IT world. They are able to balance their family and work, and also participate in almost every type of work. In modern society, well-educated women are working in IT jobs to prove their skills. Unfortunately, they are mediated by some challenges they need to overcome it in order to settle and there are opportunities for women to fit in their tech jobs. The study aims to explore the challenges of integrating women in the technology industry, however, it also reveals there are opportunities for career-success.

Scope of study

It is commonly acknowledged that women are vastly underrepresented at the highest level of work. Many studies have reported on the various challenges that women encounter, but have not delved into the opportunities for women. Technology workplaces carry the traditional bias, mentioning women are not suitable for IT careers. Despite the discussions about diversity and inclusion in organizations, women in leadership roles are still in the minority. The topic was chosen for the study because there is a tremendous need to explore the opportunities for women. In addition, to understand that women have to work harder to showcase their full potential. The study will enable companies to understand how the challenges affect women's careers and how to overcome them, to increase opportunities for women. Furthermore, this study will provide an in-depth understanding of the reasons why women are still facing those challenges.

Statement of Problem

Women development is an important catalyst for rapid economic growth as they make up half of the country's population. The participation of women in economic activities is necessary not only from the point of view of human resources, but also to improve the status of women in society. However, the proportion of women workers is very low compared to men in IT industry. They face many challenges from different angles, such as gender inequality, male domination, lack of confidence, which are some of the challenges. The technology industry is known as a male-dominant environment, and the lack of women in leadership positions is a recurring issue. According to the studies, women tend to face many challenges to advance their careers in the technology industry. There is an extreme need to explore the challenges of integrating women in leadership positions in the technology industry. For this reason, several opportunities should be employed to give career progression, equal pay for *work, etc.*

Research purpose and objectives

The purpose of this study is to explore the challenges and opportunities in the Information and Technology industry. It will serve as a reference and resource for IT industry to advocate change. The following are the objectives of the study:

1. To study the challenges of women on various prospects in IT industry.
2. To examine the various opportunities favouring women in the IT sector.
3. To study the equality between women and men, an encouraging improvement.

Literature Review

Employment especially women employment is the backbone of any societal development. IT is one of the most challenging professions in the world for both men and women, but women seem to feel it more than men do in different ways and across different challenges. In 2020, women made to 42% of the GAFAM (Google, Apple, Facebook, Amazon and Microsoft) workforce, according to self-reported data from Statista. More broadly, only 31% of IT employees are women, according to Gartner research. In the last couple of decades, the world has made huge strides when it comes to women involvement in the workforce. According to a report by Catalyst, women make up nearly half (46.9%) of the total workforce. Despite all the progress that has been made by women, things do not look so easy in IT industry. There is a huge gender gap between men and women and this gap manifests itself through various aspects, including employment opportunities, wages, leadership opportunities, perception at the workplace, and so on.

The issue of wage among men and women is a very problematic issue that occurs across the world. According to research, it would take 108 years to close

the gender gap (Bishaw, 2008). Many support for more facilities to women in the workplace for developmental strategy and an act of social justice. Most of the women employees are dissatisfied with career development programmers and women are discriminated against career development opportunities. Gender discrimination continues to create a gap between men and women that not only affects the workplace, but society and the economy as well. Even though women makeup around fifty percent of the world's population and forty-even percent of America's labor force they still face a significant gap in pay and opportunities compared to men (Lorenz, 2017). The study recommended that organizations should strive to ensure that career development programmers are set to enhance career development amongst women employees.. The study reveal that the career growth in Information Technology sector for women is not smooth and undisturbed.

Challenges for women in IT Industry

Various challenges of women working in IT sector are analyzed with the help primary sources from magazines, web sources and newspaper. Firstly, it can be revealed that there are adequate employment opportunities for women IT professional. However, the health standard of IT sector women employees is weak and it affects their maternal health also. They do not get nutritious food and proper medical care in case of illness. After delivery, they do not get proper time or rest which affects their overall health. IT Sector women employees mostly work in the night shifts and it affects their health. In addition to office work, they have to work at home. They have to take care of children, social gatherings and so on. This working condition adversely affects the health of the women employees and her daily life.

It is claimed that all humans are equal, irrespective of their sexual orientation, but still the standardized social and patriarchal gender role gravitates a person to behave in a certain manner, which makes them bias and restricts the holistic growth of a person. Gender bias is a behaviour that shows being favourable towards one gender over another. Most frequently, gender bias is that the act of favouring men over women. Women experience numerous hindrances to headway into corporate authority positions, and these obstacles incorporate gender-based discrimination just as oblivious gender bias. Most women complain of managerial bias. They claim performance standards and expectations differ on a gender basis, even for the same levels or bands.

Next, the most obvious discrimination has its roots in money. Talking specifically about the IT-ITeS sector, the Monster Salary Index states that women, on average, are paid 26 percent lesser for equal amounts of work. The wage rate they are getting is an important factor to be considered. Most significant problems of women employees are related to wages. There is a difference between the wages of men and women working in same kind of environment and doing the same kind of work. Women do get less in wages and salary as their kind of job is different. They work in less important or primary sectors, where the possibility of getting good wages is less. For the fewer wage given to women employees, the social and traditional system is responsible. The International Employee Organization, in its special report on why women gets less wages and salary, says that the only constant factor that affects the women Employee is wage rate. For this, there are two reasons: there are inadequate facilities for training of women and women are less interested in increasing their skills and traditional sectors in which women work are below standard. It is understandable that women get low wages and salary in traditional sectors.It is observed that a lack of senior or visibly successful female role models as a major obstacle to women career advancement. Women often must push through internal and external barriers to

find the confidence to express their ideas. It may be a challenge to trust in the unique aspects of female executive presence and acknowledge them as personal and organizational assets.

Opportunities for women in IT Industry

Women have slowly rose to leadership roles in all sectors of the economy; however, each woman who makes it to the top of her field is usually alone once she gets there. The IT industry is **one of the fastest-growing industries**. According to the Bureau of Labor Statistics (BLS), occupations in computer and information technology (IT) are projected to grow 12% in the next decade — much faster than all other occupations. The National Center for Women and Information Technology (NCWIT) reports that while 57% of the workforce is made up of women, only 26% hold computing jobs. The NCWIT states that the participation percentage has been declining since 1991 when it reached a high of 36%. Additionally, 56% of women leave their careers at a mid-level point, making the quit-rate for females two times higher than men's. Despite this imbalance, many resources and career opportunities have been created to encourage women to explore IT and other fields.

Networking is an important aspect of any industry. It allows you to access opportunities that you may not have found on your own and could lead you to a new potential employer or provide insight into new positions. Additionally, networking can help you find professional advice and role models. Once a woman enters into a profession/job, she has opportunity to perform and prove her worth. This is ultimately reflected in the career development in due course. Career development emanates in terms of salary, promotion, position/designation, skill, learning by doing and so on. Capability developed over time is quickly reflected in promotions. It has already been stated that upgrading skills is an essential element of career development strategy. Majority of the women are putting their efforts to improve their domain skills. Married women have higher age and age has positive relationship with promotions. It can be concluded from the foregoing discussion that marital status in Information Technology Industry hardly affects the career development of the women.

CONCLUSION

Since the 21st century, the role of Indian women has been changing because of growing industrialization and urbanization. Over a period of time, more and more women are going for advanced, professional and technical education. Their proportion in the total workforce is also increasing. The growth of education and awareness has led women to work in industries, corporate and IT's. Employees need to create and enhance policies that protect women when they become victims to certain problems. However, they also need to go beyond forced compliance to fully eliminate gender – related IT employment issues. Hence, this study concludes that women contribution towards IT sectors must be an identification by uplifting socio – economic conditions and encourage women workforce to participate in IT sectors. Now a day's women are promoted in their workplace and in technological work. Women workers are often subject to sexual harassment then the Government should put strict rules for these types of crimes , also public transport system sometimes danger for woman and Government should put more Inspection. Traditionally people think that men should only work and gain money and women should work as house hold, but the financial demands on a family is increasing and women also should gain income. Therefore, a fundamental change is required in attitudes of employees, family members and public on women working in IT sectors.

REFERENCES

1. *Bishaw, A., & Semega, J. (2008). Income, Earnings, and Poverty Data From the 2007 American Community Survey (No ed., pp.12-18). U.S. Department of Commerce Economics and Statistics Administration.*
2. *Dashora, (2013) Problems Faced by Working Women in India. International Journal of Advanced Research in Management and Social Sciences, 2(8), PP (82-94).*
3. *Liisa Annikki Von Hellens, Sue Hilary Nielsen, Jenine Beekhuyzen, Women Working in the IT Industry: Challenges for the New Millennium, January 2003. Journal of Business & Economics Research (JBER) 1(11) DOI: 10.19030/jber.v1i11.3066*
4. *Lorenz, M. (2017, April 30). 6 Ways to Eliminate Gender Bias in the Workplace. Retrieved April 29, 2019, from https://resources.careerbuilder.com/human-capital-management /eliminating-gender-bias-workplace.*
5. *https://theprint.in/pageturner/excerpt/indian-it-industry-attracts-more-women-but-many-exit-within-first-5-years-in-the-job/368504*
6. *Sharma, Seema and Nagaich, Sangeeta, Career Development of Women in IT Industry (October 9, 2017). Available at SSRN: https://ssrn.com/abstract=3049773 or http://dx.doi.org/10.2139/ssrn.3049773.*

WORK-RELATED STRESS PROBLEMS FACED BY WORKING WOMEN

S.Sindhu,
Research Scholar,
Reg.No.20213161082003
Scott Christian College (Autonomous),
Nagercoil

ABSTRACT

The Industrial Revolution in part was fuelled by the economic necessity of many women, single and married, to find waged work outside their home. One has to fulfil the demand at work followed by various demands at home. In today's scenario the husband and wife both work towards creating a balance with their work life as well as at home with their children. My office is quite far from my home. By the time I get home my husband takes care of my children's studies and sometimes also prepares food. He gets time as his office is nearby and he reaches home early.

Keywords: Job-related, stress, working women, causes, suggestion, entrepreneurs, challenges.

INTRODUCTION

Job-related stress is stress involving work. Work and family are the two most important aspects in women's lives. Balancing work and family roles has become a key personal and family issue for many societies. There are many facets in working mother's lives that subject to stresses. They deal with home and family issues as well as job stress on a daily basis. Today, women represent over 40% of the global labour force. Approximately 70% of women in developed countries and 60% in developing countries are engaged in paid employment. Worldwide, more women than ever before are completing higher levels of education. Better job opportunities have increased many women's independence and resulted in a new status and role in their families and society. In India, women's are becoming educated at very fast speed, and also doing different kinds of jobs in different fields. Following is some statistics of women in India. As per Census 2011, the final population of India is 1210.57 million comprising 587.45 million (48.5%) females and 623.12 million (51.5%) males.

Stress - Definition

HSE's formal definition of work-related stress is: "The adverse reaction people have to excessive pressures or other types of demand placed on them at work." There is a difference between pressure and stress. Pressure can be positive and a motivating factor, and is often essential in a job. It can help us achieve our goals and perform better. Stress occurs when this pressure becomes excessive. Stress is a natural reaction to too much pressure (Cartwright, S and Cooper C.L. (2002).

Work-related stress is a growing problem around the world that affects not only the health and well-being of women employees, but also the productivity of organisations. Work-related stress arises where work demands of various types and combinations exceed the person's capacity and capability to cope. Work-related stress can be caused by various events. For example, a woman might feel under pressure if the demands of their job are greater than they can comfortably manage. Other sources of work-related stress include conflict with co-workers or bosses, constant change, and threats to job security, such as potential redundancy (Tytherleigh, M.Y., Webb. C., Cooper, C.L. and Ricketts, C. (2005).

A few of the main reasons why women develop high stress

Mental harassment

It is an age old convention that women are less capable and inefficient in working as compared to men. The attitude which considers women unfit for certain jobs holds back women. In spite of the constitutional provisions, gender bias creates obstacles in their recruitment. In addition to this, the same attitude governs injustice of unequal salaries for the same job. The true equality has not been achieved even after 61 years of independence. Working in such conditions inevitably puts strain on women to greater extent as compared to men, thus making them less eager in their career (Elizabeth Scott, M.S.,).

Sexual harassment

Today, almost all working women are prone to sexual harassment irrespective of their status, personal characteristics and the types of their employment. They face sexual harassment on way on transports, at working places, educational institutions and hospitals, at home and even in police stations when they go to file complaints. It is shocking that the law protectors are violating and outraging modesty of women. Most of the women tend to be concentrated in the poor service jobs whereas men are in an immediate supervisory position, which gives them an opportunity to exploit their subordinate women (Cartwright, S and Cooper C.L. (2002).

No Safety of Working Women

While traveling typically, the orthodox mind-set in the Indian society makes it difficult for a working woman to balance her domestic environment with the professional life. In some families, it may not be acceptable to work after six o'clock. Those families that do accept these working hours may experience considerable anxiety every day about a woman's safety while traveling. So many issues affect a working woman because she is closely protected or watched by her family and the society.

Lack of Family Support

Lack of proper family support is another issue that working women suffers from. At times, the family doesn't support women to leave the household work and go to office. They also resist for women working till late in office which also hampers the performance of the women and this also affects their promotion (Elizabeth Scott, M.S.,).

Adjustment

Adjusting to the workplace culture, whether in a new company or not, can be intensely stressful. Making oneself adapt to the various aspects of workplace culture such as communication patterns of the boss as well as the co-workers, can be lesson of life. Maladjustments to workplace cultures may lead to subtle conflicts with colleagues or even with superiors. In many cases office politics or gossips can be major stress inducers (Steve doughty, Daily Mail).

Other reasons

It include Personal demographics like age, level of education, marital status, number of children, personal income and number of jobs currently had where you work for pay and Work situation characteristics like job tenure, size of employing organization, hours worked per week.

Causes of work-related stress

Some of the factors that commonly cause work-related stress include:

- Long hours
- Heavy workload
- Changes within the organisation
- Tight deadlines
- Changes to duties
- Job insecurity
- Lack of autonomy
- Boring work
- Insufficient skills for the job
- Over-supervision
- Inadequate working environment
- Lack of proper resources
- Lack of equipment
- Few promotional opportunities
- Harassment
- Discrimination
- Poor relationships with colleagues or bosses

- Crisis incidents, such as an armed hold-up or workplace death.

Suggestions for avoid work-related stress.

It is important for employers to recognise work-related stress as a significant health and safety issue. A company can and should take steps to ensure that employees are not subjected to unnecessary stress, including:

- Ensure a safe working environment.
- Make sure that everyone is properly trained for their job.
- De-stigmatise work-related stress by openly recognising it as a genuine problem.
- Discuss issues and grievances with employees, and take appropriate action when possible.
- Devise a stress management policy in consultation with the employees.
- Encourage an environment where employees have more say over their duties, promotional prospects and safety.
- Organise to have a human resources manager.
- Cut down on the need for overtime by reorganising duties or employing extra staff.
- Take into account the personal lives of employees and recognise that the demands of home will sometimes clash with the demands of work.
- Seek advice from health professionals, if necessary.

Ways for women to cope with stress

Women can manage stress by practicing healthy self-care strategies for coping with stress. Examine your negative stress signs in each of these six life areas: physical, emotional, mental, occupational, social, and spiritual (Steve doughty, Daily Mail). What would you like to be different in your life? What do you need to do to achieve more balance or potential? Here are some suggestions.

- Physical. Exercise, practice relaxation techniques (yoga, meditation, listen to relaxing music), eat healthy (for example, follow the Mediterranean diet), schedule leisure time; get enough sleep (7 to 9 hours/night).
- Emotional. Express your emotions, repeat positive emotions, work toward a healthy self-esteem.
- Mental. Have a positive outlook, realistic thinking, and resilient attitude, be creative.
- Occupational. Establish doable goals, identify home-work balance, and set limits.
- Social. Strive to maintain loving relationships, establish healthy boundaries, stay connected with friends.
- Spiritual. Find your meaning/purpose, focus on gratitude, stay in the present moment.

Personal wellness plan

A personal wellness plan with goals can be helpful. Goal setting can seem overwhelming. These practical steps can get you started.

- Review life areas. Examine the six life areas for potential change.
- Identify goals. Be aware of what needs to be done and set goals.
- Be specific. Know what you want to accomplish.
- Set measurable targets. Move in the right direction.
- Be realistic. Set smaller goals that are achievable.
- Identify resources. Use helpful resources to reduce potential problems.
- Set time limits. Consider reasonable, specific time limits.
- Evaluate progress. Make changes as needed

Women will continue to experience stress in their lives. A personal wellness plan with built-in periods of recovery and self-care can help women manage stress and empower themselves to make healthy life changes.

CONCLUSION

The best advice for women is that they should not try to be like men. It's important that they devote time to themselves and they work hard at maintaining internal balance in their lives, perfecting their relationship with their mates, their children and themselves. The result of the problem of occupational stress in working women in India lie in the change of traditional mind- set of the society that joker are the chuck winners and ladies are the house- keepers. So there's a need to change the station of the employers, policy makers, politicians and family members. They should give the pressure free terrain to working women at place of work as well as at home. Women in India have an important part to play as far as profitable of women by espousing colourful schemes and programs. Women should also be encouraged to take the benefits of policy development of country is concerned. The government has increased the significance of women by measures introduced by the benefits of policy measures introduced by the government.

References

1.Cartwright, S and Cooper C.L. (2002). ASSET: An Organisational Stress Screening Tool — The Management Guide. Manchester, RCL Ltd.
2.Elizabeth Scott, M.S., About.com Guide, May 05, 2010, "How Women's Stress Differs".
3.http://www.jrf.org.uk/work
www.fujixerox.com/eng/company/sr/2010/highlight/03_index.html
4.*http://www.paycheck.in/main/work-and-pay/paycheck-articles-archives/paycheck articles/dilemmas-of-working-women-in-India*
5.http://www.womeninworldhistory.com/lesson7.html
6. Steve doughty, Daily Mail, "Working mothers risk damaging their child's prospects"
7. Tytherleigh, M.Y., Webb. C., Cooper, C.L. and Ricketts, C. (2005). Occupational stress in Higher Education Research & Development, Vol 24:1
8.UK Higher Education Institutions: a comparative study of all staff categories.

HARASSMENT AGAINST WOMEN AND SOME OF THE CONSTITUTIONAL PROVISIONS

Monisha.S
Subi Mol.L.C
Nivi.R.S
II MA History
NMC College, Marthandam.

ABSTRACT:

The objective of the paper is to highlight the Constitutional Provisions against Women Harassment. To prevent the atrocities onWomen some preventive measures are necessary now a days. Many legalprovisions provide punishment for crimes against women. The constitution of India lays down the basic requirements and fulfills the hopes of the people.

INTRODUCTION:

Women represent 50% of world adult population and a third of official Labour force they perform nearly two thirds of all working hoursreceive only a tenth of world income and own less than one percent of World Property. This is true more or less about India too including all thestates of India. Women is the sufferer in the hands of men all over the world especially in family, working places, etc,.

Objectives:

- Examines about the Harassment against the women.
- To know about the condition of women in the modern society.
- Highlights the constitutional provisions and the legal supports ofwomen.

What is Harassment?

Harassment covers a wide range of behaviours of an offensive nature. It is commonly understood as behaviours intended to disturb or upset and it is characteristically repetitive sexual harassment refers to persistent and unwanted sexual advances typically I the work place.

Harassment against Women:

The problem of violence against women is not new. Women in the Indian society have been victims of humiliation, torture and exploitation. But today women are being gradually recognized as important, powerful and meaningful contributors to the life of me, but till a few decades backtheir condition was pitiable. Ideologies, Institutional Practices and the existing norms in society have contributed much to their harassment. Harassment can be divided into;

- Mental Harassment (or) Torture
- Physical Harassment (or) Torture

Mental Harassment:

- Discrimination in male and female child.
- Married women dedarred of employment in several organization.
- Female generally having no say in her marriage.
- Women not a natural guardian of her children.
- Discrimination in employment etc..

Physical Harassment:

- Infanticide
- Eve teasing
- Molestation
- Abduction and Kidnapping

- Cruelties on married women
- Rape
- Defaming young girls
- Prostitution
- Indecent representation of women

Provision in the Constitution:

The constitution of India is the best in world which has taken care of under previlaged and the minority. It lays down the basic requirements and fulfills the hopes of people in getting justice, liberty, equality and fraternity.

Preamble of the constitution:

Under the constitutional law, women have equal rights as men so asto enable them to take part effectively in the administration.

Important Articles related to Women Empowermet:

- ✓ Article 15(3) makes it possible for the state to create special provisions for protecting the interests of women and children.
- ✓ Article 39 requires the state to direct its policy towards security formen and women equally the right to an adequate means of livelihood.
- ✓ Article 39(d) provides an equal pay for work for both men and women.
- ✓ Article 42 directs the state to make provision for security justice and human conditions of work and for maternity relief.
- ✓ Article 243 D (3) and Article 243 T (3) provide for reservation of not less than one third of total number of seats in panchayats and municipalities for women to be allotted by rotation to the different constituencies.
- ✓ Article 51 A (e) enjoys upon every citizen to renounce practices derogatory to the dignity of women.

Report submitted by NCRB (National Crime RecordsBureau):

According to a report "crime in India – 2018" by the National Crime Records Bureau (NCRB), a total of 89,097 cases related to crimes against women were registered across India in 2018. In 2017 the number of such cases was 86,001. The comparison of these two year shows the crime rateper lakh women population was 58.8 in 2018 and 57.9 in 2017.

The Legal Punishments for Crimes against Women:

Indian penal code, 1860 laid the various provisions related to the offence committed against women.

❖ **Dowry Death:**

Dowry Death is the most common offence against women in Indian Society.

The Section 304 – B defines the dowry death. The Sub Section (2) of this section 304 – B provides the punishment for a term not less than seven years and which may increase up to life imprisonment.

❖ **Acid Attack:**

The cases of acid attack in India are rising day by day despite the rigorous Punishment provided by the penal code. This kind of activity is covered under section 326A and 326B of the penal code. Section 326A laid down the punishment as imprisonment for any described term whichmay increase up to ten years and also liable to pay fine.

❖ **Rape:**

Rape has become one of the common crimes against women in India. We received as many cases of rape in just one day. The offence ofrape has been dealt with under section 375 of the Indian penal code. The punishment for rape laid down under Section 376 (1) is rigorous imprisonment of any described period, not less than ten years.

The famous Nirbaya case, very important changes were made in therape laws of India. The Criminal Law (Amendment) Act 2013 added section 376A – 376E to improve the conditions of the women in the country.

❖ **Sexual Harassment:**

The offence of sexual harassment has been dealt under section 354Awhich was added by the Criminal Law Act 2013. The offence of sexual harassment punished with imprisonment for a described term which mayincrease up to one year or fine or with both.

Special Laws:

There are other special laws which provide protection and safety towomen They are,

- Dowry prohibition Act 1961.
- Commission of sati prevention Act 1987, (The prevention of Sexual Harassment of Women at workplace in the Act 2013).
- Women from domestic violence Act 2005.
- Protection of children from sexual offences Act 2012.
- Indian Evidence Act 1872.

Conclusion:

The legislative measures adopted in favour of the women in our society after Independence the spread of education and women's economic Independence made some changes. But the violence against women is still continuing in our society. Above mentioned laws are helpsto protect the women from the harassment and violence.

References:

1) *Manish Bahl, violence on women by men Cyber Tech Publications,New Delhi, 2007.*
2) *Prof. Lakshmipathi Raju, women in developing countries, sumitenterprises, New Delhi, 2007.*
3) *V.S.Ganesamurthy, empowerment of women in India new centurypublications, New Delhi, 2008.*
4) *Trivedi.B.R, constitutional equality and the women's right, Cyber Tech Publications, New Delhi, 2010.*

Web Source:

1) *https://www.legalserviceindia.com.*
2) *women-rights-in-india.html*

CHALLENGES FACED BY WORKING WOMEN IN INDIA

Dr. N. Amutha Kumari,
Assistant Professor, Department of History,
Scott Christian College (Autonomous) Nagercoil,
Affiliated the Manonmaniam Sundaranar University,
Tirunelveli,
Email: amuthavijis@gmail.com

ABSTRACT

In a country with the largest democracy where the goddesses are hailed and worshipped one might think women too are protected and enjoy safety. Women face problems on a daily basis that men cannot comprehend, they are stared at by others and judged for their choice of clothes, behaviour and everything connected to them, at homes they are expected to be caretakers, mothers, cooks, nurses, a good wife, a daughter-in-law. The problems are in every sphere of life for women and to stop that we have to be understanding of them. The way to grow is together and empowering women will build up a nation that is very powerful and when women grow they build up economies. When we as a nation do not turn a blind eye to women's contribution we will prosper in many ways.

Keywords: Problems, Indian Women, Tamilnadu Women, Challenges, Suggestion, etc.,

INTRODUCTION

Today, only 25% of Indian women are employed. According to the World Bank's 2017 India Development Report, India ranked 120 among 131 countries on female workforce participation. So, why are women not a part of our country's economic progress? What challenges do they face and what holds them back from participating in the workforce? The world we live in is an ingrained social system that in all aspects of life is it professional or personal is male-dominated. A male-dominated society is bound to be following a patriarchal societal system where the rule makers are mostly men, and sadly there lies the problem. The decision-makers and the hierarchy below them are also male-dominated and hence women are not considered a part of society, and the rules made only favor the men (Rustagi,P -2010). Not just India, the world is patriarchal, but unfortunately India today is now becoming a more and more unequal society and an unsafe and unharmonious place for women. In this essay on issues and problems faced by women in India, we will dive deep into them and understand the causes and problems. It can be a short essay or a long challenge woman face today. This will provide deeper insight into the issue and help us learn some ways to tackle the issues.

Problems faced by Indian Women

This is a long challenge women face today for an in-depth understanding in clear words and simple language that can be of help to every student who intends to gain knowledge on this subject.

- Our country India very proudly claims to be living in the motherland and worship various woman deities and goddesses but the dire concern of this is women sadly do not get the same respect and equal status.
- Even while living in the country with the largest democracy in the world, the women in India fight a fight much harder than a man can even conceive it to be. Indian women's problems are not just limited to social rights; the problems are widespread even in workplaces and homes. The problems are infinite and are only rising by the day, let us understand some of them (Murthy, G. K. -2012)

- The problems that the generation that came much before us faced included sati-practice which is when a woman is set on fire because when her husband dies she cannot be safe in a society. The sati practice has been banned and even after many governments have changed the cruelty towards women has not faded. The sad part is, it has taken various gruesome forms that affect women physically, mentally and socially (Kumar, P. &Sundar, K. - 2012).

Societal Level

- The main problem that lies in society is the rules set for women, about conduct and behaviour. Some of them are problematic as a woman cannot step out at night without a man, this subconsciously is only promoting the idea that women are unsafe, and due to this in many homes in India, the families treat the girls differently than boys.
- Gender roles are set, how a woman speaks, dresses and chooses a way to live her life is also decided by someone who is not a woman but still perceived to have some sort of power over women. Some rules that the women are expected to abide by, they must be accommodating, and they should always compromise even when they are in an unhappy and unsafe environment there is no safe place for women to seek help, and they should learn all the domestic chores (Karl, M. -2009).
- The consequences of all these rules are increased rapes, sexual harassment, subjection to child marriage, women are better than their per cent of marital rape and when a woman speaks up against any harassment as an act of revenge the harasser throws acid on her. Young girls go missing due to child trafficking and are forced to grow up in a harsher environment that can even be life-threatening. Needless to mention, women are being harassed in public places by bullying, remarking indecently, intimidating their human dignity and eve-teasing.
- The problem of dowry, where the girl's family has to give a large amount to the groom's family, is an age-old and regressive problem that still prevails. Due to the inability of providing dowry, many families abandon the girl child and female feticide is at an all-time high. Most girls in rural areas are also killed by their own families in the name of honour and reputation being hampered when she chooses to marry according to her own will. The honour killing practice is so prevalent and there are no safety rules that protect women (Dr, Sutha – 2019)
- Beauty is becoming a problem for women, and so is complexion. Fair looking women, especially from lower castes and religions, are not acceptable. This has resulted in acid attacks and deprivation of good food, diet, and lifestyle to look less beautiful and darker than the privileged women of their social class.
- Tribal women are beaten to death for witchcraft, an accusation against women who do not cooperate or are incompetent for gratifying men's needs. Similarly, in villages and rich families, women are tortured for not begetting sons for the family. So the female child is killed, which is female feticide. Having a girl child is considered a curse for the girl child will leave the family and learn the practices of another family while a boy child is expected to carry on the family practices.
- Women who become widows and divorcees feel low in society and are deprived of job opportunities with unmarried women. Besides, these women are exploited and abused for auspices; and are not allowed to participate or enjoy functions and holidays.
- Using a girl child as a sacrifice to temples results in the prostitution of

those women and their exploitation by men and authorities. This practice resulted in the devadasi system.

- Women are not allowed to have self-respect, efficiency, personality, individuality capacity and talent. They are blamed on their mental health, and their parents are humiliated and harassed for growing up self-made women who can empower others. They are not allowed to take leadership roles and make futuristic policies. Similarly, if women are ground-breaking or discoveries are hidden and given less importance, they are not encouraged and honed to further the new knowledge.
- Pathetic is the plight of women in the media and modeling or fashion world. They are exploited for beauty and misrepresented, encouraging taboo practices and biased toward products and jobs (Dashora, -2013).
- Women's health and wellbeing taking secondary place by practice is a social evil, especially when they go out for jobs to bear the economic burden of the household. They should be allowed to eat well, go to the gym, and have a good physical appearance on par with men, indicating good health.
- Psychiatric counseling to pregnant women and postpartum women should be encouraged rather than abusing them for hormonal problems. They should be able to manage emotions on par with men. Women should be helped even when they do not cry and shed tears or shout or die fighting back in times of need but can follow procedures, stay calm and ask for a proper protocol to take action.
- According to reports, 75 percent of women live in homes where their husbands beat them and abuse them; domestic violence has no limits. The health of a woman is also neglected; poor medical care has put many women's lives in danger (Aditi, M. - 1997).

Schools and Workplace

- Firstly, there are not enough schools especially for girls in rural areas. As women reach puberty their freedom and right to education are snatched away and they are prohibited from going to school. Due to a lack of proper sanitation facilities, many women unwillingly drop out of school. Even after a woman gains an education and a degree and enters the workplace, the problems and issues do not stop. At most workplaces be it corporate or even in a government office, the power play dynamic is exploited. Many male superiors take advantage of their juniors and harass them for pleasure and engage in unlawful activities.
- Financial exclusion, the women are not considered when deciding the pay. The women's contribution at the workplace is underestimated and they are paid far lesser than their male colleagues. The women in powerful positions are also pulled down bypassing negative comments. Lack of women representation in every field creates a void in society and a nation does not progress.
- Sexual exploitation at the workplace has been a concern and the me-too movement proved it occurs in every stratum. Women are not elected to be in power and decision making roles because they claim men are threatened by women bosses. The woman's progress in a company is not judged by her potential or caliber (Kumari,V. - 2014).

Problems Faced by Women

- Raising your voice against the horrendous crime of child marriage and sexual harassment, and try to challenge such events and do your best to stop them. The government also should take steps in punishing those who practice these. Making education gender-

sensitive can be a very positive first step towards giving girls equal rights and opportunities in society. It can be done by ensuring that the school textbooks promote positive stereotypes, have information about women leaders and activities that can bridge the gap between men and women.

- When you talk to more women and girls, you will truly understand the problems they face at a grassroots level and then steps can be taken in strides to improve their standing in society. It is very important to empower mothers, provide them with knowledge and real-life examples about how education can be life-changing. Only then they will raise an educated family and not deprive their girl child of this boon that education is.
- Only education is not important, it is also crucial to raise the aspirations of girls and their parents by giving them proof of what education can lead to. Education can create powerful and independent women who live life according to their choice whether they choose to be professional or not is up to them (Kumar, P. &Sundar, K.-(2012). They should be given equal opportunity and encouraged to use opportunities without hesitation.
- The important step can be to give proper value to 'women's work'. When the superiors appreciate somebody's work the gender should not come into play and only the work must be judged, only then discrimination at the workplace can be stopped. It is high time to get women into power, when women are in decision making roles they can make better decisions about what will run a society smoothly because they are sensitive and understand a woman's life, the problems she faces and the perspective.
- Not depriving girls of progress and knowledge and letting girls make use of technology so that they are connected to the world and they can utilize opportunities for themselves is a win for themselves and the nation as well. Volunteering in an organisation that pledges to work for women safety and growth, since there are organisations that require funds and support as they provide a safe home to women who have gone through traumatic experiences.
- One can start a fundraiser and raise money to help the people who are going through the problems and contribute to such causes. Attending marches and protests and claiming public attention attracted a lot of attention that can certainly drive change in the right direction.
- Safety should be a point of concern and ensured at all levels be it on the roads, at night, at home and the workplace and laws must be implemented to protect the women of our country. More laws and implementing those laws to practice is essential, especially women employed in such services must be honed to think according to the need for implementing these policies (Kumar, P. & Sundar. K. -2012).The Prevention of Sexual Harassment at the Workplace (POSH) Act is the primary legislation that lays down the guidelines against sexual harassment of women in the workplace. It is important that it is implemented properly in the workplace. Cases should not be crafted, and women must not be made a scapegoat for showing numbers by corporate companies to claim themselves as a women-friendly Organization. Paid leave for menstruation teaches men not to mistreat women for periods when they go down a little low on energy and feel tired, reducing productivity. Women should be encouraged to have good food and a lifestyle.

CONCLUSION

Empowering women in jobs and businesses is a crucial step towards gender equality. Let's give women, not just a chance to venture out of their homes, but to excel in their careers and to achieve their

potential. It is our responsibility, as an egalitarian society, to give them the opportunity and the environment in which they are free to do so. Women are more compassionate and empathetic than men and that often is considered as a sign of weakness, men must realize patriarchy and the ego that does no good by women is not helping them either. Women have so many issues that we cannot articulate and they are facing so much without complaining so there should be a collective effort by everyone to support women if they have a problem and fight against the wrong-doers for justice and equality. And also encourage young girls to speak up if any issue arises without fear. Equality for work contribution and pay must be a norm and at home, men must also contribute to the domestic chores. There is still a long way to go but we can go when we take a step together.

***REFERENCES**:*

1. *Aditi, M. (1997).feminist organizing in India, a study of women in NGOs. Aditi-MitraFeminist-Organizing-In-India-A-Study-Of-Women-In-Ngos.*

2. *Dashora, (2013) Problems Faced by Working Women in India. International Journal of Advanced Research in Management and Social Sciences, 2(8).*
3. *Dr, Sutha, (2019), A Study on Work Life Balance of Women Professors Working in Selected Colleges in Chennai City International Journal of Management, volume 10, issue 4.*
4. *Karl, M. (2009).Inseparable: The Crucial Role of Women in Food Security Revisited. Women in Action. No.1, 2009.*
5. *Kumar, P. &Sundar, K. (2012). Problems Faced by Women Executives Working in Public Sector Banks in Puducherry.International Journal of Marketing, Financial Services & Management Research.1(7).*
6. *Kumari,V. (2014).Problems and Challenges Faced by Urban Worming Women in India. A Dissertation Submitted to the Department of Humanities and Social Sciences, (1).*
7. *Murthy, G. K. (2012).Women and Corporate Leadership- in Indian Perspectives.IRACSTInternational Journal of Research in Management & Technology.2(4).*
8. *Rustagi,P (2010) Employment trend for women in India. International labor organization Asia Pacific working paper series.(1).*
9. *Somjee, G.(1989) Narrowing the gender gap. The journal of Asian studies.49 (3).*

TOWARDS SUSTAINABILITY- CHANGES AND CHALLENGES OF WORKING WOMEN IN TAMIL NADU

***S. Priyalakshmi, ** Dr. C Godwin Sam**
* Register number: 21113111092006
Ph.D. full time research scholar
** Research Guide and supervisor
Assistant professor,
Department of History
Post Graduate and Research Centre,
Nesamony Memorial Christian College,
Marthandam
Affiliated to Manonmaniam Sundarnar University

ABSTRACT

In 2020, the number of working women in India is doubled than it was in 2000. As more and more women coming out from households to the arena of work place there is a marked increase in per capita income and it contributes directly to the growth of G.D.P (Gross Domestic Product) and nation's development. Women are getting more freedom of expression. Families are getting high standards of life and children better education in a developing country. Women work force is inevitable. But they have to break the traditional myths related to working women verses home maker women. But on the other side of the coin, the physical, mental, social economic stress and burden of the women also doubles when they are playing the double role as a home maker and working women. This study focuses on the changes and challenges faced by the working women in Tamil Nadu in the beginning of 2021. The method used in the study is questionnaire survey. Google forms were widely used because of the pandemic situation for data collection.

Keywords: Working women, Harassment, Discrimination, Gender equality.

INTRODUCTION

As we reach 2022, the mothers in paid labour force are the norm. During the 1940's, 1950's and 1960's a new pattern emerged young married mother of school children enter the working environment. Most women are employed to supplement their family income, to support themselves and their families, or to gain personal fulfillment. The trends for mothers entering and returning to the workforce are continuing, and the next decade will clearly show that unemployment for the mothers of young children is the norm. Maternal employment is here to stay, although the reasons for working vary. Social attitudes regarding maternal employment are not as negative as they were several decades ago, attitudes are not caught up with reality of combing work and family. Many mothers are feeling guilty, stressed and apprehensive about their multiple roles. The dilemma that faces the employed mother in India is real and complex. Employed mother's from differing economic groups are dealing with the balancing of multiple roles. The participants were selected randomly from both urban and rural settings.

Statement of the problem

Sustainability lies at the intersection of economic growth, social justice, equity and environmental protection. However even women globally make strides towards advancing the ideals of sustainability in various forms and countries they continue to face gender- based challenges.

Women and girls, everywhere must have equal rights and opportunity and be able to live free of violence and

discrimination women's equality and empowerment is one of the 17 sustainable development goals, but also integral to all dimensions of inclusive and sustainable development. Hence the problem is stated as Towards sustainability – changes and challenges of working women in Tamilnadu.

Harassment situation

Sexual harassment can occur in a variety of circumstances often but a way, the harassment is on a position of power or authority over the victim (due to difference in age) a social, political, educational or employment relationship. Forms of harassment relationship include. The harasse can be anyone such as client, coworker, a parent or a legal guardian, a teacher or a professor, a student friend or a stranger. Sexual harassment is a form of illegal employment discrimination in many countries and is a form of abuse [sexual and psychological] and bullying. For many organizations and businesses preventing sexual harassment and defending employers from sexual harassment charges have become key role in legal decision making. These roles appear to have consequence for their own health, their relationships with their husbands and their relationships with their children.

Harassment at workplace.

No specific law regarding sexual harassment, Supreme court has laid down guidelines in Vishaka's case (AIR 1997 Supreme court 2011). Any unwelcome sexually determined behaviour direct or implicit, viz.

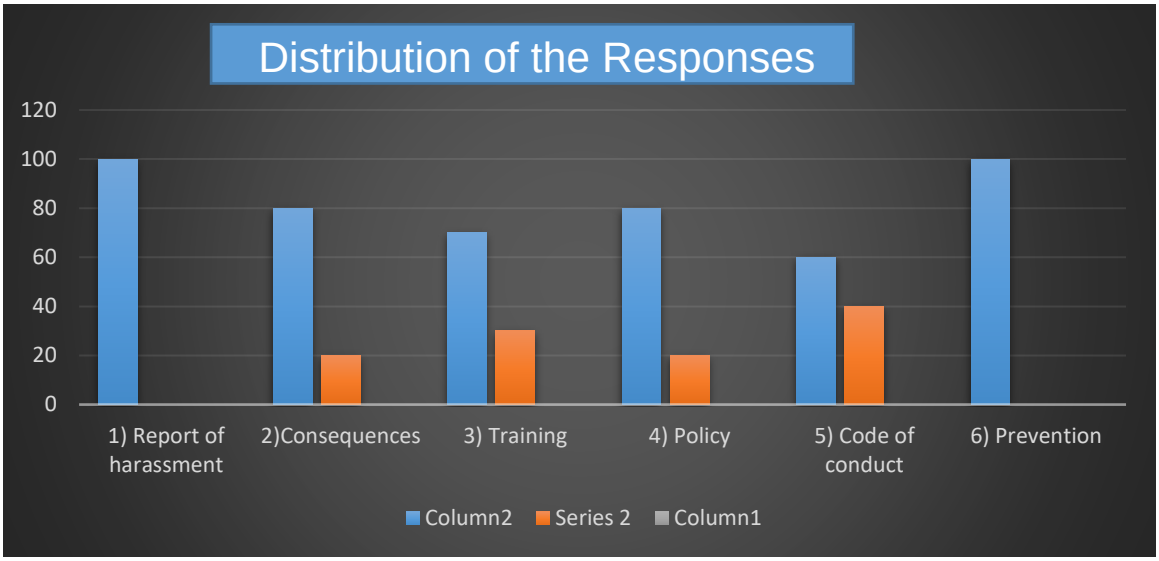
i) Physical contact and advances
ii) Demand or request for sexual favors
iii) Sexually colored remarks
iv) Showing pornography
v) Any other unwelcomed physical, verbal or non- verbal conduct of sexual nature.
vi) Right to life means life with dignity. The primary responsibility for ensuring such safety and dignity through suitable legislation and the creation of mechanism for its enforcement is of legislates. When however, instance of sexual harassment resulting in violation of fundamental rights of women wake under article 17,19 and 21 of the constitution an effective red renal.

Method and Analysis

It's an exploratory study since there are few academic works specifically on this subject. The overarching methodology draws from the fields of women studies history and literary study. Textual analysis of documents, magazines cases materials and literary materials, (fictional and non-fictional) has been the main method by which this has been done. The google form used contained six direct questions regarding understanding and reporting workplace harassment and discrimination. All the participants in the study said that they never had an opportunity to write a report on workplace harassment and discrimination. The method used in the study is exploratory survey method. Data was collected using google form send to the subject confidentiality of the subject's identity and work were kept it safe.

Regarding the report of harassment, 100% of working women responded that they do not know about report making. 80% of the participants responded that they know the consequences of reporting harassment and discrimination in workplace and 20% reported no. Regarding a training on reporting harassment 70% reported that they never received any training related to this subject and only 30 % said that they underwent training on reporting workplace harassment.

As far as workplace policy on discrimination 80 % of the participants reported that there is no workplace policy in place of work and 20 % reported about an existing policy on discrimination in their working environment.



60 % of the participants reported that there is no code of conduct in their workplace. But 40 % reported that there is a code of conduct in their workplace. Surprisingly all the participants agree that in their respective workplace does a good job in preventing harassment and discrimination.

Suggestions and Conclusion

In this study majority of participants were teachers and academicians. In all the learning and teaching environment across India clearest policy on workplace harassment and discrimination has been adapted. As we all know an academic institution is the safest place for a working woman.

This is closely reflected in the study things would have been different when we explore other workplaces of women.

Apart from all this even in an academic institution many of them does not know about the policies, code of conduct and the way to report workplace discrimination. This is a factor that should be more explored. These are some of the changes and challenges of working women in Tamilnadu.

REFERENCE

1. *Mamta Mehrotra (2013), Gender Inequality in India*
2. *Priyanka sharma (2008), Women's Empowerment and Working Women*
3. *Shyam Kartik Mishra, Pradeep Kumar Pandey (2012), Women status and Empowerment in India*
4. *. C. Raghunadha Reddy (1986), Changing status of educated working women.*
5. *Jacqueline. Lerner (1994), Working women and their families.*

DISCRIMINATION AND MARGINALIZATION OF WOMEN SANITARY WORKERS

Seleena.M
Ph.D Research Scholar
Department of History
Nesamony MemorialChristian College
Manomaniam Sundarnar University, Thirunelveli

ABSTRACT

Gone are the days of woman shut down in four walls of a house small or big. Modern women struggle to find an equilibrium between work and family life. In a country like India with its rich diversity in religious, culture, and custom, the role of woman is limited mostly to household and domestic issues. But the women in modern India are ready to take any job that men do. We find them employed as Nurses, Doctors, Teachers, Engineers, CEO's, and even in armed forces. But even if they are well qualified preference will be given to a male of equal qualification. The eleventh five year plan document recognized for the first time women as equal citizens, and agents of sustained socio-economic growth and change. Even before the period of 1999 to 2005, nearly fifteen million women joined the workforce out of the total of 46 million job opportunities created. But it is a sad fact that women's labour is increasingly drawn in the field of rural agriculture. The Indian women contribute to the country's economy in one form or another by their hard work in plough fields and harvesting crops. They weave, make handicrafts. They work in small scale and house hold industries to make both ends meet. In spite of all these they are traditionally responsible for their house hold duties like cooking, gathering firewood, and rearing children .As a result of globalization new technology input have been introduced. Here again men are offered new scopes of learning and training while woman marginalized. This is another reason for female workers joining the informal sector for causal labour.Eaqual wages for equal job as per the law is not always practiced. The social attitude and employers attitude is in the inbuilt conviction that women are less efficient than men. And in many cases a salary is taken away by her parents, husband, and in-laws. So the basic idea of securing economic independent has gone.

INTRODUCTION

The history of any country is a result of the work and toil of the men and and women of the country. Education cost of living, cost of housing properties, expenses on education of children, status and changing perception in the minds of Indian women have resulted in Indian women opting for all types of job. This has resulted in a conflict between family life and workplace life. According to UNDP report almost 67% work of the world are done by women. However they receive only 10% universal income and still socially and economically deprived. In spite of acts like Unorganized Workers Social Security Act 2008 and Domestic Workers Welfare and Social Security Act 2010, women workers are forced to lead a miserable life in unorganized sector. Most of them are still belong to joint families and have to cook, clean the house, wash dishes, and clothes, and take care of men and children and all the time pleasing the other members of the joint family. Contemporary social changes has exposed women to unprotected socio-economic, cultural and political environment. But when it comes to safe guarding their interests, there are no corresponding protection social system or institution. One of the main problem faced by working women in India is the occupational stress. This is the result of balancing work and family roles and in many cases it has become both personal and family issues. The belief of the society that women are unfit for certain jobs holds

back women another factor is gender bias right from time of job recruitment. Even if they are employed there is injustice of unequal salaries for the same job. Another factor contributing to occupational stress is that all working women are prone to sexual harassment. This happens irrespective of the status of person characterizing and the type of their employment. Such harassment occur at working place, educational institutions, hospitals, at home and even while commuting. The third factor is the discrimination shown by the employers in giving promotions and opportunities at workplace. Work in the night shift, whether in cities, or rural areas is a challenge for Indian women.

Women sanitation workers

The dictionary meaning of the word sanitation is "condition that affect hygiene and health "The WHO refers to sanitation as "the provision of facilities and services for safe disposal of human urine and stools". The general idea understood is that it is a system which promote disposal of human and animal waste, proper use of toilets and avoidance of open space defecation. The sanitation work in a corporation, municipality, or town includes garbage collection from houses, taking them to dumbing sites, sweeping of roads, cleaning drains of schools, and public toilets, sewer lines, septic tanks, train toilets, platform toilets, platform and railway tracts. In India this out sourced sanitation workers are almost five million, forty-five percentage in urban areas and rest in rural areas. Fifty percentage of them has high occupational hazards. Fifty percentage of urban sanitation workers are women.

In India sanitation works are assigned to Dalit's. Most of them are forced by the circumstances of their birth and poverty. All sanitary workers are belongs to lowest Dalit sub-casts. They have different names Valmiki, Bhangi, Chooda, Ghasi Thotti, and Arunthathiyar in various states. The system of gender, cast and occupation makes them the most vulnerable among all workers. There are three types of work contracts –permanent employees, contractual employees, and outsourced workers. The third category earned lowest wages less than twenty-five percentage of a permanent work. The second and third categories of sanitary workers enjoy no other benefits like leaves, medical benefits, and pension or provident fund. The fear of losing their jobs forces them to work every day. Such a work reiterates experiences of fear, risk and inefficiency. Women workers has only two options: either work or starve. There are the entry points for a women to enter the world of sanitation like cast, poverty, or marriage. Works like sanitation are carried forward through generation. Children watch their mother's work and prompted to help them and there by initiated into the profession. Some ladies enter to this job on dependent consideration when their husbands die. Basically all girls gather this experience from their parental homes. That cleaning and cooking was expected from them. One of the main problem in this job is lack of dignity of labours which affects the level of remuneration and shackles them in poverty. Even if they try to get out of this while starting a shop like a teashop, the upper class would force them to close the shop.

Occupational- Health hazards

Most of the women sanitation workers feel that they are on their own. They have low sense of safety and security of life. There are many schemes and laws aimed at protecting Dalit community from socio- occupational atrocities like The Protection of Civil Rights Act 1955, and the 1993 Employment of Manual Scavengers of Dry Latrines Act. The central government introduced the scheme for rehabilitation of Manual Scavengers like training for alternative skills providing and loans. The 1993 Act was followed by an array of

policies and schemes like the Integrated Low Cost sanitation Programed (1980), Total sanitation Campaign (1999), National River Conservation Programed (1995), National Urban Sanitation Policy (2008), and Jawaharlal Nehru Renewal Mission (2005). These schemes echoed the ideas of Gandhi, condemned manual scavenging and encouraged the protection, sensitization and rehabilitation of communities linked to sanitation work.

The Swatch Bharat Mission Programme (2014) has been launched by the Ministry of Housing Urban Affairs to address the crisis of sanitation in India. It envisages the revamping of streets, roads, and sanitation infrastructure of India's cities and villages. It proposes to eliminate open defecation and construction of community and household toilets. The New Solid Waste Rules2016 proposes safety standard for sanitation workers. The 2017 budget of the Indian railways announced bio-toilets in all trains. But the implementation of the above laws and acts is a total failure when it comes to the question of Dalit's. All categories of workers are entitled to glouses, masks, protective shoes, proper uniforms and ID cards. But many cities women sanitary workers do not have safety uniforms and most of them do not have ID cards. At the same time they handle garbage which includes human and animal waste, broken glass, nails, pieces of aluminum tin etc. which can be fatal without protective wares or ID cards. These women have number of occupational health issues, numerous physical problems like infections from cuts, eye and throat infections, seasonal infections, skin diseases, bruises, and allergies. They also complaints about to continuous body pain, sprained shoulders, weakening eye sight, and low blood pressure. Those women working on the road have no facilities such as toilets or rest in shed for a break from the hot sun. First aid kits are not available. Sexual harassment is also a problem as they go out for work early in the morning. All of them are afraid to take a days leave for losing their job. They fear that starvation will kill them more than pain or allergies. Many of them suffer from anxiety, depression, mood swing, anger and get exhausted. In the North India most of them are addicted gutka, in the South they use" vettila". Most of them complaint about alcoholic habits of their husbands. Woman sanitary workers faces discrimination in religious festivals and in using water taps. In certain case they do not allow to travel in vehicle carrying the upper class. They are also facing residential segregation resulting in freedom of movement.

CONCLUSION

Lack of education is a crucial factor especially in the case of girl children. Which take them to this sad plight. The access to educations is based on caste. The attitude of the parents which denies education will force them to follow the traditional work of their parents. The women face the discrimination to dignify life. The right to legal redressal for fare wages will not become fruitful. They are fully involved in daily struggles that the health and child care related issue are relegated into the background. Education is the primary weapon that can provide a descent work and life for these women and kids. In the present scenario a logical and fare wages chart must be drawn up for the sanitation workers ensuring safe and hygienic handling of waste must be made essential. Special facilities like drinking water, clean toilets, maternity leave, paid leave, and medical leave must be given to sanitation workers. Day care centers for children of working mothers should be established. As per sexual harassment of women at work place (Prevention Prohibition and Redressed) Act 2013 internal committees should be set up in urban and rural area to address sexual and other harassment against women sanitation workers.

REFERENCES

1. *Anshuman karol.," The colours of skilling India's Sanitation workforce", 2008, p.3257.*
2. *Santosh Mehrotra., "Well Being and Caste in Uttar Pradesh, "In Economic and Political Weekly vol.41, 2006, p.4261-4271.*
3. *Sekher.TV and Neelam Hatti., "Disappearing Daughters and Intensification of Gender Bias, sociological Bulletin, vol.59, p.111-133.*
4. *Kausik Chaudhuri and Susmita Roy., "Do Parents Spread Educational Expenditure Evenly Across the Two Gender", Economic and Political Weekly, vol.41, 2006, p.5276-5282.*
5. *Tulika Tripathi, "Caste Dominance Continues, Economic and Political Weekly, vo.l47, 2012, p.37.*
6. *Ashwini Despande., "Overlapping Identities Under Liberalization Gender and Caste in India", Economic development and Cultural Change" vol.55, p.735-760*

UNFAIR TREATMENT AGAINST WOMEN IN WORKING PLACE

***R. VijiMol, ** Dr. R. Edwin Sam**
*Reg No: 19113111082013
Ph.D Research Scholar
**Guide and Supervisor
Assistant Professor
Department of History
N.M.C.C. Marthandam

ABSTRACT

Some women workers have experienced unfair treatment in the work place and many women workers have felt sexually harassed by a fellow employee. Diversity in the work place was designed to gauge the frequency, Severity and occasion for perceptions of unfair treatment and how diversity impacts hiring, Compensation and career advancement. As the women labour force has steadily climbed over the twentieth century, employers have come a considerable way in implementing fair and equal workplace practices. Nearly one-third of women said they feel discriminated against or treated unfairly based on their gender at least once a weak.

Key Words: Women workers, unfair treatment, sexual Harassment, Sexual behaviour, Payment Gap

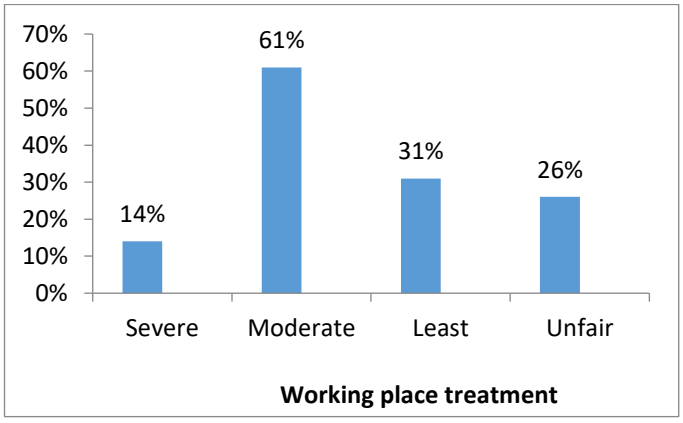
Definition:

Reily. O. Speak about the various factors which impact the career of a woman across different stages in her life. The primary focus on gender identity propels the thinking that women can stay true to their engendered identity and still be successful in their careers rather than change their behavior to follow male models of workplace norms. Here a focus on what women could do to promote their careers is not discussed.

Patricia M. Buhler speaks about the importance of generational diversity, which includes both men and women and why organizations should invest in understanding the needs of men and women of different generations. While flexible working is discussed as one of the ways in which senior citizens can re-engage with the workplace, women requiring flexible working and other career enables are not focused on.

Unfair treatment in the workplace

Fourteen percent of women workers categorize the unfair treatment his experienced at work as severe while sixty one percent described it was moderate. Thirty one percent women workers his experience unfair treatment at least one a week. Twenty six percent women workers experienced unfair treatment in the work place.



Unfair Behaviours

- Not receiving credit for one's work.
- Not having concerns addressed or taken seriously.
- Co- workers saying derogatory comments to or infront of the worker.
- Feeling ideas or input are generally ignored.

- Co-workers were talking behind their backs.
- Not being given projects that provide worker with more visibility in the company.
- Being overlooked for a promotion.

Payment Gap:

Some women workers feel they are paid less than male co-workers who have the same skills and experience. Many women workers feel they have less opportunities compared to male co-workers who have same skills and experiences. Many work places are not transparent about the amount of money they pay their workers or what these decisions are based on. More employees to discriminate against an employee based on their sex, race, color, religion or national origin. This means that employers aren't legally allowed to refuse to hire pass on for promotions, harassment or fire their employees due to any of the above mentioned categories. Yet according to the above mentioned, one-in-four working women say they have earned less than a man who was performing the same job.

Reporting of Unfair treatment:

Unfortunately, much of the unfair treatment goes unaddressed. Some women workers who experienced unfair treatment said they did not report the incident. Women workers think reporting the incident would make a difference while feared being labelled as a trouble maker and losing their jobs.

Most of the women workers have been who reported unfair treatment did so by bringing it to the attention of their direct superior. The majority of the women workers have been reported the incident did not think their claim was taken seriously. Only some percent of women workers took legal action against their employer.

Sexual Harassment

Working women sexually harassment at his working place. Women have been affected in the work place is sexual harassment. Sexual harassment is closely linked to sex discrimination. Sexual unfair treatment forces women into lower paying jobs, and sexual harassment helps keep them there. Sexual harassment problem continuous to exist in the work place, creating tension that make their jobs more difficult. Women need to overcome the image they are sensitive people, which let their emotions control their mind. They need to prove that they can think with their minds and not their hearts when it comes to business. Most people want to correct the unequal treatment of women in the work place.

In male-dominated industries women are disproportionately more likely to be victims of some form of sexual harassment at work. In 2017, only 16.5% of sexual harassment charges filed with the equal employment opportunity commission came from men. The fact that more than 80% of sexual harassment cases were reported by women is a huge cause for alarm and one of the reasons why work in male dominated industries, could be more challenging for women.

Even when not necessarily sexual in nature based discrimination is also very present at the work place. Harassment most often targets women, transgender people. This type of harassment usually involves request and severe usage of derogatory terms aimed at women and other gender minorities in the work place.

Equal treatment of working women:

Attitudes toward women in the work place are slowly starting to change. More opportunities are appearing for women workers today than ever before. The unequal treatment of working women will take years to change, but change is occurring.

Although there have been many improvements for women in the

workplace but there are still many inequalities for women when compared to men. Remedies are needed to secure a fair and equal role in the working place.

Sexual behaviour and actions:

- Touching and trying to get closer.
- Asking or forcing to have sex
- Use of sexually explicit terms
- Displaying pornographic images.

If a women encounters any of the above in the workplace and therefore suffers, humiliates, and suffers both physically and mentally. It should all be considered sexual harassment. Central government enacted the sexual harassment of women prevention, prohibition and Redressal Act 2013.

Pregnancy Unfair Treatment:

Working place might hesitage to hire women workers because of their potential desires to start families and effectively leave the work force for a period of time. For the same reason, women might be passed over for promotions and senior positions.

Working womens still make less money than their male colleagues, regardless of credentials and experience and women workers are often penalized for taking time off of the give birth, bond with their child, or receive prenatal care.

Representation Senior Women's Worker

While both men and women report that their biggest barrier to progress is finding the time to improve their employment skills, there is huge imbalance in women citing a lack of access to development work opportunities as another issue holding them back from getting senior roles. Women also cite responsibilities outside of work and a lack of opportunities to senior barriers keeping them from ascending to senior women worker roles.

CONCLUSION

This change can only fully occur when we change the attitudes of every individual toward women. When we accomplish that then we can finally achieve gender equality in the work place.

REFERENCES

1. *Andal, N. women and Indian society: options and constraints, New Delhi, 2003*
2. *Babaee. M, Challenges faced by women to promote to management positions in state organizations, 2005.*
3. *Catalyst, women in the labour force in India, New York, 2015.*
4. *Gopal M.V. Women, Gender and conflict, Banglore, 2008.*
5. *ILO, Equalit and non discrimination at work, New Delhi, 2011.*
6. *Majumdar .M, Social status of women in India, New Delhi 2004.*
7. *Sharma, A., Women in Indian religious, New Delhi, 2002.*
8. *The employments of women: An encyclopedia of woman's work.*

STABILITY AND CHALLENGES OF WOMEN DOMESTIC WORKERS IN TAMILNADU

Bibimol.R.B,
ST Hindu College, Nagercoil

INTRODUCTION

Domestic workers are addressed by different names-maid, ayah, and jhee. Generally, the domestic worker's work includes sweeping, mopping, dusting, cleaning dishes, washing clothes, cooking, clearing the table after meals, hanging up the washing, picking, and dropping children to bus stops, and often more. The term “domestic” also denotes a class of “menials” which includes many types of workers, like ayah, kitchen helper, cook and sweeper. Therefore the term is restricted to domestic servants as “those servants who do cooking, care the children, cleaning utensils, washing clothes, cleaning and sweeper the payment of wages”. Domestic worker is one who works within the employer's household. The International Labor Organization (ILO) has a clear definition of a domestic worker: “someone who carries out household work in private households in return for wages”. The ILO also estimates that worldwide, domestic work is the largest employment category for girls under the age of 16. Yet despite the extent of this form of labour, there are no international standards to regulate the conditions of work or the wages of domestic workers. The amount of skill, technical know-how, and training required to do all these domestic chores may vary from little to vast.

The work expected from these workers may be either, part-time‟ or „full-time‟. Part-time work implies that these workers will perform their duties within a stipulated time-frame and then, after the work is completed, proceed for their homes. The working hours of women domestic workers are not fixed. It varies between three to fifteen hours. The work may be continuous or installments spread over time. The working hours depend on the demands and requirements of the employers. The wages of domestic workers are abysmally low when compared to other categories of workers even within the informal sector, considering the amount of time, effort, and labor that goes into domestic work. Very often, wages are added along with food and clothes and of all these together would amount to a value equal to the efforts put in by the worker. The mode of payment of domestic workers may be in „cash‟ or in „kind‟. Women domestic workers are vulnerable and open to exploitation. Right from being economically exploited by those who mediate and help them get their jobs, to employers, to being socially ostracized, to being physically abused, domestic workers have to take it all in their stride. Domestic service continues to be an important occupation for unskilled women all over the world. In most countries domestic workers are subject to working conditions that can be considered exploitative-involving long hours, low wages, no benefits, a high dependence on the employer for food and housing, limited freedom of movement and restricted access to means of communication. Such conditions prevail irrespective of the migratory status of the women.

Because many are married and come from the lower socio-economic strata of the countries of origin, their migration is seen as a strategy to secure needed family income.

CONDITIONS OF DOMESTIC WOMEN WORKERS IN INDIA

Nearly 90 percent of domestic workers are women, girls or children, ranging from ages 12 to 75 and it is estimated that 25percent are below the age of 14. The majority of women domestic workers are

illiterate. In India, the stigma for domestic work is heightened by the caste system. Domestic workers are highly exploited and denied just and humane wages. Domestic workers are paid well below the minimum wage for unskilled and semi-skilled workers. Labour laws do not cover domestic workers. They are not recognized as workers; hence do not enjoy legal protection, rights and dignity. Domestic workers are victims of suspicion. If anything is missing in the house, they are the first to be accused with threats, physical violence, police conviction and even dismissal.

Maharashtra Domestic Workers Welfare Board Act 2008 says that women and girls are estimated to make up 95 percent of India's domestic workers, who are believed to number more than five cores though no hard and reliable estimates are available. As in the rest of India's vast informal sector, these workers have to cope with job insecurity, a high vulnerability to ill-health, low wages and exploitation (including sexual) in the workplace. New features of domestic work have worsened conditions in the sector. Increasingly, young girls from tribal areas are being brought to cities by placement agencies that not only financially exploit them but place them in homes where they find themselves extremely vulnerable in alien conditions. Several sociologists have conducted studies on the issue of migration. Migration is intrinsically correlated with the issue of women domestic workers migrating to places outside their homes in order to make a living. The study reflects the sexual and economic exploitation, lack of childcare and education, and increase in workload as part of the enormous economic and socio psychological costs of migration.

Women domestic workers in south India found that only 27 percent employed women were paid salary. The socio-economic conditions of these workers indicate their helplessness. Most of the families of the women had incurred heavy debts. Accordingly, alcohol abuse and domestic violence were the common practices in many families. Socio-economic and health conditions of women in Madras state that more than 50 percent of the employed women were part time domestic workers and most of them were employed in more than two houses, stomach ailments menstrual problems, anemia and general weakness were the women problems reported by the women domestic servants. Hence, this study is most important to understand the issues and challenges of women domestic workers in Tamil Nadu.

STATEMENT OF THE PROBLEM

In India, a large majority of domestic workers are women. Work implies that these workers will perform their duties within a stipulated time-frame and then, after the work is completed, proceed for their homes. So, this study to explore why women involved in domestic work in India, focusing specifically on factors that influence decision making at the household level. This Study also looks beyond poverty to explore the range of social and cultural factors in household decision-making about domestic working women, and attempts to trace their working conditions, family adjustment, migratory status of women domestic workers, family indebtedness, reasons for joining as domestic worker, type of work undertaken by women domestic workers, employer-employee relationships, problems at work place, reasons for job dissatisfaction and expectations of domestic workers in continuity of job.

OBJECTIVES

- Examines the socio-economic background of women domestic workers. Highlights the work life pattern and problems that women domestic worker's experience at work place

METHODS AND ANALYSIS

The data for the paper is drawn from a larger study on the status of women domestic workers in Thoothukudi region in Tamil Nadu. A descriptive design has been made to analyze the above said objectives. Women domestic workers in the age group 20-60+ years who work within the household were chosen as respondents. Of the 100 respondents selected through purposive sampling method and semi-structured interview schedule was designed to collect information purpose. The collected data were analyzed with the help of simple statistical tools.

FINDINGS & RESULTS

Since the study area, Thoothukudi is dominated by Hindu families except a few, majority of women domestic workers belong to Hindu families. Among all, number of them belongs to the age group between 40-50 years and the age group of the women respondents more than 70 per cent falls between 20-50 years. This clearly indicates that the practice of domestic work is more common among women in the age group up to 50 years. From the analysis of native place of the respondents, it is clear that more than half (61percent) of the women domestic workers hail from rural areas. Caste group of domestic worker indicates more than half (54percent) of the respondents belong to Backward Castes; followed by Scheduled Castes (33percent) and the remaining (13percent) of them are Forward castes. It indicates the fact that most of the women domestic workers are of Backward and Scheduled Castes and it reflects the low social position that the domestic work is accorded traditionally. In other words, the occupation and caste status appears to be closely inter-related. An in-depth enquiry reveals that upper caste families prefer only domestic servants of their own or similar status for various reasons. Surprisingly more than 70 per cent of the women domestic workers were married and another group of about 18per cent is either a widow, divorced or separated who lived without their spouses. This clearly shows that majority of married women were found in the domestic work and they have to shoulder the dual responsibilities of taking care of both their masters as well as their own families. Since, they are married, they could look after the domestic work well and hence they would have been preferred by their employer's. Unfortunately widowed women, who had lost their life partner as well as the earning head of the family, did not have any alternative but to join the work force as domestic worker. Accordingly, unmarried women domestic workers living with their parents were being forced by the family poverty, thus it shows that the economic necessity and compulsion by the family either due to loss of the earning of husband, or unemployment and underemployment of husband is the dominant reason for women to choose domestic work. In considering the education qualification of the respondents, exactly half (50percent) of the respondents were either illiterate or having only functional knowledge. This educational level suggests that majority of rural respondents have low counterparts in the urban areas. More than half (62percent) of the women domestic workers have migrated to the area of study due to marriage, for getting job and for husband's service. This is because of the increasing dependency in the nuclear families and thereby this economic compulsion is a reason for women thinks to work. The overall educational background of the respondents and their husbands indicate their poor social status and reasons of holding low paid jobs. More than half of the respondent's household size consists of 4-8 members. About nearly half of the women domestic worker's household size is less than 4 members. The trend of being away from small family norms and practices of keeping large family size in the respondent's families indicate the family

economic pressure which has forced them to undertake this job.

The economic conditions of women domestic workers further shows that more than half (58percent) of them do not have their own house to live in. Hence, they have to depend on rented houses which were indeed a difficult task in their small earning. further it is found that whatever type of houses they have occupied, in about 62per cent respondents houses, there is just one room where they have to carry on all the activities with both adult and young members of the family, the over-crowd living style, no doubt, would increase the possibility of developing the behavior such as smoking and drinking among the young children. The family monthly income of the women domestic workers shows that 46 percent of the family's monthly income comes only up to 12500- 15000 rupees, whereas rest of the family income goes below 10000/- in these days, it is really difficult to meet the overall economic demand of the family. Because of this, they are further forced to take dept either by the money lender or employers or the relatives. About 41 percent of the respondents are indebted and another 59 percent of them are free from it. By and large said, when they fail to meet family necessity of different kind, it forces them to go on borrowing loan. More than three-fifth of women domestic workers have accepted that family poverty and bad behavior of their husband have been the main factors for undertaking the present work. Another important factor for their backwardness and low economy shows that about half of the respondent's husbands are drunkards and others were chain smokers. So far as the treatment of employers of the domestic workers is concerned, nearly half, that is, 47 per cent of the domestic workers have reported that they get verbal abuse from their employers and rest observed normal treatment. Similarly, on being late or absent to job, 70percent of the women domestic workers treated badly while being late and rest experienced normal treatment by their employers. This shows comparatively that on being late, employers take it more seriously than being absent. This may be mainly due to the fact that because of this, the problem in managing time and whole days‟ work gets disturbed out of it.

SUGGESTIONS

- The study emphasizes the need for a comprehensive policies and legislations to control the exploitation of this unorganized workforce.
- Domestic work should be declared as a profession and as such all the rights and privileges as applicable to all other workers should be made available to them.
- Income-generation opportunities should be provided in order to bring them out from the vicious circle of poverty.
- Establishing self-help groups in their area and giving training in income generating activities will certainly go a long way to empower them.
- Unlike workers, working in organized sector and enjoying better conditions of work, the women domestic workers in the area of study are far behind from it they get neither satisfactory wage nor job security.
- Government and non-government should collaboratively for the awareness programmer among women domestic workers especially widows and divorcees about the welfare schemes.

CONCLUSION

The important reason behind women workers being late for the job are the illness, work fatigue, young child care responsibility, arrival of guests, and bad weather, etc., During the health illness or nonappearance they send their substitute, especially their children or co-workers. Nearly half of the respondents do not send their substitutes, whereas rest of them sends other domestic worker or other family members as their substitute. It means those workers, who have made this

kind of adjustment with other domestic workers and do not wish to get their salary deducted, thus send their substitute. The important reasons for workers dissatisfaction are low wage, heavy workload, bad treatment by their employer and long distance between the work place and their homes however, 35percent of them are dissatisfied with present job mainly due to the low wage and bad treatment by their employer.

REFERENCES

[1] Alphonse .M and Upadhaya.M.,(1988), "Socio-Economic survey of families in Trank Bund Road slum", Loyola Institute of Development Services, Madras, 1988.

[2] Gracious Thomas,(1992), "Status of Female Domestic workers", social welfare, Vol XXXIX, No.2 May, pp. 13-14.

[3] Nayak,V.T.,(1984) "Women Domestic workers in South India". Social Action Delhi, VP.34, No.4.

[4] "Protection for domestic workers", Economic and Political Weekly, Feb 14 2009 volume XLIV No 7.

[5] Sardamoni, Rensji, and Menon,(1990) "Seasonal Labour Migration in Rural India" unpublished report.

[6] Rajasekar, D., & Bhaskaran, B. (2018). Effect of corporate social responsibilities on women board of directors in board rooms of mechanical engineering industries. International Journal of Mechanical Engineering and Technology, 9(11), 2199-2205.

[7] Singh. A.N.(2001), "Women Dosmtic Workers – Socioeconomic Life", New Delhi-Shipra Publications.

[8] Thiruvasagam, G., & Rajasekar, D. (2016). Analyzing women empowerment in working conditions: A study on women employees: (with special reference to public sector banks). International Journal of Applied Business and Economic Research, 14(14), 1147-1161.

[9] Vinita Singh.,(2007), "Women Domestic Workers Within Households"., New Delhi: Rawat Publications, pp.15-18.

[10] Vettriselvan R., Ruben Anto., & Jesu Rajan FSA (2018), Rural lighting for energy conservations and sustainable development, International Journal of Mechanical Engineering and Technology, 9(7):604-611.

[11] Vettriselvan R., Sathya M., & Velmurugan T. (2018), Social Inclusion at Indian Small and Medium Mechanical Engineering Enterprises, International Journal of Mechanical Engineering and Technology, 9(8): 749–757.

[12] Vettriselvan R., & Ruben Anto., (2018) Pathetic Health Status and Working Condition of Zambian Women, Indian Journal of Public Health Research & Development, 9(9):259-264

[13]Vettriselvan R., Jesu Rajan FSA & Arunkumar N., (2018), Child Labour in Unorganized Mechanical Engineering Industries of Tamil Nadu: A Situational Analysis, International Journal of Mechanical Engineering and Technology

THE EMERGENCE OF WOMEN'S ORGANIZATIONS

Dr. D. Vinoba Gladis
Assistant Professor of History
St. Mary's College (Autonomous)
Thoothukudi – 628 001
Email: vinobagladis17@gamil.com

ABSTRACT

As the organizations put their new found wisdom about petition politics to good use as they fought for women's franchise and women's legal rights. The history of the organizations is one of notable accomplishments and severe limitations. From small local clubs and women's auxiliaries of the Indian National Congress and the National Social Conference came a variety of organizations and associations that reflected women's concerns. By the eve of independence in 1947 a coalition of national women's organizations could rightfully claim it was the second most representative body in India. The associations received publicity and the formation of new organizations for women.

INTRODUCTION:

The educational experiments of the late 19th and early 20th centuries produced a "new women" with interests that went beyond the house hold. For the first time in India's history women began to communicate with women outside their families and local communities. On the one hand there was a small group of women who shared English as a common language. This made possible communication across language barriers. On the other hand, there were growing numbers of women literate in the vernaculars which enable them to learn about women's issues in the new women's journals. Both groups, marginalized by more traditional society, short the companionship of women like themselves. Encourage by their male guardians to "move with the times" they joined the new clubs and associations formed for women.

Associations for Women Founded by Men:

The first organizations for women were begun by men who belonged to the new religious reform associations. In Bengal, Keshub Chandra Sen, the charismatic leader of the Brahmo Samaj, developed educational programs, a women's journal, prayer meetings and Bharat Ashram that is "Indian hermitage" where families lived together and emulated the life style of the English middle class. Before long, other members of the Samaj argued that Keshub was too conservative and they broke with him to form the Sadharan Brahmo Samaj. Members of the Sadharan Brahmo Samaj, motivated by the ideal of male-female equality, formed new associations for women of their families.

The Prarthana Samaj did similar work in Bombay. Those men who were closely involved with the Samaj from the beginning, especially the famous Prarthana Trio – G.R. Bandabarkar. Narayan Ganesh Chandabarker and M.G. Ranade – were concerned with social reform, principally for improving women's status. When Pandita Ramabai Saraswati arrived in western India in 1882, Justice Ranade and his friends helped her set up the Arya Mahila Samaj for the general uplift and enlightenment of women.

Ramabai, Justice Ranade's wife became the backbone of this organization. Ramabai wanted the Samaj to provide a

support network for newly educated women through weekly lectures and "at homes" where women could meet and become friends. As these women developed self-confidence, she predicted they would begin to define the role of the educated woman. The Arya Mahila Samaj imagined the ideal during emergencies such as floods, famines and plagues.

Reform Associations for Women:

Women met in the women's auxiliaries of general reform associations. The most notable of these was the Bharata Mahila Parishad that is Ladies Social Conference of the National Social Conference. The National Social Conference was formed at the third meeting of the Indian National Congress in 1887 to provide a forum for the discussion of social issues; the Mahila Parishad was not inaugurated until 1905. The women who took part in the general meetings of the National Social Conference doubted their male colleagues took women's problems seriously.

The first meeting of the Bharata Mahila Parishad was held in a hall packed with over 200 women. Women had arranged this meeting and barred men from attending. They began with prayer, in Marathi and Gurathi and an opening statement by the president, Lady Bhalchandra. Ramabai Ranade, newly widowed, was one of the first speakers. She encouraged women to work side by side with men for the regeneration of the nation. The general discussion focused on a number of issues including medical relief, domestic life, early marriage and child welfare.

At subsequent annual meetings, there were usually as many as 300 and some times over 700 women present. The organizers believed it was important for women to meet separately from men even if the issues and speeches were remarkably similar to those heard in the meeting of the National Social Conference. The main topics continued to be female education and the need to abolish evil social customs, such as child marriage, dowry and neglect of widows. The discussions of what roles women might play in changing the situations were tentative. By and large the women who attended these meetings believed they first needed to educate themselves about the problems.

Functions of the Organization:

The organization expanded its agenda to include medical care and education and successfully sought funding from the wealthy Parsee Philanthropist Sir Ratan Tata. Equally important, the organization served as a training ground for the women who became active in a wide range of activities and organizations in the 1920s and 1930s. The associations received publicity; they spurred the formation of new organizations for women. Begum Jahan Ara Shah Nawaz, later a prominent and influential member of national women's organizations, explained that the first ladies society she joined was the brain child of her uncle, Shah Din. They were to write articles and present them at meetings for discussion, and begin "social work" with poor women in surrounding villages. The experience gained from working within the family led these women to initiate a larger organization.

Male Guided Organizations:

While male inspired and male guided organizations for women did invaluable work in educating women and providing them with their first experience with public work, they also imposed limitations. Specifically, male reformers regarded the household as the primary focus and fundamental activity for women. They envisioned households run by modernized women who had imbibed scientific ideas about hygiene and child-rearing. Women's associations were useful institutions to accomplish the aim of transforming young

brides into companions and helpmates. The religious-reform and communal dealt with women's problems as defined by male leaders. But these patrons would not automatically extend their support to problems identified by women on their own.

First Women Organizations Founded by Women:

Women began to define their interests, propose solutions, and take action only after they formed their own associations. Women's associations, called by various titles, sprang up all over India in the late 19th and early 20th centuries. Most were geographically limited but they shared the goal of bringing women together to discuss women's issues. Saraladevi Chaudhurani, critical of the women's meetings held in conjunction with the Indian National Social Conference, called for a permanent association of Indian Women. The few surviving accounts of organizations give us glimpses of women articulating their needs and assuming leadership roles. They recognized their world was different from that of their mothers and grandmothers and sought linguistic and social skills for necessary for new roles. The expansion of opportunities beyond the home required that women learn new social skills such as polite conservation, serving tea and public speaking.

National Women's Organizations:

After the I world war women's organizations were created three major organizations: (i) the Women's Indian Association (WIA), (ii) the National Council of Women in India (NCWI) and (iii) the All India Women's Conference (AIWC) emerged between 1917 and 1927.

(i) Women's Indian Association's membership was open to both Indians and Europeans. Annie Besant became the first president. By the end of the first year there were 33 branches; within 5 years, 43 branches, 20 centers and 2300 members.

(ii) The National Council of Women in India was the next all India women's organization. In 1925 the NCWI was established a national branch of the International Council of Women.

(iii) The most important of the women's organizations and the most truly Indian of the three was the last to be formed. This first met in Poona in January of 1927, they organize local conferences to discuss educational issues.

Conclusion:

During II world war the women's organizations emerged as fully mature entities able to respond to the most important national and international issues of the day. These women's organizations matured with male support and flourished in partnership with male dominated nationalist parties. The development of social feminist ideology made possible the peaceful coexistence of feminism and nationalism in a new construct that is feminist nationalism.

REFERENCES:

1. *Sivanath Sashtri, History of the Brahma Samaj, 1974.*
2. *"Arya Mahila Samaj", Directory of Women's Institutions, 1936.*
3. *Golden Jubilee Stri Zartbosti Mandal, 1903 – 1953, 1953, Bombay.*
4. *Meera Kosambi, "Women Emancipation and Equality", 1988.*
5. *J.C. Bagal, "Saraladevi Chaudhurani", "A Women's Movement", 1964.*
6. *L. Kamala Bai, The Story of my Mother as Told by Herself, 1988.*
7. *Prabha Rani, Women's Indian Association and Self Respect Movement in Madras 1925 – 1936, 1985, Chandigarh.*
8. *Lady Tata, A Book of Remembrance, 1933, Bombay.*

THE ROLE OF FISHERWOMEN ON THE FISHERY COAST

Dr. S. Siluvai Santha Prince
North Street, Kuthenkuly
Tirunelveli District

INTRODUCTION

The history of the Fishery Coast of South India is mainly connected to the history of the local fisherman, fisherwomen and their life. The fishermen belong to one caste called the Paravas. The word 'Paravan' in classic Tamil denotes 'man of the sea'. Its plural form in Tamil is Paravas. Owing to their anthropological concepts they are also mentioned as the Bharathar, Bharadhavar in different historians. Their lifestyle has been deeply expressed in the Sangam literatures of Tamil language in a picturesque manner.

In the Fishery Coast, the fishermen and women are busily engaged in all the shore-based activities like sorting, weighing, salting, marketing etc. The fisherwoman in artisanal marine fisheries sector are actively involved in all the shore-based activities which are broadly classified are Pre-harvesting, Harvesting, Post- harvesting and other marine related activities. Pre – harvesting activity include net fabrication. Normally fisherwomen do not go into the sea for fish harvesting. However, they are significantly engaged in shore – seine operation. Post- harvesting includes fresh fish marketing, dry fish preparation and sales. Other economic activity include working in saltpans and seaweed collection. This paper examines the socio, economic conditions of fisherwomen in the fishery coast.

Participatory Social Structures

To establish social equality, the existing social structures are to be transformed into participatory ones. In the Fishery Coast traditional leadership like parish priest, ur thalaivar and the head of the family is the order of the day even today. The fisher women and men are dependent on the parish priest and your thalaivar and therefore the latter receive and undue importance. Illiteracy is one of the factors for such a dependency. Moreover they have traditionally cultivated a respect for the clergy. This has led to an unwillingness on their part to challenge the status quo. If this scenario can be changed it will usher in a new and better era to the fisherfolk.

In the fisherfolk society, there exists a gender – based division of labour. In accordance to that division, women confine themselves to household affairs and men control the sea. The Parava women found the central focus of their identity and their social roles in the work they perform as wives, mothers and daughters. But they have now broken such barriers and except fishing, they perform activities like salting, drying and selling fish. They have gone to the extent of sorting fish and thus are in many ways helpful to their men. So the domestic tasks, the special responsibilities in the religious sphere and various economic activities have increased their burden three – fold and their health is very much affected:

"The health status of women, which includes their Physical, mental and social condition is affected in addition to their biological and physiological problems, by the prevailing norms and attitudes of societies….. There is a definite correlation between the low status of women and poor health services."

In these days, when the consciousness about social equality is on the rise it is proper that men should think

of sharing responsibilities at the domestic front also as women share men's traditional work and responsibilities. But men seem to be very rigid and see household work as the duties of women.

Kudikkattu Penngal

Widows, wives of drunkards and those who want to assert themselves economically, engage in hawking fish. In the Fishery Coast most of the women who are involved in this hectic and strenuous activity. Fish merchants help these women buy fish in auction. The women too sometimes directly buy the whole catch in auction and share it among themselves.
"They wait along with men who are not only from their own village but other villages, castes and communities. During auction, women have to face physical jostling. After the purchase they walk through the fields, and streets of other castes and communities to reach the markets. In the market, the women have to adopt tough and vocal strategies to compete."

Women and Cuttle Fish Processing

Like prawns, cuttlefish are in great demand in the First World Markets. About thirty five girls are involved in the processing work in Madras Keijin a girl working in a cuttlefish processing company, says that she is supposed to work for twelve hours from 9 O' clock in the morning till 9 O' clock at night. She has to go for night shift work next week. Her salary is Rs. 800 per month excluding food. She joined the company just five months ago and has sent home Rs. 3500. Her mother says that she has repaid the debt which she had incurred for her son's studies.

Women and fishing

Developmental policies at the national and international level with regard to fishing affect, directly and immediately, the traditional work of the fisherfolk. Their women have to face all the challenges of such projects and so they are forced to think of finding an alternate economy. A very relevant question arises at this juncture: Why shouldn't women go fishing? It may sound a bit ridiculous and almost impossible. Today women have entered all spheres of life on par with men. So it is not unnatural to have such a thought. They can at least venture into *karamadi* fishing though they may not go deep sea fishing. Such an alternate economy will give the fisher women control over production and will enable their empancipation and equality.

"……empancipation of women and their equality with men are impossible and must remain so as long as women are excluded from socially productive work and restricted to housework."

Like boys the fisher girls also must be allowed to learn swimming. Thereby, in due course they will develop self-confidence. They can also involve themselves in learning about the sea, fishing seasons, tides and currents. They can gradually be introduced into the activities like sorting out fish, repairing nets and so on. Above all they must break the mental barrier that the sea is a male domain.

Cheetu Poduthal

It is a widely prevalent method of saving money among the fisherwomen in all the coastal villages. Generally ten members join the '*cheetu*'. On a particular day every month they all come together at the *karasami's* house and bid for the *cheetu* in auction. The person who intends to take the *cheetu* would go on reducing the amount. For example, Miss A can take a cheetu worth of Rs.50,000 at the rate of Rs.45.000. It is the duty of the organiser to collect money from the members and give it to Miss. A. She is given only Rs.40,000. This amount is collected equally from the other nine members. Each member has to pay Rs.100 to the leader which is called kangooli. The cheetu takes five years to come to an end. The leader is also one

among the ten. This is one such method of *cheetu poduthal*. Apart from this, there are *chitta*, weekly cheetu etc. among them. The purpose behind such saving system is to meet marriage expenses, repay debts and purchase net and madi.

Women play a key role in borrowing as well as lending money. As men spend all the day in sea and on sea-shore, women have inherited such right for themselves. Also the role of women in the economy is a necessity. Kalpana Ram has described on the economic activity of fisher women aptly thus:

"Indeed it would be no exaggeration to say that they underground activity of the women confounds the conventional erection of conceptual walls, between, 'male economic production' and female social reproduction. The female credit economy is complementary to the male economy of fishing, but is nowhere as visible or as openly accessible"

On the whole the fisherwomen are involved in all economic activities accessible to them. They do not want to depend on their husbands economically. One of the important economic activities by women is to make their men own their fishing equipment's. The equipment costs nearly Rs.40,000. A women manages to collect such a huge amount either by saving or borrowing. It is reported that these women accompany their men to buy nets, out-board machines etc.

Dowry is utilised mostly for this purpose. A women is even willing to sell her jewels or pawn them for it. In case the fishermen migrate to other place in search of good catch, it is the women who amidst all vulnerability take care of the whole family. It is a struggle for survival during off season. Except the fishing by men, the whole economy is managed and controlled by women. Generally all money transactions borrowing and lending are done by women and not by men.

Dowry

Dowry is the worst of all social evils that young fisherwomen face in their lives. They have to remain at home as eternal spinsters, if they are unable to give dowry. Parents experience mental agony as they feel helpless. Their daughters start quarrelling with them when their companions get married. So mothers borrow money at a high interest. Often they are also forced to sell their small lands. Widowed mothers, forgetting the discomforts of the sun and rain walk miles hawking fish. The best part of their life is spent like thus.

Giving and getting dowry is also an issue of prestige or status among the Parava women. The mother-in-law boasts at public places like the community water pipe, that her daughter-in-law brought a huge amount and household appliances such as Mixie, grinder, television, etc. as her dowry.

In the Fishery Coast, the dowry rate is increasing day by day. 'Fifty-fifty' is the usage prevalent among fisherfolk regarding dowry system. Fishermen ask for Rs.50,000 in cash and fifty sovereigns of gold. Teachers and men of other professions with a regular and assured salary ask for a higher salary. To them the dowry rate ranges from Rs.50,000 to one lakh and from fifty to hundred sovereigns.

CONCLUSION

Women are not only concerned with the family's biological survival. They also have to fulfill some important social and economic responsibilities. Parava women had been very active and energetic just like their men. Socially, they enjoyed equal rights and privileges, even to the extent of choosing their life partners and going out for selling their fish and salt. The young girls used to dry the salted fish and guard the dried fish from birds. Net making, drying and salting fish and selling fish were

the major professions of the Parava women of the Fishery Coast.

ENDNOTES

- *Edgar Thurston, Castes and Prites of Southern India, Vol. VI, Madras, 1909, p.140.*
- *K.A. Nilakanta Sastri, The Pandyan Kingdom – From The Earliest Times to the Sixteenth*
- *Century, Madras,1972, p.30.*
- *Kalpana Ram, Mukkuvar Women, Kali for women, New Delhi, 1992, p.87.*
- *Ashok Kumar (ed.), Women in Contemporary Indian Society, Anmol Publications, New*
- *Delhi, 1993, p.22.*
- *Selvin Mary "Study on the Socio-Economic Implications of Fish Industry in Kanyakumari*
- *District with Reference to Women Fish Traders", Mother Teresa Women's University,*
- *Madras, 1993, p.21.*
- *Keijin (Madras) Interviewed through letter, 23 October, 1996.*
- *Fishing at the sea-shore. One doesn't need all the equipment for such fishing.*
- *Ashok Kumar (ed), Op.cit., p.170.*
- *It is a female credit economy through which they save money.*
- *Karasami means thalaivar (leader) who collects money from the members.*
- *Kangooli is a remuneration for the leader.*
- *Equipment needed for catching fish*
- *Kalpana Ram, op.cit.,p.146.*
- *Sr.Mary, Interview at Punnaikayal, 8 March, 2022.*
- *Rosy, Interview at Punnaikayal, 8 March 2022.*
- *Ahananuru 320 (ed.) Venkatasamy Nattar, N.M., 3rd edition, Saivasiddhanta Works,*
- *Publishing Society, (SISSWPS), Tirunelveli, 1957*

PROBLEMS FACED BY WOMEN IN HIGHER EDUCATION IN TAMIL NADU

Dr. K. Vijaya Kumar,
Former District Environmental Coordinator,
Kanniyakumari District.
Dr. M. Rama Priya,
Assistant Professor of Commerce,
Malankara Catholic College, Mariagiri, Kanniyakumari District

ABSTRACT

The women students in the Indian Higher Education institutions started to raise a vital issue of safety and equality on their campus. On this background, this paper highlights the problems of women in the field of higher education in Tamil Nadu. Sangam literature established the fact that opportunities for women in those days to pursue knowledge were very much limited. The present model higher education in Tamil Nadu started with the establishment of the University of Madras in 1857 and subsequent establishment of affiliated colleges. When women enrolled themselves as students of these colleges along with men they started experiencing harassment from perverted and unscrupulous men students. However, when the insistence of University Grants Commission on research degrees for members of teaching faculty in colleges in the last quarter of the twentieth century a large number of women college teachers had to seek the help of men research guides and with this development their problems also started increasing. With the onset of the twenty-first century women pursuing higher education also started using modern gadgets like 'cell phones' and these gadgets increased the problems of at least some women users. In rare cases women themselves invite trouble by flaunting in their modern style tight-fitting and provocative garments. It deals with sexual harassment complaints.

Introduction

Women all over the world face different types of problems whenever they step out of their houses. Their sexual harassment is prominent among them. Besides, they are forced to pay money as illegal gratification to some elements with whom they interact during the course of their education. Now in the twenty-first century some women invite trouble by their indiscrete life-style. They have been demanding for a long time that discriminatory college and hostel rules that subject women. The 'hijabban' violates the fundamental rights guaranteed by the Constitution on several counts. It is clearly a denial of a woman's basic right to choose her higher education. Women's right to wear hijab to higher educational institutions has been termed hijab jihad. This paper analyzes the problems faced by women in the field of higher education in Tamil Nadu.

Women of Tamil Nadu in ancient days

Women in Tamil Nadu have already shown to the world that they can stand shoulder to shoulder with men not only in the field of education but all fields including armed forces of the country. Women poets like Avvaiyar, Nachellaiyar, Kakkaipadiniyar, Okkur Masathiyar, Nappasalaiyar, Nannagaiyar, Anjil Anjiyar, Adi Manthi, Paari Mahalir, Kopperum Pendu, Pon Mudiyar, Mudanthama Kanniyar, Vennikuyathiyar and Velliveedhiyar are prominent among the Sangam women litterateurs. As women had worked along with men in the field of literature in the Sangam period, hundreds of women of modern Tamil Nadu keep bringing out their literary creations. Here, the question is whether the women who are in the field of letters or free to pursue their education and vocation without any difficulties. The ancient women poets

concentrated the problems of women who stood for commonhood in the society.[1]

However, we cannot paint a rosy picture about the conditions of women's life in the Sangam era. Though poems composed by 473 men poets have been included in the anthologies of the Sangam literature, only 41 women poets have succeeded in their efforts to stand with them. This fact clearly shows that the pro-male attitude of the present day society had been there in ancient Tamil Nadu as well. One can come across umpteen references in the Sangam literature to the fact that men and boys had a more honourable position than women and girls in the then society. Though several poems of Sangam era speak eloquently of valour of men in warfare there is not even a single poem to suggest that women of those days had any role in protection of their country. The poem 279 in Purananooru composed by Okkur Masathiyar tells how a woman, after having lost her father and husband in a war, dressed up her young son and sent him to war. The point to be noted here is that she did not choose to take up arms herself as Rani Velu Nachiyar of Sivaganga of the eighteenth century did.

Status of women elsewhere in the world

Chastity of women was considered a great feminine virtue in Sangam age. Poet Elango Adigal of post-Sangam age also says in the *Pathikam* of his *Silapadikaram* that great people would eulogize chaste women. Though chastity was insisted on women, prostitutes like Madhavi were everywhere in ancient Tamil Nadu and the term, *Parathayar ozhukkam*, was in vogue to refer to the habit of men who frequented to such prostitutes.

The French woman existentialist philosopher Simone de Beauvoir of mid-twentieth century in her famous book on feminism, *The Second Sex*, has written that men oppress women when they seek to perpetuate the family and keep patrimony intact. She has compared women's situation in ancient Greece with that in ancient Rome. In Greece, with exceptions like Sparta where there were no restraints on women's freedom and their rights, women were treated almost like slaves. Though women in general in Rome enjoyed some rights they were discriminated against on the basis of their sex.

The averments of Beauvoir and what we understand from ancient Tamil literature mean that women have been at the receiving end of man-woman relationship down the ages. But great exponents like William Shakespeare and Thomas Hardy give another side of this issue. Shakespeare asserts that the Egyptian queen Cleopatra had kept her kingdom free of Roman occupation by winning the Roman Emperor, Julius Caesar, with the offer of sexual favours and intensions. The Roman soldier Agrippa explains to his fellow soldier Enobarbus:

"Royal wench!
She made great Caesar lay his sword to bed;
He plowed her, and she cropped."[2]

Though women in the Sangam period could pursue knowledge in the southern parts of the Indian subcontinent the condition of the women of the Aryanized sections of the society was not praiseworthy. Manusmriti, the law book of the Aryans, prohibits women and girls from being independent. It says that a young girl, a young woman or an aged woman should not do anything independently, even in her own house.[3] It further says that a female in her childhood must be subject to her father, in her youth to her husband and when her husband is dead she should be subject to her sons; a woman must never be independent.[4]

Condition of women in present days

Though the present day people all over the world are descendants of the people of those far off days they do not follow their ancestors' systems. Women all

over the present day world enjoy the civil rights which men enjoy. In tune with the global developments women in the present day Tamil Nadu have entered every walk of life including armed forces.

As far as higher education in Tamil Nadu is concerned women outnumber their male counterparts in the field of higher education now. When the British Government established universities and colleges in India in the second half of the nineteenth century, such institutions of higher education remained male bastions. This male domination in universities and colleges continued till the last quarter of the twentieth century. During the preceding one and a quarter century women aspirants of collegiate education had to seek it in women-exclusive colleges which were very few in number in those days. For instance when the first women-exclusive Sarah Tucker College was established in Palayamkottai in the then Madras Presidency in 1895[5] there had already been functioning several men's colleges in different parts of the Presidency. The second all-women college namely Madras College for Women was established in Chennai (then Madras) in 1914 and three years later this college was renamed Queen Mary's College.[6] It stands for women's welfare in the field of higher education.

Rise of Co-education Colleges

Though a sizeable number of colleges in Tamil Nadu (then Madras State) admitted girls the majority of the students in such co-education colleges were boys till the beginning of the last quarter of the twentieth century and seldom were complaints of harassment, teasing, blackmailing from the women students of such colleges. It was during the last quarter of the twentieth century that a significant new development arose in the field of collegiate education in Tamil Nadu. Most of the thereto men's colleges failed to get enough men students and this trend kept rising as years moved on. The hard-hit managements converted their men-only colleges into co-education colleges and by the close of the twentieth century even the Colleges run by the fathers of Society of Jesus also became institutions of both sexes. Following this development chances for unwary and pseudo courageous women students to get into trouble with perverted and daredevil men students arose in the field of collegiate education.

The terms, perverted and daredevil men students, are used here to refer to the men students who indulge in sex-oriented activities towards women students. Sexual harassment of women and sexual attack on them are not confined to campuses of Colleges and Universities alone. On the other hand such undesirable activities are in all walks of life everywhere in the world. While Bill Clinton was the President of the United States of America from 1993 to 2001 there were allegations of his sexual aberrations against some women. A woman IAS officer of Punjab filed a case against the highly reputed Director General of Police of the same State, K.P.S.Gill in 1988 accusing him of having tapped her bottom at a social function.[7] At present a special Director General of Police of Tamil Nadu, faces a case filed against him by a woman IPS officer. All these instances show clearly that wherever men and women come together women are exposed to harassments and sexual attacks.

Whether men in general indulge themselves in harassing, teasing and sexually attacking women is an important question. The pro-women changes which the Government of India has made in the criminal law dealing with sexual offences seem to suggest that women are always innocent and passive and it is men who mount sexual attacks on them. But great thinkers have a different opinion on this matter. The nineteenth century great English writer Thomas Hardy says in his novel, *The Woodlanders*, that there are two types of men all over the world such as sexual savages and normal men. He further says that sexual savages choose to attack

women at their sweet will. However, the normal man moves towards a woman only after getting a positive signal from the woman orally or through her eye-signal.

There is a derailed liberal opinion which overlooks the whole politico-cultural context of the hijab row and welcomes the ban as a step towards empowerment of women. Nothing could be farther from the truth. Women in Tamil Nadu are not facing any wearing hijabs in the higher education institutions.

Types of harassment of women

Coming back to the field of higher education in Tamil Nadu we have to get an idea about the qualifications of members of teaching faculty in colleges. The prescribed qualification for appointment as faculty members in Colleges was a master's degree in the subject concerned for more than a century that followed the establishment of the University of Madras in 1857. A point to be noted here is that a student can complete his or her master's degree course in a College itself and so the question of women students getting involved with any person outside the campus does not arise. Yet senior women students and women faculty members in colleges run by private managements are prone to sexual and financial harassments. Some unscrupulous men of some managements choose to sexually exploit women faculty members and if the women concerned do not yield to such men they are harassed in other ways. The other ways include their transfer to institutions under the same management which are located in highly inconvenient places to the particular women. Denial of prompt payment of salary to such women under some pretexts is another way of harassment. Such men even go to the extent of persuading the Principals of the Colleges to harass such uncompromising women teachers by levelling charges like insincere work and teaching without proper prior preparation and so on.

When collegiate education in the country entered the last quarter of the twentieth century the qualifications for members of teaching faculty in universities and colleges were revised. The University Grants Commission started insisting on universities to prescribe the qualification for members of teaching faculty as doctorate degree. The Universities of Tamil Nadu also, taking the line of the other Universities in the other states, started directing their affiliated colleges to appoint only doctorate-holders as members of teaching faculty and this became a hard and fast rule by the last decade of the twentieth century. It was under these conditions that young women with master's degrees were constrained to seek the help of senior faculty members in other colleges as their research guides. The women research scholars who are unfortunate enough to get morally weak men as their guides pass through experiences which they cannot forget till the end of their earthly life.

Some guides, both men and women, look at the researchers as money-yielding sources and these guides suck out as much money as possible from the researchers. If the researchers do not comply with their demands they refuse to give a good certificate for their thesis.

As most of the women researchers are married their roles as a wife and a mother demand a lot of their time and attention and they carry out their teaching work and research work under a tremendous stress. It creates violations and dominations in the field of research. It may be useful to do sexual harassment made for revinching the males. Modern technology like CCTV do not allow all this kind of attitudes for their betterment.

Another important question in the field of higher education of women is whether the women concerned themselves play any role in inviting harassment and sexual overtures from men. Everybody can in public places see now-a-days young

highly educated women flaunting about in provocative apparel. At this juncture, the women did have a fundamental right to wear a hijab, but their rights served mere 'individual interest', and must thus give way to the fundamental right of the educational institutions.8

CONCLUSION

Though feminism is at its height now, women cannot and should not take it for granted that all places are safe for them. They must reflect on men's condition. Though the authorities concerned claim that law and order situation is good in their area, can a man with a sizeable amount of money in his pocket walk alone along a street in late night anywhere in our country? All over the country, young women on the higher education institutions are making it clear that they demand safety along with equality and freedom. They refuse to accept attempts to equate safety with patriarchal control, and they refuse to accept victim-blaming and moral policing without protect. Whether man or woman, wise living is the best way to protect oneself from problems. In summing up, the higher education institutes propagate that women students have shown the way – daughters will study, daughters will fight, daughters will forge ahead!

References

1. *Liberation, Delhi, November 2017, p. 18.*
2. *Antony and Cleopatra, Act II, Scene II.*
3. *Mamusmriti, Chapter 5, verse 147.*
4. *Ibid., Chapter 5, verse 148.*
5. *Website of Sarah Tucker College, Palayamkottai.*
6. *Queen Mary's College, Chennai, Wikipedia.*
7. *https://en.wikipedia.org.Kanwar-Pal-Singh-Gill.*
8. *Liberation, Delhi, March 2022, pp. 3 -7.*

SAROJINI NAIDU WOMEN LEADERS OF THE SOCIETY WHO FOUGHT FOR THE INDEPENDENCE

P.Ranjani,
Research Scholar,
PG & Research Department of History,
K.N.G.Arts College for Women (A),
(Affiliated to Bharathidasan University),
Thanjavur-613007. Tamilnadu, India.
psvranjani@gmail.com

ABSTRACT

H.M. Prasad rightly holds the view: Sarojini Naidu writes instant poetry when images and metaphors come rolling ready on the hot plates of imagination. Her poetry is intensely emotional, at times passionate to the point of eroticism and always has a spring- like lyricism. Moreover, Indianans is an interesting aspect of the poetry of Sarojini Naidu. The poems in her first collection of poems titled 'The Golden Threshold' in 1905 were appreciated for their Indianans. The impetus of Edmund Gosse is immense from this perspective. Naidu considers him to be her literary God father as he was the one who advised her to burn her poems, discard the spurious English Vein completely and henceforth use her verses to illumine the orient before a Western audience: I implored her to consider that from a young Indian of extreme sensibility who had mastered not merely the language but prosody of the West, what we wished to receive was some revelation of the heart of India, some sincere penetrating analysis of narrative passion, of intimations as stirred the soul of the East long before the west had started to dream it had a soul (Bird of time).

Key Words

Indian National Congress, Civil Disobedience, Non - cooperation, Salt Satyagraha, Quit India and other movements.

INTRODUCTION

This prophetic advice was the biggest influence on Sarojini Naidu. Thus, Indianans which implies Indian not only in the choice of subjects and sentiments but also in setting, imagery and diction becomes the important aspect of the poetry of Naidu. Sarojani Naidu gained fame as a poet. Her poems, full of soaring rhetoric and sentiment found numerous admirers. Gosse praised it highly and found the poems much more mature than those which Sarojini Naidu had shown to him several years earlier. The collection received great reviews. The London Times said: Fine expression of her nature rich in emotion, to find an Indian atmosphere making fragrant English poems is a rare pleasure. It has sixty-one lyrics. Tagore praised the poems saying, your poems in The Broken Wing seen to be made of tears and fire like the clouds of an evening glowing with the muffled passion of sunset. There are dozens of Sarojini Naidu's poems that can't exist outside the Indian scene. The talk's red for the brow of a bride, and betel nut's red for lips that are sweet; But for lily like fingers and feet, the red, the red of the henna tree.[1] The poem embodies the union of nature with man in a custom, which is still prevalent and expresses with a rare delicacy and the fascination of Indian beauty.

The Life

Sarojini Naidu was perhaps the most prominent woman among the leaders of the mass movement who fought for the independence of India. As a nationalist leader, poet, activist for women's rights, orator, and celebrity, she was certainly one of the most memorable and colorful Indian women of the 20th century. She was not only the first native woman to become the President of the Indian National Congress,

but also became the first woman Governor of any state in independent India when she assumed charge of the largest and most important United Province (now Uttar Pradesh). As one of the principal aides and followers of Mahatma Gandhi she was often in the limelight and was among the best-known Indian woman of her time. She also had an international presence as India's unofficial cultural ambassador and spokesperson of the freedom movement. In her life converge some of the dominant cultural, social, and political currents of pre - independence India. Thus, both in her own right and as a representative of her times, Sarojini deserves to be remembered and studied.[2]

She was born on 13th February 1879 in Hyderabad. Her parents were Dr Aghorenath Chattopadhyaya and Varada Sundari. She was the eldest of eight children. Aghorenath, besides being a D.Sc. from Edinburgh and the founder of modern education in the Hyderabad State, was an extraordinary person. A social reformer, alchemist, spiritualist, and savant, he was a pioneer in all kinds of radical movements including Swadeshi, women's education, and the indigenization of modern science long before they became popular elsewhere. Twice deported from the Nizam's dominions for his unorthodox views, Aghorenath nevertheless commanded great respect for his uprightness, nobility, and kindliness. Varada Sundari, who had been educated in a Brahmo home for women while her husband was abroad, was also a remarkable woman. Not just a skilled homemaker, she was abreast with the happenings of the world, besides being a talented singer and storyteller. The eight children they produced were vibrant individualists. Virendranath became a revolutionary.[3] An internationally well - known figure in world communism who knew Lenin and Stalin, he lived abroad in exile because he was a wanted man in British India. Mrinalini, or Gunnu Auntie, was a renowned educationist who, after studying in Cambridge, was for many years the Principal of a leading girls' college in Lahore. Harindranath, the youngest son, was a poet, dramatist, actor, and Member of Parliament. Suhasini, the youngest daughter, married a trade union leader and was active in the movement. All told, it was an interesting, talented, and diverse family that occupied a home that was one of the centers of every kind of intellectual adventurism and freethinking in Hyderabad. Sarojini Naidu, in later years was to be known as a well-known poetess, politician and peacemaker, and an unusual patriot. He was a brilliant scientist and famous in the field of education.[4]

Sarojini grew up in such an atmosphere. Her unconventionality, utter lack of prejudice, curiosity and openness can perhaps be traced to upbringing she received as a child. Soon, however, her innate precocity asserted itself. Indeed, she was somewhat of a prodigy, passing the Madras Matriculation Examination at twelve, composing a 1300-line poem when she had barely entered her teens, and falling in love with a man from a different caste when she was fourteen. Her father, sensing trouble, arranged to send her abroad on a scholarship given by the Nizam of Hyderabad. Though she spent three years in England, first in London and then at Girton College, Cambridge, she proved to be a poor scholar. Instead, she spent most of her time reading and writing poetry. Through Edmund Gosse, she met some of the most important poets of the 1890s. Before she returned to India, she travelled on the Continent.

On returning she contracted a marriage when she was barely nineteen with the man she loved, Dr Govandarajulu Naidu. The ceremony was performed by Pandit Veerasalingam Pantulu under the provisions of the Special Marriages Act which enabled people from different castes, communities, or religions to marry. It was one of the first such unions in Hyderabad state. Her husband was a medical doctor, employed by the Nizam's Medical Services.

Sarojini settled down to an upper middle-class life of domestic duties and social drudgeries. From 1901 to 1904 she gave birth to four children in quick succession Jaisoorya, Padmaja, Leilamani, and Ranadheera. Her duties as a wife, mother, and hostess occupied most of her time. However, her restless spirit rebelled against such a quotidian existence. She began to publish her poems and her first collection, The Golden Threshold, appeared in 1905. This was followed by, The Bird of Time (1911) and, later, by The Broken Wing (1917). In the meanwhile, she had begun to receive invitations to address the several social organizations, especially those devoted to the welfare of youth and of women, which had proliferated all over India since the renaissance of the nineteenth century. Both she and her audiences quickly discovered her innate gift for oratory; soon she became a popular speaker, very much in demand all over the country.

It was through her friendship with Gopal Krishna Gokhale, whom she met frequently in London from 1912 to 1914, that she entered the mainstream of national political life. Gokhale extracted a pledge from her to dedicate herself and her gifts to the nation. This, arguably, was the turning point of her life. Soon afterwards, she met Gandhi, Nehru, Jinnah, and all the important leaders of her time. After Gokhale's death, she became a devoted associate of Gandhi. Largely through his influence, she succeeds him as the President of the Indian National Congress in 1925. Prior to her, the only woman to have occupied this high post was Annie Besant.[5] Soon afterwards in 1927, she becomes one of the founder members of the All India Women's Conference, later becoming its President. Sarojini participated whole heartedly in the freedom struggle under Gandhi's leadership. She also travelled extensively both in India and abroad, not just as a spokesperson of the Congress but as an outstanding extempore orator and an internationally recognized poet. She was jailed four times by the British, participated in the Civil Disobedience, Non - cooperation, Salt Satyagraha, Quit India and other movements, was a member of the Congress Working Committee, nursed Gandhi during some of his fasts, and in general, bore witness to some of the most important events of the first half of the twentieth century. After India achieved independence, she became, as already mentioned, the first Governor of India's most populous state, the United Provinces (now Uttar Pradesh).

Longevity was not the least of her achievements because she was plagued by ill health nearly all her life and suffered a variety of ailments including heart disease, rheumatism, lumbago, malaria, nervous disorders, broken limbs, spinal injury, fevers, headaches, and so on. Sarojini was aware of her own unusual zest for life which would triumph over all illnesses. In a letter of 5th October 1911 to her publisher William Heinemann, she says:

You'll be sorry to hear that I am rather seriously ill Govind, my husband, is very anxious and very cross with me. But I cannot unless I am really dangerously ill, lie abed and' cease activities.' He says I shall truly die young, but I don't believe it: I have far too much vital energy of the soul and can stand, without making a sign, any amount of pain and besides, good God how can I die I who love life and all humanity.

(Paranjape, Sarojini Naidu: Selected Letters 70) Addressing Gopal Krishna Gokhale on the 30th of November 1914, she says: my health is shattered completely but I have some wonderful vitality in me that make me even younger than my own children in their years! (Paranjape, Sarojini Naidu: Selected Letters 100). But, sick or healthy Sarojini made the most of what she got from life. She was a personality full of energy and laughter, someone who in spite of tremendous suffering retained a comic view of life. As she wrote to Ranadheera soon after her sixty fourth birthday, one is

not so concerned with a long life as with a merry one merry as the sum of worthwhile, rich, full, interesting, and who can say that mine has not been and is not in that sense merry as well as long. The letter, incidentally, was written from the Yervada jail. In another letter written to Padmaja over ten years earlier, also from the Yervada jail, she had declared: In the course of a long and most variegated life I have learned one, superlative truth that the true measure of life and oneself lies not in the circumstances and events that fill its map but in one's approach and attitude and acceptance of those things. She certainly lived by these words till the end of her days.[6]

His unusual qualities included Urdu and Bengali poetry, which he wrote with ease and grace. There were gatherings at the Chattopadhyay household, where poetry readings were often held. Sarojini's mother, Varada Sundari, had the voice of a nightingale. Singing was her passion and she had won the Viceroy's Gold Medal, when in school at a village in Bengal. Varada Sundari would sit for hours, on the comfortable window sill that overlooked their green compound and sing so beautifully that tears would come to her eyes. Her little children could not understand why their mother was crying and would cry along with her, till she told them that she cried with happiness. She also wrote the most beautiful Bengali lyrics. Her husband would often ask her to recite her poems and would appreciate them along with other famous poets. Their household was open to all, rich and poor alike, which often echoed with the sounds of music, the cadence of poetry and lilting song. The children would gather around their talented and beloved parents and pass many a beautiful and calm evening listening to the strains of poetry and music blending in perfect harmony.

A Guiding Light

Dr. Aghorenath hailed from an illustrious family of great Sanskrit scholars. They were well versed in the ancient literature of India, the Vedas and scriptures. Dr. Ahgorenath himself was a well read in Sanskrit, besides being widely accustomed to poetry and drama of the West. Dr. Aghorenath guided his daughter into a world of interesting subjects. This motivated Sarojini into being one among the class toppers, though she started school earlier than the other children.

She loved reading and would often immerse herself in the wonderland of reading. One day, as she was trying to solve a Math problem, a poem just popped into her mind and she wrote it down quickly. Sarojini had obviously inherited her parents ' talents! She learnt the art of enjoying the fine arts of music and literature. The Aghorenath household displayed a range of linguistic skills also. Her parents spoke to each other in Bengali, communicated to the children in Hindi and the servants in Telugu. Though the children never spoke in Bengali, the parents knew many languages and their eldest son knew sixteen languages. But Varada Sundari's gentle nature was inherited by Sarojini. [7]

A Genius in the Making

Sarojini in her later years spoke of the cosmopolitan atmosphere that pervaded her home. She said in one of her speeches, that she was brought up in a home where one of the greatest men of India presided, where the ideals of truth, justice, patriotism and the culture of ancient India were imparted to all who lived there. Dr. Aghorenath loved to show his visitors around and once pointed out a poem which was scribbled on the wall of a famous Bengali tomb. The poetess who wrote it was Sarojini and the guests exclaimed that it was a work of genius. At the age of thirteen, she wrote a poem, ' The Lady of the Lake ' which consisted of one thousand three hundred lines! She was heard to say in her later years as she talked of her achievements, that she had written at the age of thirteen, a drama of two

thousand lines, which she penned passionately, to prove to her doctor that she was not sick. Her doctor said that she needed rest and though her studies were stopped completely, she read a lot of books. The major part of her reading was done between the ages of fourteen and sixteen. She had also written a novel and a huge volume of journals. In 1894, on December 20", Sarojini had compiled a book of poems, titled ' In Memoriam ' which she had written in her childhood. It was dedicated to her brother who had passed away.

Dr. Aghorenath realized the potential his daughter possessed and wanted her to finish her matriculation in Madras. There were no good institutions around and he wanted the best for his daughter. So Sarojini passed her twelfth standard at the Madras Presidency and came out in flying colors with a first class, besides standing first. It was a difficult task as only a handful of girls attended the higher classes. Her syllabus consisted of English, as second language. Science, history and geography. Her fame went ahead of her and spread all over India. But she was not flattered by it. But her health was not good and she stayed at home from 1892 to 1895. But these years at home were among her happiest as she read and wrote a lot and did whatever she liked doing best. Her earliest poems are preserved with great care and kept in the archives of the National Library in Calcutta. They are written on ordinary paper and signed as, 'Poems by S. Chattopadhyay, dated October 3, 1896, Sarojini had written them between 1892 and 1896. She loved to travel and wanted to see the world. These ideals were expressed in the Traveller's Song, which she had written when she was only thirteen.

Educating the mind

Sarojini left for England in 1895, on a scholarship awarded by the Nizam. She was admitted to the King's College. She then studied at the Girton College and later at the Cambridge University. She was more impressed by the beauty of the English countryside than her lectures and her poetic muse consumed her imagination. Sarojini was introduced to Edmund Gosse, a famous literary figure in England. He found her very mature compared to the English girls of her age. He said that she was unusual for a girl of sixteen, which was rare. Her knowledge impressed him and he found her amazingly well read unlike girls of her age. He advised her to write in a more skilled style about mountains, gardens and the temples. Her books which were published in 1905, 1912 and 1917 are famous and she gave Edmund Gosse the credit and inspiration for her works. But Sarojini's health took a bad turn and she could not achieve the distinctions she wanted to. She longed for her home in India and she sang to dispel her sorrow at not being able to return immediately. Her dreams of traveling came true when she visited Switzerland and Italy. She was transported to heaven by the beauty and charm of these places.[8]

The golden threshold

Back in India, Sarojini Chattopadhyay crossed the boundaries of the caste discrimination and married Dr.Govindarajulu Naidu. His service to the Nizam's Government was more than successful and he had a good practice. Sarojini was married when she was nineteen and was extremely happy in her marriage. Their home in Hyderabad was a happy household. Jaya Surya was born in 1901. The family expanded with Padmaja in 1902, Ranadhira in 1903 and Leilamani in 1904. Though her house resounded with gaiety and joy Sarojini wrote a poem, "To My Children", and it was published in The Golden Threshold, in 1905, she still longed for an outlet for her academic pursuits.

The ambassador

A different life was in store for Sarojini Naidu. She was going to be slowly absorbed into the stream of politics. She

attended the Social Services Conference in 1909, where she moved a resolution for the protection of young widows and raised the question of education for women. She stressed on raising the standard for destitute women, which she felt was the only hope for India's salvation. Gokhale, the famous patriot was her political guide and mentor and he valued her opinion. Once he asked her what her vision for India was. Pat came her answer, “One of hope”, and when asked about her views on the immediate future of India, she answered,” The Hindu - Muslim unity in less than five years.” Gokhale sadly replied that those were a poet's dream, and advised her to contribute in every way possible towards India's future. [9]

The Islamic culture fascinated Sarojini. Even as a child she remembered playing with Muslim children around her house. When she delivered an address in 1913 at a Muslim League session. In 1916, three years later, Sarojini Naidu spoke as a Congress leader to promote a self government. This was a starting point for her in Indian politics. She met Jawaharlal Nehru who was very impressed by her speeches as he too was just launching on his political career. Nehru later commented that he was inspired by her speeches which were all about nationalism and patriotism. The ideals that he had about socialism took a back seat as soon as he heard her moving orations. Sarojini Naidu was instrumental in passing the resolution allowing the right for women to vote in September 1918, in Bombay, where a special session of the Congress was held. But she was often criticized for neglecting her home and household. She retorted that her home and her family were more than ever in her care and that her public life did not interfere with her responsibility towards them.

The inner fire

Sarojini Naidu lived and breathed politics. Her passionate speeches rocked India and moved the men and women with her sincere patriotism. In 1919, in spite of being ill, she was on her feet, moving around the country, making fiery speeches and instilling confidence in the people. She looked up to Gandhi as her spiritual leader and he had regard for her devotion to the country. Sarojini Naidu took the pledge of the Satyagraha Movement along with the other leaders she traveled across the country to Bombay, Madras, Ahmedhabad and other places to implement this movement she talked to the women, making appeals to them regarding the Rowlatt Act which did not allow any Indian to hold a meeting without informing the British rulers in India. She openly criticized the Montague - Chelmsford Reforms. Montague was the Secretary of the State and along with Lord Chelmsford, visited the length and breadth of India, to express their sympathy and concern for the Indians. Sarojini, in her speech said that they carried with them, bread in one hand and a cup of poison in the other. She implored the Indians who had self-respect and strength not to believe them or listen to their false promises.

Martial law was imposed in 1919, in Punjab. But on April 13th a peaceful march in Jallianwala Bagh, in Amritsar, by the Indians turned out to be a nightmare, where hundreds of innocent men, women and children were shot by the British on orders from General Dyer. At this time Sarojini Naidu had to leave for England for medical treatment. Even though she was sick, she informed the British public about the tragedy at Amritsar. Her speech at Kingsway Mall tore the British ego, their brutal orders and the martial law in Punjab, which was much talked about, and was known as the Naidu Montague controversy. She attended a debate on the Punjab issue at the Parliament in England, and sadly, in a letter to Gandhi, she said that the British were indifferent, blind and drunk with their own power. Sarojini Naidu attended the International Conference in Geneva, where she was questioned about her involvement with politics. She said that she desired the unity of the Hindus and the

Muslims besides; she said that anyone who was interested in politics was a true Indian. Her heart disease had not impeded her passion for India. When she returned, she immersed herself in the Non - Cooperation Movement launched by Gandhi in 1920. The visit of His Royal Highness, the Prince of Wales, in 1921, resulted in riots where fifty-three people were killed and four of the pathetic conditions of the oppressed Indians and she hoped that she could elevate their status. She called for a gathering where she condemned the Anti - Historic Bill, which was structured to destroy the Indian community in South hundred were wounded. Hundreds of leaders were arrested. The year 1922, was a black year. Sarojini gave her Kaiser - i Hind medal back to the Government. Gandhiji had also done the same. He was arrested and as he left, he told Sarojini that the unity of India was in her hands. [10]

An embodiment of inspiration

Political responsibility and ill health took a major toll on Sarojini. In spite of her poor health, she had to leave for Ceylon in 1922. But she was so involved in politics, that even in Ceylon, she delivered a series of lectures imploring people to support India and her cause. She was determined to wake up the people to the needs of their neighbors'. She stopped many places on her way back to India and pleaded with them to uphold India's strength. The Akali Movement intrigued Sarojini and she moved a resolution stating that the Indian National Congress of 1923-1924, should remove the stand that they had taken against them. She felt that the brave Indian Akali Movement, with their black turbans and black robes had inspired and participated in the freedom struggle of India with her people. Sarojini Naidu, in 1924, went to South Africa, where she would get a first - hand experience of the pathetic conditions of the oppressed Indians and she hoped that she could elevate their status. She called for a gathering where she condemned the Anti Historic Bill, which was structured to destroy the Indian community in South Africa. She urged them to raise a united voice to the British Government saying, that though in natural history, rivers do not flow backwards, but the Indians would make the decisions of the British flow backwards.

An unusual reward

Sarojini Naidu's patriotism and sincerity were rewarded in 1925, when she was elected to become the first woman president of the Indian National Congress. She gave encouragement in her speech, "Let the Congress be the voice of the people, not the voice of the politicians." She created proposals designed for each department to cater to different needs of the people. She felt that the system of education in India was not suitable and that Military training should be part of the educational curriculum. The years 1923 to 1929, saw Sarojini Naidu's patriotism at its peak. She delivered hundreds of lectures as she toured these foreign lands to tell people about the true conditions in India. At a banquet, given in honour of her visit to New York, by the Hindustan Association of America, Sarojini Naidu in her speech said that it was useless to hope for freedom of the world without a free India. In 1929, when she was in England, she held discussions with the members of the government there. Reaching India, the same year, she talked with patriotic zeal to the youth at the Uttar Pradesh Youth Conference and explained the meaning of the slogan, give me liberty or give me death.

Adhering to the spirit of non - violence

Gandhiji nominated Sarojini Naidu, with her patriotic fervor, to lead an agitation at the Dharasana Salt Works factory near Bombay. The salt works were a great source of income for the British, which the Indians did not want to fearlessness; she encouraged the women saying that it was give up. Known throughout India for her boldness and time

that they shared the difficulties and sacrifices of the men in the struggle for freedom. On May 15, 1930, as she staged a demonstration at the salt works, she was arrested along with the other volunteers, but was released the same day. On May 21st 1930, she staged yet another agitation, encouraging 2,500 volunteers, saying, "Gandhi is in jail, but his soul is with you. Do not use any violence; the reputation of India is in your hands." A group of the volunteers near the barbed wire fencing were ordered to leave the place. But they did not listen and were beaten badly by the police. Another group ventured near the fencing and was dealt with the same treatment. [11]

Then they changed their strategy and sat on the ground near the salt deposits. Sarojini was also arrested and she said to her comrades not to use violence and not to move an inch from their places at the salt works. She was released following the Gandhi - Irwin pact on March 5th 1931, and at the same time the Civil Disobedience Movement was suspended and all political prisoners were released. The Second Round Table Conference held in London, the same year, was attended by Mrs. Naidu, as an official representative of the women of India. She became the acting president of the Indian National Congress in 1932. An order issued on April 20th directed her not to take part in the Civil Disobedience Movement, which also restricted her movements without permission of the Commissioner. She was not bothered about the order and left for Bombay.

Throughout her political career Sarojini Naidu, never stopped in her task of uplifting the status of women she helped in founding the Lady Irwin College for Women She was passionate in her struggle to unite the Hindus and the Muslims. She said in a speech at Vellore, near Madras, that the Hindus and the Muslims are the two eyes of the nation which should be focused together on the Swaraj under the guidance of Gandhi. In 1940, on December 3rd she was arrested for taking part in the Satyagraha Movement inaugurated by Vinoba Bhave. But she fell ill and had to be released on December 11th 1940. But even bad health did not stop her political work. She was arrested again after the passing of the Quit India Movement on August 8th, 1942. She had to be released because her health had failed again Sarojini Naidu addressed a public meeting on January 4th 1944, at Bombay, in anticipation of the Independence of India. She presided over the Asian Relations Conference, a non political, non official meeting to talk about problems that the East was facing after the war.[12]

The governor with a difference

India got her Independence on August 15th 1947. Soon enough, Sarojini Naidu was nominated as the first woman Governor of Uttar Pradesh. On the eve of Independence, Sir Francis Wylie, the British Governor of Uttar Pradesh, wrote her a letter asking her when she was coming, as he was waiting for her to hand over responsibilities. She replied saying that she was coming with paper and pencil in hand to learn the art of administration from him. Sarojini Naidu proved to be one of the most dynamic Governors, besides being the first woman Governor of Independent India. She was greatly admired for her outstanding career as her brilliance, her poetic talent and her charming character she was sworn in at the Government House on August 15th 1947, in an extraordinary ceremony.

The thousand guests who attended were informed that no western wear was allowed. The swearing in ceremony was accompanied by recitations of Hindu, Muslim, Jain, Buddhist, Christian and Sikh scriptures. The oath of allegiance and office were pronounced in Hindi by the Chief Justice of the Allahabad High Court. Soon the responsibilities of a Governor were added to by the cutting down of expenses. Pandit Govind Vallabh Pant informed Sarojini that all unnecessary expenditure was to be cut down. She was

left with only one secretary, almost no officials, next to nothing peons and due to lack of servants, she had to sweep the floors herself! But she never once complained and in fact, said,"A good Governor must also be a good sweeper." Sarojini took up the challenge of being a woman Governor with her innate charm and wisdom. Her wit and hum our astounded everyone and she handled every problem with a humane, disciplined and understanding attitude.

At the Uttar Pradesh Legislative Assembly, she surprised everyone in an extempore speech, filled with facts and figures. Sarojini Naidu, in an amazing speech on radio, on the occasion of the Mahatma's 78 birthday, said that the whole world should honor this man who came to preach a strange gospel, alien to the ancient world and that his name was Gandhi. She then talked about her first meeting with him which was the beginning of a lasting friendship early in 1948, she was scheduled to meet Lord Mountbatten before his speech at the Benares Hindu University. She told him to shake his finger at the students and say, "Your naughty, naughty children." Lord Mountbatten replied, "Neither do I have the advantage of your sex, nor your prestige to be able to get away with that. "Later as floods ravaged Benares, she went to visit the flood victims. She heard that a baby had been born in the camp and she said that even in spite of flood and famine, life goes on. A sad event happened as Gandhi worked hard for the Hindu - Muslim unity. The Hindus and Muslims had agreed to end communal riots, but Gandhi was shot dead by Nathuram Gods. Delhi mourned the loss of a great leader, but Sarojini Naidu was determined to be brave and strong so she could give others courage.[13]

The death of a nightingale

In the year 1949, on February 10, Sarojini Naidu fell seriously ill again. She traveled to Delhi and on the way had hurt her head very badly. She returned to Lucknow on the 15th, complaining of severe headaches and not being able to breathe properly. Her doctor, B.C. Roy, medicated her and prescribed total bed rest. On February 28th, oxygen had to be administered, but even this would not help. She could not sleep and her headache had become even worse. At 10.40 pm, she uttered her last words, "I do not want anyone to talk to me." Sarojini Naidu passed away at 3.30 am, on the morning of March 2nd, 1949. Lucknow wore a shroud of mourning. The Government House was filled with mourners, rich, poor, famous, old and the young. The city paid its last respects to their much-loved leader. The shops covered their entrances in black. The funeral procession filed slowly and solemnly with chants of hymns and prayers. Jawaharlal Nehru and Pandit Pant assisted in carrying the body and placing it on the gun carriage. Crowds lined the streets crying openly for their beloved nightingale, for their ambassador of the Hindu - Muslim unity and the champion of women's rights was no more.

CONCLUSION

Beauty is truth, truth beauty that is all ye know on earth, and all ye need to know. John Keats Sarojini Naidu enjoys immense popularity in two fields viz; Indo Anglian Poetry and the history of the Indian struggle for Independence. Her writings offer us a vivid portrait of her multi dimensioned personality. They reveal a woman with a fragile physique but an indomitable spirit, who could withstand great pain and suffering but yet emerge from it unscarred. She was a woman who could laugh at herself and at others and had immense panache and presence of mind. The main positive attitude of Sarojini Naidu was she loved the society and got along with a wide variety of people. She was quite broadminded and open to new ideas. She had the capacity to enjoy herself even under demanding circumstances. She had patience and fortitude, and often offered solace and comfort to others around her.

Sarojini Naidu was aware of the important role she was playing in India's national life, and was confident and self-assured. She was both a great wag and a wit. She had the discipline to make her personal life subservient to her public obligations and was essentially optimistic and forward looking. She had an inner faith which gave her the strength. She was utterly free from prejudice of caste, race, gender, nation or religion. Sarojini Naidu was not a feminist but fought for the cause of Indian women, who though bourgeois in sensibility, values, and beliefs was yet an anti-imperialist. She loved spring and the bounties of nature. She proved to be a loyal wife and conscientious mother. She worked tirelessly for Hindu Muslim unity. She got identity as a poet not because of her political influence as some critics have opined. Her poetic fame has nothing to do with her role in politics. One may feel that her poetic stature is at the honors' and critical praise she received during and after her lifetime both at home and abroad. A recipient of the title 'Kaisar-i-Hind' gold medal for poetry, she was made a fellow of the Royal Society of Literature.

References

1. *Makarand R. Paranjape, Sarojini Naidu; Selected Poetry and Prose, New Delhi, Rupa co publications, 2010, pp.6-7.*
2. *Ibid, p.10.*
3. *Yasmine Jesudasan, Voices of Freedom Movement, Chennai, Sura Publishers, 2015,p.43.*
4. *Yasmine Jesudasan, Ibid, p.43.*
5. *Yasmine Jesudasan, Ibid, p.45.*
6. *Yasmine Jesudasan, Ibid, p.46.*
7. *Ibid, p.47.*
8. *Yasmine Jesudasan, op.cit, p.48.*
9. *Yasmine Jesudasan, op.cit, p.51.*
10. *Yasmine Jesudasan, op.cit, pp.51-52.*
11. *Ibid, p.53.*
12. *Yasmine Jesudasan, op.cit, p.55.*
13. *Yasmine Jesudasan, Ibid, p.56.*

THE CHALLENGES FACED BY WORKING WOMEN IN INDIA: AN ANALYSIS

Dr. Adabiya.H,
Assistant Professor,
PG Department of History,
Iqbal College, Peringammala

ABSTRACT

Indian society is a fragmented society which could rarely unite its people on a common cause. It always discriminated between men and women, high caste and low castes, upper classes and lower classes and the like. The progress of any nation primarily depends on the position of women in the society. Patriarchal norms in a male dominated society have dictated the dos and don'ts to women in every aspect of their lives. The position of women stays the same everywhere. India is a country that gives women the status of a goddess. However, the problems they face show the opposite of this idea. They worship them as goddesses and on the other hand abuse them endlessly and regard them as inferior. In a world of patriarchal paternity, women must constantly strive for equal participation in society. The present paper seeks to analyze various challenges faced by working women in India. Working women in India are faced innumerable challenges and problems equally at home as well as work place such as unequal pay for equal work, sexual harassment, lack of adequate sanitation facilities, unsafe roads and transportation, denial of promotions, inadequate work-life balance and so on.

Keywords*: Gender discrimination, Patriarchy, Sexual Harassment.*

INTRODUCTION

The progress of any nation primarily depends on the position of women in the society. Fifty percent of the world's population comprises of women. Patriarchal norms in a male dominated society have dictated the dos and don'ts to women in every aspect of their lives.The position of women stay the same everywhere. India is a country that gives women the status of a goddess. However, the problems they face show the opposite of this idea. They worship them as goddesses and on the other hand abuse them endlessly and regard them as inferior. In a world of patriarchal paternity, women must constantly strive for equal participation in society. Women in India have always faced some kind of problem in the society. These issues need to be identified and acted upon expeditiously in order to develop our country. In the olden days women faced serious problems such as the sati system, the devadasi system, female infanticide, child marriage, etc. existed in the Indian society. Although most of them are not widespread now, there are new problems facing women. They may not be the same, but they are still as tough as the early days. They are hindering the growth of a country and defaming women.

Indian society is a fragmented society which could rarely unite its people on a common cause. It always discriminated between men and women, high caste and low castes, upper classes and lower classes and the like.[1]Women are considered as the second rate citizens with no independence any sort. Women were the targets of social exploitation and subordination since centuries. Male oriented and male dominated social system swayed the society throughout while in direct form subordination of women appeared in every walk of life.[2] Violence against women is a very serious problem facing women in India. It happens almost every day in different forms. Instead of doing something, people turn a blind eye to it. Domestic violence happens more often than you think. In addition, there is dowry-related abuse, marital rape and more. Women have been subjected to exploitation and torture physically, sexually and mentally since ancient period. The public sector hires a

greater share of women than does the private sector, but wages in the public sector are less egalitarian despite laws requiring equal pay for equal work. There is evidence that suggests that technological progress sometimes has a negative impact on women's employment opportunities.

Working women in India are faced innumerable challenges and problems equally at home as well as work place some of them are explained below.

Gender Bias

One of the most important problems faced by work inking women in India is Gender bias. At every stage of their working sphere women is differentiated[3]. There exists gender isolation in the workplace in terms of benefits, hours, leave, wages, opportunities, promotions, etc. A majority of working women continue to be denied their right to equal pay, under the Equal Remuneration Act, 1976 and are underpaid in comparison to their male counterpart.[4] This is usually the case in factories and labour oriented industries etc. Mostly they are deprived of important assignments by underestimating their intellectual level.

Sexual Harassment

Sexual harassment is another major problem faced by the working women at the work place. Every day a working woman is subjected to a lot of sexual abuses and harassment during travelling, in office, in field, in outdoor meetings etc. directly or indirectly. She is verbally or physically abused by her colleagues, higher authority and subordinate. Women employees working in night shift are more vulnerable to such incidents.[5] Very often the Nurses and women working in night shifts in corporate sectors face this problem. In spite of such unhealthy and insecure working environment she has to move on to support her family and make it economically sound. Some women move on by ignoring the incidents, some by disgusting themselves for being women, some by suppressing their anger with tears, some by compromising with the situation etc.[6] But very few revolt and raise their voice against such acts. This psychological pressure sometimes forces a woman resigning from her job.

Male Domination

The Indian constitution guarantees equality for women before the law, and institutional support for women appears progressive, with many laws in place to protect a woman's right to work. One of the toughest challenges for working women is to manage and cope with the ego of her male counterpart as wife or colleague.[7] Males do support women to go out and work, but somewhere they find it difficult to accept the progress and achievement of women whether she is his colleague or life partner. In many cases this attitude of male counterpart creates disturbances in family life which lessens her self-confidence.

Safety problems

Violence against women is a serious problem in India. Women face numerous problems in their day to day life. There are many crimes happened against women. It includes acid throwing, sexual harassment, dowry death, etc. According to the National Crime Records Bureau of India, in 2012, reported incidents of crime against women increased 6.4%. It happens almost every day in different forms. Instead of doing something, people turn a blind eye to it. Domestic violence happens more often than us think. In addition, there is dowry-related abuse, marital rape and more.[8] Women have been subjected to exploitation and torture physically, sexually and mentally since ancient period.

Inadequate Sanitation Facilities

The lack of adequate sanitation facilities at workplaces has negative consequences for women. According to 2011 Indian Census data, the female population is 587 million and constitutes 48 percent of the population. Yet, women's participation in the workforce is only 29

percent of women aged over fifteen years. At least part of the reasons for this could be attributed to the inadequate safety of women which could in turn be related to inadequate access to toilets.

Double Burden

Typically, the orthodox mindset in the Indian society makes it hard for a working woman to balance her domestic environment with the professional life. In some families, it may not be acceptable to work after six o'clock. Today's modern era women are working to provide financial support to her male counterpart.[9] In spite of her positive contribution to the family her image of woman being a homemaker is not much changed. Even if she works, she is expected to cook food, take care of kids and all other household duties. This busy schedule deprives her of peace, rest, sleep, independent thinking and luxury life. It so happens sometimes the children are neglected for which she the only person blamed.[10] She is seen as a small back-wheel of a heavy vehicle for which her role and contribution is mostly over looked.

Unsafe Transportation

Our public transportation system is not satisfactory; particularly women have to suffer a lot due to misconduct by the co-passengers.[11] While using public transport women in India continue to feel unsafe, even after the Nirbhaya gang rape case. That incident resulted in nation-wide protests. With the lack of safe public transport options in the night most people are dependent either on their own vehicles or autos and taxi services. In nights the number of women on the streets reduces and women are hampered by a lack of gender diversity in public spaces.[12]

No Financial Independence

Women not only earn less than men but also tend to own fewer assets. In most of the cases though women has independent earning but she has no control over it.[13] In most of the families, especially middle class, upper middle class and lower middle class, it seems that the income of the woman either goes in the hands of her father or husband, rather than in her own hands.

Conclusion

In the male dominated paternalistic world by and large women have had to continuously strive for participation in society on equal footing with men. The struggle still continues. For even in the early years of the 21st century we continue to talk of empowerment of women. The status of women in modern India is a sort of a paradox. If on one hand she is at the peak of ladder of success, on the other hand she is mutely suffering the violence afflicted on her by her own family members. . However, women in India continue to face atrocities such as rape, acid throwing, dowry killings, etc. of young girls. There is no denying the fact that women in India have made a considerable progress in the last fifty years but yet they have to struggle against many handicaps and social evils in the male dominated society.

REFERENCES

1. *Shailly Sahai, Social legislation and status of Hindu Women, Rawat Publications, New Delhi, 1996, p.42*
2. ibid
3.https://www.researchgate.net/publication/335686812
4. Sampurnaa Dutta, International Journal for Innovative Research in Multidisciplinary Field, ISSN 2455-0620 Volume - 3, Issue - 3, 2017, p.153-154
5.ibid
6. Bhattacharyya, A., Indian Women in the Workplace. Mediterranean Journal of Social Sciences. Vol 6.No 4,2015, p 118
7. ibid
8. Majumdar R. C. and. Pusalker , The history and culture of the Indian people. Vol- I, Bharatiya Vidya Bhavan, Bombay 1951, p.394
9.ibid
10. Dubois, Jean Antoine and Beauchamp, Henry King, Hindu manners, customs, and ceremonies, Clarendon press, 1897, p.154

11. Saryal.S, Women's Rights in India: Problems and Prospects. International Research Journal of Social Sciences.2014,p. 49-53
12. ibid
13. Ministry of Women and Child Development, Government of India, Handbook on Sexual Harassment of Women at Workplace, 2015

CHALLENGES OF WORKING WOMEN IN TAMIL NADU TOLERANCE OF ABUSE, VIOLENCE, HARASSMENT AND DISCRIMINATION

***J.Mary Romy, ** Dr. C. Asha,**
*Reg.No.19121191082004 ,
Ph.D Research Scholar (Part Time),
**Assistant Professor,
Department Of History, Sadakathullah Appa College,
Affiliated To Manonmaniam Sundaranar University,
Tirunelveli -12, Tamil Nadu, India.

ABSTRACT

In this article I have try to explain the real condition of working women in Tamil Nadu and also make an effort to clear main problems of working women. In a society both men and women are considered as two sides of a coin. Without one the existence of other is impossible. In present day women have come out to present themselves at par with men. But they are discriminated and looked down upon resulting challenges faced in all spheres of life. A women's work is not merely confined to paid employment. She has to almost always shoulder the burden of household chores as well. They are the center and foundation of social and cultural life of the family. Although the quality of waged women is increasing by this time but still there are some barriers that they have to suffer at some points to prove themselves valuable for her profession as well as family. The age-old belief of male superiority over women creates several hurdles for women at their place of work. Conditioned by social and psychological tradition women colleagues too don't lend support to their own sex. Working in such conditions inevitably put much greater strain on women than what men experience. This makes the life of working women extremely stressful. These problems tend to make women less eager to progress in their careers. This is a long challenge woman facing today.

Key Words:

Gender Discrimination, sexual harassment, employment, working women, challenges, violence against women.

Introduction:

Our country India very proudly claims to be living in the motherland and worship various women deities and goddesses but the dire concern of this is women sadly do not get the same respect and equal status. Even while living in the country with the largest democracy in the world, the women in India fight a fight much harder than a man. Indian women's especially the women in Tamil Nadu problems are not just limited to social rights, the problems are wide spread even in workplaces and home. There is no profession today where women are not employed.

Women are the forerunner of the society and play an important role in society, in all fields of life. Without their contribution no society can nurture properly. As stated by Muhammad Ali Jinna in 1944 that "No nation can rise to the highest of glory unless your women are side by side with you". Working women in India, especially in Tamil Nadu are faced with lot more challenges than their counterparts in the other parts of the world. In India men do not share on most of the household chores, it is women who have to cook, clean the house, do the dishes, wash clothes, get their children ready for school etc. Men just took care of few chores that are to be dealt outside the house. So, the major burden of running a family is on the shoulders of women.

Women have started sleeping lesser than before men and other family members because only when they wake up early, they can cook for their family, get themselves ready for job, get their children ready for schools, so on. If they happened

to work in a highly pressurized environment, then they will bring home their works and that cuts few more hours of sleep. This stress is passed on to family and frustration level builds up in the family. This adds to their stress further because they have to please all the family members Overall majority of women in Tamil Nadu look towards or live in the hope that things will change There are innumerable challenges and problems faced by them both at home and as well as workplace. Some of them are explained below

Discrimination at Work Place:

Women are discriminated at every stage of their working spheres. They are often deprived of promotions and growth opportunities at their work places. A major problem faced by them are gender bias, mental or physical harassment, unequal pay, leadership, etc. Some of the fields like civil, mechanical, electrical, transportation is restricted for women and even if she chooses that field, mostly they feel strange or get some unexpected experiences. A majority of working women continue to be denied their right to equal pay, under the Equal Remuneration Act, 1976 and are underpaid in comparison to their male colleagues. This is usually the case in factories and labor-oriented industries etc. Most of the time they are deprived of important assignments by underestimating their intellectual level.

Further, women employees working in night sift are more vulnerable to such incidents. Nurses, for example, face this problem nearly every day. There is nothing that is done in hospitals to tackle and address the danger they face. The situation demands effective measures to protect the working women in their official environment from the lust and greed of male bosses and colleagues. For challenging between work demands, personal and family needs seems to be the most probable reason for creating problems in work- life conflicts.

Mental Harassment:

It is an age-old convention that the women are less capable and inefficient in working as compared to men. In spite of the constitutional provisions, gender bias creates obstacles in their recruitments. In order to achieve success in corporate sector, women feel that they must do better than their male colleagues. This leads to higher expectations and efficiency by their bosses and subordinates. Working in such conditions inevitably puts strain on women to greater extent as compared to men.

One of the toughest challenges of working women is to manage and cope with the ego of their male counterpart as wife or colleague. Males do support to women to go out and work, but somewhere they find it difficult to accept the progress and achievement of women whether she is his colleague or life partner. In many cases this attitude of male counterpart creates disturbances in family life which lessens herself confident.

Women's issues do not occur on the priority list of most of the trade unions. Traditionally women are seen as the house-keepers and child bearers. A women could still bear up with these problems if she controls over the money.

Sexual Harassment:

A major problem faced by working women is sexual harassment at their work place. Today, almost all working women are prone to sexual harassment irrespective of their status, personal characteristics and types of their employment. They face sexual harassment on way on transports, at working places, educational institutions, hospitals, at home and even in police stations when they go to file complaints. Public transport system is overcrowded and women become easy targets for physical harassment. Women employees working in night shifts are more vulnerable to such incidents. Very often nurses and women working in night shifts in corporate sector face this problem. Most of the women tend to be concentrated in the poor

service jobs whereas men are in an immediate supervisory position, which gives them an opportunity to exploit their subordinate women. It is a difficult situation for women if the higher officer demands sexual favors. If refused the boss takes out other means to make her life miserable.

India is considered to be the most dangerous country in the world in terms of sexual violence against women. Rape is one of the most common crimes in India. According to the National Crime Records Bureau, one woman is raped every 20 minutes in India. India is one of 50 countries that has not yet banned marital rape, 20 percentage of Indian men admit to forcing their wives or partners to have sex. Appropriate steps must be taken by employers, public or private sector, to ensure safe working atmosphere for women. Appropriate working conditions must be provided in respect of work, health and hygiene. If we want to see a society free of sexual harassment, there is need of changing mindset of the society. Simply enacting law is not sufficient. So, the political structure should be altered to achieve the goal.

Violence Against Women:

Common forms of violence against women in India includes domestic violence, sexual assault and murder. Murder includes dowry killing which is the killing or suicide of a married women due to dowry dispute. Honor killing is another one type of murder against women. It is the murder of family members, which is a matter of disgrace and shame for the family. Domestic violence is when one partner abuses another in an intimate relationship such as dating, marriage intimacy or family ties. Domestic violence can be physical, emotional, verbal, financial and sexual abuse. Acid throwing also known as acid attack, is an form of violent attack on women in India Acid attacks can cause permanent scarring, blindness as well as social, psychological and economic problems. Women in India have a higher risk of acid attacks than women around the world. Rape is one of the most common crimes in Tamil Nādu. Marital rape and even they do not speak up when they encounter abusive behavior in a relationship.

Challenges to Safety and Dignity:

Typically, the orthodox mindset in the Tamil society makes it difficult for a working woman to balance her domestic environment with the professional life. In some families it may not be acceptable to work after six o' clock. Those families that do accept these working hours may experience considerable anxiety every day about a women's safety while travelling. If any women work beyond office hour the society will put a question mark on her dignity and moral. Moreover, sometimes they hesitate to work late night due to insecure social environment.

Beauty is becoming a problem of women and so is complexion. Fair looking women especially from lower caste and religion are not acceptable. This has resulted in acid attacks and deprivation of good food, diet and lifestyle to look less beautiful and darker than the privileged women of their social class. According to survey conducted by ASSOCHAM, on 1000 women professionals, around 80 percent of the households expect their daughters- in-law to prioritize household requirements over the official work. Further many of them are physically and psychologically abused, by their in- laws and husband but they do not complain or let others know about it, particularly if they have children.

Balancing Between Home and Work

Family-Work Balance means the women has power to equilibrium the hours of personal and professional life. But sometimes some circumstances occur in such a way that conflict will be occur either socially or professional side to balance Family-work life. She is unable to set her priorities. As a result she withdraws from her work due to simple reasons like taking

care of her children, aged in laws/parents, and other family pressures. It is widely accepted that the lack of women in senior, corporate positions is due to conflict between family and career, and that women feel the need to choose between their career and family. Some women avoid promotion in order to avoid the extra stress from balancing family and work. .Some employers were resistant to promoting women, assuming that women would put their families first therefore slacking in their work duties In today's modern era women is working to provide financial support to her male counterpart. In spite of her positive contribution to the family her image of women being a home- maker is not much changed. Even if she works, she is expected to cook food, take care of kids and all other household duties. This busy schedule deprives her of peace, rest, sleep, independent thinking and luxury life.

Many of the working women, who control their own income, do contribute towards the economic needs of family as and when required. They often participate in discussions at their work place and their views are given due weight age before any final decision. Workingwomen do use and spend their income at their own sweet will but sometimes permission of the husband becomes necessary for the purpose. However when it comes to making investments, they often leave it to their husband or other male member of the family to invest on their behalf. Many of them do not take decision even in case of important investments, like, life insurance, national saving schemes or other tax saving investments. Workingwomen do feel concerned about the economic needs of the family but when not consulted in such matters, they regret being ignored especially when they contribute monetarily towards economic well-being of the family.

Conclusion:

Primarily the key to strengthening the social status of a working women lies in her own hands. Women need to be more assertive and aware of their own rights at home as well at work place. Unless women decides to raise voice against her exploitation, whether at economic, social or sexual level, the goal of women's empowerment cannot be achieved. The society and family are the two crucial institutions that can put its effort to raise the status of the Working Women in India. The husband and other family members need to be supportive to the women who works outside the home. When women leads the family, the village progresses and the nation moves forward. This is necessary because their ideas and their value system develop a good family, a good society and ultimately a good nation. The best way to empower women is to include them in mainstream of development. Women empowerment will be real and effective only when they have income and wealth so that they can stand on their own feet and build their identity in the society. There should be no gender discrimination and society should take initiative to create such an environment and women should have full opportunity to self-determination to participate in the social, political and economic life of the country with the sense of equality.

References:

1.*Majumdar.M.(2004). Social Status of Women In India, New Delhi ; Dominant Publishers and Distributers .*

2.Chandra.S.K.(1993). Women's Development : Problems and prospects.

3, Andal.N, (2002). Women and Indian Society : Options and constraints, New Delhi : Rawat Publications

4, Vidya Rani. G. " Status of Women Employees In Government , Mittal Publication, New Delhi , 1990.

5, Sobha. V. " Rural Women and Development" Mittal Publication , New Delhi, 1987.

6, Srinivas. M. N " the Changing Position Of Indian Women", Delhi, Oxford Uni.Press, 1978.

7, Varsha Kumari (2014), M.A. thesis on Problems and Challenges Faced by Urban Working Women in India.

PROBLEMS AND ISSUES OF WORKING WOMEN WITH SPECIAL REFERENCE TO MARTHANDAM

***J.J. Neils. Bohr, ** Dr. C. Godwin Sam**
**Register number: 20113111091009*
Ph.D. Full Time Research Scholar,
*** Research Guide & Supervisor,*
Assistant Professor,
Post Graduate & Research Centre,
Nesamony Memorial Christian College.,
Marthandam
Affiliated to Manonmaniam Sundaranar University,
Tirunelveli

ABSTRACT

The study focuses on the Economic, Political, Social and Emotional issues faced by working women in Marthandam district. This was conducted during the most stressful situation of pandemic. Method used was questionnaire survey. The participants were instructed clearly that all the personal details will be kept confidential and it is used for research purpose only. There is compelling evidence that the education of women promotes individual and national well being. All talks on sustainable development focuses on women well-being through education and thus empowering them to contributes towards for a national total growth wide and vivid range of responses were given by the respondents. Each of the responses were recorded and analyzed at the micro level. Negativity was generally high from the respondents which can attribute to the pandemic situation. Job Security and job satisfaction was perfectly correlated in the majority of participants.

Key Words: Problems, Job Security, Job Satisfaction, Working women

INTRODUCTION:

Women are often situated in low status, low paying and low opportunity jobs. The first factor to be considered is the place of work. Many women because of house hold responsibilities maybe compelled to work at or near home. This restriction may in turn limit other aspects of work. The second factor including is job satisfaction, which reflects social definitions of the status that means a self-esteem and self-ego satisfaction. Third we examine the hours devoted to work more time on the job implies more commitment to work but less time available for other activities.

When the pandemic wave stricken across the world. Job insecurity less pay and total chaos reflected in the outlook of the women's emotional status. Because they are pioneer to these new practices. Working women in governmental jobs responded positively for the questionnaire but with the less insecure in private practices made the already vulnerable them to succumb to these new practices.

The methodology followed in this study was direct questionnaire method with random sampling. Majority of the responses were totally upside down from the previous studies.

STATEMENT OF THE PROBLEM:

The problem and issues faced by working women is manifold. Working women may have to satisfy the male counterparts and their children as well as mending the family. These issues cannot be stated in a quite a few sentences. It needs elaborate study to understand the outlooks and understanding rather than looking into the peripheral matters. Hence, the problem is states as the problem and issues of working women with special reference to Marthandam.

RESULT AND DISCUSSION

No. of Participants	No. of questions					Positive Statements	Negative statements
	1	2	3	4	5		
1	P	P	P	N	N	2	3
2	N	N	N	N	N	0	5
3	N	N	N	N	N	0	5
4	N	P	N	P	P	3	2
5	N	N	N	N	P	1	4
6	N	N	N	N	N	0	5
7	P	P	N	P	P	4	1
8	P	P	P	N	P	4	1
9	N	N	N	P	N	1	4
10	N	N	N	N	N	0	5
11	P	P	P	P	P	5	0
12	P	N	N	P	N	2	3
13	N	P	P	N	P	3	2
14	N	N	P	P	P	3	2
15	P	N	N	P	P	3	2
16	N	P	N	N	N	1	4
						Total =32	Total = 48

From the above table we can see that the total number of participants responded very negative towards, job satisfaction, job security, economic status and social issues from these statements. We can understand that the total number of positive statements for the questionnaire is far less than the negative statements. This shows that the problems and issues faced by the working women in Marthandam is very higher and significant.

LITERATURE REVIEW

Historically women have suffered oppression and dominance in Tamil Nādu and have struggled to meet their both ends. From their predecessor women were taught in a different way. The dominant was man and never a female. From this attitude working women were considered to do multi-tasking. All duties and rules were applicable to women only and men are only the judges' creators and high-power authorities.

LIMITATIONS OF THE STUDY

1.The study area was confined to one small township of Marthandam of Tamil Nādu district, India. Thus, the results of the study were applicable to similar kind of situational analysis.

2. The responses were collected during the stressful time of global pandemic. It is reflected perfectly in the responses by the participants.

3. In this study we collected the responses from school teachers of private schools from Marthandam.

4.With these limitations it cannot be applicable to general populations.

CONCLUSION

1. The social system cannot accept the new roles of women who end up feeling misunderstand and distressed.
2. Women are dominated and exploited both at workplace and at home.

REFERENCE:

1. *Seema Bansal, (2007), Women is developing countries*
2. *Ramya Thiyagarajan et al, (2017), Problems and challenges faced by construction working women in Chennai., International Journal of current Advanced Research 06 (11), pg.7808 -7814.*
3. *Dr. Rita angel Evangeline, Dr.P.K. Muthukumar, A study on problems of urban working women in the workplace with reference to Tuticorin of Tamilnadu, India, palarach's Journal of archaeology Egypt/ Egyptology 17 (7) ISSN 1567 -214x*
4. *Fabian Andrew James, R. Vettriselvan, R. Srinivasan, S. Poogavanam, J.Rengamani (2019), Problems of women domestic workers in Tamil Nadu,*
5. *International Journal of Engineering and Advanced Technology (IJEAT) ISSN:2249 -8958, V (8) Issue -252*

RESPONSE OF ORGANIZATIONS ON VIOLENCE AGAINST WOMEN IN TAMIL NADU

S. Eazhil Stephy
Research Scholar, Dept. Of History,
Women's Christian College, Nagercoil
E. Mail. eazhilstephy@gmail.com

ABSTRACT

The Government is not only body at work in India in the field of development and socialaction. There are thousands of Voluntary Organizations (VOs) involved in a wide variety of assistance programmes as response such as charity, welfare, health care, sustainability etc. and empowerment processes like education, promotion of thrift, cooperatives, community organizations, etc. such organizations are not new in Tamil Nadu. In fact, the basic Act governing today's Registered Societies, under which most of the above organizations are registered was passed way back in 1860. In 19th century, a number of organizations were promoted by the social reformers and leaders to workfor women's right and they stand for violence against women in Tamil Nadu. Women who are illiterate, less educated, belong to a low caste and tribe or low socio-economicgroups are the worst affected victims, but abuse can happen even in a highly educated,upper class and high income family. Violence against women is a common phenomenonfrom poor to rich, uneducated to educated, one society to another, one region to another region and one religion to another religion. This study focuses on the organizations working for the women development. National Family Health Survey III(NFHS) has given some shocking news which says 1/10 women experienced sexual violence and 1/6 experienced emotional violence. According to Indian NFHS- III, the worst violence was faced by women aged 25 – 29 years (24%). At the prime of their life, they face abuse. One-fourth of the women in Tamil Nadu are denied their rights and privileges. After Independence in 1950, most of the organizations started to work for women development and they concentrate on violence against women.

INTRODUCTION

There are several groups, organizations and movements of women working in India for the cause of women's equality and liberation from 1957 and their impact on the society is quite strong, still the women's organizations in Tamil Nadu is at the crossroads. They have a long way to go to spread throughout the state, to make a deeper impact and to bring about transformation in the lives of women and men in the Tamil society. There are number of blocks both within and without that hamper the healthy growth of these organizations.1

Indian Council for Child Welfare (ICCW), Centre for Social Reconstruction (CSR), Society for Integrated Social Upliftment (SISU), Programme for Human Development India (PHDI), Centre for Appropriate Technology (CAT), Rural Community Development India (RUCODE INDIA), M. S. Swaminathen Research Foundation (MSSRF), Rural Upliftment Centre (RUC), Centre for Action Development Research and Education (CADRE INDIA),Concern India Foundation (CIF), Disciple Centre (DC), Coastal Peace and Development(CPD), Stella Maris Society (SMS), Voluntary Health Association of Kanyakumari (VHAK), Kanya Education Development and Social Service Employment Trust(KEDSSET), Awareness for Women and Action for Rural Development (AWARD), Santhidan and Centre for Social Action Trust (CSAT) are some of the organizations working for the development of women in Tamil Nadu since 1980.2 They give voice violence against women.

Three national organizations in the country voice women's demand for vote and mobilized public opinion to support state organizations. They are Women's Indian Association (WIA), National Conference of Women in India (NCWI), and All India Women's Conference (AIWC). They set up already in 1917, 1925 and 1927 respectively.3 They have developed branches all over India. In Indian women gained wider visibility through fighting for the right of the women. They focus to the cause of women's liberation differ right from the beginning. Their approaches resulted in the formulation of three theories. They are 1) Liberal Feminism, 2) Radical Feminism and 3) Socialist Feminism. They all maintain that the social inequalities between man and woman are a creation of the socio-cultural milieu. In fact these theories have been a source of inspiration for the formation and functioning of several women's organizations all over India and particularly in Tamil Nadu.4

The organizations began to gather as groups which opened up new process of seeing and questioning in Tamil Nadu. The safety of this bond strengthened women to articulate their experiences as well as to analyse the patriarchal structures that legitimized women's secondary status. Some of the women's groups began to actively forge links with the poor women in the urban and the rural areas.5 The most of the violence against educated women has been the most pervasive theme of the new women's liberation movement in Tamil Nadu.

Women belonging to various religious denominations have started raising their voice against the adverse impact of patriarchal, demeaning and discriminatory personal laws since 1973. They participated in the struggles against oppression and harassment in academic and administrative office set-ups. They became powerful source in the late 70's and in the early 80's in Tamil Nadu.

Commitment to social transformation is one of the chief objectives of the organizations. In practice, they are involved in several social concerns such as literacy programme, health care, self-employment and equal participation of women, anti-alcoholic movement, small savings, revival of the folk-culture of the people etc. In all these areas they have shown keen interest through arranging awareness sessions for the people, taking up concreate action plans, mobilization of the people, etc. As a result, at least some areas like Kanyakumari, Trinelvili,

Thuthukudi, Trichi, Madurai, Coimbatore, Salam women members of the Organizations seem to have gained critical awareness about social problems and the ways and means to face the challenges arising out of them collectively.6 The Ministry of Welfare has two major schemes for giving grants-in-aid to voluntary organisations. These are the schemes of assistance under which grants are given for recurring and nonrecurring expenditure upto 90 per cent of the budget of the grantee organisation. The grantee organisation is expected to meet the balance of 10 per cent by raising its own resources.7 Assistance is given under this scheme for developing services for the women for the prevention of disability, special education and vocational training, training of resource persons, provision of therapeutic services such as physical therapy and occupational therapy, placement services etc. Grants are also given for the construction of buildings and purchase of equipments.

The second major scheme under which grants are given to voluntary organisations is the scheme of assistance to disabled women for purchase and fitting of artificial aids and appliances. Under this scheme needy physically handicapped persons are assisted in procuring durable and sophisticated standards aids and appliances to promote their physical, social and psychological rehabilitation. Aids and appliances are given to all categories of

disabled persons. These includes orthotic and prosthetic aids for the orthopaedically handicapped, hearing aids for the hearing handicapped and educational kits such as Braille slates and Brailie measuring devices, braille writers and tape-recorders for the visually handicapped and corder seats and prone boards for the spastics Tri-cycles and wheel chairs and orthopaedic shoes are also provided in deserving cases to physically handicapped persons The aids and appliance are given free of cost to those persons whose income is upto Rs 1200 per month and the cost to those whose income is between Rs 1201 to Rs 2500. Aids and appliances costing between Rs 25 to Rs 3600 are covered under this scheme.8

In 1987-'88 nearly Rs 960 lakhs were given as grants-in-aid to voluntary organisations by the Government of India under these two schemes. These institutes have been designated as apex organisations for training of professionals, production of education materials and other aids for the handicapped, conducting research in rehabilitation and development of suitable model services or the handicapped.9 These institutes work in coordination with each other and other training centres in the country, leading voluntary organisations, state governments as well as international agencies to enforce standards in various institutions of the handicapped and standardisation of training programmes. A brief account of the organisation and functions of these women organizations is given below:

It offers treatment to both inpatients and outpatients of affected women and conducts research and training in the area of rehabilitation. A team of specialized professional who are strongly committed to promote the client's all round development and conversant with the latest rehabilitation techniques and application of sophisticated technology constitute the live wire of this premier institution. Their expertise coupled with the excellence of technology enables the disabled persons to be rehabilitated ensuring their return to the family and community living.10

The organizations offer the following services and facilities to the affected women.11

Training: The existing facilities in Tamil Nadu are inadequate and cannot cope with the requirement of the vast population of the educated women due to lack of treatment factories and shortage of trained personnel. Women's Indian Association (WIA) as the premier organisation in the country fills up the problems of women by providing training to personnel to realise one of its major objective of manpower development. To this end, it conducts three long term Courses for educated women viz. Diploma in Human Psychology, Occupational Self-employment and Community Health.12

Research: The organization conducts and sponsors research on all aspects of rehabilitation of the disabled educated women. To make the rehabilitation process more effective, undertakes multi disciplinary research works which cover areas like designing of improved low cost aids and appliances, corrective treatment methods, survey of disabilities and problems of disabled persons, materials for creation of awareness among the public regarding facilities and opportunities available for women and their proper means of rehabilitation.13

Library and Information Services : The organization serves as a referral model library for students and professionals working in the field of rehabilitation. It aims to attain an equal place for women within the society by abolishing the most open remnants of feudal patriarchy since 1980.14 They started questioning the postulates of official, dominant social, cultural and economic norms, which provided the basic gestalt of the socio-economic and political and cultural orders which were being ushered in 1980s.

Specialized Services : The organization in 1980 – '87 gave women an opportunity to bring forward their own needs and they

became part of a process leading to the development of women's movements in Tamil Nadu. The movements involved in various kinds of agitations raising economic demands, mobilizing village women to come out of their traditional family roles.15

Collaborative Team Approach

The comprehensive rehabilitation process of organizations consider each patient's physical, emotional social and vocational needs within framework of the patient s personal goals. To ensure the success of the process, they utilize a collaborative team approach that involves the patient, the family, the medical personnel, and other professionals such as Physiotherapists, Occupational Therapists, Orthotists Prosthetics, Psychologists, Vocational Counsellors and Social workers. The collaborative approach of the inter-disciplinary teams is to initiate and coordinate the therapeutic measures to promote optimal performance capability and to prevent potential complications associated with disability.16 Each patient after evaluation of his capability is provided vocational guidance and made aware of the facilities available to him ultimately making him self-reliant and a useful member of the society. WIA is generating new hopes for the educated women in the districts of Tamil Nadu by elevating the inherent will of man to overcome disability and integrating them in the mainstream of society. All the above mentioned services and facilities have created an excellent supportive environment for them.

Training of Personnel: The organizations have been engaged in providing necessary training/ orientation/ enrichment courses to wide range of personnel engaged in work for the blind through its long term and short term training programmes. They also conduct a number of short term courses for personnel engaged in different aspects of work for the educated women. Thus, a large number of persons such as Employment Officers, Vocational Instructors, Rehabilitation Assistants attached to district units, and others engaged in institutions are benefitted through these programmes during 1980 – '87.17

Research and Development : The organizations have developed a research programmes about violence against women. They have introduced a vocational training course in communication. At this course, educated women are provided training in Information Technology, Commuter Application and Catering Management. A revolutionary step initiated by the organizations has been its exercise to explore the possibility of providing computer training to the affected women.18

Information and Public Education : The organizations have also collected information on concessions and facilities available for the affected women in different districts. Besides, the WIA with assistance from UNICEF, has prepared several types of audio-visual material for creation of awareness about the violence against women.19 Thus, it has developed a number of vide spots which have been telecast on a number of occasions. It has also finalised the production of a video film on various jobs /operations being performed by the affected womenin different sectors of the state. The educated women developed a qualitative different and higher type of awakening and developed a new perspective and thrust with regard to various categories of humiliation, atrocities, tortures and individual and mass assault to which they were subjected.

The organizations in Tamil Nadu have played a crucial role in uplifting women's status and increasing awareness among men and women. It has enabled educated women to develop a new sensitivity and consciousness, which no longer tolerates the suffocating familial, institutional, political and cultural norms, which place them in a humiliating and subordinate status. In the context of increasing violence against educated women and a pervasive socio- political crisis, some of the women organizations in

Tamil Nadu appear to be emerging into an era of new richness and complexity, spearheaded by intellectuals connected with mass movements.

Endnotes

1. *Metti, A., 'Women's Movement in India: An Appraisal', in Vaiharai, Vol. 7, Trichi, 2002, p. 55.*
2. *Annual Report of Voluntary Organizations, Tamil Nadu, 2000 – 2001, Chennai, 2001, pp. 190 – 192.*
3. *Metti, A., op. cit., p.47.*
4. *Ibid.*
5. *Ibid., p. 49.*
6. *Ibid.*
7. *Ibid.*
8. *The Hindu, Thiruvananthapuram, 7th March, 2019, p.13.*
9. *Ibid.*
10. *Ibid.*
11. *Kalpana Shah, Women's Liberation and Voluntary Action, Delhi, 1984, pp. 8 – 10.*
12. *The Hindu, op. cit.*
13. *Ibid.*
14. *Ibid.*
15. *Metti, A., 'Women's Movements in India: An Appraisal', Vaiharai, Vol. 7, Trichi, 2002, p.48.*
16. *Ibid., p. 50.*
17. *Annual Report of Women's Indian Association, Madras, 1989, p. 144.*
18. *Ibid.*
19. *Ibid., p. 150.*

REVERBERATIONS OF INDECENT REPRESENTATION OF WOMEN

S. M. Rojapoo
rojapoolucky@gmail.com
Assistant Professor of History
St.Mary's College (Autonomous) Thoothukudi

INTRODUCTION

Women played a multi-faceted role in family and workplace and confront many problems in their day today life. Women have the inherent right to dignity and livelihood as per the Article 21 of the Indian Constitution. In the current scenario women and men earn for their betterment of their family. Women are more influential and powerful medium in films, Television programmes, Advertisements, Social media, etc and play a vital role in commercial society. Women are highly used by media to launch their products as the agents of consumption decisions but they are projected indecently through their dress code, wrong focus, characterization, etc which violates the social and cultural norms. Some women in need of commercial profit never realize the consequences of their actions in social media which in turn affects the young generations and the society. In some cases women took utmost care in their actions but they have been focused wrongly. In another perspective these indecent representations of women are aired during the prime time or family viewing time which was inappropriate and the young generations take them to be the societal trends.

Review

Indecent Representation of Women (Prohibition) Act 1986 prohibited indecent representation of women through advertisements, publications, paintings, writings, or in any other manner with the reference to the violations which incur penalty. Indian Penal Code 1960 from 292-294 a safety for women against the indecent representation of women. Indecent Representation of Women Amendment Act 2012 prohibits the publication or distribution of any material, by any means, which contains indecent representation of women in any form. The Advertising Standards Council of India deals about complaints received from common people against undesirable depiction of women and actions taken if it violates ASCI code.

Objectives

- Know the nature of the mindsets from which the protests originate.
- Acknowledge the social and cultural norms.
- Remedy to follow without offending anyone.

Methodology

Questionnaire survey method was taken for the collection of data randomly and descriptive methodology was used to represent the respondent's attitude, beliefs, values, self-concept etc.

Indecent Representation of Women in India

The word Decency or morality in English law refers to obscenity but the dictionary meaning of Indecency is identical with obscenity. The word Indecent is also used in the same sense in the English relating to obscenity. This indecent representation deprives the morality of an individual and the society. It corrupts and poisons the minds of the people and finally destroys the decency which leads to the immoral acts. In the name of modernity, Women character was misinterpreted and focused by violating social and cultural norms. The youth depicted this kind of misinterpretations as meant for fun and creativity. Long ago birth control parse was regarded as immoral. But the Malthus doctrine of population regarded birth control as a legitimate means to control overpopulation. Dr. Annie Besant was convicted for publishing her work

advocating contraception. In India the publication of works like Anatomy of the body from a scientific or medical point of view is not considered as an offence. Sections 292 – 294 of Indian Penal Code 1960 prohibit the sale or distribution of obscene literature or singing obscene songs in public place etc. tend to be punished. But the works of religion, such as sculptures, painting, etc. in temples are exempted to the above IPC.

Indecent Representation of Women (Prohibition) Act 1986

An Act to prohibit indecent representation of women through advertisements or in publications, writings, paintings, figures or in any other manner and for matters connected therewith or incidental thereto. The act included "advertisement" such as notice, circular, label, wrapper or other document and also any visible representation made by means of any light, sound, smoke or gas, while "distribution" included distribution by way of samples whether free or otherwise and "indecent representation of women" means the depiction in any manner of the figure of a woman, her form or body or any part thereof in such a way as to have the effect of being indecent, or derogatory to, or denigrating, women, or is likely to deprave, corrupt or injure the public morality or morals. The penalty was two years imprisonment and a fine of Rs. 2,000.

National Commission for Women

Media mostly highlighted subjects which are driven by market forces and TRB rate. A research study claims that women prefer men with hybrid cars. The portrayal of women in media has made the National Commission for Women to recommend amendment in the Indecent Representation of Women's Act of 1986.The NCW recommended to include new technologies like MMS and the electronic media and some which were left outside the ambit of the Act like T.V Serials which perpetuate stereotypes of women. The amendment, originally introduced during the UPA II regime, seeks to amend the act on lines of Information Technology Act, 2000 Press Council of India as the watchdog of the print media always laid emphasis on the responsibility of mediator refrain from projecting women in a vulgar /obscene manner.

Indecent Representation of Women Amendment Act 2012

As per the need of the hour the amendment act inserted a new clause in Section 2 which defines "material" to include any book, pamphlet, paper, slide, film, writing, drawing, painting, photograph, representation in any form, figure or any other content in printed, audio, visual or electronic form and new clause (g) in Section 2 which defines "publish" to includes – (i) to prepare or print in any book, newspaper, magazine, poster, graffiti, periodicals or any form of printed matter, digital or in any other format; or ii) to distribute or broadcast through audio-visual media including cable, computer, broadband satellite transmission or any other form. The penalty for representing women indecently for the first offence was increased to imprisonment of three years and a fine between Rs 50,000 and Rs 1 lakh. For a subsequent offence, the term of imprisonment shall be between two and seven years and a fine between Rs 1 lakh and 5 lakhs.

Advertising Standards Council

The Advertising Standards Council of India (ASCI) received several complaints against advertisements that offend the sensibilities of Indian citizens. Chapter II that requires ads to be within the generally prevailing norms of decency and propriety and Chapter III which requires that ads do not depict situations that could be harmful to individuals or society. 1759 complaints against 488 ads were received by ASCI in some categories. Most of the Ads of women are inappropriate for children and streamed during prime time or family viewing time.

- Objectification of a woman's body

- Unhealthy stereotyping
- Glorification of sculpted body types that are popularly considered perfect
- Typification of certain ideas of female hood

In one of the CRED advertisements, Jackie Sheroff is seen leading a Zumba session with a group of women and men. In one of the scenes, for a fraction of a second, the camera zooms in closely on the backside of a woman. One complaint read as follows, "The CRED advertisement featuring Jackie Shroff has an offensive or objectionable shot of an exercising lady around 22 seconds into the ad. The shot is unnecessary for the advertisement and offensive to women". Unhealthy stereotyping of women is very common nowadays in Films, Television serials, social network

In the Kwality Walls advertisement Alia Bhatt was shown in a theatre with her partner, shares an ice cream cone with a stranger sitting next to her. This violates a traditional relationship and how a woman should behave. In most of the perfume ads, women character was represented in a cheap manner and a symbol of violation of cultural and social values. In women inner wear ads like Jockey, Prithivi where women were represented in indecent manner and this ads were unnecessary to be aired through social media. The composition of the Consumer Complaints Council (CCC), which seeks to bring in varied perspectives the advertiser, did not have to make a change, because the CCC, taking all things into consideration, did not find the ads to be in violation of the ASCI code. ASCI, through its Advertising Advice can also help advertisers avoid some of these pitfalls at the pre-production stage.

With regard to advertisements complained against on the subject matter, ASCI has further informed about the action taken by them in respect of TV Commercials (TVC) in the past three years which is as follows: –

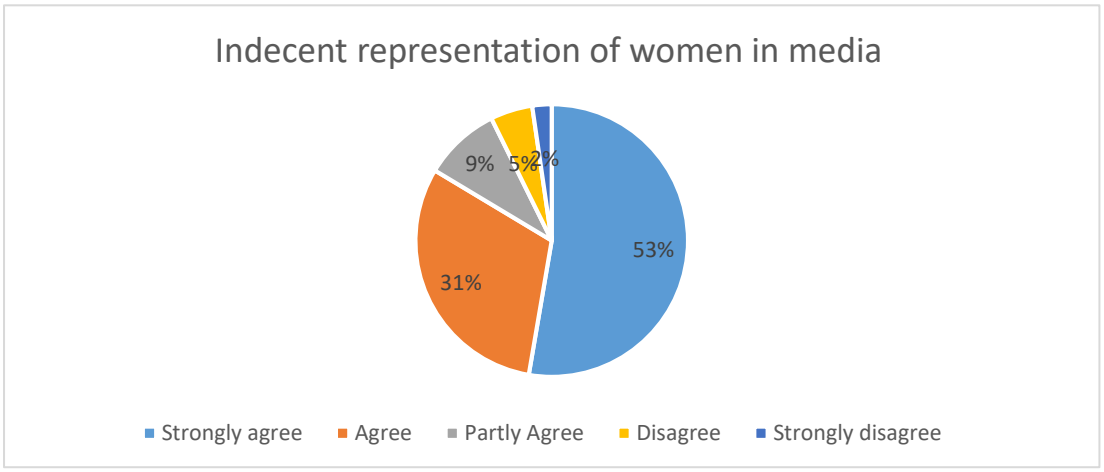
YEAR Total TVCs complained against

YEAR	Total TVCs complained against	TVCs wherein complaints were not upheld	TVCs wherein complaints were upheld
March 2015– April 2016	50	44	6
March 2014 – April 2015	70	66	4
March 2013 – April 2014	98	90	8

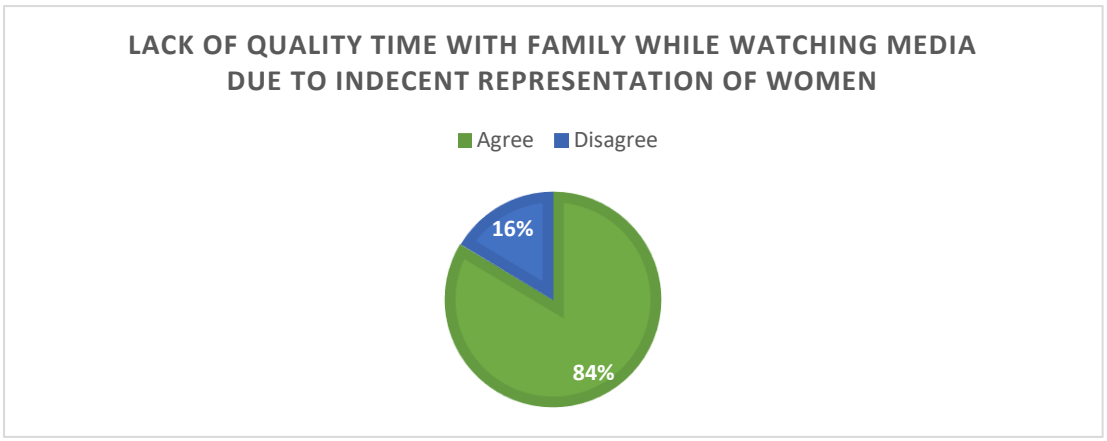
* Advertisers usually comply with ASCI's decision and modify or discontinue the advertisements

Findings

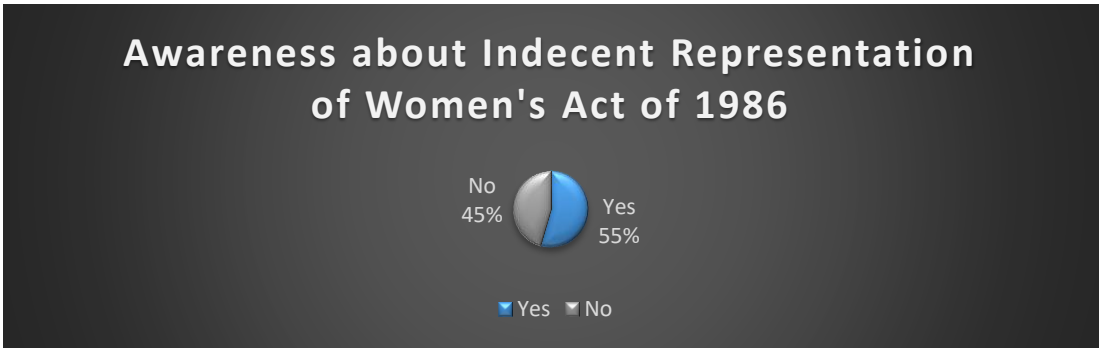
Questionnaire was given in the google form and randomly collected data regarding the indecent representation of women in social media. The respondents include students, professors, house wife, teachers, engineers, etc. Out of 55 respondents, 28 were in the age group from 18 to 30 years while 14 were in the age group from 30 to 40 years and 13 were above 40 years respectively. Among them 35 respondents were married and 20 were unmarried.



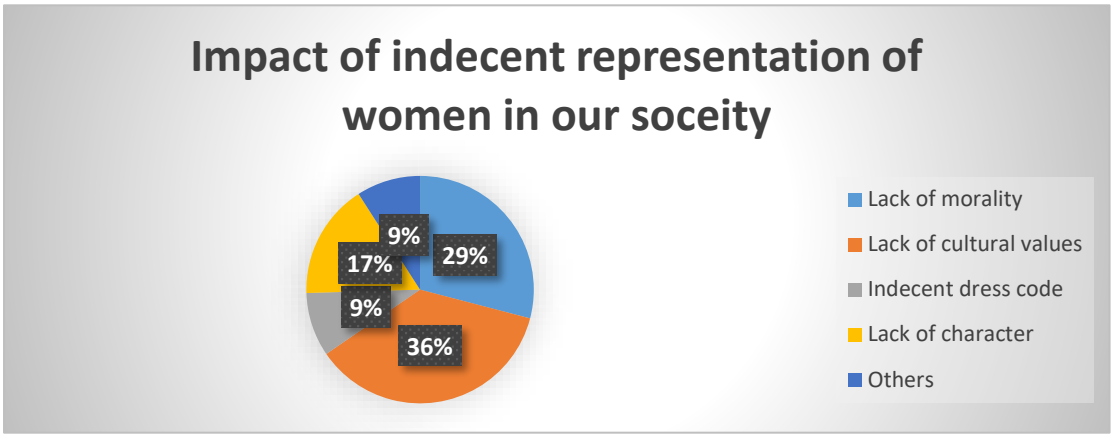
Interpretation: 51 respondents agreed the indecent representation of women in media while 4 respondents disagreed respectively.



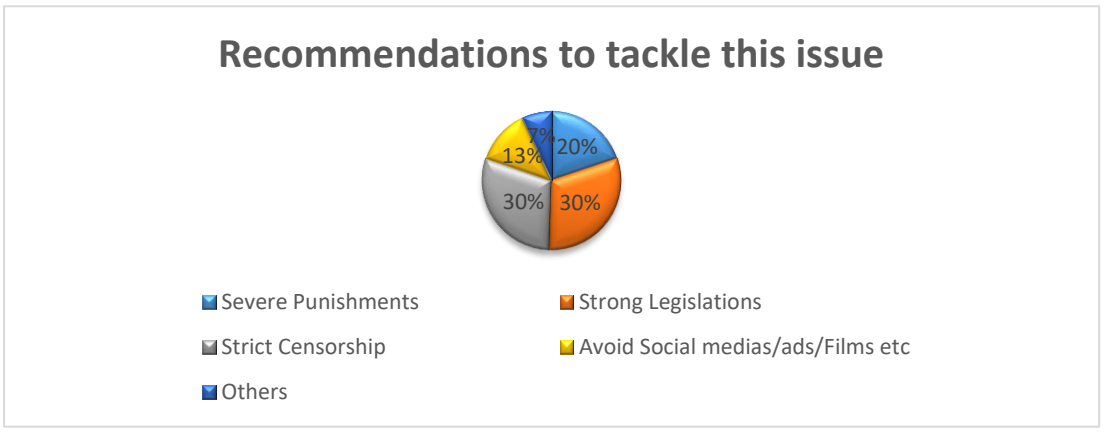
Interpretation: 46 respondents agreed that they have missed quality time with family while watching media due to indecent representation of women in media while 9 respondents disagreed respectively



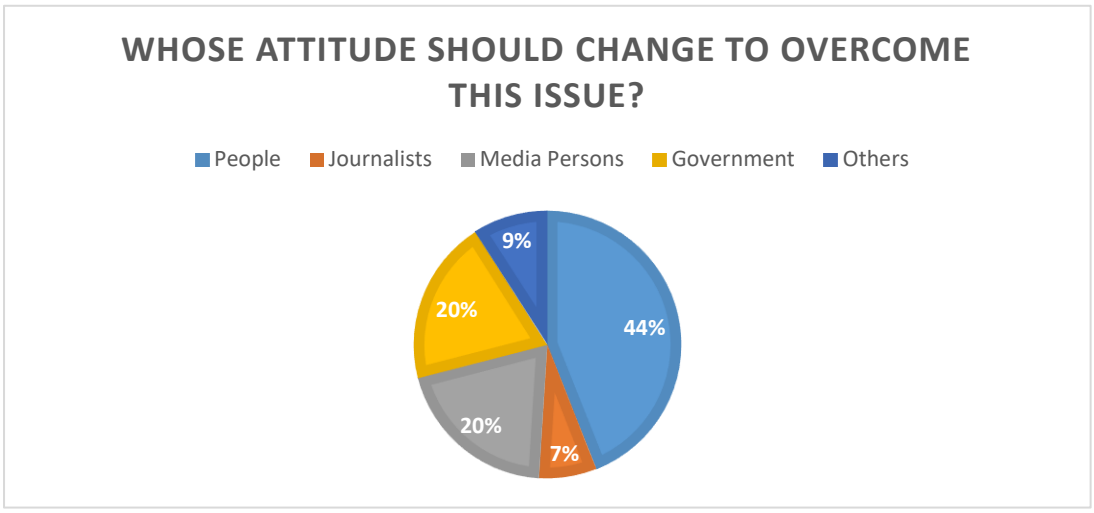
Interpretation: 30 respondents know about Indecent Representation of Women's Act of 1986 while 25 respondents disagreed respectively.



Interpretation: The above pie diagram represented the impact of indecent representation of women in our society.



Interpretation: The above pie diagram represented the recommendations of the respondents to tackle this issue.



Interpretation: The above pie diagram represents that the indecent representation of women's act 1986 was in letters but the attitude of the common people, journalist media persons and government should change to overcome this issue.

Most of the people feel embarrassed and stressful on seeing indecent representation of women in media and try to divert the family and children at this juncture and it has more adverse effects on the society and younger generations.

CONCLUSION

Journalists have to make aware of the recent legislations and amendments through their writings. They can mobilize the public opinion against the indecent representation of women. People can show their opposition vehemently against this issue by negation of such films, Ads, T.V. Serials etc. Media persons should also be responsible while shooting and airing such contents. This was a sample survey taken as an initiative to raise our opposition against the airing of indecent representation of women during the prime time.

REFERENCES

1. *Krishna Chandra Pradhan, Aswini Kumar*
2. *Mahapatro,Womens Dignity, Sonali Publications, New Delhi,2009*
3. *2nd October, 1987, vide notification No G.S.R. 821(E), dated 25th September, 1987*
4. *Anita Chaudhari, Globalisation, Media and Women Empowerment, Akhand Publishing House, New Delhi,2012,p.82*
5. *The Hindu dated 22.09.2017*
6. *Press Council Report on Indecent Representation of women (Prohibition) Amendment Bill dated 22.07.2013*
7. *Members Reference Service, Legislative Note,No.8/LN/Ref./November/2016*
8. *Samit Mehrotra, Saheli Sinha , Manisha Kapoor , What India Takes Offence To A Study of Complaints Received At The Advertising Standards Council of India, ASCI, January 2022.*
9. *Government Of India Ministry Of Information And Broadcasting, Rajya Sabha Unstarred Question No. 2075*

WOMEN EDUCATION IN INDIA

D. Morgia
St. Mary's College
Thoothukudi
morgiatuty2000@gmail.com

ABSTRACT

India was a leading country in the field of the women Education. Women Education has been the accomplishment of the government and civil society. Educated women can play a important role in the development of the country. Education is the aim of women empowerment because it enable them respond to the challenges, to face the problem and traditional role and change their life. The progress of women's education in rural areas is slow. In the Government of India 86th constitutional Amendment made education was given from age 6th to 14th as the fundamental right of every Indian child. But girl's education is not improving according to determined parameter of the government for women. The current situation of women's education is the them of the paper. The study conclucted that the rate of women education is extending but not in expected and proper manner.

INTRODUCTION :

From the beginning since the dawn of the society the women has always been considered weaker than the man and was dawn graded in respect of her Social Economic Cultural Political and epistemic rights. Being considered Physically weak then the man both the parents of the women and in – laws of the women always didn't considered women fit for taking the outdoor women responsibilities. So the society didn't pay due attention to the development socio- economic, social cultural, political and epistemic dev elopment rights of the women.

Women's faced problem in society :

- As such, the women community suffered a lot and could not be educated well in comparison to the man community.
- In many societies still the women are not given equal treatment as given to the men.
- They are harassed maltreated and even beaten by their husbands. Also the women are the enemy of the women.
- The girls were to be married and sent with their husbands forever. This is why parents of the girls generally evaded girls education. Another reason was ' captive ' marriage.
- Child marriage is one of the hindrance in girls education. Child marriage may have been banned in India. Some more year age, but one in every 17 girls in 10 – 17 age group is already in wedlock.
- In 1976 Amendment to the child marriage Restraint Act raised the minimum legal age for marriage from 15 – 18 for women and from 18 – 21 for men. And yet not holy or legal but wholly illegal matrimony continue to flourish in Indian society.

Early Education :

- Early in period the education was started by the Gurukula Ashrams. These were residential educational institutions were all Shishyas (students) Gurus (Teacher) used to live together under the roof of Gurukula Ashrams.
- In India, in olden vedic period, the main aim of education was preparation of an individual for seneful happy living. And this was supposed to be done for all. For, this it considered necessary to spirituality in all citizens men and women.
- The women education was totally ignored in ancient India Main reason for

this ignorance of women education was considering them anta – property.

British Education :

- In the beginning the British type of alien foreign education was started from primary education.
- The primary schools were first opened in Cities, Towns and Village in rural areas. In rural areas the primary schools were managed by the District board.
- In Towns, by the Town area committee and cities by the municipal committees.
- The power and making the Indian slaves, the English Administrators main aim was to pre petuate their rule on Indians
- They through to make the Indians Loyal to them. For this end they through to accumulate the Indians.
- Women education is the most blistering topic now, and the Indian government has shown a strong commitment towards equal education for all.

Year	Female (Per Cent)	Total Population (Per Cent)
1961	15.4	28.3
1971	22	34.5
1981	29.8	43.6
1991	39.8	52.2
2001	53.7	64.8
2011	64.6	74

Female Literacy Rate in India

Basic Rights :

Education is the basic right for everyone and when we say everyone we should not forget that women are also a part of this lot. Society has a large population of women and we cannot have such a large population as illiterate, it will be our huge loss. All the girls and women whether they are rich, poor, young, old, married, unmarried, widow or with any social status have their basic right of education. Education is not a privilege but a fundamental right.

Obstacles:

Gender discrimination still persists in India and lot more needs to be done in the field of women's education in India. The gap in the male-female literacy rate is just a simple indicator. While the male literary rate is more than 75% according to the 2001 census, the female literacy rate is just 54.16%.

REFERENCE

- *Prof.D. Pulla Rao Department of Economics, Andhra University Visakhapatnam, Women Empowernment in India problems and education. A-P. Manglam publications Delhi-110053 (India)*
- *Dr. Prem notan, Women Empowerment Through mi Croftrane Associate professor and Head of DOPt. Commerle ikameb Nehru institute of Physical and social sciences, = sultanpur, U.P, AXIS BOOKS PUT LTD, NEW Delhi-110002 (Drdia)*
- *R. B. Satyavathi sonali , Women and work participation Staty and Training opportunities, Editors, p. Adinara yana Rodoly, B-Syam mohan Dawid Rajli, Publication Delhi. 1965*
- *Janardhan Prasad , Women Education and Henter justice A Multi – Dimensional Kanishka, new Delhi 2006*

CHALLENGES AND CONSTRAINTS OF WORKING WOMEN ON TEXTILE SECTOR IN TAMIL NADU

K.Veera, P.Karthikeyan,
Ph.D., Research scholars,
P.G Research Department of History,
Arignar Anna Government Arts College,
Villupuram- 605 602

ABSTRACT

This article has evolved the challenges and constrains faced by the women workers in textile sector in Tamil Nadu. Traditionally, Indian women were housewives, but in recent decades, increased education and awareness, as well as the ever-increasing expense of living, have compelled many to leave the house and pursue employment. In a patriarchal nation like India, it is still considered that males, not women, are the primary breadwinners. Although Indian women have begun to work outside the home, they still have a long way to go in terms of cultural, social, and economic transformation in order to influence people's attitudes. The women are faced several constrains in these sector namely harassment of the mind, Sexual Harassment, Prejudice at Work, Working women are not safe while travelling, Inadequate family support, Inadequate Maternity Leave, Uncertainty of employment, and Changes in the Workplace. The main issues include ignorance and illiteracy, as well as the establishment's tiny and dispersed size. They work in an untrustworthy workplace or culture.

Keywords: women workers, textile sector, employment, patriarchal nation, illiteracy, awareness.

INTRODUCTION

Traditionally, Indian women were housewives, but in recent decades, increased education and awareness, as well as the ever-increasing expense of living, have compelled many to leave the house and pursue employment. In a patriarchal nation like India, it is still considered that males, not women, are the primary breadwinners. Although Indian women have begun to work outside the home, they still have a long way to go in terms of cultural, social, and economic transformation in order to influence people's attitudes. Let us now look at how liberalisation and globalisation have affected women employees. For a long time, women have been losing jobs in the formal sector, long before the current regulations were conceived. In Tamil Nadu's textile industry, global rivalry has resulted in workforce flexibility and feminization. In India's multibillion-dollar garment sector, which employs at least 12 million people, women hold the majority of the low-paying employment. In textile mills, women make up roughly 65 percent of the workforce, with the majority of them being unskilled. The women are faced several constrains in these sector namely harassment of the mind, Sexual Harassment, Prejudice at Work, Working women are not safe while travelling, Inadequate family support, Inadequate Maternity Leave, Uncertainty of employment, and Changes in the Workplace. This article has evolved the challenges and constrains faced by the women workers in textile sector in Tamil Nadu.

Status of Textile workers in Tamil Nadu

In Tamil Nadu's textile industry, global rivalry has resulted in workforce flexibility and feminization. Since 1985, the tremendous expansion in garment exports has corresponded with the massive

absorption of female labour in the sector. These textile manufacturers have frequently targeted young women and girls, most of whom are unmarried. In the last ten years, a huge number of women have joined the textile mills in Coimbatore, and female employment in the mills presently stands at over 70%. According to a research conducted in Tirupur, women make approximately 60% of the entire workforce. This work force, on the other hand, faces a slew of issues both during and after their employment. The harsh working conditions of textile employees in Tamil Nadu, India, were recently brought to light when two adolescent female workers allegedly attempted to flee a spinning factory where they were compelled to perform a 12-hour shift and were prohibited from contacting their families or studying. Residents from adjacent villages discovered the kids unconscious two hours later, according to a report by the Tamil Nadu Textile and Common Labour Union. The incident brings to light the plight of textile employees who are forced to labour for little or no pay in order to repay loans or pay for basic necessities. Mills primarily engage teenage girls through the so-called 'Sumangali' schemes, which offer their families Rs. 30,000-60,000 for three years of work, which they reportedly do not receive in full due to deductions for their food and shelter. According to a senior local official, an investigation into the incident has been ordered, and the state's labour department is launching a drive to inspect working conditions at mills across western Tamil Nadu, which is home to India's $ 42 billion textile and clothing export industry.

Women Working in Textile industries in Tiruppur

The textile business in Tamil Nadu is dominated by women. Certain job categories, both unskilled and semi-skilled, are expressly designed for women. When there is a temporary shortage of women workers, it has been discovered that available male workers with identical backgrounds seek a higher wage. The textile and garment sector continues to be characterized by exploitation and discrimination, particularly against women, due to the preponderance of small businesses, low worker qualification, and a lack of trade union representation. Women and children make up the majority of the textile and apparel workforce in Tamil Nadu. In textile mills, women make up roughly 65 percent of the workforce, with the majority of them being unskilled. The majority of the workers are between the ages of 14 and 21 years old. Child labourers, including girls and boys, between the ages of 11 and 14, as well as workers between the ages of 21 and 30, make up a small percentage of the entire workforce. The purpose of this study is to identify the major issues relating to the socioeconomic profile of women construction labourers by analysing job satisfaction levels, wages, and their economic status by determining their savings and loans, as well as examining their status in the social ladder and recommending solutions.

The Health Status of Women Textile workers

India is one of the largest textile and apparel makers in the world. Over 35 million people are directly employed as a result of it. Tamilian textile manufacturing in terms of industrial growth, Nadu is a trailblazer. There are 3069 large, medium, and small spinning mills in the United States. Around 1889 people are employed in Tamil Nadu, India 2.40 million people. It accounts for about 4% of the total. 14 percent of industrial output is gross domestic product (GDP). Over 13% of the country's total exports are produced there earnings. In reality, it is India's largest source of foreign exchange earnings. The industry, which grew at a 3–4% annual rate for the previous six decades, has suddenly accelerated to a 9–10% annual growth rate. The textile industry has now become a

"sunrise" sector, as there is a sense of confidence in the industry. Handloom, power loom, spinning, processing, garment, and hosiery are some of the industries in the textile industry that predominantly employ women.In today's world, women have a wide range of options. They serve both the family and the community. Day-to-day the responsibilities while simultaneously working to support the family monetarily. Despite lengthy hours of labour, they are not successful perceived as independent labourers or data collector'sgovernment agencies and the government.

The Textile Industry in Chennai

In India's multibillion-dollar garment sector, which employs at least 12 million people, women hold the majority of the low-paying employment. Many women from the poorer sections of society are drawn to the industry, where they work as tailors, helpers, quality checks, and supervisors, in the hopes of earning a respectable wage and escaping their impoverished existence. According to a study from the Apparel Export Promotion Council, India's Ready-Made Garment (RMG) exports totaled USD 1106.7 million in May 2021, up 114.2 percent from May 2020. (AEPC). According to another research, the main RMG manufacturing centres, which are scattered across Bangalore (Karnataka), Tirupur and Chennai (Tamil Nadu), and the National Capital Region (NCR), employ well over a million women and men.After Tirupur, Chennai is the second largest epicentre of the garment industry in Tamil Nadu. Ambattur Estate, SIPCOT, Poonamalle, and Thiruporur, among other areas of Chennai, serve as the industry's hub, with factories producing global brands such as Zara, H&M, and Polo. In and around the city, there are around 40 recognised factories, each with a minimum of 300 (and a maximum of 2500) people. These manufacturers receive orders from major companies that examine a variety of factors before placing work orders, including quality and price. "However, only a few firms examine if these factories protect their workers' rights," says a supervisor from the clothing industry in MEPZ Tambaram.

Constrains

In females, Occupational stress is stress that occurs as a result of one's job. The two most significant components of a woman's life are work and family. In many nations, balancing work and family responsibilities has become a major personal and family concern. There are numerous aspects of working mothers' life that are stressful. On a daily basis, they cope with home and family concerns, as well as job stress. It is a long-held stereotype that women are less capable and efficient workers than men. Women are held back by a mind-set that considers them unsuited for certain vocations. Despite the constitution's prohibitions, gender bias prevents them from being hired. Furthermore, the same attitude governs the inequity of uneven pay for the same job. Even after 61 years of independence, true equality has yet to be reached. Working in such settings puts a higher burden on women than on males, making them less enthusiastic about their careers.

In modern day, practically all working women, regardless of their rank, personal qualities, or types of employment, are subjected to sexual harassment. They are subjected to sexual harassment on public transportation, at work, at schools and hospitals, at home, and even in police stations while filing complaints. The fact that law enforcers are breaching and outraging women's modesty is startling. The majority of women are concentrated in low-wage service jobs, whereas men are in immediate management positions, allowing them to exploit their female subordinates. Despite this, Indian women continue to experience blatant discrimination at work. They are frequently denied promotions and opportunities for advancement at work, however this does not apply to all working

women. The Equal Remuneration Act of 1976 continues to deny the majority of working women their right to equal pay, and they are underpaid in contrast to their male counterparts. This is common in factories and labor-intensive industries.

In most cases, the conservative mindset in Indian society makes it difficult for a working woman to strike a balance between her personal and professional lives. Working after six o'clock may not be acceptable in some homes. Those families that tolerate these working hours may be concerned about a woman's safety while travelling on a daily basis. Because she is closely protected or watched by her family and society, a working woman faces a plethora of challenges.Another issue that working women face is a lack of sufficient family support. The family may not always encourage women to leave the housework and go to work. They also oppose women working late in the office, which hurts their effectiveness and hinders their advancement.

Another important concern that a working woman faces is insufficient maternity leave. This not only affects women's professional performance, but it also has a negative impact on their personal lives. Unrealistic expectations, especially during times of company reorganisation, may be a huge source of stress and suffering for employees, putting them under unhealthy and unfair pressures. Workload has increased. Long work hours and tremendous expectations to perform at peak levels all of the time for the same salary can physically and mentally exhaust a person. Excessive travel and time away from family can also add to an employee's stress levels.

Whether in a new firm or not, adjusting to the working culture can be quite difficult. Making oneself adapts too many parts of workplace culture, such as the boss's and co-workers' communication patterns can be a life lesson. Misalignments in corporate cultures can lead to minor squabbles with co-workers or even supervisors. Office politics and gossip can be big stressors in many circumstances. Personal characteristics such as age, education level, marital status, and number of children, personal income, and the number of paid jobs you currently hold Job tenure, the size of the employing business, and the number of hours worked each week are all factors to consider.

CONCLUSION

Both genders have equal rights and opportunities under India's constitution. Women's work is being upgraded and promoted in the workplace and in technology work these days.Workplace issues affecting women are one of the most pressing concerns in today's world. Because women workers are frequently subjected to sexual harassment, the government should impose strong penalties for such crimes. Additionally, public transportation can be dangerous for women, and the government should conduct more inspections. People have traditionally believed that males should only work to earn money and women should stay at home, however the financial demands on Indian families are increasing, thus women should also contribute to the family's revenue. The majority of women workers face numerous challenges, such as a lack of social security, low earnings, sexual harassment, and gender discrimination, to name a few. The main issues include ignorance and illiteracy, as well as the establishment's tiny and dispersed size. They work in an untrustworthy workplace or culture.

REFERENCE:

1. *A study on problems of urban working women in the workplace with reference to Tuticorin district of Tamil Nadu, India D. Rita Angel Evangeline, Research Scholar, Department of Sociology & Social Work, Annamalai University. Dr. P. K. MUTHUKUMAR*

Associate Professor, Department of Sociology & Social Work, Annamalai University.

2. Challenges and Problems Faced By Women Workers in India, Azadeh Barati, RoohOllah Arab, Research Scholar in Commerce, University of Kerala, Trivandrum, Kerala, SeyedSaadatMasoumi, Research Scholar in Commerce, Bharati VidyaPeeth University, Pune, Maharashtra. Chronicle of the Neville Wadia Institute of Management Studies & Research.

3. Women on night shift: A lesson from Tamil Nadu, Business standard, AmanSethi, Tirupur, August 12, 2014.

4. Tamil Nadu textile workers face poor working conditions, Apparel Resources, 16-June-2016.

5. Tamil Nadu textile: Teen, women workers submit demands ahead of election, by Apparel Resources, 13-April-2016.

6. Socio-Economic profile of women working in textile units of Tiruppur district in Tamil Nadu, Dr. P Mala, International Journal of Multidisciplinary Research and Development

7. Trapped in Textile, By Rehman Azhar, Published February 14, 2013, the New Jurist

8. Occupation-Related Health Status of Women Textile, Workers in Tamil Nadu, Prabha Thangaraj, Suvetha Kannappan, Thomas V. Chacko.

9. Chennai's garment workers forever exploited, as watchdog looks the other way, August 5, 2021, Laasya Shekhar, Citizen Matters Chennai.

DEVADASI SYSTEM – TOLERANCE OF ABUSE

Dr.J.Jane D Almeida
Assistant Professor of History
St.Mary's College(Autonomous)-Thoothukudi
Affiliated to Manonmaniam Sundaranar University,
Tirunelveli

ABSTRACT

Social scientists and historians conceptualise that in the very beginning of earthly order of living there was the female domination existing in all societies. This was known as matrilineal society. The mothers of small groups were the leaders for the micro societies in the hunting ages. Later development of societies changed to male dominance. The male dominated society started considering the female folk as one of their properties. Social evils like dowry harassment, prostitution, illiteracy of women and women trading were the products of this chauvinism. Devadasi system developed in India in many parts but predominantly has the records of roots in South India. A succession of local bans, culminating in a nationwide ban in 1988, led to a sharp decrease in the practice. However, activists report that dedications continue in secret. As recently as 2013, estimates put the number of devadasis at 450,000, with most of them found in the states of Karnataka, Telangana and Andhra Pradesh. Today, many aspects of devadasis' lives remain unchanged. They continue to participate in religious festivals, notably by keeping fasts and sometimes by dancing. Many also continue to be sexually exploited.

Key Words: Devadasi System, Devadasi, Social Evil,Karnataka, Telegana.

INTRODUCTION

Social scientists and historians conceptualise that in the very beginning of earthly order of living there was the female domination existing in all societies. This was known as matrilineal society. The mothers of small groups were the leaders for the micro societies in the hunting ages (can be referred in the books like Volga to Ganga by Raghul Sangaritiyay).

Later development of societies changed to male dominance. The male dominated society started considering the female folk as one of their properties. Social evils like dowry harassment, prostitution, illiteracy of women and women trading were the products of this chauvinism. Devadasi system developed in India in many parts but predominantly has the records of roots in South India.

There are historical evidences like literary, epigraphic and political movement records available for this. Modern age leaders and reformers raised their voice against this system and tabled many bills and motions in the constitutional houses to abolish this system. This study deals with the origin, concepts, stages and abolitions of this system briefly.

Mythological Concepts and Religious Beliefs

One can find out from the Bible mentioning about the Hebrew kings and the kings of Persia, Babylon and Egypt indulging in polygamy and keeping vast number of harems and harlots. It could be found from the ancient books and literatures of the world that the power leaders of the society always maintained this kind of group slavery that was socially accepted. For example the Hindu mythology believes that there were a number of beautiful women consorts and dancers and damsels performing perpetual programs of music, dance and chanting in the abode of gods.

Some names of such nymphs were Ramba, Urvasi, Menaka, Tillothama and so

on. There are many stories telling that whenever these were indulged in dances and acts of making love which disturbed the celestial sages and gods, they invited curses by the male gods and hermits. As a result these nymphs were transformed to ordinary human beings and entered the earthly life.

Beliefs During the Vedic Age

During the Vedic period women were held at high esteem in the society and they enjoyed equal rights to men. There were more than twenty seven women believed to compose the hymns contained in Rig veda. These groups of women composers were called Brahmavadini who obtained eminence of philosophy in those days. Moreover practice of monogamy was prevalent in the society. Step by step the importance of women which was held in the basic unit of the society degraded and they were considered as material belongings for the sensual entertainments of men.

Story of Manimekalai

Silapattikaram – one of the great five epics of Tamil literature is dramatised on the story content of a noble merchant man, his connection with a dancing woman and his virtuous wife Kannagi. Silapattikaram is a Sangam literature narrated by Ilangovadigal, a royal heir turned to be Buddhist monk. So the period of Silapattikaram is the age in which South India particularly Tamil Nadu was facing the religious changes of Hinduism to Buddhism and Jainism. Silapattikaram was followed by another epic known as Manimekalai which has the central heroine Manimekalai – the girl child born of Kovalan and the dancing woman Mathavi.

The birth story of Mathavi is connected to a mythological belief. She was considered as a descendant of the heavenly nymph Urvasi. Urvasi was once cursed by the great Hindu sage Agastiya in the Pothigai hills for her misbehavior with Jayantha who was the son of Indra. Hence her descendants became dancing girls and courtesans on this earth. Mathavi was one among them. A Tamil record from Sankaranayinarkoil narrates that when the three Tamil Kings went to the court of Indra to ask for drought relief, the Pandya's presence was not taken note of by Indra. The irritated Pandya therefore carried away the four heavenly damsel and their sons. Though the story is legendary, it refers to how the Devadasis of the Pandya Country claimed their descent.

Presence of Devadasis in Hindu Marriage Customs

If a Brahman woman loses her tali (marriage badge), it is regarded as a bad omen for her husband. As a devadasis (dancing girl) can never become a widow, the beads in her tali are considered to bring good luck to those who wear them. And some people send the tali required for a marriage to a devadasis, who prepares the string for it, and attaches to it black beads from her own tali. A devadasis is also deputed to walk at the head of Hindu marriage processions. The marriage ceremonies are Dammaras (Marathi-speaking acrobats) are supervised by an old Basavi woman and the marriage badge is tied round the bride's neck by a Basavi (public woman dedicated to the deity). The above legendary stories and mythological beliefs tells about the existence of the devadasi system in India and also Tamil Nadu.

Origin of the Devadasi System

Ancient India was very careful in honouring the women and gave them equal respect. The earth was considered to be the Boomimatha and other forms of nature were also considered as forms of Shakthi. The respectable names for the house wives like Illal, Irkilattimanai, Grahalakshmi were some of the examples which indicate the respectability of women in those days.

In Tamil Nadu during the Sangam age a chaste wife was considered as a

goddess. This can be referred to the character of Kannagi in Silappatikaram. The Arthasastra of Kautilya mentions clearly about the devadasis who were appointed for specified time. It could be referred from Rajatarangini of Kalhana that a Kashmirian king gifted 100 women to a Siva temple from his harem. It is also mentioned by Hiuen – Tsang (630 – 643 B.C) that there were singing and dancing girls found in the Sun temple of Multan.

Mughal Period

There are many evidences available saying that groups of women were kept as courtesans in the Mughal palaces. Even the royal families of the Mughal period were keeping at their homes number of women attendants who performed music and dancing for all the family ceremonies. Once Babur, the founder of the Mughal empire sent more than 100 girls from Ibrahim Lodi's harem to the women of his household in Kabul. Ain - i – Akbari, the prominent book of the Mughal period people's practices mention about the group of women entertainers named as Kanjaris. Akbar called them as Kanchanis.

Francisco Pelsaert – a Dutch traveler during the Mughal period explains about the parties of women entertainers on the royal terraces of Mughal women which were attended by men also. Princess Jahanara was the daughter of the Mughal emperor Shah Jahan. She has mentioned about one of her favourite dancing girl kept in her household as, "my best dancing girl, my sweet Gulru- Bae from Gwalior had invented a new dance with which to gladden my eyes".

It is clearly understood that such type of entertainers were proudly owned as their properties by the men and women of the royal families and in turn the entertainers were keenly interested in keeping them happy.

Devadasi System in Karnataka and Andhra Pradesh

A lot of references are made by Edgar Thurston about the prevalence of this system in the states of Karnataka and Andhrapradesh. It was the religious belief attached to goddess Yellamma (Renuka) in Karnataka that the families without male children would offer their girl child to this goddess for temple and public service as an offering.

The girls before their puberty (8 to 12 years) were forced to undergo a ceremonial wedding in this temple or any other prominent nearly temple. The chief priests of the temples acted in place of the bridegroom and tied a marriage badge. Thereafter the girls were trained in music and dancing to amuse the gods in the daily devotions or festival processions.

The first marriage function is called "First Pattam". After obtaining puberty, another ceremony is conducted called "Second Pattam" thereby announcing to the public that she can be used. In Karnataka these dancing women are called Basavis or Jogatis.

In Andhrapradesh the dedication of girls to the god is mainly conducted in the shrine of Kurmam temple in Vizagapatnam. Like Basavis of Karnataka these dancing girls of Andhrapradesh are noted as Kurmapus, Sanis and Bogams.

In the State of Travancore

The historian N.Subramania Ayer is referred by Thurston saying that there were about 400 devadasis in Travancore. As per his account the dasis of Kartikapalli, Ambalapuzha and Shertallay belonged to the Konkan coast and the dancing girls of Shenkottah belonged to the Pandyan country. The dasis of South Travancore were indigenous group. They were called by different names like Thevadiyal, Dasi (Servants of God) Kuddikkar (rented free house by the Sirkar) and Pendugal (women).

In Tamil Nadu – The Status of Devadasis

The earliest book of Tolkappiyam and other Sangam literatures talk much about the modesty and virtuous life of women in those days. The Thinai and Kalavu classifications mainly elaborate this matter. Purananuru narrates one incident about Pekan, a renowned patron and chieftain of the Sangam Age was completely engrossed in the spell of a harlot in Nallur. His wife was in sorrowful tears. Four renowned poets approached him and persuaded him to return home. It should be noted that these poets did not condemn prostitution as such but wanted Pekan to come home.

However the wife would normally condemn her husband if he visited a prostitute. Then he had to appease her anger. The husband used to leave the prostitute's house before dawn like a thief and rush to his house. This means the society did not respect such activity and it would have served as an informal way to check this practice. Thus prostitution was condemned even though no formal punishment was awarded. Thiruvalluvar has allotted one separate chapter for condemning the misdeed of approaching the prostitutes.

The system of devadasis in Tamil culture could be found available during the A.D. 9th and 10th centuries. Hence the idea of forced prostitution or dedication could have started during this period as it was the period in which the establishments of grand temples started. The renowned temples of Tanjore, Kanchipuram and Madurai were keeping bands of devadasis in the nearby streets of such temples to make them easy to attend the temple services of singing and dancing. In later days when the movement for women education was started, the families counter questioned the propagandists asking them "Do you want our girl children to become devadasis like". The early ages of Tamil civilization gave much importance to the virtuousness of women and the literatures loudly condemned the evil practice of prostitution.

The tradition of dedicating the girl children was nurtured by the royal endowments and by the wealthy notables of the society. The Buddhism and Jainism vehemently condemned this but they could not eradicate adultery and prostitution. During the growth of the Chola, Pallava and Pandya dynasties it was felt as a necessity to keep the harlots in numbers. This was even considered as a prestige for the rulers and nobles of the Tamil society. It was during the British period many historians and social awareness creators who pointed out the evil essence hidden in the slavery of women in the name of gods and goddesses.

Abolition of Devadasi System

Due to the efforts of the so called writers and many social reformers the movement against the compulsory dedications of girl children and the devadasi system picked-up good tempo and constitutional manures started arriving. A main part was taken by the renowned social reformer of South India (Tamil Nadu) Dr.Muthulakshmi Reddi towards the cause of abolition of devadasi system. By her profession as a medical doctor she personally witnessed many cases of severely affected devadasis and prostitutes due to the helpless blind nature of the myth bound social customs and religion.

She raised her voice vociferously in different platforms and brought forward the bills in the legislative assembly of the Madras presidency. Her thought provoking speeches made everyone to accept her stand against the compulsory dedications and abolition of the devadasi system by means of newly enacted legislations.

Dr.Muthulakshmi Reddi was instrumental in spreading the knowledge of medical basis among the public. She informed the society that venereal disease was the cause of 50% of blindness,

deafness and insanity among the children. Imbecility, paralysis and liver diseases were the results of venereal diseases caused by prostitution. She established that 50-75% of abortions and miscarriages as well as majority of gynecological illness among the pregnant women were due to illicit relationships and prostitution. The growth of women members engaged in prostitution was connected to the devadasi system and compulsory dedications in Tamil Nadu and South Indian states of Karnataka and Andhrapradesh. Her continuous campaigns against the devadasi system yielded result by passing a bill in the legislative assembly in 1947. The Madras Devadasi (Prevention of Dedication) Act – 1947 was also in operation in the Mysore state till 1982. The state of Karnataka passed in its legislature a separate prohibition act in 1982 only.

Conclusion

The habit of keeping harems and harlotry by the kings in the ancient times was inherited by the temples to patronize groups of girls and women to serve in the shrines. This was to mainly entertain the gatherings during the festival times and the processions of gods and goddesses. The wrongly interpreted religious beliefs paved the way for the dedication system. When the patronship of these devadasis by the temples and the royal treasuries dwindled, the women were left to embrace the illicit profession of selling their bodies.

Even it is unwise to think that these band of women labeled as the servants of gods were enjoying full protection of their freedom in a male dominant society. They were perpetually undergoing the molestation by the power centres of the society, either the rulers or the wealthy lords and the priests of the temple. All these reasons led to the evolution of certain castes only marked for the professional and hereditary prostitution.

Due to the noble efforts of the social reformists many laws and legislations were drawn to abolish the system of dedication system and the bad effects of women suppression under the superstitions beliefs of the religion. The Islamic rulers of India like Aurangazeb and others had total aversion to this kind of blind traditions. The colonial rulers and the modern thoughts of the last centuries gave shoulders to the abolition movements and helped the eradication of the devadasi system. Though there are many constitutional provisions and penal codes to punish the persons who still engage in the dedication practice, still there are incidents of this system happen in South Indian states.

A recent information to the Human Rights Commission of India indicated that some communities in Thiruvallur district of Tamil Nadu and Chittoor district of Andhrapradesh follow this dedication system. The news information published in the Tami daily Dhinamani (26th September 2017) shows that the Human Rights commission of India had demanded the explanation and reports from the secretaries of the state governments and the police chiefs of the relevant areas. Social awareness, education and poverty alleviation can only be the real solution to root-out this evil practice from the society.

A Canada based NGO (Non-governmental Organisation), Ambedkar Centre for Justice and Peace mentions that still 5000 to 15,000 girls are auctioned every year secretly who are forced to prostitution in brothels after the dedication ceremonies. They are mainly from Karnataka, Andhrapradesh and Orissa. A study of 2007 – Anti slavery International brought out a census that there are upto 22,943 devadasis in Karnataka and upto 16,799 in Andhrapradesh. There are no correct pictures about devadasis available in Tamil Nadu.

This may be mainly due to the Rational Movement in Tamil Nadu brought forward by the Justice party and the

Dravidian parties against the brahmanical dominance over the society in the name of religion. In this modern age also the districts like Mahaboobnagar, Medak, Nizamabad, Karimnagar, Adilabad, Rangareddy and Khammam (Telegana state) are having the devadasis called Jogins as much as 1143. Poverty, superstitions, uneducated condition in the society should be removed to stop such conditions.

REFERENCES

1. *Kalaivani,R.,Devadasi System in India and Its Legal Initiatives- An Analysis, Journal of Humanities and Social Sciences,Vol.20,2015,p.50.*
2. *Satri,Nilakanta,K.A.,The Pandyan Kingdom,Swathi Publications, Madras, 1972, pp.175-176.*
3. *Jha,D.N.,Early India- A Concise History,Manohar Publishers, New Delhi, 2004, p.200.*
4. *Deepa,B. and Suvarna Suni,D., Devadasi System:Forced Prositution by Dalit Women on the Name of Religion,International Journal of Research in Humanities,Arts and Literature,Vol.IV,2016,p.66.*
5. *Tamilselvi,P., The Status and Role of Women in India upto Medieval Period:With Reference to Tamil Nadu,*
6. *Ganeshram,S. and Bhavani,C.(ed.), History of the People and Their Environs, Indian University Press, Chennai, 2011,pp.197-210.*
7. *Kalaivani,R.,Op.cit.,pp.52-53.*

SUSTAINABILITY AND CHALLENGES OF WORKING WOMEN IN TAMILNADU WITH SPECIAL REFERENCE TO THOOTHUKUDI DISTRICT.

Dr. J. Barnabas Jacob
Assistant Professor of History
St.John's College, Palayamkottai -2
(Affiliated to Manonmaniam Sundaranar University,
Tirunelveli – 12

ABSTRACT

The main objective of the study is to focus the problems and issues faced by working women in Tamilnadu. It throws light on women's status, safety and security. The women have different problems and challenges. In this backdrop, I have taken into account the problems faced by women in Thoothukudi District in Tamilnadu. Thousands of women work in the Salt Pan and Fishing industries. However, the employers in many forms are exploiting them. As a result of this, their socio and economic condition is very pathetic and lamentable. Apart from this, their health condition is not conducive. Sometimes they face sexual harassment with their male workers. Women domestic workers in South India find that only 27 percentage-employed women are paid salary. Socio economic and health condition of employed women In Tamilnadu state that 50 percentage of employed women are part time domestic workers. Hence, this study is most important to understand the issues and challenges of women is Tamilnadu with special reference to Toothukudi District.

Key words : Women workers, saltpan, Fishing industries

INTRODUCTION

Traditionally known as "Pearl City" because of the prevailing Pearl fish in the past in the area, Thoothukudi has a fascinating History. Forming part of the Pandyan kingdom between 7th and 9th Century A.D., On the 20th, October 1986 a new district, carved out of the erstwhile Tirunelveli district was born in Tamil Nadu and named after V.O.Chidambaranar, a great national leader hailing from Ottapidaram who led the Swadeshi Movement in the south. Thoothukudi district coast extends from Vembar to south of Manappad. This district covers an area of 4,621sq.km. The salt produced and Fishging industries in Thoothukudi have gained a national and International market. The women Salt workers are engaged in various process of salt manufacturing in Thoothukudi District and in the field of fishing industries. In 2019 report, More than fifty thousand salt workers are engaged in the production of salt in Thoothukudi, which is an important unorganized sector. Salt workers engage in various processes of salt manufacturing – viz., sweeping the salt crystals with a wooden spade; heaping of salt crystals at the edges of pans; loading weighing, milling, packing or transportation of salt. After 2019, Private units witnessed a total production of 25 lakhs tonnes of salt, of which 82,300 tonnes are exported to Maldives, Bangladesh and Sri Lanka. The salt producing area located in and around Thoothukudi is about 30,000 acres. Depending upon the monsoon, salt production is carried out for about 9 months in a year.

Fishing has been considered as a primary livelihood option from time immemorial. People living in coastal areas depend on fishing for their livelihood. Fisheries play a predominant strategic role in the economic activity of our country by its contribution to national income, food and employment. Women play a significant role in the pre and post harvest operations in capture fisheries.

Objectives of the Study

The present article is based on the following objectives.

1. To study the role of women in the field of Salt pan and fishery activities.
2. To study the problem of women in their Salt pan and fishery activities.

3. To Suggest some points to working women

Participation of women in Salt pan

Thoothukudi is a major port city in Tamil Nadu and home to much of the state's salt harvesting terrain. 14% of India's and 70% of Tamil Nadu's salt production is from Thoothukudi. The salt pan women workers are the self employed people. They aim at economic opportunities for their livelihood. Salt pan work provides generally a source of lower income to the men and women workers in Thoothukudi. The salt pan women workers are facing vulnerable situation of their domain illiterate women workers have no other source of income from any other field. The salt pan is the only source for the vulnerable women workers in Thoothukudi District. Since they are living in the marginalized and wage based oppressed conditions. It must be changed into empower their economic conditions. The salt pan women workers designed to improve the quality of living. Empowerment of Salt Pan women workers satisfy themselves as they fulfill the daily needs of socio economic condition of their families. Salt pan women workers introduce themselves enormously in the sustainable energy solution means to borrow profitable costs. Salt pan can give women workers the salt produces tools, access and voice to better realize profit and maximize their personal and community livelihoods.

Problems faced by salt workers

The salt workers are seen to migrate to other saltpans in order to earn their livelihoods, as they lack other employment opportunity. In addition to this, the salt workers also lack skills for doing any other work. Child and adolescent labour are on the rise in the saltpans as children also migrate with their parents and are engaged as salt workers. So, while facing these problems, some of female salt workers stop the work with the employer and migrate to somewhere else in this district. Majority of the salt workers are facing some problems such as wage, working hours etc. In some saltpans, the female salt workers face sexual problems with the employers. It is clear that problems related to wages was the main problem faced by the salt workers. Then hazardous work was the second most important problem. Bonus problem was the least important problem faced by the salt workers.

Health Problems

Working in saltpan is hazardous occupation. Some of the salt workers inhale the salt powder which cause nasal problems. Some may have problems in lungs. The salt workers sustain minor occupational injuries on their feet and hands, which result in formation of Ulcers. There is likelihood absorption of salt through these Ulcers which in turn might affect their blood pressure. Salt workers do not use boots or other safety measures. As a result, their skin is often damaged by salt crystals and the spade used for sweeping them. During data collection, the investigator observed the fact of Hypertension, Ulcer, Blood Pressure etc. One of the major problems of female salt workers is frequent and persistent back pain. Since women workers are mostly engaged on shifting of salt to platform and loading activities. While among the female salt workers, more common problems are that of irritation of eyes and injuries in arms and legs.

Participation of women in Fishery activities Prawn peeling, fish curing, drying, and marketing are the major participation of women's in fishery activities in Thoothukudi District. Peeled prawn is an important item of foreign exchange. Prawn peeling is a seasonal activity, related with prawn fishery season. Peeling does not require any special skill. Peeling is carried out under the supervision of the agents who distribute weighed quantity of prawn among the women. Curing, drying and trading of fish are the other activities carried out by women.

Curing of fish practiced on the seashore with the help of a few women. Marine fisher women are also engaged in trading of fresh fish and dry fish as vendors. fisher folk are working, is processing plant. In the processing plants fishes are processed and tinned. Fishes are exported from these processing, plants to various countries. In this activity, 20 per cent of fisher women are engaged.

Problems faced by fisher Women in Thoothukudi District

The following problems are faced by fisher women.

1. Since most of the fishes marketed by women fish vendors are low value fishes, the intrinsic problems like back of infrastructure, and basic amenities invariably affect the marketing of low value fishes.
2. Low Value fishes are mainly preferred by a narrow spectrum of low and middle income consumers and the demand often fluctuated with reason and availability. So the women fish traders are facing problems in selling of fishes.
3. The fish trading women face severe competition not only from the men folk who use two-wheelers in domestic marketing but also from the agents of export companies resulting in the non-availability of quality fishes which commands high demand and price.
4. Heavy expenses involved in storing of fishing and bringing the fishes to local market is an important problem faced by women fish vendors.
5. Women fish traders are facing financial problems. They are exploited by the exorbitant rate of money lenders.
6. Family burden also affect the women fisher folk.

Conclusion

The constitution of India provides equal rights and opportunities to both the genders. The problems of women worker in the workplace are one of the major issues in the contemporary problems. This article suggested some recommendations. The employers should be statutorily asked to make provision for medical facilities. Such medical facilities should be made available to the salt workers at a nearby place. The Government should provide welfare measures and health's one assures to all the workers. Fisher women co-operative society can provide credit to fisher women at reasonable rate of interest. Infrastructure and transport facilities may be improved. Empowerment of fisher folk should be assured through education and gender equality, which gains significance in the context of ever changing technological options in marine fisheries. Several Mari culture technologies ensure enough technologies ensure enough scope for accommodating women in large numbers women empowerment and the community development through combined effort of men and women folk require a holistic approach.

REFERENCES

1. *Asthaletha.S , Ramachandran.C Sheela Immanuel, Diwan.A.D and R.Sathiadhas – Changing roles of fisher women of India – Issues and perspectives' Proceedings of International conference on women in Fisheries 2002 Mumbai PP.21 – 38.*
2. Swathi lakshmi.P.S – "Livelihood and level of aspiration of coastal fisher folk of Tamil Nadu" Indian Journal of Social Research Vol.52 (1) (Jan-March 2011) PP 31 – 54.
3. Statistical Hand Book of Thoothukudi District – 2019
4. Nalatham. J, "Participation of Women in Fishery Activities A Case Study of Tuticorin District, Tamilnadu", Shanlax International Journal of Economics, Vol. 1, No.3, June 2013 ISSN : 2319-961X, pp. 30-33
5. Varadharajan, Report for the First Regional Conference on salt Production and Marketing, Madras, January, 1984.
6. The Hindu, 29 August 2016.
7. Nagaraja. M, "Economics of salt production in India: An Analysis" Indian Journal of Applied Research 5 (2015):284-288.
8. Muthu Raj.S, "Job Satisfaction of the workers in Salt Pan", Intercontinental Journal of Human Resource Research Review, Vol.5, Issue. 10 October 2017 Page No. 17.

PROBLEMS AND CHALLENGES FACED BY CONSTRUCTION WORKING WOMEN IN TUTICORIN DISTRICT

***Ambili P, **Dr.V.Ranjan,**
*Reg.No: 18213161052021*Ph.D,Research Scholar
**Supervisor
Scott Christian College (Autonomous)
Nagercoil
Affliated to Manonmaniam Sundaranar University,
Tirunelveli
Email: ambiliprasanna86@gmail.com

ABSTRACT

The study attempted to analysis the problems and challenges faced by urban working women in the workplace at Tuticorin District, Tamilnadu. A mixed methods approach involving face to face interviews, focus group discussions and questionnaire technique including both close-ended and open-ended questions was chosen for effective elicitation of data from the respondents. Survey method was adapted for establishing validity and reliability of the study. The data reflected that gender bias related to promotions do not prevail much in the working atmosphere. The result also revealed that 55.6% felt that their promotion was based on merit and not on the basis of favoritism or any other indecent proposal, 68.9% were agreed that they were working as much as male colleagues. With respect to attitude of boss towards respondents; the data highlighted that 65.5% female agreed that their boss attitude towards them were Co-operative and 66.7% of females felt sometimes hesitant to work with male colleagues. Regarding sexual abuse; 85.6% women informed that they had not faced any kind of sexual abuse at their work place and 61% of the females are sure that their organization will not act against sexual accused. With respect to health complications; the data analyzed that 72.2% of the women were suffered from health complications and 50% informed that they were quite their jobs when they were harassed at work place. So, it is concluded that most of the urban working women in the workplace were faced problems.

INTRODUCTION:

In the history of human development, women have been as vital in the history making as men have been. In fact higher status for women vis-à-vis employment and work performed by them in a society is a significant indicator of a nation's overall progress. Undoubtedly, without the active participation of women in national activities, the social, economic or political progress of a country will deteriorate and become stagnant. But ironically and tragically, women employees in general, are not taken very seriously by their superiors, colleagues, or society at large. Having a career poses challenges for women due to their family responsibilities. Traditionally Indian women had been home makers but in the recent decades, proper education and better awareness, in addition to the ever increasing cost of living has made them to go out and choose careers. In a patriarchal society like India it is still believed that a man is the primary bread winner of his family not women. Although Indian women have started working outside their homes but still they have a long way to go both culturally, socially and economically, to bring in positive attitudinal changes in the mind-set of people.

Let us now examine the effects of Liberalization and globalization on women workers. Women have been losing their jobs in the formal sector for a long time, much before the present policies were conceived. We saw in the previous section that employment in the unorganized sector has been sluggish, resulting in job losses. However, job losses among women workers

in this sector took place at a time when this sector was expanding. In the 1920s, employment of women in the three traditional industries, namely, jute, cotton textile and mines, was over 20 percent. By the 1970, the number of women workers in the three industries had been reduced to less than 5 per cent. The only industry where women were employed in large numbers is the plantation industry where they form 50 per cent of the total permanent labour force, Kolkata. Their number continued to be high in plantations as women are more efficient in plucking to tea leaves.

Most of the domestic workers and construction workers are primarily women who have migrated from rural areas for economic gain. The influx of women workers to the cities for non-farm employment has saturated the existing sectors and is one of the main reasons for her extreme exploitation. Hardships of city life, absence of basic amenities and exploitation of these women by employers have added to their misery.

REVIEW OF LITERATURE:

A review of literature was added to this study by referring to different journal and studies conducted by different individuals to show relevance to the study. Annette Barnabas1 et.al, (2009) point out in their study that there is an inherent gender bias against women and also the shared general belief that women construction worker are unfit to be trained informally like men in the construction sector even though they have the necessary skills, capability and desire to become masons. Though the contractors are willing to accept women as masons by giving them training and placement in the construction sector, it has been found, the social forces that have perpetuated the concept of women as inferior workers are inimical to any such move. This study also analyses the methodology of training offered to men in the construction sector in India and proposes a new methodology of training that would qualify women construction workers to become masons and empower them economically.

STATEMENT OF PROBLEM:

Domestic Workers are mostly economically backward and highly exploited. They are paid below the minimum wages as they are illiterate, ignorant and unskilled. So, they are exploited by their owners. Only middle class and high-class people can afford to have a domestic helper and wage paid to them are usually found to be very low. They have no regular working hours, no proper wage for the work done, have little time for recreation and holiday on festival while weekly holiday is very rare, discrimination, harassment, faced occupation related physical health issues like leg pain, back pain, repetitive strain injury, skin problem as they use detergent. They do not get paid for their medical expense and no proper awareness about the acts, boards and schemes of government for domestic workers.

SIGNIFICANCE OF THE STUDY:

The study focuses on the women working in unorganized sector with special reference to female domestic servant and various aspect like socio-economic condition, wage structure, nature of work, safety, working condition and the awareness level of government Acts and welfare boards. As this study aims to reflect the above conditions of the women domestic workers, the researcher felt the need for the study as important and it will be used for those who would like to work with these workers and improve the condition.

LEGISLATIVE PROVISION FOR DOMESTIC WORKERS:

The domestic workers are now covered into the Minimum Wages Act (1948) but still these domestic workers are not paid according to the above act. The main reason for this is most of the domestic

workers are live-out domestic worker who go do their work and come back. And the minimum wage is framed according to the live-in domestic worker. The new minimum wage for the live-out domestic workers should be made with classification of work and the wage. The government should make special provision to address the issues of fixing fair wage, working condition, protection from physical and sexual abuse and make the employer register along with domestic worker before employing, with agreement.

HOURS OF WORKING:

Women domestic worker do not have a stipulated working hour in their workplace. The hour depends on the work of the day. This result in long working hours without rest. Therefore, the efforts must be taken to regulate the working hours of the women domestic workers and the number of houses they work should be limited to two or three houses only.

TRAINING:

Women worker is considered as 'unskilled' work and therefore the women domestic workers are treated as unskilled worker and the service provided by them is considered as menial. The women domestic worker should be provided with professional training in housekeeping service.So, that the work will be recognised as a profession by government and NGO's working for domestic workers.

INCOME:

Half of the respondent's income where is less than Rs 5000 and their family income is below Rs 10000. This highlights the financial position of the respondent. This shows that there should an effective improvement in the existing wage of the women domestic workers. The domestic workers should be paid according to the amount of work done. Women domestic workers' have a right for a decent wage includes labour law, contract to achieve good working condition and access to social benefits like pension etc.

HEALTH:

Most of Women workers face health hazard due to the work done, physical health issue like repetitive strain injury, leg pain and leg pain. Provide health care and monthly check-up to the domestic workers by the government. Health camp should be conducted by government in collaboration with Ngo's working for domestic workers and provide awareness on basic self-care. (avoiding use of harsh detergent while washing cloths and utensils) and use gloves to avoid problem. As this study aims to reflect the above conditions of the women domestic workers, the researcher felt the need for the study as important and it will be used for those who would like to work with these workers and improve the condition.

NON-GOVERNMENTAL ORGANISATION:

There some organisation working for domestic workers. Efforts must be taken to unionise the women workers. Awareness must be created among the women domestic workers to registration themselves and to get a domestic workers identity card from the government. NGO's should Providing legal aid to the domestic workers. Mobilise and organize skill training to help women domestic workers to form their own association and union. And train the employer to treat domestic worker with worth and dignity not as machine.

CONCLUSION:

Domestic work remains as a readily available livelihood option for many women who are illiterate and take the work to support their family due to poor economic condition. As domestic work involves large number of women, it is important to look into it as women are marginalised and vulnerable group of the society.

The right issue of domestic worker includes wage, working condition, safety.

Government should address the key issues like fixing fair wage according to the category of domestic work i.e. live-in and live-out domestic workers and the amount of work done. As a social work profession deals with people and their issues, the role of social workers is to address the problem faced by women domestic workers like no paid holidays, no paid sick leave, immense work load, health problems and social exploitation.

REFERENCES:

- *S Vinita Singh.,(2007), "Women Domestic Workers Within Households"., New Delhi: Rawat Publications, pp.15-18.*
- *Singh. A.N.(2001), "Women Dosmtic Workers – Socio-Economic Life", New Delhi-Shipra Publications.*
- *Sardamoni, Rensji, and Menon,(1990) "Seasonal Labour Migration in Rural India" unpublished report.*
- *"Protection for domestic workers", Economic and Political Weekly, Feb 14 2009 volume XLIV No 7.*
- *Nayak,V.T.,(1984) "Women Domestic workers in South India". Social Action Delhi, VP.34, No.4.*
- *Gracious Thomas,(1992), "Status of Female Domestic workers", social welfare, Vol XXXIX, No.2 May, pp. 13-14.*
- *Thiruvasagam, G., & Rajasekar, D. (2016). Analyzing women empowerment in working conditions*

- *S Vinita Singh.,(2007), "Women Domestic Workers Within Households"., New Delhi: Rawat Publications, pp.15-18.*
- *Singh. A.N.(2001), "Women Dosmtic Workers – Socio-Economic Life", New Delhi-Shipra Publications.*
- *Sardamoni, Rensji, and Menon,(1990) "Seasonal Labour Migration in Rural India" unpublished report.*
- *"Protection for domestic workers", Economic and Political Weekly, Feb 14 2009 volume XLIV No 7.*
- *Nayak,V.T.,(1984) "Women Domestic workers in South India". Social Action Delhi, VP.34, No.4.*
- *Gracious Thomas,(1992), "Status of Female Domestic workers", social welfare, Vol XXXIX, No.2 May, pp. 13-14.*
- *Thiruvasagam, G., & Rajasekar, D. (2016). Analyzing women empowerment in working conditions*

PROMINENT DALIT WOMEN PERSONALITIES OF TAMIL NADU

Dr. N. Santhy,
Assistant Professor,
Department of History& Research Centre
Nesamony Memorial Christian College,Marthandam
Affiliated to Manonamaniam Sundaranar University,
Tirunelveli

ABSTRACT

Dalit women in a social force, a cultural symbol and has a historical background. Dalit women like other women had started taking part in the Freedom Movement and a few of them have achieved their goal and success in public life. Though many Dalit women have succeeded in different spheres and walks of life as doctors, engineers and political leaders, there is still a long way for them to go Some leading Harijan Women Personalities have contributed their life to the nation. One such personality is Thillaiyadi Valliammal, a Harijan woman, who dedicated her life to the national cause. Annai Mennambal Sivaraj, Dr. Mrs. Sathyavani Muthu, Mrs. Maragatham Chandrasekhar, Lourdhammal Simon are some of the Prominent Dalit Women Personalities of Tamil Nadu. They have their own rich tradition of protest, dissent and self –assertion. It is time for History to do them Justice.

INTRODUCTION

Dalit women in a social force, a cultural symbol and has a historical background. She is the prominent feature of a farming culture. She is the true builder and here is the prominent face in the industrial culture. She plays a big role in the construction of buildings and laying roads. She toils in textile mills, cement factories, hospitals and quarries. Dalit women are estimated to contribute 80% labour to strengthen the national economy.

Dalit women like other women had started taking part in the Freedom Movement and a few of them have achieved their goal and success in public life. Though many Dalit women have succeeded in different spheres and walks of life as doctors, engineers and political leaders, there is still a long way for them to go.The famous Tamil poet 'Avvai' in the Sangam Age, belongs to the 'Panar Race'1 Also Arundhati, wife of Vasshta Maharishi, belongs to the Harijan Community. Some leading Harijan Women Personalities have contributed their life to the nation. One such personality is Thillaiyadi Valliammal.

Annai Mennambal Sivaraj

Annai Mennambal Sivaraj was born into a Dalit family that had migrated from Tamil Nadu to Myanmar. In Rangoon, her family was able to escape the brutality of the caste system and flourish both socially and economically. She was as a result, well – educated and raised in family that was consistently political. Her father and grandfather were Dalit leaders who were part of the Adi (Aborigial/Nativity reclamation) movements. After completing her Bachelors of Fine Arts in Rangoon, she returned to Madras she nurtured her own specific aspirations, she was hoped to bring a Dalit woman's perspective to the struggles against caste. This was no simple task in those times for a Dalit woman, but Meenambal was nothing, if she was not determined woman.

Her public political engagements really began in 1928, when she gave an address in favor of the Simon Commission. Many upper caste Indian leaders had boycotted the Commission which they said did not represent Indian interests. However, Dalits like Meenambal, deeply

mistrustful of the upper castes inclination to deny them rights, appealed to the Commission for recognition and affirmative action for all Dalits. Who gave E.V.R Ramasamy the title he has now come to be known by "Periyar"(The Great One) Periyar on hearing this title is said to have laughed and accepted it as a sister's gift.

Meenambal worked tirelessly for the causes of Dalit bahujans throughout her life, retiring from public service only after she hit 80. Many Dalits who remember her as a strong, warm, and elderly figure began fondly calling her Annai (Mother). Today we celebrate her breaking gender barriers, her unstoppable spirit and her life- long commitment to her people .

Dr. Mrs. Sathyavani Muthu

Another leading personality of the Dalit community is Dr.Mrs. Sathyavani Muthu M.P (Member of Parliament) She was an Indian Politicial and an influential leader from Chennai, Tamilnadu. She was also a member of Scheduled Caste Federation under leadership of Dr. Ambedkar from 1943 to 1949 and President, Women's wing of Scheduled Castes Federation, Madras. She served as founder Member, D.M.K from 1949 to 1974 and Secretary (propaganda) from 1959 to 1967. Mrs. Satyhavani Muthu was given the Ministership and she was Minister for Harijan Welfare and Women's Welfare3. She resigned from D.M.K. Party in 1974 and formed a political party known as "Tazhtappattor Munnetra Kazhagam" for the welfare of schedule castes. She was the Founder General Secretary of "Tazhtappator Munnetra Kazhagam" from June 1974 to May 1977.

Mrs. Maragatham Chandrasekhar

Mrs. Maragatham Chandrasekhar, Member of Parliament, is another leading personality of the Dalit community. She was an active politician, who was Member of the Congress party. She has an exemplary academic qualification, B.Sc., L.T. (Madras) B.Sc.H. and S.S. (London), Diploma in Freelance Journalism, Domestic Science (London)[4]

Mrs. Maragatham Chandrasekhar was the President of All India De-notified Tribes and All India Prohibition Committee. She also held the post of Convener for Bharat Sewak Samaj Madras State from 1957 to 1959 and South Indian Women Legislative Conference, Bangalore in 1957. She served as Union Minister in the Cabinet of the Late Prime Minister Mr. Jawaharlal Nehru, as Deputy Minister for Health, from 1952 to 1957 and from 1962 to 64 as Deputy Minister for Home Affairs, and again from 1964 to 1967 as Deputy Minister of State for State for Social and Women's Welfare in 1985, during Late Prime Minister Mrs. Indira Gandhi's regime5

Lourdhammal Simon

Kanyakumari distinguished itself by electing a women from the fishing community in 1957. Lourdhammal Simon went on to become a member of the Kamaraj cabinet from the Colachel Constituency of Kanyakumari District. K.Kamaraj, the Chief Minister offered her the Internal Affais and Fisheries portfolios in his ministry of 9 ministers. She was an ardent member of the Lions Club of Ramanputhur. Her interest in the social service got expression in her activities in the lions Club. Kasthurba Mathar Nala Aluvalaga Sangham in Nagercoil was started by Lourdhammal Simon. In order to bring up the deteriorated condition of women in the society and to bring awareness among them for their improvement, Lourdhammal collected women in the district to attend this club. The Mathar Sangham grew well by the seed sown by Lourdhammal Simon. She tried her best to improve the socio-economic condition of the fisherfolk[6]

Lourdhammal Simon opened two Panchayat Libraries, one at Eathamozhy junction and another one at Rajakkamangalamthurai. In addition to this, she was behind the construction of

two bridges at Thoothur and Marthandamthurai respectively. A number of Primary Health Centres were also built among the coastal region. She had built the Guest House at Nagercoil, which was the dire need of the time. To prevent soil erosion, she brought about the scheme of planting Mangroves since 1970. She encouraged the children of coastal villages to go school. At Colachel, Lourdhammal Simon started a Power Boat Driving School to give training to the aspirants. For the convenience of the trainees, a hostel was also built at Colachel. She introduced Tilapia a freshwater fish in the reservoirs and tanks. The poor people have much benefited by harvesting this fish. In the long run, this Tilapia was called Lourdhammal Kendai.

Lourdhammal had established light houses at Pallam and Puthanthurai. The ever incandescent big lights were functioning throughout night and thus it helped the fisherfolks employed in fishing at night to see the directions while they were floating on the sea7. She was the First Woman Minister from kanyakumari District of Tamil Nadu. At the centenary celebration, a Colachel Woman, MLA Vijaya Dharani insisted that, the newly constructed Manakkudy Bridge must be named after Lourdhammal as she was the model of women's leadership and capacity Lourdhammal had five sons and she adopted one girl child, her brother's child since she liked girls. She mooted the idea of including the Mukkuvar sect to be included in the Scheduled Tribe, but this was opposed by the same sect. So, it ended up in failure.8 Potential determined women will prove their worth in politics and shine as luminaries in the hearts of the society at large.

CONCLUSION

Women are an integral part of every growth of a country. All round development and harmonious growth of nation would be possible only when women are considered as equal partners in progress with men. Women's empowerment is a proves in which women gain greater share of control over resources – material, human and intellectual like knowledge, information, ideas and financial resources like money – and access to money and control over decision – making in the home, community, society and nation. "It means moving from a position of enforced powerlessness to one of power". Dalit Women Personalities have their own rich tradition of protest, dissent and self –assertion. It is time for History to do them Justice.

END NOTES

1. *Akkur Samy Vadivur, Madar Kula Manickangal (Tamil), Madras*
2. *Poem "Avvai" translated from the Tamil Weekly Dinamani Kadir, deted 18 January 1987, Thinamani Inaippu*
3. *Bio-data of Dr. Sathyavani Muthu.*
4. *Bio- data of Smt. Maragatham Chandrasekar, M.P*
5. *The Hindu, Madras, dated 10 December 1987.*
6. *Tamil Selvan, Justin Diwakar, Jawaharji, Meenava Munnodi Lourdhammal Simon (T) 2010.*
7. *R. Rathika and A. Tresa Josephine Rani, Women's Potential Chennai.2012.*
8. *Vasantha Kumar, The Anatomy of a Riot, Aside, Madras 1982.*

STRESS MANAGEMENT OF MARRIED WOMEN COLLEGE TEACHERS IN TAMILNADU, INDIA

***D. S Misbha &**Sudha Devi ,**
*Assistant Professor
**Research Scholar
Department. of Computer Applications,
Nesamony Memorial Christian College, India.
misbhasatheesh4@gmail..com
sudhanixen@gmail.com

ABSTRACT

Stress is a person's adaptive response to a stimulus that places excessive psychological or physical demands on that person. Major organizational stressors are task demands, physical demands, role demands and interpersonal demands. Stress has many consequences. Individual consequences can include behavioural, psychological and medical problems. On the organizational level, stress can affect performance and attitudes or cause withdrawal. Stress at work can be a real problem to the organization as well as for its workers. Good management and good work organization are the best forms of stress prevention. In the workplace and at home, stress and other difficult situation are at an all- time high. Factors such as job insecurity, long hours, continuous change and unrealistic deadlines can cause serious problem for workers. Currently, women are playing a leading role in both the public and private sectors, and women are actively participating in all areas. The aim and goal of this work is to know the various factors to stimulate stress level among women teachers in college level. An individual's experience of stress at work is to a large extent affected by the level of control they have over their working condition / pressures, the degree of support they receive from others in the workplace and the strategies they use to respond to work pressures.

Key Words: *Stress, Women, Employees, public and private sectors, women teachers*

Objectives of the Study

1. To identify the various causes for stresses that affects the women teachers in the college atmosphere
2. To assess the perception of the personnel towards their Job Stress.
3. To know the consequences of stress among women college teachers.
4. To identify the different ways in which the women teachers manage stress.
5. To suggest ways to manage stress.

Scope and significance of the Study

This work of stress management depends on the women college teachers and the management. It focuses on married women teacher' stress management practices. The stress is related to work,family, decision, your future, and more. Stress is both physical and mental. It is caused by major life events such as illness, the death of a loved one, a change in responsibilities or expectation at work and increase job promotion, avoids loss, or changes in the organization. Changing worker demographics (race/ethnicity, gender, and age) and worker safety and health.

Importance of the Study

Stress underlies such diverse conditions as psychosomatic, heart diseases and can be a major contributor to disturbances in one's emotional, social, company and family life. It inhibits creativity and personal effectiveness and exhibits itself in a general dissatisfaction; there is great impact in women college teachers that end up with stress. Thus an

attempt is made to assess the various dimensions of stress among women college teachers. Here, the study was limited to answer some specific research questions, which are- what are the causes of work life stress, what are the multiple role and responsibilities assigned to married working women, and their performance of multiple role under work life stress. The study has also worked on the factors which are helping to reduce work-life stress of college teachers in Tamilnadu. The study focuses to answering these specific questions through scientifically and this will helps to make an effective plan for married working women regarding effective stress management practices.

Sampling Method

The sampling used in this study is 'Simple random sampling' because the sample is selected with equal probability.

Methodology of the Study

Study was designed as descriptive and analytical in nature based on secondary and primary data. Secondary data were collected from published and unpublished research thesis, articles, books etc. Primary data were collected from government and self financing college teachers in southern part of Tamilnadu with the help of questionaires. The data were collected through a structured questionnaire and distributed among sample groups. Direct distribution, email, whatsapp message system etc. were used to distribute questionnaire. Since the population for the survey is very large, and due to time limitation a sample size of 50 is taken for the survey with help of questionnaire.

Data Analysis and Interpretations

From the below table, it is clear that 42% of the respondents are in 20-25 age group, 38% of the respondents are in 26-30 age group, 12% of the respondents are in 31-35 age group, 4% of the respondents are in 35 & above age group.

Sl.No	Particulars	Frequency	Percentage
1	Head of the dept.	4	6
2	Professor	2	4
3	Associate professor	5	8
4	Assistant Professor	39	82
Total		50	100

Table 1- Respondents Age

Sl.No	Particulars	Frequency	Percentage
1	20-25	21	42
2	26-30	19	8
3	31-35	8	16
4	35 and Above	2	4
Total		50	100

Source: Primary Data

Table 2- Respondents Designation

Source: Primary Data

From the above table, it is clear that, 6% of the respondents fall under the category of head of the dept.,4% of the respondents belongs to the category of professor,8% respondents belongs to the category of Associate professor,82% respondents belongs to the category of Assistant professor.

Table 3 - Respondents Opinion Regarding Heavy Work Load

Sl. No	Particulars	Frequency	Percentage
1	Always	40	80
2	Often	10	20
3	Sometimes	0	0
4	Rarely	0	0

5	Never	0	0
Total		50	100

Source: Primary Data

From the above table, it is clear that, 80% respondents have said (Always) heavy work load, and then remaining 20% respondents have said (Often) heavy work load.

Table 4 - Respondents Opinion Regarding Much Pressure To Target

Sl.No	Particulars	Frequency	Percentage
1	Always	39	81
2	Often	9	15
3	Sometimes	0	0
4	Rarely	2	4
5	Never	0	0
Total		50	100

Source: Primary Data

From the above table, it is clear that, 80% respondents have said (Always) much pressure to target, 16% respondents have said (Often) much pressure to target and then remaining 4% respondents have said (Rarely) much pressure to target.

Table 5 - Respondents Opinion Regarding Sexual Problem

Sl.No	Particulars	Frequency	Percentage
1	Always	37	74
2	Often	7	16
3	Sometimes	0	0
4	Rarely	2	5
5	Never	4	5
Total		50	100

Source: Primary Data

From the above table, it is clear that, 74% respondents have said (Always) sexual problems, 16% respondents have said (Often) sexual problems, 5% respondents have said (Rarely) sexual problems and then remaining 5% respondents have said (Never) sexual problems.

Factors reducing work life stress

Yoga and meditation, close association of colleagues, celebration of family, Supportive institutions/college climate and flexible working arrangements are the most effective factors which are reducing the stress of married women teachers, meantime majority of the self financing teachers were opining that Technical competence, Supportive institutions/college climate, Celebrations of colleges, Sufficient time for family and work life, and Flexible working arrangement are the most effective factors which are reducing the stress.

Family Related Causes of stress

Family related causes increases the work life stress of married women and also shows significant difference between the opinion of Government College and Self financing college teachers regarding the same. Result illustrates that majority of the sample respondents are agreeing that family related causes are increasing their stress level because of all the family related causes have higher mean value and both Government college and self financing college teacher's opinion are same regarding employment causes, i.e., both groups were opine that both husband and wife employment is almost have same effect hence their opinion is not significantly different.

Findings

- It was found that 80 % of respondents always have heavy work load within the organization.
- It has been found that 81 % of respondents have much pressure to take up the result.
- It has been found that Majority of the respondents have opinion that their efforts

are always not recognized in the Institution.

• It has been found that 74 % of respondents have always sexual problems within the organization.

Suggestions

• If the institution concentrate and give more importance to financial problems, unsatisfactory Work, working environment the level of depression rate will be reduced comparing with the present level.

• Since the individual often get into stress due to organization changes, proper communication should be given to reduce such stress. Seek professional help when appropriate.

• Employee can exercise regularly and get enough sleep. Make time to enjoy an activity outside the work place.

• If you dislike something at home or work, try to change those things that bother you. "Griping" doesn't solve much.

• Maintain a positive attitude; this will make it easier to live and work with others. Learn about the various relaxation methods available to help you ease your daily tensions.

• Do activities that help you feel relaxed and content.

Conclusion

Work stress is a real challenge for college teachers and their employing institution. As institution and their working environment transform, so do the kinds of stress problems that employees may face. It is important that your workplace is being continuously monitored for stress problems. Further, it is not only important to identify stress problems and to deal with them but to promote healthy work and reduced harmful aspects of work. It is found that work life stress have been preventing them to play their role and responsibility. The stress management practices will be very helpful to reduce the work life stress, but also keep an eye on the basic problems. Hence periodic assessment will be helpful to find the problems which are often linked with nature of job. This will be the best programme for identifying and destroying work life stress.

References

1. *Ashforth, Blake E., and Fred Mael. "Social identity theory and the organization." Academy of management review 14.1 (1989): 20-39.*
2. *Lucas, Helen, Amy Scammell, and Carolin Hagelskamp. "How do GP registrars feel about dealing with mental health issues in the primary care setting? A qualitative investigation." Primary Health Care Research & Development 6.1 (2005): 60-71.*
3. *Abrol, Kapil K. "A study of language strain and coping behaviour of teachers." Psycho-Lingua (1990).*
4. *Vijayadurai, J., and S. Venkatesh. "A study on stress management among women college teachers in Tamil Nadu, India." Pacific Business Review International 5.2 (2012): 50-61.*
5. *Aditi, N., and B. Kumari. "Impact of Personality Patterns and Employment Status on Psychological Steree Tolerance of Women in Kerala." Indian Psychological Review 64.2 (2005): 103.*
6. *Devi, Anitha. "Occupational stress: A comparative study of women in different occupations." Trajan 35.1 (2006): 61-73.*
7. *Super, Donald E. "A life-span, life-space approach to career development." Journal of vocational behavior 16.3 (1980): 282-298.*
8. *Hodson, Randy, and L. J. Chamberlain. "Sources of Reduced Job Stres Organizational Coherence, Local Ownership and Worker Involvement"." Journal of Business and Management (2003): 13-17.*
9. *Clays, Els, et al. "High job strain and ambulatory blood pressure in middle-aged men and women from the Belgian job stress study." Journal of Occupational and Environmental Medicine (2007): 360-367.*
10. *Kumar, Aiswarya V. "Work-Life Stress Management Of Married Women Teachers From Trivandrum District In Kerala." Turkish Journal of Computer and Mathematics Education (TURCOMAT) 12.10 (2021): 3730-3738.*

CHALLENGES OF WORKING WOMEN IN I.T.SECTORS

Dr. I. Jayakumari
Assistant Professor
Department of History
Sarah Tucker College
Tirunelveli- 627007

INTRODUCTION:

Working women are face problems at the workplace just by their being women. Social attitude to the role of women lags much behind the law. The attitude which considers women fit for certain jobs and not others causes prejudice in those who recruit employees. Thus women find employment easily as nurses, doctors, teachers, secretaries, or on the assembly line. Even when well-qualified women are available, preference is given to a male candidate of equal qualifications. A gender bias creates an obstacle at the recruitment stage itself. When it comes to remuneration, though the law proclaims equality, it is not always practiced. The inbuilt conviction that women are incapable of handling arduous jobs and are less efficient than men influences the payment of unequal salaries and wages for the same job. But in most families, her salary is handed over to the father, husband, or in-laws. So the basic motive for seeking employment to gain economic independence is nullified in many women's cases. Problems of gender bias beset women in the industrial sector when technological advancement results in the retrenchment of employees.

Status of Women Employees:

The life of women employees in Indian IT parks is full of challenges with several social constraints. They are cheap and easily available in the Employee market. The management often pays them less than the standard wages set by the government. They are treated roughly at their place of work. Due to the subordinate social status, they cannot assert their rights and protest against unfair treatment. The social relations of women employees are contextually specific and often vary in response to changing economic circumstances. In India lower-income women, essentially, undertake reproductive, productive and community managing activities. Due to their triple roles and their subordinate position in society, women need practical gender needs and strategic gender needs. These needs are related to gender divisions of the employee, power and control, legal, domestic violence, equal wages and women's control over their bodies. Appropriate policies including welfare, equality, anti-poverty, efficiency, empowerment and awareness of all concerns are very important to fulfill these needs of employees. From the emergence of the garment industry, about two million job opportunities have been created. The industry is now employing about 1.5 million employees, of which 90 percent are women employees. The reason for employing the majority of women is that the company can pay lower wages to them than men employees. This is a super-exploitation of women employees. Due to the increase in income, the utilization pattern of employees has changed to some extent, leading to a positive socio-economic impact on their lives and society. The Indian Constitution provides not only equal rights and privileges for all citizens but specifically mentions the need for making special provisions for women employees. Since the First Five Year Plan, various welfare and development schemes have been introduced to improve the living conditions of women and to increase their

access to and control over material and social resources.

Problems of Women Employees

These days, the responsibility of women is not limited. Not only does she contributes to household activities, but also contributes to economic activity, e.g agriculture sector and animal husbandry; at the same time, the contribution of women is important in fisheries. It is desired that this contribution from women in the economic activities increase. For this, there are reasons. The first status of working women is better, secondly, there is an increase in the income of the household and women are an important part of the total human workforce. They work in all kinds of economic activities. As the number of women's workforce increases, national and international organizations are forced to develop an ideology planning specifically for women employees. They change the conditions of employment, working conditions, working hours, etc. The International Employee Organization has suggested several important resolutions like maternity, security for women working during the night and underground in mining, working conditions, hours of work and wage-related things. India has adopted almost all these solutions of the International Employee Organization. Still, women employees are suffering from several problems despite the efforts of the ILO and the implementation by the Government of India. Working hours, conditions of work, terms, types of job and other situations are not favorable to women employees. Unorganized workers still face many problems and the problems of unorganized women workers are more severe. The wage rate they are getting is an important factor to be considered. The most significant problems of women employees are related to wages. There is a difference between the wages of men and women working in the same kind of environment and doing the same kind of work. Women do get less in wages and salary as their kind of job is different. They work in less important or primary sectors, where the possibility of getting good wages is less. For the fewer wage given to women employees, the social and traditional system is responsible. The International Employee Organization, in its special report on why women get fewer wages and salaries, says that the only constant factor that affects the women Employee is the wage rate. For this, there are two reasons: there are inadequate facilities for training of women and women are less interested in increasing their skills and traditional sectors in which women work are below standard. Understandably, women get low wages and salaries in traditional sectors.

Challenges in IT Sector:

There are inadequate employment opportunities for women IT professionals. The problems of women employees in IT companies are different and specific when compare to the other sector. Their position is very bad in comparison to other women employees in the organized sector due to difficult work shifts and poor job security. Not only do the women IT sector employees face more problems than other organized sector workers do, but they also get comparatively less job security and high work pressure than the women workers in organized sectors. They have to work hard but they are not being paid well. They have more serious problems and specific difficulties than male employees. They get very less employment opportunities due to high work pressure. They do not get permanent employment. Women employees in IT Sectors are less paid compared to work done by them. They have to work at very low salaries apart from a few companies. For the same kind and type of work, women employees are paid less compared to male employees. The health standard of IT sector women employees is weak and it affects their maternal health also. They have to perform different types of duties at home, in the family and office. This affects their health. They do not get

nutritious food and proper medical care in case of illness.

After delivery, they do not get proper time or rest which affects their overall health. IT Sector women employees mostly work the night shifts and it affects their health. In addition to office work, they have to work at home. They have to take care of children, social gatherings and so on. This working condition adversely affects the health of the women employees and their daily life. IT sector women employees do not enjoy their maternity due to the high pressured working environment. They do not get proper rest after childbirth. They also do not get proper food after the delivery. Leave salary is not paid properly and most of the women IT workers were asked to relieve the duty in advance join as fresher after the delivery. Many social sanctions prevent them from seeking employment in the marketplace. The health standards of IT sector women employees are weak. They have to perform different types of duties at home, in family and office. This affects their health. Women employees are not only workers like a male; they have a lot of responsibilities and duties to be performed in the office and home. Today, the Government is committed to improving the status of women employees in IT sectors.

CONCLUSION:

Now a day's women employees are improved and promoted in their workplace and technological work. Trade Union should try to improve the conditions for woman's workers in many parts, for example, maternity leave is easily given to women employees and help the woman for achieve higher post women's nature is a promotion to gain high quality in every field but if the condition is not ready then the reduction of promotion and optimization in work will occur, etc. Women employees are often subject to sexual harassment then the Government should put strict rules for these types of crimes, also the public transport system is sometimes a danger for women and the Government should put more Inspections. Traditionally people think that men should only work and gain money and women employees should work as a household, but the financial demands on the Indian families are increasing that's why women also should company in gaining income for families. Therefore a fundamental change is required in attitudes of women employees, family members and the public. Government can make more policies and provisions to safeguard the women employees but it's only possible when men come forward and help them to reach highness in society with their unconditioned support. So, every man must treat women as equal when compared to them not only in the workplace and also in society. Further, more empirical studies are needed in this area to improve the standard of living of women employees in different aspects.

REFERENCE

1. *Kumari,V. Problems and Challenges Faced by Urban Worming Women in India, 2014.*
2. Desai, Neera and Krishnaraj, Maithreyi, Women and Society in India, Delhi, 1987.
3. Chaudhary, D.Paul., Women Welfare Development, A source book, Delhi, 1992.
4. Andal, N. Women and Indian society: Options and constraints. New Delhi, 2012.
5. Chandra, S. K. Women's development: problems and prospects, New Delhi, 1993.
6. Karat, B. Survival and emancipation: notes from Indian women's struggles, Delhi, 2015.
7. Majumdar, M. Social status of women in India. New Delhi, 2014.
8. Sivaramayya, B.(Ed.). Women and law: contemporary problems. New Delhi, 1994.
9. Das, Veena and Nanda, B.R., (Eds), Indian Women, Work Power and Status in Indian Women, New Delhi, 1976.
10. Devi, Lalitha, Status and Employment of Women in India, New Delhi, 1982.
11. Geepta Rumki, Issues on empowerment of Women, New Delhi, 2014.
12. Kallage, Chrtanan (Ed.), Women and Development Policies and Plan strategies for Women's Development, New Delhi,2009.
13. Koteswara Rao, M., Empowerment of Women in India, New Delhi, 2014.

14. Menon, Latika, Women Empowerment and Challenge of Change, New Delhi, 1997.
15. Murthy, Savitri Apputha, Women, Work and Discrimination, New Delhi, 1990.

WORK RELATED STRESS FACED BY WORKING WOMEN

Dr. P. Pushpalatha,
Assistant Professor of History
Muslim Arts College,
Thiruvithancode

ABSTRACT

Women in India have proved there mettle in the work domain. Behind such success lies a big story of struggle and freedom in the traditional social arena. Besides, changing roles of working women, they have maintained the traditional work ethos of household. This research is devoted towards finding the root causes of the existing problems faced by the working women. It also aims at finding feasible solutions that have been practiced elsewhere and needs to be adopted at other social fronts.

INTRODUCTION:

Industrial Revolution in part was fuelled by the economic necessity of many women, single and married, to find waged work outside their home. Women mostly found jobs in domestic service, textile factories, and piece workshops. They also worked in the coal mines. For some, the Industrial Revolution provided independent wages, mobility and a better standard of living. For the majority, however, factory work in the early years of the 19th century resulted in a life of hardship.

Women in India have come a long way after independence. From just a skilled homemaker, women today have acquired skills and capabilities of not just being a homemaker but being at par with their male counterparts. This is the new generation of women, who wants to pursue their dream career. But this life is not a bed of roses for all.

More conflict arises with the working mother. One has to fulfil the demand at work followed by various demands at home. In today's scenario the husband and wife both work towards creating a balance with their work life as well as at home with their children. But it is still difficult for women as she has to play multiple roles of a cook, a family maid, a tutor, a nurse as well as cater to the demands of office work. This can leave a working woman stressed and anxious; more so ifthe family is not supportive. "My office is quite far from my home. By the time I get home husband takes care of my children's studies and sometimes also prepares food. He gets time as his office is nearby and he reaches home early. If it was not for his support I would have left my job long time back", says a working professional.

OBJECTIVE:

What is work stress?
And the causes that create stress among working women?

STRESS

Stress is the reactions of people which have excessive pressures or other types of demand placed on them. Work stress is explained as the adverse physical and mental reactions that appear when the job demands do not match with the abilities, skills, and requirements of the employees. Stress generates mental or physical changes which are mostly harmful and sometimes the signs of psychological or physical defects are observed. Stress is described as a worst condition of emotions in terms of physiological rise when people experience a negative situation in such a way that they perceive a danger to their prosperity. Women, have a lot of balancing to do between home and workplace, and balancing between social and personal requirements. Moreover, the conflict of women will be all the more intense if her employer, as well as her family members held unreasonable expectations from her.

Women's involvement in multiple role had a deleterious effect on their mental as well as their physical health. Due to this a woman is constantly under stress either at home or at workplace.

According to Reich and Nussbaum (1994) 60% in the United States of working women reported that job stress was their major problem.Kristina and Stephen(2015) reported that working women are facing higher level of stress than compared to men. The stressors are multiple roles, discrimination and stereotyping.

Kristina (2008) investigated work-related stress in women and its association with self-perceived health and sick leave among working women. The findings reveal that the major factor causing stress among them is 'stress owing to hard to set limits', and followed by 'increased workload'. On the other hand women associated with 'high perceived stress owing to indistinct organization and conflicts' are reported taking more sick leaves.Maryam Zarra-Nezhad et al.,(2010) stated that there exists positive relationship between levels of occupational stress and family difficulties in working women.

Iwasaki et al., (2004) has concluded that women experience greater levels of work–family stress as a result of societal expectations and thus bear the burden of greater levels of work–family stress than men. Stephen Palmer and Kristina Gyllensten (2005) observed, multiple roles, lack of career progress, discrimination and stereotyping are the factors that create stress among the women. They confirmed that women reported higher levels of stress compared to men. According to Babin & Boles (1998) role stress affected female service providers, job performance more negatively than males. Women particularly feel stressed about trying to be a good organizational citizen, while at the same time, still fulfilling their responsibilities towards their spouse and family.

In another study done by Beena & Poduval (1992) observed that female executives showed greater stress than male executives. The difference in the stress experienced by female executives is due to a consequence of work- family conflict, social expectations, and behavioural norms that women face as they occupy a combination of roles. O'driscoll, et al., (1992) concluded that interpersonal conflict, work overload, and role conflict contributed to the experience of emotional exhaustion. When focusing on families, results indicate that high experience of emotional exhaustion. When focusing on families, results indicate that high emotional workloads in the family and at work were associated with increased psychological distress and goal loss.

Makowska (1995) studied psychosocial determinants of stress and wellbeing among working women. The significance of the work related stressors was evidently greater than that of the stressors associated with the family function.

Essien and Stephen (2014) observed that annual leave and getting assistance from colleagues as the most widely used organizational and personal stress coping strategies by female employees of commercial banks in Nigeria. Dhanabakyam and Malarvizhi (2014) stated there is a positive relationship between stress and family difficulties in working women. The increase in work-family conflict leads to increase in work stress and vice versa in married working women. It is observed that women in professional job positions with high job demand were more prone to experience work family conflict and work stress. According to Khetarpal & Kochar (2006), the key stressors which affected maximum number of women were poor peer relations, intrinsic impoverishment and under-participation.

Karve (2010) and Nair examined the different role stressors encountered by women executives and coping styles used by them. Results indicate that there is a significant correlation between Inter role distance, and Defensive mode of role stress.

Employees tend to use more of a proactive style of Approach mode of coping with role stress wherein they deal with role stress through own efforts.

According to Sindu and Satyamoorthy (2014) the factors that create stress and coping strategies among women managers in India. According to them role conflict, role ambiguity and work family conflict create stress among women managers. They suggested the companies should follow the coping strategies such as stress management intervention programs, career planning and redesigning the job to reduce stress.

This statement is supported by Kodavatiganti & Bulusu (2011). According to them women educators face comparatively higher level of stress than men counterparts. The stresses amongst the academicians are caused because of lengthy working hours, inadequate resources and classrooms that are over filled. The study concludes that moderate level of job stress and quality of life was found among majority of the respondents.

Tomba and Rapheileng (2013) concluded that female entrepreneurs feel more stress than male counterparts. Inability to spend enough time with families and friends, day care and education for children are considered very stressful by both male and female entrepreneurs.

Dr. Hemanalini (2014) investigated the causes of stress that affect women in the working atmosphere in the textile industry. Majority of women stated that they are experiencing stress because of job insecurity and because of high targets.

Ansuman, Adithya and Madhulita (2014) determined that maximum number of women is suffering from poor mental health. According to them home and workplace atmosphere played a major role in deciding mental health status of women.

Additionally, this study is a comparison in the degree of occupational stress experienced by married and unmarried working women. The study reveals that married women are experiencing more stress than unmarried women, and the stress is explained in terms of traditional trends, demands of society and more roles and responsibilities assigned to them as a mother, wife and homemaker. (Nagina 2009) According to a study conducted by Bakshi et al.,(2008) states that maximum percent of women are facing high level of occupational stress. They also stated that due to stress working women are not able to concentrate on their kitchen needs and their household affairs.

Abirami (2011) found balancing family and work effectively creates stress among women. According to him the factors that cause stress among working women are perception for stress under working conditions, low monetary benefits, and stress due to improper safety and security.

Rajasekhar and Sasikala (2013) concluded that employed women face stress due to family responsibilities, job insecurity, workplace culture and high demand of job performance. They also concluded that effective management of stress involves preparing role occupants to understand the nature of stress, directing stress for productive purposes, and making role occupants to understand their strength and equipping them to develop approach strategies for coping with stress. Dhanabhakyam and Anitha (2011) observed that managing the daily home activities, looking after the family members and child care are identified as the sources of personal stress and developmental opportunity provided by the management, availability of transportation facility and recognition of hard work are identified as the major sources of organizational stress among working women. Deepthi and Janghel (2015) discussed coping strategy of stress in employed women and in non-employed women. They observed that employed women use self distraction technique (surprisingly effective techniquefor changing mood) more as

coping strategy compared to non-employed women.

Balaji (2014) studied various factors which could lead to work family conflict and the stress undergone by women employees. He concluded that married women employees experience work family conflict due to the number of hours worked outside the home, flexible or in flexible working hours, size of the family and number of dependants of the family. These factors have an severe consequences for the psychological distress and well-being of married working women.

Sussanna (2012) identified high psychological demands; job strain and low job control are associated with increased stroke risk in working women.

Bhuvaneshwari (2013) revealed that stress in married working women is caused due to various family and official commitments, harassments at work place, working for long hours and improper work life balance. These factors lead to stress in working women such as prolonged headaches, hypertension and obesity. She also concluded that stress can be relieved from balancing work and family, from institutional support, by spending time with the family and performing physical exercises.

Stephen (2005) discovered work overload, uncooperative patients, criticism, negligent coworkers, lack of support from supervisors, and difficulties with physicians are the factors that cause stress among the nurses. They also suggested that interventions to reduce stress might improve interpersonal and motivational aspects of job performance. Dr. A. Chandra, Balaji, Kishore (2015) studied the relationship between self-esteem and stress, the factors that create stress among gold collar employees in Chennai city and the effect of stress on the health of the employees. Their study revealed that most of the female married employees are experiencing high level of stress compared to men and unmarried employees. From the data it is concluded that there is no significant relationship between self esteem and stress.

Again this study is done by Ramanaiah and Subramanian (2008) on gold collar employees of Chennai city to know the level of stress they are experiencing. According to them the employees are under high level of stress and there exists a negative relationship between marital status and stress. They concluded that stress among female employees is due to role isolation, inter role distance and role overload.

According to Williams and Kurina (2002), women's increased work force participation, the rise in divorce and single parenthood and the aging of the population are the three factors that create stress among women.

Balaji studied various factors which could lead to work life balance and stress undergone by women employees. He found that the number of hours worked per week, the amount and frequency of over time, an inflexible work schedule, unsupportive supervisor, and an inhospitable organizational culture are the factors that lead to stress among the women employees. Muzhumathi and Rani (2012) observed that stress depends on work family conflict among women professionals.

CONCLUSION:

Stress is a growing problem in the workplaces and a particular magnitude for working women. The problems due to high levels of stress can be exhibited physically, psychologically and behaviorally by an individual. The most serious effects of stress relate to performance. Women employees report more non fatal but long term and disabling health problems. The Review of literature described that working women generally involved simultaneously in many tasks, juggling between family and work responsibilities, which leads towards stress among them.

REFERENCE:

1. *P.Abirami; Eighth AIMS International Conference on Management January 1-4th, 2011.*

2. *Ansuman Panigrahi, Adithya Prasad Padhy and Madhulita Panigrahi (2014), "Mental health status among married working women residing in Bhubaneshwar city: A psychological survey", BioMed Research International, 2014.*

3. *Babin, B, J. & Boles J, S. (1998). Employee Behavior in service environment: A model and test of potential differences between men and women. Journal of Marketing. April Vol. 62(2): 77-91.*

4. *R.Balaji, "Work Life Balance of Women Employees", International Journal of Innovative Research in Science, Engineering and Technology, Vol3, Issue 10, October 2014, ISSN 2319-8753.*

5. *Beena, C.; & Poduval, P.R. (1992). Gender differences in work stress of executives. Psychological Studies. July – Nov. Vol. 37(2-3) 109-113.*

6. *M.Bhuvaneshwari, "A Case Study on Psychological and Physical Stress Undergone by Married Working Women", IOSR Journal of Business and Management, Vol 14, Issue 16, Nov 2013,pp 38-44, ISSN: 2319-7668.*

7. *Dr. Chandra Mohan A, K.D. Balaji, T. Kishore Kumar, "An empirical .India", Abhinav: National Monthly Referred Journal of Research in Commerce and Management, Vol 2, Issue 5, ISSN 2277-1166.*

GOVERNMENT MEASURES FOR THE UPLIFTMENT OF WOMEN

Dr. Ms. S.M.Vimala
Assistant Professor in History
St. Mary's College (Autonomous)
Thoothukudi – 628 001
Affiliated to Manonmaniam Sundaranar University
Tirunelveli – 627 012
Email Id: lekshmivimalamani@gmail.com

ABSTRACT

Since the attainment of independence, India enjoyed the freedom to continuously experiment with a number of form and modes of organizations and structures to achieve women's equality. The concept of women's empowerment has come to be associated with women's struggle for social justice and equality. The concern for women's development began with India's independence and the adoption of the Constitution. The Constitution of India guarantees equality of opportunity and status for women and men. As women form about half of the Indian population and represent an important sector of human resources that cause national development, this paper discusses in detail the programmes launched in Five Year Plans, for the development of women. Soon after independence, the Government of India planned to create a democratic, just and prosperous society through constitutional and legal reforms, planned development based on a mixed economy and state support to welfare activities. As a result, women's development policies have undergone tremendous changes and even the state policy has become more pro-women.

Keywords: Women's equality, Women's empowerment, India's Independence, Constitution, Five Year Plans, Legal Reforms

INTRODUCTION

In the following years after independence, India witnessed an increase in concerns for equity and poverty alleviation. All the development plans generally have been addressed to men. This high illiteracy restricted the scope for employment, utilization of health facilities and use of constitutional and legal rights. This bias is now, being increasingly acknowledged and corrective policies and programmes are being formulated. Let us now have a close review at the plans and policies of the government towards the development of women. These steps have had their impact on the economic and social development of women too. It gives free and compulsory education for all children up to the age of fourteen, right to an adequate means of livelihood, equal pay for equal work and maternity relief. The process of planned economic development in India began with the launching of the First Five Year Plan in 1951. The Five Year Plans was introduced by Nehru, the first Prime Minister of India. It is a detailed programme of development of agriculture, industry, transport, trade and social services.

First Five Year Plan (1951-1956)

The First Five Year Plan (1951-1956) formulated welfare measures for women. The first symbolic approach to Women's Welfare began with the establishment of the Central Welfare Board in 1953, under the Department of Social and Women's Welfare. It recognized the need for organizing women into Mahila Mandals or Women's Clubs. It The First Five Year Plan mentions about the need for the development of women as "Efforts to secure and economic progress will not secure substantial results if women are not placed in a position to make their due contribution to the life of the family and community." The major responsibility of developing

women's welfare services was placed on voluntary organizations and it launched programme for health, nutrition and primary education of children. Pre-primary education, however, continued to be the responsibility of voluntary organizations.

Second Five Year Plan (1956-1961)

The Issues for concern during the Second Five Year Plan were social, moral and post care services. It focused on the problems of women workers. Policies were initiated for equal pay for equal work. Provision of facilities for training to enable women to compete for higher jobs and expansion of opportunities for part time employment. The Plan stated that women should be protected against injurious work, should receive maternity benefits and crèches to be established for children. This plan continued the emphasis on overall expansion of educational facilities.

Third Five Year Plan (1961-1966)

The Third Five Year Plan accorded high priority to women's education. It launched important schemes like condensed school courses for adult women. The third plan pinpointed female education as a major welfare strategy.

Fourth Five Year Plan (1969-1974)

The Fourth Five Year Plan provided for some more developmental programmes to augment women's welfare. But these measures were meant to benefit both men and women. The Drought Prone Area Programme was started in 1973, similarly Desert Development Programme was also launched to control desertification and to maintain the ecological balance. Balwadi Nutrition Programme is another programme being implemented since 1970-1971 to cater to the social and emotional development of children in the age group of 3-5 years, apart from providing supplementary nutrition to them. The Fourth Plan continued the emphasis on women's education and it provided incentives such as free text books and scholarships for girls.

Fifth Five Year Plan (1974-1979)

The Fifth Five Year Plan which aimed at an integration of welfare with developmental services focused on socio-economic condition of women and gave priority for training of women in need of care and protection and for working women. The Fifth Five Year Plan initiated programmes for functional literacy of women to equip them with skills and knowledge and for the first time it formulated schemes for the provision of resources to women to facilitate development. At the State level, the department of social welfare with the separate section of women and child welfare looked after the development activities for women and children.

Sixth Five Year Plan (1980-1985)

For the first time in the history of planning, the Sixth Five Year Plan introduced a chapter on Women and Development. This Plan was a landmark in the history of women's development as it received recognition, as one of the developmental sectors and was included in the sixth plan as a separate chapter for the first time in the history of developmental planning. The Sixth Plan, adopted a multi-disciplinary approach with a three pronged thrust on health, education and employment. Hence varieties of programmes were taken up under different sectors of development to ameliorate the socio-economic status of women.

A new scheme, namely Development of Women and Children in Rural Areas (DWCRA), was started in 1982-1983 in the blocks of the country. The Central and State Governments, are the funding partners of this scheme. This programme brings together 15 to 20 women in a group under an organizer, with a view to taking up economically viable activities. Many Voluntary Organizations were requested to

avail funds from the Government for the schemes and to benefit women.

Seventh Five Year Plan (1985-1990)

In the Seventh Five Year Plan, the developmental programmes for women continued with the major objectives of raising their economic and social status and to bring them into the mainstream of national development. A significant step in this direction was to identify or promote the 'beneficiary-oriented programmes' for women in different developmental sectors which extend direct benefits to women. The Establishment of Women Development Corporation during this plan period, is a new approach to provide better employment awareness for women.

Eighth Five Year Plan (1992-1997)

The Eighth Five Year Plan promises to ensure that the benefits of development from different sectors do not bypass women and special programmes will be implemented to complement the general development programmes. The flow of benefits to women in the three core sectors of education, health and employment were monitored vigilantly. Women were enabled to function as equal partners and participants in the developmental process.

Ninth Five Year Plan (1997-2002)

The Ninth Five Year Plan adopted 'Women Component Plan' as one of the major strategies and directed both the Central and State Governments to ensure not less than 30 percent of the funds are earmarked in all the women's related sectors. The Ninth Plan represents a major take-off outlining "Empowerment of Women" as an objective of the overall plan. For the first time, in the history of planned development, women will have a sub-plan to accompany the main plan. Therefore based on the plans and policies of women, various programmes have been formulated by the Government both at the Union and State levels during different time-periods.

In September, 1985 a Department of Women and Child Development under the Ministry of Human Resources Development was established in India. Further, National Commission for Women was set up in 1992 and Tamil Nadu Commission in 1993. The members of the Commission meet to study the various problems faced by women and listen to public grievances. The Women Cells were set up in the Central Ministries or Development of Labour and Industry. Recently the National Resources Centre for Women was set up under the national machinery for the purpose of training and policy research.

The Ninth Plan also proposes to ensure 30 percent representation of women in the public sector and provides a larger entry for women, in the premier Civil Services. To increase women's participation in the industrial development of the country, the Plan proposes to set up a 'Development Bank for Women Entrepreneurs' for assisting them in the small and tiny sector.

Tenth Five Year Plan (2002-2007)

The Tenth Five Year Plan was formulated to ensure requisite access of women to information, resources and services and advance gender equality goals. The Tenth Plan, reinforced commitment to gender budgeting to establish its gender-differential impact and to translate gender commitments into budgetary commitments. This Plan continues with the strategy of "Empowering Women" as an agent of social change and development through Social Empowerment, Economic Empowerment and Gender Justice.

Women in Panchayat Raj Institutions

Women are changing governance in India. They are being elected to local councils in unprecedented numbers as a result of amendments to the Constitution

that mandate the reservation of seats for women in local government. Tamil Nadu was the first to implement 33% reservation in the Panchayat Raj for women. In India, we call this new system as the PRIs. The goal of this PRIs is to bring about the advancement, development and empowerment of women.

The Constitution of India has provided reservation of seats for women in Panchayats and Municipalities. It lays a strong foundation for their participation in decision-making at the local levels. The PRIs will play a central role in the process of enhancing women's participation in public life. The PRI has also brought about significant transformations in the lives of women themselves, who have become empowered, and have gained self-confidence, political awareness and affirmation of their own identity.

Policies and Programmes for Women's Welfare and Development

Development in its wider perspective covers all aspects of community life. The accepted goals of national development such as maximum production, full employment and attainment of economic equality and social justice apply equally to men and women. Our Constitution therefore stresses the urgent need for promoting the educational and economic interests of the weaker sections of the people; and as women are handicapped by social customs and traditions, they need special attention to help them to play their full and proper role in national life.

Plan and Women's Development

Women's Development has been one of the major targets of the development programmes introduced by the Government. The Planning Commission has defined three major areas for Women's Development. They are: Education, Health and Welfare. There has been a continued emphasis on women's education in all the plans. The other programmes for women mainly concentrated on maternal and child welfare services, health, nutrition and family planning. As regards social welfare, the voluntary sector operated the bulk of the programmes, the efforts of the Government being confined to provide institutional services.

Department of Women and Child Development

Department of Women and Child Development was set up in 1985 by the Ministry of Human Resource Development. It plans and executes programmes for women besides monitoring the programmes meant for women in other ministries and departments. The activities of the Department are carried out through four bureau, namely Child Development, Child Welfare, Women's Development and Women's Welfare.

The Department has four autonomous organizations like, National Institute of Public Cooperation and Child Development, Central Social Welfare Board and National Commission for Women. These organizations are fully funded by the Government of India. In 1987, the STEP (Support to Training-cum-Employment for Women) system was launched with the aim of developing entrepreneurial skills, with a view to empowering poor women and promoting sustainable livelihoods for them in traditional sectors of economy. The scheme is being implemented through public sector organizations, state corporations, district rural development agencies, cooperatives and voluntary organizations. It gives job opportunities for women who belong to the lower rank of the society.

Government Measures

In the area of legal measures, the Government has taken two or three measures in the direction of providing justice to women. Similarly the Central Government for the first time has appointed a women minister with cabinet

rank to deal with women's issues. Another useful step taken by the Government is a National Plan of Legal Literacy. It is very necessary that the mass of women are aware of their legal status and also procedures to be followed in times of trouble. Liberal policies have some role to play for the welfare of women.

The Government sponsored Employment Guarantee scheme, food for work programme and health. Many Women's Organizations have schemes for employment generation through activities like making pickles, snacks, papads, stitching of garments, etc. Women employed in various income generating activities like running crèches, sewing garments, etc. They also run working women's hostels in various cities. They get a huge amount of grant from the Government. Many Women's Organizations that take up social problems like dowry, wife-beating, prostitution, rape are faced with acute problems regarding rehabilitation of women victims of violence. Hence, even though their main activity is to fight for women's rights, they have to start developmental projects in the fields of health, education and employment that would make the women self-dependent.

CONCLUSION

Women have always been an important part of economy, work and employment and their role has been growing continuously with development, industrialization and economic restructuring. There are many schemes, programmes and women welfare measures to improve the condition of women. Both in State and Central several initiatives has taken to empower women socially, economically and politically. Though the doors of education for women were thrown open as early as the closing decades of 19th century, a more favourable climate and an increased involvement to avail the opportunity could be traced from the early decades of this century particularly due to a number of social legislations and increased political participation of women. Thus the Government has taken many steps to uplift the women of Tamil Nadu in both social and economic fields. By using these schemes women could uplift themselves. They should continuously work for the removal of their disability and improve their status. Women who have a better status should work to uplift those who are backward. Educated women must make the uneducated aware of their rights.

REFERENCES

1. *Agarwal, C.M., Dimensions of Indian Womanhood, (Vol. II), Shri Almora Book Publishers, India, 1993.*

2. *Ashok Kumar, Women in Contemporary Indian Society, (Vol. I), Anmol Publications, New Delhi, 1993.*

3. *Divya, G., Welfare Measures For Women In Tamil Nadu, A View Through Five Year Plans, University of Madras, Chennai, 2002.*

4. *Factsheet on Women in India, (DCWC) - Documentation Centre on Women and children, National Institute of Public Cooperation and Child Development, New Delhi, 2005.*

5. *Ganesamurthy, V. S., Empowerment of Women in India, Social, Economic and Political, New Century Publications, New Delhi, 2008.*

6. *Janaki, D., Women's Issues (Perspectives from Social History), Dhana Publications, Chennai, 2001.*

7. *Jaspreet Kaur Soni, Women Empowerment: The Substantial Challenges, Authors Press Publications, New Delhi, 2008.*

8. *Lalit Upadhayay, Women in Indian Politics, Better Books Publication, Panchkula, 2007.*

9. *Mira Seth, Women and Development, The Indian Experience, Sage Publications, New Delhi, 2001.*

10. *Nancy David and Loganathan, V., Women and the Economy, Mother Teresa Women's University, Madras, 1993.*

11. *Neera Desai, Vibhuti Patel, Indian Women Change and Challenge in the International Decade 1975-1985, Popular*

Prakashan Publishers Private Limited, Bombay, 1985.

12. Neera Dorga, "Role of Indian Women Before and After Independence", Social Welfare, Volume XVIII, No.2, New Delhi, 1971.

13. Ranga Reddy, A., Empowerment of Women and Ecological Development, Serials Publications, New Delhi, 2002.

14. Report of the First Five Year Plan – A Draft Outline, Planning Commission, Government of India, Delhi, 1951.

15. Shah, A. M., Baviskar, B. S., Ramaswamy, E. A., Social Structure And Change, (Vol. II): Women in Indian Society, Sage Publications, New Delhi, 1996.

16. Sundar Ram, D., Women Empowerment In Political Institutions, An Indian Perspective, Kanishka Publishers, New Delhi, 2009.

17. The Hindu, Tamil Nadu Edition, Madurai, 28.10.2009.

CHALLENGES OF WORKING WOMEN IN AN UNORGANIZED SECTOR-SPECIAL REFERENCE TO DOMESTIC WORKERS IN TAMILNADU

Abitha B,
Department of History
St. Johns College, Palayam kottai
Manonmaniam Sundaranar University,
Tirunelveli

ABSTRACT:

Working women face many challenges to sustain their work, with great tolerance. This paper mainly focus on the working women and the main objective of this study is to highlight the sustainability and challenges faced by them in the unorganized sector and to know the schemes reformed for the women empowerment. At present scenario, women workers also equally working in the unorganised sectors like construction, domestic works, agriculture, textiles etc.,. This research mainly concentrated on the urban working women in the domestic works. These working women have to execute responsibilities with challenges like favouritism and marginalization without being credited for her involvement. Some challenges are definitely common like mental and physical stress, lack of proper balance between employment and selfcare, unfair treatment in the workplace etc.,. Although women are not provided with the facilities and they are working and living with their face below the satisfaction level; the unorganized sector constitutes a very important part of the Indian economy as well as in Tamil Nadu had the involvement of women more than men. The study is of qualitative nature totally based on secondary data which was collected from books, journals and website to find out the possible solutions for working women to overcome the challenges that they face internally or externally.

KEYWORDS: working women – unorganized sectors – domestic workers.

INTRODUCTION:

Tamil Nadu is a diversity in its own traditions and culture; even the people showing their respect to women; shows culture. Everywhere in the world, women are accorded a lower status than men (Das,2013); though an improvement has acquired and many gender-related barriers and biases have declined over years and women were going to work; stereotype thinking continue to create problems in the progression of working women and many other factors. This study is to understand and to take suitable measures for the development of the country depends on gender equality all the way not only in education and opportunity but also in solving their problems in their day-to-day life. "Empowering women is a prerequisite for creating a good nation, when women are empowered, society with stability is assured. Empowerment of women is essential as their value systems lead to the development of a good family, good society and ultimately good nation" – Dr. A.P.J Abdul Kalam.

Objectives:

The study has been undertaken with the following main objectives:

- To analyze the problems or to gain knowledge about the challenges faced by the urban working women in the workplace.
- To identify the key socio-economic pointers contributing to women's status, safety and security.
- To suggest measures or to find out possible solutions that can help them to over come the problems that they face in the workplace.

Hypothesis:

- The condition of female workers is poor in terms of work force participation, working conditions and level of exploitation.
- The reason of poor condition of female workers can be attributed to economic necessity and technological advancement.

Working Women In Unorganized Sector:

The term informal sector or unorganized sector refers to economic activities by the operating units of the households which essentially differ from the formal or organized sector in terms of technology, use of labour-intensive processes, and virtual absence of well-maintained accounts. The National Commission for Women estimates that 94 percent of the total female work force is to be found in the unorganized sector. In 1993 definition of the informal sector adopted by ICLS (International Conference of Labour Statisticians) including only one category of informal wage workers i.e. employees of informal enterprises. Women in Informal Employment Globalizing and Organizing (WIEGO), would include all non-standard wage worders who work without minimum wages, assured work or benefits. Problems are,

- The presence of a vast multitude of women workers and producers in the unorganized sector, where earnings are low, employment seasonal and insecure.
- Supportive services woefully inadequate or even non-existent, growth opportunities are few and collective - organization are weak, has brought into sharp focus the failure of the mainstream to alleviate their predicament.
- While it is true that the workers, irrespective of sex are exploited in the unorganized sector, women suffer more by the fact of their gender.
- The changing patterns of economic development in the liberalization era have put a heavy burden on women, which is reflected in their health status.
- The small farmers, landlessness, forced migration both temporary and permanent, have undoubtedly affected women's health, nutritional and emotional status.
- Women work in industries like handloom, tanning, tobacco, cashew, coir, textiles, garment, fish processing and canning, construction, domestic work, ragpickers, coolies, vendors, beauticians etc., play a vital in the increase of employment and economy i.e. The growth of small and cottage industries has depended heavily on female labour.
- In all these, they toil long hours at low paid, skilled or unskilled workers. As a result, they face serious health problems related to work place, hazards of pollutants on women who work during adolescence and pregnancy have serious consequences on women.
- Women work the most; paradoxically they earn the least in life. The additional social responsibility shouldered by them, their subordinate status in society, patriarchal family set up, socio-economic backwardness, proneness for occupation in the unorganized sector with low productivity and marginalization in employment opportunities account for their poor or low earning skills, illiteracy, ignorance and surplus labour and thus face high level of exploitation. This hampers their bargaining power for higher wages and any opportunities for further development.

These workers falls within the grey area, in a category between employed workers and self-employed workers. There is no system to enforce minimum wages because of the informal contractual relationship between the worker and the employer, the employer's agent or the contractor. Women in these-sector is an important but controversial part of the economy. It provides jobs reducing unemployment, but

in most of the cases the jobs are low-paid and the job security is poor. It bolsters entrepreneurial activity but at the detriment of state regulations compliance, particularly regarding tax and labour regulations. It helps alleviate poverty, but increases underemployment and job insecurity. It cannot be denied that the unorganized sector does not get enough protection through labour legislation, despite the existence of labour laws, for various reasons, the workers in this sector do not get social security and other benefits.

Domestic Workers:

Domestic worker, who sweep, swab wash, cook, take care of the children, look after the elderly, cleaning dishes, washing clothes-yet are invisible. According to the International Labour Organization (ILO), "A domestic worder is someone who carries out household work in a private household in return for wages". This research work also aims at understanding the socio-economic condition of women domestic workers.

The ILO also estimates that world wide domestic work is the largest employment category for girls under the age of 16. Yet, the extent of this form of labour, there are no international standards to regulate the conditions of work or the wages of domestic workers. With reference to THOOTHUKUDI district in Tamil Nadu is dominated by Hindu families except a few, majority of women domestic worker belong to Hindu families.

Among all the age group of the women respondents more than 70 percent falls between 20- 50 years, clearly indicate more than half 61percent of the women domestic workers hail from rural areas.

INTERNAL CHALLENGES:

Poor Family Status:

Women working in this sector either come from a poor family-low social position that the domestic work is accorded traditionally (caste system). The employers preferred the widowed women rather than the married, as the married have to dual responsibilities of taking care of both their masters as well as their own families. This cause frustration and stress among them.

Poor Economy:

Women domestic workers, 58 percent of them do not have their own house to live in. They have to depend on rented houses which were indeed a difficult task in their small earning; family monthly income of the women domestic workers shows that 46 percent of it comes only up to Rs.12,500-15,000; where the rest of the family income goes below Rs.10,000 in these days, it is really difficult to meet the overall economic demand of the family. Because of that they force them to work many hours cause lack of sleep and proper balance between their household and masters.

Heavy DEBTS:

Because of the poor economic-condition they are further forced to take depts from their employers (masters); in-which they were humiliated by them; so that they also borrow money lender. About 41 percent of them are in dept; 59 percent are free from it.

Insufficient Skill And Knowledge:

Illiteracy is the biggest problem because they do not get time to educate themselves but they have functional knoweledge. They start working early age and majority of female do not have proper training and skills aligned to their task. This result in excessive stress and inefficient working.

Physical Problems:

The domestic working conditions are not healthy; work place is no ergonomically designed. These results into workers facing fatigue, and irritable sensation during their time of the month. Females mostly on such tasks results on to saviour problems such as backache and knee-ach.

Extreme Work Pressure:

Women were overworked, they work twice as many hours as worked by their male counterpart. They have to work many hours, rising much before their employers do, doing a variety of work, and sometimes making do with very few hours of undisturbed sleep. There are no fixed hours of work.

Abuses:

Their backwardness and low economy show that about half of the respondent's husband or father is drunkard and others were chain smoker; abuse the women in their home verbal abuse(mentally)and beating them (physically).

Basic Amenities:

The lack of physical needs such as toilets, clean drinking water, creches, adequate clothing, food etc., in the work place cause health problems for the daily basis working women; as the other challenges also piled-up they have to face severe health issues. Married women with young children are the who lack the proper balance to take care of her own household.

EXTEERNAL CHALLENGES:

Irregular Wages:

The lack of controlled processes in unorganized sector which results in to untimely payment of wages to the workers. When it comes to female it is worst.

Wage Discrimination:

Although, women workers much effort as men they had to face criticism to do well; as they paid in low wages discriminately. Women do not get similar payment to the male for the same work.

Seasonal Employment:

Many of the women domestic workers have to fetch another employment when the employers moved place or there is no need for the help of employee. This no work during offseason resulted in face the challenge of unemployment and poverty for a short period.

Exploitation/Employer Abuse:

Female workers are more vulnerable to exploitation by employer. They can be easily threatened of their job for indecent favours to sustain their work. Over 47 percent have reported that they get verbal abuse from their employers and rest observed normal treatment as they being late to work.

Insecure Job:

Absence of strong legislation controlling the unorganized sector makes the job highly insecure in this sector. They can be any time fired or replace by the other co employees. This result in insecure-ness and working put lot more effort to secure the job face the physical strain, depression etc.,.

Attitude Of Employer:

Temporary nature of the employment in this sector does not allow the bond between the employee and employer to establish and become strong. Although some of the women workers bonded naturally some had to face the ego, jealousy of co-workers.

Sexual Haressment:

Sexual harassment by male colleagues is a reality. Mental harassment by the female colleagues is also a reality. Not much aware about Acts and Policies favouring women in the work place; they tolerate that to sustain the work for their family. Life as a single parent very challenging for working women are forced to leave small children at home because of their work.

Job Security:

A major portion of working women from rural areas moves around to cities and towns for their jobs; they migrated various places to do their given task; they feel insecure to do in the night shifts as there is

no precaution or satisfactory safe guard measures for security.

Suggestions:

- The (domestic worker) unorganized sector working women should be recognized as a worker, and issued an Identity card or/and letter of appointment to secure the job.
- Working hours for them should be fixed at 8 hours a day.
- They should be paid overtime allowances in case they have to work longer.
- They must be entitled to some personal free time during the day.
- They must be entitled to a night's rest.
- Partners can be more sensitive to women's need (i.e. taking care of children)
- Providing self-defence training to women; installing safety devices and CCTVs at the streets; undertaking police verification of cab drivers, night shift security guards etc.,.

Results:

Although workplace prefer a man rather than a women; the workplace with female employees working, functioned well due to their sustain and stability approach of the women associated qualities related to concern for the sympathetic treatment of others. These include being affectionate, helpful, friendly, kind, sympathetic attitude, as well as interpersonally sensitive, gentle and soft spoken (Eagly&Carli,2007).

The study is to show some probable solutions for challenges facing working women to sustain their work are proper safety and security measures by organizations, sensitive and supportive support at home (parents or partners), appropriate grievance redressal mechanisms for women at the workplace.

Some challenges are definitely common like mental and physical stress, lack of proper balance between employment and selfcare, unfair treatment in the work place, stressful life and work place discrimination etc.,. But some challenges are age or category specific, like prejudiced and stereo typed thinking, safety and security issues, ego hassles with colleagues etc.,.

The results of the study showed that different age group of working women have different kinds of problems and challenges and different categories as married, single, divorce, single parent or separated have different issues at stake in the work place.

Conclusion

The unorganized sector is larger inn rural areas as compared to urban areas. The female participation in this sector is more than male. Women worker face grave challenges. Their condition is highly unpredictably and have constraints related to their work such as insecurity, wage discrimination, absence of medical and accidental care, lack of continuity etc., is due to their seasonal intermittent nature of work, low level or irregular patterns of earnings, weak administrative structure in this sector ect.,.

Thus, the majority of women work in the unorganized sectors face the challenges of low wages due to low level of skills, illiteracy, ignorance and surplus labour and thus face the high level of exploitation. The social and economic profile of female worker is greatly affected by the nature of the place where they work.

References:

- *SINGH A.N – "Working Domestic Workers – Socio-Economic Life", New Delhi- Shipra Publications.*
- *VINITA SINGH (2007) - "Women Domestic Workers Within Households", New Delhi: Rawat Publications.*
- *MANJU (2017) – Women In Unorganized Sector – Problems And Issues In India, International Journal Of Applied Research.*
- *RITA ANGEL EVANGELINE D, Dr. P.K. MUTHUKUMAR – A Study on Problems Of Urban Working Women In The Work Place With Reference To Tuticorin District of Tamil Nadu, India*

CHALLENGES AND ISSUES OF WOMAN LABOURS IN TEXTILE INDUSTRIES OF TAMIL NADU

Mr. J. Jeyasingh
Assistant Professor of History,
St. John's College, Palyamkottai,
Tirunelveli – 627 002
(Affiliated to Manonmaniam Sundaranar University,
Tirunelveli, Tamilnadu – 627 012)

ABSTRACT:

India is the world's second largest producer of textiles and garments after China. It is the world's third largest producer of cotton after China and the USA and the second largest cotton consumer after China. Textile Industry of Tamil Nadu is the forerunner in Industrial Development and in providing massive employment in the State. In Tamilnadu, the textile industry is female dominated. In the era of 21st century, woman wants be equal opportunities as man and foremost challenge is how to balance work and home. Gender bias, unequal pay, mental and physical harassment, insufficient leave are some of the key issues of working woman at the workplace. Apart from all these, woman has to deal with almost all family duties like duty as mother, duty as wife, household and daily routine as well as many social duties. The main intention of this paper is to focus on to entails the enslavement and exploitation of women labour for economic gain through force labour and coercion.

Keywords: Gender bias, unequal pay, physical harassment.

Introduction

The essential feature of capitalism is the motive to make a profit. capitalism has led to serve exploitation of workers working in the factories, where they are forced to work for long hours in extremely harsh conditions to make a living in order to serve the luxuries of the rich -income class, indeed, they are almost working as slaves. As a result of this rich become richer and richer, and the poor become poor and poorer. In order to oppose this Marx founded Communism. He gives great importance to labours. Communism is based on the goal of eliminating socio economic class struggles by creating a classless society in which everyone shares the benefits of labor and the state controls all property and wealth. Workplace issues are a common source of stress for many and Why? Women suffer more stress than men because their response to stress is different. Hence, for the first time in India Anasuya Sarabhai who worked selflessly for the upliftment of the less fortunate. Anasuya Sarabhai was the first woman trade union leader in India, she is the pioneer of labour movement in India and also the founder of Ahmedabad Textile Labour Association, India's oldest union of textile workers. She was deeply affected by their poor working conditions, exploitation, and powerlessness and was determined to fight for them. So The employees are the true assets of an industry. They are the ones who contribute effectively towards the successful functioning of an industry. Textile industry is one of the most wide reaching industries in the India. The Textile industry in Tamil Nadu provides vital jobs, especially in poorer communities, largely for girls and women in the Spinning Mills. Much number of industries located in Tamil Nadu where Namakkal, Coimbatore, Tirupur, Karur, Erode and Salem districts referred to as the "Textile Valley of India". This paper highlights the deplorable conditions of woman labour of Textile Industry and explores the challenges and issues of their problems. In Tamilnadu the textile is female dominated. There are certain unskilled and semi- skilled job

categories which are specifically ear marked for woman. They contribute to the family economy, by participating in the Labour force, there by earning an income and contributing to the family and also by undertaking the primary responsibility for household. Maintenance childcare and there by sustain the family. In Tamilnadu, the textile industry is female dominated. So women face number of issues in workplaces that range from harassment issues to non- payment of PF benefits, compensation issues and work hours discrepancy.

Condition of Women in Textile Work

The competition in global market led to flexibility and feminization of labor in textile industry of Tamil Nadu. The massive growth in garment exports has coincided with absorption of female labor in the industry in large numbers since 1985. These textile factories have often targeted young, mostly unmarried, women and girls.26 Coimbatore textile mills saw a large number of women joining the mills in the last ten years and female employment in the mills now stand around 70%. A study in Tirupur also showed that women constitute 60% of the total work force. This labor force however, faces number of problems during or after the course of their employment. Due to standing for prolonged hours during work, less rest and sleep, employed girls become sick soon after employment. They don't get good food there. They cannot speak to family members frequently. This can cause loneliness. They are prohibited from speaking to family members due to strict rules

Unequal pay

It is another issue that women face at their workplace. Even though, women prove to be more efficient than male employees most of the time, they are not paid equally. The wages that workers receive vary from company to company. Under schemes like 'sumangali', part of the worker's wage is deducted to give it as a lump sum amount at the end of the employment contract.

Forces Over Time

Women often work 12 hours per day on a regular basis that is one and a half shift. During the peak season, they sometimes also work for two shifts (6 hours) or three shifts (24 hours) in a row. They often have to work on Sundays during busy seasons. These workers sometimes do not receive any overtime payment. Hostel workers are subjected to excessive and forced overtime. Workers have also reported that they are woken up in the middle of the night to complete urgent orders.

No Written Contract

There is sometime no written contract or agreement when these women are hired. Workers are left without any proof or what has been promised. Workers are often provided with agreements in languages that they do not understand. A 2011 study showed that among 1638 workers hired under 'sumangali scheme'32 only 60.74% of the workers had signed an agreement and an overwhelming majority of the workers (96.1%) did not receive any copy of the contract.

Lure of Lump Sum Amount

The biggest attraction for these female workers is often the large amount of money that she receives towards the end of the employment. It is schemes like 'sumangali' that promise workers this lump sum amount. The promised amount varies between 1,00,000 rupees to 2,00,000 rupees. Many families are fascinated by this option because of their poverty. There are many cases when workers quit before the contract period and have not even received the lump sum amount that was promised by the factory. Many workers cannot complete the 3-year contract because of the unhealthy and unsafe working conditions or are fired under some retext before the completion of the contract.

Restricted Movements

Female workers especially those working under 'Sumangali' scheme live without much freedom of movement or privacy. They often live in hostels or compounds within factory premises. These workers are not allowed to leave the factory without prior permission. Mobile phones are also often prohibited in these hostels. The workers are even closely monitored when they go out to buy something.The cultural code that girls should be chaperoned at all times is used as a pretext to limit the worker's contact with NGOs or prevent them from running away. Parents are allowed to visit their daughters only once a month on Sundays for one hour.

Unhealthy and Unsafe Working Conditions

Headaches, stomach aches, sleeplessness, and tiredness are common among these female workers. The factories often have bad ventilation systems that cause workers' space to be full of small particles of cotton dust. The work places are sometimes hot and humid. Some factories do not even provide protective equipment like masks to save workers from the cotton dust. Some workers underwent surgery to remove balls of cotton fiber in their bowels. Female workers in the spinning area also work on roller skates throughout the day, without wearing any protective gear Female workers have also reported about losing weight, irregular menstrual periods, and heavy menstrual pain. There are no proper medical facilities available at the factories. There have been cases of deaths where workers died due to respiratory illnesses or after ingesting cotton into lungs or stomach.

Abusive Supervisors

The higher caste male supervisors often physically abuse female workers as well. Cases of sexual harassment have also been reported at the factories. It is difficult to establish these incidents though because of unwillingness of women to talk about it. There are also reports that these women have been forced into sex trade as well by the networks of supervisors, company managers, staff at hostel, or other labor suppliers.

Sexual Harassment

Violence against women and girls is the most pervasive human rights violation in the world today. It is a major issue that women face at their workplace and many women fall victim of sexual harassment at workplace. At times employers try to take sexual favors from women employee in return of other benefits and promotions. It can be classified into various categories like. Physical contact and advances. Showing pornography. A demand or request for sexual favors. Any other unwelcome physical, verbal or non-verbal activities (like whistling, obscene jokes, comments about physical appearances, threats, innuendos, gender based derogatory remarks etc.)

Child Labour

Female workers are often hired as young as 12.69 Studies have also shown that 10-20% of the workers in 'sumangali scheme' are child labourers. These girls often live at factory hostels. These young women are usually locked in the bathrooms to hide them during factory inspections. It is also difficult to ascertain the number of child labourers in these factories because the workers have no identity papers or proof of age. They only go through the medical examination by the factory's medical staff at the time of employment. The medical staff often draws wrong medical reports about the age of the workers.

Poor security

The garment authorities are the most important stakeholder who can play the ultimate crucial role to ensure safer workplaces for its employees. The factory authority can protect the safety of their employees in the Industry, by ensuring adequate safety measures to prevent any

safety hazards or to face any incidences if occurred. There are many cases that has been registered where women working at Industry have become victims of sexual abuses and rapes while going back home and this is due to lack of proper security. major issue that women face in the workplaces.

Insufficient Maternity Leaves

Insufficient maternity leave is another major issue that is faced by a working mother. This not only affects the performance of women employees at work, but is also detrimental to their personal lives.

Consequences of Problems Faced by Women

Due to the various problems faced by women at workplace, an organization may have to face bad con sequences of the same. Some of these are mentioned below the increased absenteeism and dropout rates. Reduced efficiency. Additional costs of recruitment & training on resignation. Damage to image in the market. Lawsuits and high legal costs involving court fees, settlements, etc

Tackling Problems

Faced by Women The UN Convention of the Elimination of all forms of Discrimination against Women (CEDAW), adopted in 1979 at Beijing, recognizes and also acknowledged that sexual Harassment is serious problem and has categorized it as gender discrimination and a form of gender based violence. Most developed and developing countries are a signatory to it. This puts the onus on the employers to provide a safe and healthy workplace to all its employees. To accomplish this, the employers deploy various policies. Few of them are listed below. Education campaign for women employees about their rights. Training for managers and others in workplace including acceptable and professional workplace behavior, and diversity training. Forming a complaints committee, which will keep the privacy of the employee complaining and investigate the complain independently. Creating appropriate work conditions to ensure that there is no hostile environment towards women. Ensuring women do not work late hours, except in secure situations. Ensuring participation of women at all level of management. Providing safe pickup and drop facility in odd hours. Providing adequate maternity leaves. Providing day care facilities for working mothers. Retention of performance ratings- this means that organization secure the performance ratings of women during maternity leave.

Expectations of Women Employees

Women today form an important constituent of the labor force in textile industry. There are several factors that influences the work quality of women employees they are, the task involved in their work, physical work environment and social work environment within the organizations, administrative system of the establishment and relationship between life and job, economic benefits, mental state, job stress, effect of personal life, self respect etc. The gender composition of the work place determines the extent and type of „work life" that women employees experience at work. The main expectation of women employees are as follows Adequate and fair remuneration. Safe and healthy working conditions. Security of employment. Opportunity for growth and advancement. Promotion prospects. Nature of supervision Application of principles of natural justice and equity. Respect at work.

Needs and Expectations at Work

Individual are different and therefore also have different needs and expectations, which they attempt to fulfill in many different ways. These needs and expectations, altering and often conflicting with each other over time, may be classifies in several ways. Two out of the variety of

classification will be explained more detailed in the following.

Conclusions

The violations of human rights of female textile workers in Tamil Nadu occur at different stages in different forms. They are lured by false promises and money at young age. They are usually underpaid without any contract. The lump sum amount binds them to the job and has taken the form of bonded labor om this study, the researcher has concluded that main problems of garment They have limited right to freedom of movement and face occupational hazards and dangers. They are also subjected to sexual harassment and abuse at the hands of their supervisors. The reasons for the abuse and violations are socio economic and cultural. The state women's Commission must take action the issues and based on the complaints received from the working women, There is a need for drafting policy guidelines to ensure workplace safety, security and dignity of women and girls in the textile industries of Tamilnadu

REFERENCES

1. *Shapiro, H.J, Wahba, M.A., "Fredick .W. Taylor, "62 years later", Personnel Journal, vol.53, 1974, pp.574-578.*

2. Dreher, G.E., "Salary Satisfaction and Community Costs", Journal of Industrial Relations, vol.19, 1980, pp.340-344.

3. Rai, D and Bhatt, J., "Personality Determinants and Job Satisfaction of College Teachers in the Sourashtra Region of Gujarat State", Dissertation Abstract International,

vol.47, 1987, pp.32-37.

4. Bansal. S.P, "Job satisfaction among bank employees. A study of public sector of cooperative banks in Shimla town", India cooperative review national union of trade India, New Delhi, Jan 2000 Vol.xxxvii, Issue 3, p. 138.

5. Shiv Mohan, ArtiKansal , " Job satisfaction and Job Stress; A study of the Hotel Industry in Delhi" ,H.R. Journal of Management, Oct 2012 - March 2013, vol,5, Issue 2, pp.96- 102, ISSN No 0974-7737.

6. Ann Davis, Lucy Gibson, "Designing Employee Welfare Provision", Personnel Review, vol. 23 Issue.7, January2012,pp.33 – 45.

7. Uma Rani, H.S. Shylendra, "Seasonal Migration and Rural-Urban Interface in Semi-Arid Tropics of Gujarat: A Study of Tribal Village", Journal of Rural Development, vol.20, Issue 2, 2001, pp. 187-217.

8. Jelince Dhinakar Abraham (2009), Ph.D. thesis titled, "A study on the role and role ability of merchandisers in the knit wear export firms of Tirupur district", Submitted to Bharathiar University, Coimbatore.

SUSTABILITY AND CHALLENGES OF WORKING WOMAN IN TAMIL NADU.

P. Muhil Arasi
M.A 1st year
Department of History
St. Johns College, Palayam kottai
Manonmaniam Sundaranar University,
Tirunelveli - 627002

ABSTRACT :

When the problems are common for everyone, woman have exclusive problems which can be faced by only women. A working woman has a lot more. The problems arise from the work place, unemployment, sexual harrasment, unequal pay, less number of representatives and gender less. These social injustice are not new to the society but have started newer formats and forms. In addition, the necessary determination to deal with such problems must be provided. This paper tells how women face this situation to avoid these.

KEY WORDS:

Problems of workplace, Gender pay gap , Sexual harrasment, Unemployment penalty, Racism, pregnancy discrimination, Ther time of the month, Risks and challenges , Women bosses, Suggestions of working women.

INTRODUCTION:

Woman have been trying to break away from norms and standard set by society. They have been marching for equal rights and fighting for their rightful place in the world. True the #me too movement has begun to smash down centuries of patriarchy, but we still have a long way to go, especially in corporation, where the adage glass ceiling is still quite prevalent.

Problems Faced By Woman At Workplace:

At most workplace be it corporate or even in a government office, the power play dynamic is exploited. Many make superiors take advantage of their juniors and harass them for pleasure and engage in unlawful activities.

Financial exclusion, the women are not considered when deciding the pay. The womens contribution at the workplace is underestimated and they paid for lesser than their male collegues. The women in powerful positions are also pulled down by passing negative comments lack of women representation in every field created a void society and a nation does not progress.

Sexual exploitation at the workplace has been a concern and the me-too movement proved it occurs in every stratum. Women are not elected to be in power and decision making roles because they claim men are threatened by women bosses. The womans progress in a company is not judged by her pentential or calibre.

The Challenges:

For the last four years, Leanin Organization and Mckinset have been researching the participation and inclusivity of women in the workplace. While it might seen like the worlds is progressing and there's a rising involvement of women in the workplace, the reality is quite different. As the report suggests, "progress isn't slow.

Representation Of Women:

Women continue to remain underrepresentation at every level, starting from entry level job to C-Suite roles. According to the women in the workplace 2018 report, representation of color is the least causing them to stay behind white

men, men of color and white women. Women of color comprise only 17% of entry level roles and 4% of C-Suite positions.

This underepresentation gets worse in senior management positions. Only 22% od C-Suite executive are women compared to 62% of men in management positions, only 38% of women are promoted to be managers.

Whats intresting to see is that the number of women and men leaving their companies is almost the same. Therefore, attrition can't be blamed for this in equality and misogyny.

Gender pay GAP:

When earn 77.9 cents for every dollar earned by women. Research by payscale says that in 2018, the median salary for women in roughly 22 percent lower than the median salary for men.

In India, too, the fight for equal wages continues. The labour Bureau in India has found that in rural areas in the agricultural sector, the daily wage for men Rs. 264.05 and Rs.205.32 for women. In non - agricultural sects, the average daily wage rate for men is Rs. 271.17, while for women it is Rs.205.90.

Sexual Harrasment :

The #me too movement brought out numerous cases of women facing sexual and non sexual harrasement in the workplace. These case ranged from unwelcome verbal, visual, non - verbal or physical harrasement.

The women in the workplace report found the 35% of women in full time corporate sectors jobs have experienced sexual harrasement. Another studty by EEOC estimates that 75% of women subject to such hostile situations will not report harrasment. And especially when the abuser is someone in senior positions.

People ofthe ask, "why did the victim not report?" The primary reason for this is the fear of being friend. The sameresearch by EEOC found that 75% of harrasment victims experienced relation when they reported it.

Unemployment Penalty :

During child-rearing years, the unemolpyment penalty for wome is longer. This means that when women harder take longer leaves, they have a much harder time getting rehired.

The report by payscale that i have mentioned eartier also says that "someone unemolyed for less than three months faces only a 3.4 percent penalty while someone who has not worked in over a year experiences a 7.3 percent penalty.

The report shows that the percentage of men unemployed for 12 months between the age of 20 -29 is 4% while for women it's 11%. Between the age group 30 - 44, the number of unemployed men and women is 10% and 20% respectively. This ultimately reflects in the gender pat gap making it harder for women to hold senior level positions.

Race And Ethnicity :

64% of Americans says that racism continues to be a major problem in society. In the workplace, too be a problem. While men and woman continue to get hiered over a people of color, women from diverse ethnicities.

Equal employment oppourtunity commissions (EEOC) 2017 workplace discrimination claims found that race discrimination claims accounted for 33.9 percent. A report published by UK government in 2017 shows that if black and minority ethnic talent was fully utilised in the UK, their economy could be booseted by upto $29 billion.

A typical example of racial and ethnic discrimination faced by women in the workplace is telling them that they won't fit in with the culture and work wthics and hiring a while person over them.

Pregnancy Discrimination : The guardian reports that over 50,000 women lose their jobs maternity discrimination.

A type of employment discrimination pregnancy discrimination, refers to when women in the workplace are fired, not hired, or disciminatedagainst their pregnancy or are expecting.

The discrimination can occur in the from offensive comments bysenior officials, clients, peers, and customers regarding theri physical and medical condition. Some other ways are employees working hours, pay, changing their beneifits, refusing to ptomote her, or forcing her to take time off (paid or unpaid)

That Time Of The Month :

Women all over the world have least once in their life have been subjected to prejudice when on their periods when they show emotions like , "stop fussing. Are you on your periods?".

Women undergo gruiling physical pain while on their periods. The classic example of everyday sexism is male employees considering women taking leaves while menstruating as an excuse not to come to work.

A ridiculous incident occured in 2017 when a women in georgia was fired for , believe it or not, menustrating. Her "offense" was that on a heavy flow day, shy stained her office chair.

Women Bosses :

Lots of men feel threatened by female bosses. There are countless studies which show that men prefer male over female bosses. In recorded Gallup polls since the 1950, the number of responding saying they would like to work for a woman has never exceeded 25%.

This is the reason for the lack of representation of women in the workplace. There is a lack of powerful female leaders at the top, there's nobody to encourage and support women who have just started working and are in entyr level positions.

Requisites Of Working Woman

There are certain requisites involved for working women of both government and private sector. It may be any firm, institution, organization or industry. A research says that they are classified into five major needs such as material needs, security needs, social needs, recognition needs, and self expression needs. The above listed five requisites are to be ensured for all sort of jobs irrespective of government or private sector jobs to empower working women.

When all the above five requisites are ensured, working women may feel satisfied and put all their efforts to enrich themselves professionally and socially.

Risks And Challenges Faced :

Every individual working women experiences a lot of risk and challenges in their daily routines. This article spotlights the most common risks and challenges faced by working women in common as follow :

I) Acadamically :

* Forced to do higher education fpr promotion.
* Don't find blame to upgrade.
* Can't concentrate on subjects due to overworkload.
* Not able to complete the degress/ courses.

Ii) Economically :

* Can't spend money for their health.
* Spend the money for homeless and kids education, in laws health care.
* Spend their savings too for the members of the family.
* Not paid equally but loaded with a lot of tasks in workplace.

Iii)Socially :

* Safety and security issues.
* Need to obey social ethics.
* Opinions may not be accepted.
* Can't go out of home alone.

Iv) Personally :

*Don't find time to look after their health.

* Get tiredsome of working at home and workplace.
* Skip food often.
* Transporation issues between workplace and residence.

SUGGESTION:

1. Organizations can play a greater role in reducing gender inequality in the workplace. Theyshould treat women at par with men at the time of promotion or at the time of reward. There should be stringent laws inside the workplace against harrasment, molestations and eve teasing.

2. There are nemerous steps taken by government with regard to safety of women, but the implications of these laws are not made properly. Proper mechanism should be developed by the government to see whether the laws are properly implemented everywhere.

3. lastly, woman should themselves be empowered. Unless she makes caste-iron decisions against the wrong things, no one can protect her from the evils of the society. She has to raise her voice against the pernicious activity prevailing in the society.

Conclusion:

It is 2022. The world talks about progression and creating an environment where all people are treated equally. But why does it stop when it comes to women? Why does it happen that women are expected to balance between their career and come and while men are supposed to be the breadwinners of the family? While there are men who have come forward to support women it all their endeavors, why is the word "feminism" branded with so much hatred and contempt? It is time we shatter toxic masculinity and make people understand that feminism's goal is to reduce gender gaps and achieve political, economic, personal and social gender equality.

REFERENCE:

1) SHREYA DUTTA., Vantage circle article.

2) BHAT.T., "Human Rights International Research Journal". (Vol.1. P. 3.)

3) SHELLY TARA AND P. VIGNESWARA ILAVARASAN (Gender Teachnology andDevelopment : Sage Publication)

4) SHINDU .J., "Abhinav Journal : Vol.1."

5) MAHALINGA. K., "Indian Journal of Research : Vol. 3. Issue 3.

THE UN- NOTICED FEMALE FIRECRAFT WORKERS OF SIVAKASI

Kavitha. K
Ph.D. Research Scholar
Reg. No: 21211171092004
PG and Research Department of History,
Rani Anna Government College for Women,
Tirunelveli.
e-mail: iamkavitha.kk@gmail.com

ABSTRACT:

Fire-craft manufacturing is un-organized sectoral employment that employs nearly 2,50,000 people on Sivakasi and its surrounding areas with an estimated turnover of 20 billion INR in a year. Sivakasi aka mini-Japan is the nodal center for producing fire-crafts and safety matches that are not manufactured in a safe surrounding, manufacturing approximately 70% of India's total fire-craft and matches production. Whenever the rest of India welcomes a festival with the crackers, the fire-craft workers of Sivakasi have been welcoming those events with real blasts. Even, this new year 2022 was grant-opened with 4 deaths and 8 severe fire burn victims of fire accidents in a fire-craft manufacturing unit near Sivakasi. Astonishingly, women are more than 70% workforce of these industries. Without proper safety and sanitation facilities such as fire-extinguisher, copper-plated entrance, rubber floor mats, masks, and gloves. These employees are directly and heavily exposed to hazardous substances such as Chromium, Manganese, and Lead, and the exposure to such heavy concentrated metals leads them to chronic illness and even cancer. Many young women are acquainted with untagged pills for controlling their menstrual cycle and cramps, and women of forties have had to remove their uterus because of extreme heat and exposure to chemicals at their workplace. Besides all those life-threatening working scenarios, they are getting belove average wages that is even neither a bare minimum nor the half-salary of a male employee. Women of Sivakasi's fire factories getting paid as same as their mothers and grandmothers used to get paid in the past. As per the Viruthunagar district administration, only in the last decade, there are 298 deaths and 236 injuries happened in the fire-craft industries so far and more than half of the victims were women. Their lives are tormented, their labour has been corrupted, their existence is unnoticed, their workforce is uncategorized, their health condition is uncared, they are severely underpaid, and their development is halted. There is nothing else they have to be concerned about than safeguarding their own lives and possessing a basic lifestyle. Hitherto, the present condition of Sivakasi is not far away from the womb-less villages of Maharashtra.

Keywords:

Female workforce, Sivakasi, Firecraft manufacturing, underpay, exploitation, accidents, health hazards, womb-less village.

INTRODUCTION:

Sivakasi, also known as Little Japan of India is one of the Municipal Corporations in the Virudhunagar district of Tamilnadu with a total area comprised of 46.27 sq. km which also contains 260 thousand population. This town is the nodal center for fire-craft manufacturing at the national level and it is known for its three huge economic sectors of production & employment which are firecraft manufacturing industries, matchbox manufacturing industries, and printing industries. The hot and dry climate of the area is conducive for firecracker manufacturing. Approximately 90% of the firecraft demand of the whole country such as crackers, fireworks, and various festival explosives have been manufactured from Sivakasi alone. and that makes the town known as the fireworks capital of India. There are 6.5 lakh people dependent on the firecraft industry of Sivakasi and a lot more people might be in the account who were directly or indirectly dependent on the

industry. As firecraft manufacturing is one of the uncategorized employments in India, all the labourers whose livelihood was dependent on this industry are still not completely documented.

Firecraft and its related Industries in Sivakasi:

In Sivakasi, there are 520 registered printing factories, 53 matchbox manufacturing factories, 32 chemical factories, and ultimately1075 functioning units of firecraft manufacturing units along with innumerous unlicensed petty firecraft units including those who illegally make it in their homes are functioning from dawn to dusk, all days in the week, without any considerable breaks to make-up the daily requirements of their life. The printing factories and chemical factories were established in Sivakasi to assist the product demand and packaging necessity of the firecraft industry.

The historical context of Sivakasi's firecrackers:

Before the invention of gunpowder in the late 10th century CE by the Chinese, no one on Earth is acquainted with the knowledge of crackers. The history of fireworks in India might be originated between 1400 to 1900 CE said P.K. Gode. The gunpowder technology and the pyrotechnical entertainment mixture of firecrackers travelled a long way from China to India along with the Arabs. In 1609, there are accounts of the firecrafts being used by the sultan of Bijapur, Ibrahim Adil Shah, and he spends about Rs. 80,000 on fireworks alone. It is during the later phase of the British reign, Indians started to produce firecrafts on their own.

In 1923, P. Ayya Nadar and Shanmuga Nadar went to West Bengal and acquired knowledge and skills of firecraft manufacturing. After they returned to Sivakasi, they set up their own firecracker industry and started manufacturing crackers and sparklers. Those cousins changed the fate of Sivakasi so far and transformed the small Sivakasi village into a thriving industrial city.

Rate of employment in Sivakasi Fire Industries:

Sivakasi is the second-largest producer of firecrafts after China with an evaluated annual turnover of more than 365 million USD. In estimation, it's a 3000-crore profit-making business sector of India. Last year alone (2021) amidst all the international corona lockdown and firecracker ban issues, the Firecraft industries of Sivakasi made almost 1500 crore profit. This multi-million-dollar industrial sector was not been under a single administrative unit. Because it is a cluster of firecraft manufacturers and firecraft labours. Nearly, more than 4 lakh people were directly or indirectly employed by these industries, and three-quarters of them were Women.

1. Whether the employment of Women in the Sivakasi Firecracker manufacturing units leads to empowerment of women or stagnation: -

> *"Hiring and promoting talented women is the right thing to do for society – and it's an economic imperative" – Carlos Ghosn.*

For an instinct, a job of any kind must be in a state of providing a stable livelihood for its labourers. Like Engels said, *"Political economy came into being as a natural result of the expansion of trade, and with its appearance elementary, unscientific huckstering was replaced by a developed system of licensed fraud, an entire science of enrichment".* The rules of Privatization have always been subjected to be in the hands of the corporates that's been beneficial to them rather than the labours.

The society that we are living in is the upgraded version of mesogenic maniac that allows women to work in almost every sector, but still have been carrying so much

trouble in providing validation, equal pay, promotion and respect for their profession. The National Crimes Research Bureau states that crimes against women increased by 7 % in 2017 and the rate of crimes against women and children, particularly sexual assaults is increasing each year. Even the working women of a reputed institution have also been facing too many troubles such as sexual and mental harassment, workplace discrimination, unsafe commutes, lack of family support, insufficient maternity leaves, job insecurity, workspace adjustments and so on.

With all these due considerations, it is obvious that the working women of unorganised sectors were facing a lot more harassment and discrimination than anyone of an organised sector. From the wages to labour exploitation, they were the most exploited class of the society and they have been treated below the line in 99.99% of their respected participation.

To the same extent, the firecraft workers of Sivakasi have facing extreme monetary and health issues that degrading their lives along with their social structure. The approximately three-lakh strong workforce in the Sivakasi's firecraft industry particularly those in unlicensed, grey units facing the unhealthy consequences of chemical hazards and a possibility of determined health threats. The rate of female participation in labour force in Tamilnadu is 30% which is higher than the national average female labour force.

Women workforce of Sivakasi:

Women workers are the 75% of the workforce in major south Indian industries such as fireworks, automobile and garments who works under extreme exploitative conditions with no social security or labour rights. As per the report published by the Ministry of Labour in 2014-15, "Up to 95% of the work in Sivakasi's fireworks industry is manual, ranging from direct handling of chemicals to filling, assembling, labelling and packing crackets, and 77% of those doing these hazardous tasks are women". After the strict laws were passed to halt the infamous hiring of child labour in those hazardous fire cracker units, Sivakasi factories switched to hiring women workers for minimum wages. During the peak production session, manufacturing units subleases their premises to contractors to increase their output beyond the limit stipulated in their licences, which is illegal. So, it is obvious that more than the 70% of the Sivakasi's firecraft industries are women.

Wage of Women Labourers of Sivakasi:

It is literally miserable that the Male labour force of Sivakasi's firecraft units has been getting paid bare minimum. According to the May 2020 National Occupational Employment and Wages Estimates by the BLS, the average salary in the United States is $56,310, with a median wage of $20.17 an hour. On the other hand, the average monthly salary in India is ₹16,000, and it is shocking to reveal that 57% of regular Indian employees earn less than ₹10,000. Men of Sivakasi's fire factories earning ₹600 - ₹800 per day and their job is not permanent. The condition of Female workers was even more pathetic that they were getting paid around ₹300 per day, and that is also not a stable daily wage. These women were recruited by the third-party agencies that pay them salaries and are responsible for ensuring other benefits to contract employees working in these hubs, but they rarely provide such benefits to those employees. As per the survey of Indiaspend in March 2019, "Increasing contractualisation of India's labour force is leading to a decline in wages, benefits, and work conditions, and reduced accountability for companies even as they increase their profit".

Sumangali Scheme- utmost exploitation of unmarried women's labour:

These blood-sucking industries was once known for its coercive Sumangali Scheme that exploits the poorest and most vulnerable unmarried young girls. Though it was highly practised in weaving industries, some units of Sivakasi also followed these tricks to attract more women into these industrial works. As per this scheme, young unmarried girls were brainwashed/ trapped by the agents to work for lump-sum of payments, ranging from ₹30,000 to ₹1,00,000 paid as compensation for wedding expenses. Many of the young girls within the scheme are recruited and given a small allowance, with the promise of a lump sum at the end of their scheme, according to research less than 35% ever received their payment. The women were never paid wages or any other benefits such as Provident Fund or Employee's State Insurance.

"We get paid what our mothers used to get paid":

Women labour force of Sivakasi was mourning for the fact that their salary was not even closely up to facing the growing economy ranges. For the past few decades, there has been no such thing called salary increment. Work in cracker industry is not a permanent thing to solely depend on it. In peak seasons or festival seasons they got more work and the industry needed more labourers to meetup the demand. Some days they got no work at all. The electric fluctuations, interrupted power supply, rain, delayed raw material supply, and so the band of firecrackers by the court were all the various factors that affecting the regular employment of these firecraft workers in a regular day.

Health issues faced by the Female firecraft workers of Sivakasi

As per the reports of International Labour Organization, people who work for pyrotechnical firecracker manufacturing industries without strictly following the safely protocols have the high risk of various curable and non-curable diseases. Due to the high level and long-term exposure to heavy hazardous metallic substances such as Manganese, Chromium, Potassium nitrate and Lead causes chronic headaches, dizziness, ulcer and even Cancer.

These women also facing painful, irregular and heavy periods due to the extreme heat and exposure to chemicals at their workspace. Many young women were provided with untagged pills during their menstrual cycle to reduce the pain. This even affecting the fertility rate as well as the mortality rate of these women.

Sivakasi is not far away from the womb-less villages of Maharashtra, because many women who are just in their forties have had to remove their uterus because of menstrual difficulties that affecting their productivity during work.

Fire accidents on Sivakasi firecraft units: -

Among the thousands of licenced and unlicenced (illegal) firecraft manufacturing units of Sivakasi, at least 4 explosions used to be happened between February and March of every year. According to the Viruthunagar district administration, in the last decade, almost 2 to 4 incidents happened in a year that caused 298 casualties along with 236 injured victims. The Government Hospital of Sivakasi yet has the lack of proper infrastructure to treat the fractures and fire burnt victims of those fire accidents.

Causes for the Fire accidents in the manufacturing units

There are various reasons behind the explosions that occurred in the firecracker factories of Sivakasi, they are listed below,

i. Untrained labourers with no proper knowledge of the chemicals that they have handing to manufacture such explosives goods.

ii. Untrained supervisors and lack of supervisors.

iii. Lack of fire-extinguishers and other safety measures.

iv. Illegal leasing and sub-leasing of factory premises to increase the production during the peak sessions.

v. Workers were not provided with masks, gloves or any other safety products.

vi. Absence of proper inspections by the respected officials.

Rules vs reality of those units:

There are certain rules that has to be followed by the firecraft units as per the Petroleum and Explosive Safety Organisation (PESO). The rules among them are,

a. Room for manufacturing crackers must have 4 doors.

b. In that room, a factory can employ only 4 people and only 2 persons can work in the mixing room.

C Factories must install copper plates at the entrance for the workers to discharge the static energy from human body.

d. Workers must be issued with masks and gloves.

e. Floors must have rubber mats.

f. The concerned officials hold frequent inspections to ensure such practices.

But the reality is,

a. Workers sitting on the floor without gloves and masks.
b. Their hands, face, and body are coated with explosive powders.
c. Absence of water tanks and fire extinguishers inside the factories.

Table of accidents that happening in the last two decades:

Apr 19, 2005	2 killed
July 2, 2005	12 killed, 22 injured
July 25, 2005	6 killed
Apr 20, 2006	4 killed including a woman
July 7, 2009	17 burnt dead
July 20, 2009	18 killed, 33 injured, 23 of them seriously injured
July 28, 2009	3 killed
Aug 3, 2009	1 died
Aug 29, 2009	2 killed, 3 injured
Mar 30, 2010	1 killed, 6 injured
Aug 5, 2010	An 8-year-old boy killed in a fire accident reportedly at an illegal cracker unit functioning in a house near sivakasi

Aug 10, 2010	State government officials suffered severe burns when firecrackers stored at an illegal godown they raided exploded accidentally near sivakasi
Aug 26, 2010	1 killed
Oct 17, 2010	3 charred to dead, 3 suffered burns
Jan 21, 2011	8 charred dead and 16 including 5 women injured
Jun 5, 2011	1 woman killed, another injured
Aug 6, 2011	6 women killed
Oct 3, 2011	2 killed
Dec 28, 2011	4 killed, 2 injured
Feb 3, 2012	1 injured
Feb 28, 2012	2 labourers of a fire cracker manufacturing unit who were seriously injured in a blast dies at a private hospital
Mar 7, 2012	70-year-old man burnt to death in an explosion
Mar 27, 2012	2 injured
Aug 10, 2012	1 injured
Aug 13, 2012	A woman employee killed
Sept 5, 2012	38 killed, 60 injured
Oct 20, 2016	8 killed, dozens of people were injured
2017-2020	More than 100 people killed
Feb 12, 2021	23 killed
Feb 25, 2021	6 killed among 19 injured
Jan 1, 2022	4 killed, 8 injured

Table 1: list of fire accidents happened from the year 2005 and the numbers of victims affected by it.

CONCLUSION:

The people who concern about the lives of animals and pollution must have concerns about the lives of the marginalized people too. In the hurry of emphasizing empathy towards other creatures some of us completely forgotten about these ill-fated people who were born and die as labourers. They were forced to

do this dangerous work for such bare minimum wages as they didn't have access to other source of employment for their livelihood. Though Indian Jurisdiction enacted laws and Indian Explosive Substance Act and Explosive (amendment) rules-2019 to safeguard those fire workers, these rules were barely followed. The selfish mindset of the corporate owners in the urge of making profit, they left the safety measures of the labourers and constantly exploiting them. According to The Indian Fireworks Manufacturers' Association (TIFMA), in the 2019 alone, licenses of 90 firework units have been suspended by the officials for flouting safety norms. It was only in December 2020 that the Tamilnadu government set up a separate welfare board for the 'unorganised' fireworks and safety matches industry, a longstanding demand of these workers. The TN government announced that the unorganised workers in the firework industries will be encourage to register free as members, and they will receive the benefits of the government schemes.

References:

- Deeptiman Tiwary. (10 Jan 2020). *In crimes against women, rise in cases of rape with murder.* indianexpress.com
- Dharani Thangavelu. (5 April 2021). *Women workers dominate the firework industry in Tamilnadu yet paid half men's wages.* indiaspend.com
- James Heitzmann. (2008). *The city in South Asia.* Routledge. pp: 210-281.
- Kairi Jain. (2007). *Gods in the Bazaar: The Economy of Indian Calendar Art.* Duke University Press. pp: 31-75; 171-203.
- *Labour*-oriented industries in Kutty Japan face challenges. (24 March 2021). thehindu.com.
- P.K. Gode. (1953). *History of fireworks in India between 1400 and 1900*. Indian Institute of Culture, Bangalore. pp: 1-26.
- *Primary census abstract data table-Tamilnadu/ Viruthunagar-2021.* Office of the Registrar General & Census Commissioner, Ministry of Home Affairs, Government of India. censusindia.gov.in
- Sandeep Soni. (7 Oct 2021). *Firecracker ban: Manufacturers stare at losses worth crores this Diwali session.* financialexpres.com
- *Sivakasi City Municipal Corporation.* tnurbantree.tn.gov.in
- *Sivakasi:* India's dangerous fireworks capital. (23 Sep 2012). bbc.com
- *Sivakasi-the Fireworks hub of India.* indianeagle.com
- *The socio-economic conditions of women workers in the match industry.* A report published by the Ministry of Labour, Government of India in 2014-15.
- *Urban Infrastructure Report-2008*, Government of India.

ST. JOSEPH OF CLUNY SISTERS – THE PIONEERS OF WOMEN'S EDUCATION IN PONDICHERRY

Dr.N. Dhaivamsam
Assistant Professor of History
Periyar Arts College, Cuddalore

ABSTRACT

Education is the hallmark of human development. It is the critical input for sustainable Socio-economic development for every human being in a civilized society. Jawaharlal Nehru had said "You can tell the condition of the nation by looking at the status of Women". An educated empowered women opens the possibility of unlimited exposures to new information and constructive thinking and visualizes new perspectives on existing matters. The present study aims to analyse the development girls of education in Pondicherry especially during French Colonial Era. The Foreign Missionaries contributed to the growth of literacy and education. So far as the Women's education was concerned, it was the Catholic Nuns and fathers who rendered a noble task by opening educational institution exclusively meant for girls. This article analyses the role of Cluny sisters on the development and empowerment of Women in India especially in Pondicherry through education. The sisters of St. Joseph of Cluny carry their mission of educating and empowering the Women folk in French India.

INTRODUCTION:

During the eighteenth century the position of women were in poor condition under the clutches of traditional and customary practices that prevailed everywhere in India. Even, liberal minded people had an idea that women are only subordinate persons both in houses and society. There were many restrictions imposed upon them on the basis of cultural background.

The growth of women education is the main instrument through which we can narrow down the prevailing social discrimination and accelerate the process of political and economic changes in the status of women. Pondicherry is created with a glorious history of education since eighth century A.D. it has been a great centre of learning. From the beginning of the eighth century A.D. a Sanskrit college was functioning at Bahour. The copper plate inscriptions at Bahour speak of "Vidyastana" which means a seat of learning. Thus, the Sanskrit learning and Tamil colleges continued during the period of Chola as well.

Role of Missionaries in Education:

The missionaries played an important role in the growth of both primary and secondary education in Pondicherry. The missionaries had a twofold design in giving education to children. The missionaries first learnt the vernacular language themselves, then made them well versed to preach the Gospel in vernacular language and then took efforts to impart education to the children. With these twofold objectives, they opened schools, admitted children of all caste and community and provided them secular education, besides the religious teachings. The missionaries also fully understood that the wellbeing and progress of any society depended upon the enhancement of the position of women.

Women Education in Pondicherry:

The modern education in the territory was sown only during the French rule in the eighteenth century. In 1703 A.D. the Jesuits established a few schools in the territory for the children of the settlers. The schools had become so well known that there were some years later as many as 30 students who included one from Paris, one from Spain, two Europeans, another from

London-the son of the Governor of Cuddalore, five from Africa, and the others from such far-off places as Bengal, Madras, Porto Novo, Surat, Ispahan, etc. Thus, missionaries managed the schools to prove inadequate to meet the needs of the growing town.

The Ursulines nuns are the pioneers to impact women education in Pondicherry during the eighteenth century. The Superior Council of Pondicherry invited them in 1737 A.D. to come to Pondicherry and to start educational institutions exclusively for girls. Responding to the invitation of the council, a band of eight sisters arrived to Pondicherry on 8th October 1738. On 15th December 1738, the Superior Council under the control of the Governor Dumas was quite interested in women's education; a convention was signed with the Ursulines de Vannes to open a convent school in Pondicherry for girls, irrespective of caste and creed. Thus, eight nuns were instructing to the local girls, whose education was totally neglected by the native society. During the middle of the eighteenth century, the convents of indigenous sisters were started by the Jesuit Priests like Father Gaston Laurent Coeurdoux and Michael Ansaldo. Father Coeurdoux took initiatives to start a convent and an orphanage. He also decided to start a school for the girls. In course of time, even private Girls schools were opened.

Role of Cluny Sisters in Education:

Viscount Desbassyns de Richemont, then the French Governor of Pondicherry sent an official invitation to the Superior in Bourbon, requesting to take up the education in Pondicherry. The congregation of St. Joseph of Cluny founded by Anne Marie Javouhey in France, Mother Rosalie Javouhey, the younger sister of Anne Marie, then Superior of Bourbon, responding to the invitation sent a team of three sisters consisting of St. Xavier Tronchain, Sr. Serapine Ducordean and Sr. Dorothee Chevrier. They set sail form Bourbon on 26th December 1826 for Pondicherry where they landed in January 1827. The Sisters first opened a day school, a boarding house, and a free school. At first, they were taught weaving and spinning.

In 1829, a private school for the Eurosian girls was opened. (Pensionnat de Jeunes Filles) The Indians in the French Colonies was also made benefactors of the schools under the sisters of St. Joseph of Cluny. The parents of the European and Eurosians appreciated the hard work of the sisters in the education of these young girls. Inspite of all the adverse situation, the Missionary Zeal and dynamism of these three sisters were admirable and their strenuous effort to impart education to the girls who were neglected by society. They had organised various activities to enhance their self-image and self-esteem. An embroidery and lace – making centre was opened for the poor girls. The Cluny Embroidery Centre thus came into existence which today trains more than 100 women every year in and around Pondicherry and their delicate and refined embroidery is internationally appreciated.

The committed services of the Cluny sisters towards the education of girls paved the way further into other French settlements. In 1844, the Cluny Sisters began a school in Karaikal for the Tamil speaking children. The foundation in Karaikal opened the doors for the young Congregation to spread into other parts of India, responding to the needs of people.

The Secularisation process adopted in France had its repercussions in the education of girls in French India. Accordingly in 1903, the French Government cancelled the teachings of religious orders and financial assistance extended to them.

French education stressed repetition, rote and serious discipline. Handwriting is cultivated with great care.

Textbooks were printed in France and the medium was French. As a result of Freedom Movement and Government of India Act in 1935, the French school system underwent considerable changes to suit the Indian students.

The general education system was having four years of primary education, three years for middle school, four years of secondary education and three years of undergraduate. Brevet de I' Enseignement superieur, marked the completion from secondary stage.

The French sisters committed themselves in the total integral development of the students who were Europeans, Creoles and Indians. Poor students were helped with scholarships, imparted the French system of education, inculcated a value based education through youth camps and activities like JEC, Enfant de Marie, Les Guides, Scouts de France, singing and dance, religious instruction and organizing various programmes, thus developing their spontaneity, and creative thinking concern for the poor, and respect for the less privileged.

Conclusions:

Cluny is a very popular household name in Pondicherry. The sisters of Cluny have earned a niche for themselves in the history of Pondicherry particularly in the annals of education by their meritorious, dedicated and selfless services rendered to various sections of people. Cluny sisters pioneered the cause of girls education in an illustrious manner and their sustained contribution for many decades together in the field has most valuable.

References:

1. *Antony, Francis Cyril. (ed). Gazetteer of India: Union Territory of Pondicherry, Vol. I-II, Pondicherry.*
2. *Begley, Vimala. The Ancient Port of Arikamedu: New Excavations and Researchers, 1989-1992, Pondicherry, 1996.*
3. *Elangimattom, S. The Empowerment of women through Cluny education in Pondicherry, 2003.*
4. *Krishnamurthy, J. Women in Colonial India. New Delhi, 1989.*
5. *Kuppusamy, S. Putucceri manilakkalventtukkal, Vol- I , Pondicherry*
6. *Sivaprakasam, N. Education under the French, Review Historique de Pondicherry, Vol. XI*
7. *More, P. Freedom Movement in French India, Pondicherry, 2001.*

WORK RELATED STRESS PROBLEMS FACED BY WORKING WOMEN

J. Jayashree
Ph.D Research scholar
Department of History
Loyola College
Chennai – 34

The perfect Women, you see is a working woman not an idler not a fine lady, but one who uses her hand and her head for the good of others

- **Thomas hardy**

INTRODUCTION:

A Women's role can be appropriately described as 'multi – dimensional'. A women has to be a daughter, a wife, a mother and a professional at the same time. Today women's importance is gaining speed in the world of work, But the inappropriate notion about women which says that 'women are ruled by heart, not head,' restricts the women to be credited for their contribution towards the economic success.

Jawaharlal Nehru in his foreword to "social welfare in India (1958) states" women in India have a background of history and tradition behind them which is inspiring. It is true however that they have suffered much from various kinds of suppression and all these have to go so that they can play their full part in the life of Nation".[1] Gender is one of the universal dimensions on which the status is based. Unlike sex, which is a biological concept, gender is a social construct specifying the socially and culturally prescribed roles that men and women are follow. Women have always had a lower study than men, but the extent of the gap between varies across cultures and time. Women often experience "glass ceiling" and there are no societies in which women enjoy the same opportunities as men. Definition of glass ceiling "An artificial unseen and often unacknowledged discriminatory barriers that prevents otherwise qualified people such as women and minorities from rising to positions of leadership and power, particularly within a corporation".[2] The process by which women are barred from promotion by means of an on class, gender and race is absent from every country.[3] Working women are role model for those who understand there is a lot of thing behind their smile such as hard work, society pressure, family pressure. Broken heart, stress, harassment and the spirit of not giving up until they achieve their goal. But till today she is not dignified in her family or working place. An average, women earn 18% less than men but they give their 110% of their work and always try to complete their task before their off time. Because she knows, the family is waiting for her at home. A women life lies between pressure at one end and danger at the other end.[4] Violence on women at the workplace is a constantly debated subject with varied views of opinions. A safe and healthy work environment is the basic right of every worker (Asian Labour Update 2001).[5]

Let us see the work-related stress and various problems faced by working women. The term "stress", asit is currently used was coined by Hans Selye in 1936, who defined it as "the non – specific response of the body to any demand for change"[6]

STRESS:

Stress is your body's response to the daily events that occur in your life. Everyone

experience stress can be positive sometimes to achieve notable goals. But mostly stress is destructive and negative taking its toll in many life areas. When stress becomes chronic or excessive, it becomes harder to adapt and cope. Often times women are not aware of "stress" which is negatively affecting them.

SYMPTOMS OF STRESS:

Each women reacts to stress in unique ways. Common symptoms of stress in women include:

- Physical headaches, difficulty sleeping, tiredness, pain (most commonly in back and neck), overeating/under eating, skin problems, drug and alcohol misuse, lack of energy, upset stomach, less interest in sex/other things you used to enjoy.
- Emotional anxiety, depression, anger, unhappiness, irritability, feelings of being out of control, mood swing, frustration.
- Mental forget fulness, worry, can't make decisions, negative thinking, lack of focus, boredom.
- Occupational work overload, long hours, tense relation, poor concentration, unfulfilling job.7

Its common most of the working women are affected by stress physically and mentally, because they face various problems in their working space.

VIOLENCE:

Workplace violence is the use of violence in work- or work-related settings. Work place violence is widely recognized as a global public health concern. The term "violence" is defined by the World Health Organisation (WHO) as "the intentional use of physical force or power, threatened or actual, against one self, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment or deprivation".

Violence against women occurs in every society rich or poor having different forms of manifestations, violence violets human rights of life, liberty, equality, dignity, development and peace.

DOMESTIC VIOLENCE:

Violence against women, both as violent, crime or as domestic violence (spousal abuse, dowry deaths) whose effects on women health, mental health, self-esteem and welfare are often underestimated or ignored. There has been an increase in report of domestic torture with 5.4 cases per 100,000 female being reported in 1994.[10] Violence against women in the family occurs in development and developing countries alike. It has long been considered a private matter by standers including neighbours, the community and government. But such private matters have a tendency to become public tragedies.[11] Although violence against women is a global problem, it is yet to be recognised as an issue of human rights.[12]

SEXUAL HARASSMENT AT WORKPLACE:

For Indian women, sexual harassment is an abhorrent reality of their daily lives. Their biggest struggle day, is to maintain their sanctity- at their home, on road and workplace.

The United Nation General Assembly defines "violence against Women" as any act of gender- based violence that results in, or is likely to result in, physical sexual or mental harm or suffering to women, including threats of such acts coercion or arbitrary deprivation of liberty, whether occurring in public or in private life"[13] Sexual harassment constitutes a gross violation of women's right to equal and dignity. It has its roots in patriarchy and its attendant perception that men are superior to women and that some forms of violence against women are acceptable. One of these is work place sexual harassment, which views various forms such as harassment,

as harmless and trivial of ten, it is excused as 'natural' male behaviour or 'harmless flirtation' which women enjoy contrary to these perceptions, it causes serious harm and is also a strong manifestation of sex discrimination at the work place.

ACT NO.14 OF 2013:

An Act to provide protection against sexual harassment of women at workplace and for the prevention and redressal of complaints of sexual harassment and for matters connected there with or incidental there to. Whereas sexual harassment results in violation of fundamental rights of a women to equality-under article 14 and 15 of the constitution of India and her right to live dignity under article 21 under the constitution and right practice any profession or to carry on any occupation, trade or business which includes a right to a safe environment free from sexual harassment.

The protection against sexual harassment and the right to work with dignity and universally recognised human rights by international conventions and instruments such as convention on the elimination of all forms of discrimination against women, which has been ratified on the 25th June, 1993 by the government of India.

It is expedient to make provisions for giving effect to the said convention for protection of women against sexual harassment at workplace.[15] Despite of these act, women are finding that their complaints and not redressed effectively by employers.

women's health issues:

Health is an important factor that not only contributes to human well-being, but also aids in economic growth globally. More important is that women's health concerns are numerous and influenced by various factors like gender disparities, early marriage, domestic violence and sexual abuse, stress, malnutrition, and access to quality healthcare, which pose a major concern today.[16]

The term 'occupational health and safety' refers to the physical physiological and psychological conditions of an organization's workforce related to aspect of work and work context (world health organisation, 1994.[17]

- **Maternal mortality:**

Estimated at 437 deaths per 100 births, most maternal deaths are caused by infections, haemorrhage, eclampsia, obstructed labour, abortion and anaemia. Lack of spacing between children-37% of births occur within two years of the latest birth- also exacerbates mortality rates. Lack of appropriate care during child birth is held primarily responsible and studies show that referral to appropriate health care facilities can prevent a majority of such deaths.

- **Anaemia:**

In India, more than 50% of the women suffer from anaemia problem. About two percent of them are several anaemic while 35 and 15 percent have mild and moderate anaemic levels respectively.

- **Occupational Hazards:**

Women are especially in agriculture areas, expected to preform hard physical labour, both within and outside the household. When it is, measured in numbers of tasks performed and time spent, is greater than men. The proportion women in agricultural production and postharvest activities ranges from 20 to 70% and their involvement is increasing in many developing countries, particularly with the development of export- oriented irrigated farming. Not only are women over worked, their work is more arduous than that undertaken by men.[20] A single parent does work for a less wages but works for long time because she is the only bread winner of the family, the children are totally dependent on her. Eleven-year-old girl

participation in household washing up, indoor housework (tiding, vacuum cleaning, dusting, etc) Miscellaneous dirty/outside jobs. (Gardening, sweeping yard, cleaning windows, etc)

She begins to work from a early stage and the expectation is more on her and trained to take care of everything expect herself.

The Indian women's Health Report 2021 surveying 1,000 working women aged between 25 and 55 across seven cities has revealed that around half of them are not comfortable talking about one or more health issues due to the prevalent societal taboo and stigmas associated with them.

The study has been conducted by Emcure pharmaceuticals in association with IPSOS research private limited (IPSOS India) to gain insight on the social cultural and medical outlook for working women and eventually find solutions involving various stakeholders. Through this survey women working in white-collar jobs shared details of stigmas that face related to health and how it leads to social pressure and professional issues.

Among the key findings are that 90 percent of working women face a conflict of interest while balancing familial, personal and professional obligations, 86 percent of working women have observed their colleagues, relatives or friends drop out of the workplace, 59 percent of whom citied health issues as the main reason. [22] 80% of the working women felt that their male colleagues lacked sensitivity when it came to women health concerns. 67% working women say that talking about health issues is still considered to be a taboo in the society.[23] Women work but they don't care about their health.

Equal Opportunity And Equal Pay:

The notion of equality is, usually capable of two-fold application. First, it can be used as a moral ideal. We seek equality amongst ourselves, because we think it is just and proper not that all men are actually alike, but we think it is just to treat them as such. Secondly the nation of equality is often related to the nation of sameness, the idea of being alike. The twin ideas of "equality-as-justice" and "equality -as – sameness" have different connotations through ordinarily, one shades into the other. The idea of equality – as – justice first found clear expression in the writing of Aristotle. He firmly believes that equal things should be treated equally and unequal things differently.[24] India continues to struggle to provide its women with equal opportunity. On international measures of gender equality, India scores low on women's overall health and survival and ability to access economic opportunities. Since the women's economy engagement is related to her own and her family's well-being, the continuing decline in rural women's labour force participating is a case of concern and both affects and reflects these worrying gender gaps.[25] Gender discrimination has been existing since time immemorial be it in an orthodox family, a village community or a modern work place. The number of jobs women undertake as opposed to men, has traditionally been lower, even in advanced societies, with the trend over the last decade being not very favourable to them. Rejection for roles which are typically bracketed as "man's work" to lower compensation offers, equal opportunities at work place seems a distant dream even when government across the globe have pursued that as a policy.[26] The word right to equality need no explanation because it tells its meaning itself, and it is one of our fundamental rights. Right to equality given under article 14 of Indian law. It ensures the guarantees to every person the right to equality before law and equal protection of the law. Equality before law "The state shall not deny to any person equality before the law.[27] Democracy cannot work without equality for women that provides equal participation and representation.[28] Women still fight for their equal opportunity with

apart from sex, creed and caste but still it is not fully achieved.

Equal Remuneration Act:

The equal remuneration act was passed in 1976. The object of this legislation is clearly borne out in the wordings of the preamble which says, "An act to provide for payment of equal remuneration to men and women workers and for the prevention of discrimination on the ground of sex against women in the matter of employment and for matters connected there with or incidental there to.[29]

The Salient Features Of This Act:

Equal wage: under section 4 of the act women working in any establishment is to get a wage equal to that of a man for doing same or similar type of work. The employer cannot discriminate and give her low wages. In order to ensure that this provision does not lead to the lowering of wages of men also in order to bring then at pair with women, it is provided that no employer can reduce the rate of remuneration of any workers. Since no employer can discrimination between a man and women in regard to remuneration for the same kind of work, it is not unlikely that an employer may seet to avoid employing women, by evolving certain policies to that effect, this has been guarded against by section 5 of the act.[30]

Gender identity refer to one chosen social identity from amongst the acknowledge gender identities present in society that to represent one's sex and gender aspirations.[31] This gender identity should not be a gender difference in remuneration. Gender equality refers to fairness and justice in the distribution of benefit and responsibilities between women and men.[32]

This should be practised globally for the welfare of women and their identification. It is the function of the law to support the weak and the helpless mass of humanity.

Women And Dual Play:

According to the ILO'S care work job's report, "In no country in the world do men and women perfume a equal share of unpaid care work". The burden falls disproportionately on women. In developed countries, women spend a daily average of 4 hours and 20 minutes on unpaid care work, as against a daily average of 2hours and 16 minutes spent by men.[33] Women are playing a vital role in the economic and social development of the nations all over the world. Working women have a whole set of problems involving both family and professional lives. This increases the level of stress day by day in dual career.[34] Women who work in a full-time job in and outside the house. They sometime struggle to balance both the roles. Women who have young children have to make alternate arrangements for working after them while at work.[35] Women are the key to sustainable development and equality of life in the family. The varieties of role the women assume in the family and outside are those of wife, leader, administrator, manager of family income and last but not the least important the mother. [36] Women is man's helpmate, partner and comrade. She sacrifices her personal pleasure and ambitions and maintains peace in the family. Women plays dual role but she is lacking in family support this state should be changed for a better health living of women, the support gained from them plays a key role in leading a peaceful life journey.

CONCLUSION AND SUGGESTIONS:

Work related stress and problem faced by working women is a development problem that must not be ignored. Addressing the problem of working women providing solution should be taken for better standard of living. In this century, a women actively participates in workplace. Many women desire a career and higher

positions in the working area, they wanted to stand in their own feet without the dependence of others but it is not fully achieved. Women in all careers are striving to gain gender equality in the work force today, many acts have been passed by the government the awareness of the law is very less. Women contributes for the country's economy but still she is sometimes and recognised by the society and family. She is scared of the harassment and physical and mental stress in the working space, sometimes she maintains silence. Measures and remedies should be taken for the problems faced by working women in workplace. This changes their attitudes of every individual toward women.

REFERENCE:

1. *Janaki. D,. Women's issues, Dhana publications, Chennai, 2001, p.1*
2. *https:\\sociologydictinoary.org Accessed on 17.03.2022 at 7.30pm*
3. *Marie Annie Goetz,. Women Development workers, sage publications India pvt ltd, New Delhi, 2001 p.31*
4. *Ahuja Ram,. Violence against women, Rawat publications, Jaipur and New Delhi, 2003 p.13*
5. *Kishore Bindhu, workplace violence on women, Aries media pvt. Ltd, Chennai, 2014.*
6. *http://www.stress.org Accessed on 17.03.2022 at 9.30 pm.*
7. *My.cleveandclinic.org Accessed on 17.03.2022 at 10.00pm*
8. *(5) Ibid*
9. *Kumar Bipin,. Globalisation and women empowerment, laser printers, New Delhi, 2009. Pg 12*
10. *Nagar N.S,. Gender and society in India, vista International publishing house, Delhi, 2008, Pg 3*
11. *RoyAshine ,. Human rights of women, Rajat publications, New Delhi, 2003, pg 18*
12. *Khanna S.k,. Women and the human rights, common wealth publishers, New Delhi, 2003, pg 35*
13. *Bhandari Ramesh,. Women rights and welfare, Alfa publications, New Delhi, 2010, pg 235*
14. *www.JIRMF.com Accessed om 18.03.2022. 12.30 pm*
15. *https://www.lega;servicesindia.com Accessed on 18.03.2022 at 11.00 am*
16. *https://www.dailyo.in Accessed on 18.03.2022 at 1.30pm.*
17. *Ibid*
18. *Ibid*
19. *Gupta shakuntta,. Women development in India, Anmol publications, New Delhi,2005, p68*
20. *https://www.journalijar.com, article, Accessed on 18.03.2022 at 10.00pm.*
21. *Rose meyer S. S,. Women's Right and empowerment, wisdom press, New Delhi, 2012, p79*
22. *https://Indianexpress.com Accessed on 18.03.2022.*
23. *https://www.apnnews.com Accessed on 18.03.2022*
24. *Nath Shashi Saraswati, Right to equality in the Indian constitution, concept publishing company, New Delhi, 2002 pg11*
25. *https://Indianexpress.com Accessed on 19.03.2022 on 8.00 pm.*
26. *https://www.peoplematters.in Accessed on 19.03.2022 at 9.30 am.*
27. *http://www.legalserviceindia.com Accessed on 19.03.2022 at 11.00am.*
28. *Kumar vijay Gupta,. Women social justice and human rights, MD publications, New Delhi, 2009, pg3.*
29. *Sumanlata,.Women and the rule of law, Akansha publishing house, New Delhi, 2005, pg4.*
30. *Ibid*
31. *Irengham Arun,. Gender studies, Maxford books, New Delhi, 2006, pg4.*
32. *Bharati premananda, gender disparity, Anmol publications, New Delhi, 2006, pg4*
33. *Empowering women at work IL0*
34. *https://www.ipindexing.com Accessed on 19.03.2022 at 1.30pm*
35. *Ramanamma A,. Women in India Industry, Mittal publications, Delhi, 1978, pg 142.*
36. *https://www.yourarticlelibrary.com.4*

GANDHI'S VIEW ON WOMEN EMPOWERMENT

*K.Annie Winslet**Dr.V.Divya,
*Research Scholar,
**Assistant Professor,
Department of History,
Women's Christian College,Nagercoil- 629001,
anniewinslet831@gmail.com-rajdivroshan@gmail.com,

ABSTRACT

Women's empowerment is a complex issue. In this paper we will see Gandhi's view on Women's empowerment. Gandhi was influenced by his mother. Gandhi did not like Indian society's preference for a men and a general neglect of a women Gandhi was totally opposed to gender discrimination. Gandhi was not only a great political leader but a passionate lover of humanity. He had almost an instinctive understanding of women and their problems. The ultimate goal of empowerment based on Gandhi's vision is Sarvodaya the welfare of all through the co-operation and trusteeship, the economical sphere, equal participation in the political sphere and mutual aid in the social sphere without regard to caste or class. Women empowerment as an enabling process will only be achieved when an improvement in the condition of women in terms of health, education, safety and security including financial security is achieved. In Tamil Nadu self-help groups are formed by the government through the ideology of Gandhiji. The empowerment of village Women grow with the self help groups from the bottom upwards.

Key words: Revolutionary, Discriminated, Emphasizes, Shastras, Attainment

Introduction:

The status of India has been subject to many great changes over the past few millennia. From equal status with men in ancient times through the low points of the medieval period to the promotion of equal rights by many reformers, the history of women in India has been eventful. In modern India, women have adorned high offices in India including that of the president, Prime minister, Speaker of the Lok Sabha, leader of opposition etc. in fact its credit goes to Mahatma Gandhi. In India he was involved women in political movement like Satyagraha. An attempt is made in the present paper to understand Ganthi's views on women in the context of social, economic and political issues. But main focus on Political issue.

Concept of Empowerment:

Empowering means enabling people especially women to acquire and possess power resources in order for them to make decisions on their own or resist decisions that are made by others which affect them. Participation and control over resources are considered as the critical indicators in the process of empowerment. Disadvantaged women especially in rural areas possess least proportions of resources and as a result they are powerless and dependent on the powerful. Historically, credit access and terms have discriminated against women due to various reasons such as inability to provide collateral, small – sized loans, high transaction costs for banks formalities.

Microfinance through women self – groups is a significant medium of poverty alleviation and empowerment of women. SHGs formed by women in different places have proved that they could indeed bring about a change in the mindset of the very conservative and tradition- bound illiterate women in rural area. The concept of group formation is the best strategy to enlighten women and provide necessary mental courage for self employment. Grouping of women has increased their awareness and reduced the chances of exploitation by middlemen.

Empowerment of women is necessary for sustainable development. Empowerment is increasing the capacity of women to develop self – reliance in order to identify their problems. It emphasizes solidarity and collective action. Groups or communities act together in order to gain access to policies and decision making arenas where their quality of life is determined. Development is a process of empowerment.

Gandhi's Influence on Women:

Gandhi worked not only for the political emancipation of the nation, but for liberation of all the suppressed and oppressed sections of society. One of the note worthy results of his life – work has been the awakening of women. Which made them shed their deeprooted sense of inferiority and rise to dignity and self – esteem? For Gandhi, "When woman, whom we all call abala becomes sabala, all those who are helpless will become powerful". The welfare of the weaker sections of society was dear to his heart. He had no qualm about the priority of social over political ends. In his opinion, to postpone social reform till after the attainment of Swaraj.

Women, urban and rural, educated and uneducated, Indian and Foreign, were attracted to his ideas and deeds. While some like Sarojini Naidu, Lakshmi Menon, Sushila Nayyar and Rajkumari Amrit Kaur rose to prominence, there were thousands of unsung and unnoticed heroines of India who learnt the meaning of liberation from him and contributed with all their energy to the struggle for independence. Like sketches and reminiscences of women freedom- fighters give us glimpses of their crusade against injustice and inequality.

Support to Empowerment of Women:

Gandhi did not stop at opposing the practices which were harmful to women but also forcefully advocated in favor of various rights of women.

1. **Education:** he believed that education was needed to awaken in the minds of women a consciousness of their present condition. He believed that education will enable women to assert their natural right and exercise them wisely and to work for their expansion.

2. **Property:** Gandhi realized that property laws in British India were against women. However he felt that married women are co- sharer in their husband's power and privileges in spite of the law being against them.

3. **Economic independence**: He was not against economic independence of women. Some people feared that economic independence of women may lead to spread of immorality among them and disrupt domestic life.

4. **Franchise:** He wanted women to have voting right and equal status as men.

5. **No legal bar**: he did not want women to be restricted from any activity and went on to say that there may be no legal bar against a women hunting or wielding a lance.

6. **Women as equal to husband**: He believed that men and women are equal as the same atma dwells in the women's body. Since soul is sexless men and women are perfectly equal in the eyes of god.

7. **Awareness of rights:** As women got educated and participated in public arena they became aware of their own position and rights. As a result many associations for women came up.

Gandhi and empowerment of Women:

Gandhi was not only a great political leader but a passionate lover of humanity. An implacable enemy of all injustice and in equalities, he was a friend of the lowly and the downtrodden. Harijans, women and the poor commanded his most tender attention. He had almost an instinctive understanding of women and their

problems and had a deep abiding sympathy for them.

He said "To call woman the weaker sex is a libel; it is a man's injustice to woman. If by strength it is meant moral power then women is immeasurably man's superior. Legislation has been mostly done by men and has not been always fair. The blemishes represented in our Shastras should be removed by women.

CONCLUSION:

Nevertheless, Gandhi had a great insight into man-woman relationship ensuring women's total equality. However his advocacy of rights of women within the patriarchal values was his undoing. Ganthi's revolutionary ideas are trapped in established socio- cultural values, which created a contradiction in his understanding of women's place in family, society and politics. He reverts back to the dominant values of gender relationships as it exists in society. The basic gender explanation is that man and woman are biologically different: their fore, their work roles in society are different. The contention is that the determination of role is not social but biological, that woman, who plays an important role in reproduction, should play a marginalized role in social production.

REFERENCE:

1.'Empowerment of women: Miles to Go' By Dr.Savita Singh.

2.'The Story of my Experiment with truth'By M.K. Gandhi.

3.'Gandhi – A Life' By Krishna Kriplani.

4.'Gandhi and Women's Empowerment' By Jaya Jaitly.

5.'Gandhi and Women Empowerment' by Dr. Shubhangi Rathi

FACTORS ACCELERATE THE EXPLOITATION OF WOMEN WORKERS IN THE UNORGANISED SECTOR IN TAMIL NADU

Richardson. G,
Reg. No: 191131110811002,
Ph.D., Research Scholar – Fulltime
Dept. of History and Research Centre
N.M.C.College, Marthandam
Affiliated to Manonmaniam Sundaranar University
Abishekapatti, Tirunelveli – 627012
Email: richrosyrona@gmail.com, Ph.: 8330839031

Abstract

In India, millions of women are living below the poverty line. The reality of poverty among women pushed them into the informal sectors like handlooms, handicrafts, weaving, fisheries, construction, agriculture, and domestic help. The household care and responsibilities, traditional social norms, and lack of information and skills find themselves vulnerable, caught in the net of the unorganized work sector. A considerable section of economically underprivileged women lands in informal economic activities. Most of these women are the principal earners for the survival of their families. Furthermore, illiteracy, poor self-esteem, lack of professional skills, family burdens, lack of legal and general knowledge adds misery to their exploitation. In many cases, their contribution is not recognized, though they significantly contribute a lot to the financial role of the family; instead, they are the target of many social evils at home and the workplace.

Key Words: Women, Workers, Unorganized sector and Exploitation

Unorganized sector defined

The unorganized sector is one of the vital workforces in India. It is technically called the 'informal sector' and is commonly termed the 'unorganized sector .'The workers working in the mentioned above are referred to as 'unorganized workers .'The term 'informal economy' refers to the economy contributed by them. They are marked by lesser educational qualifications, poor financial stability, unpolished skills, unplanned working conditions, poor bargaining capacity, and structural organization.

The constituted National commission on Labour between 1966 and 69 has defined that unorganized labor is the group of workers who have not been able to organize themselves in pursuit of common objectives on account of constraints like casual nature of employment, ignorance, and illiteracy, small and scattered size of establishments and position of power enjoyed by employers because of the nature of the industry.

Vocational areas of unorganized sector

The unorganized sector covers a multitude of areas. Few unorganized areas which give vocation to women are listed: small and marginal farmers, landless agricultural laborers, sharecroppers, fishers, those engaged in animal husbandry, beedi rolling, labeling and packing, building and construction workers, leather workers, weavers, artisans, salt workers, workers in brick kilns and stone quarries, workers in sawmills, oil mills Etc.

Factors accelerate the exploitation

1. Lower literacy level and unshaped skills

Education is the tool of imparting knowledge soft and professional skills. Mostly, women working in the unorganized sector come from illiterate circumstances that are economically weak and socially depressed and from the family background of giving less priority to women's education, exceptionally professional education. Such

a satiation forces women to find work in the unorganized sector. Due to their illiteracy, women workers are compelled to do work of any kind in the unorganized sector. The lack of skill training among them adds more misery and pushes them to find a job in the unorganized sector. This scenario accelerates the exploitation of wages, working hours, working environments, benefits, leave, Etc.

2. Lower self-esteem

An important factor that accelerates the exploitation among women workers is the low self–esteem of the women workers. Women have been subjected to numerable social evils and other repressive policies for a long time. It created the attitude of lesser self-value and insignificant mentality in them. The possessed fearful attitude made them not resist others even if they were suppressed. Instead, they are expected to be highly obedient, humble, and accept low wages. The low self-esteem encourages the owners to exploit the womenfolk who work in the unorganized sector.

3. Lower financial stability and family burdens

Most likely, the women of lower financial stability are involved in the unorganized sector. Moreover, some are pushed to bear the family burdens for numerous reasons; both factors play a vital role in women becoming a workforce in the unorganized sector. Many families do not have the needed income to meet their day-to-day expenditures. Insufficient income from agriculture, increasing prices, and growing demand for their children's education in private schools add to their malady. It makes them fall into debt and receive an advance salary. Such causes make women choose an unorganized sector, which also opens a door for employer exploitation.

4.Lack of legal knowledge and provisions

The ignorant women workers who lack legal and knowledge provisions are the objects of exploitation. There are many legal guarantees and provisions provided to every worker, but these women workforce are illiterate of their rights in the workplace as equal salary with men, gender considerations, decent working environments, working hours, Etc. Women workers in the unorganized sector have no idea about the various legislations such as the Maternity Benefit Act 1919, the Night work for Women Act 1919, the Underground Work for Women Act 1935, the Equal Remuneration Act 1951 that protect the welfare of women workers. Further, the state and national level statutes have granted special rights to women. Such women workers who are ignorant of their rights do not stand against exploitation. It gives freedom to the employer to exploit the women workers in the unorganized sector.

4. Impermanent nature of their work

One of the nature of the unorganized sector is seasonal works and temporary vocations. Women workers are employed in the unorganized sector without any job guarantee. In the unorganized sector, women workers are employed on temporary, which crippled them to claim many of their rights like regular work, leave with pay, and provident funds. This also became a tool for employers to exploit the temporary workers.

Conclusion

The socio-economic reality of Indian women forces them to become a significant workforce in the unorganized sector. In the unorganized sector, women are subjected to much exploitation. This paper highlighted a few factors that accelerate the exploitation of women in the unorganized sector. Since the Government's legislation alone would not reform the issues faced by the unorganized working sector, there is an integrated approach needed from all the agencies on the working women. The active implementation of reforms from the concerned mechanism of governments,

management, labor unions, local bodies, voluntary organizations, and women's organizations would decrease their exploitations.

REFERENCES

1. *Chaudhary, M. & Gupta, M. (2010). Gender Equality in Indian Hotel Industry –a study of the perception of male and female employees. International Journal of Hospitality & Tourism Systems, Vol. 3 Issue 1.*
2. *Lahiri-Dutt, K. Roles and Status of Women in Extractive Industries in India: Making a Place for a Gender-Sensitive Mining Development.*
3. *Mohapatra, D. (2015). Female Workers in the Unorganised Sector in India.*
4. *International Conference on Studies in Humanities and Social Sciences (ICSHSS'15 Mohapatra, K.K. (2012). Women Workers in Informal Sector in India: Understanding the Occupational Vulnerability. International Journal of Humanities and Social Science, Vol.2 No. 21.*
5. *Patel, R. & Pitroda, J. (2016). The Role of Women in Construction Industry: An Indian Perspective. Indian Journal of Technical Education (IJTE).*
6. *Paul G.D., B, Datta, S. & Murthy R., V. (2011). Working and Living Condition of Women Domestic Workers: Evidence from Mumbai. Adecco TISS Labour Market*
7. *Thresia, C.U. (2004). Women Workers in Agriculture: Gender discrimination, working Condition, and health status.*
8. *Sakthivel, S., & Joddar, P. (2006). Unorganized Sector Workforce in India: Trends, Patterns, and Social Security Coverage. Economic and Political Weekly, 41(21), 2107-*
9. *Anjaria, J.S. (2006). Street Hawkers and Public Space in Mumbai. Economic and Political Weekly, 2140-2146.*

PROBLEMS OF WORKING WOMEN: AN OVERVIEW

Dr. S. Murugavel
Formerly Associate Professor and Head,
Post Graduate and Research Dept. of History,
Rani Anna Govt. College for Women,
Tirunelveli – 8.

ABSTRACT

The aim of this paper is to highlight the problems of working women. Women's have been seen as social problems when they do not contribute to the economy that is exchange value rather than in use value production. As, women entry into the workplace has received attention in recent years their role in the economy as well as the sexual discrimination and sexual harassment to be found in the work place have become social issues. Women are part of social problems even when not overly identified or recognized as problems of women who predominate in the ranks of the poor and the aged. And women class on all of whom many social burdens fall. This article is also highlight the challenges and problems of working women.

INTRODUCTION

In recent years women have become increasingly visible in social issues recognized by our society. These years have seen the successive parade of issues of sex roles, women battering, rape, employment, discrimination sexual harassment, incest, pornography the aged, and homeless women, followed by a succession of attempted remedies. Women have long been social problems. Prostitution is a prime example of deviant women as social problem. Prostitutes have been seen in traditional analysis, as women who i deviate from societal laws and threaten the social organisation, in particular that calm and smooth functioning cog in the machine the family.

Women's have been seen as social problems when they do not contribute to the economy that is exchange value rather than in use value production. As, women entry into the workplace has received attention in recent years their role in the economy as well as the sexual discrimination and sexual harassment to be found in the work place have become social issues. Women are part of social problems even when not overly identified or recognized as problems of women who predominate in the ranks of the poor and the aged. And women class on all of whom many social burdens fall.

Challenges and problems of working women

Discrimination at Work. Discrimination starts at the very level of recruitment and interview, where recruiters/interviewers see women incompetent for challenging roles and ask questions like whether you would be able to continue after marriage?

Challenges to Safety, Life and Dignity. Sexual harassment, theft, molestation, eve-teasing, etc. are some of the forms of challenges working women face to their safety, life and dignity.

Non-acceptance of Talent, Offered Disrespect! A woman going out to work in many societies in seen very lowly and questioned about her character/moral. A working woman who is beautiful or well-maintained or presentable or is friendly with everyone and is progressing in her career instead of being complimented is disrespected and disgusted; is questioned/remarked on her dignity and morals.

Family Duties. In today's modern era, even after working in the corporate world and after taking up challenging roles of executives/ directors /marketing professional/ IT professionals, etc.; the age old image of a woman of being a home-

maker is not much changed. Even if she works, comes home tired/has to leave early for office; she is expected to cook food, take care of kids and all other household duties and the male counterparts may volunteer but they hold no responsibilities.

Juggling Between Work, Home, Relationships and Personal Life. Amid all the dilemma and stretch of balancing the job responsibilities, following her passion, going ahead with her aspirations and looking after her family-kids-husband; a woman handles and balances a big lot of stress, which deprives her of peace, rest, sleep, independent though and luxury to be herself.

Ego of Male Counterpart. One of the most tough to handle challenges is to manage and cope with the ego of your male counterpart as wife/partner. Males do support women to go out and work, but somewhere they find it hard to accept the progress and achievement of women whether she is his colleague or life partner.

Inequality as in Provision of Opportunities in Terms of Job Responsibilities, Projects and Organizational Advancement. One of the most unfortunate challenges for women that they are subject to undergo at work despite all their qualifications, skills, talent, hard work and performance; is to be overlooked and low rated in comparison to their male colleagues. This is one reason, why many women have to settle down at less challenging jobs than their capabilities/talent, or get stuck at an irrelevant job/field or get stuck at one point of career with no opportunities for further growth, etc.

Low Dignity and No Ownership of Her Own Earning. Mostly women are not seen as independent earners, who command respect and dignity. Instead is seen as a small back-wheel of a heavy vehicle and thus, her role and contribution is mostly over looked. In most of the families, especially middle class, upper middle class and lower middle class; it's seen that the income of the woman either goes in the hands of her father or husband, rather than in her hands.

Sexual Harassment! Every single day a woman when steps out, stays out whole day working while travelling, in office, in field, in canteen, in outdoor meetings...; directly/indirectly she is subjected to a lot of sexual abuses and harassment. It's not always with hands she is hurt, but she is attacked and hurt with eyes, with tongue, with gestures and of course unfortunately physically. A few women wave off, ignore and move on; some disgust them to the very soul, out there is no way out so with tears or suppressed anger they move on; while some root off their dignity and even existence. To some women have to compromise, to some escape routes, while some compel them to revolt or break down.

Discrimination at Workplace

However, Indian women still face blatant discrimination at their workplaces. A major problem faced by the working women is sexual harassment at the work place. Further, women employees working in night shift aie more vulnerable to such incidents. Nurses, for example, face this problem nearly every day. There is nothing that is done in hospitals to tackle and address the danger they face. Such blatant disregard of current Indian laws is one reason why sexual harassment at the workplace continues to increase.

Also, Indian women are often deprived of promotions and growth opportunities at work places but this doesn't apply to all working women. A majority of working women continue to be denied their right to equal pay, under the Equal Remuneration Act, 1976 and are underpaid in comparison to their male colleagues. This is usually the case in factories and labor-oriented industries.

Safety of Working Women While Travelling

Typically, the orthodox mindset in the Indian society makes it difficult for a working woman to balance her domestic

environment with the professional life. In some families, it may not be acceptable to work after six o'clock. Those families that do accept these working hours may experience considerable anxiety every day about a woman's safety while travelling. So many issues affect a working woman because she is closely protected or watched by her family and the society. According to survey conducted by ASSOCHAM, on 1000 women professionals, around 80 per cent of the households expect their daughters-in-law to prioritize household requirements over the official work. Further, many of them are physically and psychologically abused, by their in-laws and husband but they do not complain or let others know about it, particularly if they have children.

Working women can claim maintenance

A woman's legal right to claim maintenance from her husband is recognized under section 125 of the Criminal Procedure Code. Section 24, of the Hindu Adoption and Maintenance Act, 1956, entitles a woman to claim maintenance from her estranged husband. Also, the claim for maintenance is extendable to her minor children. Further, these laws provide that maintenance can be claimed even prior to divorce, during separation.

Initially, it was believed that a working woman in India is not entitled to claim maintenance, as she is capable of maintaining herself. The Supreme Court held that a working woman can claim maintenance from her estranged husband, if her monthly income is not enough for her maintenance. Further, the Court clarified that the term 'Unable to maintain herself does not require a woman to be absolute destitute, to entitle her for maintenance.

Consequences of Problems Faced by Women

Due to the various problems faced by women at workplace, an organization may have to face bad consequences of the same. Some of these are mentioned below: Increased absenteeism and dropout rates, Reduced efficiency, Additional costs of recruitment & training on resignation. Damage to image in the market, Lawsuits and high legal costs involving court fees, settlements, etc

Tackling Problems Faced by Women

Education campaign for women employees about their rights. Training for managers and others in workplaces including acceptable and professional workplace behavior, and diversity training. Forming a complaints committee, which will keep the privacy of the employee complaining and investigate the complain independently. Creating appropriate work conditions to ensure that there is ho hostile environment towards women. Ensuring women *do* not work late hours, except in secure situations. Ensuring participation of women at all level of management. Providing safe pickup and drop facility in odd hours. Providing adequate maternity leaves. Providing day care facilities for working mothers. Retention of performance ratings - this means that organizations secure the performance ratings of women during maternity leave.

Conclusion

Policies and legal mechanisms alone cannot help in curbing the problems faced by women at work place - the overall attitude and acceptance level of the people of needs to change. Just letting women work outside home does not mean that society treats men and women equally. The issues and problems that women face in their workplaces should be put to an end and then only it can be said that men and women have equal status. In work place, Women excel in all fields including space exploration and rocket science. Women play a vital role in economic development of the country and their contribution is nothing short of their male counterparts. However there are still several issues and problems that women face today.

Sometimes, they are not treated equally in their workplace and are considered as inferior to their male co-workers. In some cases they do not get the same benefits as that of a male employee. The major issues and problems that women face in their work places includes unequal pay, security, sexual harassment, lack of proper family support, deficient maternity leave, etc. Problems Faced by Women at W ... As a result, women in India who were mostly known as homemakers are forced to go for jobs and take up even careers that were considered only suitable for men such as working in night shifts in call center They are left with no option but to fend for their families in all possible ways. Working women in India are faced with lot more challenges than their counterparts in the other parts of the world work place.

References

1. Urmila Patel "Problems of working women *in India" in T.M Dak(ed..) women and work in Indian Society.*
2. *Promila Kapur, The changing status of the working women in India.*
3. *K.P.Khanna and M.Mathew, Women Workers in the unorganised sector of the cois Industry in India. ICSSR. 1979.*
4. *Geetanajali Dash' status of women workers in industrial area in India Delhi University.*

WOMEN WORKERS IN UNORGANISED SECTOR

Dr. S. Rajadurai
Assistant Professor
Post Graduate and Research Dept. of History,
Rani Anna Govt. College for Women, Tirunelveli – 8.

ABSTRACT

The aim of this paper is to describe the women workers in unorganaised sector. In India, Women working in the informal sector are not included in the official statistics and their work is undocumented and considered as disguised wage work, unskilled, low paying and does not provide benefits to the worker. India was one of the first countries in the world to give women the right to vote. The Indian constitution is one of the most progressive in the world and guarantees equal rights for men and women. Despite the advances women have made in many societies, women's concerns are still given second priority almost everywhere. They continue to face discrimination and marginalization both subtle and blatant and do not share equally in the fruits of development. Their contribution is not given due credit. Women workers in unorganized sector lag behind the males in terms of level and quality of employment. Organized sector workers are distinguished by regular salaried jobs with well-defined terms and conditions of employment, clear-cut rights and obligations and fairly comprehensive social security protection. The unorganized sector, on the other hand, has no such clear-cut employer-employee relationships and lacks most forms of social protection. Having no fixed employer, these workers are casual, contractual, migrant, home based, own-account workers who attempt to earn a living from whatever meager assets and skills they possess. National Commission on Labour (1966-69) has defined unorganized labour as those who have not been able to organize themselves in pursuit of common objectives on account of constraints like casual nature of employment, ignorance and illiteracy, small and scattered size of establishments and position of power enjoyed by employers because of nature of industry. The unorganized sector is characterized by the presence of factors viz. long hours of work, wage discrimination of men and women, lack of job security, no minimum wages, lack of minimum facilities at work place, ill-treatment, heavy physical work and sexual exploitation etc.

INTRODUCTION

Workers who have not been able to organize themselves in pursuit of their common interest due to certain constraints like casual nature of employment, ignorance and illiteracy are termed as unorganized sector. According to the central statistical organization "The unorganised sector includes all those unincorporated enterprises, the house hold industries which are not regulated by any legislation and which do not maintain annual accounts or balance sheet." The unorganised sector of the economy is primarily labour intensive but less rewarding to the workers in compensation to their efforts put in production. The characteristics of the unorganized labour are specified by the Second Commission on Labour (2002) as self employed persons involved in jobs, agriculture workers, migrant labours, casual and contract workers and home-based artisans. The nature of the employment relationship is the key determinant factor of unorganized labour.

The unorganized labour accounted for more than ninety six percent of the total work force according to census 2001. The majority of women workers come under this category and is employed in the rural areas. Among the rural women workers, 87% are employed in agricultures as labourers and cultivators. In the urban areas, 80% of the women workers are employed in household industries, petty traders, domestic servants and workers in the cottage industries. Though women constitute a significant part of work force, they leg behind men and they are the neglected section of the society. Moreover,

it is an established fact that women bear a disproportionately heavy burden of work than men as they have to contribute more time in the care economy that is the domestic work.

There are much legislation enacted for the protection and welfare of the workers of the unorganized sector. All the central labour laws are applicable to women workers in unorganised sector. The historic universal Declaration of human Rights, hailed as the international Magna Carta of mankind is a bill of Rights which opposes discrimination between the sexes. The Indian constitution has given due recognition to unorganized women's work. But all these things proved to be failure due to the complex situation of the unorganized sector, the enforcement machinery proves to be ineffective.

The Maternity Benefit Act of 1961 protects the dignity of motherhood by providing the benefit of leave with full wages. The Equal Remuneration Act of 1976 provides the payment of equal remuneration to men and women workers for their same work. In l997 the Supreme Court of India announced that sexual harassment of working women amounts to the violation of rights of gender equality. Under Article 141 of the Constitution of India gave detailed norms and regulations for the prevention of sexual harassment of women workers at workplace. By noticing the problems of the unorganized sector the Second Labour Commission 2002 recommended the Umbrella Legislation. It is for the protection and welfare of the workers.

The object of the Umbrella Legislation includes recognition for all workers in unorganized sector, economic and social security, removal of poverty and elimination of child labour. The Unorganized Sector Workers Social Security Scheme (2004) was introduced by the Ministry of Labour of the Government of India. The scheme envisages providing triple benefits in the form of old age pension, personal accident insurance and universal health insurance.

The Government of India has started many developmental programmes for the economic development of both rural and urban areas. Through the volunteer organization the Central Social Welfare Board has been trying hard for the development of the poor and needy women by helping them in setting up various income generating units. The poverty eradications programmes like Gramodaya Yojana (2000) Samporan Grameen Rojgar Yojana (2001) are providing employment opportunities and social security measures for the development of women below the poverty line. Swayamsidher scheme also aims to develop empowered women. To meet the credit needs of the poor women the Government set up a Rashtriay Mahila Kosh, a national fund in 1993.

The Indian Judiciary has the constitutional mandate to be the custodian of the fundamental rights of the individual. It has evolved a unique legal process known as "Public Interest Litigation" apart from the constitutional and legal provisions. Under this process any individual or group can bring to attention of the judiciary cases of violation of human rights of women. The High Court and Supreme Courts take cognizance of such cases and provide remedial measures.

When the individual rights and freedom are seen to be violated, the independent vigilant and vigorous press has acted as a watch dog for the protection of individual rights and freedom. If the human rights are violated by the governmental officers or others, the women workers have to report it to the press or the judiciary for the protection of their rights.

Even after initiating so many developmental programmes and legislative provisions for the women workers in the unorganized sector, a large number of women workers are still highly vulnerable to exploitation. Because they are employed in agriculture, construction and home

based work, which are hard to organize. The Indian labour organization reported that the women are disproportionately involved in more precarious and vulnerable forms of employment. They are driven to the apparent refuge provided by self employment in the poor rural and urban areas. Because of the less income earned by *the* husband, women are forced to work in order to fulfill the demands of the family. But they were exploited in the working areas. They have no recourse for any remedies owing of the invisible and unorganised nature of their work.

REFERENCE

1. *Government of India 2002. Report of the Second National Commission on Labour.*
2. *The Economic Times dated 26.03.2003.*
3. *Singh Sehgal, B. P., "Human Rights in India, Problems and Perspectives"*
4. *Narashimha Rao, P.V., "Human Rights A Reaffirmation."*
5. *Jhabvala, R and R.K.A. Suramaniam "The unorganized Sector Work Security and Social Protection.*
6. *D.P. Singh "Women Workers in Unorganized Sector".*
7. *Banerjee Nirmala : Women Workers in the unorganized sector, Hyderabad.*
8. *Desai, N., Women in Modern India, Bombay.*
9. *Gandhi, M.K., Role of Women, Bombay.*
10. *Gangrade, K.D., Women and Child Workers in unorganized sector, New Delhi.*

SEXUAL HARASSMENT AGAINST WOMEN AT EDUCATIONAL INSTITUTIONS

Dr.D.Latha Kumari,
Assistant Professor (T),
Manonmaniam Sundaranar University,
Tirunelveli.

ABSTRACT

Women seeking higher education or working in universities were long subjected to demeaning remarks, groping, leering, explicit proposals and even sexual assault by their supervisors, professors, higher officials and peers. This environment brutally reminded them that all of their intelligence, effort and creativity counted less than their sexual attributes. In recent years, the issue of women's safety has become a prime focus of public attention and concern in India. Harassment is any improper and unwelcome conduct that might reasonably be expected or be perceived to cause offence or humiliation to another person. Sexual Harassment generally takes place when there is power or authority difference among persons involved. In institutions of higher 'education, both the offender and the offenders Supervisors, Chairperson, Directors, Institutional Heads can be held liable for acts of sexual harassment. The new report from HRW, National Crime Records Bureau and Indian Penal Code (IPC) crimes showing an increase level of percentage of cases.

Keywords: Awareness, globalisation, Complaint, Committee, Private, harassment, Violence, industrialisation, Crime.

Introduction

Sexual harassment of women is a global phenomenon prevalent both in developed as well as in developing countries. Cutting across religion, culture, race, caste, class and geographical boundaries it has spread like virus in the society. It, being offensive to human dignity, human rights and gender equality, has emerged as a fundamental crisis the world over. It is a complex issue involving women, their perceptions and behaviour, and the social norms of the society which emerges from gender discriminatory attitudes and is a complex interplay of gender, power and sexuality. In India, a woman is sexually harassed every 10 minutes. Due to industrialisation, globalisation, development in various fields, role of women is changing rapidly in India. Today, women in India are showing progress in almost all the fields such as education, economics, politics, media, art, space and culture, service sectors, science and technology, etc. As the role of women has shifted from household work to commercial world, offences against women are also increased day by day. In spite of rising incidences of sexual harassment, their reporting is almost nil as women fear loss of personal and professional reputation and livelihood owing to the social stigma. Over the past few years, the issue of women's safety has become a prime focus of public attention and concern in India. Harassment is any improper and unwelcome conduct that might reasonably be expected or be perceived to cause offence or humiliation to another person.

Sexual Harassment generally takes place when there is power or authority difference among persons involved (Student/Teacher, Employee/Supervisor, Junior Teacher/Senior Teacher, Research Supervisee/Supervisor, Temporary Staff/ Heads). This also involves treating others unequally on the basis of gender in work-related or academic duties or programs and not providing female students with the same academic opportunities as male students or vice versa; this is also applicable to same sex harassment (male /male, female/female). In institutions of higher 'education, both the offender and the offenders Supervisors, Chairperson,

Directors, Institutional Heads can be held liable for acts of sexual harassment. The right to education is now a fundamental right.

As a result of growing importance of this issue Section 354A was added to the IPC through the way of Criminal Law (Amendment) Act, 2013 which enlists the acts which constitutes the offence of sexual harassment. They are physical contact and advance involving unwelcome and explicit sexual overtures; or a demand or request for sexual favours; or showing pornography against the will of a woman; or making sexually coloured remarks earlier, there were no related laws in the Indian Penal Code that could be evoked. There were three sections in Indian Penal Code viz. S. 94120, 354121 and 509122 to deal with such crimes. However, these related laws are framed as an offence that either amount to obscenity in public or acts that are seen to violate the modesty of women. While Section 294 IPC is a law applicable to both men and women, the latter two are specifically oriented towards women.

Sexual Harassment under this Act means anyone or more of the following unwelcome acts or behaviour:

- Physical contact or advances
- A demand or request for sexual favours
- Making sexually coloured remarks
- Showing pornography
- Any other unwelcome physical, verbal or non-verbal conduct of sexual nature
- Occurrence of or persistent unwanted conduct with sexual undertones which demeans, humiliates or creates a hostile and intimidating environment
- Inducing submission by actual or threatened adverse consequences.

If any act is done under the following circumstances that would also count as Sexual Harassment at the Higher Educational Institution.

- Implied or explicit promise of preferential treatment in employment
- Implied or explicit threat of detrimental treatment in employment
- Implied or explicit threat about the present or future employment status
- Creates an intimidating/ hostile/ offensive learning environment
- Humiliating treatment likely to affect health, safety, dignity, of physical integrity of the person concerned.

Sexual Harassment Defined Unwanted sexual advances;

Unwelcome requests for sexual favours; and other behavior of a sexual nature where:

A. Submission to such conduct is made either explicitly or implicitly a term or condition of an individual's employment or participation in a educational program or activity;

B. Submission to or rejection of such conduct by an individual is used as a basis for academic or employment decisions affecting that individual;

C. Such conduct has the purpose or effect of unreasonably interfering with an individual's academic or work performance, or of creating an intimidating, hostile, or offensive educational or working environment.

Sexual Harassment: Types and Examples (Actual reported cases)

a) By Teacher

• Male Teacher asked the Female student, if you want "A" grade, you need to take your final exam at my home.

• Male head of the department forced the female subordinate employee that if she wants her contract extended she needs to spend time with him after office hours

• Male HOD deliberately touching or hitting the body of female employee by file or pen/pencil.

• Male Teacher's referring to female bodies and reproductive cycles to embarrass female students during class lectures.

• Various complaints recorded of staring at female students especially at their bodies

• Needy female students were given financial support by Faculty member in exchange for sexual favours

• Students complaints of teacher telling vulgar jokes during classes which have sexual innuendos

• Complaints against male supervisor/teacher spending long hours locked away in office with a young female colleague or student

b) By Students

• Female student dressing or behaving provocatively while in a meeting or in the presence of the male faculty or supervisor in a one-to-one situation.

• Female student asked the teacher to provide the final grade list of all students. When the teacher refused to do that, the student registered a complaint against the teacher that he tried to hold her hand in parking lot while asking her to meet in private for grade list.

• Female student visiting male teacher in his office unnecessarily and spending long hours and initiating intimacy for benefits (of grades, employment or even monetary).

• Students sending in written notes, letters, emails with requests for intimacy- in exchange for grades

• Character assassination of female teachers to gain political, academic, or financial gains

• Dressing culturally inappropriately to emphasize body parts (both males/females)

c) By Employees

• Using vulgar language to address females (student, faculty and other employees)

• To touch their intimate parts in the presence of women

• Younger faculty member was blocked by Dean of the relevant faculty to get higher education (PhD/MPhil).

• Junior faculty was transferred to other department against their will by the authorities as punitive measure for not complying with undue request for (sexual) favours

• Administrative Staff asking the female students to pay them for providing the students for their documents in time,

• Giving extra favours to young female faculty/staff in nominating their names for international/domestic trips for their attention.

• Threatening the females students by using forge/fake documents and pictures to black mail them into compliance.

• Anonymous letters/pamphlets/e-mails defaming or character assassinating of employees/teachers/students.

• Providing material to newspaper/magazine to tarnish the reputation of faculty/employee/students.

Sexual harassment is one of the forms of sexual exploitation of women that occurs in the workplace or in an educational setting under certain conditions. It is unwanted sexual pressure that one person inflicts upon another. Media plays a significant role in shaping notions about gender roles and gender identities within the Indian context. It is the cultural framework within which people get their cue. Fight back against harassment and abuse within higher education institutions that you or a loved one has faced. Inappropriate teacher conduct and workplace harassment boils down to abuse of power. Sometimes a professor, counsellor or other university employee will use his or her power to coerce students or subordinates into sexual relationships. When harassment or abuse takes place, and the college or university does not investigate or take steps to prevent future abuse, contact a skilled attorney. Relationships between students and teachers should remain professional and within bounds of appropriate educational

behavior. If you have felt uncomfortable dealing with your professor, and are afraid of taking action against him or her, you may have been the victim of abuse or harassment.

Examples of inappropriate behavior include Licensed under Creative Commons Attribution

• Being made to feel that submitting to misconduct or sexual relations is a condition of a passing grade

• Being made to feel that rejecting inappropriate behavior could adversely affect your success within the institution

• Being made to feel intimidated or offended within a hostile environment that interferes with your work Universities should have policies in place that define what constitutes sexual harassment, to what degree such behavior is prohibited, what steps to take if harassment takes place and methods for prevention. If your school has failed to protect you from harassment and abuse, contact us. We can help you take action against inappropriate relations that have made your academic career difficult and intimidating. Students need to be counselled so that they do not hesitate in bringing up such issues with the seniors. Also it is not only in the schools that causes related to child abuse can take place rather such issues can also come up at home where relatives might be involved. Thus, there is a need to educate the parents as well so that students do not hesitate in discussing the issue with them.

The Process for filing of Complaints

A complaint of sexual harassment can be filed within a time limit of 3 months. This may be extended to another 3 months if the woman can prove that grave circumstances prevented her from doing the same. The Act has a provision for conciliation. The ICC/LCC can take steps to settle the matter between the aggrieved woman and the respondent; however this option will be used only at the request of the woman. The Act also provides that monetary settlement shall not be made a basis of conciliation. Further, if any of the conditions of the settlement is not complied with by the respondent, the complainant can go back to the Committee who will proceed to make an inquiry. The Committee is required to complete the inquiry within a time period of 90 days. On completion of the inquiry, the report will be sent to the employer or the District Officer, as the case may be, they are mandated to take action on the report within 60 days. In case the complaint has been found proved, then the Committee can recommend action in accordance with the provision of service rules applicable to the respondent or as per the rules which will be prescribed, where such service rules do not exist. In case the allegation against the respondent has not been proved then the Committee can write to the employer/district officer that no action needs to be taken in the matter.

Present scenario

India According to National Crime Records Bureau, 'Crime in India, 2013' report, According to National Crime Records Bureau, A total of 66,40,378 cognizable crimes comprising 26,47,722 Indian Penal Code (IPC) crimes and 39,92,656 Special & Local Laws (SLL) crimes were reported, showing an increase of 9.9% over 2012 (60,41,559 cases). During 2013, IPC crime rate has increased by 9.6% over 2012 while SLL crime rate has increased by 7.9% over 2012. Percentage share of SLL was 60.1% while percentage share of IPC cases was 39.9% reported during 2013. In recent years that percentage of cases increased.

Core Elements for Sexual Harassment Laws in the Educational Setting

As with sexual harassment in other settings, many countries deal with sexual harassment in educational settings through a variety of legal regimes, including criminal law, anti-discrimination legislation, and education laws, as well as

local policies and disciplinary codes. Laws should:

• Prohibit harassment by teachers, staff, and fellow students, keeping in mind the age of alleged student perpetrators;

• Prohibit harassment of admitted students as well as those students seeking admission to educational institutions;

• Reflect a zero-tolerance policy for sexual relationships between teachers and students;

• Make schools financially liable for harassment that occurs on their premises or during school-related activities;

• Require that all educational institutions, both public and private, have sexual harassment prevention policies;

• Require that sexual harassment policy information be made available to students, parents, and staff in an accessible way (ie. training, posting policies in easily visible locations, and translating policies into other languages).

Punishments

The POSH Act prescribes the following punishments that may be imposed by an employer on an employee for indulging in an act of sexual harassment:

1. Punishment prescribed under the service rules of the organization;

2. if the organization does not have service rules, disciplinary action including written apology, warning, reprimand, censure, withholding of promotion, withholding of pay rise or increments, terminating the respondent from service, undergoing a counselling session, or carrying out community service; and

3. Deduction of compensation payable to the aggrieved woman from the wages of the respondent.

The POSH Act also envisages payment of compensation to the aggrieved woman. The compensation payable shall be determined based on:

i. The mental trauma, pain, suffering and emotional distress caused to the aggrieved employee; ii. The loss in career opportunity due to the incident of sexual harassment;

iii. Medical expenses incurred by the victim for physical/ psychiatric treatment;

iv. The income and status of the alleged perpetrator; and

v. feasibility of such payment in lump sum or in instalments.

In the event that the respondent fails to pay the aforesaid sum, ICC may forward the order for recovery of the sum as an arrear of land revenue to the concerned District Officer. Employer's Duties and Obligations: In addition to ensuring compliance with the other provisions stipulated, the Sexual Harassment Act casts certain obligations upon the employer to, inter alia,

i. provide a safe working environment

ii. Display conspicuously at the workplace, the penal consequences of indulging in acts that may constitute sexual harassment and the composition of the Internal Complaints Committee iii. Organise workshops and awareness programmes at regular intervals for sensitizing employees on the issues and implications of workplace sexual harassment and organizing orientation programmes for members of the Internal Complaints Committee

iv. Treat sexual harassment as misconduct under the service rules and initiate action for misconduct. The employer is also required to monitor the timely submission of reports by the ICC.

If an employer fails to constitute an Internal Complaints Committee or does not comply with any provisions contained therein, the Sexual Harassment Act prescribes a monetary penalty of up to INR 50,000. A repetition of the same offence could result in the punishment being

doubled and / or de-registration of the entity or revocation of any statutory business licenses.

Non- disclosure of Identity of Victims:

The Act prohibits disclosure of the identity and addresses of the aggrieved woman, respondent and witnesses. However, information regarding the justice secured to any victim of sexual harassment under this Act without disclosing the identity can be disseminated. India is rapidly advancing in its developmental goals and more and more women are joining the work force. The recognition of the right to protection against sexual harassment is an intrinsic component of the protection of the women's human rights. It is all a step towards providing women independence, equality of opportunity and the right at work with dignity. Sexual harassment at the workplace is a social challenge that needs to be addressed. It is important to enhance the awareness of employers and employees on the existence of forms of sexual harassment at the workplace, preventive measures, and legal framework on preventing and addressing sexual harassment. Dissemination and awareness raising activities should be regularly conducted and evaluated in order to improve best practice on how to address sexual harassment in the workplace, and also to forewarn and inform of forms of sexual harassment to enable potential victims to avoid them. Enhancing training courses on sexual harassment and providing documentation or a handbook on the prevention of sexual harassment at the workplace can help in combating it. "While a murder destroys the physical frame of the victim, sexual harassment degrades and defiles the soul of a helpless woman.

Prevention and control Options for handling sexual harassment at Individual level:

1) Give warning and tell the person that you don't like his behaviour

2) Tell the harasser what you are feel.

3) Don't try to deal with severe sexual harassment alone. Ask someone to accompany when you confront the person.

4) Don't hesitate to tell the incidence to the supervisor, head or the employer about the incident.

5) Consult a legal advocate or human resources to lodge a formal complaint.

CONCLUSION

The paper concludes that all women are vulnerable to this type of violence irrespective of their occupational status, marital status, educational or economic status. It can also be concluded that high socio-economic or educational status does not protect a woman from sexual harassment. It is clear that sexual harassment is one of the most endemic forms of violence against women and girls today. Despite widespread prohibition around the world, unwanted sexual attention is an unavoidable condition of work and education for a significant number of women and girls. The types of behaviours that constitute it and the type and severity of harm that result from it vary by region, occupation, and discipline. How seriously complaints are taken and the amount of protection and remediation offered vary by nationality and organization. Considering the importance of the education sector where a large number of women are employed or are present as students, and with a view to have a proper & effective complaint mechanism in various educational institutions and establishments, both at the college and school levels to prevent or deal with complaints regarding sexual harassment. Globalization has been a dual-edged sword in the campaign to protect women. The world struggles to survive the most significant economic recession since the Great Depression, the global haemorrhaging of employment and educational opportunities will only

increase the number of women and girls vulnerable to sexual harassment. To balance their meagre budgets, governments, employers, universities, and schools have already begun to reduce or cut completely vital resources for prevention and protection. So, while lawmakers were exceptionally prolific in their efforts to prohibit sexual harassment during an era of unprecedented economic expansion, the question remains whether their efforts will be sufficient in this time of extreme economic contraction.

Reference

1. *National Crime Record Bureau, Ministry of Home Affairs, India Annual Report 2012-2013.*
2. *World Health Organization, Global and Regional Estimates of Violence against Women, http://www.unwomen.org*
3. *Ending Child Marriage: Progress and Prospects, http://www.unicef.org*
4. *Hidden in Plain Sight: A Statistical Analysis of Violence against Children (UNICEF) http://www.unwomen.org*
5. *Directorate-General for Employment, Industrial Relations and Social Affairs, 1998, "Sexual harassment at the workplace in the European Union," p. iii, Brussels, European Commission. Cited in UN General Assembly, 2006,*
6. *Alok Bhasin (2007) "Sexual Harassment Work", Eastern Book Company Publishing (P) Ltd, Lucknow.*
7. *A.S Anand (2003) "Justice for Women", Universal Law Publishing CO. Pvt. Ltd, G.T Karnal Road Delhi.*
8. *Dr Charu Walikhanna (2009) "Law on Violence against Women", Serials Publications, New Delhi.*
9. *Monica Chawla (2013) "Gender Justice", Deep and Deep Publications Pvt. Ltd, New Delhi.*
10. *Sobha Saxena (2008) "Crimes against Women and Protective Laws", Deep and Deep Publications Pvt. Ltd, New Delhi.*

CHALLENGES AND PROBLEMS FACED BY WOMEN WORKERS IN TAMILNADU

***Vinu G Vijayan, ** Dr.J.Mohan,**
* Reg.No-19213091081008,
Ph.D. Research Scholar,
******Asst. Prof. PG & Research Dept.
PG & Research Department of History
Scott Christian College, Nagercoil,
Affiliated to Manonmaniam Sundarnar University

ABSTRACT

In ancient India the birth of a girl child was hailed as auspicious. The persons were used to say that a home without a daughter is like a body without a soul. A daughter born to the family was compared with the advent of Lakshmi, the goddess of wealth and Saraswati, the goddess of fine arts. Every ceremony required the presence of women and there is a firm belief that "no home is complete without woman". The ancient Indian civilization is known to be advanced and prosperous among the nations of the world, as the women were given a respectable status and position in the society. They were in the forefront and actively participated in the social and economic life of the country. This was followed by the deterioration due to various known causes and consequently the Indian society has been changed to "male dominated" one. This patriarchal pattern had always denied women from autonomy and freedom. The indeclinable gender bias disfigured the face of humanity, this discrimination originates well before the birth of a girl and is sustained right through her womanhood.

India is a traditional country and there is diversity in religions, culture and customs. Role of the women in India mostly is household and limited to domestic issues. In some cases women can find employment as nurses, doctors, teachers the caring and nurturing sectors. But even if well qualified women engineers or managers or geologists are available, preference will be given to a male of equal qualification. The present study investigated to identify the factors preventing women employees from aspiring for higher post and challenges & problems faced by women workers. Further the study try to explain the real condition of working women in Tamilnadu and also make an effort to clear main problems of working women.

Keywords: Challenges, Problems, Traditional, Women Workers.

INTRODUCTION

In the history of human development, women have been as vital in the history making as men have been. In fact higher status for women vis-à-vis employment and work performed by them in a society is a significant indicator of a nation's overall progress. There are many reasons and problems that forced Tamilnadu women to work. The financial demands on the families are increasing day by day. Cost of living, expenses on education of children, and cost of housing properties in Tamilnadu raised and these reason force every family in Tamilnadu to look for ways and means of increasing the household income. As a result, women in Tamilnadu who were mostly known as homemakers are forced to go for jobs and take up even careers that were considered only suitable for men such as working in night shifts.

Working women those who are in paid employment, face problems at the workplace just by virtue of their being women. Social attitude to the role of women lags much behind the law. The attitude which considers women fit for certain jobs and not others, causes prejudice in those who recruit employees. Thus women find employment easily as nurses, doctors, teachers, secretaries or on the assembly line. Even when well qualified women are

available, preference is given to a male candidate of equal qualifications. A gender bias creates an obstacle at the recruitment stage itself. When it comes to remuneration, though the law proclaims equality, it is not always practiced. The inbuilt conviction that women are incapable of handling arduous jobs and are less efficient than men influences the payment of unequal salaries and wages for the same job. But in most families her salary is handed over to the father, husband or in-laws. So the basic motive for seeking employment in order to gain economic independence is nullified in many women's case. Problems of gender bias beset women in the industrial sector when technological advancement results in retrenchment of employees.

In Tamilnadu mostly it is women who have to do household as cook, clean the house, do the dishes, wash clothes, care of children and men do not share on most of the household works. Men do that work that is to be dealt outside the house. Now a day there is increasing need for getting some income for the family then women have to work harder. Women workers have to handle Persecution's at their work place, sometimes just over look things to ensure that their job is not jeopardized in anyway. Many Tamil families are still living as joint families along with the parents and in-laws. This adds to their stress further because they have to please all the family members of her husband. Listen to their complaints that they make against her and turn deaf ears towards them and so on. Overall, majority of women in Tamilnadu look towards or live in the hope that things will change.

Employment Trends for Women in Tamilnadu

The increase in the number of women in the labor market signifies an important trend regarding women's employment. This has been occurring alongside increases in labor force and workforce, especially for urban women, although rural women workers predominate in terms of participation rates and overall magnitude. The increasing share of women's participation in the labor force and its significant contribution to household income as well as GDP require some policy attention be paid to the gender dimensions of employment. The eleventh Five Year Plan document for the first time in the history of Indian planning recognizes women not only as equal citizens but as 'agents of sustained socio-economic growth and change' A multi-pronged approach is emphasized to address issues concerning women workers, such as provision of basic entitlements and strengthening of institutional mechanisms.

India's economy has undergone a substantial transformation since the country's independence in 1947. Agriculture now accounts for only one-third of the gross domestic product (GDP), down from 59 percent in 1950, and a wide range of modern industries and support services now exist. In spite of these changes, agriculture continues to dominate employment, employing two-thirds of all workers. India faced economic problems in the late 1980s and early 1990s that were exacerbated by the Persian Gulf Crisis. Starting in 1992, India began to implement trade liberalization measures. The economy has grown-the GDP growth rate ranged between 5 and 7 percent annually over the period and considerable progress has been made in loosening government regulations, particularly restrictions on private businesses. Different sectors of economy have different experiences about the impact of the reforms. In a country like India, productive employment is central to poverty reduction strategy and to bring about economic equality in the society. But the results of unfettered operation of market forces are not always equitable, especially in India, where some groups are likely to be subjected to disadvantage as a

result of globalization. Women constitute one such vulnerable group.

Most women in Tamilnadu work and contribute to the economy in one form or another, much of their work is not documented or accounted for in official statistics. Women plow fields and harvest crops while working on farms, women weave and make handicrafts while working in household industries, women sell food and gather wood while working in the informal sector. Additionally, women are traditionally responsible for the daily household chores, cooking, fetching water, and looking after children. Although the cultural restrictions women face are changing, women are still not as free as men to participate in the formal economy. In the past, cultural restrictions were the primary impediments to female employment now however; the shortage of jobs throughout the country contributes to low female employment as well. The Indian census divides workers into two categories: "main" and "marginal" workers. Main workers include people who worked for 6 months or more during the year, while marginal workers include those who worked for a shorter period. Many of these workers are agricultural laborers. Unpaid farm and family enterprise workers are supposed to be included in either the main worker or marginal worker category, as appropriate. Women account for a small proportion of the formal Indian labor force, even though the number of female main workers has grown faster in recent years than that of their male counterparts.

OBJECTIVE OF THE STUDY

1. To identify the factors preventing women employees from aspiring for higher post and challenges & problems faced by women workers.

2. To clear main problems of working women.

PROBLEMS FACED BY WORKING WOMEN IN TAMILNADU:

Occupational problems as stress:

In women Occupational stress is stress involving work. Work and family are the two most important aspects in women's lives. Balancing work and family roles has become a key personal and family issue for many societies. There are many facets in working mother's lives that subject to stresses. They deal with home and family issues as well as job stress on a daily basis.

Reasons of occupational stress

Imbalance between work and family leads to occupational stress. Imbalance between work and family life arises due to a number of factors. Various factors are following.

1. Mental harassment

It is an age old convention that women are less capable and inefficient in working as compared to men. The attitude which considers women unfit for certain jobs holds back women. In spite of the constitutional provisions, gender bias creates obstacles in their recruitment. In addition to this, the same attitude governs injustice of unequal salaries for the same job. The true equality has not been achieved even after 61 years of independence. Working in such conditions inevitably puts strain on women to greater extent as compared to men, thus making them less eager in their career.

2. Sexual harassment

Today, almost all working women are prone to sexual harassment irrespective of their status, personal characteristics and the types of their employment. They face sexual harassment on way on transports, at working places, educational institutions and hospitals, at home and even in police stations when they go to file complaints. It is shocking that the law protectors are violating and outraging modesty of women. Most of the women tend

to be concentrated in the poor service jobs whereas men are in an immediate supervisory position, which gives them an opportunity to exploit their subordinate women.

3. Discrimination at Workplace

However, Indian women still face blatant discrimination at their workplaces. They are often deprived of promotions and growth opportunities at work places but this doesn't apply to all working women. A majority of working women continue to be denied their right to equal pay, under the Equal Remuneration Act, 1976 and are underpaid in comparison to their male colleagues. This is usually the case in factories and labor-oriented industries.

4. No Safety of Working Women While Traveling

Typically, the orthodox mindset in the Tamilnadu society makes it difficult for a working woman to balance her domestic environment with the professional life. In some families, it may not be acceptable to work after six o'clock. Those families that do accept these working hours may experience considerable anxiety every day about a woman's safety while traveling. So many issues affect a working woman because she is closely protected or watched by her family and the society.

5. Lack of Family Support

Lack of proper family support is another issue that working women suffers from. At times, the family doesn't support women to leave the household work and go to office. They also resist for women working till late in office which also hampers the performance of the women and this also affects their promotion.

6. Insufficient Maternity Leaves

Insufficient maternity leave is another major issue that is faced by a working mother. This not only affects the performance of women employees at work, but is also detrimental to their personal lives.

7. Job insecurity

Unrealistic expectations, especially in the time of corporate re organizations, which sometimes puts unhealthy and unreasonable un reasonable pressures on the employee, can be a tremendous source of stress and suffering. Increased workload extremely long work hours and intense pressures to perform at peak levels all the time for the same pay, can actually leave an employee physically and emotionally drained. Excessive travel and too much time away from family also contribute to an employee's stressors.

8. Workplace Adjustment

Adjusting to the workplace culture, whether in a new company or not, can be intensely stressful. Making oneself adapt to the various aspects of workplace culture such as communication patterns of the boss as well as the co-workers, can be lesson of life. Maladjustments to workplace cultures may lead to subtle conflicts with colleagues or even with superiors. In many cases office politics or gossips can be major stress inducers.

9. Other reasons

It include Personal demographics like age, level of education, marital status, number of children, personal income and number of jobs currently had where you work for pay and Work situation characteristics like job tenure, size of employing organization, hours worked per week.

CONCLUSION

Now a day's women workers are improved and promote in their workplace and in technological work. Trade Union should try to improve the conditions for woman's workers in many parts for example maternity leave is easily give to women and help the woman for achieve

higher post actually women's nature is promotion to gain high quality in every field but if the condition is not ready then the reduction of promotion and optimization in work will be occur and Women workers are often subject to sexual harassment then the Government should put strict rules for these types of crimes , also public transport system sometimes danger for woman and Government should put more Inspection. Traditionally people think that men should only work and gain money and women should work as house hold, but the financial demands on the Tamil families are increasing that's why women also should company in gaining income for families. Therefore a fundamental change is required in attitudes of employees, family members and public.

REFERENCES

- *Gender Equality: Towards Woman's Empowerment in the progress of Indian States. UNICEE, New York, 1995.*
- *Maya Majumdar (Ed). Encyclopedia of Gender Equality through Women Empowerment. Voi. 1 New Delhi. Samp & Sons, 2005, p. 91.*
- *Kumar, A. (Ed.), Encyclopedia of Woman in 21st century. Vol.il. Institute for sustainable Institute for 2005). p. 141.*
- *K.K.Pillai, Social History of Tamils, Madras, 1970, p. 171.*
- *Dashora, (2013) Problems Faced by Working Women in India. International Journal of Advanced Research in Management and Social Sciences, 2(8), PP (82-94).*
- *Kumari,V. (2014).Problems and Challenges Faced by Urban Worming Women in India. A Dissertation Submitted to the Department of Humanities and Social Sciences*
- *Murthy, G. K. (2012).Women and Corporate Leadership- in Indian Perspectives. IRACST International Journal of Research in Management & Technology.2 (4) PP 377-382.*
- *Somjee, G. (1989) Narrowing the gender gap. The journal of Asian studies. 49(3).*
- *Sivan, S. &Sathyamoorthy, K (2014) Management of Occupational Stress and Work life balance among Women Managers in Indian Industries - A Contemporary Issue. Indian Journal OF Applied Research.4 (12) PP 144-146.*
- *Dashora, (2013) Problems Faced by Working Women in India. International Journal of Advanced Research in Management and Social Sciences, PP 82.*

ROLE OF ORGANIZATIONS FOR EMPOWERING WOMEN

Dr. ANISHA.T,
Email-Id: rajeeshlic@gmail.com

ABSTRACT

Women in the Tamil society have been victims of humiliation, torture and exploitation. Women are being gradually recognized as important, powerful and meaningful contributors to the lifeof men; but till a few decades back, their condition was pitiable. Ideologies, institutional practices and the existing norms in society have contributed much to their harassment. Some of these behavioural practices thrive even today. In spite of the legislative measures adopted in favour of women in the society after independence, the spread of education and women gradual economic independence, countless women still continue to be victims of violence. Theyare beaten, kidnapped, raped, burnt and murdered. The ban on hijabs in classrooms and campuses that has begun in coastal Karnataga and threatens to spread to other states, is a hate crime. Hijab issue is only the latest violence against women.

INTRODUCTION

The present day reality of the status of women has been shaped by the past and this calls for understanding of the historical forces that have shaped the process. Here is an attemptto give a very brief account of the history of women movements in India. Women's organizations such as All India Democratic Women's Association (AIDWA), All India Progressive Women's Association (AIPWA), Beback Collective, National Federation of Indian Women (NFIW) and Awaaz-e-Niswaan and people's movement organizations such as the National Alliance of People's Movements (NAPM) have called out to work for empowering women. The important historical facts are pointed out by them about the female victims of violence and exploitation:[1]

Structures as Source of Problems /The problems of females who are victims of violence arise from the functioning of social structures in which they live and work, and the stresses caused by family interactions and support systems.

Tradition of Barriers to Assertion : The involvement of victims in social roles and relationships after being victimized is dependent less on their own initiative and self- confidence and more on the will of heads of families (of procreation and orientation) and social pressures, i.e., traditional culture discourages female victims from taking up assertive social engagements outside the home.

Resource Deprivation and Suffering of Self: Resources like higher education and work with wages increase victim's self-image and self-esteem which considerably change her relations with others, and also enable her to face the strain of transition to life and 'recovery' and adjust herself in family and society. Attachments large number of victims of violence overcome their feelings of being isolated and condemned by attaching themselves to some love object, social service, religious commitments, etc.

Structural Suffocation: Factors which prevent victims of violence from renewing, redeeming, restoring, reviving, and revitalizing their lives lie more in social structures than in their personalities. Some are concentrating on work among slum women or women living as squatters, while some others are rooted among women working in the unprotected informal or small-scale industries, in plantations, coal mines, construction works and various other occupations in rural areas.

Negation of Revolt: A few young and independent victims have a secret desire of rebelling and adopting modern methods of adjustment but they fail to rebel for the fear that their husbands in-laws and parents might sever ties with them. They are also scared of being shunned and ostracized by, their kin and friends.

Self-esteem Situation: Victims with soppy emotions lead a suppressed life but victims with courage of conviction, character and consciousness chart their own course in their (wrong) life.[2]

Various Stages: The adjustment of victims after being stigmatized (i.e., raped, molested, kidnapped, beaten) to new life and their taking up new roles involves several phases, although there is much intermeshing of these phases. The phases seem to follow a sequence. It has identified four phases of recovery from shock and a long interval of adaptation. Following are the four phases in female victims' adjustment to life after stigmatization: (i) shock and pain, ii)removing pain, (iii) avoidance and humiliation, and (iv) adaptation. However, all victims do not experience the same level of shock and pain, the same level of humiliation and avoidance, and the same problems of finding substitute sources of adjustment.
The two important clarifications are formed; one has been done to punish perpetrators of violence against women and the other measures should be adopted to prevent women's abuse. Besides the enacting of Anti-Dowry Act, 1961 some amendments were made m the existing laws also. One section was inserted in the Indian Penal Code m 1983 against cruelty and harassment for dowry while another section was inserted in 1986 pertaining to causing dowry death. Amendments were also made in the Evidence Act by 'inserting a section which deals with presumption as to abatement of suicide by a married woman within a period of seven years of marriage and Mother section which makes the presumption with respect to dowry death once it is shown that the accused had subjected the deceased woman to cruelty or harassment for or in connection with any demand for dowry. Despite these strict laws, a large number of the accused persons are not convicted on charge of murder and harassment for dowry because of many in built loopholes in the investigative process, connivance of unscrupulous forces, interference of so-called 'high people', and many more extraneous factors. All these factors dilute the efficacy and stringency of many provisions in the laws. Unless courts set examples in rigidly dealing with release on bail and in interpreting the evidence produced, it is doubtful that law can reduce this type of crime.

The general status of women through education, effective legislative measures, provi- ding training and employment opportunities will reduce violence against women may be valid and logical to some extent but all the same it is too broad a suggestion. Similarly, it is suggested that too much prominence should not be given to cases of violence against women in the mass media. Although, there are ethical and humanitarian reasons for censoring violence against women in the mass media, we have no evidence that such a move will necessarily lead to reduction in violence.[3] The same is true of providing deterrent punishment to perpetrators and social strasization by one's kin, neighbours and friends. These measures may be desirable for their social effects but we cannot be certain that they will lessen the exploitation of women to any extent. While there is lack of evidence to identify which general policies deserve priority, there are nevertheless a number of measures which could be adopted to contain women's harassment.

First, the issue that is already receiving takes attention from many women's organizations as well as government and private/public institutions. This is to meet the needs of protection, support and advice of the

victims. What some, if not-all, women need most is the shelter. Women living with authoritarian in-laws and alcoholic husbands would leave their homes, temporarily or permanently, if some shelter is available to them. Voluntary organizations providing such accommodation to women have to publicize their schemes. It has to be borne in mind that even the existing Homes for Women—single and/or married—are not able to meet the required demands. They are often overcrowded, lack financial support and fail to meet safety regulations. Providing short-term accommodation to women, particularly married women who are in distress, or victims of violence like rape, abduction, attempt to murder, and ultimately helping them find a permanent place by the women's organizations will contribute to the alleviation of the distress suffered by many women. There is an urgent need to evaluate and compare the different types of short-term accommodation that could be provided to the victimized women, including widows.[4] Second, assistance in finding employment and child-care facilities and immediate financial support is also the need of the suffering women. Advisory centres for this purpose could be located centrally but away from the Women Homes so that they can be well advertised without affecting the safety of the residents in the Homes.[5]

Third, establishment of cheaper and less formal courts could also be a measure to help women who are victims of exploitation. It is not being suggested that these courts will handle only the female cases. Their scope has to be wider. We have at present the system of Family Courts in some states in our country. But these courts are mainly concerned with preventing the breakup of the marriages. The scope of these courts could be extended to deal with all types of domestic and non-domestic problems of women. The establishment of courts with judges, magistrates and lawyers chosen for their knowledge and interest in female matters would be an improvement and it will increase the number of women entering the legal profession. To many women, the courts and the laws would seem less frightening and more sympathetic and approachable, if they are less dominated by men. Female judges and lawyers may not differ significantly from their male counterparts in their attitudes and beliefs and in their interpretations of laws, female victims might be happier to appear before other females to the expectation that they would be more understanding about the problems faced by women.[6]

Fourth, strengthening and increasing voluntary organizations which could take up individual women's problems with their in laws or the police or the courts or the concerned individuals is equally necessary. This is because the voice of an individual woman carries no weight. In fact, she is accused of being outspoken if she demands her rights or holds radical views or expresses her views and releases her frustrations. But if a group of women join together and raise their voice against woman's suffering, they can assert their views and make an impact.[7]

Fifth, publicity has to be given to those organizations which provide free legal aid to women so that the needy women could approach them and seek their help.[8] At this juncture, Women Organizations started to condemn the targeting and exclusion of hijab-wearing women.[9] Women organizations firmly believe that the Constitution mandates schools and colleges to nurture plurality, not uniformity. Uniforms in such institutions are meant to minimise differences between students of different and unequal economic classes. They are not intended to impose cultural uniformity on a plural country. This is why Sikhs are allowed to wear turbans not only in the classroom but even in the police and Army. This is why Hindu students wear bindi/pottu/tilak/Vibhuti with school and college uniforms without comment or

controversy. And likewise, Muslim women should be able to wear hijabs with their uniforms.

Girls and women should be able to access education without being shamed or punished for their clothes. Educational institutions should pay attention to what is inside students' heads, not what's on them. Women organizations stand with every woman who is told that she can't enter college because she's wearing jeans or shorts - or because she's wearing a hijab.[10]

Women organizations unequivocally stand in solidarity with Muslim women whether or not they wear hijabs, to be treated with respect and to enjoy the full gamut of rights. They affirm that the Karnataka Muslim women students wearing hijabs are doing so of their own agency, and this agency must be respected.

Now Muslim women wearing hijab is being treated as a conspiracy - in a country where women of many Hindu and Sikh communities cover their heads in much the same way, for much the same reasons; and even India's first woman PM and President covered their heads with their saris without exciting comment or controversy. What women choose to wear whether they choose to cover or uncover, is a matter of 'choice'. It cannot be a measure of modesty and immodesty. This is true for patriarchal imposition of religious practices across the spectrum.

Stop trying to tell women what they must wear in order to be respected - instead respect women no matter what they wear. If you think a woman "exposes herself too much" or does not "dress like a good Hindu/Muslim/Christian/Sikh woman", the problem lies with your patriarchal gaze and sense of entitlement. Feminism lies in respecting that every woman charts her own path in fighting patriarchy, and deciding what practices are in keeping with her faith and which ones to reject.

Women organizations demand stern action against the organisations and individuals who led and participated in the mob that heckled a Muslim woman in Mandya. All over the country, they ask governments to alert police and public to the need to deter any attempt to intimidate hijab-wearing women. They encourage the courage of the Muslim women students in Karnataka who are bravely fighting this battle for dignity and rights in the face of intimidation by Hindu-supremacist thugs backed by the state. They are glad to hear from these students that several of their Hindu and Christian friends are supporting their struggle - and they appeal to students and citizens all over the country to resist any attempt to impose misogynist and Islamophobic "dress codes" on students and women.

Women organizations in India have played a crucial role in uplifting women's status and increasing awareness among men and women. It has enabled women to develop a new sensitivity and consciousness, which no longer tolerates the suffocating familial, institutional, political and cultural norms, which place them in a humiliating and subordinate status. In the context of increasing violence against women and a pervasive social political crisis, some of the organizations in India appear to be emerging into an era of new richness and complexity, spearheaded by intellectuals connected with mass movements.

Endnotes

1. *Documentation on Women, Children and Human Rights, April – June, 1999, pp. 31 – 72.*
2. *Ibid.*
3. *Vaiharai, Empowering Women, Thiruchirapalli, 2002, pp. 43 -45.*
4. *Ibid., p.80.*
5. *Ibid. pp. 84 – 97.*
6. *Zubeno Kithan, Women in Church and Society, Kolkata, 2014, p. 120.*
7. *Ibid.*
8. *Ibid., p.102.*
9. *Liberation, March 2022, p. 7.*
10. *Frontline, March 11, 2022, p. 20.*

"Women Palmyra workers -A Study"

***M. Thirupathi Venkadesh**
****Dr. P. Senrayaperumal**
**Full Time Research Scholar,*
Reg. No. 20214541081005,
tvsayya@gmail.com
***Assistant Professor,*
senrayaperumal81@gmail.com
Department of History,
Manonmaniam Sundaranar University,
Tirunelveli

INTRODUCTION

Palmyra climbing is the ancient and traditional work of Palmyra climbers of Tamil Nadu. The Palmyra is an erect palm, seems to be the only main source for this Palmyra climbing industry. The work of Palmyra climbing is not the easiest one, but it is an arduous and dangerous work, which cannot be done by women as well. The climbing of Palmyra is done by men, who is said to be Panaiyeri (Palmyra climber) in Tamil. The Palmyra climber requires enormous physical strength, intelligence and also well practice. Because, it is as a producer of palm juice that the selecting of Palmyra is most important and the difference between the male and female tree should be clearly understood by the Palmyra climbers. The female tree which left to produce fruit only is known as a kaai or "Fruit tree"; but it is climbed for juice, it becomes a paruvam tree. A male tree which is climbed is known either as an alagu or kattupaalai, according to the method of its treatment. A male tree which is not climbed for palm juice and yields, but just leaves is called as Olaivettu (a tree whose leaves are cut). The selection of Palmyras for climbing palm juice reveals the good knowledge of Palmyra climbers over their traditional work.

Work of Women Palmyra workers

Women Palmyra workers are the persons who engaged in Palmyra work and assist the Palmyra climbers during their work. They are mainly the wives of the climbers, mothers of the climbers, sisters of the climbers or the persons employed by the owners. The season of the Palmyra palm climbing is six months, usually from March to September. For the family of Palmyra climbers, Palmyra climbing and making of karuppukkatti (palm jaggery) were their traditional occupation and chief means of livelihood, though they were involved in a trade at a low level in the exchange of palm products. Most of the Palmyra climbers climbed the Palmyras in the abundant Palmyra groves and forests, in order to get pathaneer (palm juice). It was sometimes sold locally for cash by the climbers. But in most of the times, the palm juice was converted into palm jaggery, which was the prime duty of women Palmyra workers. This industry was the foundation of economic life in the regions of the Palmyra forests. Most of the Palmyra juice was collected and then boiled into a hard, coarse sugar by women Palmyra workers. They collected firewood and boiled the juice over a slow fire in big earthern pots; when the juice gets thickened, it was poured either into coconut shells or into pits dug in the ground for the purpose of giving shape to palm jaggery. Then the earthern pots were completely replaced by single large silver vessel. The hard palm jaggery were often eaten as tree mid-day meal, however most of it was sold directly by women Palmyra workers. During the rest of the year, if they can, they worked as agricultural labourers. In around the

Udangudi and Thisayanvilai regions of Thoothukudi and Tirunelveli districts respectively, the weaving of mats with help of palm leaves was the main alternative occupation of women Palmyra workers during the entire 20th century. But it was declined now. The making of baskets and palm leaf articles creates additional employment to the women Palmyra workers. During the nineteenth century, several women Palmyra workers also employed by using spinning wheels. In leisure hours, the girls would do embroidery and tailoring work. The earned money was spent in buying ornaments and dresses for themselves by way of preparation of their marriage.

Marriage and Dowry System

Marriage is usually a pre-arranged affair in Palmyra workers' families. Child marriage is completely absent here. Love marriages and inter-caste marriages are very rare. There is no age limit fixed for marriage of girls. Generally girls are not married to men living in distant villages. Earlier, women were allowed to marry with Palmyra climbing men only. This was considered as proud by the women family. Women Palmyra workers also don't want to marry any persons other than Palmyra climbers. But from the twentieth century onwards, this was gradually changed, mainly due to the dangers in Palmyra climbing and projects this work as a social derogative one. So, they started to given their women in family other than Palmyra climbers. Originally, dowry system was completely absent among the Palmyra climbers family in the form of cash or jewellery. It evolved among them only after the 1940's. On contrary, some Palmyra climbers made some presents to women in the form of jewels, dress and cash before marriage and married them. This was gradually changed after 1940's and now completely absent. So, dowry system posed as a great obstacle to the marriage of women Palmyra workers. In villages where both agriculturists and climbers are found, the two classes tend to grow mutually exclusive in regard to social matters. Each section lives by itself; an agriculturist seldom marries a bride from the climber's family unless she can bring with her a substantial dowry. On the other hand an ambitious Palmyra climber who values his position may have to pay heavily for a son-in-law. Dowry system sometimes cause havoc on the girls' family. Due to poverty, many families cannot make up for the dowry. Therefore, the girls themselves take to beedi-rolling, coolie work and basket making to make money for their dowry.

In regard to the remarriage of widows, the custom appears to differ from place to place. In some instances they allow, but as a rule deprace it. Mostly, remarriage of widows was completely absent among Palmyra climbers. Even after the death of her husband, the young wife lived with dignity until the end of her life. Questions of divorce come occasionally for decision before a nattamai or local headmen, if such a personage exists; otherwise one is appointed for the purpose. Generally speaking, divorce is unusual but it is not forbidden. Similarly, there was a method prevailed among the Palmyra climbers by which a husband paid a certain amount of money to village assembly and divorced his wife.

Dress and Ornaments

The dress material worn by women Palmyra workers was dictated by professional needs. Many of them have only one pair of dress. They buy dress materials once a year during the festival seasons only like Pongal or Deepavali, Christians buy clothes on Christmas or New year occasions. Because of the nature of their work, they do not pay much attention to clothing. Their dressing pattern is wearing a saree covering the entire body. Women wear saree with jackets and undergarments. Elder women do not wear jackets. Most of the Children below four years, do not wear anything,

Girls who attain puberty wear half-sarees and slowly change to full sarees. Likewise the dressing pattern, they do not much focus their concentration on ornaments. But, they paid special attention on wearing ornaments at some festive occasions like marriage. The gold ornaments adorn women in the form of ear-studs, nose-studs, necklace, bangles and rings. Elder women use ear pendants. The practice called kaathu vadippu is one in which the lower lobes of the ears of women are pricked with a big hole enough to hold a big bounce of golden ear ornaments to touch shoulders on either side.

Problems and Challenges faced by them

Due to their hard working conditions, women Palmyra workers faced many problems physically, economically and psychological too. Both the Palmyra climbing and making of jaggery are equally arduous and hard work in nature. The work of the Palmyra climber is routine. He begins it before daybreak, and in the course of the day, working until noon, and then again from late afternoon until night. Likewise, the women Palmyra workers also begin the work before the daybreak as they prepared meals for Palmyra climber and their children. After that they collect palm juice on their waist with the help of pots from distant places too. The collecting of fuel wood for boiling the palm juice is a significant problem they faced. Because, there is no enormous amount of fuel wood seen on nearby places. So, children of women Palmyra workers also assist them during this work. The boiling of palm juice continues until the late afternoon. At the evening, they cooked meals for their family. During the season in which the sap flows, generally from March through the hottest months of the year until September, the climber can never leave the tree unattended, even for a day. Not only the Palmyra climber, the women Palmyra workers also can never leave from their work unattended, even for a single day. They continue to work without any rest even if they have suffered from any health issues such as fever during their working season. The houses used for boiling the palm jaggery are poorly built with thatching of Palmyra leaves. There is no chimney or other facility as such to provide the outlet for smoke. Dry leaves and sticks mostly used as fuel for preparing jaggery, produce a lot of smoke and the soot settles on the walls and are inhaled by the wives and children of Palmyra climbers who are engaged in the processing. So, Tuberculosis and Asthma are the common contagious diseases found among the Palmyra women workers. Other than these, scabies, dysentery and diarrhoea are also found. They are thus vulnerable to all kinds of diseases. Many mothers find no time to take a bath or to clean their children. So at the time of marriage, a healthy girl normally gets a husband faster than a beautiful or wealthy girl, because the Palmyra workers would like to have a wife healthy enough to hard work. But along with the health factor, dowry also counts after when it arrived. Most of the women Palmyra workers engaged in beedi production during the off-seasons. This job has its own health risks as the worker inhales the putrid and poisonous air emanating out of the beedi leaves and beedi powder which is used to making of beedies. The health of a girl child and women is one of the most neglected areas of life in the women Palmyra workers, because they believed only in the traditional medicines. Work migration is the common phenomenon seen among Palmyra climbers. So, during this time, the women Palmyra workers suffered from mental illness and economic problems due to absence of their husbands or sons. In few Palmyra workers' families, battering of wives is very common. This was immediately resolved by village elders. Palmyra climbers fell from Palmyra and lost their life often takes place. After such a death, the lives of widowed women become questionable.

CONCLUSION

Although Palmyra work is a hard work, it was likely chosen by the women Palmyra workers very affectionately, because it is their traditional occupation. But only few workers seem to have been compelled to take up this occupation because no other alternative occupation was available for them. This work also gives economy like any other works. But, they don't live a luxurious life. The profits of climbing were small and usually exhausted by the Palmyra worker's family two or three months after the end of the season, and then they survived with cottage industries from the by-products of the Palmyra such as mat or basket making by women. Originally the relationship between husband and wife in Palmyra workers' family was very cordial. But after the arrival of foreign liquors, there was an increase in fighting of Palmyra climbers with their wives. From early times, women Palmyra workers and their girl children want to marry the boy only from the Palmyra workers family. But after the 1950's, the reputation of this work became decline gradually mainly due to the education and some social factors. After this time, Palmyra work may be considered as a sin and social stigma attached with it. So, women workers hesitated to marry Palmyra climber or a boy from Palmyra workers' family. Finally, it paved for the generation gap which led to the decline of Palmyra work. Likewise, the dowry system emerged among them during the 1940's posed as a biggest threat to many poor families. The system of dowry is not an one time affair in the life of a girl in Palmyra workers' family. Inspite of being some setbacks, Palmyra climbers give equality to women Palmyra workers in all walks of life. So, there is no gender discrimination seen among them.

REFERENCES

1. *H. R. Pate, Madras District Gazetteers, Tinnevelly,, Volume I, Madras, 1917.*
2. *James F. Kearns, Topographical Sketch of the Society's Missions in Tinnevelly, 1964.*
3. *K. Panchangam, Akka (Tamil), Akaram Publishers, Thanjavur, 2016.*
4. *M. Immanuel, The Dravidian Lineages- A Socio- Historical Study- The Nadars through the Ages, Historical Research and Publications Trust, Nagercoil, 2015.*
5. *Y. Vincent Kumaradoss, Robert Caldwell, A Scholar-Missionary in Colonial South India, Indian Society for Promoting Christian Knowledge, Delhi, 2007.*
6. *D. Mabel Ahila, Socio- Economic Condition of the Women Palmyrah Workers in Kadayam Panchayat Union, (Unpublished Ph.D., Thesis), Manonmaniam Sundaranar University, Tirunelveli, 2012.*
7. *Interview with K. Sadasivan, 75, Former professor in History, Manonmaniam Sundaranar University, 19.01.2020.*
8. *Interview with John Rose, 60, Palmyra Climber, Konnakadu (Kanniyakumari District), 28.01.2020.*
9. *Interview with S. Perumal, 73, Palmyra Climber, Singathakurichi (Thoothukudi District), 10.10.2021.*
10. *Interview with Natchathiram Ammal, 75, Women Palmyra Worker, Tharagankadu (Tirunelveli District), 06.3.2022.*
11. *Interview with Bagawathi, 75, Palmyra Climber, Tharagankadu (Tirunelveli District), 06.03.2022.*

SUSTAINABILITY AND CHALLENGES OF WOMEN'S DOMESTIC WORKERS IN TAMIL NADU

Dr. T. Edwin Devadoss
Assistant Professor of History,
St. John's College, Palyamkottai,
(Affiliated to Manonmaniam Sundaranar University,
Tirunelveli, Tamilnadu – 627 012)

ABSTRACT

Domestic workers - who sweep, swab, wash, cook, take care of the children and look after the elderly – yet, are invisible. According to the International Labour Organization (ILO), "A domestic worker is someone who carries out household work in a private household in return for wages." The poor and marginalized women are now joining the growing force of domestic workers in Indian towns and cities. In this backdrop, this research work aims at understanding the socio economic background of women domestic workers and problems faced by them in Tamil Nadu. This particular region was selected for research as it has large number of women domestic workers due to seasonal employment in Salt and Fishing sectors. One hundred women domestic workers were selected as sample through Purposive Sampling method and the required data were collected from them by using a semi structured interview schedule designed for this purpose. The study results show that the poor economic condition of family drives the women to opt for domestic work and they are exploited by the employers in many forms. They possess a very low status both in the workplace as well as in the society. They work for a paltry sum and are at the mercy of their keepers without any rights. The study emphasizes the need for a comprehensive policies and legislations to control the exploitation of women in unorganized workforce. Domestic Work should be declared as a profession and as such all the rights and privileges as applicable to all other workers are made available to them. Establishing Self help groups in their area and giving training in income generating activities will certainly go a long way to empower them.

***Keywords**: Women, domestic, workers, empowerment, economic, Workforce*

INTRODUCTION

Domestic workers are addressed by different names-maid, ayah, and „jhee". Generally, the domestic worker"s work includes sweeping, mopping, dusting, cleaning dishes, washing clothes, cooking, clearing the table after meals, hanging up the washing, picking, and dropping children to bus stops, and often more. The term "domestic" also denotes a class of "menials" which includes many types of workers, like ayah, kitchen helper, cook and sweeper. Therefore the term is restricted to domestic servants as "those servants who do cooking, care the children, cleaning utensils, washing clothes, cleaning and sweeper the payment of wages". Domestic worker is one who works within the employer"s household The International Labor Organization (ILO) has a clear definition of a domestic worker: "someone who carries out household work in private households in return for wages". The ILO also estimates that worldwide, domestic work is the largest employment category for girls under the age of 16. Yet despite the extent of this form of labour, there are no international standards to regulate the conditions of work or the wages of domestic workers. The amount of skill, technical know-how, and training

required to do all these domestic chores may vary from little to vast. The work expected from these workers may be either „part-time" or „full-time". Part-time work implies that these workers will perform their duties within a stipulated time-frame and then, after the work is completed, proceed for their homes. The working hours of women domestic workers are not fixed. It varies between three to fifteen hours. The work may be continuous or installments spread over time. The working hours depend on the demands and requirements of the employers. The wages of domestic workers are abysmally low when compared to other categories of workers even within the informal sector, considering the amount of time, effort, and labor that goes into domestic work. Very often, wages are added along with food and clothes and of all these together would amount to a value equal to the efforts put in by the worker. The mode of payment of domestic workers may be in „cash" or in „kind". Women domestic workers are vulnerable and open to exploitation. Right from being economically exploited by those who mediate and help them get their jobs, to employers, to being socially ostracized, to being physically abused, domestic workers have to take it all in their stride. Domestic service continues to be an important occupation for unskilled women all over the world. In most countries domestic workers are subject to working conditions that can be considered exploitative-involving long hours, low wages, no benefits, a high dependence on the employer for food and housing, limited freedom of movement and restricted access to means of communication. Such conditions prevail irrespective of the migratory status of the women. Because many are married and come from the lower socio-economic strata of the countries of origin, their migration is seen as a strategy to secure needed family income.

Nutritious and Safe food

Nutritious and safe food through Public Distribution System (PDS) for households especially the unreached women and children with high nutritional vulnerabilities as envisaged in National Food Security Act, 2013 shall be made available such as additional pulses, millets, jaggery etc. The State shall make targeted interventions in identified hotspots to tackle discrimination of girls at birth through sex selection, foeticide, infanticide that changes the sex ratio. Nutrition shall be accorded utmost priority as women are at high risk for nutritional deficiencies and hence would be provided Social welfare and Women Empowerment Department 14 nutritional literacy in all the stages of their life cycle and focused attention will be paid at every stage right from Ante-Natal Care (ANC) and Post Natal Care (PNC) for healthy foetal development to the needs of adolescent girls to the stage of elderly women. Interventions and services for addressing the intergenerational cycle of under-nutrition, with focus on nutritional care for the first 1000 days of the child after birth shall be strengthened and duly monitored at the highest level in the State. The community resource persons for nutrition shall be engaged for growth monitoring with the support of the community. Improving the nutrition and health status of adolescent girls shall be accorded special focus and suitable strategies to end intra household discrimination in nutritional matters with regard to girls and women shall be devised. Adolescents shall be engaged in schools under life skill education programmes that include physical, developmental and general health and hygiene including sexual health, apart from covering self-defense, culture and arts. Specific periods may be dedicated every week (with atleast 4 periods in a month) for these activities which shall not be substituted with any other subject matters. Regular data on prevalence of nutritional deficiency in

Children sex-wise (district wise data) and data on weight at birth (by sex) shall be ensured by periodical tracking by the health and ICDS departments at different levels to show results. The service delivery of ICDS in preventing and reducing under-nutrition and promoting young child survival and development roles of ICDS & Health functionaries - ANMs, AWWs, ASHAs, AWHs and their team work with greater community involvement, especially at critical contact points shall be reviewed and strengthened. The Village Health, Nutrition and Sanitation Committee shall be responsible for this task and this shall be periodically monitored by the Block Medical Officer.

Inter-sectionality

All vulnerable, destitute and women belonging to minorities, differently abled, transgender, women headed households, deserted, widows, unattended elderly women shall be accorded priority while planning schemes and disaggregated data shall be furnished by the departments annually. Differently abled young women and girls shall be given similar sex and relationships education in schools so that they are not vulnerable to exploitation and lacking in sufficient information to make informed choices. Differently abled women would have the right to exercise reproductive and sexual health choices including the right to have children if they so desire. An enabling environment for the differently abled women shall be provided so as to prevent discrimination in accessing reproductive health services, birth control and family planning and in having control over care and treatment. Day care centre's for disabled and destitute children along with a Special Educator, under the JJ Act 2015 shall be established as there is a dearth of such facilities. Adolescence being the age of sexual maturation, gender and sexual identity exploration, adolescents who do not conform to the binary cis-genders need special care and attention. Many of them also leave their family homes or are thrown out of homes due to this reason. Same is the case of children of convicts, children of sex workers, children of migrant labourers, transgender and intersex adolescents who are often stigmatized or neglected by society and will be given special provisioning of care services. Women-headed households shall be covered with social protection schemes to ensure that they are able to access the entitlements and benefits provided by the State.

Social protection

The State shall ensure access to social protection programmes in terms of availability, accessibility and adequacy that reach those most in need. The impact of intergenerational poverty is one of the prevalent reasons for forcing children, especially girls, into child marriage and so the State shall take adequate measures to provide social support nets to the poorest families or communities is a way of helping parents or families who do not want their daughters to get married early. The State shall take steps to encourage intergenerational dialogues that can pave the way for long-term systemic change in transforming gender dynamics and end harmful social norms such as child marriage. Every year the State shall incentivize local bodies who come forward and ensure that their village/ town Panchayat/ municipality/ corporation is child marriage free and continue to maintain their status. The State shall facilitate formation of adolescent girl groups at the community level to provide an opportunity and a platform to identify challenges affecting their lives, voice their concerns, and find evidence-based solutions in a safe environment. Compulsory registration of all marriages. Those marriages held in religious sites shall also be duly registered by the concerned authorities. Gender clubs can be formed to increase the awareness on gender equality, rights among both men and women at the urban and rural Local

Bodies level to sensitize contemporary women issues and existing forms of criminal activities. These will also form as watchdogs to ensure that gender violations do not happen.

Social security

Tamil Nadu has a high number of single women headed households (13% in urban areas and 15% in rural areas), such as widows, abandoned women, divorced women, spinsters, unmarried mothers. All single and women headed households shall be considered under multiple deprivations category and suitably considered under social protection measures. All single and women-headed households may be given 50 additional person-days of employment under MGNREGS. Women under such categories shall be brought under a board to ensure entitlements cum insurance and other social security measures. Girl Children who are brought up in orphanages shall be registered under a common registry so that they become eligible for all government schemes such as first graduate allowance, marriage assistance etc. after 18 years. They shall be given priority in job melas, skill training and also be provided with an option to stay in any of the service homes with a minimum monthly allowance of Rs. 1000. Children with congenital anamolies, Autism children and physically handicapped children are to be given special Pension to their mother's bank account, as it takes lot of expenditure, time and resource to take care of them.

Economic

The important role played by women in secondary and tertiary sectors has been crucial to the development of these sectors. They shall be given comprehensive support in terms of labour legislation, social security and other support services to participate in various industrial sectors. Suitable measures shall be taken to enable women to work the night shift in factories and enable an environment with support services for security, transportation etc. As women play a critical role in the agriculture and allied sectors, as producers, concentrated efforts shall be made to ensure that benefits of training, extension and various programmes reach them in proportion to their numbers. The programmes for training women in soil and seed conservation, social forestry, dairy development and other occupations allied to agriculture like horticulture, livestock including small animal husbandry, poultry, fisheries etc. will be expanded to benefit women workers in the agriculture sector. In Agriculture, particularly small scale women vegetable farmers (women) are losing their margin in transportation of their vegetable goods to market, so subsidized luggage fair would be given for such goods in local Government buses. Women shall be given equal representation in the management of water bodies including membership in watershed committees and the release of water for agricultural purposes. Women agriculture workers shall have priority over biomass augmented from watersheds. Women shall be given 50% reservation in agricultural cooperatives and any such professional organizations and also have 50% at the leadership levels. Women shall share an equal proportion of seats in management committees for exercising forest rights in the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act 2007. Women farmers and agricultural labourers shall have access to use minor forest produce and firewood. Traditional Women knowledge on conservation practices shall be recognized and integrated into the schemes of forest protection and conservation. In order to augment and increase production of women farmers, adequate public investments to the tune of 50% shall be provided for technical and financial assistance to women farmers in the areas of microirrigation, land, and soil water conservation practices. Public subsidies in the areas of HYV seeds and other inputs

included fertilizers and pesticides. Academic Institutions, Private companies, PSUs have acres and acres of unused land fenced inside their institution could give such land on long lease for women farmers to cultivate food or their students could be encouraged to do farming thereby enabling them to earn while they learn. The produce could be used for internal consumption in mess and hostels or sold in local markets and the Entrepreneurship Cell in academic institutions could take lead. Priorities shall be given for women's cooperatives in the areas of leasing in or sale of uncultivated lands. Occupational segregation and gender pay gap shall be reduced by 50%. Schemes and programmes shall be formed to promote women labour cooperatives and collective farming, especially among landless and marginal women labourers. Cooperatives shall be encouraged in the areas of postharvest processing, marketing activities, non-farm activities such as animal husbandry, forestry. Women farmers and agricultural workers shall be encouraged through special schemes on the production of vermi-compost and microbial fertilizers, nursery preparation of plantation materials and quality seeds. Special training programmes can be conducted, working capital can be extended for women farmers and agricultural workers on these aspects. Women farmers shall be encouraged to produce nutrition rich crops that enhance local consumption and also get higher income and where possible federated as women farmer groups. Post harvest processing of these crops shall be promoted and 50% of the produce will be procured for distribution and use in the ICDS. There is an unequal burden of unpaid care that undermines women's participation in the economy. The state recognizes the role of women's unpaid work in terms of economic and societal value and efforts will be undertaken to assess the actual time and contribution through periodic household surveys which will help in estimating the gender inequality in the household work and undertake suitable strategies to integrate unpaid work with major programmes. Further measures will be undertaken to free women's time for paid work through flexi timings, time-saving technologies, infrastructure, child/parental care services (Crèches) and child care/parental leave. Effective safety nets mechanisms will be formulated for migrant women such as those working in construction, domestic servants; brick kilns plantations, along with protection of their entitlement of benefits such as BPL and ration cards, health and hygiene through toilet facilities, admission in local anganwadis and schools, regular health checkups including maternal and child care. The State shall put in place a Joint monitoring mechanism with the Social welfare and women empowerment department, industries and labour department and other concerned departments to ensure the compliance of 27 mandatory laws like Maternity Benefit Act and The Sexual Harassment of Women at Work Place (Prevention, Prohibition and Redressal) Act, and display of the rights and benefits of female employees provided by the organization. Provisions such as natal and post-natal benefits, child care facilities, flexitime, housing which impact women's productivity will also be encouraged. All women employees shall be given leave during their menopause. This can be clubbed with the one year maternity leave. Women who have not availed the entire maternity leave can have the option of availing menopause leave during their career which will not extend beyond the maximum combined limit of one year. Women will be eligible for Sick leave category outside CL for any 2 consecutive days per month which is compensatory. This shall be applicable till attain the age of menopause. Women employees should be given an option to study any course of their choice relevant to their field of work in any university/ accredited Institutions and on successful completion they may be given an incentive for completion. The course

duration shall not be less than one year. Women are not given loan without male family members authorizing it especially husband, brother or father. Women should be provided collateral free loans.

Conditions of Domestic Women Workers in India

Nearly 90 percent of domestic workers are women, girls or children, ranging from ages 12 to 75 and it is estimated that 25percent are below the age of 14. The majority of women domestic workers are illiterate. In India, the stigma for domestic work is heightened by the caste system. Domestic workers are highly exploited and denied just and humane wages. Domestic workers are paid well below the minimum wage for unskilled and semi-skilled workers. Labour laws do not cover domestic workers. They are not recognized as workers; hence do not enjoy legal protection, rights and dignity. Domestic workers are victims of suspicion. If anything is missing in the house, they are the first to be accused with threats, physical violence, police conviction and even dismissal. Maharashtra Domestic Workers Welfare Board Act 2008 says that women and girls are estimated to make up 95 percent of India's domestic workers, who are believed to number more than five cores though no hard and reliable estimates are available. As in the rest of India's vast informal sector, these workers have to cope with job insecurity, a high vulnerability to ill-health, low wages and exploitation in the workplace. New features of domestic work have worsened conditions in the sector. Increasingly, young girls from tribal areas are being brought to cities by placement agencies that not only financially exploit them but place them in homes where they find themselves extremely vulnerable in alien conditions. Several sociologists have conducted studies on the issue of migration. Migration is intrinsically correlated with the issue of women domestic workers migrating to places outside their homes in order to make a living. The study reflects the sexual and economic exploitation, lack of childcare and education, and increase in workload as part of the enormous economic and socio psychological costs of migration. Women domestic workers in south India found that only 27 percent employed women were paid salary. The socio-economic conditions of these workers indicate their helplessness. Most of the families of the women had incurred heavy debts. Accordingly, alcohol abuse and domestic violence were the common practices in many families. Socio-economic and health conditions of women in Madras state that more than 50 percent of the employed women were part time domestic workers and most of them were employed in more than two houses, stomach ailments menstrual problems, anemia and general weakness were the women problems reported by the women domestic servants. Hence, this study is most important to understand the issues and challenges of women domestic workers in Tamil Nadu.

Statement of the Problem

In India, a large majority of domestic workers are women. Work implies that these workers will perform their duties within a stipulated time-frame and then, after the work is completed, proceed for their homes. So, this study to explore why women involved in domestic work in India, focusing specifically on factors that influence decision making at the household level. This Study also looks beyond poverty to explore the range of social and cultural factors in household decision-making about domestic working women, and attempts to trace their working conditions, family adjustment, migratory status of women domestic workers, family indebtedness, reasons for joining as domestic worker, type of work undertaken by women domestic workers, employer-employee relationships, problems at work place, reasons for job dissatisfaction and expectations of domestic workers in continuity of job.

CONCLUSION

The important reason behind women workers being late for the job are the illness, work fatigue, young child care responsibility, arrival of guests, and bad weather, etc., During the health illness or nonappearance they send their substitute, especially their children or co-workers. Nearly half of the respondents do not send their substitutes, whereas rest of them sends other domestic worker or other family members as their substitute. It means those workers, who have made this kind of adjustment with other domestic workers and do not wish to get their salary deducted, thus send their substitute. The important reasons for workers dissatisfaction are low wage, heavy workload, bad treatment by their employer and long distance between the work place and their homes however, 35 percent of them are dissatisfied with present job mainly due to the low wage and bad treatment by their employer. The Social Welfare and Nutritious department of Tamil Nadu was renamed as the Social Welfare and Women Empowerment to give additional thrust and indicative of affirmative action related to gender. The present policy has been created based on a widespread consultative process with regional representation from the political parties, civil society organisations, academia and research institutions. It is to be highlighted that there was an Interagency Expert Group of UN agencies like UNICEF, UNWOMEN, World Bank. Two consultations for the policy were held in Chennai, one in Madurai and one in Coimbatore. Efforts were made to include women and men from different sections to make the policy inclusive that captures the aspirations of the women in the State. The State shall take up programming for synergy, combining multiple strategies and interventions at the individual, interpersonal, community and societal levels for sustained impact. The State shall build on on-going initiatives, integrating prevention activities into existing health, development and other existing sectoral programmes.

REFERENCES

1. *Alphonse .M and Upadhaya.M.,(1988), "Socio-Economic survey of families in Trank Bund Road slum", Loyola Institute of Development Services, Madras, 1988.*

2. Gracious Thomas,(1992), "Status of Female Domestic workers", social welfare, Vol XXXIX, No.2 May, pp. 13-14.

3. "Protection for domestic workers", Economic and Political Weekly, Feb 14 2009 volume XLIV No 7.

4. Sardamoni, Rensji, and Menon,(1990) "Seasonal Labour Migration in Rural India" unpublished report.

5. Singh. A.N.(2001), "Women Dosmtic Workers – SocioEconomic Life", New Delhi-Shipra Publications.

6. Vinita Singh.,(2007), "Women Domestic Workers Within Households"., New Delhi: Rawat Publications, pp.15-18.

NATIONAL POLICY FOR WOMEN

Dr.J.C. John Britto
Assistant Professor
Dept of History & Research Centre
Nesamony Memorial Christian College
Marthandam.

The National Policy on Education (NPE) is a landmark in the approach to women's education. It has attempted for the first time to address itself to the basic of women's equality. In the section titled, "Education for Women's Equality".

Education will be used as an agent of basic change in the status of women. The National Education System will play a positive, interventionist role in the empowerment of women. It will foster the development of new values through redesigned curricula, textbooks, training and orientation of teachers, decision makers an administrators. It gives over iding priority to the removal of women's illiteracy and obstacle inhibiting their access to and retention in elementary education. Emphasis has been laid on women's participation in vocational, technical and professional education at different levels as also to promote women's participation in nontraditional occupations and existing and emergent technologies.

A number of measures have been suggested to achieve the stated objectives of the National Policy on Education .The Action Plan enunciates that every educational institution should take up by active programmes for the development of women. All teachers and non- formal education / adult education instructors should be trained as agents of women's development. Special programmes should he developed by research institutions to promote general awareness and positive self-image amongst women through programmes like discussions, street plays, wall papers, puppet shows, etc. Preference in recruitment of teachers up to school level should be for women.

National Literacy Mission (NLM) which aims at eradication of illiteracy in 13-35 age-group NPE as regards literacy and adult eduction. The Mission document emphasized the importance of imbibing the values of national integration, conservation of environment, women's equality, observance of small family norm, etc., the focus of NLM would be on rural areas, particularly women and persons belonging to the Scheduled Castes an Scheduled Tribes.

For universalization of elementary and adult education, the present programme of non-formal centres for girls needs to be extended to all educationally backward pockets of the country. Increased assistance should he given to voluntary organizations to run non-formal education centres for girls. In rural areas, special support services should be provided to relieve the girls from sibling care and other household work like fetching water, fuel, etc. Skill development linked to be employment opportunities in the villages is required to be given prority so that there is an incentive on the part of the parents to educate girls. It is necessary to develop adult education programmes for women linked with upgradation of their skills and income generating activities. Skill development for girls should be a continuous process of learning and should be supported by programmes administered by other agencies such as polytechnics, Industrial Training Institutes (ITLs), Women's Centres in Agricultural and Home Science Colleges, etc. There are 104 it is functioning exclusively for women and 97 wings in general it is reserved for women.

Women's studies programmes would also have four dimensions, viz., teaching, research, training and extension. Women's issues would be incorporated in courses under various disciplines. Research would be encouraged on identified areas/subjects. Seminars/workshops would be organized on the need for women's studies, and for dissemination of information and interaction. Educational institutions would be encouraged to take up programmes like adult education, awareness building, legal literacy, information and training support for socio-economic programmes of women's developments instructional progremmes through media, etc., which directly benefit the community and bring about the empowerment of women.

The Women's Cell in the National Council for Educational Research and Training would he revived and strengthened. National Institute of Educational Planning and Administration and Directorate of Adult Education would have cells to plan and administer women's training programmes. The Women's Cell in the University Grants Commission would be strengthened to monitor the implementation of various programmes at the higher education level. It is proposed that women's cells should be set up in all the states.

The programmes for women's education will have to be implemented as a priority. The strategy to be adopted for raising literacy levels and education among women has to keep in view the wide cultural, geographical and ecological variations as also the problems relating to poverty and ignorance. The cultural and geographical variations call for decentralization of educational planning. Within the national perspective, planning, implementation and monitoring of educational programmes has to be done at district and block levels, keeping in view the socio-economic and geographic parameters of the area. The vocational and occupational components have to be designed in accordance with the availability of resources and job opportunities in the regions.

In view of the social and cultural handicaps that have operated against women's education and taking account of the multiple roles that women are required to play, the need for adopting a set of objectives specific to women's education is imperative. The objectives to be achieved by 2000 A.S in regard to women's education. Making education an effective means for women's equality by (a) Addressing ourselves to the constraints that prevent women from participating in the educational process (b) Eliminating the existing sexist bias in the system (c) Making necessary intervention in the content and processes of education to inculcate positive and egalitarian attitudes and (d) Ensuring that teachers perceive this as one of their essential roles. Creating a new system of accountability, particularly, in respect of the basic educational services, to the local community, inter alia, by active involvement of women.

In brief, it is reiterated that the goals and strategies and strategies spelt out in the National Policy on Education, POA and the National Literacy Mission will ensure a much larger access for women to education. High priority has to be accorded to creating awareness, through the various communication media, of the need for women's education and their active participation in economic and political, development of the nation.

The curricula for school as well as university education have to he reviewed and revised so as to remove sex bias, inculcate among the masses a recognition of equality between men and women, and make women aware of their own potential as well as provide them necessary opportunities to of emotional facilities to girls is to be achieved by reducing the distance of schools from village habitations, and expanding non- formal elementary eduction, adult education, and the open school system. Appointment of

lady teacher in schools would help draw more girls to schools and instill confidence among their parents. Towards this end, provision of quarters for lady teachers would be essential. Efforts should be directed at training local women as teachers. Provision of facilities and balwadis near the elementary and secondary schools for girls would enable the girls to attend schools and ensure care of younger siblings. Incentives like mid-day meals better rates of scholarships, freeships, etc., would go a long way in preventing dropout.

Above all, better health facilities, smaller families, and relief from drudgery through improved technology for household chores, are essential prerequisites for better enrolment of girls at school and higher educational institutions. Inputs from other sectors are, therefore, important greater coordination of health, employment, welfare and education interventions will have an effect on the status of women and girls.

CONCLUSION

In view of the social and cultural handicaps that have operated against women's education, the need for adopting a set of objectives specific to women's education is imperative. These would need to encompass the elimination of illiteracy and measures for schools, substantial vocationalization and diversification to enhance economic opportunities for women, improvement of education in terms of the values it promotes and inculcates, and finally the provision of access to professional courses of women. Such measures would be necessary as also efforts to remove the inherent prejudices working against women's education.

End Notes

- W*omen and Empowerment Jaya Kothai pillai, New Delhi,1995*
- *Chaturvedi Geetha, women Administration in India, Astudy of* the *socio conomic back ground, Jaipur, 1985*
- *Women and society Gupta A.K*
- *"Dual Role of women" in ne Fronticrs of Education*
- *Conference Reports, the National conference on women's studies, Trivandram*
- *Ven katarathnam.R, medical sociology in an India setting madras-1978*

PROBLEMS OF INDIAN WORKING WOMEN

Dr.T. Jenila Santhi
Head & Assistant Professor
Department of P.G History
Sarah Tucker College, Trinelveli

INTRODUCTION

Women are the precursor of society and play an important role in society, in all fields of life, without their contribution no society can nurture properly. The changing roles of women in India have led to their greater contribution in the employment sector and changes in many aspects of Indian life. The typical Indian family today is the dual-earner family. Women are now employed in previously male-dominated fields such as professional, law, sports, the military, law enforcement, fire fighting and top-level Indian corporate positions.

Indian Working women spend less time maintaining the home then they did in last decade. To balancing work-family of working women is very important. To balances work and family the women have to plan their career effectively. The good work plus family balance includes the priorities fixing by working women, awareness of current working position and environment, bring upto-date latest technology, fix plan such a manner that enough time with family, improve the area when and where required and observing self-performance. Women aren't just spending money; they are earning it.

Indian women are allowed to work in today's life; but still they are facing lot more problem in social as well professional life to balance both as priority need. Indian Working are not supposed to do extra hours' duty or night shift work as lack of family support. In case of married working women are not allowed many times to go business tour as not permitted by family member. If women are in higher position at workplace then she has many more responsibility then also they have to come at home right time, cook, clean, take care of their family member. It creates more stress & its effect to some health problem. Due to lack of leave, sometimes working women are not able to attend family function. Working women do not properly take care of family member. Working women having very young child, they are forced to leave child for work responsibility and she has to think about day care maid of her child who might not be faithful enough. Although she has to hire maid for child care at home which whom they have to pay more. This create more tension and stress to her & lack of concentration in their work. Gender discrimination is another problem faced by women in case of pay. In some companies women employees are paid less salary than men. This research is to find out more challenges faced by Indian working women. Still in 21st century there is a belief that women are not capable enough to work in some professional field like transportation, civil construction, electricity department.

Thus women find employment easily as nurses, doctors, teachers, etc., even when well qualified women are available, preference is given to a male candidate of equal qualification. A gender bias creates an obstacle at the recruitment stage itself when it comes to remuneration, though the law proclaims equally, it is not always practiced. The inbuilt conviction that women incapable of handing ardous jobs and are less efficient than men influences the payment of unequal salaries and wages for the same job. A women could still bear with these problems if she has control over

the money she earns. But in most families her salary is handed over to the father, husband or in-laws.

Unequal Pay

It is the primary issue that women face at their work place. Even though male employee most of the time, they are not paid equally. Gender pay gap in India refers to the difference in earnings between women and men in the paid employment and labor market. In addition to unequal pay, there is also unequal representation, because while women constitute almost half the Indian population, their representation in the work force amounts to only about one-fourth of the total.

Discrimination in Promotions

The efficiency of women employee is always suspected. The co-workers in the office do not like to accept the superiority of a women. It is found that women are offered fewer opportunities for vertical mobility. The upward mobility in their career ladder has become very difficult even for highly capable women. Employee as well as fellow employee do not prefer women in higher positions especially in decision making positions.

Lack of Family support

Lack of proper family support is another issue that women suffers from. At times, the family doesn't support women to leave the household work and go to office. They also resist for women working till late in office which also affects their promotion.

Poor Security

It is another major issue that women face in the work places. Women working in BPO sector mostly fall victim of various crimes at work place and this is due to lack of security provided to the employees. There are many cases that has been register where women working at BPO sector have become victims of sexual abuses and rapes while going back home and this is due to lack of proper security.

Problem of Transport

The present transport system is far from satisfactory; generally women have to suffer worst due to misconduct or eve teasing by co-passengers. Sometimes they have to wait for hours on the bus stop to board a bus. Even when he bus comes, due to it being over-crowded she is not able to catch it. Even in train the travel is not good.

Lack of basic facilities

Lack of basic facilities like toilets, rest rooms, dining spaces, first aid facilities, ect., at the work place cause a lot o physical discomfort and mental stress besides leading o several urinary trait and other diseases, particularly among pregnant women.

Dual-Responsibility

The another major problems for working women arise out the dual responsibilities of the working women-domestic work and the office work. Though more and more women are coming out in search of paid employment and their families also need their income, the attitude towards woken and their role in the family has not undergo much change. Women continue to be perceived as weak, inferior, and second-class citizens. Even today, looking after the family and children is generally perceived to be the primary responsibility of women.

Control over income

Event though many women work, not many of them have any control over the income they earn. A great majority of them have to hand over their salary t their husbands or in-laws. They are not supposed to manage their own incomes. In some cases they are not given even the pocket money or amount to buy things for their personal use. Thus, employment still does not mean control over money or economic independence for the women.

Conclusion

Women always received for problems and issues by birth and because of the Gender biased world. Hence, they need protection in many spheres. So it is not a matter that concluding working women have more problems than not working

women. Policies and legal mechanisms alone cannot help in curbing the problems faced by at work place. The overall attitude and acceptance level of people of needs to change. Just letting women out outside home does not mean the society treats men and women equally. The Issues and Crimes against Indian Working Women should be put to an end and then only it can be said that men and women have equal status. Although there are various laws that are made for protection of women even in work place but due to lack of proper implementation and interpretation of law it has not been quiet effective in protecting women from the crimes and inequality in the work place.

References

1. *Digumardi bhaskara rao and Pushpalatha "Women Education and Empowerment". Discovery publications, Delhi, 1999.*
2. *Das Gupta and Monika, "Women's Health in India-Risk and Vulnerablity', Delhi, Oxford University Press, 1998.*
3. *Thomas, Women Through the Ages, New Delhi, 1964.*
4. *Indira and Deepak Kumar, "Gender and Society in India" Vol.I, Marg Publishers, 1991.*
5. *Das Gupta and Monika, "Women's Health in India-Risk and Vulnerablity", Delhi, Oxford University Press, 1998.*
6. *Suman Gupta, "women in Modern India", Natioanl Publishing house, New delhi, 1999*

WOMEN WORKERS IN UNORGANISED SECTOR – A NEED TO RELOOK AT THEIR PROBLEMS

R. Saritha,
Assistant Professor,
Department of Economics,
Loyola College, Chennai 34

ABSTRACT

India has been witnessing augmented GDP since 1991, the major contributor to the GDP is the Service Sector. The growth of the Service sector has definitely increased employment opportunities, but the question here is what kind of economy is growing due to the service sector? As per data, the burst of the informal economy or unorganized sector started increasing. 94 % of the Indian women's labour force are employed in the informal sector. Women work mainly due to economic impoverishment, they work to support their day to day minimum needs and the women employed in the informal sector belong to underprivileged communities. The term unorganized worker has been defined under the Unorganized Workers' Social Security Act, 2008, as a home-based worker, self-employed worker or wage worker in the unorganized sector. Women employees have not benefitted much in terms of economic security or social security even after liberalisation policies.

Keywords: Problems, Liberalisation policies, Economic vulnerability

INTRODUCTION

India has been witnessing augmented GDP since 1991, the major contributor to the GDP is the Service Sector. The growth of the Service sector has definitely increased employment opportunities, but the question here is what kind of economy is growing due to the service sector? As per data, the burst of the informal economy or unorganized sector started increasing. As per the estimates of the World Bank, 90% of working women are in the informal sector and their contribution is not included in the official statistics their services are undocumented and considered as disguised wage workers, unskilled, low paying, and do not provide benefits to the workers. The urbanisation process led to a mass movement of rural people to urban areas in search of employment and they all landed up in the informal sector or unorganised sector. According to the Periodic Labour Force Survey (2017-2018), 54.8 per cent of female workers were involved in the non-agriculture, 72.3 per cent of them had no written job contract, 50.4 per cent of the salaried workers were not eligible for paid leave and 51.8 per cent were not eligible for any social security benefit. 94 % of the Indian women's labour force are employed in the informal sector. Women work mainly due to economic impoverishment, they work to support their day to day minimum needs and the women employed in the informal sector belong to underprivileged communities.

MEANING OF UNORGANISED SECTOR

The term 'Informal Sector' was first introduced in 1971 by Keith Hart, who defined formal and informal income opportunities based on whether the activity involves wage or self-employment. The concept was thus limited in terms of its coverage (Hart, 1973). Subsequently, the ILO developed a conceptual framework and guidelines for the collection of statistics on the informal sector and presented it as a resolution at the 15th International Conference of Labour Statisticians (ICLS) held in 1993. The resolution was then recommended by the United Nations Statistical Commission (UNSC) and it was included in the 'System of National Account (SNA) 1993' by the United Nations Economic and Social Council.

The definition of the informal sector is based on the legal status of the enterprise. The concept of employment in the informal sector is strikingly different from the concept of informal employment, i.e. persons employed in informal jobs. The ILO recommended an international statistical definition of informal employment to complement the informal sector definition under the 17th ICLS guidelines in 2003 (ILO, 2003, paragraph 2.67, and Appendix A2).

According to this, employment in the informal sector and informal employment are two different concepts, where the first is an enterprise-based concept and the second is a job-based concept. Employment in the informal sector is defined in terms of the characteristics of the place of work of the worker, while informal employment is related to the employment relationship and social protection associated with the job of the worker. The term unorganized worker has been defined under the Unorganized Workers' Social Security Act, 2008, as a home-based worker, self-employed worker or wage worker in the unorganized sector.

Facts about Women stated by ILO

The International Labour organisation says that women represent:

50% of the population
30% of the labour force
Perform 60% of all working hours
Receive 10% of the world's income
Own less than 1% of the world's property

REVIEW OF LITERATURE

Saran and Sandhewar (1990) in their study revealed the problems of women involved in informal economy. The study was able to explore that women were exploited, low wages, long hours of work(discrimination in hours of work between migrants and local people.

Unni (1989) resolved in his study that female workers are treated as second class citizen in terms of working hours and wages .

The World Bank (1991) estimates that Indian women make up one-third of essential for economic development and population planning."

Saradamoni (1995) [9] state that women workers are exposed more to the risk of sexual harassment and exploitation. Breman (1985) [2] reports women workers do not have even maternity leave and they are expected to join immediately after the birth of the child Rao and Suryanarayana (2013) deserved that with the entry of younger women in the export processing zones, market segmentation is being accentuated; female-dominated jobs are being devalued, degraded and least paid. Though this does not augur well for women's development, it has not deterred women from contributing to family survival, and studies do not want which highlight that it is women who settle down in the labour market as flower/ fruit vendors, domestic servants and allow the men to find suitable job leisurely or improve their skill.

CHARACTERISTICS OF WOMEN UNORGANISED SECTOR

- Low organisational level
- Low-level skills
- Lack of continuity
- Insecurity
- Wage discrimination
- Irregular wage payments
- Absence of insurance coverage
- Deplorable wages
- High level of insecurity Illiteracy and lack of marketable skills,
- Lack of confidence in securing other productive jobs,
- Long and unregulated working hours.
- No paid holidays
- No paid sick leave
- Immense workload
- No maternity benefits
- Health problems and Social exploitation

Categories Of Women Informal Works

- Domestic Servants
- Hawkers
- Beauticians
- Auto drivers
- Garment workers
- Leather Workers
- Construction workers
- Coolies
- Delivery women (SWIGGY, DUNZO, ZOMATO etc.,)

Problems Of Women Workers

- Women workers are often treated as second class citizens when compared to male workers
- There is huge wage discrimination between women and men
- There is working hours discrimination between migrants and local people
- Majority of women are illiterate and unskilled
- Women workers do not enjoy the social security measures
- Women Workers are often treated as contract labour

Policies For Women Informal Wage Workers:

- It is necessary to introduce labour market policies for informal sectors l with issues like wages employer-worker relations, insurance and other basic social security measures
- Estimate minimum wage rates across informal wage employment categories for hourly, daily, monthly, and piece-rate work.
- Institutionalise relations between employers, contractors, and informal workers; require transparency in hiring and firing decisions.
- Mandate the provision of accident and liability insurance.
- Create a three-way negotiating forum involving all stakeholders across government, employers, and informal workers.
- Ensure public works programmes focus on women informal wage workers and create reliable, stable jobs for these workers.
- Enforce labour protections and support policies for migrant wage workers.
- Provide skills training for women wage workers in the use of technology in their fields to enable their digital inclusion.
- Hold global brands accountable for all wage workers in their supply chains.

CONCLUSION:

Women employees have not benefitted much in terms of economic security or social security even after liberalisation policies. It's time for policies makers to analyse the labour policies in favour of women employed in the unorganised sector and it is indispensable to empower the economically impoverished women for their better livelihood and economic upliftment, to make future generations more skilful and productive.

References :

- *Saran, A.B. and Sandhewar, A.N 1990, "Problems of Women Workers in Unorganised Sector (Brick Klines, Quarries and Mines of Bihar and West Bengal)", Northern Book Centre. |*
- *Unni, Jemmol 1989, "Changes in Women Employment in Rural Areas 1961-81", Economic and Political Weekly, pg. 23. | Visva Bharathi 2013. Key labour Issues in the Unorganised Sector of Birbhum, West Bengal".*
- *Rao Shanmukha P, Suryanarayana NVS. Issues and challenges of female labour migration, 2013. http://www.globalrp.org/issues-and-challenges-of female-labour-migration.html.*
- *https://docs.gatesfoundation.org/documents/evidence_review_covid-19_and_women's_informal_employment_a*

_call_to_support_the_most_vulnerable_first_in_the_economic_recovery.pdf

- *https://www.legalserviceindia.com/article/l432-Condition-of-Women-Working-In-the-Unorganised-Sector.html*
- *https://labour.gov.in/unorganized-workers*
- *https://www.ilo.org/newdelhi/areasofwork/WCMS_141187/lang--en/index.htm*
- *https://www.indiaspend.com/uploads/2021/03/26/file_upload-446784.pdf*

VIOLENCE AGAINST WOMEN

L. Veera Lakshmi,
II M.A History,
divyalakshmanan61099@gmail.com
St. Mary's College (Autonomous)
Thoothukudi.

INTRODUCTION:

Women are subjected to innumerous problems such as Female infanticide, dowry harassment, trafficking, sexual abuse, rape. For women is a phenomenon which is starts at conception & carries on through their entire life span. Some forms of violence against women are as follows:

Battering / Wife Beating

Battering is a common form of marital violence and no one paid much attention to battered women until the early 1950's, when the Sourashtra state appointed a committee under assembly speaker Push Paken Mehta to study the high suicide rates among local women. Wife beating and dowry demands were found to be the two major reasons driving women to kill themselves. The reasons for wife-beating are alcoholism, poverty, maschocism, psycho-sexual problems, unemployment, immaturity, illness, upbringing, high expectations and different levels of tolerance.

The man who batters also has violent family background and feels insecure, frustrated and concerned about his masculinity. Beating his wife is seen as a proof of his virility.

As per the criminal law if a woman's husband or in-laws torture her mentally or physically, they can be jailed for three years. Law also allows a battered woman to seek an injunction against the husband restraining him from entering the matrimonial home regardless of who owns the home. This is a great help to a battered wife.

Rape:

Rape is the most brutal form of aggression against women and shakes the foundation of life of the victim. It is violation of a female's integrity and dignity as a person. It is referred to as robbing a woman of chastity; dishonouring her. Rape can occur anywhere, even in the family, where it can take the form of marital rape or incest. It occurs in the community, where a woman can fall prey to any abuser. It also occurs in situations of armed conflict and in refugee camps. Rape, a most heinous crime committed against womanhood, accounts for about 13-14 per cent share of crimes. Statistics have revealed that victims of rape were highest in the age group of 16-30 years; it is also very unfortunate that girls aged 16 years accounted for 24.8 to 35.8 per cent of total rape victims.

Of all crimes mentioned in the Indian Penal Code, rape is the most dehumanising. While certain mitigating circumstances may be there to justify murder, rape cannot be justified. Rape is the only crime where the victim is also suspected to have colluded with the crime. But the judgements are made against the woman. Conviction rates are low. The ordeal of the woman does not end with the crime. It only begins with medical examination, the ordeal in court and the social ostracism, shame and rejection by society. One can say that "Woman raped is like a living corpse".

Sati:

Sati is the traditional Indian (Hindu) practice of a widow immolating herself on her husband's funeral pyre. The sati tradition was prevalent among certain sects of the society in ancient India, who either took the vow or deemed it a great honour to die on the funeral pyres of their husbands.

Eve_ teasing:

Eve-teasing is an act of terror which violates a woman's body and self respect. It

is one of the many ways through which a woman is systematically made to feel inferior, weak and afraid. Eve-teasing and ragging women are a serious menace in our society. It occurs mostly around women's colleges, hostels, schools, in bus stands, cinema halls and when women travel in buses or trains. Recently in Tamil Nadu, an ordinace was issued that whoever commits or participates in eve-teasing in any place of Tamil Nau shall be punished with imprisonment for a term of one year or shall be liable to fine which may extend to Rs.1,00,000 or both. But the violence still continues.

Female Infanticide:

UNICEF in its report entitled 'The Progress of Indian States' expressed its concern that quite a considerable number of women are missing from India's population. The sex ratio of male:female is 1000:933 as per 2001 census only, against the world's 100:105. Female infanticide has been cited as a reason. Some females fall prey to violence before they are born when expectant parents abort their daughters, hoping for ons instead Female infanticide in Tamil Nadu, has recently received widespread attention within India and abroad The unwantedness of girl children manifests itself not only in female infanticide, but also in selective abortion of female foetus and neglect of girl children leading to excess female child mortality Deliberate discrimination against girl children takes several forms nutritional denial such as inadequate breastfeeding and early weaning, insufficient or delayed medical care, lack of attention, causing emotional deprivation, and insufficient investment in resources All these have been documented as leading to excess mortality in the female child Excess female child mortality has been reported mainly from South Asian countries. Poverty is described as the major reason for infanticide in Bihar and Tamil Nadu. Girls are seen as burden by poor parents Expenses on lavish wedding ceremonies and huge dowry demands by the bridegroom's parents bankrupt the poor families.

Dowry:

In 1961, the Government of India passed the Dowry Prohibition Act, making the dowry demands in wedding arrangements illegal. However, many cases of dowry related domestic violence, suicides and murders have been reported. In the 1980s, numerous such cases were reported. A 1997 report claimed that at least 5,000 women die each year because of dowry deaths, and at least a dozen die each day in kitchen fires' thought to be intentional. The term for this is "bride burning" and is criticized within India itself. Amongst the urban educated, such dowry abuse has reduced considerably.

Prostitution:

The concept of prostitution is an affront to humandignity, a devaluation of women because it demands that women become dehumanised, cheaply available objects to appease male lust. Most women, who fall prey to this social evil, do so as innocent victims. Many women are forced into prostitution either by their parents, husbands or boyfriends or as a result of difficult economic and social conditions. They are also pulled into prostitution, sometimes by 'mail order bride' agencies that promise to find them husband or a jor in a foreign country. Every day, 200 girls and women enter prostitution in India. 80% of them do it out of situational compulsion.

SOLUTIONS:

Female Infanticide Prevention Act 1870:

Another illustration of social legislation is the Female Infanticide Prevention Act of 1870. Because of the difficulty in getting a bridegroom in the same sub-caste and because of the heavy dowry and marriage expenses, the new born female children were put to death. So in 1870, legislation was passed prohibiting this custom and enforcing registration of births and deaths.

The Suppression of Immoral Traffle in Women and Girls Act of 1956:

This Act aims to deal with the problem of prostitution and to promote the welfare of fallen women. Main objectives of this Act are to reduce the scope of prostitution and to reform the prostitution under this Act. Every state is expected to set up protective homes and to appoint women police and women social workers. In protective homes these fallen women will be given training in tailoring, toy and basket making and other crafts so that they may earn for their maintenance in a decent way.

The Dowry Prohibition Act, 1961:

The main objective of this Act is to abolish giving and taking dowry at the time of marriage. The term dowry refers to a valuable property or thing which is determined by the parties for a marriage. The dowry system has made great inroads with the budget of the poor and middle class families while people of higher strata of society can cushion the pressure the dowry demand. The demanding of dowry itself is a cruel act and can be a ground of Divorce. Hence the Government passed this Act in 1961 making the giver as well as receiver of the dowry punishable. According to this Act, a husband or his relatives can be punished for behaving cruelly with the wife by demanding dowry and can be sentenced for 3 years imprisonment and also fined. Harassment of a woman for dowry is now a criminal offence and ill treatment of a woman for dowry can also be punished. Even though this Act prohibits dowry system, the dowry cases have not been reduced. Still this Act makes some effort in bringing social change.

The Commission of Sati (Prevention) Act India, 1987:

Though the British declared the act of sati illegal in 1829, the Indian legislature finally enacted a law criminalizing sati in 1987. Following the outcry after the Sati of Roop Kanwar, the Indian Government enacted the Sati Prevention Ordinance on October 1, 1987 and later passed the Commission of Sati (Prevention) Act, 1987. The law declares the commission, or any other ceremony in observance of sati as illegal, and even its glorification will attract a criminal sentence. The law now punishes attempt, glorification and abetment of sati. This law aimed at addressing the very fundamental right to live for women in India. It was amongst the most inhuman practices, and this regulation came as a succor for advocates of gender equality.

Protection Women from Domestic Violence Act India, 2006:

This regulation came as a relief for female citizens who are very often subjected to violence and abuse within the four walls of their homes, especially after marriage. This statute defines domestic violence as physical, mental, emotional, verbal, sexual and economic abuse against them, and seeks to eradicate it. This regulation met with strong criticism because of the likelihood of it being misused.

Death knell to violence against women:

Media that includes television, radio and newspapers can play a positive role in creating awareness about the pitfalls of violence against women. Mass media's power should not be undermined by our policy makers.

The government and voluntary organisations are making efforts towards ending / minimising violence against women. The efforts of the government are in the shape of enacting relevant legislations, issuing orders and launching various women welfare schemes. On the other had the voluntary organisations are taking both preventive as well as reactionary measures. But efforts of the voluntary organisations suffer from paucity of funds and infrastructure.

REFERENCES:

1) *Chandra. P, Violence against Women in India. New Delhi: Pearl books Publishing.*

2) *Grill Kanmony. J, Human Rights Violation. New Delhi: Mittal Publications.*

3) *Rashmi Sharma, Women Law and Judicial System. New Delhi: Regal Publications.*

4) *Shobha Saxena, Crime Against Women & Protective Laws: Deep & Deep Publications, 1995.*

5) *Maya Majumdar, Social Status of Women in India: Wisdom Press.*

PROBLEMS FACED BY WOMEN SANITARY WORKERS IN TAMIL NADU ON PANDAMIC

***Kannaki Viswanathan**
- Reg. No: 19213111082002,
****Dr. M. Glory Bai,**
*Ph. D Research Scholar,
**Guide & Supervisor,
Department Of History,
N.M.C.C, Marthandam.

ABSTRACT

A woman is an adult female human. Women are the wealth of India and they have contributed in almost every field and make the country feel proud at every occasion. The lockdown during the Covid-19 pandemic witnessed an unprecedented baulk in all kinds of work on one hand and highlighted the essentiality of healthcare, relief-care and sanitation work on the other. From day one of the lockdown sanitation work was categorized as essential service and sanitation workers have continued to clean our neighborhoods, public spaces, sewer lines, drainages, onsite septic tanks, etc. Un like other COVID-19 warriors including doctors, nurses and police officers, who are educated and well aware of the ricks they face, but several sanitation workers are not have any basic knowledge about the virus, personal hygiene and personal protective equipment. Among the respondent 67.1% were females, 2/3 of them belonged to the age group of 30-40 years. A woman enters the world of sanitation work through three entry points- caste, poverty and marriage. The women sanitation workers, who constitute half of the sanitation work force, often face gender-based discriminations including sexual harassments.

KEYWORDS: Women Sanitation Workers, Acts, COVID -19, Health Hazards, Mental Wellness.

INTRODUCTION

The extent of empowerment of women in the national hierarchy is determined largely by the three factors of her economic, social and political identity. These are deeply intertwined and interlinked with many cross cutting linkages, when all the three factors are simultaneously addressed and made compatible with each other can the woman be truly empowered. Women as an independent group constitute 48% of the country's total population as per the 2001 census. A number of Articles of the constitution specially reiterated the commitment of the constitution towards the socio-economic development of women and upholding their political right and participation in decision making.

Article 14 – Men and Women to have equal rights and opportunity in the political, economic and social spheres. Article 15(1) –prohibits discrimination against any citizens on the grounds of religion, race, caste, sex, etc.

Article 15(3) – Special provision enabling the State to make affirmative discriminations in favour of women.

Article 16 – equality of opportunities in matter of public appointments for the all citizens.

Article 39(a) – The State shall direct its policy towards securing all citizen men and women equally, the right to means of livelihood.

Article 39(d) – Equal pay for equal work for both men and women.

Article 42 – The State to make provision for ensuring just and humane conditions of work and maternity relief.

Article 51(A) (e) – to renounce the practices derogating to the dignity of women.

The State Government also enacted several women-specific and women-related legislations to protect women against social discrimination, violence and atrocities and also to prevent social evils like Child Marriage, dowry, rape, practices of Sati etc. The recently notified Prevention of domestic Violence Act is a landmark law in acting as a deterrent as well as providing legal recourse to the women who are victims of any form of domestic violence.

1. Conditions Of Sanitary Workers In Tamil Nadu

Sanitation work refers to the task of disposing waste in a hygienic manner to avoid disease. The workers involved in sanitation work were referred as Sanitary Workers. The term Sanitation Workers refer to all people, who were employed or otherwise responsible for cleaning, maintaining, operating or emptying. Traditionally the name assigned to them was scavengers. It has changed into sanitary workers as per the government order issued in the year 1995. All community may join this job as per the order issued by the Tamil Nadu Government, majority people were from Scheduled Caste. Even though the other community people joined their job but they mostly sent SC workers to do their work with meager amount. The task of manual scavenging has been eradicated in Tamil Nadu under the Prohibition of Employment as Manual Scavengers and Their Rehabilitation Act, 2013. In 2003, Ms.Jayalalithaa, the former Chief Minister of Tamil Nadu launched the Clean Village Movement to achieve the goal of total sanitation in rural areas of the State and she also announced an award of Rs.5 lakh for those village panchayats which attain 100 per cent sanitation through this scheme. During 2011-12, cash awards were given to 31 village panchayats. In 2013, Chief Minister Ms.J.Jayalalithaa, were ordered to create 16,726 sanitary workers' post in 12,524 village panchayats in addition to the existing workers to ensure better sanitation in rural areas. As per directions of the Chief Minister, 8,469 village panchayats where the population was below 3,000, one ore sanitary workers would be appointed per village panchayat. Similarly, in 3,908 panchayats which have population ranging from 3,001 to 10,000 two additional sanitary workers would be appointed while the 147 village panchayat which have population above 10,000 would have three additional sanitary workers. The sanitary workers to be appointed would get a consolidated payment of Rs. 2,000 per month and a dearness allowance of Rs. 40. This measure would cause an additional expenditure of Rs. 41.81 crore. During the previous tenures of Ms. Jayalalithaa as the Chief Minister, integrated sanitary complexes for women were constructed. After assuming the office of Chief Minister for the third term, she has ordered renovation of 12,796 women integrated sanitary complexes at a cost of Rs. 170 crore. Besides, she has granted Rs. 35 crore for constructing 770 integrated sanitary complexes. In Tirunelveli District of Tamil Nadu State, a scheme viz. Project New Wings has been introduced in the month January 2018, to uplift the children of the sanitary workers by giving them assistance like education, skill development, entrepreneurship and health care.

In 2017, a study of sanitation workers by Dalberg advisors estimated there were nearly five million. Sanitation workers in India of these 2.5 million face high occupational hazards and risks. Though they have been clubbed into one amorphous category, their work included latrine cleaning, sewer cleaning, school toilet cleaning, public toilet cleaning, railway track cleaning, sewage treatment plant work and domestic work. About 40% of them work in urban areas and roughly half are women. The working conditions of the sanitary workers were very pathetic. They have to handle wastes without masks, gloves and boots. They have been given only brooms and tin plates for handling of waste they are vulnerable to any health

risks. Thus the improper management of solid waste has not been a risk to environment but also to workers engaged in handling the wastes. Both direct and indirect health risks have been posed to sanitary workers by the unhygienic way of handling of wastes without proper safety protectors. Sanitary Workers in local bodies mostly were unaware of their health risks. The World Health Organization (WHO), has always expressed its concern regarding uplifting the standards of safety, dignity and health of the sanitation workers. In Tamil Nadu, the Prohibition of Empowerment as Manual Scavengers and their Regulation Act, 2013 ordered states to survey the total number of manual scavengers in its jurisdiction to enumerate and rehabilitate them. According to Tamil Nadu government, 65,583 sanitary workers are employed with 15 corporations, 121 municipalities, 528 town panchayats, and 12,525 village panchayats in the state. Most of the sanitary workers are developed on a contract basis, officials in local bodies said he actual number of sanitary workers would be around 1.5 lakh people.

2. Problems Of Women Sanitary Workers

With the novel corona virus disease (COVID-19) exacerbated problems for sanitary workers. Even though they were frontline workers and played a critical role in making sure waste was being managed adequately, the focus on their health, safety and dignity was completely absent. Two-thirds of the sanitation workers were not received instructions or training for COVID-19 safety. They had also not received basic masks, gloves, soap or sanitizer, contrary to central government guidelines.

2.1. Income And Compensation

Sanitation work is not well-paid work and most workers are daily wages or contractors whose incomes are unpredictable, making them highly susceptible to financial shocks. As of 2021, the monthly average pay of individuals who work in sanitation in India equates to $187.26 a month. In some areas people sometimes receive small food rations rather than money for the work they perform. Though they are eligible for loans and cash assistance, very few are able to access them. Often their savings go into tackling health issues and diseases caused by occupational hazards. Given the high mortality rates, compensation is an essential source of income for victim families. Yet, a significant proportion of victim families have not received compensation as provided for in the prohibition of Employment as Manual Scavengers and their Rehabilitations (MS) Act, 2013.

2.2 Discrimation

The positive impact that sanitation workers have on society has staged consistent while the discrimination the workers face has immensely increased. Female sanitation workers frequently face more discrimination than others. Many of them had no other option than to pursuers sanitation work because of the caste system and scarce job opportunities due to a lack of education opportunities. They often receive significantly less pay than others or find themselves only able to work in waste collection.

2.3 Psychological Problems

Due to heavy workload, the sanitary workers are undergoing lot of psychological impact such as stress and depression. The psychological problems arise because of failure to adapt to the working environment, lack of job satisfaction, job insecurity, lack of communication, emotional disturbances, dual role at home and the working place and sexual harassment to women in working place. The ongoing pandemic also exposure difficult situations to the sanitation workers, because of what workers come into contact with at work. The female sanitation workers faced psychological problems at higher rates. Water Aid, the

World Bank and the World Health Organization (WHO) have all determined that a third of sanitation workers experience some form of violence. Psychological problems alienate sanitation workers from society and prevent upward mobility.

2.4 Health Hazards

Sanitation workers are at risk for a range of disease including asthma, cholera, typhoid, hepatitis, polio, blunt trauma and gastroenteritis. One Wuhan, china study found that musculoskeletal disorders, respiratory problems and skin disease are health hazards that sanitary workers frequently face. Over exposure to intense weather conditions, chemicals and animal excreta contribute to extreme dermatological conditions in the face, hands, feet and hair. Overexposure of UV radiation results in skin cancer harms the immune system, uses and produces pigmentation in youthful skin as well as vision problems. Overexposure of cold weather produces severe cases of frostbite and dermatitis.

2.5 Menstrual Problems

In many parts of the country especially in rural areas women face many difficulties and challenges about menstruation at home, schools, and workplaces. Women have developed their own personal preferences, availability of resources, practices related to menstruation hygiene are of major concern as it has a health impact; if neglected, its leads to toxic shock syndrome, reproductive tract infections (RTI), and other vaginal disease. The Government has failed to garner attention is the menstrual health of women sanitation workers, who struggle to carry out their work amidst the pandemic with minimal or no WASH infrastructure accessible to them. The World Health Organization (WHO) defines WASH as the collective term for Water, Sanitation and Hygiene. Recognizing the combined impact of these areas on public health, these have been combined together. In India, about 80% of the waste pickers are women, according to a WEIGO (Women in Informal Employment: Globalizing and organizing) study. The nature of their work-walking long distance pushing tri-cycles and their workspace, which is literally is on the street with minimal WASH facilities, exposes them to health hazards especially during menstruation. Interviews conducted by the Tamil Nadu Urban Sanitation and Support Programme (TNUSSP) a technical support unit of the government of Tamil Nadu, who found that every woman sanitation worker of menstruating age suffered from bruises and infections every month. They also suffered from stomach gramps, zip and leg pain every month, but continued to work. Thirty-seven year old Ranjani, a sanitation worker in Tiruchirappalli said that, she was door-to-door every day to collect garbage in eight streets in word number 65 in D.Nagar. Her day starts at 6 am and ends at 6:30 pm. There was no proper toilet in the streets where she was collect garbage. She used the one in the ward office to change her sanitary napkin during her launch break.

In view of the COVID-19 pandemic, sanitation workers had to work from 6am to 6.30 pm. The women sanitation workers expressed their inability to work for 12 hours and requested that be allowed to finish the work by 2 pm. Taking their requests into account, the panchayat reduced their working hours for women from 6 am to 2 pm. The stigma surrounding menstruation has made it difficult for women sanitation workers to express their predicament to their superiors. The knowledge about menstrual health and hygiene was low amongst sanitation workers. To income awareness among women sanitation workers and access healthcare facilities, TNUSSP has organized regular health camps. The UN general Assembly adopted two resolutions in 2010 and 2015 that recognized human rights to water and sanitation. The 2015 resolution laid emphasis on sanitation,

calling upon states to promote women's leadership and their full, effective and equal participation in decision making on water and sanitation management. It ensured that a gender sensitive approach was adopted in connection with water and sanitation programmes. This ongoing pandemic has only reinforces the need for better WASH facilities for women workers.

3. Safeguarding The Sanitary Workers

1. Sanitary workers must undergo adequate training before placement of the job. Periodic training given to the workers regarding hygienic and safe handling of waste, appropriate uses of protective equipments and also regular medical check-up.
2. After handling waste the hands must be washed thoroughly with soap and water. Also wear gloves. Keep away the working clothes and other PPEs while eating.
3. The Sanitary workers were suggested for vaccines to protect them from infectious disease.
4. Provide adequate safe drinking water to control water borne diseases.
5. Improve Regulation in Working Hours, Regular Salary and also provide Legal Protection. Ensure that the workers must be free from anxiety and depression during working hours and also make sure the sanitary workers maintain good relationship with the co-workers.
6. Family members should not show any discrimination and they should keep them mentally stable.
7. The periodic medical check-up of sanitary workers is very necessary because they are handling dangerous and toxic waste material regularly and exposed to toxic gases. Realizing that the sanitary workers knowledge about COVID-19 was limited, TNUSSP arranged a counseling session to allay the fears of sanitation workers. During the counseling session, they deals about the spread of the virus and the precautionary measures that sanitation workers and their family members had to take were explained to these workers. Apart from face mask and hand sanitizers, the workers were provided with Kabasura Kudineer to improve their immunity. The state government had also announced a solution of Rs. 50 lakh and a job to the kind of frontline workers who die in the COVID-19 battle.

CONCLUSION

Sanitary workers are played an important role for healthy life of public. This study concludes that majority of the problem faced by women sanitary workers may be attributed to improper working posture and inappropriate broom sticks, improper usage of personal protective equipment's lack of awareness regarding health problems and vaccination.

REFERENCES

1. *Donald Venus. F.A, Taber's Cyclopedia Medical Dictionary, T.A. Davis Publisher, Philadelphia, 2017, p. 2539.*

2. Report of the Working Group on Empowerment of Women for the XI Plan, Ministry of Women and Child Development, Government of India, New Delhi, 10th November, 2006, pp. 4-5.

3. Human Right Report on 2016, Human Rights and Labor Department, New Delhi, 2016, pp. 41-49.

4. The Indian Express, Chennai, 15th September, 2013, pp. 1.

5. Occasional Paper on Lived Realities of Women Sanitation Workers in India, Participatory Research in Asia Publications, New Delhi, 2009, p. 6.

6.The Hindu, Chennai, 30th June, 2020, p. 2.

7. Annual Report 2020-21, Ministry of Labor & Empowerment, Government of India, New Delhi, 2021, pp. 88-95.

DICHOTOMY OF LABOR AND DUALISM OF WOMEN'S ROLE IN THE TRIBAL SOCIETY OF NORTHEAST INDIA

K.D Heingauyile
Research Scholar
Department of History
Loyola College, Chennai

ABSTRACT

It is a discernible fact that most tribal women in Northeast India whether employed or unemployed, literate or illiterate, educated or uneducated, despite where they live, Urban or rural, they all have one identical role to execute especially the domestic roles. Tribal Women in Northeast India continue to play a significant role at domestic level. Their roles are usually predominant and static. Humanity enunciates changes that are taking place throughout history. Like the shift from tradition to modernity and the influence of education or any modern means. Certainly, change cannot be negated notwithstanding, women's roles in the house are boundless and they are expected to discharge their traditional role hitherto. On that account, the changing role of women determining a better status is a contentious question that one necessitates to interrogate oneself and entails to study more in order to understand the contemporary status of women in tribal society of Northeast India. The status of women is often bargained and placed as lower or inferior than their male counterparts. Thus, the paper tries to analyze the dualism of women's roles despite their changing status. Furthermore, the study aims to portray the dichotomy of labor between men and women.

Keywords - Tribal women, Northeast women, labor, roles, women, tribal society.

India has a vast tribal population. They are commonly termed as “Adivasi '' which means 'original inhabitants' of India. Officially, tribes are designated as Schedule Tribes. There are more than five hundred tribes and sub tribes in India. Tribals do not present a homogeneous ethnic group, they differ from one another in physical appearance, language and forms of socio-cultural paradigm. They speak their own language, which are identical from one another, and most tribes follow their own distinctive religious beliefs and practices. Tribal economies are land based particularly agriculturist although some are based on forest(A.R.N Srivastava, 1986) and other means. Today, most tribes are under the influence of development however, development among the tribes are sluggish. Northeast India for the most part is populated by tribals and one of the most heterogeneous regions in India.

Even before India got independence and subsequently, women in North east India had depicted a courageous movement. For instance Nupi Lan in Manipur began in 1904, again emerging in 1939 and 40.

Meira Piebi is a women's movement started around the 1970s in Manipur against AFSPA(Armed Forces Special Powers Act of 1958). In addition, several associations like Naga Mothers’ Association (NMA) in Nagaland, Mizo Women’s Movement under MHIP (Mizo Hmeichhe Insuihkhawm Pawl) in Mizoram, Asom Mahila Samiti in Assam etc. Some individual women who portray extraordinary bravery like Rani Gaidinliu from Zeliangrong Community during the Indian independence movement who responded to Gandhi's call for a mass movement in Northeast India. Having said the bravery and contribution, women continue to be incarcerated in the kitchen. The aforementioned are led by few women who, at their personal cost, attempt to break the stereotype. Simultaneously, societies continue to expect women to accomplish domestic burdens up to now.

It has often been portrayed ordinarily that tribal women enjoy a better status,

which their status is proportionately satisfactory and finer than their non-tribal counterparts are. As they are excuse from social evils like, child marriage, child infanticide, inability of widow remarriage. Tribal women have the freedom of movement where women are free to mix with men folk, have the freedom to choose mates and the exclusive participation in economic activities of the household. (D Vir & K Mahajan Vol. 6 1996). Be that as it may, the statement that the status of tribal women in Northeast India as better than their counterpart could be ambiguous as they are not free from all exploitation and it will be an exaggeration if we tantamount women status with their male counterparts, notwithstanding their preferable status cannot be denied exclusively.

The paper aims to analyze the dichotomy of labor between men and women and promulgate the dualism of women's role in the society despite their exalted status. The study exploits secondary sources and employs analytical and narrative approaches. The locale of the study is limited to tribal women of Northeast India.

Northeast India

India is a vast country geographically, and culturally it is diverse. Due to its gigantic geography and ethnic-cultural-linguistic diversity, India is tantamount to a continent. Northeastern parts of India are one of the most diverse regions of India ethnically and linguistically. It has been an alluring destination for many travelers of India and the world. Its picturesque and enchanting lure is further added by fascinating varieties of tribes, which captivate the people. The region comprises eight states videlicet Arunachal Pradesh, which form the eastern most part of India, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim and Tripura. Most of the Northeast states have international boundaries. Earlier Northeast India is commonly known as Seven Sisters, which later clubbed with Sikkim and came to be known as eight sisters. Each state comprises several tribes and sub-tribes where each tribe is widely identical for its distinct culture and ethnicity (S. Sengupta, 2003)

Arunachal Pradesh is a diversified State consisting of 26 Major tribes and sub tribes. Some of the major tribes are Adi, Galo, Aka, Apatani, Nyishi, Tagins, Bori, and Bokar etc. The Apatani tribe of Arunachal Pradesh is one of the most distinctive tribes. The impressive nature of wet rice cultivation and agricultural paradigm led UNESCO to propose Apatani valley as Heritage sites for its "extremely high productivity" and "unique" way of preserving ecology. (TOI, 15 Nov 2021)

Karbi, the Mashing, Sonowal, Deori, Raba, Dimasa etc. are some of the tribes in Assam. In Manipur Naga and Kuki are the major tribes, they developed their niches prominently in the hill district of manipur. In Meghalaya, Garo, Khasi and Jaintia are tribal people and matrilineal groups. (2018, Bhutia and Liarakou) The minority tribes of Meghalaya include the Hajong, Koch, Rabha, Boro and Mann. Some of the major tribes of Mizoram are Dulien, Ralte, Poi, Jahao, Pankhup, Lakher, Paite, Falam, Tangur, Khuangli, Dalang, Sukte, Fanai, Leillul and Mar. Nagaland consist of 16 major tribes viz, Angami, Ao, Chakhesang, Chang, Dimasa Kachari, Khiamniungan, Konyak, Kuki, Lotha, Phom, Pochury, Rengma, Sangtam, Sema, Yimchungrü (now they are officially known as Yimkhiung Naga) and Zeliang. In Tripura there are 19 major tribes and several sub tribes, the major tribes include, Tripuri, Reang or Riangs, Chakma, Halam, Garo, Lusei, Darlong, Magh (Migrated from Burma) etc. (Sarthak Sengupta, 2003)

Dichotomy of labor and dualism of Women's role

Women activities to a great degree squeeze within the family ambience. That being so, the fundamental duty of women is domestic work oriented almost throughout the world, which is

substantially based on traditional practices and customary laws. Tribal society in Northeast India is firmly rooted in customary law. As it happens that the special provision by Indian constitution of 13th Amendment 1961 of Article 371 A, dealing with Nagaland that "No Act of Parliament shall apply to the state of Nagaland in respect of the religious or social practices of the Nagas, its Customary law and procedure, administration of civil and criminal Justice involving decisions according to Naga customary law and ownership and transfer of land and its resources". Article 371-G has a similar provision for Mizoram (The Hindu, 2019). It is perceptible from the above mentioned that the customary laws perpetuate to entertain the society. In addition, the status of women is generally negotiated, bargained, and placed in the society according to age-old tradition and customary law.

It is pertinent to understand that most of the tribal customary laws are oral and often referred to as customary practices, and are not documented or coded. The laws and order are largely executed by village Councils that persist in the majority of the tribal population of Northeast India. In the Local Body or the village council a substantial proportion are male members. Seldom cases exist of female members. For instance, among the Thangkhuls one exceptional woman called Harkhonala of Maram village was elected to the village council. Another woman called Kaireila of Talui also preceded the council sitting. (T.G Kipgen, 2010).

Although it may seem strange, in the matrilineal society of Khasi hills district village council called Dorbar *Shnong*, debar women to be the members of the council. (Y Bhutia & G Liarakou, 2018). It signifies that matrilineal society does not convey that women rule the society. This practice portrays that women are merely designated to execute their traditional feminine duties under the supervision of male members despite their possession of absolute rights of inheritance. Among the Apatani tribe of Arunachal Pradesh, the village council is popularly termed as *Buliang*, which is male dominated, and sons inherit the post. Women played a significant role in the success of Buliang. Nevertheless, women take back seats unfailingly, as they do not enjoy being a part of the institution. There is a response on a questionnaire conducted by *KojDinsu* on why women are not offered a space for decision making due to rationale, like women are not permanent members of the clan, physically weak and are busy with feminine works. The finding depicted that birthplace and division of work are taken into account here. (KojDinsu, 2018). It is a similar case in almost all tribal societies. Women's roles are important in various social institutions and functioning of the institutions but their roles are often taken for granted and seldom incorporated in decision making in the village council. Therefore, feasibility exists in the existing laws according to men's convenience as men folks maintain law and order in the society. Nonetheless, the traditional laws concerning the law of inheritance are hitherto rigid despite discernible changes of women's role in the society.

It is a perceivable feature that dichotomy of labor is an ingrained custom and tradition, where certain duties and jobs are executed by certain sexes. We often fail to comprehend that specifications of labor according to sex is unrelated to 'physical or Psychics' (RK Pruthi, Devi and R. Prithi, 1999) variations, rather it is culturally entrenched in a society. Notwithstanding, in some tribal societies, division of labor is a 'psychics or physiological' rationale. For instance, the conventional inclination towards Hmar Women are mirror in the saying like *Nuhmei Varin Tuikhue Ral a kai ngai naw* which convey that 'the wisdom of a woman does not extend beyond (the) river'. Among the Mizos, they compared women as an old fence, which can be restored or substituted anytime. Further, women are twin to the

meat of crab, which is not considered as meat, and bargain that words of women be not counted as words. Even though Garo is a matriarchal society, in the words of Rose Nembiakkim, 'Garo women are ridiculed with the saying that 'just as a goat is without teeth, so a woman lacks brain'. (R.L. Buongpui, 2013*).* Like any other tribal society in Northeast, the kuki abstain women from politics or the village administration. In the words of Tingneichong G. Kipgen referring to Kuki women stated that, "Women were not allowed to utter even a word in the meetings of Haosa-upa(village elders). Their role was only to distribute red-tea in the meetings"(T.G. Kipgen 2010). Preceding statements among various tribes depicted that many tribal societies considered women as lower in Calibre and failed to understand that division of labor is a creation, and tries to project the dichotomy of labor as spontaneity.

In some tribal societies of Northeast India, women work more hours in agriculture than men. They go to market and trade their produce. Not surprisingly despite their long hours of work outside home, women had a boundless task to discharge as the chores reckon on women. As a daughter, wife or mother they carry forth various endless duties at home. They care for children, prepare food, fetch water, wash dishes, clean their dwellings and the list continues. Their work does not end there; they go to the field and work as par with male counterparts. Again, once they come back home in the evening, they undertake their monotonous household duty diligently, as their duty in the family are works which cannot be delayed or kept undone.

Despite the changing status of women and advancement of society in general, it hitherto despise men and women who perform task that is not traditionally belong to particular sex. For instance, among the Zemei (Zeme) tribe of Northeast, traditionally and even today in some villages, the male members are forbidden to touch or eat the meat of an animal killed by a women as it is considered that touching the meat would be below their dignity because bravery is a quality of men and docility that of women. (R.L. Buongpui, 2013)

In Matrilineal society like Khasi society, even though women had the absolute inheritance rights, men hold de facto power and the management of property lies in Maternal Uncles, brothers or sons. A substantial proportion of male members hesitate to bring out household work, but they expect women to discharge those less discernible duties. (2018). It signifies that, paradoxically, among the matrilineal society women had inheritance rights however the sole rule continues to lie on male members and women continue to be confined in menial and less visible work.

Some few work divisions are rooted naturally, for instance., in the case of child bearing by women (Delhi, 1999). However, the crystal divisions of work are inch by inch dissipating as development in economy and education shifts duty from home oriented to specialized occupation. Having said that, the works which by tradition and custom belong to men or women hitherto entrenched in the society. The feminine or masculine work continues where in a specialized work, women carry on performing works that require supervision. For instance, the majority of the primary teachers are women, whereas few of men are distinguishable in the primary school domain. As it is traditionally rooted that, women are better in caring of children or as it is their duty.

Changes and development that elevated the status of women often fail to reduce the amount of work. Changes do not only advance from the household to specialization of work. It also influences the bulk of work. Activities like gardening particularly of cash crops, crafts, weaving etc. become a source of income, which earlier was a support production. Some women execute services at other households, such changes add up to the

workload of women. In such changes, both sexes are supposed to undertake work equally however; both men and women are often reluctant to do the work, which is considered inappropriate for them.

Women despite earning, persist on to perform an outstanding role in society today. Their sole responsibility at home continues. Therefore, changes in the role of women will be too fancy to be termed as a better status of women. As usual, it is double work and double exploitation of women. Even in cases, where women contribute in some form to the income of the family by running business or selling food produced from their farms or kitchen gardens, or some educated women working in various sectors, their household and domestic obligations still oblige to be fulfilled, this eventuates a double burden of work for women. Despite the fact that women work very hard within the household and farms, their status is comparatively hitherto low. Especially conventional folks disparage women to those who attempt to break the glass ceiling and the stereotype. There is a need to redistribute and share the burden of such unpaid works by both men and women and move away from stereotypical gender roles that might possibly have worked in the context of warring tribal communities.

Concluding Remarks

Throughout time and space, women of Northeast India had contributed immensely not only to one's family but also in the society. They perform an outstanding task, yet women continue to occupy a back seat in the society. In spite of development and better education with better opportunity undeniably the general mass of Northeast women, continue to live an inferior life. Even today, if one goes to some typical Northeast village, we can discern clearly, women toiling and harnessing. Despite breastfeeding to the young ones, they work in the field. They snare and toil. For most tribal women in the Northeast the 'right to work' is irrelevant. As for them, if they do not work, poverty is not far from them. I am not negating exclusively that a cluster of tribal women in urban areas and few rural women who venture out for education and opportunity are as educated and advanced as any other advanced community in the world. However, the silent majority continue to live a conventional life, supporting their father, brothers or husband for their education or any endeavors. Larger part of women still consider that it is their responsibility to take the burden of the family, however in some cases it is compulsion and obligation.

Therefore, to annihilate the stereotypical traditional family and home oriented duty of women is education. Children's futures are generally hinged on mothers who predominantly stay home and take care of everything, children's health, education etc. It is necessary to encourage a girl child and women for education, not only at primary level but provide an opportunity for higher studies as one determined handicap of women is lack of education, where illiterate mothers supervise a daughter who does not go to school. The ethos of daughter education reaped by in laws should be exterminated.

REFERENCES

1. *Chinmayi Sharma, Indigenous women in Assam: Bearing burdens of Nature, Culture and Market, 2019. Retrieve at https://in.boell.org/en/2019/07/23/indigenous-women-assam-bearing-burdens-nature-culture-and-market*
2. *Dharam Vir & Kamlesh Mahakan, Contemporary Indian women, collected works, Vol. 4 politics, awareness and women Movements, Delhi 1996*

   Vol. 6: Changing status and emerging problems, Delhi 1996.
3. *Naga women Union (NWU), The place of women in Naga Society, Guwahati, 2018.*
4. *Raj Kumar Pruthi, Rameshwari Devi & Romila Pruthi, Encyclopedia of status and empowerment of women in India, Vol. 4, Delhi, 1999.*
5. *Ruth Lalsiemsang Buongpui, Gender Relations and the web of Traditions in*

Northeast India, The NEHU journal, Vol 9, no. 2, July 2013, pp. 73-81

6. *Sarthak Sengupta, Tribes of Northeast India Biological and Cultural Perspectives, New Delhi, 2003.*
7. *The Hindu, A snapshot of Article 371, August 05 2019. Retrieved at, https://www.google.com/amp/swww.thehindu.com/news/national/a-snapshot-on-article-371-that-accords-special-provisions-to-states-in-northeast/article28825274.ece/amp/*
8. *Tingneichong G. Kipgen, " Women's Role in the 20th Century Manipur: A Historical Study, Delhi, 2010.*
9. *Times of India, A look at the Oldest Surviving tribes of Northeast India, 15 Nov 2021. Retrieved at https://www.google.com/amp/s/timesofindia.indiatimes.com/travel/destinations/a-look-at-the-oldest-surviving-tribes-of-northeast-india/amp_photostory/87715568.cms*
10. *Yodida Bhutia & Georgia Liarakou, Gender and nature in the matrilineal society of Meghalaya, India: Searching for ecofeminist Perspectives, 2018. Retrieved at https://www.researchgate.net/deref/https%3A%2F%2Fdoi.org%2F10.1080%2F00958964.2017.1407283*

CRITICAL ANALYSIS OF SEXUAL HARASSMENT AT WORKPLACE AGAINST WOMEN IN INDIA-GLIMPSE

W.Allin Vinil,
Researh Scholar,
Department of History and Research Centre,
Nesamony Memorial Christian College,
Marthandam

ABSTRACT:

Sexual harassment at workplace is an extension of violence in everyday life and is discriminatory and exploitative as it affects women's right to life and livelihood. It is a violation of fundamental rights of a woman to equality as per Articles 14 and 15 and her right to live with dignity enshrined in Article 21 of the Constitution of India. India became the signatory to the Convention on the Elimination of all forms of Discrimination against Women (CEDAW) on July 9, 1993. In India, fo r the first time in 1997, a petition was filed in the apex court to enforce fundamental rights of working women, after the brutal gang rape of Bhanwari Devi a social worker from Rajasthan. Apart from the Vishaka guidelines in the case of Vishaka and Others. v. State of Rajasthan, Sexual Harassment of Women at workplace (Prevention, Prohibition and Redressal) Act, 2013 (hereinafter referred to as POSH Act) has also beenenacted. The paper critically analyses the present law in India on Sexual Harassment. Support and commitment of all stakeholders is vital for the law to effectively and successfully function.

INTRODUCTION

Pandit Jawaharlal Nehru, told that, "You can tell the condition of a nation by looking at the status of its women". Sexual harassment of women is a global phenomenon prevalent both in developed as well as in developing countries. Cutting across religion, culture, race, caste, class and geographical boundaries it has spread like virus in the society. It, being offensive to human dignity, human rights and gender equality, has emerged as a fundamental crisis the world over. It is a complex issue involving women, their perceptions and behaviour, and the social norms of the society which emerges from gender discriminatory attitudes and is a complex interplay of gender, power and sexuality. In India, a woman is sexually harassed every 12 minutes. Due to industrialisation, globalisation, development in various fields, role of women is changing rapidly in India. Today, women in India are showing progress in almost all the fields such as education, economics, politics, media, art, space and culture, service sectors, science and technology, etc. As the role of women has shifted from household work to commercial world, offences against women are also increased day by day. Inspite of rising incidences of sexual harassment, their reporting is almost nil as women fear loss of personal and professional reputation and livelihood owing to the social stigma.

Sexual Harassment-meaning:

As a result of growing importance of this issue Section 354A was added to the IPC through the way of Criminal Law (Amendment) Act, 2013 which enlists the acts which constitutes the offence of sexual harassment. They are: physical contact and advances involving unwelcome and explicit sexual overtures; or a demand or request for sexual favours; or showing pornography against the will of a woman; or making sexually coloured remarks. Earlier, there were no related laws in the Indian Penal Code that could be evoked. There were three sections in Indian Penal Code viz. Section 294 IPC [Obscene acts and songs], Section 354 IPC [Assault or criminal force to woman with intent to outrage her modesty] and Section 509 IPC [Word, gesture or act intended to insult the modesty of a woman] to deal with such crimes. However, these related laws are framed as an offence that either amount to

obscenity in public or acts that are seen to violate the modesty of women. While Section 294 IPC is a law applicable to both men and women, the later two are specifically oriented towards women.

International Laws and Policies for Addressing Sexual Harassment in the Workplace

The following conventions are pointed out various provision of sexual harassment against women in work place.

United Nations General Assembly Resolution 48/104, on the Declaration on the Elimination of Violence Against Women

It defines violence against women to include sexual harassment, which is prohibited at work, in educational institutions, and elsewhere (Article 2(b)), and encourages development of penal, civil or other administrative sanctions, as well as preventative approaches to eliminate violence against women (Article 4(d-f)).

The Convention on the Elimination of all Forms of Discrimination against Women (CEDAW)

It directs States Parties to take appropriate measures to eliminate discrimination against women in all fields, specifically including equality under law, in governance and politics, the workplace, education, healthcare, and in other areas of public and social life. (Articles 7-16).

The Beijing Platform for Action

Moreover, the Beijing Platform for Action, recognizes sexual harassment as a form of violence against women and as a form of discrimination, and calls on multiple actors including government, employers, unions, and civil society to ensure that governments enact and enforce laws on sexual harassment and that employers develop anti- harassment policies and prevention strategies.

The ILO Committee of Experts on the Application of Conventions and Recommendations

It has confirmed that sexual harassment is a form of sex discrimination covered by the Discrimination (Employment and Occupation) Convention (No. 111) of 1958. The ILO's Indigenous and Tribal Peoples Convention (No. 169) also specifically prohibits sexual harassment in the workplace.

The International Covenant on Economic, Social and Cultural Rights

It contains several provisions particularly important for women. Article 7 recognises her right to fair conditions of work and reflects that women shall not be subjected to sexual harassment at the place of work which may vitiate working environment.

Constitutional Safeguards Against Sexual Harassment at Workplace

The Constitution of India ensures and guarantees every individual the right "to practice any profession, or to carry on any occupation, trade or business" as enshrined under Article 19(1) (g). Every woman has a constitutional right to participate in public employment and this right is denied in the process of sexual harassment, which compels her to keep away from such employment. Sexual harassment of woman at the place of work exposes her to a big risk and hazard which places her at an inequitable position vis-à-vis other employees and this adversely affects her ability to realize her constitutionally guaranteed right under Article 19(1) (g).

Sexual harassment of women at workplace is also a violation of the right to life and personal liberty as mentioned in Article 21 that no person shall be deprived of his life or personal liberty. Right to livelihood is an integral facet of the right to life. Sexual harassment is the violation of the right to livelihood. For the meaningful enjoyment of life under Article 21 of the Constitution of India, every woman is entitled to the elimination of obstacles and of discrimination based on gender. Since the 'Right to Work' depends on the availability of a safe working environment and the right to life with dignity, the hazards posed by sexual harassment need

to be removed for these rights to have a meaning.

The preamble of the Constitution of India contemplates that it will secure to all its citizens - "Equality of status and opportunity." Sexual harassment vitiates thisbasic motive of the framers of the constitution. The concept of gender equality embodied in our Constitution would be an exercise in ineffectiveness if a woman's right to privacy is not regarded as her right to protection of life and liberty guaranteed by Article 21 of the Constitution of India. In view of the fact that sexual harassment of women at the workplace violates their sense of dignity and the right to earn a living with dignity, it is absolutely against their fundamental rights and their basic human rights.

CONCLUSION:

India is rapidly advancing in its developmental goals and more and more women are joining the work force. The recognition of the right to protection against sexual harassment is an intrinsic component of the protection of the women's human rights. It is all a step towards providing women independence, equality of opportunity and the right at work with dignity. Sexual harassment at the workplace is a social challenge that needs to be addressed. It is important to enhance the awareness of employers and employees on the existence of forms of sexual harassment at the workplace, preventive measures, and legal framework on preventing and addressing sexual harassment. Dissemination and awareness raising activities should be regularly conducted and evaluated in order to improve best practice on how to address sexual harassment in the workplace, and also to forewarn and inform of forms of sexual harassment to enable potential victims to avoid them. Enhancing training courses on sexual harassment and providing documentation or a handbook on the prevention of sexual harassment at the workplace can help in combating it. "While a murder destroys the physical frame of the victim, sexual harassment degrades and defiles the soul of a helpless woman."

References:

1. *Alok Bhasin (2007) "Sexual Harassment Work", Eastern Book Company Publishing (P) Ltd, Lucknow.*
2. *A.S Anand (2003) "Justice for Women", Universal Law Publishing CO. Pvt. Ltd, G.T Karnal Road Delhi.*
3. *Dr Charu Walikhanna (2009) "Law on Violence against Women", Serials Publications, New Delhi.*
4. *Monica Chawla (2013) "Gender Justice", Deep and Deep Publications Pvt. Ltd, New Delhi.*
5. *Sobha Saxena (2008) "Crimes against Women and Protective Laws", Deep and Deep Publications Pvt. Ltd, New Delhi.*
6. *Tom Dannenbaum and Keya Jayram (2005)"Combating Sexual Harassment at Workplace", India Centre for Human Rights and Law, Mumbai.*
7. *Curriculum and Gender Question : The Indian Experience, Saroj Pandey (Senior lecturer, DTEE, NCERT, New Delhi) , Social Action, Vol. 46, Jan-Mar.1996.*
8. *"Gender Justice and The Supreme Court" by Indira Jaising in Supreme but not Infallible: Essays in Honour of the Supreme Court of India B.N. Kirpal, Ashok H. Desai, Gopal Subramaniam, Rajeev Dhavan and Raju Ramachandran (eds.) OUP, New Delhi 2000 .Status of Women and Social change, By B. Sivaramayya in Journal of Indian law institute, Vol. 25, 1983.*
9. *K D Gaur, "Criminal law cases and materials", 3rd edition, 1999,Butterworths, NewDelhi.*
10. *K D Gaur, "A Textbook on the IPC", 3rd edition, 2004, Universal law publishing co.Pvt. Ltd.*
11. *Ratanlal and Dhirajlal, "The Indial Panal Code", 30th edition, 2004, Wadhwa and company , Nagpur.*
12. *Pandey, P.K., Sexual Harassment: A Crime Against Women (April 12, 2012).*
13. *Singh, Priti, Sexual Harassment at Work Place (July 27, 2012).*
14. *https://www.iitk.ac.in/wc/data/CCS_CONDUCT_RULES.pdf.*
15. *http://www.un.org/documents/ga/res/48/a48r104.htm*
16. *http://www.un.org/womenwatch/daw/cedaw/cedaw.htm*
17. *http://www.un.org/womenwatch/daw/beijing/platform/s*

PROBLEMS OF WORKING WOMEN IN TAMIL NADU

K. Saranya,
Ph.D. Research Scholar,
Post Graduate and Research Department of History,
Thiru. A.Govindasamy Government Arts College,
Tindivanam, Tamil Nadu, India.

ABSTRACT

This paper makes an attempt to trace the problems of working women in Tamil Nadu. Women have developed equal to men in all the fields today. But the safety of women is always a question mark in this society. There are many problems happening for women in the forms of eve teasing, acid attack and sexual molestation. The misery of women being sexually harassed is happening regularly in the workplaces, public places, in the places where they get education and even in their own houses. The pregnancy and maternity period becomes a big challenge for the working women. The work hours give more burdens to the women who have babies. The women who go to work are forced by the family members to resign their jobs by telling many reasons such as they should bring up their children, take care of the house after marriage. Though working women face many problems every day, the women who have intelligence, patience and cleverness manage and continue their work properly. But it is evident that women can do their work better only if they are safeguarded from these kinds of problems.

Keywords: Domestic Problems, Health Problems, Sexual Harassments, Workplace and Working Women

Introduction

Women have developed equal to men in all the fields today. But still many violence against women are happening in the society. The safety of women is always a question mark in this society. There is a situation for women in which they cannot even go to shops without male assistance. Particularly women who go to work are facing problems every day. There are many problems happening to women in the forms of eve teasing, acid attack and sexual molestation. Not only the house wives but also the educated and elite women in offices are facing the problems like sexual harassment even today.

When compared to the situation which was there before twenty years, the number of working women has increased today. The women who go to job are doing their works both in office and at home. The intelligence and patience is necessary for women in order to work in both of these places. As they work in both the places, they get tired mentally and physically due to the work load.

Working women spend more time in working place than that of home. They undergo depression and sexual harassment due to misbehaviour of their colleagues and higher officials. The list of problems faced by women gets increased in the ways such as touching their fingers when asking to get a file, to bring them to luxury mansion by the name of heavy work load, sending vulgar jokes through S.M.S., releasing vulgar pictures in E-mail and telling them those women can continue their jobs only if they get adjusted to their lust. The women who work in the medical field, B.P.O are facing the problems and affected severely. If they get their job under a good higher official, they could work peacefully. Otherwise they have to face many problems every day.

Problems of Working Women in Tamil Nadu

Women are hard workers in countries like India (including the household works). But still, the situation of women is that they get lower wages than

men and they tend to work without salary. The vision of men who see women in their workplaces is entirely a different one. Even the promotions got by women through their self intelligence are seen in a doubtful way by men. Though some people don't give other kinds of disturbance, they tend to give works to women alone. Due to this, women are pushed to the situation where they undergo extreme work load in their workplaces. If women don't accept the work they are pushed to the situation where they are being sealed that they don't know to do the work or they are disregarded by men.

1. Sexual Harassments

The misery of women being sexually harassed is happening regularly in the workplaces, public places, in the places where they get education and even in their own houses. Sexual harassment is the core reason for resigning their jobs. The people starting from colleagues to watchman indirectly throw lustful words towards newly joined women in the workplaces. If they are not considered, it will develop into physical abuse and even it can lead to the situation where their higher officials call them for adjustments.

The women who lost their life partner tend to face sexual harassments majorly in their workplaces. These women who work for low wages due to the over expense beyond their salary and due to their loan expense get affected by these sexual abuses in their workplaces. So, women who undergo sexual harassments should talk strictly to the concerned person in the very beginning. They should threaten that they will complain to the higher officials. If needed, they could complain and solve the problems. According to the instruction of the 'Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act 2013, the affected women should seek the Internal Complaint Committee which is there in every office in order to prohibit sexual harassments at the workplace. Then women should form a council among themselves at the workplace. They should gather reports every month and discuss the problems of the women employees and trace the ways to solve those problems. These united hands will give courage to them to make the complaint in Internal Complaint Committee for remedial purpose.

2. Hindrances for Maternity

The pregnancy and maternity period become a big challenge for the working women. As women would take maternity leave and even when they would come to work after it, they could not do the work as usual, the company decides often that the women should not be given promotion or salary hike and ask the officers not to include them in the new project. It is unavoidable for any woman to take leave for maternity. But it is unfair to neglect the works which have been done by them so far. The educated women get their rights after the law has been formed that the maternity leave with salary is mandatory. But many women don't know about the rule that four weeks of leave with salary should be given to the women whose pregnancy gets aborted unexpectedly. Even if they know it, the other organizations except government and government aided offices do not allow them to avail the leave. Due to this, many women work with unhealthy body due to those situations.

3. Responsibilities related to Children

The work hours give more burdens to the women who have babies. Those women who come to work at office time in the morning do not waste their time except some minutes of intervals and lunch break. They complete their work on time and leave the office and go to their homes to see their babies who wait for them. But sometimes it happens that some male colleagues stop their recognition for their hard work by saying that they will not be fit enough to do the difficult project which needs more time of work as they leave the office very early in the evening. But it cannot be denied that even when the women have many challenges such as menstruation, baby and

family, they work vigorously by facing all those hindrances.

4. Domestic Problems

The women who go to work are forced by the family members to resign their jobs by telling many reasons such as they should bring up their children and take care of the house after marriage. They have the situation that they can join other jobs with good salary only if they have good experience in the work or the stage where they could get their promotion. But due to lack of any understanding, the family members ask the women to join in other companies if there is any problem here or to not go to the job. Due to this, there was a situation twenty years ago when women restrained themselves from saying about any workplace problems to their families openly. But today, the working women have acted into bold personalities. The support for them has increased even in their families. So they are able to solve their problems easily. But still, the situation in the houses has not changed. It should be understood that their changes in the mind and support are one among the main reasons which are needed for the betterment of their workplace.

Today the number of women who go to work have increased. The situation has risen in a way in which those who are well educated and have intelligence work in a good position and with a good salary. In the same way, both men and women are given night shift work without any discrimination. It is unavoidable for many working women to go to outdoor meetings, late night work and to deal with many people for their work. The problems will be avoided if the elders and husbands of them in the family understand their situations at workplaces. If not, it will become a big challenge for women to work and to manage the family at the same time.

5. Problems on the way to Workplace

Today, 99% of women have the necessity to travel in a public bus. Those women who travel in the bus face many problems. They don't even bother about the crowd and travel in the bus as they need to reach the workplace on time. When they travel in those buses, they undergo eve teasing and sexual harassments by many evil men. Only because of that, the government has released the order even thirty years ago by allotting separate seats for women in the buses. Even the ladies special buses have been arranged in many routes in order to save women from eve teasing and sexual harassments. But those many buses will not be sufficient in this increased number of population. But it is not possible to have ladies buses in all routes.

6. The Problems through the development of Science and Technology

On one side, the huge development of Science and technology gives many good effects. On the other hand, it also creates some bad effects. There is a situation that we have to remember the fact that we are photographed even without our knowledge when we get out of our homes. Much attention is needed when we change dress in the places such as relatives' houses, hotels, textile shops and in bathrooms. Women undergo many problems when they are videotaped when they change dress in their workplace itself.

Actions by the Government to Save Working Women

The Statutory Body has been functioning in Tamil Nadu since 1933 in order to investigate the cases related to harassments against women and to save the rights of women. A woman leader and 9 members are appointed to this council by the government in order to take necessary actions to give immediate solutions to their problems. This council makes a research on the problems related to women and recommend the government to make changes accordingly.

This council makes sure that the Dowry Prohibition Act of 1961, Protection of Women from Domestic Violence Act of 2005 and the Sexual Harassment of

Women at Workplace (Prevention, Prohibition and Redressal) Act 2013 are functioning in order to save women from the violence they face in the workplace and family.

Rajiv Gandhi National Crèche Scheme for Working Mothers (the Central government scheme which is done through Social Welfare Ministry and Indian Child Development Corporation) has been started in order to help the working and ill mothers and their children to get welfare from it. The scheme focuses on children from six months to six years can be left in the crèche with two caretakers to take care of them from morning to evening when their parents are out of home. Three times meals a day, entertainment and education have been given for their physical and intellectual development.

The people who tease women vulgarly or molest them would be considered as criminals according the Indian Penal Code under the sections 294 and 509. They shall have fine and imprisonment. But very less number of women use these laws to save themselves from many evil minded men.

Conclusion

Though working women face many problems every day, women who have intelligence, patience and cleverness manage and continue their work properly. But it is evident that the women can do their work better only if they are safeguarded from these kinds of problems. At the same time, the working women have to develop self-confidence and boldness in themselves. They should create the mental strength in order to face even the small disturbances happening at the workplace. They should avoid telling their family problems to everyone in the workplace. Particularly, it is better for women who have lost their husbands, and the women who got divorced not to reveal anything about it to anyone. Then it is better for women to avoid night shift works. If it is unavoidable, the proper safety measures should be taken. They should avoid going to workplaces which are unsafe. It is better for them to search for another job if they face sexual harassment there. Otherwise the problems of working women will not get reduced. On the whole, the problems faced by working women will just delay their development, but cannot stop their development. So women should face the challenges boldly by avoiding being afraid of the situation that their promotion or salary hike will get affected if they question others against their problems. It is no doubt that, only if they do like that, women can be freed from the problems they face every day and can live independently.

References

- *Aakriti Tiwari, "Problem of Working Women in India", Journal of Emerging Technologies and Innovative Research (JETIR), Volume 4, Issue 09, September 2017, pp.12-14.*
- *Aarti Verma and Mahesh Mulani, "Challenges and Issues of Working Woman in 21st Century", RET Academy for International Journals of Multidisciplinary Research (RAIJMR), (National Conf. on 21st Century: Changing Trends in the Role of Women-Impact on Various Fields), Vol. 6, Sp. Issue 3, March 2018.*
- *Amuthavalli, V., "Kudumpa Pengal, Panipuriyum Pengalukkana Kurai Theerppu Amaippu, Thittam, Monthly Magazine, Volume 50, Issue 6, February 2018, pp.9-12.*
- *Anandharaj, Ku., "Velaikku Pogum Pengal Ethirkollum Savalkalum Theervugalum", Vikatan, 15 May, 2018.*
- *Banerjee Nirmala, Women Workers in the Unorganized Sector, Sangam Books, Hyderabad, 1985.*
- *Gouri Prabha, P.V., "Challenges and Problems of a Working Woman", International Journal of Innovative Research and Advanced Studies (IJIRAS), Volume 6 Issue 5, May 2019, pp.118-119.*
- *Kamini B. Dashora, "Problems Faced by Working Women in India", International Journal of Advanced Research in Management and Social Sciences, Vol. 2, No. 8, August 2013, pp.82-94.*

- *Mishra, A.D., Problems and Prospects of Women in Urban India, New Delhi, Mittal Publications, 1994.*
- *Nipa Sarkar, "Problems of Working Women", Indian Journal of Applied Research, Volume 8, Issue 10, October 2018, pp.13-14.*
- *Paliyal Vanmurai Yar Kutravali? (Tamil), Keezhaikatru, Chennai, 2015.*
- *Santhi Ganesh, A., "Velaikku Pogum Pengal Ethirkollum Savalkalum Theervugalum", Vikatan, 12 June, 2018.*
- *Santhi, "Aanathikka Samugathil Pengal Ethirkollum Savalkal, Vadu, Issue 21, Ilankai Thalith Samuga Mempattu Munnani, France, August 2014, pp.7-8.*
- *Shalini, Pennin Marupakkam (Tamil), Vikatan Pirasuram, Chennai, 2008.*
- *Social Welfare and Nutritious Meal Programme Department Policy Note 2020-2021, Demand No.45, Government of Tamil Nadu, Chennai, 2020.*
- *Tamil Nadu State New Policy for Women 2021, Department of Social Welfare and Women Empowerment, Government of Tamil Nadu, Chennai, 15 December 2021.*
- *Vadegi Balaji, Pengalukkana Sattangal (Tamil), Kizhakku Pathippagam, Chennai, 2016.*
- *Vanitha, "Pengal Ethirnokkum Savalkal", Malaimalar, March 7, 2018.*

AN OVERVIEW OF WORKING WOMEN'S HEALTH ISSUES IN TAMIL NADU

N. Sathya,
Ph.D. Research Scholar,
Post Graduate and Research Department of History,
Arignar Anna Government Arts College,
Villupuram, Tamil Nadu, India.

ABSTRACT

This paper makes an attempt to trace women's health issues in Tamil Nadu and the ways to save their health. Women have been giving important contribution for the formation of a successful society. A woman crosses many stages in a society. Women have always been a support for men at many stages as a loving mother to children, a great wife to the husband, a good daughter to the parents and a caring sister to the siblings. But these kinds of women are not given a proper status and rights in the society. But this darkness has started deviating slowly. There is a notion that without women empowerment, the society is meaningless. A woman has to live in this society by facing many difficulties. The major problem faced by the working women is sexual harassment. Among them, the problem related to physical health is an important one. When the health of women who are considered the pillar of a family is saved, the total welfare of the people of the nation will get developed.

Keywords: Diseases, Health Issues, Sexual Harassments, Stress and Working Women

INTRODUCTION

All the lives in this world are generated out of a motherhood called a woman. Women have been giving important contribution for the formation of a successful society. Women are the ones who give birth to children, raise them up to administer the family. Women have always been the ones who have unfeasible mental health and patience. There is love, support and sacrifice behind the victory of each and every man. But these kinds of women are not given a proper status and rights in the society. This must be the essence of the ideologies of the slavery of women from the old stories. But this darkness has started deviating slowly. There is a notion that without women empowerment, the society is meaningless. This paper makes an attempt to trace women's health issues in Tamil Nadu and the ways to save their health.

Position of Women in the Society

A woman crosses many stages in a society. Women have always been a support for men at many stages as a loving mother to children, a great wife to the husband, a good daughter to the parents and a caring sister to the siblings. Generally a woman could survive without the support of a man. But psychology says that it is impossible for a man to live without the support of a woman. It is not an exaggeration to say that women are equal to women in characteristics such as love, pampering, sacrifice and tolerance.

Women are physically weaker than men. There is a belief in the society that men are stronger and better than women. The activities like slavery of women, dowry system and forced marriage paved way for the ignorance of reality. Women are not allowed independently to get education. No one recognizes the dreams of a woman. A thought prevails in the mindset of the parents that their responsibility is to get their daughter married when she grows up. Only due to this, women demolish their dream for the sake of their parents. But this kind of situation has changed to some extent today. But still it has not stopped. A woman has to live in this society by facing many difficulties. The major problem faced by the working women is sexual harassment. Among them, the problem related to physical health is a very important one.

Health Oriented Problems

The working women are equal to men. They are proudly called as modern women. The basic reason for women to go for work is the economic condition of the family. The women who earn money needed for their family and lose their lives are increasing nowadays. They could not enjoy even the minute things in their lives patiently. They are held up in a situation in which they have to work tirelessly in both places, home and office. The tension which is formed during that time makes their physique and mental health tired. When they wake up in the morning, their minds would be occupied just with the thought of works they have to do in the office. When they leave from office after work, their minds would be occupied with the works they have to do at their home. When they come home, they will get more confused about what to do first and what to do later. It is too difficult to the women to do the work on that day and prior arrangements for task of next day. They would sleep without even feeling their leg and body pain after those works.

A report released by Sosame Company suggests that "Women are prone to health issues more than men in the last 25 years in India due to their lifestyle of carrying both the burdens like home and office". This warning has been given by this company when they took this survey for the International Women's Day before two years. This report which denotes the health of women who do many tremendous activities is not the one to be omitted. It has been found in this survey taken from nearly 2800 women aged between 30 and 50 who were working in 120 corporate companies that three fourth of these women have more than two diseases. This report denotes that not even two women out of hundred women are going for treatment for their diseases such as obesity, high blood pressure, high cholesterol, diabetes, heart related problems, kidney diseases, cancer, back pain, stress, anemia and hormone problems. The reason for this denotes that they don't go for treatment due to work load, as they don't have time and the ignorance of their disease and they just do home remedies without consulting a doctor.

The basis of our health is to have food on time. But most of the working women miss out their breakfast. They either just eat what they get without noticing the nutrients or they just eat unhealthy junk foods. This habit paves way for many diseases from ulcer to anemia. With all these, the travel tiredness also gets joined and makes them physically and mentally tired. As they could not eat properly on week days, they go to many places and eat all the junk foods during the weekend. The high amount of oil, salt and fat found in these food paves way for obesity. One of the main reasons is that they could not spend time for physical and mental exercises. It is to be noted that obesity becomes the basis for many dangerous diseases like high blood pressure, diabetes, heart attack, stroke and hormonal issues. Thirty years ago, the women who were above 50 years old only suffered these diseases like cardiac arrest and stroke only after their menopause. But now these two diseases affect women who are just thirty years old today.

Next, in the recent days, many working women are prone to breast cancer. Their lifestyle becomes the main reason for this change. Many women plan in such a way that they will get married only when they get settled with their jobs. Due to this, the age of their marriage and the age of having a baby get delayed. These women who give birth from the age of 30-35 and those who avoid breast feeding due to their work, get twice the chance of having breast cancer and cervical cancer. Some get affected by infertility. The working women would have pressures related to their workload. Their stress further gets increased when they have to take care of children and elder ones at home. All these will together affect their sleep. These kinds of problems will affect their health. At the

same time, they do not take care of themselves as they give importance to take care of their husband and children when they are sick. They learn to carry these things too, along with their already loaded office works and family burden. They realize the fact very lately that this will affect their whole health.

Care taking Steps for Health

First they should focus on healthy food and should have the habit of eating on time. They should give importance to breakfast. They can take fruits and avoid eating snacks in the canteens. They can also walk around the office or house. They should never give space for obesity at any cost. Planning of work and following high discipline will reduce unnecessary anxiety and as a result, stress will get reduced. Enough rest and sleep are very important for a healthy life. It is also good to reduce the usage of digital appliances. They can feel happy when they enjoy their time with their cherished circle.

Institutional Care takings for Working Women

There is a big role for the institutions to take care of the health of the working women. If they avoid night shifts for women, make facilities such as arranging for women's toilets, restrooms, gyms and indoor stadium, making arrangements for free medical facilities for their usual sickness, making arrangements for them to have complete medical checkup, joining with trusts and make the medical team to come to their workplace once in three months and check their blood pressure, sugar and cholesterol, take E.C.G and echo test will help to identify and cure the health issues of them at a very early stage. When the health of women who are considered as the pillar of a family is saved, the total welfare of the people of the nation will get developed.

CONCLUSION

Today the number of working women has increased significantly. The women who go for a job are doing their work both in office and at home. As they work in both of these places, they get mentally and physically tired due to their work load. Due to this, they suffer from various health issues such as obesity, high blood pressure, high cholesterol, diabetes, heart problems, kidney diseases, cancer, back pain, stress, anaemia and hormonal problems. They are unable to go to doctor due to the work load, lack of time and unawareness about their disease. Due to this, women get highly affected in various ways. The women who suffer like that should have a concern about their health. Then the family members, colleagues of women and the organizations in which they work should safeguard women. It is no doubt that, if it is done like this, women could do their work effectively.

References

- *Aakriti Tiwari, "Problem of Working Women in India", Journal of Emerging Technologies and Innovative Research (JETIR), Volume 4, Issue 09, September 2017, pp.12-14.*
- *Aarti Verma and Mahesh Mulani, "Challenges and Issues of Working Woman in 21st Century", RET Academy for International Journals of Multidisciplinary Research (RAIJMR), (National Conf. on 21st Century: Changing Trends in the Role of Women-Impact on Various Fields), Vol. 6, Sp. Issue 3, March 2018.*
- *Anandharaj, Ku., "Velaikku Pogum Pengal Ethirkollum Savalkalum Theervugalum", Vikatan, 15 May, 2018.*
- *Banerjee Nirmala, Women Workers in the Unorganized Sector, Sangam Books, Hyderabad, 1985.*
- *Ganesan, Ku., "Velaikku Sellum Penkalin Udal Nalanil Akkarai Thevai", Hindu Thamizh Thisai, October 09, 2018.*
- *Gouri Prabha, P.V., "Challenges and Problems of a Working Woman", International Journal of Innovative Research and Advanced Studies (IJIRAS), Volume 6 Issue 5, May 2019, pp.118-119.*
- *Kamini B. Dashora, "Problems Faced by Working Women in India", International*

Journal of Advanced Research in Management and Social Sciences, Vol. 2, No. 8, August 2013, pp.82-94.

- *Mishra, A.D., Problems and Prospects of Women in Urban India, New Delhi, Mittal Publications, 1994.*
- *Nipa Sarkar, "Problems of Working Women", Indian Journal of Applied Research, Volume 8, Issue 10, October 2018, pp.13-14.*
- *Shalini, Pennin Marupakkam (Tamil), Vikatan Pirasuram, Chennai, 2008.*
- *Vadegi Balaji, Pengalukkana Sattangal (Tamil), Kizhakku Pathippagam, Chennai, 2016.*
- *Vanitha, "Pengal Ethirnokkum Savalkal", Malaimalar, March 7, 2018.*
- *"Velaikku Pogum Pengalukku Entha Mathiriyana Piratchanaikal Yerpadum", Malaimalar, November 27, 2017.*
- *"Velaikku Sellum Penkalukku", Dailythanthi, September 30, 2018.*

A STUDY ON PSYCHOLOGICAL STRESS OF WORKING WOMEN IN TAMIL NADU

R. Suganya Devi,
Ph.D. Research Scholar,
Post Graduate and Research Department of History,
Thiru. A.Govindasamy Government Arts College,
Tindivanam, Tamil Nadu, India.

ABSTRACT

This paper makes an attempt to highlight the Psychological Stress of Working Women in Tamil Nadu. There is a global concept that the role of a woman is behind the success of man from the birth till death. Women face many more problems in their day-to-day life both in their families and society at large. Today, it is a common thing for both husband and wife to go to work in order to manage the economic condition of the family. Women are forced to do the office work completely as well as the works at home. At that time, they get affected physically and mentally. More than men, women are most likely to get affected by stress and anxiety. Generally women have more stress than men. Due to the hormonal changes happening during the time of menstruation, women always have anger and despair within themselves. The working women are forced to do the office work and to do the household works at the same time. It is not enough when the working women alone try to get relief from stress. The family should also come forward in order to help them.

Keywords: Anxiety, Hormonal Changes, Pregnancy, Stress and Working Women

INTRODUCTION

There is a global concept that the role of a woman is behind the success of the man from the birth till death. There is no doubt, women are the ones who involve in various developmental activities and pave way for the development of the society. It is necessary to safeguard women who take the society in a developmental way. But the things which happen make us get shocked. Women who have to be fine and fettle get affected by both physical and mental stress as they go for work.

The days have changed when women have been at home taking care of family and children. Today, it is a common thing for both husband and wife to go to work in order to manage the economic condition of the family. Women are forced to do the office work completely as well as the works at home. At that time, they get affected physically and mentally. According to women, they have to work in homes as well as offices. Due to this, they have to face a lot of struggles in their lives. Particularly, they get affected both physically and mentally.

Psychological Stress of Working Women

The changes in the field of I.T. after the globalization have created more job opportunities for women. Though women have developed economically, they get affected physically and mentally. They undergo severe stress due to night duty, shift work, family, parenting and the responsibility of paying E.M.I.

More than men, women are most likely to get affected by stress and anxiety. This fact has come to limelight due to many researches. Our Tamil society has undergone many changes regularly. There has been a big change in education, employment and economy in the last 20 years. Particularly it has created a great impact on women. This is the scenario at present that the women are equal to men in all works. There are many changes happening not only in the family, but also in the society as the majority of women are going for work. A woman gets financially self sufficient because of going for a work. Due to this, she rises up to the situation where she does not need to depend upon the family but she stands on her own ground. But still, the conservative ideology

of the family system upon women has never changed. The maturity for that ideology has also not been formed. Many conflicts and contradictions happen to women as they are just seen as a possession.

Generally women have more stress than men. Due to the hormonal changes happening during the time of menstruation, women always have anger and despair within themselves. The family which accepts the finance of a woman neglects the freedom which has to be given to her. Instead it keeps her in a constrained situation. This makes women to get stressed. The working women are forced to do the office work and to do the household work at the same time.

They experience sexual harassments when they are going for a work, waiting for the bus, while travelling in the bus and train. When they experience such harassments, they undergo severe physical and mental stress. The other important challenge for the working women is the situation during their pregnancy and maternity period. As they take maternity leave, their promotion, increment and joining in a new project get affected.

Due to that women get stressed mentally. Many researches show that, among the working women, having children are prone to have more stress. The office hours give many problems to the working women who have new born babies. They are forced to leave their children in a day care and pick them up once they return from office. They get affected severely by stress by thinking about the children who wait for them at home.

Ways to reduce the Psychological Stress of Working Women

Stress is not something which occurs for both men and women or at any particular age. Women are prone to stress more than men. Today the working women get stressed when they try to please their higher officials in their work. Stress occurs to us only when they could not attain their goal. The working women have to wake up earlier in the morning. Only then they can do their work patiently without any worries. Reading books will make the mind light and reduce stress. So it is good to create a habit of reading anything every day. If they want to go anywhere, they should take the needed dresses and things very earlier itself. This will reduce the last minute tension in that situation. It should be noted the work schedule has to be planed to complete it on that day. If it is planned like this, the works can be completed easier and earlier.

Postponing the work will increase stress. So work should be done without any delay and it should be preplanned accordingly. They should avoid doing any work in the last minute. They should also avoid drinking too much coffee and should have other alternative habits for it. They should regularize the habit of going to work some hours earlier. We should start twenty minutes earlier to a place which could be reached in 10 minutes. Some alternative ideas should always be kept in our mind. For instance, it can be planned how to go to office, if the bus comes late. It is good to be happy by thinking about the things which have happened in a right way instead of thinking about the things which have gone in a wrong way. Instead of being sad for what has happened, they should plan everything in a way in which it does not happen again. If the places are new, the address can be asked known earlier itself. If they try to know about those new places just before going there, a lot of time will be wasted. There will be a chance of getting last minute tension due to this kind of situation. Tension free mind makes one to have a deep sleep without any disturbances.

Using mobile phones can be avoided at that time of rest. Harmony of heart and mind paves the way for rejuvenation. They should take care of the things like food, cloth and the place they live not to make them stressful. Half of the stress will get reduced if they have a clear idea of what should be given more importance. Doing

Yoga every morning will help abundantly in reducing stress. When Yogasanas and Padhmasanas are practiced, the muscles will expand and get relaxed. Due to this, stress will get reduced definitely. When the body expands while doing Yoga, the mind becomes calm.

The first thing to do when getting stressed is to listen to a good music and become happy. The music will be pleasant to the mind. It will make us to forget all our sadness. So music helps greatly in reducing the stress which is caused due to the things which give sadness. As per one's wish, they can involve themselves in writing, singing and dancing. They can involve themselves in gardening in order to reduce stress. The specialty of this work is that it will give us the feel that we go near nature. When we go to an open place, plant and water the saplings and when we see the flowers blossoming from them, it will give happiness. Then, the heart will also become calm during that time.

CONCLUSION

It is not enough when the working women alone try to get relief from stress. The family also must come forward to help them. It should be understood that women also have self thinking, interests and hatred towards many things. It is necessary for the family members to give women their rights such as recognition, love and encouragement. All the ideologies related to women already should be relaxed. Women should be handled mildly in their workplaces. If many number of women are working in the office, a day care shall be formed and arrangements can be made in a way in which they can look after their children there. The apt timing for them can be given to work. Working within a time limit can be avoided so that they can work freely. Many other offers can be given to them other than usual holidays. Besides all these, women should have an understanding about themselves. Most of the women do not give importance to their physical and mental illness. They would be in a thought that those illnesses will vanish away by themselves, because they involve in their work in a way in which they cannot give time for those things. So the women, who undergo stress, should come forward to share about it openly with others. If they share it with others, their stress will get reduced. They will be happy and peaceful which is essential for their life in the face of several odds in their life.

REFERENCES

- *Aakriti Tiwari, "Problem of Working Women in India", Journal of Emerging Technologies and Innovative Research (JETIR), Volume 4, Issue 09, September 2017, pp.12-14.*
- *Aarti Verma and Mahesh Mulani, "Challenges and Issues of Working Woman in 21st Century", RET Academy for International Journals of Multidisciplinary Research (RAIJMR), (National Conf. on 21st Century: Changing Trends in the Role of Women-Impact on Various Fields), Vol. 6, Sp. Issue 3, March 2018.*
- *Anandharaj, Ku., "Velaikku Pogum Pengal Ethirkollum Savalkalum Theervugalum", Vikatan, 15 May, 2018.*
- *Ganesan, Ku., "Velaikku Sellum Penkalin Udal Nalanil Akkarai Thevai", Hindu Thamizh Thisai, October 09, 2018.*
- *Gouri Prabha, P.V., "Challenges and Problems of a Working Woman", International Journal of Innovative Research and Advanced Studies (IJIRAS), Volume 6 Issue 5, May 2019, pp.118-119.*
- *Graphiyen Black, "Velaikku Sellum Pengalin Mana Azhutham Thavirka Eliya Vazhikal", Vikatan, February 04, 2019.*
- *Kamini B. Dashora, "Problems Faced by Working Women in India", International Journal of Advanced Research in Management and Social Sciences, Vol. 2, No. 8, August 2013, pp.82-94.*
- *Nipa Sarkar, "Problems of Working Women", Indian Journal of Applied Research, Volume 8, Issue 10, October 2018, pp.13-14.*
- *Parul Tripathi and Sandeep Bhattacharjee, "A Study on Psychological Stress of Working Women", International Journal of Multidisciplinary Research,*

Volume 2, Issue 2, February 2012, pp.434-445.

- *Shalini, Pennin Marupakkam (Tamil), Vikatan Pirasuram, Chennai, 2008.*
- *Swathi Subramaniyan, "Velaikku Sellum Pengalin Mana Azhuthathai Kuraikka Pinpatra Vendiya Simple Tips", tamil.popxo.com, July 19, 2019.*
- *Vanitha, "Pengal Ethirnokkum Savalkal", Malaimalar, March 7, 2018.*
- *Vemuri Swathi and M. Sudhir Reddy, "Stress among Working Women: A Literature Review", International Journal of Computational Engineering & Management, Vol. 19 Issue 4, July 2016, pp.6-9.*
- *"Velaikku Pogum Pengalukku Entha Mathiriyana Piratchanaikal Yerpadum", Malaimalar, November 27, 2017.*
- *"Velaikku Sellum Penkalukku", Dailythanthi, September 30, 2018.*

PROBLEMS FACED BY WORKING WOMEN IN INDIA

V.AJIN
Ph.D Research Scholar
NMCC,Marthandam

ABSTRACT

India is a traditional country and there is diversity in religions, culture and customs. Role of the women in India mostly is household and limited to domestic issues. In some cases women can find employment as nurses, doctors, teachers the caring and nurturing sectors. But even if well qualified women engineers or managers or geologists are available, preference will be given to a male of equal qualification. The present study investigated to identify the factors preventing women employees from aspiring for higher post and challenges & problems faced by women workers. Further the study try to explain the real condition of Indian working women and also make an effort to clear main problems of working women.

INTRODUCTION

In the history of human development, women have been as vital in the history making as men have been. In fact higher status for women vis-à-vis employment and work performed by them in a society is a significant indicator of a nation's overall progress. There are many reasons and problems that forced Indian's women to work. The financial demands on the Indian families are increasing day by day. Cost of living, expenses on education of children, and cost of housing properties in India raised and these reason force every family in India to look for ways and means of increasing the household income. As a result, women in India who were mostly known as homemakers are forced to go for jobs and take up even careers that were considered only suitable for men such as working in night shifts. Working women i.e., those who are in paid employment, face problems at the workplace just by virtue of their being women. Social attitude to the role of women lags much behind the law. The attitude which considers women fit for certain jobs and not others, causes prejudice in those who recruit employees. Thus women find employment easily as nurses, doctors, teachers, secretaries or on the assembly line. Even when well qualified women are available, preference is given to a male candidate of equal qualifications.

A gender bias creates an obstacle at the recruitment stage itself. When it comes to remuneration, though the law proclaims equality, it is not always practiced. The inbuilt conviction that women are incapable of handling arduous jobs and are less efficient than men influences the payment of unequal salaries and wages for the same job. But in most families her salary is handed over to the father, husband or in-laws. So the basic motive for seeking employment in order to gain economic independence is nullified in many women's case. Problems of gender bias beset women in the industrial sector when technological advancement results in retrenchment of employees.

Occupational problems as stress:

In women Occupational stress is stress involving work. Work and family are the two most important aspects in women's lives. Balancing work and family roles has become a key personal and family issue for many societies. There are many facts in working mother's lives that subject to stresses. They deal with home and family issues as well as job stress on a daily basis.

World Health Organization's (WHO) definition

Occupational or work-related "stress is the response people may have when presented with work demands and pressures that are not matched to their knowledge and abilities and which challenge their ability to cope."

Reasons of occupational stress

Imbalance between work and family leads to occupational stress. Imbalance

between work and family life arises due to a number of factors.

Various factors are following.

Mental harassment

It is an age old convention that women are less capable and inefficient in working as compared to men. The attitude which considers women unfit for certain jobs holds back women. In spite of the constitutional provisions, gender bias creates obstacles in their recruitment. In addition to this, the same attitude governs injustice of unequal salaries for the same job. The true equality has not been achieved even after 61 years of independence. Working in such conditions inevitably puts strain on women to greater extent as compared to men, thus making them less eager in their career.

Sexual harassment:

Today, almost all working women are prone to sexual harassment irrespective of their status, personal characteristics and the types of their employment. They face sexual harassment on way on transports, at working places, educational institutions and hospitals, at home and even in police stations when they go to file complaints. It is shocking that the law protectors are violating and outraging modesty of women. Most of the women tend to be concentrated in the poor service jobs whereas men are in an immediate supervisory position, which gives them an opportunity to exploit their subordinate women.

Discrimination at Workplace:

However, Indian women still face blatant discrimination at their workplaces. They are often deprived of promotions and growth opportunities at work places but this doesn't apply to all working Human Resource Management women. A majority of working women continue to be denied their right to equal pay, under the Equal Remuneration Act, 1976 and are underpaid in comparison to their male colleagues. This is usually the case in factories and labor-oriented industries.

No Safety of Working Women While Traveling

Typically, the orthodox mindset in the Indian society makes it difficult for a working woman to balance her domestic environment with the professional life. In some families, it may not be acceptable to work after six o'clock. Those families that do accept these working hours may experience considerable anxiety every day about a woman's safety while traveling. So many issues affect a working woman because she is closely protected or watched by her family and the society.

Lack of Family Support

Lack of proper family support is another issue that working women suffers from. At times, the family doesn't support women to leave the household work and go to office. They also resist for women working till late in office which also hampers the performance of the women and this also affects their promotion.

Insufficient Maternity Leaves

Insufficient maternity leave is another major issue that is faced by a working mother. This not only affects the performance of women employees at work, but is also detrimental to their personal lives.

Job insecurity

Unrealistic expectations, especially in the time of corporate reorganizations, which sometimes puts unhealthy and unreasonable unreasonable pressures on the employee, can be a tremendous source of stress and suffering. Increased workload extremely long work hours and intense pressures to perform at peak levels all the time for the same pay, can actually leave an employee physically and emotionally drained. Excessive travel and too much time away from family also contribute to an employee's stressors.

Workplace Adjustment

Adjusting to the workplace culture, whether in a new company or not, can be

intensely stressful. Making oneself adapt to the various aspects of workplace culture such as communication patterns of the boss as well as the co-workers, can be lesson of life. Maladjustments to workplace cultures may lead to subtle conflicts with colleagues or even with superiors. In many cases office politics or gossips can be major stress inducers.

Other reasons

It include Personal demographics like age, level of education, marital status, number of children, personal income and number of jobs currently had where you work for pay and Work situation characteristics like job tenure, size of employing organization, hours worked per week.

CONCLUSION:

Now a day's women workers are improved and promote in their workplace and in technological work. Trade Union should try to improve the conditions for woman's workers in many parts for example maternity leave is easily give to women and help the woman for achieve higher post actually women's nature is promotion to gain high quality in every field but if the condition is not ready then the reduction of promotion and optimization in work will be occur and etc... Women workers are often subject to sexual harassment then the Government should put strict rules for these types of crimes , also public transport system sometimes danger for woman and Government should put more Inspection. Traditionally people think that men should only work and gain money and women should work as house hold, but The financial demands on the Indian families Human Resource Management are increasing that's why women also should company in gaining income for families. Therefore a fundamental change is required in attitudes of employees, family members and public.

REFERENCES

1.Dashora Problems Faced by Working Women in India. International Journal of Advanced Research in Management and Social Sciences.2013

2.Kumari,V.Problems and Challenges Faced by Urban Worming Women in India. Chennai.2014.

3.Kamala Singh: "Women Entrepreneurs "shish Publishing House", New Delhi, 1992.

4.K.P Mani & A. Sukumaran : Entrepreneurship Calicut,1995.

5.Lalitha Rani : Women Entrepreneurs APH Publishing Corporation , New Delhi1996.

6.MC Gupta: Management Of Small Scale Industries New Delhi 1987.

SEXUAL HARASSMENT AT WORKPLACE IN FORMAL AND INFORMAL SECTOR

***Sathiya K,**
****Dr.I. Jayakumari,**
*Ph.D. Scholar;
**Assistant Professor of History,
Sarah Tucker College, Tirunelveli;
Affiliated by Manonmaniam Sundaranar University,
Abishekapatti, Tirunelveli.

INTRODUCTION:

This research paper deals with the problems faced by women in the workplace, regardless of their position, ranging from domestic work to white collar jobs. There exists inadequate data on the reported cases of sexual harassment in formal sector, while none of them reported in the informal sector. Laws concerning sexual harassment at workplace and its implementation will also be discussed here.

History Of The Workplace Harassment In India:

The first time that an incident of sexual harassment at workplace was reported was in the 80's. In 1980, the Forum against Oppression of Women (Mumbai) took action against doctors, teachers, professors who made sexual advances to their female subordinates. The women activists brought this issue to the public through protests and demonstrations. Likewise, an NGO called 'Women's Voice' in Goa rallied against CM for harassing his secretary and was forced to resign. The same NGO filed a public interest litigation to bring amendments to the old rape laws in 1990. There wasn't any law to safeguard working women from sexual harassment. At that time, the only way to lodge a complaint was under Section 354 of IPC which deals with criminal assault of woman to outrage her modesty; Section 509 punishes the individual who intentionally insult the modesty of a woman using words or gestures.

VISHAKA LANDMARK JUDGEMENT:

Bhanwari Devi, a social worker of ASHA based in Rajasthan, tried to stop the marriage of a two-year-old. Angered by her actions, the father of the child and his relatives brutally raped her. Due to the politics of the upper caste and the affluent men, were freed from the charges filed against them, even after an extremely humiliating legal battle in the Rajasthan High Court, the rape survivor did not get justice as expected. This unfair judgement enraged a women's rights group called 'Vishaka' and other NGOs to file a petition in the Supreme Court of India. For the first time in the history of Indian courts in 1997, the Supreme Court of India recognized sexual harassment at workplace as violation of human rights. And it is observed that the Fundamental rights under Article 14, 15, 19 (g), 21 of the Constitution of India are violated. Following this case, the court laid down Vishaka Guidelines to safeguard women at workplace. Eventually, Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013 was enacted after 16 years as a result of the Supreme Court's landmark judgement in Vishaka Vs State of Rajasthan Case held in 1997.

Prevention Of Sexual Harassment Act (2013):

Vishaka Guidelines failed to address sexual harassment of women in the informal sector, accounting to 95% of the total population. The POSH Act widened

the definition of workplace and covered the informal sector including domestic workers. It provides protection to all women irrespective of public and private sectors including health, sports, education or government institutions and any place visited during the course of the work including the transportation. The law defines sexual harassment as physical contact and advances, or a demand or request for sexual favors, or making sexually colored remarks, or showing pornography, or any other unwelcome physical, verbal, or non-verbal conduct of sexual nature. Any of these acts whether direct or implied, constitute sexual harassment under the law. It provides an alternative to filing a criminal complaint with police, instead mandating employers to set up committees in case of a private company, or local government officials in case of the informal sector, to hear complaints, conduct inquiries, and recommend action to be taken against perpetrators. This can range from a written apology to termination of employment. Women can still file police complaints under the Indian Penal Code dealing with sexual harassment or assault. But unlike a criminal case that could drag on for years, the complaints committees are expected to offer quick and effective remedy.

Under the POSH Act, every employer is required to constitute an Internal Committee (IC) at each office with 10 or more employees, as in the formal sector. If a woman in the formal sector distrusts her IC, she can also approach an LC. While the law is widely accepted as a comprehensive, well written piece of legislation, it faces strong implementation challenges. For establishments, where the IC has not been constituted if they have fewer than 10 employees, or if the complaint is against the employer, or for women working in the informal sector, the state government's district officer or collector is required to form a Local Committee (LC) in each district and, if required, at the block level. The government is also responsible for developing training and educational materials, organizing awareness programs, monitoring implementation of the law, and maintaining data on the number of cases of sexual harassment filed and resolved in the workplace.

Crisis In The Formal & Informal Sector:

Nine years after the 2013 law was enacted, the government has not published any data or information on the functioning or effectiveness of Local Committees that are responsible for dealing with sexual harassment complaints in the informal sector. Many districts had failed to establish the committees or constitute them in line with the legal provisions. Even where they existed, it is difficult to find any information on websites or public spaces displaying their names and location. Domestic workers are especially at risk of sexual harassment and violence due to their isolation in private homes and their exclusion from many key labor protections guaranteed to other workers. For domestic workers, the POSH Act says that Local Committees must refer the case to the police, leaving no civil remedy. The Indian government should amend the law to ensure that domestic workers have the same access to time-bound justice through the Local Committees as other workers. While most private sector companies have Internal Committees, many exist merely on paper to show compliance without any commitment to improving the workplace culture. Employers do nothing to fulfill their other duties, such as prevention, raising awareness about what constitutes sexual harassment, and consequences for such behavior. In both the formal and informal sectors, the government should set up effective monitoring systems for committees and publish regular reports to ensure transparency and accountability. The government should establish Local Committees at every level of the local government to ensure easy access and conduct regular training for committee members, district magistrates, and other relevant district officials. The vast majority

of women in the informal sector do not know of the existence of the LC. Even in large cities, they have received very few formal complaints despite the everyday experience of harassment endured by women. The government should coordinate with workers' organizations and women's rights groups to address sexual harassment and violence as a key problem, partner in information campaigns, and ensure that those who face abuse can get the support and solution they deserve. The formal and informal sectors have much to learn from each other. In both sectors, it is also important that people around the victim are sensitized to support her, gather the courage to speak up, and if required, also stand as their witness. Women workers in the formal sector should learn to build solidarity and support systems among themselves, like their counterparts in the informal sector do.

Suggestions:

- At the Organizational level the employer can provide safe and harassment free environment through provisions and regulations framed within the organization. The sense of security which can be derived from this organization policy can facilitate to work effectively and efficiently for a productive outcome. The entity can give training programme, workshops, educational programme related to sexual harassment to avoid situations.
- The organization must show commitment to this matter. Every matter must be taken seriously and investigated without any delay. This will send a message to all employees that the employer is interested in protecting the interests of women employees and also trying to bring a good working environment. Surveillance is a preventive measure, where CCTV are installed in the workplace.
- Employers must conduct monthly meeting with employees to know their problems. Accordingly they can provide a safe working environment. There is a need to bring empowerment of women through educational programmes and knowledge which will help them to recognize and realize their basic rights.
- The media can play an important role in curbing this curse from the society through films, news, advertisements, dramas these are approachable to the public and through other sources like debates, talk shows, and the media can change the mindset of the people.
- If the women group or workers come to know about any such harassment, they must bring it to the notice of the complaint committee. It is the duty of the committee to keep everything confidential. Every female worker should know that it is employer's legal duty to provide women employee with a safe working environment. All the male employees must understand these kinds of incidents affect the health, confidence and ability of a woman and will also lead her to leaving the job.
- Above all these there should be social acceptability. Women should not fear to come forward with their problems and complaints. They must be feeling courageous to speak out for themselves. There must be greater involvement of public in awareness programmes and they must play a greater participatory role in governance.
- Law Reform Required: One of the limitation of this act is that it excludes men from the scope. This is not a fair treatment. The act must be amended to include men also so that they can also approach the Internal Complaint Committee/ District Committee for their grievances or

complaints which can definitely show and prove equal treatment of men and women in the workplace.

CONCLUSION

India is making significant progress toward its development goals, and more women are entering the workforce. Recognizing the right to protection against sexual harassment is an essential component of safeguarding women's human rights. All of this is a step toward ensuring women's independence, equality of opportunity, and the right to a dignified workplace. Workplace sexual harassment is a societal issue that has to be addressed. It is critical to raise employer and employee knowledge of the presence of various types of sexual harassment at work, as well as preventative measures and the legal framework for preventing and treating sexual harassment. Needless to say, this case proves to be one of the turning points in reforming society in the light of Women empowerment. The Court's efforts in this ruling to clear cut solution to the issue at hand should be appreciated. This ruling, beyond the shadow of a doubt, turns out to be a significant precedent till date. Eventually, the Sexual Harassment of Women at workplace act was enacted in the year 2013 which ultimately brought light on various needed provisions. However, the social problem of sexual harassment at the workplace still continues to exist, amid the presence of such legislation. On the other hand, men are also harassed sexually in various cases. All these results in a pressing need for more appropriate legislation to cover all the spheres of this issue.

Dissemination and awareness-raising activities should be undertaken and reviewed on a regular basis in order to develop best practices for dealing with sexual harassment in the workplace, as well as to forewarn and enlighten prospective victims of sexual harassment so that they can avoid it. Enhancing sexual harassment training classes and following the guidelines on sexual harassment prevention can aid women in combating it.

REFERENCES

1. *Handbook on Sexual Harassment of Workplace (Prevention, Prohibition and Redressal), Act, 2013, Ministry of Women & Child Development, Govt. of India 2015.*

2.https://indiankanoon.org/doc/18353 1264

3. Apurva (26 Januar 2010) "Sexual harassment at workplace". Indian Express.

4. Vishakha and others v State of Rajasthan, https://en.wikipedia.org/wiki/Vishakha_and_ others_v_State_of_Rajasthan

5. "Attack of Dalit Women: A Pattern of Impunity", Human Rights Watch

6. Bhanwari Devi: The rape that led to India's sexual harassment law https://www.bbc.com/news/world-asia-india-39265653

PROBLEMS AND CHALLENGES FACED BY WOMEN IN TAMIL NADU

C.P. Jegan
Research Scholar,
Department of History,
NMCC Marthandam

ABSTRACT:

Women are the backbone of the society. She plays a vital role in the economic development of the country and her contribution is as equal as their male counterparts. Without active participation of women in various national, social, economic and political activities, the progress of the country will be stagnant. Traditionally, women had been Home makers but in 21st Century, due to higher education, better awareness and increasing financial demands of family, women also go out and choose careers. Although Tamil Nadu women have started working outside their homes, but still there are several issues and challenges that working women face today. Sometimes they are not treated equally in their workplace. They do not get the same benefits as that of male employees too. Gender bias, unequal pay, security, mental and physical harassment, lack of proper family support, insufficient maternity leave are considered as major issues and challenges that working woman faces nowadays.

Keywords: *Tamil Nadu, women, Gender bias, working women*

INTRODUCTION:

Tamil Nadu is a state where women are given the status of a goddess. The problems they have to face just show the opposite of this concept. Worship them as goddesses and on the other, they abuse them continuously and consider them inferior. Tamil Nadu women always had some problem or the other to face in society. People evolved and so did the problems; they did not go away but changed from one to another. We need to realize these problems and act on them fast to help our state flourish.

Historical Status of Women in Tamilnadu

Women of the Sangam age had much responsibility. Though, the husband earned money, it was her duty to preserve it for the maintenance of her family (Pillai, 1968). They have shown a clear picture about Sangam women and their status. There was no equality between men and women legally as well as socially. The treatment of women known for their "love, shyness and implicit acceptance and retention of elderly advice without question", were the ideal feminine traits (Tholkappiyam). It has been quoted in Tholkapiam that frightening, understanding, bashfulness and learning are good characteristics of a woman and also humility, peace, truthfulness, speaking good words also included in this list (Rosapoo & Kalyanasundari, 1974).

Medieval Period the women's life was unsecured and worst with the Muslim invasion in the country. During the Turks attack and Muslim period, Hindu society became more rigid towards women and the outsider attack was responsible for evolving and encouraging bad customs regarding women through which women status was degraded (Rekha Singh, 2007).

During the advent of British, like the rest of India, condition of Tamil women was in a very bad stage. In the early period of their administration of Tamil Nadu the British Government did not interfere in the social and cultural life of the natives for avoiding any kind of uprising against their rule. But with the introduction of English and western education, people became more aware and raised their voice against social evils like Sati, Devadasi, Dowry, Child marriage, female infanticide etc. Many social reformers came forward to

improve the condition of women. Prominent among them were Bharathiar and E V Ramasamy Naikar (Periyar). Christian missionaries and British Government also helped to improve the status of women by starting schools for girls. Gandhiji also worked for Tamil women during his visit to Madras Presidency. On Gandhiji's call many women came forward to participate actively in the freedom struggle. Some of them are Kaliammal, Janakiammal, Lakshmi, Akilandammal, Kuppamal, Pattammal, Muthulakshmi Reddy, Subbaklakshmi. Due to the efforts of these social reformers and freedom fighters, Indian constitution has given equal rights to women. After independence Tamil Nadu government has started many schools and colleges which have helped in increasing female literacy rate.

A woman is the backbone of mankind. In 1918, Gandhiji said that woman is the companion of man gifted with equal mental capacity. She has the right to participate in the activities of man. She has the same right of freedom and liberty like man. Historical evidences shows that in very early stages of our society, women were regarded like mother, goddess (Shakti), a symbol of life with immense capacity of tolerance and sacrifice and hence they had a respectful place in the society (Menon, 1975).

Women in Tamilnadu in spite of their important contributions to the society still enjoyed a very low social and economic status, which is also reflected in their psychological behaviour. But the level of education, access to opportunities and engagement in high collar jobs, holding of physical and financial assets, as well as the standard of living indicate the status of women in society. The empowerment of women has been considered as an active process enabling women to realize their full identity and power in all spheres of life (Gangaiah, 2006).

Gender Discrimination.

Women are not considered equal to men. They face discrimination in almost every place, whether at the workplace or at home. Even the little girls become a victim of this discrimination. In nearly all societies, traditional gender roles privilege men at the expense of women. Through the imposition and continuous reinforcement of rigid gender norms, society deprives women of rights, power and resources. Traditional gender roles are driving forces behind women's lower economic status, low literacy and education, poorer health outcomes, greater exposure to gender-based violence. For this reason, most programmes that promote gender equality focus on empowering and working directly with women and girls. Equality involves ensuring that the perceptions, interests, needs and priorities of women and men will be given equal weight in planning and decision-making. Gender equality is intrinsically linked to sustainable development and is vital to the realisation of human rights for all. The overall objective of gender equality is a society in which women and men enjoy the same opportunities, rights and obligations in all spheres of life.

Vedic period, the position of women in the society deteriorated. Daughters became undesirable primarily for the problem of marriage and thus the source of troubles. Women were considered to be impure and could not attend spiritual functions. Their religious rights and privileges were curtailed. Male child was preferred because he had to perform funeral ceremonies of his parents. He was also the heir of ancestral property. (Jayal, 1966; Atharva Veda).

Economic Condition

The persistence of hunger and gloomy poverty in Tamilnadu and other parts of the world are due to the subjugation, marginalization; and disempowerment of women. Women suffer

from hunger and poverty more than men. It is the women who bear the primary responsibility for actions needed to end hunger through education, nutrition, health and family income. A range of government programmes have been launched to increase economic opportunity for women.

Challenges and Issues of Working Woman

Advances in technology plus evolving work and the role of family for women in Tamilnadu have changed the contribution to the business environment of 21st century. The financial demands for families are rising day by day. Higher cost of living, increasing expenses on education of children, increasing cost of housing properties in force, every family in Tamilnadu to look for ways and means of increasing household income. As a result, women, who were mostly known as homemakers, are forced to go for jobs and take the challenges that were considered only suitable for men such as working in night shifts in call centres or BPOs. Today women are giving their best and active contribution in all the male-dominated fields such as sports, medical, law, military, academics, politics, bank, top level corporate positions etc. In recent era working women can spend less time in household works than they did thirty years ago. Moreover, working women are facing lot more challenges than their counterparts in other parts of the world. In Tamilnadu, still men are considered as the primary winner and boss of the family. Although working women handle their professional life in facing competition and challenges at work place and personnel life in managing household work, handle children, family, cooking, social responsibilities are still considered as the duty of women only. They have to take up a full day job plus handle all household activities that they handled as homemaker. Due to such multitasking efforts of woman increased stress becomes by-product for her. Sometimes, the relationship with her Saul mate becomes unbalanced, if proper balancing act is not delivered in both personal and professional life, and they have to bring their work at home also and it cuts few more hours of sleep. It is not just about the reduced sleep, but this type of lifestyle creates stress in working women and it directly affects her family. Waking up early, ignoring her health issues and get all the stuffs ready for children and her husband is big practical challenge. So on an average, women have lost 2 hours of sleep per day and up to 14 hours sleep per day. Many families are still living as joint families along with their in-laws and parents. This adds more stress to women because they have to handle them and please all the family members of her husband. The belief of male superiority in the society creates several hurdles for women at their workplace. Social and psychological tradition in the society, the women colleagues too don't lend support to their own woman boss. Working in such conditions inevitably put much greater strain on women than man. These types of problems make women less eager to progress in their career. It has been observed that the family responsibility expands the working women have to change their job, select part time job or leave the job. This situation creates unnecessary stress for losing their job. Generally women are more hesitant in financial investments. They are more cautious about money. There is a saying for women: "The hand that rocks the cradle rules the world". Saving is the habit of women. In earlier days also, when women were only homemakers, they were used to save money for emergencies as well as for future planning. Working women have become more aware about the financial investments and they have the great potential to bring a positive change in socio economic conditions of the country. Today's working women invest in various investment avenues like shares, debentures, mutual funds, commodities etc.

CONCLUSION

Women work for longer hours and their work is more arduous than men's, and yet their work is unrecognized. Gender bias, unequal pay, mental and physical harassment, insufficient leave are some of the key issues of working woman at the workplace. Apart from all these, woman has to deal with almost all family duties like duty as mother, duty as wife, house hold and daily routine as well as many social duties.

REFERENCES

1. *Menon, Nevedita, (2000), Elusive Women: Feminism and Women's Reservation Bill', in Economic and Political Weekly, October, 28.*
2. *Thomas, P., (1964), Indian Women through the Ages, Bombay: Asia Publishing House.*
3. *Altekar, A.S., (1962), The Position of Women in the Hindu Civilization: From Prehistoric Times to the Present Day, (3rd edition), New Delhi: Motilal Benarasidas.*
4. *Jayal, S., (1966), The Status of Women in the Epics, Delhi: Motilal Banarsidass.*
5. *De, Utpal Kumar and Bhola Nath Ghosh (eds.), (2004), Issues on Empowerment of Women, New Delhi: Mohit Publication.*
6. *Gangaiah, C., B. Nagaraja, and C. Vasudevulu Naidu, (March, 2006), _Impact of SelfHelp Groups on Income and Employment: A Case Study', in Kurushetra – A Journal on Rural Development, Vol.54, No. 5, pp. 24-26.*
7. *Rosapoo and Kalyana Sundari (1974), op.cit., p.12.*
8. *Rekha Singh, Status of Women in Indian Society, M.D.D.M. College, 2007.*
9. *Varsha Kumari(2014), "PROBLEMS AND CHALLENGESFACED BY URBAN WORKING WOMEN IN INDIA" , A Dissertation Submitted to the Department of Humanities and Social Sciences.*
10. *Ms.Shivi Mittal(2015), "CHALLENGES FACED BY WORKING WOMEN AT WORKPLACE, FAMILY AND SOCIETY - ITS MAJOR ISSUES, IMPACT AND REMEDIAL MEASURES", International Journal of Research in Social Sciences And Humanities, ISSN: 2249-4642.*
11. *Prof.Priyanka Panchal(2016), "The Challenges Faced By Indian Working Women To Balance Professional And Social Life In 21st century", Indian Journal Of Technical Education.*
12. *Dr. Kamini B. Dashora(2013), "Problems Faced By Working Women In India", International Journal of Advanced Research in Management and Social Sciences, ISSN: 2278-6236*

PREVENTION AND TREATMENT OF FAMILY VIOLENCE

***A.SUBA.**
****P.Senrayaperumal**
*M.AHistory,
**Assistant Professor
Manonmaniam sundaranar university
Thirunelveli.

ABSTRACT

Exploration of family violence with a definition of violence . A good definition helps us to distinguish violent from nonviolent acts , or at least to describe points on a continuum from total nonviolence to extreme violence . Violence can take many forms , from physical and sexual assault to emotional degradation . This book concentrates upon physical violence , with discussion of emotional and sexual abuse only in recognition of the fact that they often accompany physical harm . Information that researchers have gleaned from studies of other forms of abuse are often relevant to understanding the causes and consequences of physical violence in families . Both emotional and sexual abuse , however , are well developed , independent research areas , and their inclusion would necessitate a discussion that is beyond the scope of this small volume . It is not the intent of this book to review the literature on all of the harmful activities of family members . Instead , it will combine a study of the well - investigated social psychological literature on aggression with the study of physical violence in the context of family relationships . We also need to define family . It does not address violence among dating partners or close friends , or even among distant relatives . This chapter provides only a short overview of the types of programs that are available to prevent violence from occurring or to intervene in families after its onset. Some programs involve professional therapists, but others offer the support and help of volunteers. Prevention efforts have been directed at children and adults and have involved attempts to intervene at the level of the individual and society. Abused children may suffer from physical injuries and health problems, intellectual impairments, and emotional disturbance. Furthermore, they may become delinquent and have problems in school. These are only the relatively short-term consequences of abuse. Daro points out that the costs over a longer period of special education programs, juvenile or adult court costs, therapy, and loss of potential income must be tabulated as well. Then we must consider 'the costs incurred if the victim of the violence becomes violent in his or her adult family relationships. Finally, we must recognize that even successful treatment programs are not effective with all victims. While efforts to eliminate violence in families may appear to be overwhelmingly difficult, the human and economic costs of failure to try are even greater. Yet, our nation devotes woefully few resources to solving the problems of violence. As a recent public radio report noted , to most children in Sweden spanking is in the " realm of fantasy " and parents automatically take time to talk out problems with children , rather than hitting them . As we saw in the preceding chapter , laws forbidding violence against a spouse or a child may provide an incentive to forestall violent tendencies or just serve as a reminder to society at large that of the welfare of family members is a state concern . The passage laws may prevent violence because they imply social consensus about an issue , and maintaining an opinion or behavior contrary to this consensus is difficult , especially if high - status individuals (e.g. , elected officials) appear to agree with the new law.

INTRODUCTION

At the heart of most research on family violence is an effort to understand this phenomenon and then to eliminate it. Researchers believe that if we understand the immediate and long-term causes of assault within the family, we can devise programs that prevent family members from assaulting one another. Prevention efforts are based upon a variety of views of the primary causes and effective solutions to the problem. People who believe that violence is caused by the personality or behavioral tendencies of individuals will seek largely individual interventions. Consequently, they will try to identify people who, by virtue of their characteristics, may become aggressive

and then will devise interventions for these individuals. Others believe that violence is largely caused by stressful societal conditions and that, given exposure to the same circumstances, many of us would succumb to violence. Those who share this philosophy often will seek societal changes or will work to alleviate the social ills that undercut positive interpersonal relations. Of course, many theorists and prevention experts fall between these two extremes, believing that a combination of individual proclivities and environmental circumstances produces violence. The range of perspectives about the causes of family violence can be seen in the range of solutions sought. Let us take a look at a few representative prevention programs and study their rationale. their intended consequences, and the inevitable drawbacks.

Education and Support

A variety of education and support programs have been developed to prevent abuse. One example of such a program is aimed at potential child abusers. You have probably heard the comment that more education is required to secure a driver's license than to parent a child. In fact, no education is required for the latter. Ironically, many pregnant women undergo six weeks or more of training to prepare for the birth process. They learn breathing and relaxation techniques and pain control methods, and even what to pack for the hospital visit. But they learn nothing about what to do with the child once the delivery is complete. Often, hospitals require that expectant fathers accompany their partners to prenatal classes before being allowed in the delivery room for the blessed event. What happens after the father leaves the delivery room, though, is not the concern of the hospital. Therefore, it should not be surprising that so many people enter parenthood lacking knowledge that might help them in understanding and reacting supportively to a child's misbehavior or an infant's cries. Parents do not necessarily know anything about effective discipline techniques or socialization practices that might help them in promoting a positive family environment and healthy child development. Combine this lack of knowledge with economic or other personal stresses, a childhood or adolescent environment that fosters the learning of violence, and aggressive biological proclivities, and the potential for child abuse increases substantially. For this reason, many child abuse prevention efforts have been directed at parents-especially first-time parents. Parent education efforts have come a long way from the time when Klaus and Kennels urged hospitals to arrange for parents to have extended time with their infant immediately after delivery to aid in parent-infant bonding during the "critical" hours immediately after birth. They believed that hospitals that separated the infant and parents following the delivery risked creating an unhealthy rift in the parentchild relationship. While subsequent studies have disputed the notion of a set period in which parentchild bonding Occurs (as adoptive parents could have told us all along), Klaus and Kennell's work alerted us to the importance of the early postpartum period and the principle of providing a supportive environment for the development of parent-child relations. The introduction of a new child into the family is stressful for many parents. Olds and Henderson developed a prevention program designed to support parents through this stressful period. They believe that, by virtue of youth, poverty, and single-parent status, some people are at risk of developing a host of problems, one of which may be abusive behavior towards a child. But, aware of the problems of falsely labeling someone as a potential abuser, the researchers accepted any applicants to their parenting program who were expecting their first child. Olds and Henderson randomly assigned applicants to groups that differed in the amount of service provided to the parent. The control group received no services or

received free transportation to physical exams and health screening for their babies. One experimental group ("NV pregnancy") received visits from a nurse about every two weeks during the pregnancy and another experimental group ("NV infancy") received visits throughout the pregnancy and during the first two years after the child's birth. The nurse visitors talked to parents about fetal and infant development, encouraged family members and friends to support the mother and to become involved in the care of the child, and urged mothers to use health and other support services as needed. The pattern of results showed that the supportive services provided by the nurse visitor, especially when the visits continued throughout infancy, prevented incidents of child abuse and neglect measured throughout the first two years after the birth. The intervention was particularly effective with mothers who experienced the triple threat of being young, poor, and unmarried. Among this group of mothers, 4 percent of those who received nursing care throughout the child's infancy abused their child, in contrast to 19 percent of the control group. Parents who received Educational and support programs could also be developed to prevent spouse abuse or abuse of the elderly. How many people take courses to prepare for the conflicts that inevitably arise during marriage? Especially in a society where divorce and single parenthood are so prevalent, we cannot assume that all couples are exposed throughout their childhood to positive models of conflict management and spousal interaction. Therefore, courses could be designed to introduce different modes of interaction. To the extent that elderly abuse is fostered by the stress of taking care of an aged person, programs that support caretakers also are useful. Options include providing respite care during the day or over a weekend, both of which can be done at the elderly person's home or in an institution. Education and Empowerment of Potential Victims Similar to programs that educate adults and children in an effort to forestall their abusive behavior, many programs have been established to educate potential victims and to forestall their involvement in violent situations. Many programs have concentrated on the prevention of child sexual abuse, but we can glean lessons from these about how the programs might be used to prevent physical maltreatment. Daro notes that the curricula of all programs have certain common elements. They instruct the child about the differences between good and bad touching, teach children that they have the right to control what happens to their body, and discuss the importance of disclosing bad touching to someone who can help. Children are also taught assertiveness and self-defense skills to defend themselves against sexual abuse. There is little evidence, however, about the general effectiveness of these programs. Very few studies have included control groups that would enable the researchers to test differences in the attitudes or behaviors of children who had participated or had not participated in the program. While older children understand and retain at least some of the material presented, studies that include comparison groups suggest that the information added by education programs is slight. Children in the comparison groups already know much of what is taught in the programs. And the long-term results of program participation are unknown. We do not know the extent to which participants apply their new knowledge in their own lives, and there is no evidence that children who have received this education have prevented sexual abuse more than those who have not. Furthermore, the potential negative effects of this type of intervention have not been well documented. The proliferation of sexual abuse education programs, for example, may have limited the willingness of teachers or other adults to be appropriately affectionate with children.

We hear often now about day care or nursery school teachers who worry about hugging children or holding them on their laps for fear of being falsely accused of abuse. The programs also may have increased children's fear of innocent family members'. Clearly, more research should be done on this common means of preventing abuse.

Changes in the law

Some experts argue that preventive intervention at the level of the individual or the family or even the school is inefficient and unproductive in the long run . At some point nurses , teachers , and other support services will be removed and the family must cope on its own . More importantly , early prevention efforts eventually must compete with messages of violence in the surrounding neighborhood and a society that views aggression as a common tool for problem solving and punishment . For this reason some people advocate large - scale attempts to eliminate the potential for violence and interventions at the level of society , rather than directed at any individual , family , or neighborhood . Enacting rules that require arrest for spouse abuse , for example , communicates that maltreatment of a spouse will not be tolerated by society . Legislation banning corporal punishment in the schools is cited as a step in the direction of outlawing corporal punishment altogether and inculcating the value that " people are not for hitting " . In 1979 Sweden , which banned corporal punishment in schools in 1952 , banned corporal punishment by parents . As a recent public radio report noted , to most children in Sweden spanking is in the " realm of fantasy " and parents automatically take time to talk out problems with children , rather than hitting them . As we saw in the preceding chapter , laws forbidding violence against a spouse or a child may provide an incentive to forestall violent tendencies or just serve as a reminder to society at large that of the welfare of family members is a state concern . The passage laws may prevent violence because they imply social consensus about an issue , and maintaining an opinion or behavior contrary to this consensus is difficult , especially if high - status individuals (e.g. , elected officials) appear to agree with the new law .

Intervention with Victims of Partner Abuse

Most of the victims of spouse abuse who come to the attention of social services are women. Even though some research suggests that women are as likely as men to assault spouses, the women are more likely to be in danger from the abuse and to suffer greater physical harm. Furthermore, male victims are more likely than female victims to hide their victimization or to respond to it by becoming violent toward others. Women, in contrast, are more likely to isolate themselves socially. When women do seek help, they are offered a variety of services from psychological to employment counseling. These services are generally aimed at enhancing the alternatives for women currently in abusive relationships and ensuring that women understand that they do have alternatives. Since battered women tend to be unassertive, many experts on battered women encourage the provision of assertiveness training courses. Others, however, suggest that battered women may display unassertive behaviors in their relationship with the violent offender in an adaptive effort to avoid further attacks. If programs train battered women to stand up for their rights in their relationship, according to this perspective, they may be contributing to further victimization. The irony, however, is that appeasement of a perpetrator also leads to further violence because giving in and behaving submissively reinforces the partner's use of power. Thus, assertiveness training, combined with other means of controlling exposure to violence, may be necessary. Remember that Book study showed that in half of the cases in which partners desisted from abuse, women

believed that their appeal to outside support effectuated the change. If assertiveness training encourages women to seek the help they deserve, and simultaneously to convince the batterer that they intend to stand up for their rights, such training may produce desirable change. Shelters for victims of violence may aid women in turning their lives around in this way. Shelters provide a temporary place to live, enable the victim to escape from immediate harm, and enable them to make a decision about returning home or leaving the abusive relationship. Shelters often offer services such as personal, employment, and financial counseling and referral to social Support for victims of partner abuse may also forestall violence against the perpetrator. You will recall Browne and Williams research, which demonstrated that the proportion of women who murdered their husbands or partners was substantially connected to the availability of support services for the women.

Intervention with Victims of Child Abuse

What interventions exist for child victims of violence? They sometimes are removed from their homes and placed in foster care. Often because it is legally simpler to remove the child than the offending parent. This practice is lauded by some professionals because it provides protection for the victim and motivates the abuser to change in order to have the child returned. Other professionals, however, believe that removal of a child may further traumatize the victim and destroy the faintly unit. Little evidence is available to resolve these claims. But whether the child secures treatment in the home or while in foster care, most professionals agree that abused children are likely to need some form of therapy. As we discussed earlier in this book, abuse itself may not account for the psychological maladjustment seen in children; instead abuse is probably best regarded as one symptom of a variety of ills manifest in the abusive family relationship. For this reason, treatment for abused children is usually accompanied by treatment for the child's parents. The child's developmental level at the time of the abuse will mediate the consequences of the disordered family life, as well as the focus for intervention efforts. For example, an infant whose main developmental tasks are to develop trust in and attachment to others will be affected differently than will an older child who has already passed through these developmental milestones. Age differences will affect how the abuse is experienced and interpreted by the child and how the child expresses the effects of abuse. Many programs focus on social skill remediation and include group therapy where children may interact with their peers. Younger children may be placed in therapeutic day care, which provides peer interaction and intense contact between the abused child and a supportive teacher. The programs also commonly include treatment for both parent and child to improve the pattern of parent-child interactions. Daro review of these programs suggests that they are generally successful in remediating the developmental problems experienced by abused children. However, the success rate is lessened when parents do not make similar progress in changing their behaviors and their interaction with the child.

Intervention with Victims of Elderly Abuse

As noted throughout this book, intervention with elderly victims of abuse is particularly difficult because of their desire for privacy and their lessened involvement in social networks that would spot the abuse. Perpetrators in cases of elderly abuse tend to be mentally ill and dependent in some way upon their victim. This dependency and the resistance on the part of both victim and perpetrator to allow intervention stymie attempts to help the victim. Often only following a change of residence for either the perpetrator or victim will the situation improve. Once cases do come to the attention of medical

or social service agencies, the abuse tends to be handled through case management, where social workers or other professionals oversee a range of services needed by a particular victim and his or her family. Three model intervention projects followed by Wolf and Pillager had several goals for remediation: to provide health, counseling, and other social services to the victim and family members and to mediate conflicts between the victim and the perpetrator.

Intervention in Cases of Sibling Violence

As you might imagine, given society's acceptance of sibling fights, except in cases of severe violence, few intervention programs for sibling abuse exist. Patterson research, however, shows that often families with one coercive child have patterns of interaction that are dysfunctional and should be remedied. One coercive sibling stimulates coercion in others, and even in the parents. Patterson recommends teaching parents in such families to use time out when their child engages in inappropriate behavior towards a sibling or parent. Time out disrupts the escalation of violence and the chain of aggressive interactions so evident in sibling violence. This discipline technique also teaches a nonaggressive conflict resolution strategy.

Individual Reactions to Intervention

Those who devise behavior change programs recognize that all violent offenders should not be lumped into one category. Blumstein, Farrington and Moitra suggest that there are at least three types of criminal offenders. The first group, the innocents, stop after a few criminal acts. Demisters have a period of criminal activity, but then stop, sometimes with no evident outside intervention. The third group, the per sisters, demonstrate lengthy and frequent involvement in criminal activity.

CONCLUSION

This chapter provides only a short overview of the types of programs that are available to prevent violence from occurring or to intervene in families after its onset. Some programs involve professional therapists, but others offer the support and help of volunteers. Prevention efforts have been directed at children and adults and have involved attempts to intervene at the level of the individual and society. Most people would agree that it is better to prevent abuse than to clean up in its aftermath. Even if a treatment program restores an individual's mental and physical health, prevention efforts could have eliminated the suffering that was endured.Economic arguments also bolster the plea for prevention rather than treatment. For example, in her book, Confronting Child Abuse, Daro compares the costs of various prevention and treatment efforts and then contrasts these to the costs incurred from growing up in a violent family. Abused children may suffer from physical injuries and health problems, intellectual impairments, and emotional disturbance. Furthermore, they may become delinquent and have problems in school. These are only the relatively short-term consequences of abuse. Daro points out that the costs over a longer period of special education programs, juvenile or adult court costs, therapy, and loss of potential income must be tabulated as well. Then we must consider 'the costs incurred if the victim of the violence becomes violent in his or her adult family relationships. Finally, we must recognize that even successful treatment programs are not effective with all victims. While efforts to eliminate violence in families may appear to be overwhelmingly difficult, the human and economic costs of failure to try are even greater. Yet, our nation devotes woefully few resources to solving the problems of violence.

REFERENCE

1.*Domestic violence (Issues &Perspective):M.Shenoy*
2.Human Rights of Women:Padma Iyer
3. Issues in Feminism:Leela Desai
4.Feminisam&gender Equality:Mohini Chatterjee
5.Feminism and Women 's Human rights: Mohini Chatterjee

WORKING WOMEN AND THEIR OBSTACLES IN THE TWENTY-FIRST CENTURY

Dr.G. Emil Jeba Stepha
Assistant Professor of History
Sarah Tucker College
Tirunelveli

ABSTRACT

In the twenty-first century, women seek equal possibilities as men, and the most difficult problem is balancing a job and home life. Gender bias, low wages, mental and physical abuse, and inadequate leave are a few of the difficulties that women face at work. Aside from all of this, a woman has to deal with all of her family responsibilities as a mother, wife, and sister and to handle domestic chores daily in addition to her many societal responsibilities. The main purpose of this paper is to spotlight the obstacles faced by working women in today's era and to provide a psychological perspective on the issues, challenges, and role of society in assisting working women in balancing their lives in physical, personal, social, and emotional aspects.

Keywords: Working women, Family, Workplace, Depression, Dual role

INTRODUCTION

From modernization to globalisation, regardless of all classes, women are ignored consistently in the patriarchal dominant society. Throughout history, women are oppressed are stigmatized based on certain stereotypic notions. According to the Ancient Text *Manusmriti*, "The father guards her during childhood, the husband guards her in youth, the son guards her in old age." In Indian society, people consider women as secondary objects and do not value them even as ideal human beings who played the role of mothers, daughters, wives, sisters, and even grandmothers.

Women were restricted to their homes as maids and caretakers to their men-folk in olden times. Social, religious, occupational, financial, and democratic rights were denied to them. However, in the twenty-first century, women all around the world have progressed towards greater liberty and independence when considered to males, both inside and outside their home. Women play an essential part in the growth and development of society, and their contributions are equivalent to that of male coworkers. The country's progression would be hindered if women did not actively participate in many social, economic, intellectual, and political activities. She plays an essential part in the growth and development of society, and her contributions are totally equivalent to that of the male coworkers. The country's progression would be hindered if women did not actively participate in many social, economic, intellectual, and political activities. Formerly, Indian women were treated as housewives who are solely meant to do household activities and bear children. But in the twenty-first century, higher education increased awareness, and increased financing needs of the families led women to pursue jobs. Although the challenges and issues faced by women in society are tremendous. Some of them are:

Dual Role Of Working Women

Working women in India experience much more hurdles than women in other regions of the world. Throughout India, men are not allowed to do the household duties which are ultimately put upon women. This notion is one of the blind stereotypes followed by the ancestors in India and it exists till today. Women have to prepare food, wash, do the chores, clean the clothes, and get their children dressed for school. Men are only responsible for the chores that have to be done outside the home. As a result,

women carry the burden of the whole family's responsibilities. It was normal for women to do all of the household work as they were homemakers. They have to work even harder now that their family's financial needs are becoming more demanding. As they are doing the dual role as a mother and employee, they were unable to devote much time to their children. Of course, in a patriarchal society, employed women endure double subjugation, one at home and the other at work, in addition to role conflict. This is because a woman's household or official labour is regarded as non-work and supplemental work, respectively.

Maintaining a complete balance between job and family life is an unimaginable hard task for Indian working-class women. She is responsible for meeting all of the family's requirements, particularly those of the children. In India, women's employment and career plans are still regarded as a subsidiary. There is a scarcity of moral and mental support for working women in most families. Meanwhile, women are asked to perform their duties perfectly in the workplace also. There are several formal requirements and dates that women must meet to keep their jobs. Working women are extremely pressured in their day-to-day lives as a result of their multiple duties, which require them to be excellent in all tasks.

Imbalance In Understanding The Duties Of Women

(1) **In Families**

In India, men still hold a dominant role in society and family. He is treated as the family's principal breadwinner and boss. Even though working women spend much time in their professional lives by facing competition and obstacles at work, they have to manage their personal lives by doing the household chores, parenting, family, and cooking, social commitments which are still seen solely a duty of a woman. They must work a full-time job while also managing all of the household chores that they previously managed as a stay-at-home mom. Increased stress is an unintended consequence of a woman's multitasking attempts. If a suitable balancing act is not given in both career and personal life, her relationship with her life partner is also unbalanced. These situations can be resolved only if the men in her household, workplace, and society try to understand her issues and traumas and value her effort. Half of her work will be reduced if the men share an equal part in doing household chores. If we consider women's roles in the workplace, they may be required to bring their jobs home with them, resulting in a loss of a few extra hours of sleep. Working women experience stress as a result of this lifestyle, and it has a direct impact on their families. Getting up early, neglecting her health concerns, and getting everything prepared for her children and family is a significant practical task. Women have sacrificed an estimate of two hours of sleep each day and more than 14 hours per week. Many Indian families still live together with their in-laws and grandparents as joint families. This causes women greater stress because they must deal with them and satisfy all of their partner's family members.

(2) **In Workplace**

The societal idea of male supremacy creates various barriers for women in the workplace. Women find that in order to reach the top, they must outperform their male counterparts. When she reaches the top of the organisation, it will be considerably more difficult for her to deal with male employees. Women coworkers, too, do not support their own female employer due to social and psychological traditions in the culture. Working in such settings unavoidably puts women under far higher strain than men. These kinds of issues make women less willing to advance in their careers.

Gender Bias

As for Indian women, gender bias takes place in every stage of their life. It's hard to believe the fact that women are equally competent to work side by side with men. In India, male domination is favoured in all significant and difficult activities, whereas women are regarded as weak and inferior and are only capable of handling less labour pressure at the workplace. In terms of enrolment, salary concerns, and promotions, Indian women's talents, skills, and abilities have long been undervalued. In many homes, even if a woman works, her entire salary is handed to her husband, father, father-in-law, or other elder members in the family, and her independence is only on the surface.

Mental And Physical Abuse

Women believe that in order to succeed in the corporate world, they must outperform their male counterparts. In order to go to the next level, women endure a lot. Women are put under a lot of stress when they are in this situation. Working women are also stressed by inadequate maternity leave because they must care for their infant while simultaneously meeting the goals set for them at work. Employed women in India also feel insecure in their jobs. In many circumstances, female subordinates are pressured for sexual favours from their superior male managers in exchange for promotions and advancement. The male superiors indicate that they have shown pity or special favour, which should be rewarded with great respect from women. Women are often seen as helpless and fragile in the workplace, leading male employees and superiors to believe that they can take grab advantage of their female co-workers and subordinates.

Absence Of Personal Space

When Indian working women intend to gain freedom and progress in their life, they have to find an equilibrium between their families and their careers. Women become restless due to stress and other external issues. They strive to boost their working capacity for their jobs, which causes them to have disturbed sleep. As there is no one to encourage and guide them, they eventually become frustrated and powerless. They feel isolated at various times, and as a result, they may have a variety of psychological and physical issues. Insomnia, anxiety, and depression are some of the most common mental illnesses among Indian working women. They have a severe shortage of personal space. They don't have any spare time. They are unable to express their emotions since they are certain that no one will comprehend them. Those kinds of women are left with two options which put them under severe psychological pressure. That is either to quit their job or to embrace depression as an aspect of their working life.

CONCLUSION

Although Indian women have begun to work outside their homes, there are still several concerns and problems that are faced by working women. In the office, they are not treated equally and they do not receive the same advantages as male employees. Gender bias, workplace discrimination, safety, physical and mental harassment, and limited maternity leave are all key difficulties and obstacles that working women confront today. Working women's stress levels rise approximately proportional to their age. This could be due to the greater duties placed on aged women both at home and at work. The stress levels of working women are also affected by the number of hours they work. This could be related to the nature of their employment, which causes physical and mental exhaustion. Another factor that causes stress in working women in the parenting situation. Working women must make suitable plans for their children's daycare and everyday activities, which could probably reduce their stress.

Today's working and social environment has a vast difference from that of three decades ago. The advances in technology, as well as the family roles for women in India, have transformed a lot in the 21st-century environment. Indian households' financial requirements are increasing by the day. Higher costs of living, rising educational costs for children, and rising housing property costs in India push every family in the country to search for ways to enhance household income. Therefore, women who are previously known for being homemakers, are being obliged to work and take on responsibilities that are previously reserved for men. Women are now actively engaging in all male-dominated fields, including sports, medicine, military, law, education, politics, financing, and top-level corporate positions. Working women can spend lesser time on household chores these days than they could 30 years ago. The transformation of women's work has been the result of much more than the advancement of industry and trade. On the other hand, many women in India are pushed to manage their families and work and are forced to live a life of distress. This situation has to be eradicated gradually as women are the foundation of society.

REFERENCES

1. Bhuvaneshwari M, "A Case Study on Psychological and Physical Stress Undergone by Married Working Women", IOSR Journal of Business and Management, e-ISSN: 2278-487X, p-ISSN: 2319-7668. Volume 14, Issue 6. 2013.

2. Dr. Kamini B. Dashora, "Problems Faced By Working Women in India", International Journal of Advanced Research in Management and Social Sciences, ISSN: 2278-6236. 2013.

3. Prof. Priyanka Panchal, "The Challenges Faced by Indian Working Women to Balance Professional and Social Life in 21stcentury", Indian Journal of Technical Education. 2016.

4. Ms.Shivi Mittal, "Challenges Faced by Working Women at Workplace, Family and Society- Its Major Issues, Impact And Remedial Measures", International Journal of Research in Social Sciences And Humanities, ISSN: 2249-4642. 2015.

5. Shobha Sundaresan (2014), "Work-Life Balance- Implications for Working Women", Ontario International Development Agency International Journal of Sustainable Development, Canada, ISSN 1923-6654 (print) ISSN 1923-6662 (online). 2014.

6. Varsha Kumari, "Problems and Challenges faced by Urban Working Women in India", A Dissertation Submitted to the Department of Humanities and Social Sciences. 2014.

CRIMES AGAINST WOMEN-A STUDY

Dr. I. Princes
Assistant Professor
Department of History
Loyola College
Chennai 600 034

ABSTRACT

Right from the time of her birth or even before a girl could become victim of a crime or target of a crime. Sexual harassment is when one person subjects another person to an unwelcome act of physical intimacy like grabbing, brushing, touching, pinching, eve teasing, makes an unwelcome demand or request directly or by implication for sexual favors from another person, shows a person any sexually explicit visual material, in the form of pictures/cartoons/pin-ups/calendars/ screensaver version computers/any offensive written material / pornographic e-mails or any other form of unwelcome conduct of a sexual nature, eve teasing, jokes likely to cause awkwardness or embarrassment, innuendos, sexist remarks. Rape is one of the most heinous atrocities committed on a woman in our society .It is known to be the fourth most common crime against women in India. The violence may involve physical abuse, sexual assault and threats. At times it can be more subtle, such as making someone feel worthless, not letting them have any money, or not allowing them to leave the home.

Key Words: Crime, Trafficking, Offence, Prostitution, Infanticide, Foeticide

CRIMES AGAINST WOMEN-A STUDY

A woman in India who is worshipped as Lakshami, Saraswati, Kali and Durga is also subjected to different kinds of cruelties. Traditionally crime by women has taken a back seat in social sciences and criminology. Women activists too have focused their constructive wrath on crimes against women rather than crimes by them. The meaning of crime varies from one culture to the other, from one society to the other and from time to time as there is no universal definition of crime.[1]

The word “crime” derived from Latin word meaning “to accuse”. Any activity of the individual against the law of the society or group would result in an act of crime. Action or karma may be either “Sukarma” or “Kukarma”. Crime affects somebody objectively and not the doer alone. Therefore it is an act causing harm to somebody objectively. A crime against women is a major social problem especially to society in heavily populated areas.[2] The fact is that a woman in India suffers gender violence all through her life. It could be in the nature of sex-selective abortions, female foeticide, Child Marriage, Prostitution, Domestic Violence, Dowry Exploitation and deaths, Sexual Offences and Harassment, Employment Discrimination and abuse of widows.

Dowry

The evil of dowry in Indian society is widespread throughout its territory, among all the communities. Earlier it was a voluntary act made out of love and affection which later on assumed the frightening name of dowry for the obtaining of which compulsion, coercion, and force began to be used ultimately resulting into bargaining of marriages. In the contemporary Indian society, dowry has assumed all the features of market transactions, making marriage a trade, an opportunity for making maximum possible material gains. It results in the economic exploitation of girl's parents; making marriage a big problem and cause of frustration among girls who either don't get married at ail or married at much later age. This makes a girl an unwanted person in the family thus encouraging practices like female foeticide.

The Indian Parliament enacted a Dowry Prohibition Act in 1961 with a view

to eradicate the social evil of dowry. This act did not prove effective and the evil of dowry continued to reign supreme.[3] The Government of India referred the whole matter for consideration by a Joint Committee of both the Houses of Parliament. The Committee went into the whole matter in great depth and opined in its report of 1982 that for the failure of Dowry Prohibition Act, 1961.

Dowry is now defined as any property or valuable security given or agreed to be given directly or indirectly (a) by one party to the marriage to the other party to marriage or (b) by parents of either party to the marriage or by any other person to either party to the marriage or to any other person at or before or at any time after the marriage in connection with the marriage of said parties. The Act uses the word dowry in two senses: What is given by bride's parents to either bridegroom or their daughter or by the parents of bride-groom to him or their daughter-in-law (bride).[4]

Sexual Offences

There are many situations of violence against women. And one of most extreme forms of such violence is rape. It is such a heinous crime that it is destructive of the whole personality of the victim. Though the crime is committed against women everywhere on this planet. Rape is covered under Section 376 of Indian Penal Code. Under this Section if a woman is compelled to submit to sexual intercourse without her consent, she may be entitled to redress from the law. According to the existing law the punishment provided is a minimum of seven years imprisonment in rape as such and a minimum of ten years for gang rape, custodial rape of minors with provision of a lesser sentence at the discretion of the court for adequate and special reasons to be mentioned in the judgment.[5]

According to the statistics of the National Crime Record Bureau, one rape is committed every 40 minutes, somewhere in the country. Thus, on an average, 37 rapes are committed every day. According to the current rate of conviction, 35 out of the 37 rapists who are arrested, get acquitted or discharged, for one or the other reason, observed the Supreme Court in the Judgment. The adoption of the Rape Shield Law by the Supreme Court, and its understanding and application by the trial courts throughout the length and breadth of the country holds a ray of hope for rape victims as it invokes a greater sense of fear among rapists.

Matrimonial Offences

Matrimonial offences, though very common, remain unreported as they are performed under strict secrecy. Moreover, the Indian women who is, in all respect, heavily dependent upon her husband is reluctant to seek the judicial redressal. The chapter XX of the Indian Penal Code 1860" which contains Sections from 493 to 498 deals with the matrimonial offences. The drafters of the Indian Penal Code observing that the condition of women in India is very different from the west, they are married while still children, they are often neglected for other wives while still young, they share the attention of a husband with several rivals; made special provisions for women.

Prostitution and Trafficking in Women

Prostitution and the trafficking in women have existed and is existing in some form or the other throughout the world. India is no exception. Prostitution as a commercialized vice has existed in the world from time immemorial though its institution has never been recognized by the society. Prostitution is considered crime only after the introduction of an act for the suppression of brothels and immoral traffic in 1930 by the Government of Madras. The law status of women in Indian society contributes towards the spread of prostitution women who are raped and deserted by their husbands or widowed at an early age of ten became prostitutes.[6] Female children are undesirable and parents often sell their daughters to traders and brothels. Many force their daughters into Prostitution to

support the family.[7] The Suppression of Immoral Traffic in women and Girls Act 1956, came into force in Madras on 1st May 1958, by appointment of Gazzetted Officers of the rank of Deputy Superintendent of Police as special officers for administering it.[8]

This Act repeals all previous enactments passed by the state and brought uniformity in the law. Assistant Commissioner of Police, Vigilance and the special staff sanctioned for the enforcement of the Act in Madras were quite active and arrested one hundred and forty four persons under the act in 1960.[9] The Department of Social Welfare set up an expert committee in 1968 to consider various proposals and suggestions for enlarging the scope of the Act with a view to make it more comprehensive. The most significant aspect is preventive.[10] This applies particularly to women and girls in mortal danger. Counseling services could help to prevent their taking recourse to this profession.

Thus, factors like poverty, exploitation, provocation, loneliness, outrage of modesty normally figure in the cases where women commit illegal acts. And those who commit the illegal acts lay themselves open to punishment under the law.

India in pursuance of the International Convention for the Suppression of Immoral Traffic in Women and Girls, 1950 enacted the Suppression of Immoral Traffic in Women and Girls Act, 1956 to suppress the evils of prostitution in women and girls and to provide opportunity to the fallen women and girls to rehabilitate themselves as decent member of the society. The Act did not succeed in ample measure to eradicate or suppress the evils of prostitution and so it was drastically amended in 1978. Besides other stringent measures taken, one progressive measure was the opening of probation under the Probation of Officers Act. However it was soon realized that the measures needed to be more stringent and the provision for release on probation was being abused. So the Parliament again intervened and by Amendment Act, 44 of 1986 completely repealed the provisions relating to probation and provided stricter and higher penalty for offences under the Act. It also realized that time had come when male prostitution should also be covered by the Act, and so it changed the name of the Act from Suppression of Immoral Traffic in Women and Girls to Immoral Traffic (Prevention) Act, 1956.[11] The definition of prostitution has been changed and more gratification of sex without anything more has been taken out of the purview of prostitution. Only where the exploitation or abuse of persons is for commercial purposes, it is prostitution and any places used for such abuse or exploitation is a brothel. A minimum punishment of seven years imprisonment has been prescribed for most of the offences, and this may extend to the years or life imprisonment.

The purpose of the enactment of Immoral Traffic (Prevention) Act, 1956 was to inhibit or to abolish commercialized vice, namely the traffic in women and girls for the purposes of prostitution as an organized means of living. The idea was not to render prostitution per se a criminal offence or punish a woman merely because she prostitutes herself. A careful scrutiny of the Act reveals that it was aimed at the suppression of the commercialized vice and not at the penalization of individual prostitute or prostitution itself.[12]

Infanticide and Foeticide

Infanticide means murder of an infant or a newly born baby, Infanticide as such has not been defined in the Indian Penal Code but since it amounts to the killing of a living person, the sections dealing with murder under the penal code is applicable to the offence of infanticide. Those who kill infants or newly born babies cannot claim the benefit of the right of private defense. Infanticide of the female children in India is usually done out of the under mentioned reasons:

1. Family vanity among the groups of warrior class.
2. Inflated dowry demand by the parents as well as eligible bridegrooms and inability of the bride's parents to meet the same.
3. Heavy expenses are required to be incurred by the bride's party during marriages. The present day practice in a majority of societies is that, in addition to making payments of huge dowry, the bride's parents are required to meet the expenses of both the parties and the groom's parents, at times, shamelessly demand it.
4. At time, craze for a male child drives a family to sacrifice a daughter's life on account of superstitions under the influence of the miracle man of the community.[13]

Infanticide or child murder was quite common are the centuries in the Madras Presidency due to poverty, ill treatment by husband, social disgrace and domestic troubles. Female infanticide is to get rid of the female child as well as the illegitimate child.[14] Foeticide is the unlawful expulsion of fetus. It is also called "criminal abortion" or "causing miscarriage". When used in the legal sense, it includes both abortion and premature labour. As per medical sense, premature labour means expulsion of a child that has attained viability. The term "abortion" or "miscarriage" signify the expulsion of fetus or ovum at an earlier period.

Abortion may be classified into natural and artificial. Natural abortions are common phenomena and may occur due to such reasons as mother's ill-health, local disease, or diseases of the generative organs, shocks, fear, excessive joy, accidental falls etc. Hence, appropriate care is required in respect of the health of the pregnant woman. Premature evacuation of fetus, whether medically, surgically or through indigenous method is known as artificial abortion. Abortion of such nature are becoming common day by day.[15]

According to the Provision of Section 3 of the Act, a Registered Medical Practitioner is entitled to abort a fetus within twelve weeks of pregnancy and two of them can abort a pregnancy having a length of 12 to 20 weeks. In either case they will have to take a stand that abortion was necessary in the interest of the health of the woman.

The independent India has enacted a number of legislations to provide as much as possible protection to the women against the various kinds of crimes and atrocities. Most of the pre-independence era, legal provisions have been amended and the existing laws are still being amended from time to time to meet the growing challenges to the life, liberty and dignity of woman. But most of the efforts have either gone futile or have not produced desired results. The rate of crime against women continues to grow at a high rate despite increasing awareness, education and legal safeguards. Not only the centuries old discriminatory practices against women, constitute an important feature of our social life rather they have taken a monstrous form. The kind and nature of crimes against women is taking much brutal and violent form. With every new law, culprits search the loopholes and a safe way to escape. One of the important reasons for the rising crime against women in India is the lack of attitudinal change in the society towards women and that of the women as well towards herself.[16]

Most of the incidents of crimes against women go unreported as our society in turn stigmatizes the life of the victim especially in cases relating to sexual offences. Besides, laws only grant a legal remedy. Moreover, most of social legislations to protect women are no more than half-hearted efforts. Social legislation should not only bark but should be able to bite as well. The piece-meal protection provided under different legislations has failed to protect the women.

REFERENCES

1. *Rachana Kaushal, Women and Human Rights in India, Kaveri Books, New Delhi, 2000, p. 30*
2. *Birendranath, Judicial Administration in Ancient India, Ashok Rajpath, Delhi, 1979, p. 78.*
3. *Rachana Kaushal, Women and Human Rights in India, Op-cit, p. 31*
4. *Ibid, p. 32*
5. *Neeta Tapan, Need for Women Empowerment, Rawat Publications, New Delhi, 2000, p. 45.*
6. *Paul K.B, Problems and concerns of Indian women, ABC publishing house, New Delhi, 1987, P.72*
7. *Sri-Dharma, vol-8, No.9, 9th July 1975, Madras, P.132*
8. *Report on the administration of the police of the Madras State, 1959, Government of Madras, 1960, p. 179.*
9. *G.O. No. 3077 (Ms), Home Department, 6 July 1966*
10. *G.O. No. 1308 (Ms), Home Department, 15 April 1968.*
11. *Kaushik P.D, Women's Rights: Access to Justice, Bookwell, New Delhi, 2007, p. 157.*
12. *Mazhar Hussain, Suppression of Immoral Traffic in women and girls Act 1956-with critical commentary case laws & state rules, Eastern Book Company, Lunknow, 1978, P.116.*
13. *Monica Das Gupta, Women's Health in India: Risk and Vulnerability, Oxford University Press, Delhi, 1998, pp. 123-124.*
14. *G.O. No. 3131 (Ms), Home Department, 11 September 1940.*
15. *Anjali Gandhi, Women's Work Health and Empowerment, Delhi, 2006, pp. 179-180.*
16. *Ghazala Parveen, Empowerment of Women in India, Manak Publications Pvt. Ltd, Delhi, 2011, p. 90.*

EXPLOITATION OF WOMEN –A STUDY

Dr.A. Arputha Selvi
Assistant Professor
Department of History
Loyola College, (Autonomous)
Chennai-34

ABSTRACT

In the Indian modern country is fast emerging as a global power but for half of its population, the women across the country, struggle to live life with dignity continues. Women, irrespective of their class, caste and educational status, are not safe In the modern society women have been the victims of exploitations since long time in different fields in their life both physically, socially, mentally and economically There are several causes of sexual as well as moral abuse which are very often highlighted by the media in Indian modern society, and a lot of those also remain unexplored. Although, such violence against women, sexual harassment, and exploitation to women is not of recent origin, It is realized that the long run supremacy of male over female in all respect in the patriarchal society in India is highly responsible for arresting the empowerment of women.

KEY WORDS: Patriarchy, subordination, harassment, victimization,, pornography, celebacy

INTRODUCTION

A number of crimes are committed against women in India, they are rather on the rise, Moreover there are various other misdeeds and wrongs which are also committed against them but not recognized by the society as something against the law. Though there are laws to deal with them but normally recourse to law is avoided. The general conviction about them is that the law should not be used to settle the private wrongs of the people.[1] The result is that fatalities suffer silently and do not report their victimization to police or courts. Few of such misdeeds and wrongdoings are discussed here.

Domestic Violence

The problem of domestic violence, the violence in the private realm or violence in the family is as old as the institution of family itself. This problem is not India specific. It is found in every society though in varying degrees, though considerable violence occurs in Indian families the problem is not yet recognized as a social problem of disturbing dimensions.This is mainly for the reason that family is viewed as a sacred social institution, the bed-rock of Indian society.[2] As such whatever happens in the family is considered as a personal affair and the responsibility of the family members alone not the outsiders. Domestic violence is, therefore, treated more or less as a private affair, an affair to be settled informally and through non-formal measures.

Unfortunately, it is tolerated and not deemed as an offence until the wife is subjected to serious assault or cruelty. There appears to exist a taken for granted cultural norm which makes it legitimate for husbands to beat their wives. It is difficult to figure out how many women get battered at the hands of their husbands. Patriarchy is believed to be central cause of wife-battering. Use of physical force has been an integral part of the institution of the family to maintain control in the family.[3] The patriarchal culture is patterned to blame the victim rather than the aggressor. It also legitimizes the wife-battering for subordination, domination and control of women. Though there exists unequal power relationship between wife and husband in a patriachal society, it does not necessarily mean that wife abuse is inevitable.

Sexual Harassment

Sexual harassment like wife-battering is a common instead which is committed against them throughout the world. Sexual harassment is a problem which women face particularly at work-place and educational constitutions.

Though the problem of sexual harassment of women is not new, it has always been in existence. Its recognition, however, as a disturbing social problem is new. Moreover it is rampant everywhere including India. According to a survey report about the 60 per cent of its respondents who were working women had faced sexual harassment at workplace, 55 per cent of the female students said that they faced such harassment at school or college. Sexual harassment is something faced by most working women and, however, there seems to be no way out if they approach law and court. Rather they must be ready for some more grave consequences like-loss of job, career prospects and other social problems. Even if the complaint is lodged, women further bear the tedious problems associated with recourse to law with no guarantee that there will be justice at the end.[4] Women who are sexually harassed, therefore, prefer to change the job instead of seeking the help of law.

The Supreme Court of India prescribed the penalties and prosecution of the person guilty of sexual harassment until a legislation is enacted for the purpose. The guidelines laid down by the Court would be strictly observed in all places, for the preservation and enforcement of the right to gender equality of working women. These directions would be binding and enforceable in law, until suitable legislation is enacted. The guidelines are as follows:

- Express prohibition of sexual harassment which include for sexual favours, sexually coloured remarks; showing pornography or any other unwelcome physical, verbal or non-verbal conduct of sexual nature; should be noticed, published and circulated in appropriate ways.
- The rule or regulation of Government and Public Sector bodies relating to conduct and discipline should include rules prohibiting sexual harassment and provide for appropriate penalties in such rules against the offender.
- As regard to private employers, steps should be taken to include the aforesaid prohibitions in the standing order under the Industrial Employment (Standing Orders), Act, 1946.[7]
- Appropriate work conditions should be provided in respect of work, leisure, health and hygiene to further ensure that there is no hostile environment towards women at work place and no woman should have reasonable grounds to believe that she is disadvantaged in connection with her employment.[5]

Widowhood

Widowhood is a curse in Indian society because it subjects to women, especially those who get widowed at young age to inhuman treatment. Widowhood, in fact, is the greatest calamity that could befall a Hindu woman who is seen as merging her identity with her husband to be one entity represented by the husband. Social biases and religious injections' coerce her to live a life of celibacy for the rest of her existence (Describing the pathetic condition of the Hindu widows the proceedings of the Legislative Council of India remarked that "not only must she see no man, she must avoid very approach to ease, finery and pleasure.[6] She must neglect the care of her person, must bear no ornaments, her hair must be shaved or, at least must be worn, disheveled. She must not see her face in the mirror, nor use perfumes and flowers, must not anoint her body; and her dress must be coarse and dirty".

Amongst the Muslim widow, marriage is allowed but the widows who get married are given the status of second rate wife. And those who could not get married remain dependent upon relatives and therefore open to exploitation and harassment of

different kinds of nature. Despite the fact that Widow Remarriage Act was passed in 1856 the widow marriages have not yet received the cultural endorsement resulting into its general unacceptability. Unless the cultural and social values change, legislation alone cannot stop the subjugation of women in widowhood. Social awareness with economic well-being is essential for the control of exploitation of women in widowhood.

Child Marriage

The problem of child marriage is primarily rooted in the image of woman as a completely dependent being passing from the custody of her father to that of her husband. [7]There is a direct linkage between socio-economic situation and the child-marriage. Poverty and illiteracy are directly related to it. The plight of young girls, belonging to the weaker sections remains pathetic in rural areas. According to a survey report the lower caste girls are married between the age of five and eleven years. The consent of the girl is never taken. Although these facts relate to eastern part of Uttar Pradesh it is equally applicable to other parts of the country except few like Kerala.

Child-marriage is a serious problem prevalent in whole of India particularly in Rajasthan. A study reveals that there were one hundred laces girls who were married when they were not even eleven years. A survey of urban population reveals that the majority of the women were married when they were below 18 years of age. A legislation was enacted to stop the child-marriage and thereby their exploitation.

Employment

Employment is also an area where the women in India face exploitation. They are paid fewer wages than their counter-parts for the same kind of work. Indian Constitution guarantees equal pay for equal work for both man and women. In the light of this provision, there should not be any discrimination in the payment of wages on the ground of sex. However the discrimination does exist in the payment of salaries/wages between male and female employees. This discrimination is rampant in unorganized sectors.[8] More than 25 per cent of contract labour comprises of women workers and the uncertainty in their jobs makes them highly vulnerable. In many cases they are sacked for refusal to sexual advances of their employers.

They are harassed and exploited considerably in the unorganized sector, especially in construction works, domestic employment, and agriculture sector etc. They are required to work for many hours at meagre wage and either they do not get any holiday or get only a limited number of holidays. Woman in actual practice are at great disadvantageous position in the matter of employment and working conditions.[9] The National Commission on Self-Employed and Woman in Informal Sector holds that vague labour laws is one of the primary causes for the sorry plight of the women in the country. [10]

It noted with concern that at several places the women workers were denied full maternity benefits. They were forced to work till advance stages of pregnancy and in some cases their services were terminated when they proceeded on leave. It found more shocking that in private companies women were treated as objects of sex and they were recruited exclusively for selected jobs like those of private secretaries, telephone operators, or receptionists.[11]

Exploitation of women in employment by even violating the existing laws is a serious problem responsible for lowering the status and dignity of women in the society. Moreover the protective legislation for working women is actually working against them. Employers are reluctant to employ/hire women due to legal safeguards.

The gender difference and bias, places women in India atdisadvantageous positions. They are subjected to different kinds of exploitation which make their lives miserably unfortunate. Notwithstanding the Constitution, social and cultural values

go against them, thus their exploitation which deprive her of her right to freedom, equality and development. Since the kinds of exploitations discussed here are basically the consequence of social attitude towards women, laws can an do little unless the cultural and social values change.

CONCLUSION

The revived women's movement of the 1970s brought the issue of domestic violence into the open. Feminists encouraged battered women to speak up and to refuse to accept blame for their victimization. Women's organizations pressured police to treat domestic violence and exploitation of women as they would treat any other assault, established battered women's shelters where victims and their children could find safety, help, counseling, and legal advice. The increased visibility of these campaigns raised public awareness of the issue. In spite of constitutional and legal safeguards, the women in India continue to suffer, due to lack of awareness of their rights, illiteracy and oppressive practices and customs.

REFERENCES

1. *Sunith Gupta , Role of women in the 21st century Anmol publications pvt. Ltd ,New Delhi,1996,pp.179-181*
2. *. Martin Del. Battered Wives, Glide Publications, San Francisco, 1976; Dobash, R. Emerson and Russel P. Dobash. Violence against Wives: A case against Patriarchy: Free Press. New York. 1979,*
3. *Ghazala parveen, Empowerment of women in India, Manak publications pvt. Ltd, Delhi,2011, pp,89-98*
4. *S.P. Shrivastava. "Domestic Violence: Ramifications and Responses". Indian Jounal of Crimnology, Vol. 32(2), pp. 45-63,*
5. *Rama Mukherjee, women Law and free legal aid India, Deep and deep publications pvt. Ltd, New Delhi ,1998,p. 22 .*
6. *Proceeding of the Legislative Council of India at its mecting on 17 November, 1855, pp. 764-65.*
7. *Kaushik.P.P., Women's Rights ; Access to Justice ,Bookwell , New Delhi, 2007, pp, 155-158.*
8. *Ramesh Menon "Contract Workers: Inhuman Bondage". India Today, November 30, 1985.pp. 120-123.*
9. *. Iren Tinker, "The Adverse Impact of Development on Women". in Iren Tinker and Michele Bo Bramsen (eds). Women and World Development, Overseas Development Council. Washington DC, 1976. pp. 22-34.*
10. *Anuradha Sharma , Women and work, Gyan publishing house ,1999, pp.11-14*
11. *Prenav Kumar Chaudhary. The Sunday Times of India, January 1994*
12. *Ibid*

PROBLEMS FACED BY THE WORKING WOMEN IN TAMILNADU

R. Krishna Moni,
Assistant Professor,
Department Of History,
Khadir Mohideen College,
Adirampattinam,
Thanjavurt District,
Tamil Nadu - 614701

ABSTRACT

In the contemporary world, women no longer lag in terms of careers. They are keeping themselves shoulder to shoulder with the opposite sex. However, even today they are expected to do multi-tasking. They have to take care of family and household even if they are working. Working women in Tamil Nadu are faced with lot more challenges than their counterparts in the other parts of the world. The economic independence of women is important as it enhances their ability to make decisions and exercise freedom of choice, action. Many of the working women, who control their income, do contribute towards the economic needs of the family as and when required. Working women do feel concerned about the economic needs of the family but when not consulted in such matters, they regret being ignored especially when they contribute monetarily towards the economic well-being of the family. Globalization has indeed raised hopes of women for a better and elevated status arising out of increased chances to work but, at the same time, it has put them in a highly contradictory situation where they have the label of economically independent paid workers but are not able to enjoy their economic liberty in the real sense of the term. Although most women in Tamil Nadu work and contribute to the economy in one form or another, much of their work is not documented or accounted for in official statistics. Women plow fields and harvest crops while working on farms, women weave and make handicrafts while working in household industries, women sell food and gather wood while working in the informal sector. Since Indian culture hinders women's access to jobs in stores, factories, and the public sector, the informal sector is particularly important for women. Even when women occupy similar positions and have similar educational levels, they earn just 80 percent of what men do, though this is better than in most developing countries.

KEY WORDS

Working women - Economic independence - Economic needs – Globalization - Official statistics - Indian culture – Handicrafts - Economic liberty - Developing countries - Indian culture - Employment opportunities

INTRODUCTION:

Working women in Tamil Nadu are faced with lot more challenges than their counterparts in the other parts of the world. In India men do not share most of the household chores, it is women who have to cook, clean the house, do the dishes, wash clothes, get their children ready for school, etc. Men just took care of a few chores that are to be dealt with outside the house. So the major burden of running the family is on the shoulders of women. It was alright for women to handle all the chores as long as they were homemakers. Now with their increasing need for getting some income for the family, they have to work all the harder. They have to handle harassment at their workplace, sometimes just overlook things to ensure that their job is not jeopardized in any way.

Economic Independence:

The economic independence of women is important as it enhances their ability to make decisions and exercise freedom of choice, action. Many of the working women

who control their income, do contribute towards the economic needs of the family as and when required. They often participate in discussions at their workplace and their views are given due weightage before any final decision. Workingwomen do use and spend their income at their own sweet will but sometimes permission of the husband becomes necessary for the purpose. However, when it comes to making investments, they often leave it to their husband or another male member of the family to invest on their behalf. Many of them do not take decisions even in case of important investments, like, life insurance, national saving schemes, or other tax-saving investments. Working women do feel concerned about the economic needs of the family but when not consulted in such matters, they regret being ignored especially when they contribute monetarily towards the economic well-being of the family.

Globalization and Working Women:

After globalization, women can get more jobs but the work they get is more casual or is the one that men do not prefer to do or is left by them to move to higher or better jobs. Globalization has indeed raised hopes of women for a better and elevated status arising out of increased chances to work but, at the same time, it has put them in a highly contradictory situation where they have the label of economically independent paid workers but are not able to enjoy their economic liberty in the real sense of the term. India is the first among countries to give women equal franchise and has a highly credible record concerning the enactment of laws to protect and promote the interests of women, but women continue to be denied economic, social and legal rights and privileges. Though they are considered to be equal partners in progress, they remain subjected to repression, marginalization and exploitation.

It has been advocated by many researchers like Amartya Sen, that independent earning opportunities reduce the economic dependence of women on men and increase her bargaining power in the family. This bargaining power depends on the nature of work she is employed in. But the income-earning activities increase the workload of a woman unless the man accepts an increased share in domestic work. Since globalization is introducing technological inputs, women are being marginalized in economic activities, men are traditionally being offered new scopes of learning and training. Consequently, female workers are joining the informal sector or casual labor force more than ever before. For instance, while new rice technology has given rise to higher use of female labour, the increased work-load for women is in operations that are unrecorded, and often unpaid, since these fall within the category of home production activities. The weaker sections, especially the women, are denied the physical care they deserve.

Traditional Responsibility:

Although most women in Tamil Nadu work and contribute to the economy in one form or another, much of their work is not documented or accounted for in official statistics. Women plow fields and harvest crops while working on farms, women weave and make handicrafts while working in household industries, women sell food and gather wood while working in the informal sector. Additionally, women are traditionally responsible for the daily household chores (e.g., cooking, fetching water, and looking after children). Although the cultural restrictions women face are changing, women are still not as free as men to participate in the formal economy. In the past, cultural restrictions were the primary impediments to female employment now however; the shortage of jobs throughout the country contributes to low female employment as well. The Indian census divides workers into two categories: "main" and "marginal" workers. Main workers include people who worked for six months or more during the year, while

marginal workers include those who worked for a shorter period. Many of these workers are agricultural laborers. Unpaid farm and family enterprise workers are supposed to be included in either the main worker or marginal worker category, as appropriate. Women account for a small proportion of the formal Indian labor force, even though the number of female main workers has grown faster in recent years than that of their male counterparts.

Indian Culture:

Since Indian culture hinders women's access to jobs in stores, factories, and the public sector, the informal sector is particularly important for women. More women may be involved in undocumented or "disguised" wage work than in the formal labor force. There are estimates that over 90 percent of working women are involved in the informal sector and not included in, official statistics. The informal sector includes jobs such as domestic servant, small trader, artisan, or field laborer on a family farm. Most of these jobs are unskilled and low-paying and do not provide benefits to the worker. Although such jobs are supposed to be recorded in the census, undercounting is likely because the boundaries between these activities and other forms of household work done by women are often clouded thus, the actual labor force participation rate for women is likely to be higher than that which can be calculated from available data. Women working in the informal sector of India's economy are also susceptible to critical financial risks. Particularly vulnerable are the poorest of the poor. Should they become ill, lose their job, or be unable to continue working, they and their families may fall into debt and find themselves in the depths of poverty. At-risk are millions of poor who depend on the income generated by one or more women in their household. These women do not have regular salaried employment with welfare benefits like workers in the organized sector of the labor market.

Women workers tend to be younger than males. According to the 2011 census, the average age of all female workers was 33.6 compared with the male average of 36.5. These data are reported by local employment offices that register the number of people looking for work. The accuracy of, these data is questionable because many unemployed people may not register at these offices if there are no perceived benefits to registering. In addition, the offices operate more extensively in urban areas, thus likely undercounting unemployment in rural areas. One would expect that as cultural impediments to working decrease, younger women would be the ones entering the workforce; older women who have never worked in the formal sector are not likely to start working later in life. Throughout the economy, women tend to hold lower-level positions than men even when they have sufficient skills to perform higher-level jobs. Researchers have estimated that female agricultural laborers were usually paid 40 to 60 percent of the male wage.

Educational Status:

Even when women occupy similar positions and have similar educational levels, they earn just 80 percent of what men do, though this is better than in most developing countries. The public sector hires a greater share of women than does the private sector, but wages in the public sector are less egalitarian despite laws requiring equal pay for equal work. There is evidence that suggests that technological progress sometimes hurts women's employment opportunities. When a new technology is introduced to automate specific manual labor, women may lose their jobs because they are often responsible for manual duties. For instance, one village irrigated its fields through a bucket system in which women were very active. When the village replaced the manual irrigation system with a tube well irrigation system, women lost their jobs.

Many other examples exist where manual tasks such as wheat grinding and weeding are replaced by wheat grinding machines, herbicides, and other modern technologies. These examples are not meant to suggest that women would be better off with the menial jobs rather they illustrate how women have been pushed out of traditional occupations. Women may not benefit from jobs created by the introduction of new technology. New jobs (e.g., wheat grinding machine operator) usually go to men, and it is even rare for women to be employed in the factories producing such equipment. National Sample Survey data exemplify this trend. Since the 1970s, total female self-employment and regular employment have been decreasing as a proportion of total employment in rural areas, while casual labor has been increasing (NSSO, 1994). Other data reinforce the conclusion that employment options for female agricultural workers have declined, and that many women seek casual work in other sectors characterized by low wages and low productivity. Other agricultural work includes workers involved with livestock, forestry, fishing and hunting, plantations, orchards, and related activities.

Cultural Restrictions:

In northern India, where more stringent cultural restrictions are in place, few women likely control family finances. Conditions of working women in Tamil Nadu have improved considerably in recent years. Ironically, despite the improvement in their status, they still find themselves dependent on men. It is because the man in a patriarchal society has always wielded economic independence and power to make a decision. Since the working woman earns an independent income in the same patriarchal set-up, where the basic infrastructure of society has hardly changed, though her role within the same structure is passing through a transitional phase, it is but natural that she would remain vulnerable to exploitation even in her economically independent state.

Society perhaps yet needs to accord due recognition to women to take the lead role and women, at the same time; need to be oriented vigorously towards assuming this role in the society. The status of women in Tamil Nadu has undergone considerable change. Though Indian women are far more independent and aware of their legal rights, such as the right to work, equal treatment, property and maintenance, a majority of women remain unaware of these rights. Other factors affect their quality of life such as the age of marriage, extent of literacy, role in the family and so on. In many families, women do not have a voice in anything while in several families; the women may have a dominating role. The result is that the empowerment of women in India is highly unbalanced and with huge gaps. Those who are economically independent and literate live the kind of life that other women tend to envy. This disparity is also a cause for worry because balanced development is not taking place.

Legal Right of Working Women:

A woman's legal right to claim maintenance from her husband is recognized under section 125 of the Criminal Procedure Code. Section 24, of the Hindu Adoption and Maintenance Act, 1956, entitles a woman to claim maintenance from her estranged husband. Also, the claim for maintenance is extendable to her minor children. Further, these laws provide that maintenance can be claimed even before the divorce, during separation. Initially, it was believed that a working woman in India is not entitled to claim maintenance, as she is capable of maintaining herself. However, the ambiguity was cleared by a significant decision in Bhagwan V. Kamla Devi, (1975) 2 SCC 386. The Supreme Court held that a working woman can claim maintenance from her estranged husband if her monthly income is not enough for her maintenance. Further, the Court clarified that the term 'Unable to maintain herself' does not require a woman to be absolute destitute,

to entitle her for maintenance. The legal right of a woman about equal pay at the workplace remains unaddressed most of the time because few women are confident enough to complain. About the right to maintenance, it is restricted, if she remarries or converts to another religion. Further, there have been instances where the Court has ordered women with substantial earnings, to pay maintenance to their husbands.

CONCLUSION:

In the contemporary world, women no longer lag in terms of careers. They are keeping themselves shoulder to shoulder with the opposite sex. However, even today they are expected to do multi-tasking. They have to take care of family and household even if they are working. Working women refer to those in paid employment. They work as lawyers, nurses, doctors, teachers and secretaries, etc. There is no profession today where women are not employed. However, working women indeed have to face problems by their sex. For centuries, women have been subjected to exploitation and torture physically, sexually and mentally. There are innumerable challenges and problems faced by them both at home and workplace. Working women feel isolated and burdened by the simultaneous demands of their new aspirations on one side and the traditional way of life on the other. Working women generally face workplace sexual harassment, mental pressure, and safety issues.

REFERENCE

1. *Bakshi, S. R., Women's Right and Modernization, Jaipur, 1998.*

2. Bava, S.K., and others. Self-Empowerment for Social Empowerment, New Delhi, 2007.

3. Boraian, M. P., Empowerment of Women – The Deterrents and Determines, New Delhi,2008.

4. ChetanaKalbagh, Women and Policies and Strategies for Women's Development, New Delhi,1991.

5. *Esther Boserup, Women's Role in Economic Development, Chicago, 1970.*

6. Gariyali, C. K.and Vettivel, S.K., Women's Own, The Self Help Movement of Tamil Nadu, New Delhi, 2004.

7. Gurumoorthy, T. R., Women in Labour Force: Problems and Prospects, Vol. XLVI, Madras, 1998.

8. Janki, D., Women's Issues, Chennai, 2001.

9. KamaleshKumari, P., The Status of Women in Tamil Nadu, Madras,1990.

10. KothaiPillai, J., Women Empowerment, New Delhi, 1995.

11. MadhuKumari, Women Empowerment and Social Change, New Delhi, 2011.

12. Murali Manohar,K., Socio Economic Status of Indian Women, Delhi, 1983.

13. Narendra Shukla, Women Empowerment: Challenges and Opportunities, New Delhi, 2014.

14. Rameshwari Pandya, Women Welfare and Empowerment in India, New Delhi,2008.

15. Shyam Karthik Mishra, Women Status and Empowerment in India, Chennai, 2012.

16. Seenivasan, A., Women Empowerment in Tamilnadu Emerging Trends and State Initiatives. Chennai, 2013.

17. Yasodha Shanmuga Sundaram, Women Employment in India with Special Reference to Tamil Nadu, Chennai, 1993

CHALLENGES OF PROFESSIONAL WOMEN IN METROPOLITAN CITIES

Dr. S Doral
Assistant Professor
Dept. Of History
S.T Hindu College
Nagercoil

ABSTRACT

The status of women vis-à-vis employment and work performed by them in a society is a significant indicator of a nation's overall progress. Undoubtedly, without the active participation of women in national activities, the social, economic, or political progress of a country will deteriorate and become stagnant. In a patriarchal society like India, it is still believed that a man is the primary breadwinner of his family. The society thinks of women only as homemakers and sexual objects and is generally subjected to exploitation and torture. Historically, women have suffered oppression and domination by the patriarchal society in India and have faced many problems and challenges. Although Indian women have started working outside their homes still they have a long way to go both culturally, socially and economically, to bring in positive attitudinal changes in the mindset of people. While a majority of the women still face discrimination and gender bias, in the last few decades, the number of women successful in politics, technology and business, etc. is definitely on the rise. There are innumerable challenges and problems faced by them both at home and workplace. What we generally see today, in addition to various media and journal reports is that in the workplace women generally face mental stress, sexual harassment, discriminatory practices, safety and security issues, etc. Woman is a social animal and to keep her in captivity, without access to work or finance, or interaction with the outside world is less than fair. Economic, social and political empowerment of women is essential for the development of any society. The gender gap in the ownership and control of the property is the most significant contributor to the gender gap in the economic wellbeing, social status and empowerment of women. Women today are breaking that boundary and are playing the dual role of balancing domestic life as well as professional life, giving a boost to their societal status in the process.

KEYWORDS

Employment – Society – Indicator – Progress – Homemakers – Oppression – Exploitation – Discrimination – Challenges – Workplace - Sexual harassment - Mental stress - Domestic life – Empowerment - Social animal – Wellbeing.

INTRODUCTION:

The status of women vis-à-vis employment and work performed by them in a society is a significant indicator of a nation's overall progress. Undoubtedly, without the active participation of women in national activities, the social, economic, or political progress of a country will deteriorate and become stagnant. But ironically and tragically, women employees in general, are not taken very seriously by their superiors, colleagues, or society at large. Having a career poses challenges for women due to their family responsibilities. Traditionally Indian women had been homemakers but in recent decades, proper education and better awareness, in addition to the ever-increasing cost of living have made them go out and choose careers. In a patriarchal society like India, it is still believed that a man is the primary breadwinner of his family. Although Indian women have started working outside their homes still they have a long way to go both culturally, socially and economically, to bring in positive attitudinal changes in the mindset of people. It is generally perceived that gender bias against working women starts right from the stage of recruitment. Most of the Indian men are not ready to accept that women are capable enough to work side by side with men in all the

sectors, other than in a few limited ones like teaching, nursing and clerical sectors.

Gender Discrimination:

While a majority of the women still face discrimination and gender bias, in the last few decades, the number of women successful in politics, technology and business, etc. is definitely on the rise. Their capabilities are generally underestimated as a result of which Indian women tend to opt for less demanding jobs even if they are highly qualified. Women have the responsibility to effectively manage their multiple roles in domestic as well as professional lives. Men generally do not offer any help in the households work. This makes the life of working women extremely stressful. Society has started seeing women from a different perspective. They work as lawyers, nurses, doctors, social workers, teachers, secretaries, managers and officers, etc. There is no profession today where women are not employed. However, working women indeed have to face problems by their sex. For centuries women have been subjected to exploitation and torture, physically, sexually and mentally. There are innumerable challenges and problems faced by them both at home and workplace. What we generally see today, in addition to various media and journal reports is that in the workplace women generally face mental stress, sexual harassment, discriminatory practices, safety and security issues, etc. The society thinks of women only as homemakers and sexual objects and is generally subjected to exploitation and torture. Historically, women have suffered oppression and domination by the patriarchal society in India and have faced many problems and challenges. Women were taught to accept their position through the socialization process and also that all rules and regulations made only for women they were bound to follow including their 'initiation rites.'

Women in the Workplace:

Woman is a social animal and to keep her in captivity, without access to work or finance, or interaction with the outside world is less than fair. Economic, social and political empowerment of women is essential for the development of any society. Women in the workforce earning wages or a salary are part of a modern phenomenon, one that developed at the same time as the growth of paid employment for men; yet women have been challenged by inequality in the workforce. Professional women are essential for the development of society, so empowerment of women is important to the process of upliftment of the economic, social, political status of women. Traditionally women have been the underprivileged ones in society, not enjoying the same rights or standards of living as the other half of the population. The status of women can be broadly defined as the degree of socio-economic equality and freedom enjoyed by professional women. Economic, social and cultural factors interplay for reinforcing the gender differences in ownership, control and access to land through inheritance, marriage, or informal networks. Professional women's economic status in the household depends on three levels of influence, viz., women's acquired economic and social power, the socio-economic status of their households and the level of support and opportunities in the community. Professional women's economic well-being is usually enhanced by women acquiring independent sources of income that begets increased self-esteem and improved conditions of their households and the overall level of development in their communities. The gender gap in the ownership and control of the property is the most significant contributor to the gender gap in the economic wellbeing, social status and empowerment of women.

Challenges of Professional Women:

Educated women in the Metropolitan cities are presumed to be more aware of the opportunities and challenges of the workplace or educated urban women can better understand their roles and limitations in the workplaces and are perceived to be bold enough to develop their personalities, with or without encouragement from their families. An assessment of the problems and issues plaguing urban working women is, therefore, a necessity for a better understanding of workplace dynamics related to women. During earlier days there were some man-made boundaries for women but now women play vital roles in different sectors. Professional women today are breaking that boundary and are playing the dual role of balancing domestic life as well as professional life, giving a boost to their societal status in the process. The major problems for working women arise out of the dual responsibilities of the working woman - domestic work as well as office work in Metropolitan cities. Though more and more women are coming out in search of paid employment and their families also need their income, the attitude towards women and their role in the family has not undergone much change. Professional women continue to be perceived as weak, inferior, and second-class citizens. Even today, looking after the family and children is generally perceived to be the primary responsibility of the man. It is possible to accept that as more and more women have entered the workforce, there is no longer solid family support at home. Professional women still perform the majority of the caregiving role and juggling of work in the family. Gender is seen as a significant determinant of negative job spill-over because employed women are expected to carry out the responsibility for family services and still be able to smoothly handle their work roles. It gives rise to a sense of failure of responsibility that arises when they lack control over the demands made on them from different spheres of life. It is a fact that women have to face problems just by their being women. And if they are working the problems are multiplied manifold. Working women are those who are in paid employment.

Social attitude to the role of women lags much behind the law. This attitude that considers women fit for certain jobs and not for other jobs influences those who are involved in the recruitment of female employees. They are taught to be obedient wives and sisters and also to respect their elders; manners are taught to them, like how to walk, talk, sit, and work at home and many others. They are neither considered as individuals with a personality of their own nor do they have any personal life. They are told that a man could marry more than one woman and they accept it silently, blaming it on their fate. The inferior positions of women in traditional Indian society have been reinforced by several traditional practices such as polygamy, early marriage, and illiteracy and by years of subjugation. Many of these practices are still found today in some places in the country. Participation of women in prominent decision-making positions is limited by severe cultural and social constraints because men think that women are not capable enough to take a good decision.

Social Security:

Women face challenges all over the world and sometimes these challenges are context-specific. The literature on the challenges and problems women face at the workplace is not only limited to women in the unorganized sectors but also informal organizations too, as women continue trying to contribute to their quality of life and that of their families and thereby to the economies of various countries through work. Unemployment and temporary work are more common among women than among men. Most women workers do not have any social security or access to health

care benefits. As a result, work-related illnesses, like mental pressure and other health problems, remain hidden. As per available research, a large number of women workers complain of frequent headaches, back pain, circulatory disorders, fatigue, and emotional and mental disorders resulting from performing various activities at the workplace. Women working in some industries, factories, banks, hospitals, etc. complain that they do not get time to look after and give care to their babies.

The efficiency of a working woman is always suspected and questioned by most people, especially their male counterparts. In the upper-class cadres, it is generally seen that all qualifications remain similar, men are usually preferred. Authorities are doubtful whether women would be able to handle male subordinates, take independent decisions, cope with crises and manage their duties properly. Even though women prove they are efficient, authorities think twice before promoting them and even if women are given the chance, there is always a remark that they were given the position because they were women. Sexual harassment is another serious problem faced by working women. Whether in the organized or unorganized sector, illiterate, low-paid workers, or highly educated and highly paid executives, a large number of working women face sexual harassment at the workplace at one time or another. This is mostly from other male employees or their superiors. Women tend to hold lower-level positions than men even when they have sufficient skills to perform higher-level jobs. One more interesting, but bitter fact that was revealed was that female colleague also give mental stress, like indulging in jealous behavior, unnecessary gossip and rivalry. Several professional women also commented on the injustice meted out to them by their female colleagues where they spread negative rumors about one's character and upbringing. They neither listen to, nor are they interested in listening to your side of the story, but simply continue with their comments, and any objection to that is met with arguments and unreasonable behavior. They try to harass by creating confusion and misunderstanding with superiors and complaining about other females. Male members also try to extract sexual favours. If one is single or divorced or separated from husband, then other male members try to get close and if they do not a favourable response then they start talking spreading rumors casting aspersions on the woman's character and family. They resort to name-calling and ascribe certain derogatory names that influence others in the workplace. People become judgmental and become blind to one's good qualities, instead highlighting only the bad ones.

Sexual Harassment:

If professional women work and get a higher post then people usually think that the woman has got the higher post because of favoritism and conclude her character rather than accepting her capability of achieving this kind of a position. Not only male colleagues but also female colleagues resort to this kind of mental torture and harassment. Most of the women admitted to sexual harassment happening inside the workplace but in a city like Delhi there is less probability of sexual harassment than in metro cities because people are more concerned about the scandal it might create in a small place like Chennai, Mumbai, Delhi and Kolkata, and also because people know each other more closely, as compared to bigger cities which provides a kind of anonymity. In urban areas, they face more mental pressure, health complications, depression, and criticism from male and female colleagues. But female colleagues are more personal in their criticism, they comment more on a colleague's character, the standard of living, family matters, even dressing styles, etc. Sexual harassment is faced by professional women not only in the

workplace but also outside the workplace. They have a fear of their safety and security not only from strangers but also from their relatives or neighbours who try to sexually harass and abuse them. They have a fear of sexual abuse (touching, staring, lewd comments, etc.). Commuting in public transport to their offices brings in these kinds of sexual abuses but they lack the financial resources to give themselves a better deal. Financial independence gives women more respect in society. For a professional woman, being financially independent is very essential. It enhances one's reputation and begets more freedom and independence in society. Women feel self-empowered and better and it helps them in their economic and social status also.

CONCLUSION

In society, a particular boundary exists only for women, and if they try to cross that boundary then people start maligning them. The general perception is that if some women are doing things differently, beyond people's limited imagination, and out of sync with traditional thinking, like going out for jobs, wearing a different type of fashionable clothes, talking freely with male members, etc., immediately they are branded as loose women. India probably has still a long way to go to make our workplaces free from any prejudices, abuses and harassment. Even then we can still try at solving some of the related issues and problems with some possible solutions that have been mentioned above so that women become stronger and can handle any adverse situations. Professional women have been playing vital roles in households for ages. Now they are also recognized for their value in the workplace and are engaged in a wide range of activities of work in addition to their routine domestic work. Building a society where women can breathe freely without fear of oppression, exploitation, and discrimination is the need of the hour, to ensure a better future for the next generation.

REFERENCE

1. *Andal, N. Women and Indian society: Options and constraints. New Delhi, 2002.*
2. Chandra, S. K. Women's development: problems and prospects.New Delhi, 1993.
3. Dube, L. Anthropological explorations in gender: Intersecting fields. New Delhi, 2001.
4. Karat, B. Survival and emancipation: notes from Indian women's struggles, New Delhi, 2005.
5. Khan, M. S. Status of women in Islam. New Delhi, 1996.
6. Majumdar, M. Social status of women in India. New Delhi, 2004.
7. Sarkar, L., Women and law: contemporary problems. New Delhi, 1994.
8. Chaudhary, D.Paul., Women Welfare Development, A source book, Delhi, 1992.
9. Das, Indian Women, Work Power and Status in Indian Women, New Delhi, 1976.
10. Desai, Neera, Women in Modern India, Bombay, 1977.
11. Deshpande, S.R., Economic and Social Status of Women Workers in India, New Delhi, 1953.
12. Devi, Lalitha, Status and Employment of Women in India, New Delhi, 1982.
13. Giriraja Shah, The Encyclopedia of Women's studies, Vol.I, New Delhi,1990.
14. Kallage, Chrtanan (Ed.), Women and Development Policies and Plan strategies for women's Development, New Delhi.
15. Kuppusamy, B., Social change in India, Delhi, 1972.
16. Leelamma Devasia and V.V.Devasia, Empowering Women for Sustainable Development, New Delhi,1994.
17. Narayan, S., Rural Development Through Women Programme, New Delhi, 1989.
18.Pandy, A.K., Emerging issues in empowerment of women, New Delhi, 2012.

CHALLENGES OF WORKING WOMEN AND WOMEN AT WORK PLACE ACT 2013

Dr. T. Vinsela Jeev
Assistant professor
Dept.of.History
Bishop Heber College(Autonomos)
Tiruchirappalli
Tamil Nadu, India.

ABSTRACT

The decades following liberalization and globalization had empowered constructional nature of labour and legalized women's employment at night. Safe working environment for women engaged in hazardous occupation and night shift jobs to create basic amenities include clean drinking water facilities for women at work place, provide housing etc. it has been demanded that women's safety and their right to work with dignity, economic security and respect were part of economic growth. The prohibition of sexual harassment of women at workplace act of 2013 was passed and procedural requirements for employees was given clearly in order to give safty and protection to the working women.

Many conferences called for regularisation of eight-hour working norm, and guarantee of dignity and respect for women at work places enforce the Supreme Court direction of equal pay for equal work to rid gender disparities in pay to rid discrimination in promotions based on gender to rid gender discrimination and sexism in workplace and create an enabling employment for work and set up impartial internal complaints committee to deal with complaints of sexual harassment at workplace. It is also called for guaranteed protections and safe working environment for women engaged in hazardous occupations and night shift jobs to create basic amenities include clean toilets and clean drinking water facilities for women at workplace and to provide for housing, health insurance, and education for children of working women among others.

The main objective of the study was to understand the problems and issues faced by urban working women in Tamilnadu. The objectives also included identifying the key socio-economic attributes contributing to women's status, safety and security, and to study women's involvement in various activities/ organizations for improving of family, community and society. The study was confined to the urban working women in white collared jobs in the construction of Chennai, Tamilnadu.

The results of the study showed that different age group of working women have different kinds of problems and challenges and different categories as married, single, divorcee, single parent, separated, have different issues at stake in the workplace. Some problems are definitely common, like mental and physical stress, lack of proper balance between employment and family care, unfair treatment in the workplace, stressful life and work place discrimination etc. But some challenges are age or category specific, like prejudiced and stereo typed thinking, safety and security issues, ego hassles with colleagues, and problem of glass ceiling etc. Some probable solutions for problems plaguing urban working women that could help them to overcome the problems that they face in the workplace are proper safety and security measures by the parent organizations, sensitive and supporting partners at home, effective child carepolicies and appropriate grievance redressal mechanisms for women in place at the workplace.

The prohibition of sexual harassment of women at workplace act, 2013

As per the prohibits of sexual harassment of women at working act, 2013

a clear procedure and retirements of employers and employees relations and regulations were clearly mentioned.

Procedural requirements for employers

The act provides an outline about employer's requirements to develop a complaint mechanism. Section 4 lays down the establishment of an internal complaints committee (ICC). The ICC must consist of atleast – Four members under the Chairperson ship of a senior woman employee, two members from amongst the employees preferably a women with experience in social work or legal knowledge and a third party member preferably affiliated with a non-governmental organization. If a workplace has less than 10 employs it is difficult to set up ICC. In that case complaints may be field at local complaints committee (LOC) established at the district level. Section 19 requires employers to organize an orientation, workshops and awareness programs for sensitizing employees to the harms of sexual harassment and to provide assistance to the complaint should she to file a police complaint. Further. Employers are required to display at the workplace details of the penal consequences of indulging in acts of sexual harassment, the composition of the ICC, and the grievance redressal mechanism available to aggrieved employees.

The complaint process

Assuming an ICC has been established in a workplace, a woman alleging sexual harassment must act quickly to preserve her complaint. Section 9 requires that a complaint of sexual harassment be filed within three months of the date of the incident. This may be extended to another three months if the woman can prove that grave circumstances prevented her from filing at an earlier time although "grave" is not defined within the act.

The ICC is required to complete the inquiry within 90 days of receipt of a complaint. While the complaint investigation is ongoing, upon written request of the complainant, the women may be transferred to another workplace or granted leave for a period of up to three months. On completion of the inquiry, a report will be sent to the employer or the District Officer (for workplaces with few than 10 employees) who is then obliged to take action on the report within 60 days. Employers are required to ensure timely submission of reports to the District Officer. Section 15 provides various factors to be considered if compensation for the aggrieved woman is deemed appropriate by the ICC which include the level of mental trauma, pain, suffering, emotional distress, medical expanses incurred, financial status of the respondent, loss in career opportunity due to the incident, and the feasibility of such payment in lumb sum or in installments. As a result, the accused person faces a potentially significant financial loss if found liable by the ICC. The act provides that the deductions may be made from the respondent's salary or wages. If a complaint is not proven the ICC can instruct the employer or appropriate District Officer that no further action is required.

References

1. *Annette Barnaba et.al (2009) Study on the Empowerment of Women Construction Workers as Masons in Tamil Nadu, India: journal of International Women studies. Volume 11|Issue 2 Article 8 (Sep-2009)*
2. *Vandana dave (2012) Women Workers in Unorganized Sector*
3. *Azadeh Barati et.al Human Resource Management.*
4. *Alphonse .M and Upadhaya.M.,(1988), "Socio-Economic survey of families in Trank Bund Road slum", Loyola Institute of Development Services, Madras, 1988.*
   Gracious Thomas,(1992), "Status of Female Domestic workers", social welfare, Vol XXXIX, No.2 May, pp. 13-14.

5. *Nayak,V.T.,(1984) "Women Domestic workers in South India". Social Action Delhi, VP.34, No.4.*
6. *"Protection for domestic workers", Economic and Political Weekly, Feb 14 2009 volume XLIV No 7.Sardamoni, Rensji, and Menon,(1990) "Seasonal Labour Migration in Rural India" unpublished report. [6] Rajasekar, D., & Bhaskaran, B. (2018). Effect of corporate social responsibilities on women board of directors in board rooms of mechanical engineering industries. International Journal of Mechanical Engineering and Technology, 9(11), 2199-2205.*
7. *The equal remuneration act, 1976*
8. *The prohibition of sexual harassment of women at work place act 2013*
9. *Singh.A.N. (2001), "Women Dosmtic Workers – Socio Economic Life", New Delhi-Shipra Publications.*

THE EQUAL REMUNERATION ACT OF 1976 AND ITS WORKING IN TAMIL NADU

Dr.V.Sheeja
Assistant professor
Dept.of.History
Bishop Heber College (Autonomous)
Tiruchirappalli, Tamil Nadu.

ABSTRACT

Women are considered as weaker sex and always to depend on men folk in their family and other working places throughout their life. As education increase women tend to withdraw from the labour force due to less availability of suitable jobs. The casual labour sector continues to attract a large number of women primarily unskilled despite low wager. Gender wage gap is a sign of weak condition of informal labour market and poor efforts of the government to enhance skill levels in India. The equal remuneration act 1976 mentioned the duty of employer to pay equal remuneration to men and women workers for the same work or work of similar nature.

The Indian sociological set up has been traditionally a male dominate one. Women are considered as weaker sex and always to depend on men folk in their family and other working places. Throughout their life. The Indian culture made them only subordinates and executors of the decision made by other male members in the basic family structure. Tamil Nadu continues to be one of the fastest growing states in India despite some major declines due to political instability rampant corruption, and populist measures at the cost of development.

According to a 2017 World Bank report, the state's female labour force participation is around 40 per cent and women contribute slightly more than men in casual wage jobs. Tamil Nadu's literacy gap stands at 13 per cent as opposed to 16 per cent of the national average, reiterating the success of various schemes that have increased the gross enrolment of girls in schools. However, as the literacy gap has narrowed, a visible gender wage gap in the rural casual labour sector has been observed. The fundamental model of development endorses equity extended to the labour market; but a wide gender wage gap illustrates the absence of skills among women or a gender bias leading to insufficient skill development for women.

Per day wage difference between men and women is 31 per cent as on 2011-12 in Tamil Nadu, which is not much lower than the national average difference of 35 per cent. Casual women labourers in rural Tamil Nadu deserve attention as 62 per cent of women are employed in this sector — a much higher figure than men who make up only 51 per cent. With an 80 per cent literacy rate, Tamil Nadu has performed well in achieving the social objective of close to universal education. But it is hard to conclude that a successful reduction in the literacy gap has translated to an optimal and equitable labour market.

In contrast, education is a key determinant of wage inequality. As education increases, women tend to withdraw from the labour force due to less availability of suitable jobs. There could be social reasons that could restrict women from working, like family and household chores which are not considered as economic activities. Despite the reasons of education and social factors, the casual labour sector continues to attract a large number of women, primarily unskilled, despite low wages. Educated unemployment is a widespread problem in India; the state has to rekindle the labour market demand by incentivising business within the framework. Enrolment of girls in education alone will not guarantee growth

in workforce participation, it is a priority but there is incongruity between labour skills possessed and skills demand in market.

Despite higher literacy rate if the free market discriminates wages based on gender, it points to a facile design of labour market which is likely to adversely impact the state's economy. Reduction in gender literacy gap has to penetrate down the informal economic sphere by paying equal wages to men and women with better state regulation.

The objective of laying down a minimum wage is to ensure a basic standard of living; huge difference in providing minimum wage based on gender proves underlying patriarchy covertly allowed by the state. The case of development has to be holistically viewed; the various programmes of a state have to address fundamental social problems through policy intervention. The image of the state as one with the best socio-economic indicators tends to camouflage the fundamental reality of gender discrimination on a significant scale. The state needs to address this issue urgently to ensure a fair and equitable society. Tamil Nadu's vocational education is primarily imparted by private institutions and women tend to be less in number for such training. Incremental human resource requirement for Tamil Nadu is estimated to be 135 lakhs by 2022, the third-highest in India followed by Maharashtra and Sikkim.

Parity in wages is one of the major components of Service Law Jurisprudence which has evolved over the years.If two workers are doing the same work, they should be paid equal wages. Even Article 39 of the Constitution envisages that the state shall direct its policy, among other things, towards securing that there is equal pay for equal work for both men and women. To give effect to this Constitutional provision The Equal Remuneration Act, 1976 was passed to provide for the payment of equal remuneration to men and women workers and for the prevention of discrimination, on the grounds of sex, against women in the matter of employment.

Duty of Employer to pay equal remuneration to men and women workers for same work or work of a similar nature. No employer shall pay to any worker, at rates less favourable than those at which remuneration is paid by him to the workers of the opposite sex for the same work or work of a similar nature. An employer cannot claim exemption on the grounds of financial incapability from The Equal Remuneration Act, 1976. No discrimination to be made while recruiting men and women workers. No employer shall, while making recruitment of the same work or work of a similar nature, or in recruitment such as promotions, training or transfer, make any discrimination against women in such work is prohibited or restricted by or under any law for the time being in force. The provisions of this section shall not affect any priority or reservation for scheduled castes or scheduled tribes, ex-servicemen, retrenched employees of any other class or category of persons in the matter of recruitment to the posts in an establishment or employment.

Advisory committee:

The appropriate government shall constitute one or more advisory committees to advice. Every advisory committee shall consist of not less than ten persons of which one-half shall be women. The advisory committee shall have regard to the number of women employed in the concerned establishment or employment, the nature of work, hours of work, suitability of women for employment. The advisory committee shall regulate its own procedure.

Power of appropriate government to appoint authorities for hearing and

deciding claims and complaints: A labour officer is to be appointed for the purpose of hearing and deciding; Complaints with regard to the contravention of any provision of this Act. Claims arising out of non-payment of wages at equal rates to men and women and In the case of complaint, that adequate steps to be taken by the employer so as to ensure that there is no contravention of any provision of this Act. Every authority appointed shall have all the powers of a civil code under the Code of Civil Procedure, 1908 (5 of 1908), for the purpose of taking evidence and of enforcing the attendance of witnesses and compelling the production of documents. An appeal within 30 days but not thereafter is allowed. It is the duty of employers to maintain the registers.

Powers of Inspectors:

To enter, at any reasonable time with such assistance as he thinks fit, any building, factory, premises or vessel; To require any employer to produce any register, muster- roll or other documents relating to the employment of workers, and examine such documents; To the provisions of this Act are being, or have been, complied with; To examine the employer, his agents or servant or any other person found in charge of the establishment or any premises connected therewith; To make copies, or take extracts from, any register or other document maintained in relation to the establishment under this Act.

Remedies under the Act:

A complaint may be made to the appropriate authority appointed by the government by The worker or, A legal practitioner or Any official of a registered trade union authorized for this purpose or An inspector appointed under section 9 of the Act. A Metropolitan Magistrate or a Judicial Magistrate of the first class is eligible to try offences under the Act. The Magistrate may take up the case on its own or on receiving a complaint either from- The appropriate Government or the aggrieved person or Any recognized Welfare Institution or Organization and even Public Interest Litigation may be filed for discrimination in payment on grounds of gender.

How to file a Complaint

The complaint to the authority appointed under the Act must be made in Triplicate, in form A for contravention of the Provisions of the Act and in form b for nonpayment of equal wages. The Authority will listen to both the parties and after making the necessary inquiry, direct the payment of the difference in the amount actually paid and the amount payable under the Act or direct the employer to comply with the provisions of the Act.

Either of the parties may appeal to the appellate authority as notified by the Government under the Act within 30 days of the original order. Alternatively, a Public Interest Litigation may be filed in the court of law or the Legal Services Authority may be approached for getting appropriate relief and legal aid.

REFERENCES

1. *Annette Barnaba et.al (2009) Study on the Empowerment of Women Construction Workers as Masons in Tamil Nadu, India: journal of International Women studies. Volume 11|Issue 2 Article 8 (Sep-2009)*
2. *Vandana dave (2012) Women Workers in Unorganized Sector*
3. *Azadeh Barati et.al Human Resource Management.*
4. *Alphonse .M and Upadhaya.M.,(1988), "Socio-Economic survey of families in Trank Bund Road slum", Loyola Institute of Development Services, Madras, 1988.*
5. *Gracious Thomas,(1992), "Status of Female Domestic workers", social welfare, Vol XXXIX, No.2 May, pp. 13-14.*
6. *Nayak,V.T.,(1984) "Women Domestic workers in South India". Social Action Delhi, VP.34, No.4.*
7. *"Protection for domestic workers", Economic and Political Weekly, Feb 14 2009 volume XLIV No 7.Sardamoni, Rensji,*

and Menon,(1990) "Seasonal Labour Migration in Rural India" unpublished report. [6] Rajasekar, D., & Bhaskaran, B. (2018). Effect of corporate social responsibilities on women board of directors in board rooms of mechanical engineering industries. International Journal of Mechanical Engineering and Technology, 9(11), 2199-2205.

8. *The equal remuneration act, 1976*
9. *The prohibition of sexual harassment of women at work place act 2013*
10. *Singh. A.N.(2001), "Women Dosmtic Workers – Socio Economic Life", New Delhi-Shipra Publications.*

PROBLEMS FACED BY SANITARY WORKERS IN INDIA

Dr. H. Santhosha Kumari,
Assistant Professor,
Department of History,
Scott Christian College (Autonomous),
Nagercoil

Abstract

Obliged to raise children, earn money, to cook and clean, to bear their lives in silence – society views their existence as invisible, and the state views them as an obligation. When a section of India's workforce describes it existence as desperate and exploitative, if confirms that the policy and moral compass of government and society is questionable. Women sanitation workers ensure the health of others, by compromising their own. They are mothers, daughters, wives who have mouths to feed, bills to pay, children to educate and drunken husbands to bear. This research study offers policymakers as well as the wider society a much deeper and humanized understanding of the socio-economic issues of women sanitation workers.

Keywords: sanitary workers, women's workers, cleaners, washers, health issues, etc.,

INTRODUCTION

Obliged to raise children, earn money, to cook and clean, to bear their lives in silence – society views their existence as invisible, and the state views them as an obligation. No one really cares. When a section of India's workforce describes it existence as desperate and exploitative, if confirms that the policy and moral compass of government and society is questionable. Women sanitation workers ensure the health of others, by compromising their own. They are mothers, daughters, wives who have mouths to feed, bills to pay, children to educate and drunken husbands to bear. But they are also individuals, and workers, and it is crucial for government to re-evaluate its policies and schemes, and indispensable for society as a whole to change its attitudes towards these women workers. This research study offers policymakers as well as the wider society a much deeper and humanized understanding of the socio-economic issues of women sanitation workers. The following set of recommendations (for government institutions and civil society) I hope will result in more effective public and personal strategies towards change and higher accountability in providing safe workplaces and dignified work for women sanitation workers across India.

Sanitation workers are out in full force tasked with disinfecting the public spaces as COVID-19 crisis continues to impact the country on top of other serious challenges faced by our WASH sector. Sanitation workers are those who work in any part of the sanitation chain: cleaning toilets, emptying pits and septic tanks, cleaning sewers and manholes and operating pumping stations and treatment plants and so on (Anand, Meenu, 2006). The pandemic has further exacerbated their exclusion and vulnerabilities.

"Despite providing an essential public service, an uncounted number of sanitation workers around the world work in conditions that are hazardous and stigmatizing – heavily compromising both their dignity and basic human rights (Pai, G.B., 2001). The recovery plan by governments to deal with the health and economic impacts of COVID-19 needs to back approaches that are sustainable, integrate ecological protection and tackle inequalities," said V R Raman, Head of Policy, Water Aid India.

Position of Sanitation workers

- There has been a significant rise in waste generation over the years and

more than a tenth of the world's waste is generated in India. Those responsible for sanitation work, household collection and management, maintenance of toilets as well as sewer or septic tank cleaners are faced with a host of challenges, ranging from health to finances, but most importantly the stigma associated with their work.

- Despite calls and initiatives for recognizing and respecting them as COVID 'warriors', such initiatives have not gone down beyond superficial or tokenistic levels across India, with few instances of exceptions.
- Being informal workers with no legal protection or rights, a vast majority of them continue to be marginalized and stigmatized. Caste system in India adds to this already complex and vulnerable intersection. They work under vulnerable and unsafe conditions and provide a fundamental public service, yet they often face extreme health hazards and safety risks and receive a limited amount of rehabilitation support.
- To explore the foundation of the problem, he threw light on the issue of the deep-rooted relationship between waste and caste and how that is guided by people's idea of purity and pollution. He further discussed how the perceptions towards people who handle 'waste' and polluted water lead to further marginalization and discrimination of these workers (Pachauri, S.K., 1999).
- "This manifests into coercion and thousands of lives are claimed every year with their families having access to little legal recourse. People who work on waste management often belong to the castes that have been historically involved in the work, in a scenario close to cent per cent reservation. Working as families involving young (and often child) members of the family, this involvement becomes inter-generational. The structural silence - lack of proper data on deaths and lives of sanitation workers showcases the treatment accorded to them by our system, institutions and individuals," he said.

The situation of sanitation workers during COVID-19

- A study by the Urban Management Centre and Water Aid India based on telephonic and face-to-face interviews of 95 sanitation workers and 12 Urban Local Body (ULB) officials from 18 cities/towns across 9 states/UTs, combined with review of secondary data, held during May 26 to June 8, 2020, looked at the situation of sanitation workers during the pandemic.
- Yet, despite the risks and the dire conditions of their work, sanitation workers continued to do their job.
- Discussing the livelihood issues and financial implications of the pandemic, the speaker discussed how 13% of workers were out of work since the lockdown due to a loss of parallel and part-time work opportunities, whereas others faced partial resumption of work, income reduction, payment delays, challenges in meeting day-to-day necessities which led to borrowing by some to deal with financial constraints (Gupta, Meenakshi, 2007). Some of them also reported a loss of income during the lockdown being compounded by a rise in food prices and additional expenditures such as for safety gears.
- "Hunger is more dangerous than COVID-19. Our situation is very bad," said a dry service latrine cleaner during the study. Since the work performed by them constitutes an essential public service, it continued even during the pandemic. There was, however, an uneven distribution of work with sanitation workers in hospitals reported having to work for longer shifts and increased working hours, which was usually uncompensated and domestic waste collectors, office cleaner and

workers in trucks carrying wastes reporting a reduced workload.

- Looking through the gender lens, the study also focused on the additional woes faced by women sanitation workers whose numbers were higher in the informal workforce over permanent staff or contractual staff. This led to greater implications on their livelihoods as a result of even lower-income security and limited social welfare coverage. They also faced additional difficulties during menstruation as many public toilets were closed during the pandemic. They faced additional workload and were forced to leave children at home due to the absence of any child support or care arrangements.
- If these tangible issues weren't enough, many even faced discrimination and pressure from neighbours to not return home after work, or due to demands from landlords to vacate their homes- amid the fear and stigma created by the pandemic. However, some did receive recognition for their work from their employers and the public in general for providing essential services during the pandemic, in a few instances reported during the study.
- To acknowledge these issues, they demanded more targeted welfare measures in the form of bonuses or financial aid, rations or insurance coverage; and regularization of the informal sector or at least their inclusion in the safety nets and welfare measures put in place.
- Some other studies, such as the ones held by IIHS Chennai and other organizations, also showed similar situations and challenges across India, he said. Water Aid did a study in some of the other south Asian countries too- Pakistan, Bangladesh and Nepal, in addition to India. The situation of sanitation workers requires similar improvements in these settings as well.

Recommendations for Government

- A comprehensive policy aimed directly at the protection of sanitation workers must be made and implemented which would cover entitlements, rehabilitation and specific directives of occupational health for permanent as well as contractual/ ad-hoc sanitation workers.
- The waste management plan of each urban/semi-urban body must be inclusive of all sanitation workers engaged in the collection, transportation and conversion of waste into other products. It is important that policies not only suggest but also ensure safe and hygienic handling of waste, and that municipalities regularly dispense good quality safety gear to all workers, whether or not there is demand for them from the workers. It is vital to involve the community at large to ensure that regulators provide such gear to the people involved in all kinds of sanitation work.
- The dignity associated with 'salary' must be conferred on all workers. A logical and fair wage chart must be drawn up, keeping in mind that the work done by all types of sanitation workers is similar and large wage gaps between them is unacceptable. It must also be remembered that the contractual workers are the most vulnerable, since they currently receive no benefits whatsoever despite working equal hours.
- The issue of lack of pay slips and wage books to all categories of workers must be addressed immediately and a system of surprise checks for the dealing clerks must be set.
- Medical insurance or partial support must be initiated as a policy, keeping in mind the constant danger from physical injuries.
- Sanitation workers and waste pickers integrated in the door-to-door collection schemes of contracted out models must receive government-mandated benefits

like paid holidays, schemes such as EPF/ Society Fund/maternity leaves/pay slips to improve their earnings and working conditions, and transform their status from that of waste pickers to service providers.

- Fair and independent workers unions should be established to promote 'substantive rights' – wages, hours of work, working conditions, and minimize income inequalities between the different categories of sanitation workers.
- The persistence of manual scavenging must be acknowledged by local bodies, followed by thorough inspection of its incidence and steps must be taken to end the practice and rehabilitate those earning their livelihoods through it.
- Women sanitation workers need to be integrated into programmes such as Skill India and National Skill Development Mission to enable them to shift towards better paying and dignified jobs. This must happen simultaneously with mechanizing the cleaning of drainage and sewerage systems. However, this must be done gradually so that the sanitation workers are not displaced from their jobs abruptly before they are integrated into alternative vocations.
- Special facilities (first aid kits, drinking water) and clean toilets with changing areas and low-cost sanitary vending machines must be provided to promote healthy menstrual management and wellbeing of women workers. Established mandates such as maternity leaves, paid leaves and medical leaves must be checked regularly and private employers who fail to provide these should be deemed directly responsible and face strict action.
- Day care centres/crèches for babies of working mothers should be established to soften women's double burden of labour and promote a healthier and relaxed work environment.
- Women sanitation workers from all three categories of sanitation workers should have reduced hours of work, instead of double shifts, to help them balance home and work life.
- There should be a policy to provide financial support for quality education till higher secondary as well as skill building programmes and technical training for the children of sanitation workers. Along with this, adult literacy programmes should also be organised for sanitation workers and enable them to look at other vocational options along with their children.

CONCLUSION

The predispositions considered at the very beginning of this paper were confirmed in the unhealthy and expected co-dependency in the lives of women sanitation workers, "preserving" an intergenerational tragedy. Lack of education is a crucial factor maintaining this imbalanced power dynamics. The gender gap in education increases as the age of a child increases. The practice of early marriage coupled with a historic distaste for the Dalit community ensures that women sanitation workers across the three cities live in the worst corners of the alienated square of gender, caste, geography and education. The existence of a sense of loyalty to communal suffering makes it difficult for outliers to survive. Discrimination, itself, becomes a cultural trait in these social groups.

REFERENCES:

1. *Anand, Meenu, 'Women's Work: Visible Work, Invisible Hands', Women's Link, Vol. 12, No. 4, October-December (2006), Social Action Trust, New Delhi.*
2. *Gupta Jayshree, 'Working Women and Human Rights', (1999).*
3. *Gupta, Meenakshi, 'Labour Welfare and Social Security in Unorganised Sector', (1st edition, 2007), Deep and Deep Publications Pvt. Ltd.*

4. *Pachauri, S.K., 'Women and Human Rights', (1999), A.P.H. Publishing Corporation, New Delhi.*
5. *Pai, G.B., 'Labour Law in India', Vol. 1 and 2 (2001), Butterworths India, New Delhi.*
6. *Tulika Tripathi, 2012, "Caste Dominance Continues: Safai Karmi Scheme of Uttar Pradesh", Economic and Political Weekly, vol. 47, no. 37, 15 September 2012.*

WORKING WOMEN IN ORGANISED AND UNORGANIZED SECTOR

Dr. G S. Brightlin Malgija
Kanya Kumari

INTRODUCTION

The main aim and purpose of this topic is to know about the women working under the organised and unorganized sector in India. It also deals with the problems and challenges faced by the women. Compared to the unorganised sector at present women working in the organised sector also increasing gradually.

ORGANISED SECTOR

Organised sector is defined as the Enterprises which are governed by set of recognised rules and regulations. In organised sector there are two sub- sectors.

They are

1) Public sector
2) Private sector

PUBLIC SECTOR

In the public sector the government owns most of the Assets and provides all the services Example Railways and Post office etc

PRIVATE SECTOR

Under the private sector ownership of the Assets and delivery of services is in the hands of private individuals or companies Example: Reliance and TISCO etc.

In both of these sectors women involved in various types of activities like

- Agriculture and Allied occupations
- Mining and quarrying
- Manufacturing
- Electricity ,gas and water
- Construction
- Wholesale and retail business
- Restaurants
- Transport and storage
- Communication
- Finance , Insurance and real estate
- Social services

India is a country of unity in diversity in this vast diversity in this vast diversed nation there are diverse patterns of womens work participation is there in the organised sector also. Women working under organised sector enjoy security of employment.They are expected to work only a fixed number of hours .Workers in organised sector enjoy some benefits.

UNORGANIZED SECTOR

Unorganised sector is characterized by small and scattered units which are largely outside the control of the government .There are rules and regulations but these are not followed.

PROBLEMS FACED BY WOMEN IN UNORGANIZED SECTOR

- In the unorganised sector they were low paid and often not regular.
- They don't have provision of overtime.
- They are not enjoying paid holidays leave due to sickness etc.
- Employment is not secure.
- Workers were asked to leave anytime without any reason.
- Illiteracy is the biggest problem because they do not get time to educate themselves.
- Majority of the women do not have proper training and skills aligned to their task.
- Women were working under very poor conditions
- Women workers have very poor bargaining power.
- Women were exploited by their employers.

HOW TO PROTECT WORKERS IN THE UNORGANIZED SECTOR?

Since the 1990's, it is also common to see a large number of workers losingtheir jobs in the organised sector .These workers are forced to take up jobs in the unorganised sector with the low earnings .Hence, besides the need for more work, there is also a need for protection and support of the workers in the unorganised sector.

We also find that majority of workers from scheduled castes, tribes andbackward communities find themselves in the unorganised sector. Besides getting the irregular and low paid work, these workers also face social discrimination. Protection and support to the unorganised sector workers is thus necessary for both economic and social development.

END NOTE

1. *Women is the unorganised sector of India – RAMESHWARI PANDYA*
2. *Impact of organised sectors on the unorganised sector- DASHRATBHAI*
3. *Women workers in India- RAVI PRAKASH YADAV*
4. *Women workers in unorganised sector- DR.A.SELVAKUMAR.*
5. *NCERT Textbook of class X.*
6. *Rural Women workers in India's unorganised sector- MEENU AGARWAL.*
7. *Report on conditions of work and promotion of livelihoods in theunorganised sector*

ISSUES AND CHALLENGES OF WOMEN THROUGH THE AGES

***N. Anitha**,
****Dr. R. Christal Jeeva**
*Research Scholar,
**Assistant Professor
PG & Research Department of History,
Govt Arts College, Melur

ABSTRACT

The study attempted to analysis the challenges of women through the ages. Violence against women is an issue faced by women in India. It is happening almost every day in various forms. Women are not considered equal to men. They face discrimination in almost every place, whether at the workplace or at home. Even the little girls become a victim of this discrimination. There is a lack of female education and the gender pay gap. Women do not get equal pay as men for doing the same work. Women also face workplace harassment and exploitation.

Key Words

Child marriage, Polygamy, Widow' remarriage, female infanticide, purdah system, dowry, property, gender inequality, lack of education, sexual harassment, domestic violence.

INTRODUCTION

In the Tamil society, women have been continuously contributing to material production at every stage of their lives, starting with the ancient hunting, fishing and agricultural life and growing through other small scale industries. Their status has been enslaved without achieving equality for men. For Women's emancipation, they need a contribution beyond this in society. Despite the fact that women are equal to men in all walks of life and equal to men in the family, in the social sphere, in public life, women's no longer have the same level of equality and rights as men. There is still a continuance of dowry atrocities, female genital mutilation and female sexual violence. All family work is imposed on women. Women are often subjected to contraceptive measures, and new contraceptive tests are often performed on women. The male dominance in the family is predominant. Family management and related decisions is all male-centric.

Thus women are enslaved to any act. The social status of women is deplorable. Woman still continues to regard as a secondary citizen.

Objectives of the Study

- To gain knowledge about the problems and issues faced by women through ages.
- To identify the key socio-economic attributes contributing to women's status.
- To analyses the ways to prevent these discriminations.
- It also highlights the challenges took place in the working places or even in home.

Challenges of Women

The status of women in Tamil Nadu differed according to the caste, class, religion, family structure, ethnic and overall cultural condition. Evidence suggests that, unlike other countries in the history of the world, India was the most populous state in the world. Archaeological evidence suggests that people lived in India long ago. During the time when people lived like wild

animals, there was no significant difference between male and female. Both men and women hunted animals. Mother is a family caregiver and family guide. As the mother became responsible for all the affairs of the family, she became the primary member of the family. The mother was elevated to the status of goddess. Although the Aryan community was considered a paternalistic society, the mother was considered an important part of the family. Moreover, the female population had adequate freedom for intellectual, physical and internal development.

The pre-Vedic period of ancient India can be considered as the best civilization period if the civilization development of a country is to be judged by the status of women in that country. Child marriage, polygamy, and the practice of wearing a mask called purdah did not take place on that day. Women dressed nicely and participated public ceremonies without restriction. Attended lectures and argued with men about different opinions. The opportunity to develop literacy came from both men and women. There is no discrimination in it. There are references in the scriptures to the fact that many women who were heavily involved in the augmentation of education did not incorporate themselves into married life. More than twenty women poets who have compiled Rig Vedic scriptures. Lopamudra, Subhatha, Kosha, Savitri, Juku, Abala, Visvara and Devayani are the notable women poets.

In the post-Vedic period caste discrimination was deeply rooted in the days. The domination of the priests was prevailed. The status of women was very low during this period. The paternal family was the main form of the period. He husband was respected as the head of the family. The status of women gradually changes to a lower level. Marriage became a kind of property contract. The Manu Dharma Sastra clearly states that the husband should be praised as a deity even though she has actions against virtues.

Medieval Indian influences were caused by the late invasions. With the arrival of Arabs, Turks and Mughals, the status of Indian women became very backward. They forcibly seduced and humiliated Indian women. Because of this they had to come up with strict restrictions to save them. The customs of Muslims were influenced by the Indians. As a result, the Purdah system and polygamy persisted among Indians. Child marriage began to happen sinfully. This situation caused many hardships and harassment to women.

The British government brought about many changes in the social, political and economic, religious system of India. The role of religions was very important in the Indian social life of system. Therefore the system of religions and the principles of social structure were intertwined. Even the social reform movement that emerged in the 19th century was dependent on both society and religion. The movement opposed superstitious idolatry, belief in many deities and the hereditary priesthood. The reformers religious organization in the community was committed to the principle of equal rights for women, widow's remarriage, child marriage and female infanticide.

Much of the focus was on the advancement of women in the late 19th century. Women were degraded under the guise of religion by marrying before reaching puberty, shaving the heads of Brahmin widows and degrading young women according to Hindu custom to the temple. Therefore, it was considered an act contrary to religious principles to try to uplift the status of women. Christian Missionaries' propagandas against sati, female infanticide, campaign against untouchability of widows, child marriage,

polygamy and the devadasi system.

Likewise, in every period women have been abused by religion, ritual, ignorance and social control. Although there were some movements in Tamil Nadu to oppose these atrocities. Periyar's Dravidian movement was the only movement that worked with politics. Periyar was a staunch supporter of women's rights. Reformist rational ideas gave a new impetus to women. In his thought the new revolutionary flowers were always soaking the women in the scent of the booth they were expressing the right. Women heard the Periyar's policy slogan and considered Periyar as their guide and status quo for their future lives and rights. They were imprisoned for fighting for their rights of the Tamil people. The battlefields they set up were the torch bearers of the Periyar self-respect they carried. The rights of the women who shone in the light of that lamp. The religious rituals that have disappeared in the light of that rationality, the new awakenings that the female community as a whole has seen, the new paths that have been discovered, the new world that has been set up.

E.V. Ramasamy founded the Self-Respect Movement in 1925 to create a Tamil society full of human rights, public rights and equal rights. Casteism was one of the foremost and fundamentalist forces denying these rights in Indian society. Since casteism dominates the daily life of the people, socio-cultural relations, political-economic relations and gender relations, the self-respect movement has pursued its basic objective of operation. There were many policy warriors who acted under the guidance of Periyar. They followed these principles at the level of adoption and in the maintenance of the family and further strengthened the principles of operation. Abolition of feminism and the advancement of women was the focal point of the self- respect movement. The self-respect movement had been very active in the emancipation of women's in the society such as abolition of dowry, acquisition of education, abolition of child marriage, Caste Denial Marriage, Marriage, Abolition of devadasi system, Property, and as a reservation in employment. Annai Nagammaiyar, Maniyammaiyar, Kannammal, Moovalur Ramamirtham Ammaiyar, Kunjitham Gurusamy, Neelavathi Rama Subramanium, Sivagami Chidambaram, Dr. Dharmambal and Meenambal Sivaraj were the leading actors, writers, speakers, thinkers and activists of this movement. Thus a large number of women followed these operating principles and the practice continued to those days.

At present, the main problem that lies in the society is the rules set for women, about conduct and behavior. Some of them are problematic s a woman cannot step out at night withouta man, this subconsciously is only promoting the idea that women are unsafe, and due to this in many homes in India, the families treat the girls differently than boys. Gender roles are set, how a woman speaks, dresses and chooses a way to live her life is also decided by someone who is not a woman but still perceived to have some sort of power over women. Some rules that the women are expected to abide by, they must be accommodating, and they should always compromise even when they are in an unhappy and unsafe environment there is no safe place for women to seek help, and they should learn all the domestic chores. The consequences of all these rules are increased rapes, sexual harassment, subjection to child marriage, women are better than their per cent of marital rape and when a women speaks up against any harassment as an act of revenge the harasser throws acid on her. Young girls go missing due to child trafficking and are forced to grow up in a harsher environment that can even be life-threatening. Needless

to mention, women are being harassed in public places by bullying, remarking indecently, intimidating their human dignity and eve-teasing.

The problem of dowry, where the girl's family has to give a large amount to the groom's family, is an age-old and regressive problem that still prevails. Due to the inability of providing dowry, many families abandon the girl child and female foeticide is at an all-time high. Most girls in rural areas are also killed by their own families in the name of honour and reputation being hampered when she chooses to marry according to her own will. The honour killing practice is so prevalent and there are no safety rules that protect women.

Beauty is becoming a problem for women, and so is complexion. Fair looking women, especially from lower castes and religions, are not acceptable. This has resulted in acid attacks and deprivation of good food, diet, and lifestyle to look less beautiful and darker than the privileged women of their social class. Women are not allowed to have self-respect, efficiency, personality, individuality capacity and talent.

Women's health and well-being taking secondary place by practice is a social evil, especially when they go out for jobs to bear the economic burden of the household. They should be allowed to eat well, go to the gym, and have a good physical appearance on par with men, indicating good health. Psychiatric counseling to pregnant women and postpartum women should be encouraged rather than abusing them for hormonal problems. They should be able to manage emotions on par with men. According to reports 75 percent of women live in homes where their husbands beat them and abuse them; domestic violence has no limits. The health of a woman is also neglected; poor medical care has put many women's lives in danger.

Women are not considered equal to men. They face discrimination in almost every place, whether at the workplace or at home. Even the little girls become a victim of this discrimination. There is also a lack of female education and the gender pay gap. Women in rural areas are still denied education for being a female. Similarly, women do not get equal pay as men for doing the same work.

There are not enough schools especially for girls in rural areas. As women reach puberty their freedom and right to education are snatched away and they are prohibited from going to school. Due to a lack of proper sanitation facilities, many women unwillingly drop out of school. Even after a woman gains an education and a degree and enters the workplace, the problems and issues do not stop. At most workplaces are it corporate or even in a government office; the power play dynamic is exploited. Many male superiors take advantage of their juniors and harass them for pleasure and engage in unlawful activities. The women's contribution at the workplace is underestimated and they are paid far lesser than their male colleagues. The women in powerful positions are also pulled down bypassing negative comments. Lack of women representation in every field creates a void in society and a nation does not progress.

Methods to Prevent these Issues

More opportunities must be provided equally for men and women. In every field, we must encourage women to give their best. Every citizen and government must try to make it a safe place for women to be in. They must make more stringent laws against people who commit crimes against women. Sexual harassment of Women at work place (Prevention, Prohibition and Redressal) Act, 2013, Central Act No. 14/2013 is an Act to provide protection against sexual harassment of women at

work place and for the prevention and redressal of Complaints of sexual harassment and for the matters connected therewith. Vishaka is an organization holds great historic significance when we deal with sexual harassment. It represents a landmark event where women collaborated and unanimously fought for what is right. Education must be stressed upon gravely. It must be made a compulsion to educate every girl and woman for a better future.

CONCLUSION

The preamble of the constitution of India, the Fundamental Rights and the Guideliness of the State ensure the emancipation of women from economic inequality and the ensuring violence against men and ensure their overall development through the country's Five Year Plans and various legislation enacted by various Central and State Governments. A number of social welfare programs for women are being implemented in independent India through groups and voluntary organisations. The Women's movements and their service to the cause of women at the state level and at the national level have greatly contributed to the Government's initiative for the advancement of women. Intermittent efforts of the Government and the women's movement groups, the benefits of sustainable development have not gone unnoticed by women. Factors such as economic insecurity, inadequate education, and religious observance that make women second graders in society. In other words, they do not have full legal protection. Both men and women do not know much about legal protection laws for the benefit of women. Although there are various labour rights laws, majority of the working women are facing problems like low wages, sexual harassment, and gender discrimination. Main things ignorance and lack of education. They were working under unsecured environment. The commitments made to the Constitution for the rights, benefits and protection of women have not yet greatly contributed to the emancipation of women. Therefore, women's rights cannot be fully upheld unless individuals and specialized organisations work with women to make it their duty.

REFERENCES

1. *Andal, N., Women and amil Nadu society : Options and constraints, New Delhi, 2002, Rawat Publications.*
2. *Arunan, Periyarin Penniam, Chennai, 2006, Vasantham Veliyeettagam.*
3. *Asvakosh, Pengal Samugam Mathippeedugal, Chennai, 2009, Mangai Pathippagam.*
4. *Chandra Babu, B.S., & Thilagawathi.L., Pen Varalarum Viduthalaikkana Porattamum, Chennai, 2011, Bharathi Publication.*
5. *Dube, L., Anthropological explorations in gender : Intersecting Fields, New Delhi, 2002, Rawat Publications.*
6. *Majumdar, M., Social Status of Women in Tamil Nadu, New Delhi, 2004, Dominant Publishers and Distributors.*
7. *Martin, E., The Woman in the body : A Cultural analysis of reproduction, NewDelhi, 2001, Beacon Press.*
8. *Ramakrishnan, Sow., Periyarin Penniya Sinthanaigal, Chennai, 2007, L.S.G. Publication.*
9. *Samidurai, K., Pengal Nalan Kakkum Chattangal, Madurai, 2013, Star Law Books.*
10. *Sharma, A., Women in Tamil Nadu religions, New Delhi, 2002, Oxford University Press.*
11. *Saraswathi Mishra, Status of Women in Ancient Period (B.C. 3000 – 1200 A.D.), New Delhi, 2002, Gyan Publishing house.*
12. *Saraswathi Mishra, Status of Women in Ancient Period (B.C. 3000 – 1200 A.D.), New Delhi, 2002, Gyan Publishing house.*
13. *Tomlinson, B.R., The Economy of Modern Tamil Nadu: From 1860 to the Twenty-first Century (Vol, 3), New Delhi, 2013, Cambridge University Press.*

GENDER DISCRIMINATION : GREAT HINDRANCE FOR WOMEN EMPOWERMENT

Dr. B. SheebaKumari,
Assistant Professor of History,
S. T. Hindu College, N
Nagercoil – 629 002

ABSTRACT

"Nature has given women for much power; the law gives them too live"

The development of a country mainly depends upon the entire and proper Utilization of its valuable natural and Human resources. The most effective means of sustained human development is growth accompanied by an equitable distribution of income, which can be achieved through fuller Utilization of a Country's human capital. Women at the global level constitute half of the world population; occupy various positions as politicians, legal experts, executives, nutritionists, medical technologists etc. Women perform several roles and enjoy different status in each role. So women have been identified as key agents of sustainable development of the developing nation. This sustainable development is paved the way for women empowerment. Empowerment of women means economic opportunity, property Rights, political representation, social equality, personal rights and so on. As our constitution professes to offer equality of status and equal opportunity to the all Indian citizens (men and women) by the preamble. After long struggle the traditional Indian society is advancing very fast in the overall development, but the position of women is not improving in rural as well as urban areas with the pace of development. There are Millions of women who silently suffer injustice, violence, abuse, exploitation just because they are women. The covid-19 pandemic has deepens pre-existing gender inequalities and has disproposionality women and girls. Anyway women all over the world have by and large been discriminated (pre – market discriminations, post market discrimination). As for it, the main intention of this paper is to focus on the gender based discrimination faced by working women in technological era of our country.

Key words

Discrimination, Gender-bias, Abuse, Violence, Mental and Sexual Harassment, CERD, CEDAW, CAT.

INTRODUCTION

In this contemporary world, women to gain the same amount of power that man have. Now it is time to forget that men are the only holders of power. But today women play a vital role in the economic development of the country and her contribution is as equal as their male counterparts. Without the active participation of women in various national, social, economic and political activities, the progress of the country willbe stagnant. Traditionally, Indian women had been home makers but in the 21st century, due to higher education better awareness and increasing financial demands of family, women also go out and choose carriers. Although women have started working outside their homes, but still there are several issues and challenges are faced and they are discriminated.

Women and equally

Women are not treated equally in their workplace; do not get the same benefits as that of male employees too. Gender bias, Unequal pay, Security, mental and physical harassment, lack of proper family support, in sufficient guidelines, sexual torture, and false accusation are the important discriminating process are faced by women.

The present globalized area is far different than that of twenty – thirty years ago. Advancement of science and

technology plus evolving work and the role of family for women in India have changed the contribution to the business environment of this century. The financial demands for Indian families are rising day by day. Higher cost of living, increasing expenses on education of children, increasing cost of housing properties in India force every family to look for ways and means of increasing household income.

As a result, Indian women are forced to go for jobs and take the challenges but were considered only suitable for men such as working in night shifts in call centers or PPOs. Women are also giving their best and active contribution. In this situation they are discriminated by the men. Discrimination isa sociological term referring to the treatment taken towards or against a person of a certain gray in consideration, based solely on class on category. It is the actual behavior towards another group.

Discrimination against women

Discrimination against women violates the principles of equality of rights and respect for human dignity is an obstacle to the participation of women, on equal terms with men, in the political, social, economic and cultural life of their countries. From holding highest public office is bureaucracy to holding highest political position, the women have shouldered all kinds of responsibilities with grand success. However, Indian working women still face barefaced discernment at their work places.

Major problems faced by the working women are Gender Bias, mental or physical harassment, Unequal pay, Leadership, etc. At the work place, majority of working women continue to be denied their right to equal pay, under the equal Remuneration Act, 1976 and are underpaid in comparison to their male colleagues. The situation demands effective measures to protect the working women in her official environment from the lust and greed of male boss. For challenging between worksdemands, personal and family needs seen to be the most probable reason for creating problems in work life conflicts. But across the globe many women and girls still face discrimination on the basis of sex and gender. Gender inequality underpins many problems which disproportionately affect women and girls, such as domestic and sexual violence, lower pay, lack of access to education, and inadequate healthcare.

Major Discriminations faced by women

Gender Biases

Gender biases begin to take place at a very early stage for Indian women. It is very difficult to accept the fact that women are also capable of working shoulder to shoulder with men. Indian society supports male dominance in all major, important and challenging tasks whereas women are considered to be weak and only capable of bearing lesser work pressure at the work place. The potential and capabilities of Indian women have always been underestimated in regard of their recruitments, salary issues and promotions. In many families, even if woman is working, her all salaries are given to her husband, father-in-law or elder member of the family and in this way, her independence is on the superficial level. Though woman is working, still she has to depend on somebody.

Balancing Personnel and Professional life

It is a very big challenge for Indian working women to maintain a balance between their work and family. She has the responsibility to fulfill all the expectations of family members and particularly from kids. In India, the career and professional aspirations are still considered as secondary for women. In majority of the families, there is a lack of emotional and moral support given to the working women. And at the same time, there are many official expectations and deadlines that

women have to fulfill to continue their job. In this type of dual roles to become perfect in all tasks, the working women fill very much stressed in her day to day life.

Mental and Physical Harassment

In order to achieve success in corporate sector, women feel that they must do better than their male colleague. This leads to higher expectations and efficiency by their boss. This type of condition creates strain for woman. Insufficient Maternity leave is also the cause of stress for working women as they have to take care of their baby as well as achieve the targets given to them in office. Indian working women also feels unsecure at their workplace. There are many cases where women subordinates are asked for sexual favours from their male superiors in return of the promotion and growth granted to them.

The male superiors show that they have done some mercy or extra favour that should be repaid with much of a regard from women. In corporate sector, usually women are treated as weak and vulnerable and hence male colleagues and superiors think that they can take any advantage of their female colleagues and subordinates.

Negligible Personnel

Space Indian working women have to maintain a balance between their families and career if they want to achieve independence and success in their lives. In this hassle, women get restless. They try to increase their working power for their work which makes them lacking in sleep. They gradually feel frustrated and helpless because no one is there to help and support them. They sometimes feel isolated and due to this, they have to face many emotional and psychological problems. Insomnia and depression are two major mental problems that Indian working women usually suffer from. They feel an immense lack of personnel space. They have no time for themselves. They feel unable to share their feelings with anyone because they know that no one will understand them. Under this psychological pressure, they are left with only two options: either to give up the job or to accept the depression as a part of their working life.

Racial discrimination

Racial discrimination happens when an employee feels disadvantaged because of their nationality, colour or ethnic origin. When a person is treated less favorably than another person in a similar situation because of their race or descent, this is classed as racial discrimination.

The Racial Discrimination Act 1975 makes it against the law to treat employees unfairly because of their race, colour, descent, national or ethnic origin or immigrant status.

Direct racial discrimination

It happens when an employee receives poor treatment because of their race or perceived race. It can be a one-off occurrence, or a situation that continues over time. If the working environment is consistently hostile, offensive or degrading to that employee, that's racial harassment.

Sexual Harassment

Sexual Harassment includes unwelcomesexual advances, requests for sexual favors, and other verbal or physical harassment of a sexual nature in the work place or learning environment, according to the Equal Employment Opportunity Commission EEDC.

Unequal pay

Thus US federal low now states that employers may not pay Unequal wages to men and women who perform jobs that require substantially equal skill, effort and responsibility and that are performed under similar working conditions within the same establishment. Equal pay for equal work, is the concept of labour rights

that individuals in the same workplace be given equal pay. It is most commonly used in the contest of sexual discrimination in relation to the gender pay gap.

CONCLUSION

Women as a group of human community, their status role and problem have been an important issue of debate among the intellectuals from pretty long time. Mao has rightly pointed out about the role of women that "women hold half the sky". But contrary to its reality in India. Ms. NamitaUnnikrishnan has correctly described the actual status of women by observing that "In India and developing world, they bear its weight unequally". Because of women are discriminated each and every corner and every second. Discrimination affected the women movement i.e. "when a women moves forward the family moves the village moves and the nation moves". These words of Pandit Jawaharlal Nehru are often repeated because it is anccepted fact. So there is an urgent need to afflict the status of women for the ingredient of human development without any discrimination. The government and the policy makers should take discriminations of women as a serious matter and make remedies.

Weshould be honest in our efforts and work on changing the social attitude towards women. For full gender equality in India, both men and women must work together and bring positive changes in the globalized Indian society.

REFERENCES

1. *Bipin Kumar, Women Empowerment and sustainable development, New Delhi, 2009*
2. *LalithaBai K N., empowering Women through Panchayat Raj, Gurushetra, 1994*
3. *Gulati, Urvasi, Women's Development in India, New Delhi, 1995*
4. *Gadgil, Dr. Women in the working place, Government of India "report of the second National Commission on Labour", 2002*
5. *KalhanaPromilla, Working women in India – their problem rights for equal opportunities, weekly round table, May 21st, 1972*
6. *ParvinRassia, M, ' Empowerment of Women' : strategies and systems for general justices, New Delhi, 2005*
7. *Earth Summit, Gender Equality and sustainable development, Social briefing Paper No. 2, Johannes Burg, 2002*
8. *Yojana, Sep. 2003,*
9. *Beneria, L, Ed. 1982, Women and Development The sexual division of Labour in rural society, New york.*
10. *Loveina Hacker, Ministry of Women and child development, Government of India, Yojana, Mr 2006*
11. *Syed agamend Norman, NGOs and Gender development, Yojana, 2005*

A STUDY ON ISSUES AND CHALLENGES FACED BY SINGLE PARENT ON CHILD DEVELOPMENT IN BENGALURU METROPOLITAN CITY

Dr. Maria A
Assistant Professor
St. Joseph's College (Autonomous)
Bengaluru – 27

ABSTRACT:

Loneliness and a lack of social support have been identified as the more serious social repercussions of being a single parent. In India, single parents refer to a mother or father who is living alone with their children due to separation, desertion, divorce, or death from their relationship. Divorce is the most stressful event an adult can have; it can be tremendously unpleasant to a child's development. Life is difficult for the majority of single-parent households in the city. Despite the difficulty of transition, many people choose divorce or separation over remaining in an unpleasant relationship. A single parent does not have to be the child's natural father or mother, as some people choose to be single parents through the adoption of the child. The biological parents are unable to care for the child owing to health concerns or illness, the death of one or both parents, divorce, desertion, separation, an incapacity of the extended family to care for the child or parental abandonment, extramarital affairs, and other factors. If a mother is living, she usually keeps custody of her children. This study intends to emphasise the issues and challenges of single parent mother and father separately, as well as the problems experienced by the children of single parents, their impact, and how the situation is managed in detail. The exploratory technique and an interview schedule are used to collect data for this study, which is based on primary and secondary data.

Keywords: Single Parent, Separation, Divorce, Child Development.

INTRODUCTION

The single-parent household is not a new occurrence in India, or even globally. A single parent family is defined as a family with children led by a single parent. A single parent is someone who lives alone with their child or children and does not have a spouse or live-in partner. Divorce, break-up, abandonment, domestic violence, rape, death of the other parent, birthing by a single person, or single-person adoption are all reasons for becoming a single parent. The terms single parent family and female-headed family are not interchangeable. By definition, a single parent family can be headed by either a man or a woman. Thompson and Gongla define single parent families as "those with a single parent father." In many communities, the mother's role is more clearly defined than the fathers. To be mothered, according to Naomi Miller (1992), Annice D. Yarber; Paul M. (2010), is to be fed, diapered, snuggled, loved, played with, smiled at, talked to, and cared for. The necessity for maternal care is established by biology. The child's mental health and survival are jeopardised by a lack of mothering. Fathering, on the other hand, entails less nature and more culture. Mother used to signify affection and sympathy, whereas father signified discipline and morals. The single parent father participates in mothering chores such as feeding, diapering, and bathing the infant, among others. When fathers are absent for an extended period of time, it can have a negative impact on a child's psychological development, especially if it occurs before the youngster reaches school age. According to the Wiseman Jacqueline and Naomi Miller study, boys are more likely to become delinquent in families when the father or a controlling, hyper visionary personality is not there. Single parenthood can be a demanding and challenging task. In a single-parent family,

the children are involved in the day-to-day running of the household. The youngsters may have to share more responsibility for chores and self-care than other children. When fathers are absent for an extended period of time, it can have a negative impact on a child's psychological development, especially if it occurs before the youngster reaches school age. According to the Wiseman Jacqueline and Naomi Miller study, boys are more likely to become delinquent in families when the father or a controlling, hyper visionary personality is not there. The single parent frequently shares things with their children that parents in two-parent homes frequently talk with each other; they believe that the children in the family are the best people to address their difficulties with. Many adult responsibilities may be experienced by the teenager much earlier. In the event of a divorce, the children must transition from one parent to the other in order to engage and bridge the gap. The income of the family in most single parent homes will be quite low, making it impossible for the young children to meet their fundamental necessities. It is critical to realise that every single-parent family is unique. Children living with a widowed mother will have a different home life than children with divorced parents or those whose parents were never married. Depending on custody arrangements and the non-custodial parent's commitment to maintaining a relationship with the child, children of divorced parents will have a variety of relationships with their parents and parents' partners. Despite the fact that children from single-parent households frequently have a harder time financially and emotionally than children from two-biological-parent families, single-parent children can do well in school and have healthy behaviour and relationships.

Role of parents

Many children's initial role models are their parents. Children mimic, imitate, and react in the same way that their parents do. Parents play a critical role in motivating and encouraging their children to learn. If parents are sensitive and understanding, children learn abilities at a young age. As children advance from adolescence to adulthood, parents who practise understanding find that their connections with their children improve and there are less problems. Children thrive when their parents are loving, warm, sensitive, attentive, and flexible. It is a good idea to involve both the mother and the father in child upbringing. Of course, many single parents give their children a good start in life, and many parents manage to perform a good job despite having to fly so frequently. In general, though, the process appears to go more smoothly when undertaken as a partnership. Raising a child necessitates a significant deal of effort and can be stressful. Raising a child also provides some of life's sweetest pleasures and richest benefits.

Single Parents

Single parenthood is a phenomenon that has existed since the dawn of time and is as old as humanity itself. A single parent, according to Dowd Nancy (1997), is a parent who does not live with a spouse or partner and is responsible for the most of the day-to-day obligations in parenting the child or children. Children's socialisation is critical for every culture's long-term survival. The family, especially for children, is thought to be the most significant agent of socialisation. In most societies, children are reared in a highly regulated and disciplined environment, with parents assisting in instilling strong moral, spiritual, social, physical, and cognitive values in their offspring (Santrock, 2002). With the advent of industrialisation, westernisation, modernization, and globalisation, the Indian method of raising children in an extended family pattern has changed dramatically. The fast societal change brought on by globalisation has affected family lives (Olaleye, Y.L et al, 2010). Many of the old rituals and

traditions that have been taught and practised for many years are now becoming obsolete. Modern civilization has altered and outgrown principles and benefits that were formerly regarded to represent our society's essential values and beliefs.

Even in the finest of circumstances, parenting is difficult. So, to say the least, being a single parent in our society is difficult. This is due to the fact that the difficulties associated with having only one parent are numerous. In recent years, there has been a lot of interest and research into single parenting in our society (Chiemelie Ezeobi 2011). According to communicator Funmilayo Oriyomi (2011), "the effect of single parenting is broad reaching because it affects not only the parents, but also the children's development in many ways." In fact, the impacts on children are more devastating since single parenthood leaves them with lasting scars. Being a single parent is a difficult and demanding endeavour. Many of the issues that single parents face are identical to those that face two-parent families, but these issues appear to be more difficult to manage when the home is tutored by only one person. For example, as they get older and attempt to be independent, all children become antagonistic to their parents. However, if the rebellion and wrath are all focused at one person, it may appear worse if there is only one to suffer it, rather than two. There are several unique issues that only a single parent faces, making it more difficult to raise children. These issues include resentment against the absent spouse, loneliness, poverty, and anxiety about raising children alone without assistance. For these and other reasons, single parents may cling to or overindulge their children. Members may have unreasonable expectations that the family will work as a two-parent family and may believe that something is amiss when it does not. Children raised by continuously married parents do not have as many stressful situations as those raised by single parents. Although different schools and colleges define stress differently, stress is commonly defined as when external demands outnumber people's coping capacities. This causes feelings of emotional distress, a decreased ability to function in school, job, and family roles, and a rise in physiological arousal signs. Influencers beyond the immediate family are increasingly socialising children. Children are exposed to potentially harmful conditions as a result of poor parental care and guidance caused by divorce, desertion, separation, or the death of a partner (Olaleye, Y.L and Oladeji David, April 2010). When a mother is absent from the home, the children are vulnerable to a variety of issues, including improper nourishment, neglect, a lack of motivation to study or learn, diseases and illnesses, and mental disturbance (fear, insecurity). As a result, they are less likely to perform well in school. In many circumstances, stepparents do not offer their stepchildren much love and attention. As a result, these youngsters have mental impairment, personality issues, and learning disabilities.

They exhibit behavioural responses such as lying, stealing, and being absent from school. Domestic work is increasing and family responsibilities are being redistributed, leaving youngsters with little or no time to study (Adelani Tijani and Ogunbanwo B, 2008).

Causes of Single Parenting

The status of single parenthood is determined by a number of circumstances. Divorce of parents with children, separation, desertion, death of a partner, birth to an unmarried woman or unexpected pregnancy, and single parent adoption are examples of these circumstances.

Divorce: is one of the most common causes of single parenting in developed countries (Amato 2000). The parent who is

authorised to make major decisions about the children involved in the divorce is referred to as the custodial parent. The term "physical custody" refers to who has physical custody of the child. Most youngsters resume normal development after a "crisis time," but their future relationships are typically harmed because they lack a model upon which to build a good long-term relationship. Nonetheless, adult children of divorced parents are more adaptable to change. (Andrew Cherlin, 2010). Divorce has different affects on different people. There is a sense of emptiness as well as frustration. Some people believe that divorce is a nice way to get away from life's disappointments and pains. But forgetting the past is not so simple. For some people, the devastating effect of death leaves a profound wound, leading to resentment and emotional tension, as well as a social attitude toward divorce. Anger toward individuals involved, bargaining on the part of children to get parents back together, despair, and acceptance of divorce are the five stages of divorce adjustment.

Separation: The act of separation is a critical event in a marriage breakdown. This frequently happens when both parents' relationship has deteriorated. Divorce is a legal consequence of emotional separation; nevertheless, not all separations result in divorce. Although divorce usually follows separation, some couples are able to work through their mistakes, misunderstandings, and doubts and continue on with their lives after the separation phase (Olaleye .Y.L., and Oladeji David 2010).

The changes that occur during separation are critical since a person's emotions and sentiments are at their most raw and intense at this time. During this time, men and women have different reactions. When a family splits up, the other parent has no idea what to do or anticipate, and there are no divorce ceremonies or rituals to recognise this momentous change in the children's lives.

Desertion: In our society, desertion is one of the paths to single parenthood. It is a circumstance in which one of the parents abandons the marriage, leaving the other party without support or assistance. The poor man's divorce is another name for desertion. Because one person departs the marriage without going through the formal process of divorce, it is known as the poor man's divorce. Kendall (2003). Both parents must play complementary roles in raising such children for the socialisation process to take place, which will have a good impact on the children during their school years. Children from single parent families, on the other hand, are more likely to be denied certain rights and opportunities, which will have a detrimental psychosocial influence on them during their school years (Azuka-Obieke Uchenna, 2013). Children of deserted parents have a harder time comprehending why they must live without one of their parents. According to Santrock (2002), these youngsters perceive themselves as abandoned and undesired by their deserted parents, as though it is their fault for their parents' abandonment.

Death of a Parent Single parent: Historically, families were formed as a result of parental death. In reality, a parent's death was a primary cause of single parenting. The death of one partner brings the family life cycle to an end. The remaining partner either lives alone or with other family members and the children. In many households, the husband dies first, leaving the widow to live out the rest of her days alone. When a spouse dies, the bereaved partner must deal with socio-emotional loss as well as adjust to a new way of life. Personal liberty is also jeopardised. It is difficult to accept the loss of one's income, health, and ability to care for oneself. The death of a partner is difficult because it signifies the loss of a companion; the death of a sex partner

leaves the other partner lonely and gives the spouse single status. They are not only dealing with the death of a partner, but they may also be dealing with reduced income and other economic resources.

Effects on Child Development

Children feel humiliated, which is quite detrimental to their self-concepts unless they live with other children who feel the same way. They are most harmed by the divorce system when their affection is divided and they suffer from anxiety when a custody battle is contested in court and it is decided that they will live with both alternately. There are also indicators that children who have been through a divorce experience emotional stress, depression, and academic issues. Problems like these, on the other hand, may not be the fault of the parent who raises them, but may be linked to other issues that are also associated with single parenting- mother, the family is frequently less financially disadvantaged, which is the root cause of so many family difficulties.

The result will be poorer educational levels, lesser economic achievement, and even the child becoming isolated and lonely. A child's present and future security is jeopardised. Children endure feelings of uncertainty and loneliness because they have so many needs and desires that it is difficult for one parent to address all of their needs and desires.

Depression presents in various ways depending on a child's age and personality. There may be obvious indicators of depression, such as withdrawal, melancholy, and a variety of psychosomatic ailments (headache, tiredness etc) A child's sadness may be compensated for by "acting up" behaviour, such as becoming the class clown, getting into trouble, or making sexual partnerships. Low self-esteem: Fear, despair, and rage all have a negative impact on a child's self-esteem. A youngster with low self-esteem is less likely to recover from the effects of a parent's death. All of these have a healing effect on the child who lacks the necessary support resources. Along with this, there are other issues that children confront, such as despair and suicide, crime and delinquency, drug and alcohol addiction, emotional and behavioural issues, school problems, learning challenges, bad grades, and running away from home. These issues can sometimes be traced back to dysfunctional social and familial interactions.

Separation: Divorce always follows separation, however not all separations result in divorce. A legal separation is a legal agreement that allows a couple to live apart, divide their assets, and provide for their children. The majority of divorces and separations occur within the first ten to fifteen years of marriage, and many involve little children. Following the dissolution of a marriage. Other partners may want to invest in new relationships right soon, may not want to have future contact with both parents, and may be concerned about new connections. However, in many cases, spouses are damaged by the stress and bitterness of separation, and they are unable to plan their life around their children's needs, particularly when these demands contradict with their own.

Teenage Anger Children of a single parent typically grow up in a home where anger and resentment fester for years.

Effects of Single Parenthood in Adult Life:

Children who have been negatively impacted by single parenthood continue to live their lives; nevertheless, the long-term effects of divorce have been demonstrated to follow some children into adulthood, including their marriage and own children's lives. Negative ideas of relationships implanted as a result of exposure to their "childhood" family strife can have long-term consequences for these now-adults and their own children. According to Amato et al (1995), as stated in Abankwa A. (2013), individuals who can

recall a high level of conflict between their parents as children report a disproportionately big number of psychiatric and marital issues in their own lives. Many of these adult children continue to suffer in their daily lives with sadness, anxiety, and a general sense of discontent with their life. Indeed, many adult children will use more mental health services than adult children from two-parent households (Amato and Sobolewski, 2001). When compared to children from two-parent households, children with divorced parents are more likely to drop out of high school, less likely to attend college, and finish fewer years of education overall (Amato and Sobolewski, 2001). This lack of self-esteem and marital instability can lead to even more relationship problems, such as infidelity, recurrent divorce and remarriages, and, in extreme circumstances, spousal and domestic abuse. Much published information appears to paint a picture of a relatively grim state. There is also evidence that children from single parent, divorced, or broken homes with support, have and nurtured sense of self have grown into successful individuals capable of positive marriage and relationships with their own children, as well as having developed the drive to endure (Abankwa A. 2013).

Problems and Issues of single parent

- Financial Issues: Single parents reported a variety of financial issues. The majority of single parents reported financial challenges in meeting their children's fundamental needs, such as providing nutritious food, clothing, and school fees. Clothing, food, social and recreational activities were the most common areas where they attempted to minimise costs.
- Child Raising Issues: 90 percent of single parents face issues with child rearing. Many of them struggled with taking care of children's daily needs, caring for them when they were unwell, and punishing them. Single parents voiced concerns about assisting their children with school assignments, selecting subjects for their higher education, bringing them out for amusement such as movies, picnics, and trips to hill stations, and arranging for their wedding.
- Emotional Issues: Nobody is happy about the plight of single parenthood. Many of them have such strong sentiments of guilt, shame, resentment, wrath, sadness, melancholy, and fear about the future that they cause personality changes.
- Social Issues: The majority of single parents reported difficulty entertaining male or female visitors in their homes, as well as a lack of a male or female escort for social gatherings. Their social circle consists primarily of family and friends of the same sex. They also experience social embarrassment and a lack of friendship.
- Loneliness Issues: Having grown up with the constant companionship of family members and later a lonely spouse, single parents are lonely when they find themselves without the daily companionship of someone with similar interests and values.
- Custody Issues: When custody of adolescent children is divided between divorced and separated parents, each faces adjustment issues for themselves and the children. After spending time with one parent, for example, the other parent frequently sees youngsters who rebel against family rules and duties.
- Sexual Issues: Following the death, divorce, or separation of a partner, both men and women are deprived of regular sexual outlets unless they remarry soon after.
- Change in Marital Status: Regardless of whether partner was at fault for the circumstances that led to divorce/separation, both couples tend to feel defeated. Their marital status will change to Separated or Divorced.

- Care: Is defined as the provision of opportunities for physical, mental, social behavioural, emotional, and intellectual development. Child care includes not just physical care and comfort for children, but also love, attention, discipline, and socialisation. Parents should spend time with their children and participate in fun activities with them. Child care is the delicate balance achieved between a child's needs and rights. At the time of maturity, death, or adoption, each parent is responsible for a child unit.

Major Findings

The majority of responders are in the age ranges 25-35, 36-45, and above 45. The majority of respondents are women (70%) and men (30%). The majority of the respondents' occupations are domestic workers (45%), teachers (35%), and others (20%). The respondent's monthly income ranges from Rs. 5000-15,000 per month for 40% of the respondents, to Rs. 16,000-25,000 per month for 30% of the respondents. 20% of those polled earn between Rs. 26,00 and Rs. 35,000 per month. The bulk of the respondents' marriages are arranged marriages, with 25% of them being love marriages. The majority of people are religious. Hinduism is practised by 50% of the respondents. Family size: the vast majority of respondents (85%) come from small, nuclear families. The majority of them (50%) are confident in their abilities to manage the demands of youngsters. Isolation, insecurity, uncertainty about the future, sadness, and fear are examples of psychological difficulties. The majority of single parents in this area are facing a 75 percent unknown future, 73 percent of them are terrified, and 72 percent are alienated and sad. The majority of responders (52%) indicate that they spend the majority of their time with children, and 60% believe that society's reaction is acceptable in a single life.

CONCLUSION

The family is an important part of a child's development. According to William Gladden, parents love their children and want the best for them, but family breakdown is caused by understanding, not want, and children suffer as a result. We also believe that parents who are well-informed will make the best decisions for their children, as this is the essence of parenting. Being a parent is difficult, but being a single parent may be much more so. If he or she is the primary breadwinner, problems will almost probably be exacerbated. Single parenting is becoming increasingly frequent nowadays, whether by choice or as a result of a spouse's divorce, separation, or death. Whatever the case may be, single parents encounter obstacles that necessitate a great deal of courage, dedication, and emotional fortitude. Whatever the case may be, single parents encounter problems that necessitate a great deal of fortitude, commitment, and emotional stamina in order to overcome. The government should take appropriate steps to provide a conducive environment for children raised in single-parent households to develop their capacities to cope with their difficult life situations and grow into responsible citizens of the country.

REFERENCES:

1. *Annice D. Yarber; Paul M. (2010), Focus on Single-Parent Families: Past, Present, and Future, Sharp Praeger.*
2. *Abankwa.A. (2013) "Relationship between Single Parenting and Academic Performance of Adolescents in Senior High Schools: A case study of Afigya Sekyere District in Ashanti Region.*
3. *Ackerman B., D'Eramo K.S, Umylny L, Schultz, D., Izard C.E., (2001). "Family Structure and the Externalizing Behavior of Children from Economically disadvantage Families" J Family Psychology, 15:288-300.*
4. *Adelani T. and Ogunbanwo.B. (2008) "Emergence of Single Parenthood in Nigeria and Its Implication on Child*

Rearing" Department of Nursing, Ladoke Akintola University of Technology, Osogbo. Continental J. Nursing Science. Wilolud Online Journals. Amato, P. And Keith, B (2000) "Parental Divorce and the Well-being of Children" A Meta Analysis. psychological Bulletin, 110,26-46.

5. *Amato, P.R and Reza, S.J (1994) "Contact with Non-Resident Parents, Inter Parental Conflict and Children's Behaviors". Journals of Family Issues 15:191-207.*
6. *Azuka-Obieke, U. (2013) "Single Parenting, Psychological Well-being and Academic Performance of Adolescents" University of Lagos, Nigeria.*
7. *Benokraitis N. (2012, 2011, 2008). "Marriages and Families: changes, choices and constraints" upper saddle River, New Jersey prentice Hall. Pp 121 and 431. ISBN 978-0-20500673-1.*
8. *Berns, R.M. (2007). Child, Family, School, Community S0cilization and Support. Belmont, C.A; Thomas wadsworth. Inc.*
9. *Brusius, R. (1989)." Parenting Moral Teens in Immoral Times". USA; Concordia Publishing House.*
10. *Cairney. J, Pevalin D.J, Wada T.J, Veldhuizen S., Arboleda F.J, (2006) "Twelve months Psychiatric Disorder Among Single and Married Mothers: The Role of Marital History. Canadian" J Psychiatry, 51:671-677.*
11. *Dowd, N. E (1997). "In Defense of Single Families" New York: New York University Press. ISBN 978-0-8147-1916-9.*
12. *D'Mellolaveena, B. M. Govindaraju, Monteiro Meena, "A study on the Challenges of HIV positive Children in Dakshina Kannada" Nov 2016.*
13. *D'Mellolaveena, B.M. Govindaraju, Monteiro Meena, "The role of HIV positive women in Management of livelihood, Health and Nutrition", International Journal of Scientific Research and Modern Education (IJSRME) ISSN (Online): 2455 – 5630 (www.rdmodernresearch.com) Volume I, Issue II, 2016.*
14. *Elizabeth A. Mulroy, (1988) Women as Single Parents: Confronting Institutional Barriers in the Courts, the Workplace, and the Housing Market, Auburn House.*
15. *Genevieve ClappJohn Wiley & Sons, 2000 (2nd edition), Divorce & New Beginnings: A Complete Guide to Recovery, Solo Parenting, Co-Parenting, and Step families.*
16. *Gowanda and Butler, (1997), "Social work with children and families" Jacana Kingly Publications, London.*
17. *Hallet Kathryn (1974), "A guide to single parents" Celestial arts, California.*
18. *Jadihha (1985), "But what about children", Hampers and Row Publications, London.*
19. *Josefina M. Contreras; Kathryn A. Kerns; Angela M. Neal (2002), Latino Children and Families in the United States: Current*
20. *Kawar Praveen (1989), "Marriage and family", Deep and Deep publications, New Delhi.*
21. *Naomi Miller, (1992) Single Parents by Choice: A Growing Trend in Family Life Insight Books.*
22. *Patel Tulasi, (2005), The family in India, Saga Publication, New Delhi.*
23. *Salami, S.O. and Alawode, E.A. (2000). "Influence of Single Parenting on Academic Achievement of Adolescents in Secondary School: Implication for Counselling". University of Ibadan, Ibadan Nigeria.*
24. *Santrock, J.W. (2004) "Life- Span Development" (9th ed.) McGraw-Hill Companies, Inc. New York.*
25. *Wiseman Jacqueline, (1985), People as partners, Hampers and Row Publications, London Research and Future Directions, Barnett Praeger.*
26. *Zaslow, M.J. (1987, September). "Sex differences in Children's Response to Parental Divorce". Paper presented at the Symposium on Sex Differences in Children's Responses to Psychosocial Stress, Woods, Holle, M.A.*

CHALLENGES OF THE PANDEMIC : A STUDY OF WOMEN IN UNORGANIZED SECTOR IN BANGALORE CITY

Ms. Jane D'Souza
Associate Professor,
Department of History,
St. Joseph's College (Autonomous),
Lalbagh Road, Bangalore – 560027,
Karnataka, India.
Dr. Nalini Sekaran
Head,
Department of History,
Jyoti Nivas College (Autonomous),
Hosur Road,
Bangalore – 560095,
Karnataka, India.

You can tell the condition of a nation by looking at the status of its women

Jawaharlal Nehru

The social and economic status of a society is widely depicted by its people's extent and nature of work participation. Through this work participation, the people contribute to the economic wellbeing of the society and relate themselves with the day-to-day social dynamics. However, not all the members of the society have got capacity and condition of work participation. The 21st-century woman is considered to be in a progressive society, especially in the formal sector. However, the trends in this direction are not satisfactory. Today's professional women still struggle with the harsh realities of conditioned society and face realities of discrimination, exploitation, violence, and family pressure to perform better.

Women's economic participation in the production of goods and services is accounted in the national income statistics. However, female work participation has always been low at 26% compared to 52% of men. The problem is that women have always been at work; only the definitions of work and work plan have never been defined or realistic to include their contribution to the economy and society.

Women work mainly for economic independence and financial necessity, as some women are qualified enough to work for a sense of achievement and provide service to society. Women usually go in for temporary and standby jobs because of the prevalent hesitance to employ women in regular jobs and provide them with good working conditions. Most women are engaged in agricultural activities and the unorganized sector, such as Pourakarmikas (street sweepers), women working in garment factories, construction sites, domestic helpers, tanneries, beedi industries, etc. However, as estimated by World Bank, 90% of women working in the informal sector are not included in the official statistics. Their work is undocumented and considered as disguised wage work, unskilled, low paying, and does not provide benefits to the workers.

The COVID-19 disease, declared a pandemic in 2020 by the World Health Organization, has been causing unequivocal challenges to the global public health system (World Health Organization [WHO], 2020). The global economy came to a standstill, with countries announcing partial or complete lockdown resulting in unprecedented social and economic distress to the world population. The public health crisis came when India's Gross Domestic Product growth was already slowing down, and unemployment was on

the rise. While the pandemic has affected livelihoods across the social classes in India, the employment protection and social security of those in the informal sector, who constitute 86% of the workforce, stands most affected, as they struggle to meet the necessities as well as the threat of infection. Though different groups of workers are going through similar constraints regarding livelihood and social safety net, the women domestic workers faced total or near unemployment and economic insecurities due to social distancing and lockdown restrictions. They remained mostly outside the picture of relief mechanisms in the country. The COVID-19 pandemic has severely impacted informal sector workers' livelihood, security, and health, especially on women. Being least organized and lacking institutional support, these workers are highly vulnerable to exploitation and human rights violations, and the pandemic has aggravated the situation.

This study focuses on the plight of women in the unorganized sector in Bangalore city. It emphasizes the problems and challenges faced by the Pourakarmikas (street sweepers), women garment workers, and female domestic workers during the pandemic times and analyses the factors contributing to their sustenance.

The study was undertaken by collecting primary and secondary data. The preliminary data was collected by administering a questionnaire and conducting personal and telephonic interviews on the livelihood and challenges faced by these women during the pandemic times. The focus was on their working conditions, livelihood and household dynamics, health scenario, and employers' support during the pandemic.

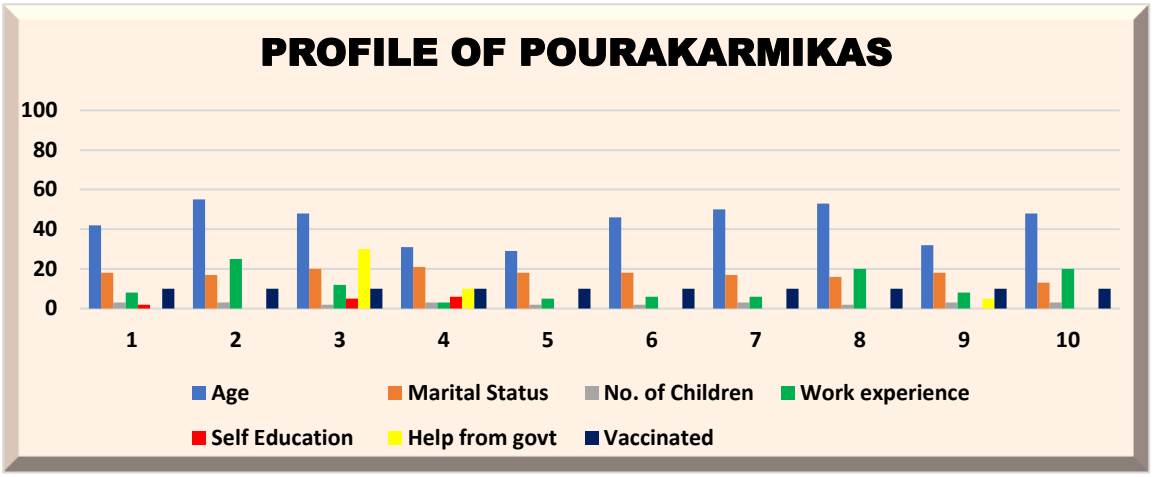
CASE STUDIES OF WOMEN IN UNORGANIZED SECTORS IN BANGALORE CITY :

Pourakarmikas

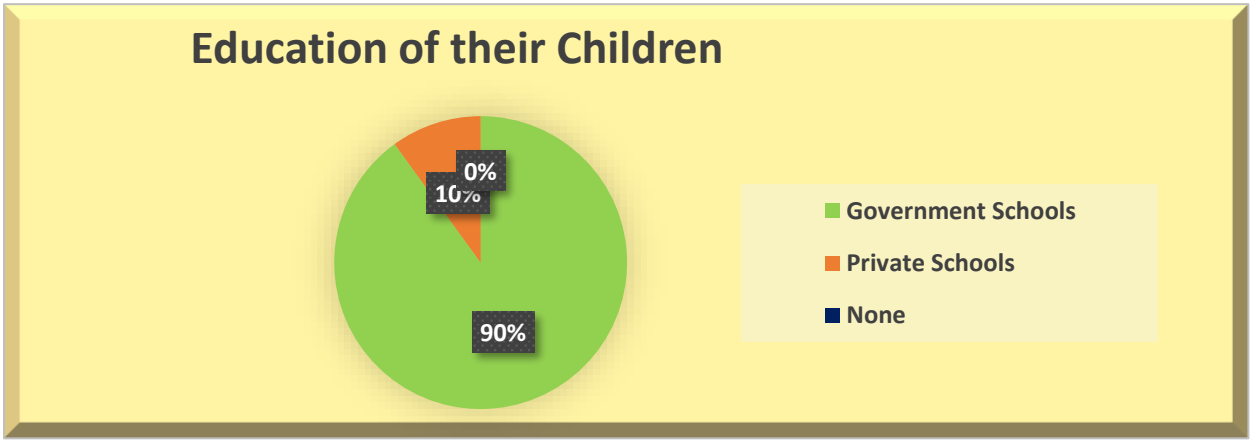
*Pourakarmikas are a*lso known as *safai karamcharis*. There are around 14000 pourakarmikas in Bangalore city as per records of BBMP Bruhut Bengaluru Mahanagara Palike). For this study, a random survey of about 20 pourakarmikas was conducted from the areas of Kanchanayakahalli, Chandapura, Hosa Road, Govindchettipalya, Kithiganhalli, Banneraghatta, Ejipura, Jalahalli and Shanthanagar. They work from 6 AM to 2 PM and earn approximately Rs 6000/- a month. They are officially employed to collect garbage in baskets, segregate them into wet and dry, sweep the streets, and manually load the collection into lorries. An average worker pushes around 150 kg of garbage in carts everyday, up and down the street. They work every day of the year without even getting a Sunday off.

Violence against women doesn't just begin and end with rape. It includes having no access to humane working conditions, no access to toilets, no drinking water, etc. All of these are a violation of their basic rights. Segregating glass pieces, medical waste, and septic wastes from drains with bare hands & feet and working amidst poisonous fumes in garbage dumps mean a plethora of health issues and frequent visits to hospitals. Most of these workers are not employed permanently by the BBMP (Bruhat Bengaluru Mahanagara Palike); the administrative body responsible for the civic and infrastructural assets of the Greater Bangalore metropolitan area. They have been outsourced to contractors. Apart from the public apathy towards garbage disposal, they also face other hardships related to untimely payment, reduced benefits with increased wages, and absolutely no holidays.

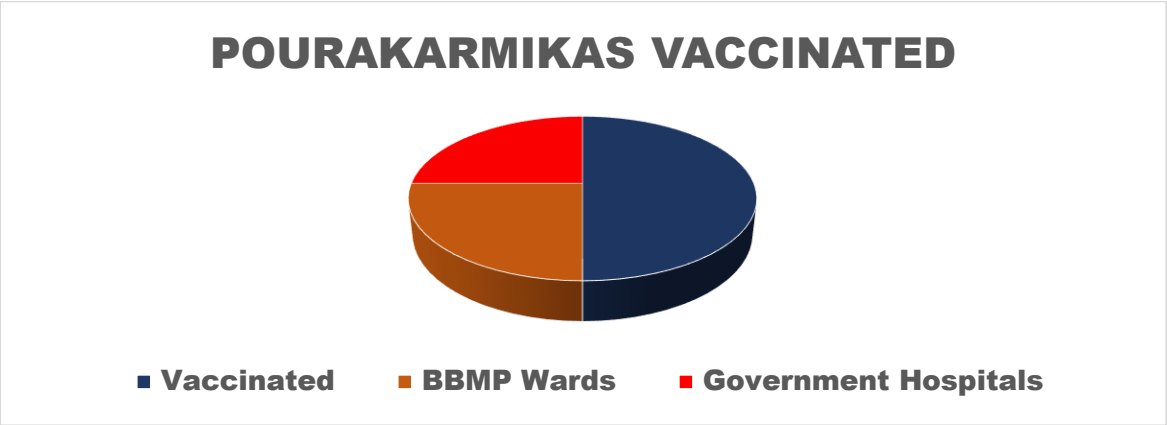
Pourakarmikas, who form the crux of the city's waste management system work hard to keep silicon city clean and green. More than half are hired on a contract basis and function under designated supervisors in specific areas across the city.



Findings : Random Sampling was done with around 20 women. The following conclusions were drawn from personal interviews and by administering a questionnaire. The responders were all women ranging between the age of 20 -55. Not getting a chance to go to school or having just completed 5th or 6th standard, being married early between the ages of 15-20, these women were forced into this employment sector to keep the family sailing. On conversing with them, it was told that their salary ranged anything between Rs. 5000-Rs.7000/- in spite of working 24/7 on all days of the year. During the pandemic, a few pourakarmikas got aid in rations and essentials from the Government and some philanthropists. Unable to sustain a daily livelihood, with their meagre income, most of them have got their children admitted to Government schools, as they would be exempted from paying school fees. All of them were administered free vaccination against Covid 19 in Government hospitals.



The above chart reflects the inability of Pourakarmika workers to educate their children in private schools. 90% of these families have enrolled their children in Government schools compared to 10% who were lucky to be enrolled in private schools, thanks to some generous missionaries and philanthropists.



The above chart reflects the vaccination status of Pourakarmikas

During the pandemic, BBMP had made arrangements to test all 14,000 pourakarmikas in the city for Covid-19 and provide them with health kits and rations. This is to ensure they remain healthy and waste management doesn't get disrupted during the pandemic. "Pourakarmikas are our biggest strength as they work relentlessly to ensure that our city is clean and hygienic. Their safety is our utmost priority," BBMP Commissioner N Manjunatha Prasad told TOI.[1] Speaking to the Pourkarmikas, it was clear that all persons who came under the random study were vaccinated and had received the two doses of vaccination during the pandemic.

Women in Garment Sector :

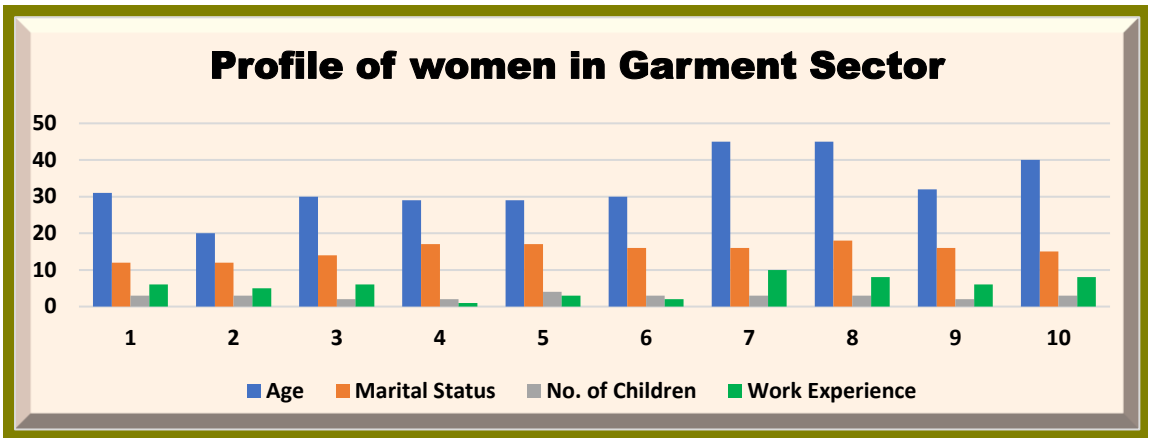
In India's garment sector, which is estimated to be the second-largest employer in the country, the state of Karnataka plays a significant role. It is responsible for 20 percent of the national garment production and 8 percent of all Indian garment exports. Home to roughly 1,200 garment factories, employing 5,00,000 workers (80 percent of whom are women), its workforce was mainly migrant women from neighbouring villages and tribal areas across India.

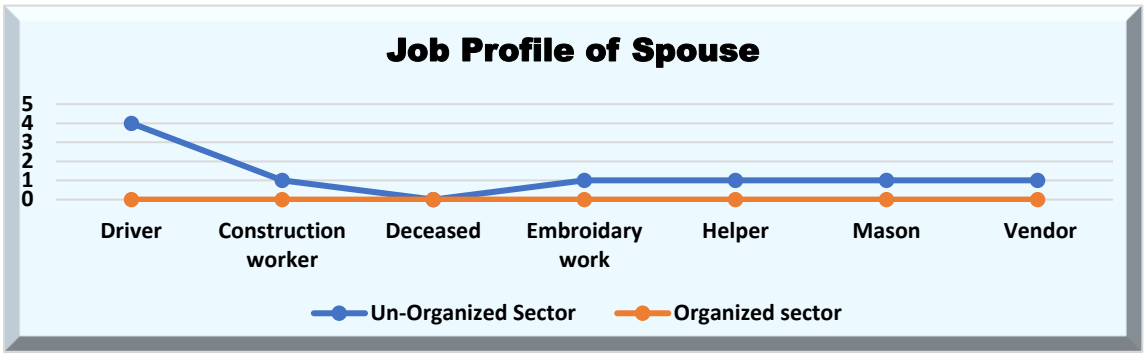
For women at these workplaces, the struggle is real, even for local women who have the advantages of language and mobility. So migrant women from the north and east of the country are doubly vulnerable to exploitation in an industry that is plagued with low or delayed salaries and physical and mental harassment at work.

During Covid lockdown, the Karnataka government has allowed garment units in the state to operate with 50 percent of their workforce. A total closure (of garment factories) can lead to people returning to their hometowns and them not returning for some time. This would further aggravate displacement and unemployment problems. However, the adverse impact of coronavirus on India's apparel and textile industry is beginning to show in Bangalore. Many of the highly employment-intensive clothing units in and around the city are either shutting down their operations or laying off employees, even as Karnataka is limping back to normalcy from the Covid-induced lockdown.

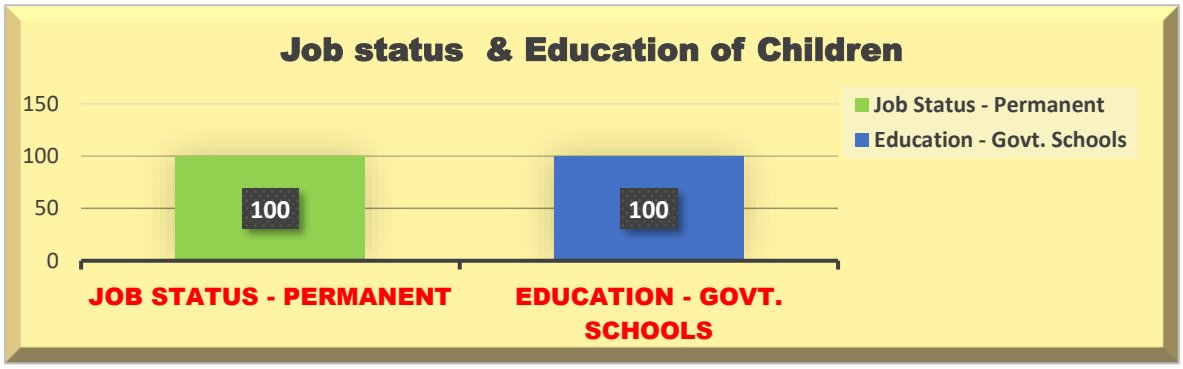
The following were the findings from the random sampling done

- Their age ranged between 20 and 31.
- They were married between the ages 12-17.
- The number of children is 3 and 4
- Work experience ranges from 1 month to 6 years

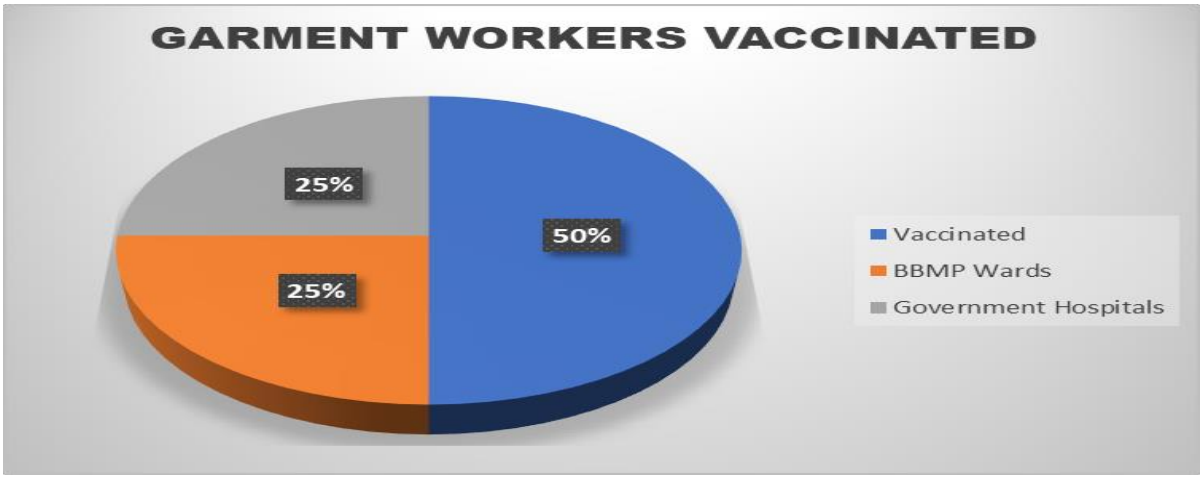




The above chart reflects their spouses' job status, which ranged from being a driver to a vegetable vendor. Both husband and wife worked with the unorganized sector, thereby sustaining their families with a meagre income, especially during the pandemic times.



As in the case of Pourakarmikas, the children of these women working in the garment sector got their children enrolled in government schools to avail themselves of free Education. However, their jobs were permanent, in the context that as long they desired to show performance in their work, they would be retained with a meagre salary ranging between Rs.8000/- to Rs. 10,000/-

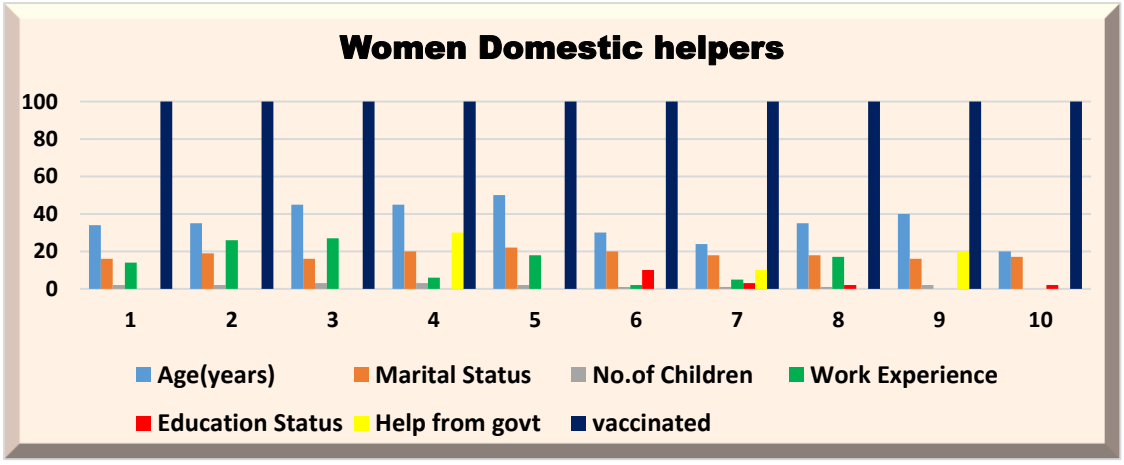


The above chart reflects the vaccination status of the garment workers :

During the pandemic, the management of these garment factories made it mandatory for their employees to be vaccinated. Strict covid protocols were followed in their premises. Vaccinations were received either from BBMP wards or Government hospitals as they were free of cost. They were made to work in shifts, often paying half salaries. Receiving a meagre income was quite detrimental to the financial conditions of the families of these garment workers. However, some of them received aid in rations from the generous neighborhood.

Women Domestic helpers

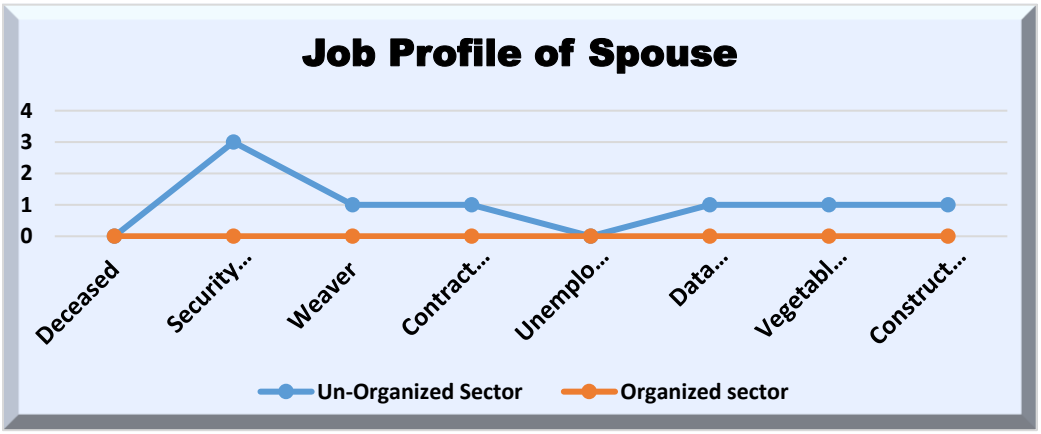
As statistics indicate, the number of domestic workers in apartment complexes across Bangalore has drastically reduced due to the covid lockdown and rising cases. According to MyGate, a security app for apartment complexes, there is a reduction in the daily house helps and guests during the lockdown period in 2021. The number of daily household help was reduced from 7.5 lakh during the pre-lockdown to 3.4 lakh during the lockdown, a 55% drop. The decline is attributed to increasing Covid cases in the city and movement restrictions. "My children did not understand why we could not eat when we were hungry," said Saraswathi R., a domestic worker from Bengaluru's Shantinagar area, recalling the difficult days after a national lockdown was announced in March 2020 to contain Covid-19.



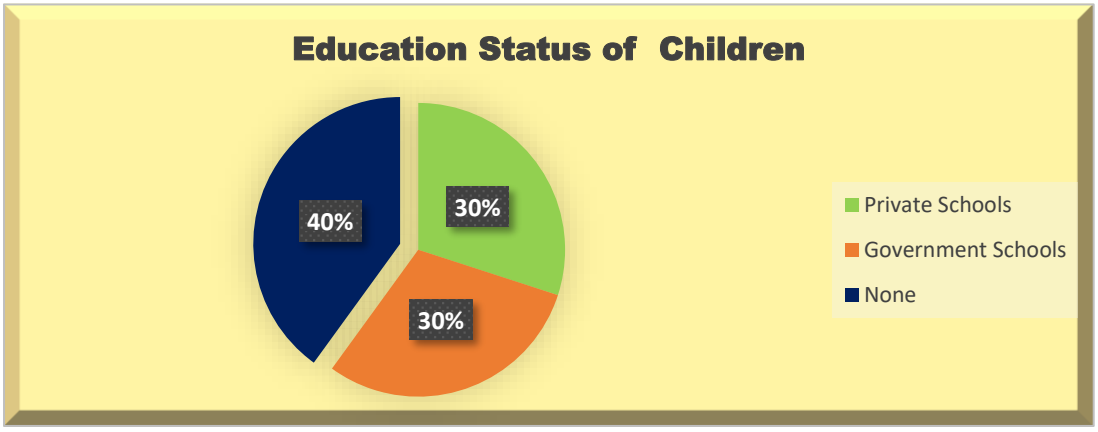
Findings: Random Sampling of 20 cases was done. The following were found out through an interview and by administering a questionnaire.

- Their age varied between 24 and 50 years.

- All are married. The age at the time of marriage was between 16-22 years.
- The number of children ranges from 01-03
- Work experience : 2 years to 26 years
- Education Status : 20% are illiterate. Others, Education ranged from 2nd std. to 10th std.
- Help from Government: 70% of them said they did not receive any help from the Government, whereas 30 % said they received food grains and other provisions from the Government and NGOs.
- All of them are vaccinated by the Government. Some delay and waiting was there.



As in the case of their counterparts, the above chart reflects their spouses' job profile, which ranges from being a security guard to a mason on a construction site. It was quite saddening to hear from Ashwini, a domestic help that she lost her husband in an accident a year back, and now she had to take up the responsibility of being a single mother to her two children. Pandemic times were the worst when employers kept them at a distance with either half or no salary to sustain their families.



The above chart reflects the education status of the children of domestic help. Some of the helpers who were interviewed had empathetic employers who sponsored a part of their children's education. Hence, around 30% of these helpers had enrolled their children in private schools while 40% were still studying in government schools due to financial constraints in the family. Yet, there were another 30% of these people whose children were either school dropouts or were not interested in Education.

This study on women working in the unorganized sector reflects the sad state of these women who, despite all difficulties at home and work, carry on with grit and determination to achieve their distant dream to empower their children with education and improve their economic condition. Though the whole world looks at these women with either a sympathetic eye or disdain, it does not deter these women from sustaining themselves and their families.

CONCLUSION :

Women help build an inspiring work culture by bringing healthy competition, fostering teamwork, bonding, and helping the company grow to its full potential. The advantages of having women as a part of the workforce are manifold. On a micro level, working women become financially independent and will have greater control over their own lives. This encourages women to stand against physical and emotional abuse, enabling them to independently handle social issues and pressures. The families of working women can also enjoy a higher quality of living due to additional income. At the macro level, greater participation of women in the workforce is good for the overall economy.

The unorganised workers suffer from excessive seasonality of employment, lack of formal employer-employee relationship, and inadequate social security protection. The unorganized sector is replete with diverse concepts and lacks uniformity of definitions. Based on some of the specific characteristics, the unorganised enterprises could be distinguished from formal sector like no paid leave, no written job contract, and no social security to the workers. This is applicable even to the women in the unorganized sector. The exploitation of women labourers in urban and rural areas happens horizontally and vertically. It is time to address the issues and discuss the kind of policy reforms and institutional changes required for the emancipation and empowerment of women in the unorganized sector. Empowerment should aim to change the nature and direction of the power structures that marginalize women labourers.

During the pandemic, the women in the unorganized sector faced many problems mentioned above. Since women workers lack in skills, skill development programmes should be provided to them to enhance their skill level. It is essential to create awareness among women workers about the institutional support available to them to protect their rights. Efforts shall be made to change the social outlook towards women and women workers. Mass media can play a significant role in changing the social perspective towards women workers. Any exploitation, including sexual harassment of women workers, must be prevented, and stringent action must be taken against the wrongdoer. Last but not least, a grievance cell for these women from the unorganized sector could be initiated to bring them into the mainstream. The Centre and the State governments could look into these issues, bringing a sigh of relief to these women in the unorganized sector.

REFERENCES :

- *Impact of Covid-19 on Informal Sector : A study of women domestic workers in India, The Indian Economic Journal, B S Sumalatha, Lekha D Bhatt, K P Chitra, 2021*
- *Sinha Sudhinta, Multiple roles of working women and psychological well-being, Ind Psychiatry J. 2017 Jul-Dec; 26(2): 171–177.*
- *Mohapatra Diptirekha, Female Workers in the Unorganised Sector in India, International Conference on Studies in Humanities and Social Sciences (ICSHSS'15) July 29-30, 2015 Phuket (Thailand)*
- *Chandola, L. M. (1995). Women in the unorganized sector. India: Radiant Publishers*
- *Tom, I. (1989). Women in Unorganised Sector: Technology, Work Organisation, and Change in the Silk Industry in South India. India: Usha Publications.*
- ***Websites :***
- *https://timesofindia.indiatimes.com/city/bengaluru/bengaluru-all-pourakarmikas-to-be-tested-given-health kits/articleshow/77097103.cms*

- *https://indianexpress.com/article/cities/bangalore/karnataka-lockdown-garment-industry-exempt-guidelines-7293299/april 30th 2021*
- *https://www.firstpost.com/india/ women in karnataka's garment sector stuck in cycle of poor working conditions, protests against 'anti-worker' reforms, amrutha g, 2019.*
- *http://timesofindia.indiatimes.com/articleshow/82477685.cms?utm_source=contentofinterest&utm_medium=text&utm_campaign=cppst*
- *vhttps://bengaluru.citizenmatters.in/1422-pourakarmika-day-childrens-movement-civic-awareness-1422*
- *https://yourstory.com/2017/10/pourakarmikas-bengaluru/amp, the cluttered lives of those who keep bengaluru clean and green, amoolya rajappa, october 8, 2017*
- *https://www.legalserviceindia.com/article/l432-condition-of-women-working-in-the-unorganised-sector.html*
- *https://economictimes.indiatimes.com/industry/cons-products/garments-/-textiles/bengalurus-garment-sector-has-a-big-covid tear/articleshow/76254872.cms?utm_source=contentofinterest&utm_medium=text&utm_campaign=cppst*
- *http://timesofindia.indiatimes.com/articleshow/82477685.cms?utm_source=contentofinterest&utm_medium=text&utm_campaign=cppst*

WOMAN ENTREPRENEURSHIP IN TOURISM INDUSTRY

A. Raja Selvam,
(Reg. No.20223111271035)
Ph.D. Research Scholar,
Department of History,
Nesamony Memorial Christian College,
Marthandam

ABSTRACT

The tourism industry has long been seen as one of the world's most promising areas for economic growth and change. Tourism is minimally unique in comparison to other products, according to the characteristics of the administration industry. Women are welcomed and empowered in the tourism industry, just as they are in other industries. This article provides a lot of information about women entrepreneurship in tourism industry.

***Key words**: Hospitality, entrepreneurship, Tourism Industry*

INTRODUCTION

The tourism industry has long been seen as one of the world's most promising areas for economic growth and change. The tourist sector, like the administration industry, presents enormous doors for business age and inventive methods, especially for developing and immature nations. It is widely regarded as one of India's and the world's fastest-growing industries, with virtually limitless opportunities for commerce and enterprise. Tourism is minimally unique in comparison to other products, according to the characteristics of the administration industry. It is quite dependable when it comes to regular factors and client satisfaction standards. Women are welcomed and empowered in the tourism industry, just as they are in other industries, not just as trained and untrained workers, but also as company leaders and visionaries. The tourist sector, as a parent industry, encourages and supports other unified territories to contribute more and provide job and business opportunities. The number of women in business is steadily increasing, and their contributions are increasingly recognised and appreciated around the world.

Entrepreneurship in Tourism Industry:

The travel industry, like other businesses, has a great chance of enabling networks with sustainable financial growth. "The most important component in leveraging and enabling the nearby network is understanding sightseers and travel industry procedures." The tourism industry has long been acknowledged as one of the most promising areas for creating and maintaining jobs, as well as economic manageability and stability. In order to build a high-quality commercial operation in the travel sector, it is necessary to understand the relationship between all partners and their commitment.

The travel industry encourages all partners to become members directly and indirectly in the travel industry and unified business. It could be a company like airlines, hotels, handicrafts, or even entertainment; all are equally important and responsible for their contribution to a country's absolute GDP. The travel industry plays a critical role in involving and obtaining commitment from all partners. The travel business must adhere to social obligations and natural standards in light of the unpredictability and aggression in both the residential and universal markets.

Because the commodities are so dependent on administration quality and tourist experience, the industry must offer each partner full respect and importance. The most important and vital partner in the tourism industry is a person who travels from his place of residence to various locations for rest, pleasure, and entertainment. It could be an explorer, a voyager, or an adventurer, or a Free Independent Traveler (FIT) or a Group Inclusive Tour (GIT) (GIT). Because they are a major actor in the tourism business, it is critical to understand their requirements and needs. Vacationers, like the industry, have an obligation to engage in activities that result in appropriate financial advancement.

Another important sector that directly directs tourism industry interest and supply is travel agencies and tour operators. Travel operators and Tour Administrators are referred to as "the travel industry intermediaries" because they purchase various important administrations from the major specialist cooperatives (Airlines, Hotels, Vehicle rental, and so on.) and assemble them according to tourist needs (Tour Package). Another area where the partners are effectively in charge of all out travel business advancement is infrastructure support for objective openness, settling, attractions, and comforts. The focal and state governments must have a rational and objective-based travel industry planning and strategy, which should be backed up by every other office that is legitimately and indirectly involved in the travel sector. Transportation (air, rail, road, and water), settlement (government inns, guest houses, and bungalows, among other things), public health, and communication are all major areas where government entities play a key role. Another important travel industry partner is having a network of local individuals who can help travellers achieve their objectives. In terms of financial, socio-cultural, and environmental conditions, the tourism sector has both positive and bad effects. The deleterious effects on travellers are minor, but the impacts on hosts are long-lasting and substantial. Collaboration and commerce between hosts (locals) and visitors (travellers) are important and appealing, but too much collaboration can lead to socio-economic and financial inequity. Without the quick participation of NGO and other parallel organisations, financial development will be impossible. All of the above-mentioned partners are also interconnected in their respective fields of work, and their dedication and perseverance provide doors for business and company. Whether it's a large, medium, or small-scale project, skilled and semi-skilled labourers are needed everywhere.

Tourism Provides Entrepreneurial Opportunities

When it comes to business opportunities in the tourism industry, it is one of the most important areas where the possibilities are endless. Constant changes in movement design, a highly targeted market, and a variety of visitor needs expand the range of commercial opportunities. Inventiveness is another metric that encourages people to try new things and keep working on them. The following are some places where seasoned business visionaries can enjoy the blossom.

Tamil Nadu's Entrepreneurial Opportunities

Tamil Nadu not only offers a diverse range of tourist destinations, but it also provides lucrative opportunities for the travel sector. The following are some of the regions: Variety and adaptive traveller goals that pique the interest of both local and international sightseers. Various types of tourism Travelers will find a wide spectrum of fascination and inspiration in this product.

- Borders, both national and international

- Natural and Cultural Resources Abundant
- Tourism education and mindfulness are two things that come to mind while thinking about tourism.
- State Tourism Policy and Planning
- Initiative and Support for Tourism Development by the State Government
- Initiatives by the government to promote women entrepreneurs in the tourism industry

Govt. Initiatives to promote Women Entrepreneurship in Tourism

The Government of India's Ministry of Tourism implements a number of strategies for Indian entrepreneurs and citizens operating in the tourism industry:

- Building Capacity for Service Providers (Institutes)
- Accommodation in a Hotel
- Sena KeSahyog Se - Hunar-Se-RozgarTak (Creating Employable Skills)
- Assistance with Marketing Development (MDA)
- Accommodation in Motels
- Publicity and marketing are two terms that are often used interchangeably.
- SankrityayanParyatanPuraskarYojn a Rahul Sankrityayan Paryatan Puraskar Yojna Rahul Sankrityayan Paryatan
- Refresher Training for Regional Level Guides
- Restaurants that operate on their own
- Accommodation in a tent
- Resorts with Timeshares
- Travel Industry

In the tourism industry, there are a lot of women who want to start their own business

Women Entrepreneurship in Tourism Industry

The advancement of women's hood is critical to the general public's improvement. Women's education, sexual orientation equality, physical and mental well-being, and government-managed savings are all major challenges that are perceived around the world. We see concerns like Nirbhaya in India, where women are revered as Goddesses Durga and Kali. We fight for young woman kid marriage where Godess Saraswati is recognised for her education. Goddess Laxmi is revered in every home, although she never asks for dowries. On the other hand, the opposite side is becoming increasingly divine and recognisable, with MatanginiHazra, SarojiniNidu, Mrs. Indira Gandhi, Mrs. Prativa Patil, Bachendri Paul... a never-ending list.

India is one of the most important countries on the planet when it comes to women's participation in business and entrepreneurial practises. There are a lot of women who are driven into business for many reasons, including survival. Nita Ambani and Ritu Kumar are known around the world for their entrepreneurial challenges and achievements. The situation in the tourism industry is also promising. The number of female business owners and representatives is steadily increasing. Sabine Heller (CEO, Asmallworld), Piya Bose (Founder, Girls in a Hurry Club), ChitraGurnaniDaga (CEO, Thrillophilia), and JayantiRajagopalan are among the few leading female business visionaries in the tourism industry who have changed traditional practises and ideas through their additional standard inventiveness and challenges (Founder, Detours India).

Factors influencing women entrepreneurship

- Bank funding, angel investors, and the government's monetary strategy
- Both the government and private institutions provide education and training.
- Changing Social Requirements

- ❖ Women's Empowerment is a term used to describe the process of empowering women
- ❖ Motivation (family, friends, peer group, and so on.)

CONCLUSION

The study makes several recommendations for future business development in the travel industry. This includes the following: Identifying potential zones that support the most extreme inventive opportunities. We should develop a distinct and goal-oriented inventive activity plan focused on the tourism industry and allied enterprises and emphasizing the importance of women's cooperation in the travel sector. Government action and support for more women-led innovative travel practises. Concern offices must have an activity strategy for this, as well as specific programmes such as endowments and awards, to achieve the goal. We should manage a unique and expert planning project related to business and the tourism sector and developing social mindfulness for women's education, business, and cultural advancement. The government should offer grants and recognition from various ventures and foundations. The investigation concludes with the facts and findings that more action is required to advance and revitalise women's investment in any field, including restorative practises, instructive exercises, security, and even business. Women's commercial endeavour should not be bound to a specific class or society, nor should it be limited to a small number of models.

REFERENCE

1. *Bhatia A. K., The business of tourism (Sterling Publishers Private Limited, New Delhi, 2006).*
2. *Chottopadhyay Kunal, Economic Impact of Tourism Development: An Indian Experience (Kanishka Publishers, Distributors, New Delhi, 1995).*
3. *DasguptaDevashish, Tourism marketing, (Pearson Education in South Asia, 2011).*
4. *Kotler Philip, Marketing Management Analysis, Planning, Implementation and Control;(Prentice Hall of India; Sixth Edition New Delhi, 1994)*
5. *Maria D. Alvarez; Marketing of Turkey as a Tourism Destination. Anatolia: An International Journal of Tourism and Hospitality, Research Volume 21, Number 1, pp. 123-138, 2010.*

WORK LIFE OF WOMEN SANITARY WORKERS IN TIRUNELVELI, TAMIL NADU

Dr.M.S.Thangam,
Associate Professor of History,
Sarah Tucker College,
Tirunelveli)

Work life includes the factors such as income, health, social relationship, work-life balance, happiness etc. This research article aims to explain the factors like health and safety, welfare facilities, working environment, compensation, growth and development, living conditions, social integration and social relevance of work life with respect to the women sanitary workers in Tirunelveli, Tamilnadu.

What make a person to work as sanitary worker are poverty, illiteracy family background and caste. Poverty plays a major role for the existence of this practice comparing with other factors illiteracy, caste and family background.

They start from their house at 5.30 am and work from 6 a.m. to 12 noon. They collect garbage from the houses, clean public toilets, bathrooms etc. After collecting the garbage, they separate them as plastic, chapels, cloth, bottle, wood, banana fiber and kitchen waste. They feel haunted to separate the garbage. The garbage consists of diapers and menstrual pads etc. They also have to collect and dispose the garbage in some particular points in the streets. They have lunch break from 1p.m to 2 p.m. and again they start their work from 2 p.m to 5 p.m. Permanent employees earn 30 to 40 thousand per month. They are also getting increment as per seniority. Another type of workers is called as group (kulu) workers.

They get daily wages of about Rs 430 to 440 per day. Contract labourers are getting daily wages of about 320 to 330 rupees per day. There female workers are getting salary on par with male workers. All Sundays are holidays for the permanent employees. They work half a day during government holidays. All are having insurance in Kalaignar Insurance scheme, Amma Insurance Scheme and Star Health Insurance Scheme. They retire at the age of sixty. There are supervisors looking after their work. Sanitary inspectors and other officers are controlling these supervisors.

Those who can operate battery vehicles work faster that the workers who pull vehicles with hand. They have work stress always. There is no self respect for them. No one is ready to give even drinking water to them due to their dirty work. They used to drink to tolerate the odor from the garbage. They destroy themselves and their families by drinking alcohol. Almost all men drink at night and quarrel with their family members. Some women workers also used to drink. Most of the employees died early before retirement, because of these unhygienic working condition. And most of the ladies are widows in their young age.

There is no death occurred due to covid in their colony. None of them get infected or affected with covid. Though they dispose and clean other's used masks, cloths of corona patients etc., they did not get infected. They and their family members got vaccinated with two doses of injections. And also they submitted their vaccination certificates in their offices.

Sanitary workers face social, political and economic discrimination. These cleaning workers are still using age old instruments for cleaning sewage and hence prevalence of serious health issues pertains. At the same time inhuman societal behaviour towards their profession and their family leads to their lower social relationships, work life balance and happiness. Sanitation workers are often invisible and too often subject to conditions

that expose them to the worst consequences of poor sanitation: debilitating infections, injuries, social stigma, and even death in their daily work.

Health risks haunt these cleaners very much. Apart from the social atrocities that these sanitary workers face, they are exposed to certain health problems by virtue of their occupation. The working conditions of these sanitary workers have remained virtually unchanged for over a century. Waste collectors are more vulnerable to occupational health hazards. These health hazards include exposure to harmful gases such as methane and hydrogen sulfide, cardiovascular degeneration, musculoskeletal disorders, respiratory system problems and altered pulmonary function parameters.

Life of them is at risk at every stage, looking in health related issue will make it draw clearer picture of the problem. They are exposed to the most virulent forms of viral and bacterial infections that affect their skin, eyes, limbs and respiratory and gastro-intestinal systems. They suffer from various types of injuries, including muscle and ligament sprain. Consequently, there has been a high incidence of illnesses, such as dysentery, typhoid, fever, cholera, and diarrhea.

BIBLIOGRAPHY

1. *Ambekar AN, Bharadwaj RS, Joshi SA, Kagal AS, Bal AM. Sero surveillance of leptospirosis among sewer workers in Pune. Indian J Public Health. 2004; 48:27–9.*

2. *D.Rajan (2012) "Occupational Stress among Sanitary Workers" International Journal of Business and Management Tomorrow Vol. 2 No. 9 ISSN: 2249-9962 September|2012*

3. *Friedrich M, Cermak T, Heiller I. Spinal troubles in sewage workers: Epidemiological data and work disability due to low back pain. Int Arch Occup Environ Health. 2000; 73:245–54.*

4. *Fahima A. E and El-Prince M (2012) Passive Smoking, Pulmonary Function and Bronchial Hyper-responsiveness among Indoor Sanitary Workers. Industrial Health 2012, 50, 516–520.*

5. *Nayak S et al. (2013) . "Dermatologic Evaluation of Street Sanitation Workers". Indian J Dermatol. 58(3): 246.*

6. *Richardson DB. Respiratory effects of chronic hydrogen sulde exposure. Am J Ind Med. 1995; 28:99–108.*

7. *Santiso, R. 1997, 'Effects of chronic parasitosis on women's health', International Journal of Gynecology & Obstetrics. Second World Report on Women's Health, vol. 58, no. 1, pp. 129-136.*

8 Arvanitidou M, Constantinidis TC, Doutsos J, Mandraveli K, Katsouyannopoulos V. Occupational hepatitis B virus infection in sewage workers. Med Lav. 1998; 89:437–44.

SEXUAL HARASSMENT OF WORKING WOMEN IN TAMIL NADU

*Roy Babu
Reg No:20213113103109
**Dr.A Vinu Kumar
*M.Phil research scholar
**Assistant professor
Department of History,
Nesamony Memorial Christian College,
Marthandam.

ABSTRACT

Sexual harassment of women in Tamil Nadu is prevalent from long time, but it is only recent times that the voices have been raised against it. Earlier it was considered as social taboo totalk about sexual harassment of women. Sexual harassment is a major occupational hazard affecting women all over in India. Sexual harassment of women at workplace is one of the important issues in present context. From the time immemorial the problem of sexual harassmenthas been facing by women in some form or the other unorganized sector where they don't get anystatutory protection. Basically, Sexual harassment can occurs in a wide variety of forms includingrape, pressure for sexual favours, sexual touching, suggestive looks or gestures, sexual joking. Theeffects of sexual harassment vary from person to person and are dependent on the severity of harassing behavior. This article intends to analyze the Sexual harassment suffered by working women in Tamil Nadu.

Introduction

Sexual harassment is unwelcome sexual advances, requests for sexual favors, and other verbal physical harassment of a sexual nature in the work place. In most modern legal contexts, sexual harassment is illegal. Although laws surrounding sexual harassment exist, they generally do not prohibit simple teasing, offhand comments, or minor isolated incidents. That is, they do not impose a "general civility code" in the workplace. Harassment may be considered illegal when it is so frequent or severe that it creates a hostile or offensive work environment or when it results inan adverse employment decision, such as the victim's demotion.

Sexual harassment is a gender-neutral offense, Men can sexually harass women, and women can sexually harass men. However, statistics shows that the overwhelming majority of sexual harassment claims and charges are

brought by women claiming that they were sexually harassed by men. Most of the times working women are targeted for such disgraceful act by the men who were consider the women as weaker secsion, with an immoral character and an object to be played around with by providing them money or extra employ privileges.

In the recent few years, as more and more Indian women are coming out of their houses towork, there has been an increase in the incidents of violence against them. Violence against women in India which is too complex takes too many forms and intersects with too many other issues. The issue of sexual harassment with women is quite a burning one and the statistics also show an increase in violence and crime against women.

Tackling Sexual Harassment and Abuses

It is quite important to address the issue of sexual harassment at workplaces as this may result into a number of problems both for the employer and the employee. If continued in the organization, sexual harassment can land up the employer in a big trouble. Sexual harassment can be traumatic to an employer in terms of low productivity, absenteeism, staff turnover, retraining, and litigation, damaged public image,

investigations, financial strength, increased team conflict, decreased job satisfaction etc. Sexual harassment can do lot of damage to the harassed employee who may face emotional distress e.g. fear, anxiety, loss of Self-esteem, embarrassment, anger, illness. Increased absenteeism, loss of job, disrupts career etc.

Women continue to face sexual harassment and gender bias at work places, yet rare cases of harassment has ever been filed in the police stations. Shame, fear of losing the job and possible backlash from society allow sexual harassment at work places go unreported. In many a cases, awareness is also seen as a reason for women's inaction. Education sector is not new to it sexual harassment, Getting a job is very difficult, not because of lack of opportunities, or that they are less educated, but only because they are women. And woman hardly complains if she gets harassed because of the fear that they could lose their job or be ashamed by the society. Sometimes they thought for going to report to the authorities, but where afraid. They thought they will blame themas the where new in the job.

Unfortunately, there is lack of vision to address the problem of violence faced by women in public spaces in its totality. As such, women do not come forward for reporting the incidents of sexual harassment due to social stigma, family pressure, police attitude, prolonged court trial, faulty law implementation and various corrupt practices, embarrassment and humiliation. It is quite important for us to address the issue of sexual harassment as our society needs peaceful co-existence between genders and thus the recognition of sexual harassment as a legal wrong is an important step in securing human rights for women. In India, women's presence in police stations is frowned upon and is considered a hostile environment for women to visit. Hence, the issue of access to the police stations vis-à-vis women is to be addressed. The political leadership of the state and the senior police officials has a constitutional duty to ensure that the entire police force is responsive to the needs of all the sections of the society, irrespective of their caste, creed, colour or sex. Number of women police personnelin the police throughout the country is very low and there should be an increase in it.

From the last one decade, protection of the working women has become a prime focus of public attention and concern in Tamil Nadu. Sexual Harassment is any improper and unwelcome conduct that might sensibly be estimated or be perceived to cause offence or humiliation to another person.

CONCLUSION

Staring is the simplest form of harassment mostly practiced in offices and sexual abuse in major organizations as a type of harassment is common at workplaces in Tamil Nadu and the situation is very serious.

In order to create a safe and sound environment for the people, eradication of all the indecent and offensive sexual exertions and acts is exorbitantly important. The felons and wrongdoers must not be pardoned. They must be punished and penalized in such a way that it becomes an example and warning for the other people having criminal tendencies and guts. The young and confident girls must be protected by the state from any kind of sexual harassment or aggravation that would endanger and jeopardize their careers, life, confidence and self-esteem. The infliction and misfortune that has already been caused should not continue and shattered souls must be cured by building up a society free from sexual frustration and noxiousness.

REFERENCES

1. *Sexual Harassment at workplace and in educational institutions: A case study of Vellore District, in Tamil Nadu, by Dr. S*

Rajan International NGO Journal. 9(4),

2. *The scenario of sexual harassment of women at work place in Tamil Nadu.by R Senthamil Selvi, Dr. S Balamurugan. International Journal,2018(3) 234-237*
3. *World Health Organization, Global and Regional Estimates of Violence against Women,http://www.unwomen.org*
4. *Sexual Harassment and Mental Health by OP Rajoura Delhi psychiatry journal. 2012;15(1).*
5. *Sexual Harassment by A. Srinivasan, Indian Journal of Gender Studies. 1998; 5(1):115-125.*
6. *Ramanu. Sexual Harassment in India's educational institutions and how to stop it, 2015.*
7. *Ending Child Marriage: Progress and Prospects, http://www.unicef.org*
8. *Problems of Women Domestic Workers in Tamil Nadu Fabian Andrew James, R. Vettriselvan, R. Srinivasan, S. Poongavanam, J. Rengam. International Journal. : 2249 – 8958(8) 2019.*
9. *Crime against women: with special reference to Recent incidents in Tamil Nadu. D.S. Selvakumar, Asian journal(2321-2799) 2015(03)*

STRESS OF WORKING WOMEN IN TAMILNADU

***Amala Mary. L**
Reg. No: 20223151082007
****Dr. N. Subha Nanthini**
*PhD. Research Scholar (Part time)
**Assistant professor
S. T. Hindu college, Nagercoil,
Affiliated by Manonmaniam Sundaranar university
Tirunelveli – 627012

ABSTRACT:

As the result of changing scenario of the present world in recent years, it has been observed that there has been increasing trend in number of women enterprises. Being the second largest populated country in the world help of its population comprises females with the spread. As more and more women are becoming entrepreneurs they are also facing challenges both at home as well as on work place. Some steps should be taken by the employers, policy makers, and family members to reduce stress of working women in Tamilnadu.

INTRODUCTION:

Today women represent over 40% of the global labour force. Worldwide more women than ever before are completing higher levels of education. Better job opportunities have increased many women independence and resulted in a new status and role in their families and society. Women are becoming educated at a very fast speed and also doing different kinds of jobs in different fields.

REASONS OF OCCUPATIONAL STRESS

1. **Mental harassment**

It is an age-old convention that women are less capable and inefficient in working as compared to men. In spite of the constitutional provisions, gender bias creates obstacles in their recruitment. Working in Such Conditions inevitably puts strain on women to greater extent as compared to men, thus making them less eager in their career.

2. **Sexual harassment**

Totally almost all working women are prone to sexual harassment irrespective of their status. Personal characteristics and types of their employment. They face sexual harassment on way on transports, at workplaces, educational institutions and at home, most of the women tend to be concentrated in the poor service jobs whereas men are in an immediate supervisory position, which gives them an opportunity to exploit their subordinate women.

3. **Discrimination at workplace**

However, women still face blatant discrimination at their workplaces. They are often deprived of promotions and growth opportunities at their workplaces, but this doesnot apply to all working women. Most working women continue to be denied their right to equal pay under the equal Remuneration Act, 1976 and are underpaid in comparison to their male colleagues.

4. **No safety of working women while driving**

In many families, it may not be acceptable to work after 6o clock. Those families that do accept these working hours may experience considerable anxiety every day about a women's safety while travelling. So many issues affect a working woman because she is closely protected or watched by her family and society.

5. **Lack of family support**

Lack of family support is another issue that working women suffer from. At times, the family doesn't support them to leave household work and go to office,

which also hampers the performance of women, and this also affects their promotion.

6. **Insufficient maternity leaves**

Insufficient maternity leave is another major issue that is faced by a working woman. This is not only affecting the performance of women employees at work but is also detrimental to their personal lives.

7. **Job insecurity**

Unrealistic expectations, especially in the time of corporate re-organizations which sometimes puts unhealthy and unreasonable pressures on the employee, can be a tremendous source of stress and suffering.

8. **Other reasons**

It includes personal demographic like age, level of education, marital status, number of children, personal income and number of jobs currently had where you work for pay and work situation characteristics like job tenure, size of employing organization hours worked per week.

CAUSES OF STRESS FOR WOMEN AT WORK

1. **More household responsibilities:**

The latest household, Income and labour dynamics survey found that housework is still shared unevenly. Women completed more than double the amount performed by men, about 16 hours per week. They spent more time for caring children, running domestic errands and baby sitting.

2. **Lack of job satisfaction:**

Most of the women had lower job satisfaction, due to primarily to their lack of influence and promotional opportunity.

3. **Mental stress, especially depression:**

Mental health issues are a source of stress for three in four working women. Social stress has some impact on their performance at work, being the second leading cause of global disability burden with women affected twice as much as men.

4. **Career stress:**

More than one third of women say they feel concerned about the health of others, women make up the bulk of home caretakers. The survey points out the sudden changes to family circumstances might significantly increase gender inequality.

5. **Weak superannuation funds:**

In Fact, women do not have enough superannuation, Major contributors include the gender pay gap as well as lost earing during unpaid maternity leave.

Main work-related stressors

All the following issues have been identified as potential stress at workplaces. A risk management approach will identify the ones which exist in our own workplace and what causes them. They include

- Organization culture
- Bad management practices
- Job content and demands
- Physical work environment
- Relationships at work
- Change of management
- Lack of support
- Role conflict

Causes of work-related stress

Some of the factors that commonly cause work-related stress include:

- Long hours
- Heavy workload
- Changes within the organization
- Tight deadlines
- Job insecurity
- Lack of autonomy
- Over-supervision
- Lack of proper resources
- Lack of equipment
- Harassment
- Discrimination
- Poor relationships with colleagues or bosses

CONCLUSION

The Solution of the problem of occupational stress in working women in Tamilnadu lie in the change of traditional

mind set of the society that male are the bread winners and females are the house holders. So, there is a need to change the attitude of the employers, and family members. Women should be encouraged to take the benefits of policy measures introduced by the government.

REFERENCES

1. *Narayan, S Rural Development Through Women Programme, New Delhi, 1989*
2. *Bhaktal Sen 207, Indrani Mazumdar, Women workers and Globalization Emergent Contradictions in India*
3. *Malavika Karlekar, Visualizing Indian Women, Oxford University Press, 2009*
4. *Lakshmi Mishra, Women's Issues; An Indian Perspective, South Asia Nooks 1992*
5. *Sangeeta Mane, Hitesh Gupta, Occupational Stress of working women, Speak Foundation*
6. *Hajra Kumar, Women's Empowerment, Issues, Challenges and Strategies, 2005*
7. *Rameshwari Pandya Women in India Issues, Perspectives and Solutions, 2007*
8. *Shakuntla Gupta, Women Development in India, 2005*
9. *Geraldine Fobes, Geraldine Hancock Forbes, Women in Modern India, 1999*
10. *Sita Anantha Raman, Women in India: A Social and Cultural History, 2009*
11. *Rameshwari Pandya Women in Changing India, 2008*

SOCIAL HARASSMENT OF AGAINST WOMEN – AVIEW

G.Selvi
Assistant Professor
Department of History
S.T. Hindu College
Nagercoil.

ABSTRACT

Social harassment is unwanted aggressive behavior directed towards the victim that in turn makes the feel powerful. "Such As physical strength, access to embarrassing information , or popularity – to control or harm others". Behavior to be. There are three different types of verbal bullying, social bullying and physical bullying. Verbal bullying is when the bully calls the victim mean names , threatens the victim or taunts the victim. According to harassment include offensive or derogatory jokes, racial or ethnic slurs, pressure for dates or sexual favors, unwelcome comments about a person's religion or religious garments, or offensive graffiti, cartoons or pictures. Social media harassment poses a serious threat, not just to young adults but also to brands and business owners. Online harassment shouldn't be taken lightly and should be dealt with in a delicate yet assertive manner. If necessary, social media users should report instances of online harassment to the proper authorities. Social media harassment refers to several antagonistic behaviors practiced by social media users. Another common term is cyberbullying; however, social media harassment affects more people than preteens on instagram or any social media. In addition, it can happen to adults and businesses and have serious consequences if it's not handles properly. Report with the police district where your business and home are located and include all documentation of the cyber-harassment or cybertalking.

Key Words:

Social harassment –Physical Strength – embarrassing information- victim – Media Harrasment.

INTRODUCTION

All forms of harassment, whether they are based on gender, race , disability or personal beliefs, create a hostile environment where employees face unrelenting insults and fear retaliation. By recognizing the most common types of workplace harassment, small business owners can prevent these situations while limiting their liability exposure. There are many violence against women in India because of the male dominated society here. Women generally face various kinds of crime like dowry death, sexual harassment, cheating, murder, girl child abuse, robbery, etc. Violence against women which counted as crimes under the Indian Penal Code are rape, kidnapping and abduction, torture physically and mentally, dowry deaths, wife battering, sexual harassment, molestation, importation of girls etc. The case of violence against women is increasing day by day and becoming too broad.

"Harassment" means any indecent conduct or act by a man which causes or is likely to cause intimidation, fear, shame or embarrassment, including abusing or causing hurt or nuisance or assault or use of force.

Prohibition of at any place is prohibited penalty for harassment of woman. Whoever commits or participates in or abets harassment of woman in or within the precincts of any educational institution, temple or other place or worship, bus stop, road, railway station, cinema theater, park, beach, place of festival, public service vehicle or vessels or any other place shall be punished with imprisonment for a term which may extend

to three years and with fine which shall not be less than ten thousand rupees.

Harassment in our society has existed long before we even had a specific term for it. The patriarchal society and the social construct is such that more women as compared to men are subjected to harassment. These frequent instances in turn led the laws and legislations to be shaped in a manner that recognizes only sexual assault towards women. This highlights the preconceived notion of even the legislature that men cannot be subjected to harassment or other crimes of sexual nature. These issues are deeply embedded in our perceptions of class and gender relations. Thus, most of these laws are framed to favour women and rightly so because there are genuine cases out there, however, it in no way should undermine the suffering of men.

Harassment death. Where the death of a woman is caused by bodily injury or occurs otherwise than under normal circumstances and if it is shown that soon before her death, she was subjected to harassment or that in respect of her an offence under section 294,354 or 509 of the Indian Penal code (Central Act XLV of 1860) was committed, such death shall be called harassment death.

Harassment suicide. 1) If any woman commits suicide and it is shown that soon before her death, she was subjected to harassment by any person or that in respect of her an offecnce under section 294, 354, or 509 of the Indian Penal Code (Central Act XLV of 1860) was committed , such suicide shall be called the harassment suicide and such person shall be deemed to have abetted the suicide.

2)Notwithstanding anything contained in section 4, whoever abets harassment suicide shall be punished with imprisonment of either description for a term which may extend to ten years and with fine which shall not be less than fifty thousand Rupees.The Tamil Nadu prohibition of Eve-Teasing Ordinance, 1998 (Tamil Nadu Ordinance 4 of 1998) is hereby repealed.

Under the general criminal law that is Indian Penal Code, 1860, Section 354(A) defines sexual harassment as a an committing any physical touch/contact/advances which are unwelcome in nature of acts which are sexually explicit or in regard to making demands or requests of favours which are sexual in nature; or involve showing pornographic content to a woman against her will or making sexually coloured remarks.

Under section 294, Sexual harassment involves making obscene acts in a space open to the public or singing obscene derogatory songs causing annoyance. Since annoyance refers to a state of mental condition, it often needs to be backed by strong facts.

Under section 509, it constitutes making ill-intended gestures or uttering words insulting and violating the modesty of a woman. This section requires the intention to insult, through words, gestures, an exhibition of any object that can be seen or heard by such a woman intruding upon her privacy.

Making physical contact and advances, demand for sexual favours, making sexually coloured remarks such as sexist jokes or misogynist humour, showing pornography, any other unwelcome physical , verbal, or non-verbal conduct of sexual nature. The Act goes on to include more five types of offences which are specifically in regard to professional setting. These are making any implied or explicit promise of preferential treatment in her employment, or causing implied or explicit threat of detrimental treatment in her employment, implied or explicit threat about her present or future employment status, interference with her work or creating in intimidating or offensive work environment for her and treating in a humiliating manner likely to affect her health or safety.

Punishment

For section 354(A), the convict can be punished with rigorous imprisonment for a term which may extend to three years or fine or both.

For Section 294, punishment is being subjected to imprisonment for a term of up to three months or a fine, or both.

For section 509, the specified punishment is imprisonment for one year, or fine, or both.

Under the indecent Representation of Woman (Prohibition) Act (1987), the convict is liable for a minimum sentence of two years.

Under the sexual harassment at workplace (Prevention, Prohibition, and Redressal) Act, 2013, after the complaint is forwarded to the police, a case is registered within seven days under applicable sections of IPC and similar punishment mentioned above is imposed as required.

Psychological harassment comes under detrimental or hostile conduct by one or more individuals directly or indirectly towards a third person. This is conduct that occurs frequently and over a long period which defames an individual or excludes them from work.

It refers to a conjunction of incidents which when considered individually may appear harmless. However, their continuous repetition has a destructive and impairing effect on the victim.

Certain rights are inalienable from a human being and are guaranteed by birth. The Protection of Human rights Act, 1993 defines human rights as the lights related to the life, liberty , equality and dignity of the individual which are guaranteed by the constitution or embodied in various international covenants which are enforceable in the Courts in India. Right to live with dignity forms a part of human rights and any form of harassment amounts to a breach of the right to live with dignity.

CONCLUSION

Sexual harassment is considered as a violation of a woman's fundamental right. It is against the human rights standards set at the international level through conventions such as the UDHR or the CEDAW. Prior to the year 1997, India neither had a legislation combating the menace of sexual harassment at work place nor was there any sturdy judicial pronouncement dealing with the same apart from the constitutional safeguards. The sexual harassment Against women at workplace Act as an alternative structure and process is welcome, but needs much alteration.

REFERENCE:

1. *Yaswini Prasad, "Standards for women in Labour Law", 2014.*
2. *Section 2(e), The Sexual harassment of Woman at Workplace Prevention, Prohibition and Redressal) Act, 2013.*
3. *Convention on Elimination of All Forms of Discrimination Against women, 1979.*
4. *General Recommendation No.19 on Violence against Women, CEDAW, 1992.*
5. *Kosambi, Meera.Violence perpetrated against women in India,1993.*
6. *Tamil Nadu Government, Tamil Nadu, Human Development Report,Berghahn Books, ISBN :9788187358145, 2003.*

CHALLENGES OF WOMEN IN IT FIELD

***J. Rubi,**
Reg: 18113151082005,
****Dr. B. Suresh Kannan,**
*Ph.D.Scholar, (Full time),
**Assistant Professor,
Department of History,
S.T. Hindu College, Nagercoil,
Manonmanium Sundaranar University,
Tirunelveli -627012,
Email Id: stephenannainager@gmail.com

In Short

Participation in the workforce, including some no traditional areas such as law and medicine, female participation in the Information Technology (IT) industry is declining. A longitudinal study (WinIT) was commenced in 1995. It has explored students' and working women's perceptions and experiences, and the factors which have influenced them to enter and persist in the IT field. This paper reviews recent research and describes the latest results

To Begin With:

Two concerns have preoccupied Information Technology (IT) personnel research in the last two decades; the shortage of qualified IT personnel and the declining participation of women in the IT industry traditionally male-dominated. By the start of the last decade, the proportion of females in the IT workforce was beginning to decline. Despite the recent dot.com crashes, the demand for IT professionals remains high. Declining female participation is therefore viewed as an economic problem, as well as an equity issue. According to the Department of Commerce, only 1.1 percent of undergraduate women choose IT-related disciplines as compared to 3.3 percent of male undergraduates." (Freeman and Aspray, 1999).

This paper discusses in more detail recent findings from the authors' study of professional women in the Australian IT industry, focusing on the contra- dictions in the way that women represent their experiences.

Background

The shortage of women in IT has been a shrinking "pipeline. The decline in the use of computers is considered important and has generated considerable research. This Research attempts to explain this decline and suggest solutions. The problem of female recruitment and retention is complex and multidimensional. In order to deal with this complexity, the WinIT research project has taken several perspectives, reflecting the multidimensional nature of the problem (von Hellens and Nielsen 2001).

Two Approaches

Research into gender and IT has taken two major approaches; Men and women are inherently different or that gender differences are primarily socially constructed. The inherent different approach comprises two streams of research looking at gender differences in the acceptance of technology. For example, Venkatesh and Morris (2000) and Venkatesh et al. (2000) investigate gender differences in computer anxiety aptitude, concluding that these differences explain lower adoption rates by women. A second stream of research within the inherent differences approach is represented by Spender (1995) who holds that increased female participation in the IT industry would transform and improve information technology design and use.

Women cope with the social embededness of IT institutions. Particularly, the research has focused on the cultural and gender factors affecting female recruitment Overwhelmingly the students perceived IT as a masculinised domain and the female students mainly saw IT courses as boring and difficult. The male dominated study environment at university contributed to female attrition in IT courses

Since 1999 our research has been extended to women working in the IT industry and IT academia, where the significance of informed choice is more evident (Pringle et al. 2000; Trauth, Nielsen and von Hellens 2000; von Hellens et al. 2000). These women have resisted in some way the influences, which discourage young women from entering IT and have persisted in developing their IT careers.

Experiences

To understand the complexity of women's' experiences in the IT industry, a structuration approach has been adopted to explore the factors which inhibit and enable women to enter and succeed in the IT industry. We are interested in the formation of identity amongst women working in IT who have "stepped outside into social settings in which the only available identities were those offered by male stereotypes" Giddens, 1991, p216).

Most of the studies in the very large body of literature on the demand for IT skills take a positivist approach. However, from a structuration theory point of view, demand for IT skills cannot be treated as a matter of social fact, but is implicated in the structuration of the IT industry, and reinforced or challenged by industry participants. The importance of operating within a male domain, including the extent of outside-work socializing with male colleagues as necessary for career progression has been identified previously (von Hellens, Nielsen and Trauth 2001).

This revisits of the interview data discussed in the Trauth, Nielsen and von Hellens paper (2000) and in the von Hellens et al papers (2000; 2001) from the perspective of structure and agency. As an initial attempt to uncover the sense of identity of the women interviewed we discuss the interview data in terms of the concepts of dualit y and dualisms, routinisation and interpretive schemes and signification. The focus is on structures of signification since the research has so far collected only interview and survey data. To use the other dimensions of Giddens" duality of structure would be helpful to undertake observation and the examination of documentation to identify how domination and legitimation occurs through the use of power and sanctions.

Data Collection and Analysis

The data collection was a collaborative effort between von Hellens and Nielsen, Australian-based researchers, and Trauth, a US-based researcher. The interviews of approximately 90 minutes in duration allowed interviewees to express their personal views and discuss their individual experiences in the IT industry. Four main areas were covered, including demographic information, personal history, general questions about gender and IT, and recommendations regarding society. These women informed observers of the skills issues faced by women in the industry.

The respondents were *IT* practitioners working at a range of industry sectors and *academics* in IT faculties. The female subjects offered two perspectives on the topic; their experiences of entering and progressing in the IT field, and helping other women enter and succeed in IT. Initial sorting and analysis of the interview data was carried out with the aid of, an Australian qualitative software application. After the initial coding of interview data at nodes, the data was searched manually for distinctive patterns of text, using methods from discourse analysis (Fairclough 1992a, 1992b, 1997); in other words we looked for

the meaning of discourse patterns within the context of the total data set and in relation to contextual factors. Significant contradictions were found in the data, as detailed in the next section.

An examination of our interview shows that a number of dualisms provide the interviewees with interpretive. However, a further consideration of the data revealed contradictions in these dualisms, indicating that these polarised views of women and IT work are being undermined by women in the IT industry. Gid- dens‟ that "human agents never passively accept external conditions of action, but more or less continuously reflect upon them and reconstitute them in the light of their particular circumstances" (Giddens, 1991, p.175).

Good and Evil

Central to Giddens' structuration theory is the notion of *duality* (Giddens 1984). In keeping with modern trends in sociology, Giddens rejected the notion of outright *dualism*, in which the fundamental forms of things are viewed as of two contrasting irreducible types (for example nature and nurture) and duality may thus be considered as an attempt to resolve the agency/structure debate (Walsham and Han 1990). Giddens says that "the properties of the elements of social phenomena obtain many of their characteristics from the larger phenomena of which they are a part, while the larger entities obtain their characteristics mostly from the relations between the parts of which they are composed" (Cohen 1968).

Hard Versus Soft Skills

One of the most interesting dualisms is the separation of soft and hard skills, not only in terms of their association with women and men, but also in terms of how we learn value. It is assumed that the soft skills of communication and organisation are learned along the way, whereas technical skills require formal education. This is despite the fact that most employers value soft skills highly (Feeny and Willcocks, 1999) and recommend that the relevant training is provided in undergraduate computer science and IT degrees. However, what constitutes soft and hard skills is quite ambiguous.

The Dualism of Home and Work

Another frequently occurring dualism is that of home/work and private/public life. This dualism is rein-forced by women's choices to delay or not to have children and their need to accommodate their working lives to their private responsibilities and vice versa. This is obviously not unique to the IT industry but the women interviewed perceive that it presents different problems where the majority of the work force is male.

Continuous Learning and Rapid Change

This relates to the dualism of family and work with women identifying their family responsibilities as limiting the amount of time they could devote to work and to keeping up to date. One of the interviewees stated strongly that she would not encourage her daughter to work in the IT industry because of the strain 65% of the respondents surveyed experienced "moderate to high stress. Many female students expressed confidence in their ability to succeed and saw no difference between themselves and the male students, they were subject to continuing disparagement.

Dualisms and The Division of Labour

The women confirmed that without exception they perceive their workplaces and career paths in the IT industry in terms of traditional work specialisations. Responsibility and complexity are defined according to existing social practices.

The gendering of IT work in this regard seems to have two consequences, as revealed in the interviews. It requires both men and women to "adapt‟ to a masculinised domain, and it discourages many women and men from choosing IT as a field of study or career. Both the men and

women interviewed indicated that they found the working arrangements and valuing of specific skill sets in the IT industry difficult.

The Expression of Women

The women interviewed expressed these dualisms in a taken for granted way. This traditional *dualisms* allows women to operate without continual self consciousness. Anomie (Lehmann 1994) may exist where there is a conflict between personal goals and the availability of structures to support those goals, or where there is uncertainty about organisational values. In an area such as IT which is rapidly changing and which presents its professional workforce with continual challenges (including the recent dot.com crashes) the need for the ontological security provided by routinisation would be particularly strong.

This traditional *dualisms* expressed above may be viewed within structuration theory as the *interpretive schemes* through which signification is achieved. Interpretive schemes are "the stocks of knowledge that human actors draw upon in order to make sense of their own and others" actions" (Walsham and Han 1990 p.54). Giddens' concept of interpretive schemes is useful in showing how these women deal with the contradictions in the way they conduct their daily working lives, "making that conduct appear rational, understandable and accountable to self and other" (Boland 1996 p.693).

The emergence of contradictions points to the possible transformation of structures of signification. In structuration theory interpretive schemes are not immutable or monolithic. The meaning of particular expressions such as „communication" needs to be interpreted within the social context. (Giddens 1979) For example, many of the women interviewed identified networking skills as an instinctive skill at which men excel and which provides them with an advantage. Male networking is carried out not only formally but also informally through common/social interests such as sports, after work drinks sessions and so on, whereas women were more likely to go home after work and take on household and family duties. However, more recently women are developing networks through formal purposeful activities such as women in IT associations. One interviewee saw this as a means for enabling women to utilise their natural assets, „It's all sharing and giving and more so than with guys".

Issues

There are other problems, in studying female participation in the IT industry. To understand the production and reproduction of social structure requires a longitudinal study but the rapid rate of change in the industry including high staff turnover make this difficult.

The role of individual women in reinforcing, modifying and transforming the social structures is therefore difficult to identify. As individual actors they perceive that they have overcome barriers and succeeded in the industry. Several of the interviewees revealed they had to adopt ways of working that were not common to most women. Women who have successfully proceeded to higher managerial positions in the IT industry have adapted to whatever was needed to become part of the corporate culture. The women who are in management positions feel they possess characteristics typically considered masculine, such as being logical, task-oriented and assertive, and not perceiving themselves as victims. They talk about themselves as different from other women they know, indicating that they are challenging the dualism of gender.

Trauth et al (forth- coming) identified three types of responses to the masculinity of the IT workplace; those who "didn't admit to operating on an uneven playing field" although they indicated that trying to balance family and work had contributed to slower career progression; those who accepted their situation as "simply the way

things were" and those who were angry about their experiences.

Implications for IT Human Resources Management

We have identified several problems in researching female participation in the IT industry; the rate of change; the lack of definition of qualifications and occupations within the industry, as well as the small number and diverse nature of the women working in IT. We maintain that women cannot be treated as an undifferentiated category which is the approach taken by the inherent differences stream of gender research. Instead we are attempting to map the complexity of the industry and its personnel.

Such programmes include mentoring, providing role models in the form of seminars etc., by female students and professional women, support groups in schools and universities and the provision of more accurate information via vocational guidance officers. More empirical research needs to be carried out to investigate the effectiveness of these strategies. The level of stress associated with rapid change in the IT industry is already a feature of other workplaces, so understanding how to help employees deal with this would provide benefits to other industries as well.

CONCLUSION

This paper reviews some of the contextual influences that may contribute to the declining participation, as well as some of the factors that complicate this issue. The declining interest in IT degrees and the fact that many people enter the IT workforce via other qualifications indicate that traditional IT education is not very successfull in attracting either the quantity or quality of students required to meet workforce needs. This is despite the fact that IT salaries compare.

In order to understand better how women help configure the institutional realm of IT work, we propose that more qualitative studies of women at work in IT as well as women talking about IT are needed.

Our current research objectives are to continue to study the construction of female identities (Anthias 1999) and the question of gender differences in IT work and to apply the concepts of structuration theory to the data already collected from interviews and surveys of IT students and high school students and to collect new data from professional women.

THANKS

I gratefully acknowledge the Australian Research Council Large Grants scheme which helped the collection of the interview data by the first two authors and Professor Eileen Trauth. I am also grateful to Professor Trauth for her paper with the Win IT project and for allowing access to her interview data. I am also thank the IT professionals who agreed to be interviewed for this research.

REFERENCES

1. Acker, J. (1990). "Hierarchies, jobs, bodies: a theory of gendered organisations", Gender and Society, 4 (2): 139-158.

2. Ahuja, M. K. (2002). "Women in the information technology profession: a literature review, synthesis and research agenda", European Journal of Information Systems, 11: 20-23.

3. Barrett, M. (1992). "Words and things: materialism and method in contemporary feminist analysis", Desta-bislising theory: contemporary feminist debates, M. A. Barrett and A. Phillips. Cambridge, Polity Press.

4. Beekhuyzen, J.P., Nielsen, S.H. and von Hellens, L. (2003a). "Challenging the Dualisms in Female Percep-tions of IT Work", Proceedings of AusWIT03; Conference on Australian Women in IT, Awarded 'Best Pa-per', Hobart, Tasmania, (also to be published in the Australian Journal of Information Systems, May 2003).

5. Beekhuyzen, J.P., Nielsen, S.H. and von Hellens, L. (2003b). "Challenging the Dualisms in Female Percep-tions of IT Work", Australian Journal of Information Systems, May 2003.

6. Boland, R. J. (1996). "Why shared meanings have no place in structuration theory: a reply to

Scapens and Macintosh", Accounting, Organizations and Society, 21(7/8): 691-697.
7. Brosnan, M.J. & Davidson, M.J. (1996) "Psychological gender issues in computing", Gender, Work and Organization, January 1996, 3(1): 13-25.
8. Burton, T (2002) New survey finds slight increase in IT workforce size, but demand softens for IT workers, ITAA.
9. Camp, T (1997) "The Incredible Shrinking Pipeline", Communications of the ACM, 40 (10): 103-110.
10. Cohen, P. (1968). Modern social theory, London, Heinemann.
11. Council of Economic Advisors. (2000). "Opportunities and Gender Pay Equity in new Economic Occupa-tions", Washington. Rep. Accessed: 11.12.03 [online], http://clinton3.nara.gov.au/WH/EOP/CEA/html/whitepapers.html.
12. Encel, S. (1970). Equality and authority, London, Tavistock.
13. Fairclough, N. (1992a). Discourse and social change, Cambridge: Polity Press.
14. Fairclough, N. (1992b). "Discourse and text: Linguistic and intertextual analysis within discourse analysis", Discourse and Society, 3 (2), 193-217.
15. Fairclough, N. (1997). "Conversationalization of public discourse and the consumer", In R. Keat, N. White-ley, & N. Abercrombie (Eds.), The authority of the consumer (pp. 253- 268). London: Routledge.
16. Feeny, D., and Willcocks, L.P. (1999) "Rethinking skills and capabilities in the information systems func-tion", in W.L.Currie and B.Galliers, eds. Rethinking Management Information Systems, Oxford, OUP.
17. Freeman, P. and Aspray, W. (1999). "The Supply of Information Technology Workers in the United States", Computing Research Association, Washington, D.C., http://www.cra.org/reports/wits/chapter_7.html.
18. Gallivan, M. (2003) "Examining gender differences in IT professionals" perceptions of job stress in re-sponse to technological change", Proceedings of the 2003 ACM SIGMIS CPR Conference, April 10-12, 2003, pp 10-23.
19. Gewirtz,M. and A.Lindsey, (2001) Women in the new Economy, GLS Consulting.
20. Giddens, A. (1979). Central problems in social theory, Berkeley, University of California Press.

ROLE OF WORKING WOMEN IN CHILDREN'S EDUCATION

S. Sangeethasuresh
Ph.D Research scholar
Department of History
PSGR Krishnammal College for Women
Coimbatore

INTRODUCTION

Education is very essential for every child whether boy or girl. Education is key factor for children empowerment, prosperity, development and welfare. Education not only empower as well makes economically independent. Economic independence makes more confident about the future life. In India there are many factors which influence education such as social, political, demography, economic and even geographical. The role of working women in child education is very important in the society. Because several problems around children in day today life.

Even though a mother has taken more response to develop her children, especially economic side. So, role of working women contribution is very critical to education. The women contribution is very critical to education. The women bear the responsibility of both the boys and girls of tomorrow's society. In this reason they are able to impart values of equal treatment in waking places and home. (1)

Quality of Working Women

The one common denominator across research findings on quality of school education is that women involvement has a significant effect on children's achievement and development even after all 'women factors' such as socio-economic indicators and educational levels of women are sidestepped. If all the factors affecting education, related to her, is accounted for she emerges the most important catalyst of educational achievement for their children.

To top it all, if the women impact during pre-school years are also factored in, schools can rarely undo the good or the ill effects of parenting on educational achievements of their students. The development and attainment of children in the primary school years are primarily a function of the quality of women at home rather than the quality of educational processes and resources at school

It must be re-emphasized that women involvement remains significantly impactful all the school years. Broadly, up to the middle school, women are more about inculcating the 'good habits of education' and in the years beyond, boosting up the motivational and aspirational levels in the midst of the biological and social upheavals children have to endure.

Obviously, all aspects of women involvement are strongly associated with the socio-economic status of the family. However, there is a silver lining - some aspects of women are 'purely genetic' and abundant across all divisions in life 'parental commitment' and 'parenting style' outclass all other aspects of women involvement. Interestingly, the two parenting qualities explain why parents across ethnic divisions positively affect educational outcomes in their children despite widely differing ways of involvement. (2)

Power of Our Positive Comments

Every child's life is a white paper and whatever people write is carried on him by him/her throughout their life. If our comments are positive, praiseworthy and well worded, he/she will at the end turn out to be good. If we write bad, negative and unwarranted comments, at the end his/her life, he/she will turn towards the negative side. These comments shape their characters as they grow up. Seeing good

comments, the child feels that the world is full of good people who take care of his/her stay in the world. He or she looks up to those people who will make a difference in their life. On the other hand, the comments are negative, he or she will come to the conclusion that this world is full of negative people who want to pull them down. A carefully nurtured child would like to reciprocate what he/she gets from the society. Whereas an adamant and rebellious child would like to wait for opportunities to show anger in one form or other in the society. So even while talking to a child, we must use only promising and encouraging words.

A Mother Good Communicator

A meaningful communication starts well, goes well and ends well. To be a good communicator, mastery over the language, understanding the situation and guessing the mood of the other person is a must. Although we begin talking from the age of one, we are all still in the age of learning. Poor communication halts conversation and at times leads to confusion and chaos. So, make your child to be a good communicator at home and outside and with whomever they may interact with. No one likes to continue the dialogue with those who struggle to express. This effective habit can be picked up only from home. As mother she must know how to communicate first with our own children and family members.

Working women have to ability to develop positive mental attitude in children. Let them think only about winning and nothing else. This very thought of winning, will make them a winner all day long. Shiv Khera in his book "You can win", through short stories and anecdotes, infuses confidence in the minds of readers that they can also win. Winners do not quit and quitters never win. Never allow your son or daughter to quit once they face a hurdle. Teach them to fight. Create in them a Never-give-in attitude. This positive mental attitude is the key to some of the greatest performers. (3)

The Aim of Education as Present and Future Happiness

The biological school of naturalism aims at achieving the present and fore happiness of the child. According to them, for the natural man natural impulses are in themselves good because they yield pleasure Hence education is guided by pleasure principle. This pleasure is not necessarily immediate pleasure, but pleasure that is lasting and permanent. Therefore, self-restraint in education, prudence and the ability to evaluate pleasures are considered as the highest virtues. Cultivation of these virtues will lead our life to secure present and future happiness. (4)

Challenges and Issues of Working Woman

Hardship of woman in every stage of life is always difficult to categorize as she is the only entity in the world that is facing such a changing phase in her life like birth as a girl child, becoming wife and finally becoming mother. In the era of 21st century, woman wants be equal opportunities as man and foremost challenge is how to balance work and home.

Women are the backbone of the society. She plays a vital role in the economic development of the country and her contribution is as equal as their male counterparts. Without active participation of women in various national, social, economic and political activities, the progress of the country will be stagnant. Traditionally, Indian women had been home makers but in 21st Century, due to higher education, better awareness and increasing financial demands of family, women also go out and choose careers. Although Indian women have started working outside their homes, but still there are several issues and challenges that working women face today. Sometimes they are not treated equally in their workplace.

They do not get the same benefits as that of male employees too.

The financial demands for Indian families are rising day by day. Higher cost of living, increasing expenses on education of children, increasing cost of housing properties in India force every family in India to look for ways and means of increasing household income. As a result, women in India, who were mostly known as homemakers, are forced to go for jobs and take the challenges that were considered only suitable for men such as working in night shifts. If we consider women's role in corporate environment, then sometimes they have to bring their work at home also and it cuts few more hours of sleep. It is not just about the reduced sleep, but this type of lifestyle creates stress in working women and it directly affects her family. (5)

Balancing Personal and Professional Life

It is a very big challenge for Indian working women to maintain a balance between their work and family. She has the responsibility to fulfil all the expectations of family members and particularly from kids. In India, the career and professional aspirations are still considered as secondary for women. In majority of the families, there is a lack of emotional and moral support given to the working women. And at the same time, there are many official expectations and deadlines that women have to fulfil to continue their job. In this type of dual roles to become perfect in all tasks, the working women fill very much stressed in her day-to-day life. (6)

Positive Impacts of Working Women

An economic background research is very useful in understanding the importance of particular measures in which women play a role. Numerous research and policy papers describe a variety of difficulties in education to their children's, including issues with the quantity and quality of women entering education, issues with the extent to which attain critical competences, and issues with women preparation to enter and stay in the profession.

The influence of female instructors on their children and family happiness is examined in this section. Women's employment has a favorable influence on children as well as the family's general well-being, particularly in terms of children's scholastic development, according to extensive research. Access to income-generating options for moms has a favorable influence on children's well-being. When both husband and wife work, they are usually able to contribute to the nourishment and education of their children.

These findings are backed up by a recent research by Booth, which found that women's income may help to alleviate poverty and improve quality of life. Since a result, work has a number of good effects for their families, as it is linked to increased access to and control over the mother's income. Working women, in general, serve as both money generators and main careers for their families' children. Working women may find it difficult to satisfy both familial and professional obligations as a result of their multiple jobs. In light of this context, this section looks at the difficulties women instructors experience in combining work and home responsibilities.(7)

CONCLUSION

The goal of this research was to find out how women instructors affect family happiness and the obstacles they experience in combining their roles as mothers and instructors. The research discovered that women's participation in economic activity had a number of positive effects on the family's financial situation. The findings also revealed that in low-income households, collaboration between husband and wife, particularly on financial problems, is critical to the family's overall success. Despite the importance of women's instructors in the overall development of the family, the majority of

women have challenges reconciling their roles as mothers and instructors, particularly when they are required to work longer hours than usual.

Women's participation in public life, such as educators, has a significant impact on women's position, as well as family connections, child socialization, and job structure and division. possibilities of working women include more income for their facilities. the opportunity creates their children 's education and the promotion of economic growth.

REFERENCE

1. *Gurudalt Kakkar "Rural Girl Child Education Need of the Home" Article July 2020*

2. Parent 3.0 "Secrets of Good Parenting" Under a Nation-Building Initiative of Pan IIT Alumni India

3. V. Ganesan "From a Good Parent to a Responsible Parent" December 2012

4. Dr.P.Ayodhya, B.N.Dash "Foundation of Education" 2009

5. Dr.Kamini, B.Dahora (2013), "Problems Faced by Working Women in India"

6. Prof.Priyanka Panchal (2016), "The Challenges Faced by Indian Working Women to balance Professional and Social Life in 21st Century"

7. Sundari, Article "A Study an Impact and Challenge of Women in Teaching Profession"

GENDER SOCIALIZATION AND GENDER STEREOTYPES IN INDIAN SOCIETY

Dr.R.Sumesh

Assistant Professor
Post Graduate Dept of History& Research Centre
Iqbal College, Trivandrum

Gender socialization is the process by which we learn our culture's gender-related rules, norms, and expectations. The most common agents of gender socialization—in other words, the people who influence the process—are parents, teachers, schools, and the media. Through gender socialization, children begin to develop their own beliefs about gender and ultimately form their own gender identity. Gender stereotyping according to the UN Human Rights Commission refers to the practice of ascribing to an individual woman or man specific attributes, characteristics, or roles by reason only of her or his membership in the social group of women or men. Gender stereotyping is wrongful when it results in a violation or violations of human rights and fundamental freedoms. Gender socialisation leads to gender stereotypes.

Gender socialisation simply means the process by which the individual is informed about the rules, norms, behaviour and expectations from a particular gender, especially during the childhood age. The concepts and the behavioural aspect that are taught to a child, during his or her early phases, decide as to what kind of a person he or she will become. An example of gender socialization is that girls are expected to be quiet and poise; whereas, the boys are expected to be strong. A boy child said, “Don’t cry like a girl.” The boys are given cars to play, while the girls are given dolls or kitchen sets to play. These are some of the special norms that are prevalent around the globe, which is known as “gender socialisation.”

Gender socialization in childhood

Gender socialization often begins at birth, and gradually escalates during adolescence. This concept begins as soon as a child is born, the colour of the room, or toys that the parents bring for their child, the rituals (especially Indian rituals) etc differs for boys and girls. Usually, by the age of 3 to 7, children are able to interpret the difference between the genders. They are able to understand the difference in the behaviour of family members for boys and for girls. Hence this is a tender age for the children to learn about gender equality. Their character is influenced by how their parents, teachers, relatives etc treat people around them. The different toys that the child is expected to play or the colour in which they are expected to dress depending on their gender plays an important role. Other than that, the encouragement that is given to a child seems to be distant.

Gender socialisation in adolescence

Adolescence is a time of great hormonal and emotional change in a person. The feeling one develops during adolescence potentially has a life long effect on the mental health of that person. Adolescence and preadolescence phase is the one in which children develop sexual maturation, hence it manifests the most important phase for promoting respect and equal treatment for the genders. For example, during adolescence, while boys tend to go out and play with their friends more often, while girls are restricted more to stay at home and bring their friend at home, due to the biological changes they go through. Girls are constantly taunted for their dressing habits, acne problems, or weight problems during this point in time. The girls are taught to preserve their “purity” or their character might get distorted, and they would be valued less. The boys are made to felt like “macho-man”

when they indulge in some sexual acts. The peers one has during this time plays a vital role. More than family, it is the friends and the school that plays a more important role in this respect during this phase since the time spent with a friend during this time tends to increase more. Showcasing a muscular body for the heroes and a skinny body for heroines, the body figure you must idolize which is portrayed in movies, social media, and other such platforms seem to have a negative influence on teenagers.

Gender stereotypes attached to Indian society

India, the country where we worship Goddess Durga and Kali for the protection from evils, the same country with an average of two lakhs females dies each year under the age of five owing to neglect due to gender discrimination. Ironic! Girls in India are considered to be an economic burden in India. Despite the Pre-natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act, 1994. India is the country with the highest female Foeticides in the world.

Girls are made to learn that "her husband's house" is the place where she belongs. Whereas boys are told that they need to feed their ageing parents, they need to build a house and earn money so that a "beautiful" woman can marry him. The gender socialization in India is a thing that one can not ignore. In family gathering, the females ought to serve food to men, while males ought to have "talks" about the economy and the important household decisions of the household. When a child sees his father beating his mother, they set an example for their child, that men are mean to dominate, while females are bound to surrender.

Effect on mental health

In India, the households give certain types of privileges to their males. According to a Survey of 6500 women across the world, it was found that Indian women are the most stressed in the world today. 87% of the Indian women felt stressed all the time. Owing to male patriarchy society, the females aren't given the opportunity to express their feelings. Even if she does, she is considered weak and is generally neglected. The females are asked to come home before the sunset, or the male of the family more often are forced to join family business while ignoring their passion. When a girl smokes or drinks, their family members advise her to quit it, since it can ruin her character, while if a boy smokes or drinks, the parents or relatives give remarks like "that it is just a phase, let him enjoy his teenage life". Though smoking and drinking damage the health of both boys and girls equally, surprisingly, the habit is considered to be more harmful to the "character" of the girl than her overall health. We as individuals might not be very considerate about these issues in families, and we might have learnt to suppress the feeling of anxiety and anger, but all these feelings accumulate to a certain level, and then burst out in the form of extreme depression.

Bollywood's contribution to promoting gender stereotype and gender socialization

Bollywood has contributed to a tremendous amount of mental influence on the youth and others. People desire the actors and the actresses they watch on the big screen, hence they try to impersonate them. According to a Study, it was shown that the screen time of women was just 31.5%, whereas men were 68.5%. The songs in the Bollywood industry, which undermine the role of women in society as just an accessory adjacent to the male actors are kind of impudent. What do Tamil and other film songs depict? That girls are dependent on their partner for affording luxuries? Most of the Bollywood, in fact, Hollywood magazine covers have the portrait of a man, beside whom the women models are standing as an accessory to make the photoshoot look attractive, clearly indicating the superiority of male hunks over women. Look at the introduction plot of most of the movies,

where the entry of the actor tends to start with, him at the office or being aggressively killing the bad guys; whereas the actresses are often projected to be in the kitchen, emotionally waiting for the husband to come home, or either they act as a relative of husband, be it daughter or wife or his girlfriend. Also, most of the Bollywood love stories in the old days started with the girl being sexually harassed by the wicked men, and thereafter the lead hero coming to save them and then falling in love. Bollywood uses the women as just a source of attraction, not only in the olden days but also now as well. Despite just 10 min of the role of the actress in the whole movie, female actresses are used as a good marketing source by putting their pictures on the posters.

The changing role

Bollywood has seen a drastic change since the success of the women-centric movies like 'Queen'; 'Jab We Met', 'Saand Ki Aankh'. The strong display of the women actresses in the movies like "Naam Shabana" or "Manikarnika" has changed the perspective of the way Bollywood always showed the Indian women. Leading actresses like Kangana Ranaut, Richa Chadda, Tapsee Pannu, Neena Gupta are on the leading way to surpass the long-established male-patriarchal movie trends of Bollywood. In 2018, the success of the movie Padmaavat, being the women-centric movie, broke the shackles of Bollywood. In order to educate our audience about the equal role of women in society, movies like Pink, Lipstick under my burkha played an outstanding role. Many advertisements are working with respect to promoting gender neutrality across the country. Ariels ad "Share the load" where husband shares the load of washing the clothes with his wife The movie 'Ki and Ka' was the perfect example to break the customary practice of professional stereotyping in India. Since old habits die hard, the change may be slow but is still a change and is actually influencing the perception of people.

Changing laws to promote gender neutrality

No discrimination on basis of sex is a fundamental right of each citizen in India. Gender stereotyping is still deep-rooted in Indian society. Indian legal system is filled with gender-specific laws, giving more rights to women, since, in earlier times, women were not even treated as human beings, but just commodity men. During the freedom fights, leaders like Mahatma Gandhi, B.R Ambedkar, Savitri Phule encouraged women to step out, to the household and raise voice for freedom.

Empowerment of women in India was always on a To-Do list of the Indian lawmaker. Hence many Indian laws have put women in a higher position and have given women more rights than men. Some of the examples are The implementation of the Equal Remuneration Act, 1976 , The Immoral Traffic (Prevention) Act, 1956, Maternity Benefit Act, 1961, The Medical Termination Of Pregnancy Act, 1971, The Prohibition Of Child Marriage Act, 2006, The Sexual Harassment Of Women At Workplace (Prevention, Prohibition And Redressal) Act, 2013 etc. There are several laws for women rights in India, however, if we think about the laws for male victims, the Indian legislation falls behind.

The parent needs to break the gender stereotype in the toy box itself. It is important to instil good habits and ethics in both gender equality. The very renowned concept in India now" Don't tell your daughters how to dress, tell your sons how to respect" is a major development for breaking gender socialisation. The concept of gender neutrality is new in India. India right now focuses on more women empowerment, than gender neutrality. There is a desperate need of an hour in India, to make the laws gender-neutral. Women empowerment, yes is important in India, but it can never be achieved by phishing men at a disadvantageous position. Gender-neutral laws, education, professions, positions are the only way to

break the prevalent gender stereotypes. *Women who have broken stereotypes, made a difference in society.*

REFERENCES:

- *Abbott P, Wallace C, Tyler M (2005) An introduction to sociology: feminist perspectives. Routledge, London*
- *Scott, Joan W. (1986): "Gender: A Useful Category of Historical Analysis." The American Historical Review p.1053*
- *The Times of India, Newdelhi, March,2, 2022*
- *The Indian Express, Newdelhi ,September 29, 2019*
- *Chaki, S.M.(1984). Feminism in a Traditional Society.: New Delhi :Shakti Book*
- *Kishor, S. (1993). May God Give Sons to All: Gender and child mortality in India. American Sociological Review 58(2): 247-265.*
- *Bagwe, A. N. (1995). Of woman caste : the experience of gender in rural India.*
- *London: Zed Books.*
- *Sujith Kumar Chattopadhyay(2018) Gender Socialization and the Making of Gender in the Indian Context,New Delhi: Sage Publishers*
- *Aruna, G. (2004). Violence and Protective Measures for Women Development and Empowerment. New Delhi: Deep Publications*
- *Meenu, A (Ed.),(2029) Women Empowerment and Globalization :A Modern Perspective,. New Delhi: Kanishka Publishers*
- *Jayapalan, N. (2001). Women and Human Rights,New Delhi: Atlantic Publishers*
- *Nandita, S. (2018). Indian Women: A Socio-Legal Perspective, New Delhi: Serials Publications.*
- *S. Shams(Ed.)(1991) Women, Law and Social Change, .New Delhi: Ashish Publishing House*

CHALLENGES OF WOMEN: TOLERANCE OF ABUSE, VIOLENCE, HARRASMENT AND DISCRIMINATION

Sandhya.M.L,
M.Phil Scholar
Department Of History
Nesamony Memorial Christian College
Marthandam

ABSTRACT

The issue of empowerment of women has been much discussed at various levels to find out the Solution to age old problem if gender discrimination exploitation of women and for the upliftment of their status and position in the society. The latest thinking is that the development of women's status in India is an integral part of national development.

INTRODUCTION

Women have crucial role to play in the modern Indian society. Now days women have more explore their own way of life. The life and attitude of a women change from generation to generation. Women empowerment has been increasing so rapidly all over the world and women starting. Their own business to seek greater control over their personal and professional lives. The important things for a country is that the men should be manly the woman womanly. "This is commented by Chesterton. In society each and every one co-operate in different way each fulfilling his own functions and contributing his special qualities to the common good. We find its proper expression in social functions of the two sexes.

Women's right to self-determination is rapidly becoming recognised as one of the key factors for development. Globalization has dramatically challenged the condition under which the struggle for gender equality must be carried out especially in developing countries.

The ghettoization of female labour is a phenomenon which crosses all cultural boundaries and professions affecting women in virtually all countries internationally. In recent years the empowerment of women has been recognised as the central issue in determining the status of women. India has also ratified various international conventions to secure equal rights of women some of the important laws passed during the past few decades including amendments to existing laws are worthy of mention. They include,

1. Hindu marriage act-1955
2. Special marriage act-1954
3. Child marriage act-2005
4. Dowry prohibition act-19886
5. Equal remuneration act-1976
6. Factories act-1948
7. Maternity Benefits Act-1961
8. Criminal procedure code-1973

In the above the equal remuneration act was passed in 1976 providing for payment of equal remuneration to men and women for the same type of work and to present discrimination against women in employment.

To stop discrimination against women giving them a healthy atmosphere to work and live making them economically independent last few decades have been the years for formulating implementing laws rules, organizing world conferences and seminars, doing research on gender issues. The concept of women empowerment gender equitable status came into focus with Beijing conference. People all over the world are working on

various concepts and dimensions at empowerment. Most of the problems of the society at large and women in particular are facing die to lack of awareness of the fact that women are as equal human beings as men are but another harassment is many times women suffer due to some other women.

In the occupational and general economic field, the position of women is still extremely miserable and unalterable still India as the developing country but in the position of women in many regions of Indian states are very bad because of sexual harassment, working place problems, gender discrimination, etc.... Basically we altered the policies, plans and laws of Indian society to grow up the occupational and economic position of women in our country compete with other developed countries.

CONCLUSION

"Women" has become the arena in which community, caste and class battles are fought. In such a discursive space the unity of nation caste, class or community requires the subordination of women. Hence women's aspiration for gender justice or gender equality sits uneasily with claims. Of justice or equality flowing from their other identities.

Achieving dander equality however, is a grindingly slow process, since it challenges one of the deeply entrenched of all human attitudes. Women are emerging as a source of Power and symbol of progress. They have now taken up professional roles and no longer do they remain as traditional housewives, employment of women is an index of their status in the society. Since working women form a major chunk of society and a good part of labour market, their aspirations and problems cannot be ignored.

REFERENCE

1. *Blair, H.(2000), participation and accountability at the periphery democratic local housemates in six countries, world development, vol.28 no.1 PP.21.39*

2. Mukhopadhyay, Maithryee and sharmin meer(2004), Creative voice and carving space redefining governance from hender perspective, KIT publishers, Amsterdom, Netherlands

3. Vidyasagar, Iswar chandra.(1881), Marriage of Hindu widows, culcutta: sanskrit press

4. Sarkar, profulla.c (2010), women in partiarchel society serials publications Newdelhi, India

5.Dr.Uiplav, Dr.Naresh, Dr.Auguest (2015) , women's position, Reputation and employment in globalised world, Rahul publishing house, shestrinagar meerut(up)

6. Soni, suman (2012) , woman in 21st century, DND publications.jaipur

7. Davivedi, sharat (2010) status women in modern society, G.S Rawat for cyber Tech Publications Newdelhi.

8. Setui, R.Senthamil (2018) the scenario of seeua/ harassment of women at work place in tamilnadu.international journal.

EMOTIONAL INTELLIGENCE: A KEY FOR WOMEN EMPOWERMENT

Thatheus Victorraj. S, ** Dr. K. R. Selvakumar,
*Reg. No. 20114011041006
Ph. D Scholar (Full-time),
***Assistant Professor,*
Department of Education (DD&CE – B.Ed),
Manonmaniam Sundaranar University,
Tirunelveli

ABSTRACT:

Women's empowerment can be defined to promoting women's sense of self-worth, their ability to determine their own choices, and their right to influence social change for themselves and others. Empowerment includes raising women's status through education, career, literacy, training, and other aspects of life. The woman performs the role of wife, partner, organizer, administrator, director, re-creator, disburser, economist, mother, disciplinarian, teacher, health officer, artist and queen in the family at the same time. Apart from it, woman plays a key role in the socio-economic development of the society. Emotional intelligence is the ability to understand, use, and manage your own emotions in positive ways to relieve stress, communicate effectively, empathize with others, overcome challenges and defuse conflict. In general women are labeled as emotional. This paper is an attempt to show the women empowerment by improving their Emotional Intelligence and giving suggestions for its development.

Keywords: Emotional Intelligence, Women Empowerment

INTRODUCTION

It has been rightly said by Swami Vivekananda. “The Best thermometer to the process of a nation is its treatment of women”. So, society must treat women equally and encourage them to involve in social, economical and political affairs. Every individual should take a pledge to ensure equal position for women in all the aspects of life.

Kofi Annan, the seventh U.N. secretary general said, “There is no tool for development more effective than the empowerment of women”.

Emotional intelligence is the concept, which is currently in focus among the general public, practitioners and researchers,. It’s being widely believed by the public that emotional and social competence is as important, or even more important, than traditional dimension of intellectual ability and personality (Goleman, 1995, 1998).

Women establish about half of the total population of the country, but they suffer from many disadvantages as related to men in terms of literacy rates, labour participation rates earnings. Social, economic and political empowerment is the need of the day, as it is one only surest way of making women empowerment it is conceptualised in terms of personal assertions, self-esteem and confidence, ability to protect themselves as women obtain socio-political participation and economic independence, ownership of productive assets and provide leadership in women. It suffers from some serious drawbacks such as illiteracy, lack of knowledge, non-availability of able women, corrupt leadership and Bias towards Elites and middle class.

The Empowerment of women has become one of the essential concerns of the 21st century, not only at a national level but also at the international level. Efforts by the Government are on to ensure Gender equality, but Government initiatives alone would not be sufficient to achieve this goal. Society must take action to create a climate in which there is no gender discrimination and Women have full

opportunities of self-decision making and participating in the Social, Political and Economic life of the Country with a sense of equality. The empowerment of women is one of the focusing issues in the process of developing countries over the entire world. They are still treated as the 'weaker section of the society'.

Emotional intelligence (EI) involves a combination of competencies which allow a person to be aware of, to understand the emotions of others and to use this knowledge to foster their and others success.

Emotional Intelligence can be used to further empower women in different dimensions. An attempt has been made here to point out and discuss the main area which needs attention for Women Empowerment through Emotional Intelligence. Different women groups have different needs based on the experiences they have been through. Women who have been victims of domestic violence have different needs then those who face discrimination at work which on their part are different from women who have been living their lives in villages with ages old definition of womanhood. In this paper, general areas are mentioned which can strengthen women through improving their Emotional Intelligence.

COMPONENTS OF EMOTIONAL INTELLIGENCE

Emotional intelligence has four components which are: self–awareness, self– Management, social awareness and relationship management.

Self-awareness

The first component of emotional intelligence is self awareness which means, "having a deep understanding to one's emotions, strengths, weaknesses, needs and drives" (Goleman, 1995). Self-awareness involves being aware of different aspects of the self including traits, behaviors, and feelings. Essentially, it is a psychological state in which oneself becomes the focus of attention. Self-awareness is one of the first components of the self-concept to emerge.

Women who possess this quality avoid the extremes of being overly crucial and unrealistically hopeful. Furthermore, these women know how their feelings affect them, others and their job performance.

Self-management

The second component of emotional intelligence is self-Management. Self-management, which is also referred to as "self-control" or "self-regulation," is the ability to regulate one's emotions, thoughts, and behaviors effectively in different situations.

This is an ongoing conversation people have with themselves, which frees them being prisoners of their feelings (Goleman, 1995). Women who have high degree of self regulation have much capability of facing the ambiguities of an advancing industry than those who has low degree of self regulation. The integrity of a home can be enhanced with the help of high level of self-regulation. Women with high level of self-regulation do not make bad decisions through impulsive behaviors. Self-regulation will help women to make thoughtful decisions, which stay in control of their feelings.

Social Awareness

The third component of emotional intelligence is social awareness. Social Awareness is the ability to take the perspective of and empathize with others, including those from diverse backgrounds and cultures. The ability to understand social and ethical norms for behavior and to recognize family, school, and community resources and supports.

Relationship management

The fourth component of emotional intelligence is relationship management. Relationship management is a strategy in which an institution maintains an ongoing level of engagement with its students. This management can occur between a teacher

and students or between an institution and other institution.

The Main Role Of A Woman In Our Society

The woman performs the role of wife, partner, organizer, administrator, director, re-creator, disburser, economist, mother, disciplinarian, teacher, health officer, artist and queen in the family at the same time. Apart from it, woman plays a key role in the socio-economic development of the society. Women's empowerment equips and allows women to make life-determining decisions through the different problems in society. They may have the opportunity to redefine gender roles or other such roles, which in turn may allow them more freedom to pursue desired goals.

Empowerment Through Emotional Intelligence

Emotion is defined as the feeling of affection. Positive self-concept can contribute in influencing emotional intelligence and reacting to situations positively. Therefore, the development of a positive self-concept is so essential for human growth and development. Increased emotional intelligence will lead to enhanced self awareness, better understanding about people's behavior. Emotional Intelligence is highly powerful tool to drag out the emotional sensitivity which gives a new path way. Emotional Intelligence skills enable the women to control their emotions and motive themselves effectively. It is clear that the people with high Emotional Intelligence and competencies are more successful in workplace than less Emotional Intelligence. So, Emotional Intelligence has also got the ability of increasing the performance of the women in work place. It also helps to develop high job satisfaction, competitive behavior, career commitment and effective commitment to manage their emotional turnout effectively. To become more socially and emotionally competent, the institutions should increasingly provide training to enhance Emotional Intelligence of the women.

CONCLUSION

This study is an effort to empower women through improving their emotional intelligence. As said earlier Emotional Intelligence skills enable the women to control their emotions and motive themselves effectively. Women's empowerment provides and permits women to make life-determining decisions through the different problems in their life and society. They may have the chance to redefine gender roles or other such roles, which in turn may allow them more freedom to pursue desired goals. So it is essential to develop the emotional intelligence to improve women empowerment. The women who develop self-awareness, self-management, social awareness, and relationship management will empower their status in family, work place and society.

REFERENCES

1. *Goleman, D. (1995). Emotional intelligence. New York: Bantam books.*
2. *Goleman, D. (1998). Working with emotional intelligence. New York: Bantam Books*
3. *Bar-On, R.A. (1988). Negative effects of destructive criticism: impact on conflict, serf-efficacy and task performances. Appl. Psychol. 73:199-207*
4. *Beisecker, M. & Barchard, K. A. (2004). Sex Differences in Ability Measures of Emotional Intelligence. Poster presented at the Western Psychological Association Annual Convention, Phoenix, Arizona.*
5. *Mayer J, Salovey, P. & Caruso, D. R. (2000a). Emotional Intelligence As Zeitgeist, A Personality, and As A Standard Intelligence. In Handbook of Emotional Intelligence, ed. R Bar-On, JDA Parker, pp. 92–117. New York: Jossey-Bass*
6. *Mayer J, Salovey, P. & Caruso, D.R. (2000b). Models of emotional intelligence. In handbook of intelligence, ed. RJ Sternberg, pp. 396–420. Cambridge, UK: Cambridge Univ. Press*

STATUS OF WOMEN IN TAMILNADU WITH SPECIAL REFERENCE TO KANYAKUMARI DISTRICT

Dr. N.S. Nelson Bhaskaran
Assistant Professor
Department of History
St. Jude's College, Thoothoor
Tamilnadu, India

ABSTRACT

The status of women in India has been subject to many great changes over the past few millennia. From a largely unknown status in ancient times through the low points of the medieval period, to the promotion of equal rights by many reformers, the history of women in India has been eventful. For the purpose of understanding the changing position of women in India, it is essential for us to acquaint ourselves with the status and position of women in the ancient times, from the Vedic period down to the Nineteenth Century AD. A historical study of women in India reveals that there were distinct stages of rise and fall in their status. Empowering women entrepreneurs is essential for achieving the goals of sustainable development and the bottlenecks hindering their growth must be eradicated to entitle full participation in the business. Apart from training programs, newsletters, mentoring, trade fairs and exhibitions also can be a source for entrepreneurial development. As a result, the desired outcomes of the business are quickly achieved and more of remunerative business opportunities are found. Henceforth, promoting entrepreneurship among women is certainly a short-cut to rapid economic growth and development. Let us try to eliminate all forms of gender discrimination and thus allow 'women' to be an entrepreneur at par with men. Empowerment is giving status and power to women.

Keywords: Make in India- Agriculture industry- Manufacturing- Service sector women- Empowerment-Self help group- Social welfare programme-Women Status

INTRODUCTION

It is important that self-help group for women, women welfare schemes, developmental program, etc. should be implemented with vigour and on wartime basis. We understand that we have to go a long way to reach the goal of empowerment of women. From the statistical analysis of marginal workers and main workers, we can very well analyze that a lot more to be done for the empowering of women folk. Female marginal worker's rate is very high when compared to men workers and female non-worker's rate is also very high when compared to men. In a district like Kanyakumari, when this happens to be the plight of women, naturally, this work can go a long way to awaken the Government, the people and the women alike towards the goal of empowerment of women.

Vedic Period

During the Vedic period (approximately 4000-1000 BC), women in India held equal status with that of men. In ancient India, women occupied a very important position, in fact a superior position to men. "Shakti" means "power" and "strength." All male powers come from the feminine. Literary evidence suggests that kingdoms and countries were destroyed because a single woman was wronged by the state. For example, Valmiki's Ramayana teaches that Ravana and his entire clan were wiped out because he abducted Sita. Veda Vyasa's Mahabharatha teaches that all the Kauravas were killed because they humiliated Draupadi in public. Elango Adigal's Sillapathigaram teaches Madurai, the capital of the Pandyas was burnt because Pandyan Nedunchezhiyan

mistakenly killed Kannagi's husband on theft charges.

In ancient Hindu society women enjoyed equal status as was exercised by men in all aspects. Right from the early Vedic period up to 300 B C women were held in high esteem. Women were educated as boys and they participated in cultural, social, economic, philosophical and political activities. The birth of a female child was equally welcomed, they educated as the boys were, and their education was considered so important that the Atharva Veda asserted that the success of woman in her married life depends upon her training during Bhrahmachariya period of celibacy and student life, for which both boys and girls were initiated alike.

Women took part in public life and entered the teaching profession. The age at the marriage of girls was between 16 and 17 years. Being educated and grown up, they had a voice in mate-selection. Matrimony was not compulsory for woman, and no limitation was placed on her age at marriage. In the eyes of religion, a man and woman had complete equality. The wife was an absolute necessity in religious services, and this circumstance helped to raise her status. In her home, her position was an honoured one, and monogamy was the role. Widow remarriage was allowed, though it took place usually within the family with the younger brother of the deceased husband. Divorce was permitted. In Rig Veda one finds no reference to the practice of Sati. It has been established beyond doubt that through literacy and historical research the women held a position of equality with man during the Vedic period.

The degradation of women started since 300 BC only. The patriarchal joint-family system, structure of property ownership, early marriage, self-immolation of widows (sati) or state of permanent widowhood, all became obstacles to the development of Women. Since late nineteenth and early twentieth centuries of the Common Era, several reformers fought against those aspects of the crud system that have resulted in the oppression of females. To them, women should labour under no dissatisfaction, not suffered by man. As the result of their efforts, independent India has adopted several rules and regulations to protect the rights of women and establish equal status.

Medieval Period

The women's life was unsecured and worst with the Muslim invasion in the country. During the Turks attack and Muslim period, Hindu society became more rigid towards women and the outsider attack was responsible for evolving and encouraging bad customs regarding women through which women status was degraded.

During the Muslim period of history, they were deprived of their rights of equality with men. They were compelled to keep themselves within the four walls of their houses with a long veil on their faces. This was definitely due to Islamic influence. Even today in some Islamic countries, women are not allowed to go out freely. For example, the conservative regimes of Iran and Pakistan, have withdrawn the liberties given to women folk by the previous liberal governments. Even in India the Muslim women are far more backward than their Hindu, Christian and Sikh counterparts.

Women in British India:

In the mid of 18th century Indian came in vital contact with the British. At the dawn of British rule, the position of women was in humbling state. On the eve of British rule, Indian women not only lost their independence but they were also not able to think of their own. At the age of 18th century no change occurred in the women's position. In the beginning of the 19th century also the condition was the same as the attitude of the British Government not to interfere with the religious sentiments of local people stopped all social reformers of the country.

Position of women in Tamil Nadu

During the advent of British, like the rest of India, condition of Tamil women was in a very bad stage. In the early period of their administration of Tamil Nadu the British Government did not interfere in the social and cultural life of the natives for avoiding any kind of uprising against their rule. But with the introduction of English and western education, people became more aware and raised their voice against social evils like Sati, Devadasi, Dowry, Child marriage, female infanticide etc.

Many social reformers came forward to improve the condition of women. Prominent among them were Bharathiar and E V Ramasamy Naikar (Periyar). Christian missionaries and British Government also helped to improve the status of women by starting schools for girls. Gandhiji also worked for Tamil women during his visit to Madras Presidency. On Gandhiji's call many women came forward to participate actively in the freedom struggle. Some of them are Kaliammal, Janakiammal, Lakshmi, Akilandammal, Kuppamal, Pattammal, Muthulakshmi Reddy, Subbaklakshmi. Due to the efforts of these social reformers and freedom fighters, Indian constitution has given equal rights to women. After independence Tamil Nadu government has started many schools and colleges which have helped in increasing female literacy rate.

The Beginning of Changes

One of the fallouts of English education for the middle class during the colonial period was a change in attitude towards women. Through the Arya Samaj and the Brahmo Samaj, the Bengali middle class questioned the rigidity of Brahminical Hinduism. Social reformers like Raja Ram Mohan Roy opposed Sati or the practice of burning the widow on the husband's funeral pyre. The government abolished it in 1829. Ishwar Chandra Vidyasagar's crusade for widows led to the Widow Remarriage Act of 1856 Several decades of agitation led to the Child Marriage Restraint Act of 1929 that stipulated 14 as the minimum age of marriage for a girl. Girls' education through formal schooling was another major concern. An all India Women's Education Conference was held in Pune in 1927. It gave the stimulus to start a leading organization in the movement for social changes. Women played a major role in the struggle for freedom from colonial rule. Ini917, the first women's delegation met the Secretary of State to demand women's political rights. The Indian National Congress supported the demand. In 1949 independent India gave them their due by enshrining in the Constitution the right of equality for women.

Indian women have participated in large numbers in people's movements including those for land rights, environment, anti-price rise and anti-liquor agitations. India is a home for a diverse group of people characterized by different languages, customs, traditions, religions, life-styles or habits. Virtually each state has its own culture, which is very important in studying any aspect of this society (Davis, 1973) including the status of its women.

Present status of women in Kanyakumari

The family in India, including Tamil Nadu, is largely patriarchal, in which the core of the family is the male and the women are brought as brides into the family. In kanyakumai we can classify the people and of course their status into two. Among the enlightened and elite category residing in the urban area follows the nuclear family system and there is a certain degree of freedom for the women. In the rural area amongst the higher castes, extended joint families of several generations prevail, but this is less typical amongst the poorer people who lack the physical resources to maintain extended kinship structures. Life in joint families is highly segregated between men and women. A wife has little contact with her

husband but spends a great deal of time with other women. The tasks of running the household are shared between the women with the youngest bride shouldering the heaviest burden. The older women are given the role of controlling the younger women and enforcing the qualities of docility, obedience and submissiveness. But nuclear families tend to bring little change in social relations - the overall influence of the joint family remains, but without the emotional support and companionship of other women. As a result, women can face increased isolation in a nuclear family situation. Women face considerable insecurity in the patriarchal family structure. Sent as a young bride into a strange household (in Tamil Nadu the average age of marriage is 20 years), contact with her parental home is discouraged. At the same time, a woman is never a pennant member of her husband's family - she may have to leave if she does not satisfy.

This fear frequently encourages a woman to relinquish her rights to a share (legal coparcenary's rights) in the parental property in favour of her brothers in order to enjoy the 'affection' of the brothers and to ensure a welcome in case she has to fall back upon them if her marriage breaks down.

The devaluation of women commences at birth itself with the preference for male offspring as the natural successor in the patriarchal family. The religious requirement of a son is an even more compelling reason for male preference, as a son alone is qualified to perform the rites of lighting the funeral pyre. The birth of a son is celebrated as the means of support in old age whilst the birth of a daughter is viewed as placing a heavy burden on the family to raise the necessary dowry for her marriage and for other functions. A daughter is considered 'another's property' and hence any investment in her development is regarded as fruitless. This leads to discrimination in the allocation of resources - nutrition, medical care, education, etc. - between the sexes. Even as adults, women frequently do not have equal access to food within the family but have what is left after the men have eaten, with consequent repercussions on their health and strength. These attitudes are in turn reflected in higher rates of mortality amongst female infants and young girls, whilst, female infanticide is not uncommon, in some pockets, and amongst some communities. The parental family undertakes the initial conditioning in acceptance of unequal status as young girls are taught to be submissive and docile while boys are given importance and status and full freedom to act in whichever way they like. The entire process of socialization of females is to internalize the concept of dependency and subordination to the will and happiness of others, with the emphasis on the development of roles rather than of personality.

Whilst the dowry system has been legally abolished, in practice its prominence is more marked than ever, particularly in urban middle class society where the payments have increased substantially. The whole practice of dowry is a further reflection of the devaluation of women and their powerlessness. It devalues the girl's contribution and her input into home making and the family economy. In the commercial transaction, the girl as a person is a forgotten factor as she becomes a traded commodity. The problem of dowry is one of the most important issues in the women's movement in the country. As the demands for dowry continue to grow, so does the harassment of young brides by their husband's family for a continuous flow of gifts and cash and the inability to comply unleashes violence ranging from wife beating to resultant suicide and murder. It is, however, a difficult problem to tackle through the law as it relates to the domestic sphere and to the private lives of women and domestic violence is treated as a family affair.

The status of widows is even worse. Although they form a minority, in absolute numbers widows are a large group of

women subjected to a great deal of suffering. Although allowed to remarry in the lower castes, very few actually do. Remarriage has also unleashed many new problems in most cases. The plight of widows is the product of an unsympathetic attitude of the society. Today not many men or their families approve of marriages with a widow. Where young brides have been married to older men, many widows can be quite young with young children to support. Widows traditionally suffer from a number of social indignities being debarred from public places and auspicious ceremonies, not allowed to wear good clothes or to eat normal food and made to observe lifelong mourning for their deceased husbands. The plight of many widows is not exposed where they remain part of their husband's family but are frequently neglected and ill-treated. Even widowers do not come forward to marry widows, however young, well behaved and responsible they are.

Thus, early marriage, preceded by a cheerless childhood, a gruelling exercise of dowry system, adjustment with an unknown family, at the husband's home, anxiety to give birth to male children, curbs on freedom of eating, sleeping, talking and moving, the various intrigues among the women, the manipulation of males (sons) and pathetic old age and unprotected widowhood are the cruelty and injustice facing majority of women. Whether the experience is bitter or happy, it is largely made so by agencies other than her own will and outside of her control. Within the family, a woman is treated as a social and financial dependent, controlled by the family in every aspect of her life. Having had little or no education, her worth is measured in terms of her ability to produce male children or bring in money/assets. She no longer belongs to her father's family, whilst her position in her husband's family is conditional. Oddly enough, when the young women grow older, they become party to perpetrating the deep rooted the vicious customs.

Whilst the way a woman lives, may seem to have changed a little over the years, there is some evidence that the manner in which women have begun to perceive themselves and their surroundings is beginning to undergo a change. Some women are beginning to question if this is all there is to life. The cocoon that had sheltered and given security and comfort to previous generations of women can no longer provide them to the younger women in the present highly materialistic and changing society.

Economic Role of Women

The position of women in the social structure affects the way they are regarded in their economic roles as well. First, it has resulted in a pervasive sexual division of labour, which reinforces the notion of the male having more power and relegates low status occupations to women. Secondly, having defined women as solely responsible for family care, their incursion into the labour market, made inevitable by inadequate incomes of males or absence of male earners, is at certain levels seen as deviant behaviour. It results in the pervasive notion of the woman worker as a supplementary earner irrespective of the total resources contributed to the household or the time and energy spent. Thus a woman who earns as much as 50% or sometimes 100% of the household income is still regarded as a supplementary earner. Women are principally engaged in agriculture or in the unorganised sector.

Although many families survive only through the contributions made by women to the family income, paradoxically women have little control over family income and expenditure decisions. As a rule, the men consider their wages as their own income and they give only a certain portion to the women for family needs. Wages for agricultural work, even when paid to the women, are usually taken over and controlled by the household men. The squandering of women's income by the men on liquor, etc. is a major concern for many

women though it affects the family as a whole. The so-called breadwinners consider their income to be private property whilst women are left to manage the household as best they may. However, where the women have some control over the money they earn, they usually spend the bulk of it on the family's basic needs, especially food. Hence, the issue of control over household income is a crucial factor affecting nutritional level of women and children. Women, in addition, have virtually no control over the family assets. In the majority of cases land is in the name of the male head of the household.

In kanykumari district the women especially in the urban area have a great role in the economy. Education and globalization have many effects on the status of the women. Even in the rural areas because of the growth of women are improving their status considerably.

Female headed households

Female headed households are predominantly to be found amongst the poor where they constitute a much more marginalized group even amongst the 'poorest of the poor'. Women headed households are the result of widowhood, migration, desertion or illness, unemployment or the addictive habits of their husbands. They suffer a high incidence of poverty and occupy the bottom rung of society.

In Tamil Nadu, 15% of the households are headed by women compared with 10% in India as a whole. Amongst all the States, Tamil Nadu has the fourth highest percentage of female-headed households in the country. In kanyakumari 20% female headed household are there from the findings of the Questionnaire. Because of the changes brought by the globalisation, the progress in the field of information technology, women now were shoulder to shoulder to men. But the impact of globalisation can be mainly seen on the lives of the urban women.

Concept of Empowerment of Women:

The empowerment of women is one of the central issues in the process of development of countries all over the world. Tamil Nadu has a glorious tradition of recognizing the importance of empowering women over several centuries now. The contribution of writers and social reformers has been well documented. The Government of India has made Empowerment of Women as one of the principal objectives of the Ninth Five Year Plan (1997-2002) and also declared 2001 as the year of *'Women's Empowerment'*. These issues of gender equality are discussed in World Conferences, National and International Conferences, etc.

Our Constitution has conferred and guaranteed equality before law, universal adult franchise and equal opportunities for men and women as fundamental rights. The imperative of gender partnership in matters of development has been recognised. In order to give a fillip to empowerment of women and appropriate institutional mechanisms and interventions have been consciously built into the development design. Separate institutions for women and child development, departments at the Central and State levels, creation of the National Commission for Women and also State Commission for Women in several States are some of the important developments for the betterment and prosperity of women. The launching of Rashtriya Mahila Kosh, Indira Mahila Yojana, Mahila Samridhi Yojana, reserving of one third of the number of seats in Panchayats and the local bodies are programmes launched with a view to improve and empower women socially, economically and in political frontiers.

Empowerment is a multi-faceted, multi-dimensional and multi-layered concept. Women's empowerment is a process in which women gain greater share of control over resources - material, human and intellectual like knowledge,

information, ideas and financial resources like money - and access to money and control over decision-making in the home, community, society and nation, and to gain 'power'. According to the Country Report of Government of India, "Empowerment means moving from a position of enforced powerlessness to one of power".

The process of challenging existing relations and gaining greater control over the forces of power may be termed as empowerment. Empowerment of woman may be integral part of the sustainable human development. The goals of woman empowerment challenge the patriarchal ideology to transform the structure and institution that reinforce and perpetuate gender discrimination and social inequality to enable woman gain access to and control of both material and informational resources.

Empowerment of woman should embody several factors like equality of work and wages, expansion of girls' education, autonomy over reproductive life, access to ownership of land and property, training and technology, access to bank credits and markets, safe water sanitation and energy. Among the various determinants of women's empowerment access to bank credit is one of the crucial factors.

CONCLUSION:

The status of women has been undergoing changes for the better. Today, women continue to enjoy more freedom and security than hundred years ago. This is due to the acceptance which is emerging in every sections of the society about the equality of men and women. Yet one cannot deny the fact that oppression and subjugation of the rights of women still continue unabated in many sections of the society especially in India. The situation in Tamilnadu is no different in terms of the position of women in society. Yet there is a positive sign with regard to the changing situation across the towns and cities compared to villages. Women continue to need support from men for achieving positions in society. Independence of women is still a dream for many here. Based on the constitution which guarantees equality and with the right ideological and political support from the Dravidian parties that rule Tamilnadu the dream for women's equality can be achieved sooner than later. One can hope that women achieve equal status, opportunities, success and acceptance like men in our society.

REFERENCES

- *Radhadevi. D., Status of women in India, Research paper, International Institute of Population Sciences, Bombay 1993.*
- *Majumdar R. C and Pusalkar, The History and Culture of the Indian People. Bombay, Bharathiya Vidya Bhavan 1951.*
- *Neera Desai, quoted by Kuppuswamy, in Status of women in India ,1975.*
- *Rekha Singh, Status of Women in Indian Society, M.D.D.M. College, 2007*
- *Jyotsana Kamat, Status of Women in Medieaval Karnataka 24-12- 2006 Wikipedia*
- *Status of women in India ,www google.com*
- *India code vol. Ill The child marriage restraint act - Act no. 19 of 1925*
- *India code vol. VI The Hindu Widow remarriage act 1856 Act no. 15*
- *Report on Status of women's act in empowering women in kanyakumaridistrict, Tamil Nadu, Periyar Maniammai college of technology for women*
- *Report on Status of women's act in empowering women in kanyakumari district ,Tamilnadu.*
- *Status of Women in Indian Society - A Socio historical Perspective ,JJ.Publication,Madurai.*
- *Group Discussion with Social Workers, kanyakumari*
- *Report of Government of India. Status of Women in Tamil Nadu: Government press Chennai,2006.*
- *Government of Tamilnadu, Human Development Report 2003*
- *MAgarwal Nari C., Facets of Indian women hood, Indian publishers and distributors Delhi 2000*
- *Sushama Sahay, Women and Empowerment, Discovery Publishing House, New Delhi.1998*

CHALLENGES OF WORKING WOMEN IN ORGANISED AND UN-ORGANISED SECTORS IN TAMILNADU

***T.Shynimol, **Dr.N.Suba Nandhini**
*Ph.d Research scholar
**Assistant professor
ST.Hindu College
Nagercoil

INTRODUCTION:

Empowering Women is a prerequisite for creating a good nation, when women are empowered, a society with stability is assured. Empowerment of women is essential as their value systems lead to the development of a good family, a good society and ultimately a good nation. Working women in organized and unorganized sectors are faced with lot more challenges than their counterparts in the other parts of the country. In India men do not share most of the household chores, it is women who have to cook, clean the house, do the dishes, wash clothes, get their children ready for school, etc. Men just took care of a few chores that are to be dealt with outside the house. So the major burden of running the family is on the shoulders of women. It was alright for women to handle all the chores as long as they were homemakers. Now with their increasing need for getting some income for the family, they have to work all the harder.

Women Employment:

Tamil Nadu's economy has undergone a substantial transformation since the country's independence in 1947. Agriculture now accounts for only one-third of the gross domestic product (GDP), down from 59 percent in 1950, and a wide range of modern industries and support services now exist. The economy has grown-the GDP growth rate ranging between 5 and 7 percent annually over the period and considerable progress has been made in loosening government regulations, particularly restrictions on private businesses. Different sectors of the economy have different experiences about the impact of the reforms. In a country like India, productive employment is central to poverty reduction strategy and to bring about economic equality in society. But the results of unfettered operation of market forces are not always equitable, especially in India, where some groups are likely to be subjected to disadvantage as a result of globalization. Women constitute one such vulnerable group. Since times immemorial, the worth of the work done or services rendered by women has not been recognized. India is a multifaceted society where no generalization could apply to the entire nation's various regional, religious, social, and economic groups. Nevertheless, certain broad circumstances in which Indian women live affect the ways they participate in the economy. Indian society is extremely hierarchical with virtually everyone ranked relative to others according to their caste (or caste-like group), class, wealth, and power. This ranking even exists in areas where it is not openly acknowledged, such as certain business settings. Though specific customs vary from region to region within the country, there are different standards of behavior for men and women that carry over into the work environment. Women are expected to be chaste and especially modest in all actions that may constrain their ability to perform in the workplace on an equal basis with men.

Another related aspect of life in India is that women are generally confined to home thus restricting their mobility and face seclusion. The women face constraints beyond those already placed on them by other hierarchical practices. These cultural rules place some Indian women, particularly those of lower caste, in a paradoxical situation: when a family suffers economically, people often think that a woman should go out and work, yet

at the same time the woman's participation in employment outside the home is viewed as "slightly inappropriate, subtly wrong, and dangerous to their chastity and womanly virtue". When a family recovers from an economic crisis or attempts to improve its status, women may be kept at home as a demonstration of the family's morality and as a symbol of its financial security. As in many other countries, working women of all segments of Indian society face various forms of discrimination including sexual harassment. Even professional women find discrimination to be prevalent: two-thirds of the women in one study felt that they had to work harder to receive the same benefits as comparably employed men. Even if a woman is employed, she may not have control over the money she earns, though this money often plays an important role in the maintenance of the household. In Indian culture, women are expected to devote virtually all of their time, energy, and earnings to their families. Men, on the other hand, are expected to spend time and at least some of their earnings on activities outside the household. Research has shown that women contribute a higher share of their earnings to the family and are less likely to spend it on themselves. Research has suggested that as the share of the family income contributed by women increases, so does the likelihood that she will manage this income. However, the extent to which women retain control over their income varies from household to household and region to region. Many women still sought their husbands' permission when they wanted to purchase something for themselves.

Working Women in Organized Sector:

Women work at different levels and under different conditions in the organized sector in Tamil Nadu. A large number of women work in agriculture, mines, factories and plantations as labourers or as assembly level workers in formal establishments. Their numbers are proportionately increasing than those of the women working at the managerial level. An estimate suggests that not even one percent of the Indian women work forces are found to work at the managerial level. The organized sector is defined as those economic establishments or enterprises which are governed by sets of recognized rules and regulations. The organized sector plays a significant role in the economy of a country not only by producing goods and services but also by employing a vast number of people in Tamil Nadu. As this sector is governed by established rules and regulations about recruitment, retirement, promotion, retrenchment, social security, maternity, child care facilities, etc., we can get accurate data about the status of the workers in this sector of the economy. The organized sector must be also very often known as the formal sector as it is governed by formal rules and regulations of the state.

Working Women in Unorganized Sector

The term unorganized sector was first used by Hart in 1971 who described the unorganized sector as that part of urban labour force, which falls outside the organized labour market in Tamil Nadu. In the unorganized sector, work situations are not in official record and working conditions are not protected by law. So the problems of female workers in unorganized sector are not properly known. It has been pointed out by Hart that one of the major problems is that working conditions are worst. Due to population growth and urban migration, the active labour force was growing at a much faster rate than availability of jobs in the organized sector in Tamil Nadu. The focus of development policies was gradually shifting from pure economic to growth with equity and the eradication of poverty. Interest was, thus generated in sectors outside the organized economy that was providing a livelihood to a large section of the poor. Hence, the concept of the unorganized sector was born. In defining the unorganized sector, self- employed with or without family labour and microenterprises with less than five workers, is also included.

Mental Persecution:

It is an age-old convention that women are

less capable and inefficient in working as compared to men. The attitude which considers women unfit for certain jobs holds back women. Despite the constitutional provisions, gender bias creates obstacles in their recruitment. In addition to this, the same attitude governs the injustice of unequal salaries for the same job. True equality has not been achieved even after 61 years of independence. To achieve success in the corporate sector, women feel that they must do better than their male colleagues. This leads to higher expectations and efficiency by their bosses and subordinates. Working in such conditions inevitably puts strain on women to a greater extent as compared to men, thus making them less eager in their careers. No one thinks of upgrading their skills with technological advancement which makes it easy to terminate a woman's employment and hire other persons. Maternity leave is seldom given. Women's issues do not occur on the priority list of most of the trade unions. Traditionally women are seen as the housekeepers and child bearers. A woman could still bear up with these problems if she controls the money that she earns but in most cases, their salary is handed over to her father, husband, or in-laws. Therefore, the main purpose for seeking employment to get independence is nullified in many cases. The story doesn't end here. Sexual harassment, which was an invisible problem until quite recently, has now become a major social problem with the widespread entry of women into the labour force in Tamil Nadu.

Sexual Harassment:

Today, almost all working women in Tamil Nadu are prone to sexual harassment irrespective of their status, personal characteristics and the types of their employment. They face sexual harassment on way on transport, at workplaces, educational institutions, hospitals, at home and even in police stations when they go to file complaints. Shockingly, the law protectors are violating and outraging the modesty of women. The public transport system is overcrowded and women become easy targets for physical harassment. Most of the women tend to be concentrated in poor service jobs whereas men are in an immediate supervisory position, which allows them to exploit their subordinate women in Tamil Nadu. It is a difficult situation for a woman if the higher officer demands sexual favours. If refused the boss takes out other means to make her life miserable. There have been several cases of sexual harassment recently involving even senior women officials. If a woman is praised for her work or promoted on merit, her colleagues do not hesitate to attribute it to sexual favours. This psychological pressure can easily lead to a woman resigning from her job. In our society, most cases of sexual abuse go unreported because of the trauma and the social stigma attached to it. In the recent past, various guidelines, resolutions have been made to broaden the definition of sexual exploitation. There must be gender equality which includes protection from harassment and the right to work with dignity. Sexual harassment of a female at the place of work is incompatible with her dignity and needs to be eliminated. Appropriate steps must be taken by employers or persons in charge of workplaces, public or private sector, to ensure a safe working atmosphere for women in Tamil Nadu. Appropriate work conditions must be provided in respect of work, health and hygiene to further ensure that there is no hostile environment towards women at workplaces. If we want to see a society free of sexual harassment, there is a need of changing the mindset of society. Simply enacting laws is not sufficient. So, the political structure should be altered to achieve the goal.

Discrimination at Workplace:

However, the women still face blatant discrimination at their workplaces. A major problem faced by working women is sexual harassment at the workplace in Tamil Nadu. Further, women employees working on the night shift are more vulnerable to such incidents. Nurses, for example, face

this problem nearly every day. There is nothing that is done in hospitals to tackle and address the danger they face. Such blatant disregard of current Indian laws is one reason why sexual harassment at the workplace continues to increase. Also, Indian women are often deprived of promotions and growth opportunities at workplaces but this doesn't apply to all working women. A majority of working women continue to be denied their right to equal pay, under the Equal Remuneration Act, 1976 and are underpaid in comparison to their male colleagues. This is usually the case in factories and labour-oriented industries in Tamil Nadu.

Protection of Working Women While Traveling:

Typically, the orthodox mindset in Indian society makes it difficult for a working woman to balance her domestic environment with her professional life. In some families, it may not be acceptable to work after six o'clock. Those families that do accept these working hours may experience considerable anxiety every day about a woman's safety while traveling. So many issues affect a working woman because she is closely protected or watched by her family and society. According to a survey conducted by an N.G.O on 1000 women professionals in Tamil Nadu, around 80 percent of the households expect their daughters-in-law to prioritize household requirements over the official work. Further, many of them are physically and psychologically abused, by their in-laws and husband but they do not complain or let others know about it, particularly if they have children.

Conclusion:

Women's issues do not occur on the priority list of most of the trade unions. Women going to work are often subject to sexual harassment in Tamil Nadu. The public transport system is overcrowded and men take advantage of the circumstances to physically harass women. Colleagues offer unwanted attention which can still be shaken off but a woman is placed in a difficult situation if the higher officer demands sexual favours. If refused the boss can easily take it out on the woman in other ways to make life miserable for her. There have been several cases of sexual harassment recently involving even senior women officials. On the other hand, if a woman is praised for her work or promoted on merit, her colleagues do not hesitate to attribute it to sexual favours. The psychological pressure of all this can easily lead to a woman quitting her job. Most of the problems that beset working women are in reality rooted in the social perspective of the position of women in Tamil Nadu. Traditionally men are seen as the breadwinner and women as housekeepers, child bearers and rearers. This typecast role model continues to put obstacles before the working women. A fundamental change is required in the attitudes of the employers, policymakers, family members and other relatives and the public at large.

REFERENCE

1. *Women in Tamil Nadu - A Profile, 1997", Tamil Nadu Women Development Corporation, Government of Tamil Nadu.*
2. A Handbook of Women Development Programmes, Tamil Nadu Corporation for Development of Women Limited, Madras, Govt, of Tamil Nadu, 1995.
3. Working Manual, Mahalir Thittam, Tamil Nadu Corporation for Development of Women Ltd., Madras, 1998.
4. Agarwal, Sushila (Ed), Status of Women, Jaipur, 1988.
5. Baig, Tara Ali (Ed.), Women of India, New Delhi, 1958.
6. Chaudhary, D.Paul., Women Welfare Development, A source book, Delhi, 1992.
7. Desai, Neera, Women in Modern India, Bombay, 1977.
8. Desai.Neera and Krishnaraj, Women and Society in India, New Delhi, 1992.
9. Devendra, Kiran, Status and Position of Women in India, Delhi, 1986.
10. Devi, Lalitha, Status and Employment of Women in India, New Delhi, 1982.
11. Koteswara Rao, M., Empowerment of Women in India, New Delhi, 2004.
12. Maurya, Sahab Deen, Women in India, Allahabad, 1988.
13. Narayan, S., Rural Development Through Women Programme, New Delhi, 1989.
14. Panda, Suchalata, Women and Social change in India, New Delhi, 1992.
15. Rama, K., Womens Welfare in Tamilnadu, Madras, 1974.

PROBLEMS AND CHALLENGES FACED BY CONSTRUCTION WORKING WOMEN IN CHENNAI

***Sheeba G.S, ** Dr.C.Godwin Sam**
*Ph.D Research Scholar
Reg.No: 19213111082004
**Assistant Professor
Department of History
Nesamony Memorial Christian College
Marthandam

ABSTRACT

The main objective of the study was to understand the problems and issues faced by urban working women in Tamilnadu. The objectives also included identifying the key socio- economic attributes contributing to women's status, safety and security, and to study women's involvement in various activities/ organizations for improving of family, community and society.The study was confined to the urban working women in white collared jobs in the construction of Chennai, Tamilnadu. A mixed methods approach involving face to face interviews, focus group discussions and questionnaire technique including both close-ended and open-ended questions was chosen for effective elicitation ofdata from the respondents. Methods triangulationwas adapted for establishing validity and reliability of the study. The study was based on primary data collected from Chennai city to find out the possible solutions for working women which could help them to overcome the problems that they face in the workplace. The results of the study showed that different age group of working women have different kinds of problems and challenges and different categories as married, single, divorcee, single parent, separated, have different issues at stake in the workplace. Some problems are definitely common, like mental and physical stress,unfair treatment in the workplace, stressful life and work place discrimination etc. But some challenges are age or category specific, like prejudiced and stereo typed thinking, safety and security issues, ego hassles with colleagues, and problem of glass ceiling etc.

Key words:

Attributes – Qualities, Plaguing – Troubling ,Prejudiced - Narrow-Minded

INTRODUCTION:

In the history of human development, women play a vital role in the history making as men have been. In a society women has a greater fact of visa – versa in employment and in work is a significant indicator of a nation's overall progress. Absolutely, without the full active participation of women in national activities, the social, economic or political progress of a country will get worse and become stagnant. But tragically, and generally women are not taken very seriously by their superiors, colleagues, or society at large. Due to their family responsibility they have a career poses challenge. In a patriarchal society like Tamilnadu it is still believed that a man is the primary bread earner of his family. Although Tamilnadu women have started working outside their homes but still they have a long way to go both culturally, Socially and economically, to bring in positive attitudinal changes in the mind-set of people.

It is generally perceived that gender preference against working women starts right from thestage of recruitment. Most of the Tamilnadu men are not ready to accept that women are capable enough to work side by side with men in all the sectors, other than in a few limited ones like teaching, nursing and in clerical sectors. Their capabilities are generally underestimated as aresult of which Tamilnadu women have a tendency to opt for less demanding jobs even if they arehighly qualified. Women have the responsibilities to effectively manage

their multiple roles indomestic as well as professional lives. Men generally do not offer any help in the households work. The life of working women extremely stressful.

Background Information:

While a majority of the women still face discrimination and gender prejudice, in the last few decades, the number of women successful in politics, technology and business etc. is definitely on the rise. Society has started seeing women in a different perspective. They work as lawyers, nurses, doctors, social workers, teachers, secretaries, managers and officers etc. There is no profession today where women are not employed. However, it is true that working women have to face problems by virtue of their sex. For centuries women have been subjected to exploitation and torture, physically, sexually and mentally. There are innumerable challenge and problems faced by them both at home and workplace. What we generally see today, in addition to various media and journal reports is that in the workplace women generally face mental stress, sexual harassment, discriminatory practices, safety and security issues etc (Martin, 1989).Tamilnadu patriarchal society thinks of women only as homemakers and sexual objects and is generally subjected to exploitation and torture (Dube, 2001).

Status of women can be broadly defined as the degree of socio-economic equality and freedom enjoyed by women. Economic, social and cultural factors interplay for reinforcing the gender differences in ownership, control and access to land trough inheritance, marriage or informal networks (Arun, 1994). Women's economic status in the household, depends on three levels of influence, viz., women's acquired economic and social power, the socio-economic status of their households and the level of support and opportunities in the community (Zhao, 1991). Women's economic well-being is usually enhanced by women acquiring independent sources of income that begets increased self-esteem and improved conditions of their households and the overall level of development in their communities.

Rationale And Significance Of The Study:

Educated urban women are presumed to be more aware of the chances and challenges of the workplace or educated urban women can better understand their roles and limitations in the workplaces and are perceived to be bold enough to develop their own personalities, with or without inspiration from their families. An assessment of the problems and issues plaguing urban working women is therefore a necessity for better understanding of workplace dynamics related to women.

Historically, women have suffered oppression and domination by the patriarchal society in Tamilnadu and have faced many problems and challenges. Women were taught to accept their position through the socialization process and also that all rules and regulation made only for women they were bound to follow including their 'initiation rites.' They are taught to be respectful wives and sisters and also to respect their elders; manners are taught to them, like how to walk, talk, sit, and work at home and many others. They are neither considered as individuals with a personality of their own, nor do they have any personal life. They are told that a man could marry more than one woman and they accept it silently, blaming it on their own fate. The inferior positions of women in the traditional Tamilnadu society have been reinforced by a number of traditional practices such as polygamy, early marriage, and illiteracy and by years of subjugation. Many of these practices are still found today in some places in the country.

Unemployment and temporary work are more common among women than among men. Most women workers do not have any social security or access to health care benefits. As aresult, the work-related illnesses, like mental pressure and other health problems, remain hidden. As peravailable research, a large number of women workers complain of frequent

headaches, backpain, circulatory disorders, fatigue, and emotional and mental disorders resulting from performing various activities at the workplace.

Authorities are doubtful whether women would be able to handle male subordinates, take independent decisions, cope with crisis and manage their duties properly (Andal,2002). Eventhough women prove they are efficient, authorities think twice before promoting them and even if women are given the chance, there is always a remark that they were given the position because they were women. Sexual harassment is another serious problem faced by working women. Whether in the organized or unorganized sector, whether illiterate, low paid workers or highly educated and highly paid executives, a large number of working women face sexual harassment at the workplace at one time or another. This is mostly from other male employees or their superiors. Women tend to hold lower- level positions than men even when they have sufficient skills to perform higher-level jobs.

The present study therefore aims at finding out if women face challenges in the workplaces which pose problems for them, and what are those particular challenges that women face working in the various sectors and what credible solutions and coping mechanisms can beoffered to help them lessen such problems, so that women can understand their own value and ability to face problems in different ways. The study also aims at finding the problems of different age group working women and different categories of women like single, married, separate/divorcee, widow etc. Understanding the problems in a clear way would assist us in finding adequate answers in reducing the problems.

Research Problems:

The study evinces the following research problems for the study at hand related to problems and challenges faced by working women in the workplace: Balancing between salaried employment and family care. Work related stress problems faced by working women. Sufferers of physical harassment and unfair treatment in the workplace. Tolerance of abuse, violence, harassment and discrimination. Sexual harassment, mental pressure and safety problems. Prejudiced and stereotyped thinking faced by working women.

CONCLUSION:

Conclusions related to the challenges and problems faced by working women drawn from theanalysis of responses:

- Women are subjugated, dominated and exploited both at work places and home.
- Women are generally unable to give proper and quality time to households, kids and family.
- Working women generally face workplace sexual harassment, mental pressure, and safety issues.
- Women face problems leaving kids at home and going to work early in the morning.
- Child rearing problems are always faced by working women.
- The social system cannot accept the new roles of women who end up feeling misunderstood and distressed.

References

- *Andal, N. (2002). Women and Tamilnadu society: Options and constraints. New Delhi: Rawat Publications.*
- *Dube, L. (2001). Anthropological explorations in gender: Intersecting fields. New Delhi: Sage Publications Pvt. Limited.*
- *Khan, M. S. (1996). Status of women in Islam. New Delhi: APH Publishing.*
- *Martin, E. (2001). The woman in the body: A cultural analysis of reproduction. Beacon Press.*
- *Majumdar, M. (2004). Social status of women in Tamilnadu. New Delhi: Dominant Publishers andDistributors.*
- *Sarkar, L., & Sivaramayya, B. (Eds.). (1994). Women and law: contemporary problems. New Delhi: Vikas Pub.*
- *Sharma, A. (2002). Women in Tamilnadun religions. New Delhi: Oxford University Press.*
- *Andal, N. (2002). Women and Tamilnadu society: Options and constraints. New Delhi: Rawat Publications.*
- *Dube, L. (2001). Anthropological explorations in gender: Intersecting fields. New Delhi: Sage Publications Pvt. Limited.*

WOMEN AND PANCHAYAT RAJ IN TAMILNADU

***V. Sree Resmi,**
****Dr.W. Anlet Sobithabai,**
*Ph.D Research Scholar, Reg.No: 11936.
**Associate Professor (Rtd.),
Department of History,
Nesamony Memorial Christian College,
Marthandam.

ABSTRACT

Empowerment of women is essentially the process of upliftment of economic, social and political status of women, the traditionally underprivileged ones, in the society. It includes the working up of a general public where in women can inhale without the dread of abuse, misuse, worry, separation and the general sentiment of mistreatment. One major therapy prescribed by woman empowerment advocates is empowering women through legislation for ensuring participation in political decision making. Bringing women into politics through the Panchayat Raj institution system was an positive act. It has helped to change women's perceptions of themselves.

Keywords: *Empowerment, Women, Panchayat, Underprivileged, Upliftment.*

INTRODUCTION

Panchayat Raj is an important feature of the Indian political system. Panchayats have been the backbone of the Indian Villages Since the beginning of recorded History. The Panchayat Raj institution is a definite way to enhance women's political participation. Political leadership should emerge from grass roots institutions. The term Panchayat Raj originated during the British Administration. Raj literally means governance or government. The participation of women in the Panchayat Raj institutions is considered essential not only for ensuring political participation in the democratic process but also for realizing the development of good for women. In 1882, Lord Ripon the Viceroy of British India, gave shape for the local administration. His resolution on local government became the basis of the establishment of local government. His most remarkable innovation proposed was the establishment of a network of rural local bodies. This resolution is hailed as the Magnacarta of local government. After Independence to revitalize Panchayat Raj institutions various committees like Balwant Mehta Committee (1957), Santhanam Committee (1964), Asok Mehta Committee (1978) and C.M. Shinghvi Committee (1986) and Sarkaria Commission (1988) were formed by the Government of India.

Balwantraj Mehta Committee (1957)

The Balwantraj Mehta Committee had been appointed in 1957 to examine all aspects of Panchayat Raj. It recommended the introduction of two women members in each Panchayat to carry on the specific programme for the development of women and children. It recommended reservation of two seats for women in Panchayats and their co-operation in case they did not come through elections. Several states including Tamil Nadu provided reservation for women in Panchayat.

Tamilnadu Panchayat Act (1958)

The Tamilnadu Panchayat Act 1958 was enacted immediately following the Balwantraj Mehta Committee Report. This Act had given to the Inspector of Panchayats to accept atleast one woman member to any Panchayat body wherever there was none. The Tamilnadu Act No. 7 of 1973 had a provision for co-option of six-women from scheduled caste and scheduled tribes if there were no elected women from these communities. In 1981,

this provision was modified by an amendment instead of co-option, the inspector can nominate a women member to every Village Panchayat.

Ashok Mehta Committee (1978)

In 1977 the Ashok Mehta Committee recommended a fundamental change in the concept of Panchayat Raj. Its main recommendation was to organize the two-tier system of Panchayat Raj structure consisting of Zilla Parishad at the district level and a Mandal Panchayat at the village level.

Reservation for Women in Panchayats

In 1989, during the time of Rajiv Gandhi (1986-1989), his government presented in Parliament two constitutional amendment bills seeking 33.3 percentage reservation for women in Panchayats and Municipalities. Then V.P. Singh's (1989-1990) government introduced the same constitutional amendment bills in 1990. Later during P.V. Narasimha Rao administration (1991-1996) these two amendment bills were passed in the Loksabha on December 22, 1992 and in the Rajya Sabha on the next day.

73rd Amendment Act 1992

The 73rd Amendment of the Constitution were enacted in December 1992, came into force on April 24, 1993 by the Narasimha Rao government. It provided for 33 percentage reservation for women in Panchayats and urban local bodies, served as a major breakthrough to ensure equal access and increased participation in political power structures. The parliament ensure equal access and increased participation in political power structures. The parliament ensure 1/3rd of total seats for women in all elected offices and local bodies whether in rural or urban areas. As a result of this women have been brought to the centre stage in the nations effort to strengthen democratic institutions at the grass root level through the existing 0.23 million local bodies all over the country.

Tamilnadu Panchayat Act – 1994

The Tamilnadu Panchayat Act 1994, incorporated the provisions of the 73 and 74 Amendments to the constitution of India. The special feature of the act is reservation of one-third seats for women in all the three tiers in all positions. Seats are also reserved for women belonging to the scheduled castes and scheduled tribes from among the seats reserved for the persons belonging to the scheduled castes and scheduled tribes, which should not be less than one-third of the total number of seats reserved for them. In the 1996 local body elections the total number of candidates elected to rural local bodies was 19,448 of these 7040 were women, consisting 36.20 percent of the total 37.26% for District Panchayats, 37.90% for Panchayats 35.27 for village panchayats. By the end of 2006, Tamilnadu had complected two rounds of local body elections.

CONCLUSION

The reservation of seats in local governance has offered women new political space and an opportunity to participate in governance. Equality in opportunity however does not guarantee effective participation of women. A large majority of women presidents entered politics for the first time. A majority of these presidents are young and new leaders. Without reservation it is difficult for women to come on their own. Reservation has been helpful in bringing women to the participatory revolution in the context of women's place in Panchayat Raj institutions. Participation of women and persons belonging to the marginalized groups in local self government is not simply a matter of "reservation" it is much more in "Shaping the Destiny".

REFERENCES

1. *Anlet Sobithabai, W., Panchayat Raj, Marthandam, 2009, p. 1.*
2. *Devanesan, A., History of Tamilnadu upto 2000 A.D, Marthandam, 2004, p.353.*

3. *Janaki, D., Women Issues, Madras, 2001, p. 111.*
4. *Journal of Agriculture and Rural Development, Kisan World, Vol. 9, Sep. 2009, p. 45.*
5. *Maheswari, B., Studies in Panchayat Raj, New Delhi, 1963, p. 3.*
6. *Malaviya, H.D., Village Panchayat in India, New Delhi, 1956, p. 216.*
7. *Rukmani, R., Panchayat Raj Institution in Tamilnadu, New Delhi, 1985, p. 216.*

ROLE OF WOMEN IN HOSPITALITY INDUSTRY- A STUDY

Dr. O. Reegan,
Assistant Professor,
Department of History,
Nesamony Memorial Christian College,
Marthandam

ABSTRACT

The Hospitality industry plays an important role in Tourism development. Over the last 60 years, the hotel business has undergone major transformations, notably in terms of women and gender equality. Opportunities for women to play an active and gratifying part in the hospitality industry have dramatically risen around the world as the business has grown and globalised. In India, women have long been employed in a variety of roles in the travel and hospitality industries. The demand for skilled labour in the travel and hospitality business has increased significantly in recent years to satisfy the needs of an increasing number of foreign and local tourists. In this article we will see the current scenario of working women, Challenges for women in hospitality and tourism industry, Job roles for women and SWOT analysis of working women in Hospitality Industry.

INTRODUCTION

The Hospitality industry plays an important role in Tourism development. Over the last 60 years, the hotel business has undergone major transformations, notably in terms of women and gender equality. Opportunities for women to play an active and gratifying part in the hospitality industry have dramatically risen around the world as the business has grown and globalised. While women continue to strive for equal pay in several fields, they have long held positions in hotels, catering, and tourism. Women account for 46.1 percent of employees in the entire economy, but 53.7 percent in the hotel industry. Women now work in a range of capacities in this profession, from cleaning and kitchen staff to front-line customer service representatives and high management positions. In India, women have long been employed in a variety of roles in the travel and hospitality industries. The demand for skilled labour in the travel and hospitality business has increased significantly in recent years to satisfy the needs of an increasing number of foreign and local tourists. In this article we will see the current scenario of working women, Challenges for women in hospitality and tourism industry, Job roles for women and SWOT analysis of working women in Hospitality Industry.

Current Scenario of Working Women Professionals in Hotels

Though the current ratio of men to women employees in hospitality is outweighed by male employees, the sector is constantly working towards bolstering the proportion of women and enhancing gender parity. Let us see the current scenario of women in hospitality. Ragini Chopra, Jet Airways' Vice President of Corporate Communications and Public Relations, is one of the industry's top executives. According to a research published by the Times of India, women make up 55- 60 percent of hotel employees in South India and West Bengal, whereas the proportion is 40-50 percent in Maharashtra, Punjab, and Delhi. Jammu and Kashmir, Uttar Pradesh, and Bihar have the lowest percentages. With Mumbai serving as the financial capital of not only Maharashtra but the entire country, it's only logical that women make up a big portion of the city's hospitality industry, which includes top-tier hotels and airline operations.

Chef Swati Shinde, an assistant food production trainer, made an uncommon decision to become a chef because the job required hard physical labour, something

she claims not many women are capable of. She now teaches other men and women to be chefs at The Pace Hospitality Training Centre in Nandrabad hamlet, 23 kilometres northwest of Aurangabad and on the way to the famous Ellora caves. "At McDonald's, we give equitable and diversified chances," says Smita Jatia, Managing Director of McDonald's India (West and South). When it comes to hiring personnel, we don't make any distinctions based on gender, religion, or socioeconomic status. Equal and diversified opportunities are also available to women. In India, women make up 30-40% of the workforce."

Challenges for Women in Hospitality and Tourism Industry

Some of the reasons why women avoid jobs in the hotel business are as follows:

- Long and rigid work hours
- Minimal flexibility on maternity leaves, etc.
- Unusual and irregular work schedules, especially night shifts
- Working on Saturdays, Sundays, and Holidays
- Less remuneration than their male counterparts, and so forth.

Some of these vocations may require substantial travel to various locations. In response to these factors, hotel management is implementing stringent in-house efforts such as car drop after working hours, flexible scheduling, and maternity benefits, among others, at the unit and corporate levels.

Job Roles for Women in Hospitality Industry

Despite the fact that women are increasingly assuming executive positions in the hotel business, the majority of the roles they choose are:

- Housekeeping
- Front Office
- Guest Service
- Sales and Marketing Department
- HR managers
- Air Hostesses
- Travel Assistants
- Ground Staff and Cabin Crew
- Chefs
- Entrepreneur
- Food and Beverage Manager
- General Managers

Without the pleasant grin of a woman at the start, the hospitality experience for tourists would be fairly lacking. The hospitality industry benefits from the feminine touch, which adds grace and elegance. In fact, it's fair to argue that today's industry offers more opportunities for women than ever before.

Facing Invisible Challenges

The hospitality business contributes significantly to the long-term sustainability of human growth by creating jobs and advancing women. The vast majority demonstrates a diversified demographic structure by providing employment and opportunities for women. As gender equality in the workplace becomes the norm rather than the exception, disparities persist for a variety of reasons. Women are finding it difficult to manage family duties with work, where they must spend a significant amount of time interacting with and entertaining guests, which can be difficult and intimidating for most women. For the ordinary woman, these characteristics make employment possibilities unappealing.

Women still face a type of veiled discrimination since, while they are represented equally in management positions, there is still a salary gap. Many stories show that the majority of women in the hotel business quit because of gender discrimination and sexual harassment. Employer favouritism, strong male-dominated culture, regional mobility, lengthy working hours, child care duties Women are still facing enormous problems, which are beginning in handling the issues, in addition to the difficult circumstances. Though women have progressed to the higher levels, the industry must recognise

the situation and implement women-friendly regulations that will help them advance their careers in the long run. According to the findings, the hospitality business is one of the most booming sectors, with a huge female workforce. Despite the fact that the industry is taking a progressive approach to incorporating more women into professional roles, it is necessary to work on remedial procedures to address the challenges that women face in the workplace. Equal opportunity must be prioritised in order to best utilise women's talent.

SWOT- Analysis of Women in Hospitality Industry

Strength

- Because of their genetically caring sympathetic character, women are guaranteed to be superior at managing people, service, and operations.
- Women can have a successful career and, once married, a comfortable lifestyle.
- In the hotel profession, the qualities of patience, tolerance, and humanism provide women an advantage over their male counterparts.
- Women are stronger communicators biologically than men, making them a better fit for this industry.

Weaknesses

- Women are unable to hold key positions in the hotel industry due to gender discrimination and lengthy and rigid working hours.
- Job possibilities are skewed toward men, particularly in operational departments, which can be a major source of female dissatisfaction.
- Women's multiple responsibilities in the household, productive, and reproductive spheres limit their capacities, stifle their desires, and force them to forego opportunities for growth.
- Because of safety concerns, women are still barred from participating in international tours.
- Poverty as a socioeconomic element is a primary cause for families to discourage their daughters from continuing their education, depriving them of formal and informal employment prospects in the tourism industry.

Opportunities

Women in various professions as executive chefs, managers in housekeeping, front office, or even general managers and directors are attracted to the domain because of its qualities as a women-friendly domain with a flexible work environment.

- A decent work-life balance is aided by a change in the long work hours and never-ending shifts.
- The future overseas properties offer a wide range of job opportunities, including relationship managers, training managers, and positions in human resources and sales marketing.
- Jobs in the hospitality business provide women with a very satisfying, lucrative schedule as well as several travel chances to discover their inner beliefs and strength.
- Women get self-confidence and pride from working in the hospitality business.
- Women's leadership organisational programmes, such as Carlson Rezidor's women Leadership courses, provide opportunities for women's talent pools to advance into leadership roles.

Threats

Lack of experience, family responsibilities, and overstress experienced with dependents' needs, especially among single or widowed mothers, low education, lack of motivation from employers, corporate malpractices, lack of networking, discrimination, biasedness from the authoritative part, and

lack of women mentors were all highlighted in the research studies. Male candidates are favoured when opportunities for advancement and promotion are available.

Conclusion

Despite the opportunities provided by the sector and the significant progress women have made in the workplace, they continue to face obstacles in their careers. Long, inflexible work hours, career breaks due to motherhood, personal issues, stereotyping, lack of relevant training, lack of encouragement towards leadership and management programmes, overstress experienced with dependents' needs, especially among single or widowed mothers, lack of confidence and self-esteem, lack of motivation from employers, and negligible relaxation. It becomes increasingly difficult as a result of demands that prevent women from working in the sector. However, in light of women's growing concerns, consideration should be given to maintaining a flexible working environment, developing training and mentoring programmes, standardising procedures, providing transparency in recruitment, performance appraisal and promotion criteria, the applicability of policies in terms of equal pay, and rewarding women through recognition and awards. By recognising the potential of female representatives who go above and beyond in the service sector, these ideas can help to reduce some of the practical barriers to female participation in the hotel industry.

REFERENCES

1. *Dr. Mousa Masadeh, Women in the Hotel Industry. A journal entitled Academic research in business and social sciences, Vol.VII, issue 6 , 2013, pp. 342-348.*
2. *Yogita Pant, Women's Role In Hospitality Industry: A Study Through Analytical Framework, International Journal of Advanced Research in Commerce, Management & Social Science (IJARCMSS) 394 ISSN : 2581-7930, Impact Factor : 5.260 , Volume 03, No. 03, July - September, 2020, pp 394-400.*
3. *Dr.Isaboke Peter Kennedy, Nyataya, Constraints facing Women's career Advancement in the Hospitality Industry, Journal of Research in Sociology and Anthropology2454-8677, Vol.VI, issue: 3 , 2016, pp. 436-440.*
4. *Jyoti Peshav& Dr.Kirti Gupta, Challenges in the career progression of women in Hospitality industry A journal entitled Academic research in business and social sciences, Vol.VII, issue 6 , 2013, pp. 376-380.*
5. *https://hospitality.careers360.com.*
6. *www.ilo.org.*
7. *www.women in hospitality.com.*
8. *www.hospitalitynet.org.*

TRANSFORMATION OF DOMESTIC LABOUR INTO MODERN SLAVERY

Dr. P. Leelamoni
Assistant Professor,
Department of History,
Sree Ayyappa College for Women,
Chunkankadai.

ABSTRACT:

The term domestic labour refers to the various roles and duties that needed to be done within the household, especially by a maid. The concept of a modern housemaid or maidservant came from the Victorian era, at that period domestic services/ domestic labour was the second largest employment category after agriculture in England and Wales. Nowadays maids are commonly known to all over the world urban middle-class and high-class households but their circumstances were not much respectful as Victorian-era employment and so not less piteous than the peasants of Feudatory crisis. As estimated by the Anti-Slavery International, there are nearly four 4 domestic workers in India and 97% of them are women. In the last two decades, there is a 75% increase in the total number of domestic workers in India, and the total counts of these workers were not accounted for yet. As per the accounts of the National Domestic Workers Movement, there are approximately 2 hundred thousand children employed all over the country for domestic labour purposes. As it was the most deniable workforce of unwealthy people who work for the people of modest income households, they were unaware and uneducated about the Labour Laws of Domestic Workers and so they had to face extreme physical and mental violations along with labour exploitations in the workplaces. Domestic labour in India was the most informal and unregulated sector of employment for the downtrodden / economically weaker sectoral people. They have no legal protection and that makes them one of the most exploited groups of the labour force in the country.

Keywords:

Domestic labour - maid – exploitation – abuses – uneducation – poverty – elite - unregulated labour force – low wages – slaves

INTRODUCTION:

Equality and human dignity are the basic values underlying all human rights. Almost 46 million people live under the condition of slavery across the globe, among that 18 million that is 39% of those slave-like-people living in India. According to Global Slavery Index, India is the home of largest number of people who led the life of slave. Among the 18 million index, 8 million people were living in the circumstance of “modern slavery”. One of the major unorganised sectors of employment that supports the system of modern slavery in India is Domestic labour. Domestic workers living in domestic servitude frequently experience physical, psychological and sometimes sexual abuse within their employer’s household. Working conditions are also exploitative as those who receive a salary are paid below the minimum wage, frequently work without contracts, and are often required to work 16-to-18-hour days without being allocated sufficient hours of rest. Such practices are in contradiction of several international conventions regulating the working conditions of domestic workers, including child and migrant workers.

Informal employment sectors – causes and its evils:

More than 90 percent of India’s total workforce are engaged in the informal economy in agriculture, forestry, fishing, mining, manufacturing, construction, and service industries. Lack of formal employment opportunities leads individuals to seek employment in the informal sector where withholding of

wages, debt bondage, and physical and sexual abuse at the workplace are common. Lower real wages, which are typical of the informal sector, further exacerbate vulnerabilities. With no records or contracts maintained, there is no accountability to hold employers responsible for any exploitation, making informal workers highly vulnerable to exploitative practices. Indian migrant workers, who move seasonally from rural villages to the cities in search of work opportunities, have limited access to support and redress in cases of exploitation due to the informal nature of their work. Discrimination against Scheduled Castes, Dalits, and Scheduled Tribes is still a characteristic of the modern and globalising Indian society, with reports that it is becoming more evident in urban areas. Social stigmatisation and economic marginalisation compound the unequal power dynamics between marginalised groups, government, and dominant groups who usually own or manage worksites. This is reinforced by other factors, such as inadequate access to healthcare and social benefits, poor working and living conditions, and low literacy, all of which increase marginalised groups' vulnerability and reduce their ability to escape exploitation. Women, especially those from economically disadvantaged and marginalised communities, face an increased risk of exploitation. Perceptions of gender inequality, fuelled by practices such as dowry or bride burning, make women more vulnerable to exploitation and abuse, as well as trafficking. These evil social practices and economic backlashes directly or indirectly forcing those people to accept these exploitive jobs and thus made them work like slaves.

Live-in Domestic workers:

Live-in domestic workers reside at the place of employment. They are involved in all domestic work ranging from housekeeping, washing clothes, utensils, cooking and even started/working at baby, children or old care. They depend on their employers for basic needs such as food and shelter. Most live-in domestic workers are women who have moved or have been (moved things illegally from one place to another) from villages to cities in search of employment. They are to large extent children, unmarried and sometimes married young girls, separated or widowed women.

Part-time Domestic Workers:

Part-time domestic workers are usually locals or traveling workers in the city where they are employed. They mostly live in crowded, dirty neighbourhoods and work in the houses of many employers to earn their job. They are called part-timers not because they do only part time work but because they do not stay with the employer and are not expected to be on call 24 hours a day. They either work all day for one employer or over and over again (do/complete) particular tasks like washing clothes, dishes, or cooking for some employers. Part-timers are less dependent on their employers than full time workers. They live with their families and run their homes, as well as those of their employers. However, they are less dependent on their employers for their basic needs and are showed/described with a greater degree of independence than the live-in domestic workers.

Traveling worker Domestic workers:

Many women move from their villages to work as domestic workers. This moving (from one place to another) takes two forms:

-Inter-state Domestic Workers

-Across the ocean Domestic Workers

Whether the domestic worker remains in India or travels to the Middle East or Southeast Asia, she finds herself in a foreign (surrounding conditions), away from her family and (changing to make better/changing to fit new conditions) to new languages, food, and cultures. Traveling workers are usually live-in domestic workers and are this way most

able to be hurt by physical and sexual (very mean, unfair treatment), extremely (too much) long working hours, and (not having something wanted or needed). Many of them are from tribal areas and the usual (unfair treatment based on skin color, age, etc.) they face as women and as live-in domestic workers is increased by their (family and cultural characteristics). (Even though there is the existence of) these problems, poor women are forced to move to cities and foreign countries in order to add to their families' poor/not enough incomes.

Problems of Domestic labours:

Domestic labour refers to the person doing household chores such as sweeping, cleaning, utensil washing, doing laundry, cooking, caring of children and such other work which is carried out for an employer for remuneration. Domestic work provides a vital livelihood source for illiterate women or those who with very little education. Officially there are 4.75 million domestic labourers are in India among them more than 3 million workers are women. However, unofficially there are 20 – 80 million domestic workers are in India. Girls and women make up the significant majority of domestic workers. Between 2000 and 2010, women accounted for seventy-five % of the increase in the total number of domestic workers in India. Many of these workers do not even receive the minimum wage, they work extremely long hours and often do not get one day of rest. Despite the benefits paid domestic work offers employers, the workers are slow to get recognition as workers and there are no law and policy to regulate and protect workers employed in this sector.
The most prominent problems facing by the domestic workers are,

1. No respect for the Job
2. Minimum Wages
3. Unfair contracts
4. Discriminations and Abuses
5. No legal protection

1) No respect in the job/ for the job:

Unlike other forms of labour market activity, domestic work takes place in an unconventional place of work, i.e. the household. Gaining public acceptance of a household as a place of work is a challenge. Implementation of labour laws such as minimum wages and regularized work hours, which are essential elements of any kind of work, also remain a challenge. Such regulation is complex because the nature of domestic work is unique compared to other forms of work. In India, the conditions are worse as they have had to deal with social stigmas for ages. Worse still, when mediums of popular mass mediums such as advertisements propagate stigmas about them being "unclean, untouchable", it makes things bad for them.

2. Minimum Wages:

The 'Domestic Workers' are denied of minimum wages, healthy work period, safe working conditions and other benefits in the absence of trade unions and State's intervention. The 'Women Domestic Workers' do not have support networks and civil society support under the existing circumstances. They experience exploitative situations and multi-faceted abuses. The newly imposed role for 'Women Domestic Workers' in the informal economy of India throws up several questions. The strong preference for nuclear families has resulted in a demand for 'Domestic Workers' in the country. Under the provisions of Minimum Wages Act, 1948, both the Central and State Governments can fix/revise minimum wages in the Schedule employment in their respective spheres. Since domestic workers fall under the purview of State sphere, some of the States have included domestic workers as a schedule employment. These States include Andhra Pradesh, Bihar, Karnataka, Rajasthan and Union Territory of Dadra and Nagar Haveli.

On the basis of information available, the hourly/daily/monthly rates of wages fixed for domestic workers by these States are as under:

Sr. No.	States/Union Territories	Minimum Wage (in Rs.)			
	State Sphere	Per hour	Per day	Per month	Effective date
1	Andhra Pradesh	12.5	100	2600	10.12.2007
2	Bihar	11.92	95.3	2478	01.10.2009
3	Karnataka	9.13 (for 45 minutes)	97.44	2533	01.04.2009
4	Rajasthan	10.15	81	2106	24.05.2008
5	Dadra & Nagar Haveli	-	117.8	-	25.09.2007

3. Unfair Contracts:

In various kind of forums or modern internet websites that providing such domestic workers to the employers who in-need of domestic maids. These forums mostly provide unfair contracts to the workers who willing to do the job with a minimal wage. So, they addressed them to the employers with a standard wages and corrupt the labour these workers by paying them so little.

4. Discriminations and Abuses:

Physical and sexual abuse against domestic workers is often reported in the media. Various studies and reports also reveal that domestic workers are subjected to discrimination on grounds of religion, caste and ethnicity. Often, these challenges are placed in a law and order framework instead of a labour rights framework. Regulating domestic work through legislation is the only way to address abuses against domestic workers. Data released by the Ministry of Women and Child Development in February 2014, published in response to a question tabled in the upper house of Parliament, track reports of violence against domestic helpers between 2010 and 2012. Overall, in India's 28 states and 7 union territories, there were 3,564 cases of alleged violence against

domestic workers reported in 2012, up slightly from 3,517 in 2011 and 3,422 in 2010. Domestic work has enabled many women to enter the labour market and benefit from economic autonomy. However, this has not translated into gender equality. Worldwide, household responsibilities and unpaid care work continue to pose significant barriers to women's labour market participation. On many occasions, ILO has argued the need to change the idea that care-giving is a private domestic responsibility unique to women.

The National Commission for Women (NCW) drafted the 'Domestic Workers Welfare and Social Security Act 2010' bill. Unfortunately, little progress has been made so far.

5. No Legal Protection:

There has been an attempt at creating a law within the Country in form of 'Domestic Workers Welfare and Social Security Act, 2010' Bill,drafted by the National Commission for Women (NCW) which tried to bring this large and capable of being hurt work force of Domestic Workers into the part of the regular majority of people and help address the complaints about the unpaid wages, starvation, cruel and shocking work hours and verbal, physical and sexual (very mean, unfair treatment). Proposed law was meant for the Domestic Workers above 18 years of age and clearly stated that no child will be employed as a domestic worker.

But little progress has been made in passing this bill so far. It is now happening soon that India (brought back to life) debate on the issue relating to the Domestic Worker. After the Independence, Government passed more than 40 Central Labour Laws (and law making). But these laws (and law making) have benefited only workers employed in the organized part/area, when in actual fact about 93 per cent of the labour falls into the category of unorganized part/area.

State of Tamil Nadu included the Domestic Workers in their Manual Workers Act and created a separate Board for them. While Maharashtra is actively (thinking about/when one thinks about) a law for them. Under Section 27 (A), Maharashtra State Public Service Conduct Act, 1997, Government workers are prohibited from employing children below 14 as Domestic Workers.

In reality, these laws and acts didn't serve its purpose in most of the cases. Numerous workers have no knowledge about these laws, so that they have been working under their masters just like slaves.

CONCLUSION:

Domestic workers themselves are on the move. Trade unions are helping them create an international network of domestic worker organizations that will give them the necessary strength to assert their rights. Increasingly governments are recognising domestic work and taking steps to regulate it. Small, informal groups of employers have taken innovative steps to protect the rights of both domestic workers and employers in their neighbourhoods. These efforts must now be replicated on a larger scale by organizations of employers. Recognition and regulation of domestic work is in the interest of both workers and employers. More importantly, decent work for domestic workers is no longer an impossible dream. The ILO and its constituents are committed to fighting the exploitation and abuse of domestic workers and to accelerating the movement towards work in conditions of freedom, security and dignity.

REFERENCE:

- *Indispensable yet unprotected – working conditions of Indian domestic workers at home and abroad. (2015). Fundamental Principles and Rights at Work Branch (FUNDAMENTALS) Governance and Tripartism Department. International Labour Organization.*
- *WEIGO law & Informality Project. (2014). Domestic Workers' Laws and Legal Issues in India. SEWA, Cambridge.*

- *Silvia Palomba, Sr. Namrata Joseph cfmss. (2012). Modern slavery in India-Cases of bonded labour. Franciscans International.*
- *Alexandra Richard- Guay. (2016). Trafficking I domestic work: Looking at the demand-side. Demandat.eu*
- *Asha D'Souza. (2010). Moving towards Decent work for Domestic Workers: An overview of the ILO's work. International Labour Organization.*
- *Where are the laws to protect the rights of domestic workers in India? .legalserviceindia.com*
- *Divyansh Hanu. (25 May 2018). Situation of Domestic Workers in India: What needs to change? . theleaflet.in*

CHALLENGES OF A SINGLE MOTHER: A STUDY OF GILLIAN FLYNN'S *DARK PLACES*

M R Ancilin,
Ph.D. Research Scholar,
Dept. of English,
NMCC, Marthandam,
Kanyakumari District,
Tamil Nadu, India.

ABSTRACT

Family is the first social institution and a baby's first encounter. It is the basic social unit where each member has different roles in maintaining the structure. Family disintegration occurs when the parents couldn't play their roles properly. Conventionally, the role of women is limited to domestic and household chores and the role of men is getting income for the family. The status of women in modern society progresses across different nations in different social and cultural contexts. Although the cultural restrictions faced by women are changing, the changes that occurred in the family structure led to a growing number of single parents, especially single mothers. Being a single parent in Indian society is more challenging especially when it is headed by the mother. As Indians believe marriage is a sacred bond between partners, the separation results in social stigmas. Divorced women in India often avoid social gatherings in fear of getting stereotyped or discriminated against negatively. Furthermore, there are significant works in literature, concerning the challenges faced by single mothers. The novel Dark Places by Gillian Flynn cleverly portrays the social, emotional, and economic challenges that have been faced by a single mother in American society. This paper tends to examine the common challenges that have been faced in society by single mothers.

The status of women in modern society is a significant aspect to discuss. In India, women are subordinated to men for long decades under patriarchal domination. The subordination of women has existed in families, workplaces, and society. Due to the influence of westernization, changes take place in the status of women. The contemporary feminist theories help women to get improvised education, occupation, and income. Women gain successful exposure in society by increasing their ability to earn and make decisions through their increasing participation in all fields. As women are progressing in all fields, the patriarchal society finds trouble in subordinating women to any further extent, ends up in divorce or separation. Child-rearing is a collective responsibility of both parents and one of the most crucial roles under any circumstances. Single mothers often suffer from stress, depression, aggression, responsibilities, and anxieties. It is difficult for single mothers to manage work, home, and children simultaneously.

Gillian Flynn, an American writer in her novel *Dark Places*, skillfully depicts the factors responsible for family disintegration, the challenges faced by single mothers, and the aspects that obstruct the overall development of the family. The study focuses on the role of a woman, how society treats women, and the hardships of single mothers in different cultures through the novel *Dark Places*. Patty Day is a poor single mother, who lives in rural America with her three daughters and a son. Runner Day, Patty's husband left the house in debt. When Patty was seventeen, she was married to Runner who has a lot of dreams about his life. Runner marries Patty for her farmland that she gets from her ancestors situated at Kinnakee, Kansas in America. The land they received as a gift gives them a high yield at the beginning which obtains the jealousy of other neighbouring farmers in the village.

Dowry is one of the major tribulations in families which leads to family disintegrations. Dowries are demanded and given under the name of gifts. In India, there are enough laws to protect women from the dowry system but it is necessary to implicate such laws justly. In Patty's case, Runner who likes to be successful in his life got Patty as a duck with golden eggs. Everyone thinks that the value of the land will keep hitting the roof. But unfortunately, the land gives them poor yield which upturned their life. To handle the circumstances, Runner rushes towards banks for loans and ends up with debts. He purchases more lands, a tractor, a fishing boat, and other farming equipment in the hope of good yield. Patty often alerts him of his doings but he barks at her back. He adds that it hurts him when she doesn't believe him. Finally, they fell into debt and Runner left the family by announcing this kind of life is not for him. The runner is expected to be a source of pride to the family. But he proves himself as a failure figure. He must have taken certain steps to overcome the situation but he worsens the situation by falling into gambling and drugs. When he failed in his role, the family almost lost its respect and identity in society.

Chinyere Oko-Jaja in "Family Disintegration: A Threat to Sustainable Development" states, "When a marriage is founded on money or what money can afford, it may hardly survive the pressures and challenges that are part of life, especially when there is a financial crisis or economic meltdown" (IJORMSSE 363). As Patty has an equal role in the upbringing of the family, Runner should have discussed the debt problems with her to find a solution. But the male-dominated society doesn't like to involve women in taking decisions. If family issues aren't openly discussed among partners, it can result in family trauma and separation.

The first and foremost struggle that has been faced by single parents is economic challenges. Traditionally, Indian women are meant only for household tasks but in broken families, the financial requirements force the single mothers to work hard and dare to choose careers meant only for men. Similarly, In *Dark Places,* Patty is forced to work on her farmland gifted by her ancestors to manage the cost of living and the educational expenses of her children, Patty has to take a load of wheat in a borrowed truck towards the grain elevator but she gets less than the cost of growing it. The best option for her is to get rid of the farm but Patty is sentimentally attached to the place. She believes that her ancestors entrusted this place to her and have been watching her from the clouds.

In modern society, there is a remarkable involvement of women in the workplace but there are many facets that cause challenges in the life of a single working mother. Since the world begins, there are countless skeptical thoughts about women which question the ability and power of women. Contemporary feminists fight against the standards set by society against women. The attitude which considers women as incompetent for certain works holds them back. Besides, most working women are facing sexual harassment in workplaces. Len, a loan officer uses the opportunity and exploits Patty for money by giving disgusting offers. He starts to nag Patty for money with interest. Len and the neighbours around Patty mock her for handling the farm alone. Patty accepts everything for her children and she has no other way to fix this problem other than money. In India, there are numerous cases of women's harassment in the workplace. The victims suffer emotionally from the people who take sexual advantage of them. The charlatans make use of the situation by giving false promises and some poor single mothers like Patty fell on this trap. Every morning, Patty swears to herself that she won't let the farm ruin her happiness. She adds: "Today I won't yell, I won't cry, I won't clench up into a ball like I am waiting for a blow to level me" (25). Patty struggles to

manage the farmland amid debts, economic weaknesses, insecurities, and a desperate future.

Apart from the economic turmoil, Patty faces challenges in raising her children. Spending time with children is an important feature in child-rearing. As, single mothers don't get enough time to manage work, family, and children most of the mothers burst out at their children. Patty uses different strategies to take care of her children in the absence of their father. As Patty has to face an extra challenge in raising her son, she bought a book on mothering a teenage boy and hides it under her bed. The book suggests Patty to be brave and be a questioning parent that she couldn't follow. Whenever Patty questions Ben, he gets violent and shouts at Patty. Patty feels broken and rejected when she finds Ben coloured his red hair, which he inherits from her mother into jet black, and when Ben is accused of molesting children and worshipping Satan. Patty feels bad for not being a good mother.

Patty tries her best to protect Ben from the case. To save Ben from the harassment case, Patty burns the underpants in Ben's room which she suspects may turn against him as evidence. Patty learns that she needs money to hire a lawyer for her son to save him from the harassment case. In the meantime, Len informs Patty that her land is going to be seized soon for her debts. Finally, Patty attempts a heroic effort to save her children and the farm by sacrificing her life. Patty pays a contract killer, Calvin Diehl to kill her and get life insurance to pay her debts, and hire a lawyer for Ben. Patty's plan was to be get killed and save her children. But everything blowbacks Patty. On that particular night, the killer killed Patty as per their plan but he also killed Debby, Patty's daughter who witnessed the incident. Another daughter Michelle was killed by Ben's girlfriend Diondra. Diondra killed Michelle because she comes to know that Michelle hears that she is pregnant by Ben. Witnessing the death of her two daughters Patty realized that Ben is going to be accused of the family massacre and regrets her decision. Patty's last words are, "I wish, I wish, I wish I could take this back" (*DP* 393).

Social stigma is one of the main challenges that all single mothers have to overcome. The separated women have to take the blame for their divorce. Here, Runner is solely responsible for the debts and disintegration of the family. But the society is always ready to accuse Patty of their failures. Society doesn't stop accusing Patty even after her massacre. They wonder how terrible woman was Patty, who raised a killer like Ben. On seeing the butchered body of Patty, they gossip Patty might be a whore. They discuss:

She looked at men the way a whore would. In these situations, Vern Evelee always remarked that she should have sold her planter in '83 as if that was proof she was prostituting herself.... Everyone had some bit of proof: they told of a mole on the inside of her thigh, a scar on her right buttock. (*DP* 84)

In India, marriage is considered a sacred bond between a husband and wife. In a marital relationship, respecting the role and position of partners is crucial to achieving a long-lasting relationship. Factors like discrimination, oppression, exploitation, and manipulation against women affect the development of women which results in marital disturbances. Single mothers in society need better opportunities and a support system that enables them to manage the family independently.

Works cited

- *Flynn, Gillian. Dark Places. Weidenfeld and Nicolson, Great Britain, 2009.*
- *Oko-Jaja, Chinyere. "Family Disintegration: A Threat to Sustainable Development". International Journal of Operational Research in Management, Social Sciences & Education, IJORMSSE p-ISSN: 2536-6521 | e-ISSN: 2536-653X Volume 6 Number 1 April 2020.*

CHALLENGES OF WORKING WOMEN IN WORK AND LIFE

Shyni T.S
Reg No: 18223111052031
PhD Research Scholar, Part Time
Department of History and Research Center
Nesamony Memorial Christian College, Marthandam
Affiliated to Manonmaniam Sundaranar,University, Tirunelveli.

ABSTRACT

Work and Life describe professional work and family work lives. Working women face conflict and find it difficult to manage and balance the pressures of work place and duties in home and family. Work life balance is a concept that deals with maintaining a proper balance between work and home responsibilities and achieving a balance between work and life is a critical issue for women employees. Men are taking control over economic, political and reproductive life. And women are expected to be obedient, respectful, and vulnerable to abusive treatments. This has resulted in tremendous pressure to develop a career strong as their male counterparts. The work pressure in working women leaves them less time for themselves. However, due to higher education and socio-economic developments, women have entered into different fields to build their own careers at par with men.

INTRODUCTION

Work and Life balance relates to the amount of time devoted to one's professional work, relative to the time spent in one's household work. The objective is not to spend time equally at home and at work, but to spend time appropriate for a particular work. While work- life balance is a popular term, there is no clear idea on what it means, although most definitions focus the concept of sustainability, juggling, and flexibility. The concept of work- family life balance has been used to explain the responsibilities between work and home. Some prefer that their job does not interfere with their family life, and some spend more time in work place and less time at home.

Work and life balance may be defined as control and autonomy over the work and family. Work and life, synergistic and can complement each other. The well-being of the family unit can be enhanced by the positive side of the work and family. Work-life issues differ across country to country as the factors at the micro and macro level. The micro-level differences refer to the individual variables, which include role demands. That leads to work- life conflict in both Western and non-Western countries tend to be similar, but the responses of people to these pressures differ, based on their culture. The macro level includes differences in the social, economic, legislative and technological systems. Similarly, with the help of technological advancement working from home is a norm in Western countries. However, in developing countries everyday survival is difficult; working for longer hours becomes essential. So people undergo any kind of conflict or imbalance in this situation.

Challenges in Work and Family

To support their families majority of women are seeking work and own income. Because of changes in the social environment and economic conditions, this transformation is now normal. Balancing the responsibilities of family and work is Women's greatest struggle. Career progress, Work Stress, Work-Family Conflict, Child care with Work-Life Balance (WLB) are identified as a few reasons.

For the welfare of their families women are equally sharing the earning duty, the work-life balance of women employees has become a major topic in the society. Women are gaining job and continuing to work after marriage. A married woman bears more duty than a

male in caring for children and families. By their commitment and perseverance, adverse situations can be overcome by working women successfully. Women's participation in income-generating allows them to meet their domestic demands.

Work and Life Balance

Work-Life balance is an art of managing both the work and family domain effectively. Work- life balance suggests that work should not hinder other things which are important in people's lives, such as quality time, leisure time or recreational activities, personal development with their family. Balancing these two roles equally will not result in work-life balance. The balance which seems relevant today may seem irrelevant tomorrow. The ideal balance in a person's life may vary of one's life, i.e. before marriage, after marriage, with children, when starting a career or after retirement. There is no one-size fits all or picture-perfect work-life balance. Moreover, in recent decades, the work pressure has been raise for both men and women. It has resulted in excessive stress and strain among workers due to different factors associated with work. As a result, there is a work domination of family life, which in turn results in work- life imbalance. Women try to organise and balance their work and family domains in order to be successful in both the roles for which a great deal of adjustment are required. The entry of an increasing number of women into the labor market as well as the existence of dual-earner, and single-parent families for the last two decades, work-family issues have become a growing concern among researchers due to significant changes in their work force.

Work-life Balance refers to an individual's ability to schedule their professional and personal hours and it focuses on women's values and attitudes toward arranging and balancing their work. Family Relationships, Workplace Disputes, variety of roles, Stress, caring children have an impact on WLB's experience. Work-Life balance isn't something that happening accidentally. It entails the efforts of stakeholders, employee, organization, family, and society.

Work- Family Conflict

Women across the globe have to face obstacles and barriers in order to achieve top positions in executive jobs. "Breaking Through The Glass Ceiling: Women in Management", The International Labor Organization's Report, 2001, quotes only a small percentage of executive positions in the United States, although they had made more progress as compared to women in other countries. The changing roles of women in business and government, steps to improve opportunities for women by obstacles faced by them in their career development, promoting gender equality, were some of the issues. Women in some countries were experiencing glass walls in addition to glass ceiling where women were denied to reach top-level jobs. Another factor that prevented women from reaching top jobs is predominance of male values and gender roles. The main hindrance faced by women, in recruitment and promotion, was the dominance of male values followed by family obligations.

Right from childhood days women in Indian as being responsible for the secondary status of society, as a result it is difficult for them to break the norms of traditional roles. The prevalence of male attitudes is also responsible for the secondary status being accorded to women. In addition, patrilocal family which gave importance to men's interests also deeply affecting women's access to achievements in education and employment. The modifications in marriage systems, inheritance and succession practices should happen in the families in India. In Indian society gender discrimination and occupational segregation are still prevalent. Women's achievements are comparatively seen in the lower ranks of the job hierarchy. And also women are paid less for the same jobs.

In India the women required from their employers is support that in dual-earner families on work-life balance. There is an incompatibility between the domains of work and family. There arises conflict between both environments, when involvement in one function becomes more difficult due to participation in the other.

Women's Role

Nowadays women are typically working full-time and work a minimum of 8 hours per day, and face growing workloads daily. As a result, most of them have professional work and family works. Today's world needs talent, tact, expertise, and caution. Women is in the situation to balance high job expectations, office commitments, tight meeting schedules, and house life's duties and responsibilities. There is a great disparity between how we look at working women and working men. While men have always worked in the public domain, their responsibility towards their family is limited and the role of women as the house-makers.

Therefore, when women step into the professional world their sense of commitment towards their families is often questioned. Another common challenge for working women is the constant need to multitask. They must constantly tackle their time between their personal and professional life whether they are working at office or from home.

Workplace stress

Women are expected to arrive on time, cook, clean, and care for their families, these are several problems that a woman encounters when she decides to undertake in high-ranking positions and it increases their stress levels and leads to health issues. Women are expected to give the highest priority to the family whether they work outside the house or not. The patriarchal structure of the society is the root cause of the problem. Looking after the home and children are the primary role considered to be, and their employment outside the home is still regarded as secondary. Women's pregnancy and maternity leave might also result in a delay in their promotions as compared to their male counterparts. They also face exploitation and sexual harassment in their workplace. When working women try to manage home and job along with the childcare, they experience role conflict. One of the drawbacks which resulted from being focused on their career is the disharmony in their family life, where the educated husbands too expect their wives to serve them and the household. The discrimination faced at the workplace was related to the lower job commitment which was acquired through the socialisation process.

When women consider work as an additional role and do not have career goals, they face problems at work. As a reflection of discrimination in recruitment policies or prejudices low representation of women in higher posts has been considered as well as the lack of orientation and commitment of women towards their careers. The changes taking place in women's lives as a result of their employment. By emerging out of the traditional role women are able to create a bigger space for themselves.

Child Care

Working mothers are compelled to leave their little children in daycare or the care of a housekeeper. It causes them more stressed and unable to focus on their work. They are unable to provide adequate care for their children at times. Working full-time can be tedious and exhausting for a mother. Besides handling their professional work, they have to tend to their household and look after their kids. This affects their work-life and takes a toll on their emotional and mental health.

As an individual, they have dreams and aspirations, but as mothers, they also be the sole nurturers in the family. This is why they feel guilt that remains in all mothers. They are placed at a questionable position, if they choose their careers. Two aspects of human nature are daring to dream and being ambitious. But

considering a working mother must tend to the needs of her family, there is always a conflict underlying between what she must do and what she wants.

While performing the role of the mother and a professional, working woman forgets to invest time on herself. Even when they are on a work leave there is no recreation period for them. Working women are representation of a superwoman; however, they cannot be perfect all the time. The expectations and the need to be perfect can sometimes take a great toll on mothers, especially the ones who are working.

Conclusion

Every woman must set a goal and accomplish success in her job and her family to attain Work- Life balance. Planning, organizing, and setting limits are the tactics and abilities at home and at work to achieve and fulfilling well-balanced existence both professionally and personally. Women employees should take care of themselves and their families physically and financially to meet the family's needs. Work on achieving corporate goals and personal development to meet career requirements. To address the present corporate environment's challenges with women's work-life balance organizations must implement human resource strategies and policies.

REFERENCES

1, *Aishwarya, B and G Ramasundarum (2011). Working Hours as an Influencing Factor Towards Work- family Conflict of Women Employees in IT Sector of Chennai City. Tecnia Journal of Management Studies*

2, Aryee, S, E S Srinivas and H T Hwee (2005). Rhythms of Life: Antecedents and Outcomes of Work- family Balance in Employed Parents. Journal of Applied Psychology,

3, Bardeoel, E A, H De Cieri and C Santos (2008). A Review of Work-life Research in Australia and New Zealand. Asia Pacific Journal of Human Resources,

4,Claramma, Thomas K (2007). Work-life Balance- A Sociological Study of Women Professional in Kerala.

5, Cohen, A and C Kirchmeyer (2005). A Cross-cultural Study of the Work/Non-work Interface Among Israeli Nurses. Applied Psychology: An International Review,

6, Frone, M R, M Russell and M Cooper (1992). Antecedents and Outcomes of Work-family Conflict: Testing a Model of work-family Interface. Journal of Applied Psychology,

7, Hansen, G L (1991). Balancing Work and Family: A Literature Review and Resource Review. Family Relations.

8, Jean E Wallace (1999). Work to Non-work Conflict Among Married Male and Female Lawyers. Journal of Organizational Behaviour,

9, Joplin, J R W, M A Shaffer, A M Francesco, T Lau (2003). The Macro Environment and Work-family Conflict. International Journal of Cross Cultural Management,.

10, Lazar I, C Osoian and P Ratiu (2010). The Role of Work-life Balance Practices in Order to Improve Organizational Performance. European Research Studies,

11, Leena B Dam and Sudhir Daphtardar (2012). Work-life Balance by Women Faculty Members: The Conumdrum within. Parikalpana KIIT Journal of Management,

12, MacDermid, S M (2004). (Re) Considering Conflict between Work and Family. In Kossek, E E and Lambert, S (eds), Work and Life Integration in Organizations: New Directions for Theory and Practice. Elbraum, Mahwah, NI.

WORK RELATED STRESS PROBLEMS FACED BY WORKING WOMEN

Sulatha Rani.V.S
Reg No :20113151082011
Ph.D Research Scholar
S.T.Hindu College, Nagercoil
M.S.University

ABSTRACT

Stress is a growing problem in the workplaces and a particular magnitude for working women. Most of the research on workplace stress has focused on men and only recently has attention been directed to the sources and implications of work-related stress for women. Specifically, researchers have identified a need to understand the possible unique sources of stress for women in the workplace and their responses to such stress. Working women generally involved simultaneously in many tasks, juggling between family and work responsibilities which leads towards stress among them. The problems due to high levels of stress can be exhibited physically, psychologically and behaviorally by an individual.Women suffer more stress than men because their response to stress is different. Women have a completely different hormonal system, which as a result causes them to react more emotionally and become more exhausted on an emotional level. Furthermore, they are exposed to more stress factors as they have to assume many roles in their day to day life. This article will highlight these issues and suggest strategies that might be used by women and organizations to cope with work-related stress for women.

Keywords: Work related stress, Mental harassment, Sexual harassment, Family support, Maternity leave, Job insecurity.

INTRODUCTION

Every woman is unique by nature and even woman is a unique creation. There are many factors that cause stress and they can differ from women to women. Each woman reacts differently to stress depending on her archetype (feminine ecology). Traditionally, the major responsibility of women has been perceived to be the maintenance of the family including home and child care and breadwinning was the main responsibility of men. Most women do not have responsibility in one domain anymore; they have to balance the competing demands of both work and family domains. Generally speaking, the most common factors are professional pressures, finding balance between work and personal life, the everyday struggles of motherhood, the health of loved ones and finding time to have a healthy relationship with their partner. Women are able to focus on their professional career, however, they till have to compete with men to obtain the same rights, and as a result, they become emotionally worn out. On top of that, they have to balance their work life with their personal life, fulfilling their role as mothers and also finding time to take care of themselves and their relationships. Stress manifests itself in physical, emotional and psychological symptoms. The most common ones are: sleep problems, constant fatigue, unbalanced digestive system, increased appetite and eating unhealthy foods, or on the extreme end, loss of appetite, and impatience and emotional imbalance.

Reasons for work related stress

According to World Health Organization, “Occupational or work-related stress is the response people may have when presented with work demands and pressures that are not matched to their knowledge and abilities and which challenge their ability to cope”. There are many reasons for work related stress. The unique sources of stress for women can be classified into two

general categories: stressors associated with the family/work interface and stressors associated with organizational policies and practices that affect women. First, women may experience more stress than men in balancing the family/work roles. For instance, child care is still the primary responsibility of women, and women still handle most of the family responsibilities and do most of the housework. It may be that the dual demands of work and family will contribute to the unique stress experienced by women. Because women have child care and household responsibilities (as well as work), they are likely to feel guilty if those chores are not attended to in a high-quality manner. In addition, single women may not be excluded from this source of stress. They may be considered unusual by their colleagues and must face difficult decisions about whether to marry or have children. The second category of possible unique stressors for women in the workforce concerns the way women are treated in organizations, discrimination against women, particularly in the areas of promotions and pay. Imbalance between work and family leads to occupational stress. This is due to many reasons. Some of them are following.

Mental harassment

Mental harassment denotes a form of discrimination that comprises of any unwanted and unwelcome physical or verbal behaviour, which can easily offend or humiliate a person. These kinds of acts are characteristically identified through their unlikelihood in terms of moral and social reasonableness and are capable of disturbing both the mental and physical well-being of that person. the Division Bench of the Hon'ble Andhra Pradesh High court in *L. Nagaraju vs. Syndicate Bank and Ors*, went on to explain the term Mental Harassment and quoted the "Indian Journal of Community Medicine" (official publication of preventive and social medicine) in the article "A cross-sectional study in Coastal South India which defined "workplace harassment", hence: "Harassment is any improper and unwelcome conduct that might reasonably be expected or be perceived to cause offence or humiliation to another person. Harassment may take the form of words, gestures or actions which tend to annoy, alarm, abuse, demean, intimidate, belittle, humiliate or embarrass another or which create an intimidating, hostile or offensive work environment."

(A) Sexual harassment

One of the most common forms of harassment is sexual harassment at the workplace, which is especially faced by female employees. Sexual harassment at workplace is a widespread problem in the world whether it be a developed nation or a developing nation or an underdeveloped nation, atrocities against women is common everywhere. It is a universal problem giving negative impact on both men and women. It is happening more with women gender in particular. The Supreme Court of India defined Sexual Harassment as any unwelcome sexually determined behaviour (whether directly or by implication) such as;

1. Physical contact and advances,
2. A demand or request for sexual favours,
3. Sexually coloured remarks,
4. Showing pornography,
5. Any other unwelcome physical, verbal or non-verbal conduct of sexual nature.

(B) Discrimination at workplace

Discrimination against women and girls is a pervasive and long-running phenomenon that characterises Indian society at every level. Crimes against women show an upward trend, in particular brutal crimes such as rapes, dowry deaths, and honour killings. Sometimes particular types of women are more likely to be discriminated against in selection and performance evaluation decisions. Specifically, agentic women, and there is evidence of discrimination against pregnant women. Further, women who are mothers are recommended for promotion less than women who are not mothers or men with or without children. Women are also likely to receive fewer opportunities at work,

compared with men, resulting in their under-representation at higher levels of management and leadership within organizations. Unfortunately, a gap in pay seems to be a continuing manifestation of discrimination, especially when women and men work at comparable jobs, but women are paid less. These income problems have been exacerbated by the increase in the number of households which are headed by women. The stereotypes about the roles of males and females in the workforce, which may underlie the discrimination in promotions and pay described above, will most likely continue to affect the experiences of women at work. Managers give women fewer challenging roles and fewer training opportunities, compared with men. Given the same level of qualifications, managers are less likely to grant promotions to women, compared with men .Finally, women are underpaid, deprived of promotions and growth opportunities at workplace. We are living in a gender bias society where there is a clear cut discrimination everywhere. The work done by men is WORK whereas the work done by women is of no worth and is considered 'NOTHING'.

(C) Lack of family support

Work and family are the two most important aspects in women's lives. Balancing work and family roles has become a key personal and family issue for many societies. Lack of proper family support is another issue that working woman suffers from. Working woman struggles not only for her own self but for the well-being of her family including husband, children and her husband's belongings fatiguing her body and soul on daily basis. No matter how many mental and physical breakdowns hit her daily but she ends up doing all her duties on time without break. There is no holiday for working woman. Even on weekends, every woman works from day to night (from breakfast till dinner) at the cost of her peace and still committed to her duties. These are undeniable facts of every working woman's life, she faces while having bouts of stress during her daily life. Sometimes she appears to be a working machine. Working woman is not only a working machine but a wife, a daughter, a sister and a mother also. So there must be a just support system for the woman at every home. She must be supported as sister, wife, mother and daughter. We must support her to establish a balanced and growing society.

(E) Insufficient Maternity Leaves

Insufficient maternity leave is another major issue that is faced by a working mother. This is not only affects the performance of women employees at work, but also detrimental to their personal lives. The burden of stress is great for parents of children with special needs.

(F) Job Insecurity.

Job insecurity is a growing phenomenon, it is regarded as the overall concern about the continued existence of the job in the future. The stress and anxiety associated with job insecurity can lead to biological regulation of the release of stress hormones being disrupted, jeoparadising the body's immune system and affecting the health and well-being of workers. Unrealistic expectations, especially in the time of corporate reorganisations, which sometimes puts unhealthy and unreasonable pressures on the employee, can be a tremendous source of stress and suffering. Increased workload, extremely long work hours and intense pressure to perform at peak levels, can actually leave an employee physically and emotionally drained. Excessive travel and too much time away from family also contribute to an employee's stressors.

G. **Other reasons**

It include personal demographics like age, level of education, marital status, number of children, personal income etc. Adjusting to the workplace culture, whether in a new company or not, can be intensely stressful. The consequences of these stressors can be exhibited physically, psychologically and behaviourally. Physical problems such as headaches, stomach problems, sleep

disturbances, muscle aches and pains, high blood pressure etc and psychological and behavioural problems such as depression, inefficiency in work, suicidal behaviour, anxiety, feeling powerless etc.

There are many facets in working mother's lives that subject to stresses. They deal with home and family issues as well as job stress on a daily basis. Because of difficult situation caused by occupational stress, there are many mothers that would like nothing more than to give up work and spend their time raising their family as best they can. However, financial problems can create a real obstacle here and many women find themselves having to go back to work in order to maintain the family budget. Several researchers have indicated that work-family difficulties can make negative influence for individual mentality and physiology. Studies have shown that compared with their male counterparts women report higher level of stress in work/family conflicts, gender barriers and career development.

Taking steps to manage stress

- **Track your stressors.** To identify which situations create the most stress and how you respond to them. Record your thoughts, feelings, and information about the environment, including the people and circumstances involved, the physical setting, and how you reacted. Taking notes can help you find patterns among your stressors and your reactions to them.
- **Develop healthy responses.** Instead of attempting to fight stress, do your best to make healthy choices when you feel the tension rise. Exercise is a great stress-buster. Yoga can be an excellent choice, but any form of physical activity is beneficial. Also make time for hobbies and favourite activities. Reading a novel, going to concerts, or playing games with your family, make sure to set aside time for the things that bring you pleasure. Getting enough good-quality sleep is also important for effective stress management. Build healthy sleep habits.
- **Establish boundaries.** In today's digital world, it's easy to feel pressure to be available 24 hours a day. Establish some work-life boundaries. That might mean making a rule not to check email from home in the evening, or not answering the phone during dinner.
- **Take time to recharge.** To avoid the negative effects of chronic stress and burnout, need time to replenish and return to pre-stress level of functioning. This recovery process requires "switching off" from work by having periods of time when, neither engaging in work-related activities, nor thinking about work.
- **Learn how to relax.** Techniques such as meditation, deep breathing exercises, and mindfulness can help melt away stress. Start by taking a few minutes each day to focus on a simple activity like breathing, walking, or enjoying a meal.
- **Talk to supervisor.** Employee health has been linked to productivity at work, so the superior has an incentive to create a work environment that promotes employee well-being. Start by having an open conversation with supervisor. The purpose of this isn't to lay out a list of complaints, but rather to come up with an effective plan for managing the stressors , so perform at best on the job. Getting necessary resources or support from colleagues, enriching job to include more challenging or meaningful tasks, or making changes to physical workspace to make it more comfortable and reduce strain.
- **Get some support.** Accepting help from trusted friends and family members can improve ability to manage stress. Stress management resources available through an employee assistance program, including online information, available counseling, and referral to mental health professionals, if needed.

CONCLUSION

Work-related stress occurs when the job demand and the resources required to perform the job do not match, such that the workers strain to accomplish tasks. There is a relationship between stress from work and a variety of physical and mental

disorders in employees, who are facing stress due to their working conditions. Women in particular face a unique set of challenges at work due to issues like childcare and interpersonal relationships. As she does not only deal with her own issues but so many others like husband, children, in-laws, co-workers, employees, boss etc. She is significant in her own personality. Undoubtedly every woman is very special and there are many strategies for preventing work-related stress and mental health problems, the next step would be to change habits and relax the mind and body by practicing breathing exercises, meditation, creativity and working on the internal behaviour patterns to improve them.

REFERENCES

- *Aujla,P.,H.R.Sandhu,P. "Sociological and Environmental Factors Causing Stress among Women and Fighting Techniques Used" , J.Hum.Ecol., 15(3):207-213 (2004).*
- *Gutek, B.A, C.Y. Nakamura and Nieva, V. The Inderdependence of Work and Family Roles. Journal of Occupational Behaviour,2, 1981, 1-16.*
- *Barnett, R.C., and G.K. Baruch, Women's Involvement in Multiple Roles, and Psychological Distress, Journal of Personality and Social Psychology, 49, 1985, 135-145.*
- *Elizabeth Scott, M.S.,About.com Guide, May 05, 2010, "How Women's Stress Differs".*
- *Folkman,S., Lazarus,R.S.(1985). Stress processes and depressive symptomatology. Journal of Abnormal Psychology, 95(2), 107-113.*
- *Matud,M.P.(2004).Gender differences in stress and coping styles . Personality and Individual Differences, 37(7), 1401-1415.*
- *Niraj Ahuja, 2011, A Short Textbook of Psychiatry, Jaypee Brothers Medical Publishers (P) Ltd, New Delhi, pp.90-110*
- *Brooker A, Eakin J.,Gender, Class, Work related stress and health: toward a power-centred approach. J. Comm Applied Soc Psychol 2001, 11-12.*

WORKING WOMEN'S CHALLENGES IN GOVERNMENT OFFICES.

***R. Navis Abisha, **Dr. I. Jayakumari,**
*Ph.D Scholar
**Assistant Professor
Sarah Tucker College (Autonomus),
Affliated by Manonmaniam Sundaranar University,

ABSTRACT:

In a society both men and women are considered as two sides of a coin. Without one the existence of other is impossible. In present day women have come out to present themselves at par with men considered as women empowerment. But they are discriminated and looked down upon resulting challenges faced in all spheres of life such as at home, work place, wage distribution, carrier building etc. This difference is nothing but due to negative mind set of the people. The said situation can be tackled if members of the family, people living in society and planners who work for the development of the society come together to accept that woman also plays a vital role in development of a country.Government employed by this paper is essentially descriptive. It tries to understand the various challenges that women in India face at the workplace by examining relevant data collected from various secondary sources. The statement of the problem and challenges is followed by an attempt to analyse it while simultaneously listing the existing legal provisions that provide protection to women.

KEY WORDS: Working Indian Women, Challenges and Risk, Women Empowerment.

INTRODUCTION:

In the contemporary world, women are no longerbehind in terms of career. They are keeping themselves shoulder to shoulder with their opposite sex. However if a woman is working lady(going outside for earning money) she expected to do multi task such as take care of family, do household cores etc. Working women refers to those in paid employment such as lawyers, nurses, doctors, teachers, secretaries, daily wage labourers etc. There is no profession today where women are not employed. However, it is true that working women have to face problems by virtue of their sex. For centuries, women have been subjected to exploitation and torture physically, sexually and mentally. There are innumerable challenges and problems faced by them both at home as well as work place.

True democracy is a system which in Abraham Lincoln's words is a government of the people, by the people and for the people. While most of the democracies have given a system which has government elected by all the sections of societies, it is debatable whether the government comprises of all the diverse sections and importantly whether the government works for all the people of the democracy. In this context, the problem of low participation of women is of special concern for democracies and without changing that true democracy can never be achieved. Women's participation in decision-making is essential for women's interests to be incorporated into governance. It has been widely experienced that governance structures which do not provide for adequate participation of women, often suffer from state interventions which are neither inclusive nor democratic. Including women, especially in local governments are an essential step towards creating gender equal opportunities and gender sensitive policies. Since women have different needs and perspectives on social and political issues, it is important to involve women in governments to incorporate all of the societal viewpoints in policy and decision-making processes.

Women are actively involved in household and community work and hence well aware of real issues faced by common people. This gives them insight and perspective which can be instrumental in

sustainable overall development. The presence of women in local governments serves as an encouragement for other women to enter diverse professions and leads to breaking stereotypes of women's roles in society and public space. People had gained confidence in women as good public administrators and local government representatives after seeing women making a positive difference in other people's life. The society acknowledges the sincerity and commitment of women to their duties and their resistance to criminalization of politics. The measurement of women political participation is essential to identify the need of policy intervention to improve the same. India had understood the need to record gender statistics on political participation since its independence. The process of capturing women participation at the local level is an evolving area and efforts are being done to improve the present infrastructure.

Women Political Participation In Indian Politics: - Historical Context:

The status of women in India has seen many ups and downs since ancient times - from at par status in ancient history to be in veils (Parda System) during the medieval period. In the post independent India, the status of women regained its strength and has been on a rise ever since. Women in post independent India have been participating in almost all types of economic activities, day-to day household chores, voting for a better governance and also in active politics. India has elected a woman prime minister, Indira Gandhi, and a woman president, Pratibha Patil. In the present central government, women comprise roughly quarter of the Indian cabinet with portfolios like external affairs, commerce and human resource development. At the ground level, India has a significant proportion of women in local level politics which has been achieved by reserving seat for women.

Indian Freedom Movement:-

Women participated in the freedom movement with true spirit and undaunted courage and faced various tortures, exploitations and hardships to earn us freedom. Many great Indian women like Rani Lakshmi Bai, Sarojini Naidu, Kasturba Gandhi, Vijayalakmi Pundit, and Annie Besant need no introduction for their dedication and undying devotion to the service of India. Indian women who joined the national movement were initially from educated and liberal families. All changed with the advent of Gandhi who converted the freedom struggle into a mass movement involving all sections of society. He understood that true freedom cannot be achieved if all the sections of the society are not truly represented. His most successful campaign against the imperial rule was fought on the issue of salt tax which brought Indian women to the forefront. Local issues started getting debated and women took centre stage in this regard.

Women Reservation Bill:-

Post Gandhi, India experienced centralization of planning which resulted in higher inequality in political decision making at the various levels. While Government was deeply concerned of issues of gender equality, women were not always a part of such decision making. Although, India has seen women participating in politics as the longest serving Prime minister, as chief ministers of various states, members in national parliament and state legislative assemblies in large numbers, yet the occurrence of such events has not been commensurate to their population. In order to enable better women participation in active politics, authorities had been trying to put in reservation for women but have not been successful in true terms due to non-support from some of the regional parties. Back in history, one of the prominent members of freedom struggle, Sarojini Naidu rejected reservation for women, citing that women are not week, timid, meek. She claimed that the demand for granting preferential treatment to women is an admission on her part of her inferiority and there has been no need for such a

thing in India as the women have always been by the side of men.

The issue of women's reservation again came to limelight in 1973 with voices recommending reservation for women in at least one third of the seats and eventually statutory women's panchayats at the village level were recommended to take care of the neglect of women in rural development programs through 73rd & 74th constitutional amendments in 1993. Women's Reservation Bill or the Constitution (108th Amendment) Bill, is a pending bill in India which proposes to reserve 33 per cent of all seats in the Lower house of Parliament of India, and in Measurement of Women's Political Participation at the Local Level: India Experience _ 3 all state legislative assemblies for women. The seats to be reserved in rotation will be determined by draw of lots in such a way that a seat shall be reserved only once in three consecutive general elections. Women's Reservation Bill was passed in Rajya Sabha on March 9, 2010 But, Lok Sabha could not clear the bill due to resistance of some regional parties on certain provisions of the bill.

Panchayati Raj Reforms:-

Indian Constitution made provisions relating to the establishment, powers, and responsibilities of the panchayats through the 73rd Amendment in 1993 with three tier systems, viz, panchayats (village governance bodies) at the village, intermediate and district levels in every state, except provision of skipping intermediate level in states with less than twenty lakh population.

The states have been empowered through law for the composition of panchayats. The reform provided for reservation of both seats and leadership positions for the Scheduled Castes, tribes, and women. A normal duration of five years for panchayats has been provided with the authority of preparing the electoral rolls and conducting elections in the state Election Commission. The state government is also empowered to make laws providing criteria for disqualification of candidature from panchayat elections and also to legislate with respect to maintenance of accounts by the panchayats and their audit. Apart from providing political empowerment, the Panchayati Raj reforms endow the panchayats with necessary powers and authority to enable them to function as institutions of self-government and for the devolution of powers and responsibilities upon panchayats at the appropriate level for economic development and social justice under their jurisdiction.

This has helped all the sections of the society particularly the weaker sections including women to take part and to share the responsibility of governance and development at least at the sub-district levels. As the legislation provides for reservation for women, the number of women elected representative at local level has sharply increased. India has been maintaining the record of number of women representatives at the panchayat level and statistics indicate that 30-50% of local level elected representatives are women.

Constitutional Provisions:-

Adoption of our Constitution heralded a new era of equality for women of India. It guarantees equal political rights including the right to vote to women. Also, almost all the provisions contained in the UN Convention on the 'Elimination of All Forms of Discrimination against Women' are there in the Indian Constitution. Not only does the Constitution guarantee equal political status to women, there is even a scope for 'positive discrimination' in theirfavour as is evident in Article 15(3) of the Constitution. There are many other provisions in the Constitution which lay stress on equality between men and women. Article 14 provides for equality before law. Article 39(a), states that the State shall direct its policy towards securing equally to men and women the right to an adequate means of livelihood, and 39(d) enjoins the State to direct its

policy towards securing equal pay for equal work for both men and women. Article 42 provides for securing just and humane conditions of work and for maternity relief and Article 51(A) (e) refers to the fundamental duty of citizens to renounce practices derogatory to the dignity of women.

Representation Of Women In Parliament/State Legislatures:-

Political representation was initially based on the premise that it deals primarily with individuals. It was believed that though very few women were actually joining politics at a given time; the overall improvement in terms of education and employment opportunities would necessarily percolate into the political sphere too and their representation would commensurately increase. During the first general elections, 66 women contested the elections to Parliament and 19 were elected to the House of the People. Shri Jawaharlal Nehru was quite appalled at the low representation of women in Parliament.

In Lok Sabha:-

Even six decades after Independence, the representation of women in the Lok Sabha does not present an impressive picture. It has not crossed 10 per cent (Table 1). In the First Lok Sabha, there were only 22 women constituting 4.4 per cent of the House. It increased marginally over the years except in the Sixth Lok Sabha when the House had only 19 women members. In the Thirteenth Lok Sabha, there were 49 women members. However, in the Fourteenth Lok Sabha, the strength of women members is 51.

In Rajya Sabha:-

Similarly, in the Rajya Sabha, in 1952, the number of women members was merely 15 constituting 6.94 per cent of the membership of the House. Over the years, the percentage of women has increased and now, out of 242 members, 23 are women constituting 9.50 per cent of the House. In the Rajya Sabha, the representation of women has never crossed 12 per cent.

In State Legislatures:-

Women representation in State legislatures has also been equally dismal. At present the average percentage of elected women in State Assemblies is 6.94 per cent, the highest being 14.44 per cent in Haryana and the lowest being 1.34 per cent in Karnataka. States like Arunachal Pradesh, Manipur, Mizoram, Nagaland and Union Territory of Puducherry have no representation of women in their Assemblies It is unfortunate that in India after 58 years of the working of the Constitution, women are still fighting for their empowerment; women's representation in Parliament is merely 8 per cent. It is not surprising that the Global Gender Gap Report 2007 of UNDP had placed India at a disappointing rank of 114 out of 128 countries studied, based on indicators, among others, of political empowerment.

Reservation For Women In Local Bodies — Encouraging Trends:-

Given the low representation of women in politics, there has been a consistent demand for more meaningful ways to increase their representation in decision-making bodies. In pursuance of this notion of empowerment of women, the Constitution (Seventy-third Amendment) Act, 1993 and the Constitution (Seventy-fourth Amendment) Act, 1993 reserved seats for women at the local level bodies, namely, the Panchayats and Municipalities with the hope that these measures will set the trend to provide women their legitimate place in public life. After these amendments, Articles 243 D and 243 T were added to the Constitution to provide that not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by the direct election in the local bodies (Panchayats and Municipalities) would be reserved for women and such seats may be allotted by rotation to different constituencies in the local bodies. This, indeed, makes a historic beginning for the effective participation of

women in the decision-making process at the grassroots level. In the elections to these local bodies, more than one million women were having been elected every five years. In 2006, 9,75,116 women were elected to Gram Panchayats; 58,094 women to Panchayats at Intermediate level; and 5779 women to Panchayats at the District level.7 It is but natural that a larger number of women have participated in these elections and this signifies a very encouraging trend for women's empowerment. Though it has taken time for women to translate their numerical strength into active participation in the rural and semi-urban areas, the results have been truly astounding. Before reservation, the percentage of women in this area was merely 4.5 per cent, which after reservation has gone upto 40 per cent. As per the Fifteenth Anniversary Charter on Panchayati Raj, "Today more than 26 lakh representatives stand elected to the three levels of Panchayats. Of these, over 10 lakh are women.

The last fifteen years of Panchayat Raj, have thus succeeded in empowering marginalized groups who have gained political representation and valuable experience. Many of them have successfully taken on the challenge of governance and brought about enduring social change through their close links with the community."8 Women have prioritized issues of health; education and access to basic services and in some cases have been able to ensure a significant change in living conditions for the entire community. The efforts and work of several women representatives in Panchayats in Maharashtra, Gujarat and West Bengal have been widely acclaimed.

Challenges In Measuring Women Political Participation:-

The measurement of women participation in politics based on voting percentage and election to legislature is relatively easy. The challenge is to estimate the actual participation of women in the decision making process.

1. Participation As A Proxy Candidate:-

There have been evidences that due to reservation policy, certain women got elected into the setup, but they acted merely as the mouth-piece of their male family members. This indicates that there is a possibility of on-roll women participation to be higher than what it actually exists on ground. Awareness programs and increase in female education is now taking care of such happenings and women active participation is on an increase. Still there is a need to record data at a more micro level so that women who only act as a proxy can be identified.

2. Measurement Of Decision Making Initiatives:-

The quantitative data of political participation of women at local level is available but the qualitative data on the aspects of their active participation including the utilization of the decision-making functionality provided to them is not being quantified properly. Although, the legislature has enabled their huge presence into the state of affairs, but their valuable essence into the system is yet to be established at most of the places. The data on their sensitization about their rights and its usage is still missing. Efforts can be made to capture the performance of women in debates, initiative in brining legislation and participation in other aspects of the democratic process.

Possible Approaches For A Robust Measurement Framework:-

1. Application Of Technology:-

The new government in India has a penchant for using technology for taking government schemes to the remote areas. The mobile penetration in India is even more than the penetration of electricity connections. The digital communication advancements may be introduced to capture the actual participation of women in Panchayat activities by counting their attendance and their vote share in passing a decision in the Panchayat. Portals and mobile applications may be developed to

voice the women issues by calling response from general women.

2. Application Of Analytics:-

Advanced analytics can be used to validate, cluster and segment data regarding women participation in local level politics. Big Data techniques have allowed policy planners to work with huge chunk of data which can be both quantitative as well as qualitative. Techniques like text mining and video mining can be utilized to extract meaningful information out of the huge data which can be in the form of recordings, documents and other information. Work has been started by the new government to use social media analytics for grass root development and gender issues can be incorporated into this framework.

3. Development Of Women Political Participation Score:-

The collection of data on women participation in politics is essential for policymakers. With lot of related and unrelated data, it becomes imperative to convert that information into an indicator which can be utilized for policy intervention. Data required for this task may include all the three aspects of political participation which are: women as electorate, women as elected representatives and women as policy makers. Other aspects of gender statistics can also be included as an input to give a holistic measure of women participation in that area. A single score which can be weighted average of normalized version of different dimensions can be used for both budgeting and policy intervention purposes.

CONCLUSION:-

India has a rich history of measuring political participation of women since its independence. The decentralization of governance which is taking place for last two decades has increased the importance of measuring participation of women in decision making. Proper gender budgeting has already been worked out for inclusive growth of women & girls by ear-marking one third budget for the women in all the schemes. The Indian Government has a lot of emphasis on utilizing real time data for measuring different social indicators and using them for policy intervention. With more responsive data on women participation, better gender budget initiatives aim to move the country towards a gender.

REFERENCES:-

[1] Karat, B. (1997). The Multiple Struggles of Women. Frontline, 14(19).

[2] Andal, N. (2002). Women and Indian society: Options and constraints. New Delhi: Rawat Publications.

[3] Chandra, S. K. (1993). Women's development: problems and prospects.

[4] Majumdar, M. (2004). Social status of women in India. New Delhi: Dominant Publishers and Distributors.

[5] Varsa, Kumari. (2014), M.A thesis on Problems and challenges faced by Urban Working Women in India.

STRESS OF WOMEN TEACHERS IN PRIVATE SECTORS

***M.Kousalya**

****Dr.P.Malarvizhi**

*Ph.D Research Scholar (Part-Time)
(Reg No.P.6036)
**Assistant Professor & Research Supervisor
Department of History, PG & Research Centre
V.V.Vanniaperumal College for Women (Autonomous)
Virudhunagar-626001
Affiliated to Madurai Kamaraj University,
Madurai

The origin of the concept of stress predates antiquity. The word 'stress' seems to have come into English language from the Old French work 'distress' which is meant 'to be placed under narrowness or on oppression' . Stress is not something strange to our day-to-day life factor nowadays. Everybody may feel stress when they are facing bad situation. It is a commonest phenomena that pre occupies the minds of the people which causes multifaceted stress factors governs and affects the day to day life and working environment. Due the advent of globalization women are forced to work as employees in different works of life. The women teachers working in higher education institutions such as Universities, Colleges particularly Government Aided, Autonomous and Self financing Institutions have to balance and counter-balance the work life balance in resonance with male chauvinistic society. As a woman performing a dual role has to accomplish in home as a mother, a care taker for children and caring for old aged persons and looking after the needs of the husband and so on brings out the home stress. On the other hand when she is in working environment as a teacher she has to perform the work load assign to her besides catering the needs of administration and authorities and further inter-personal relations with the fellow employees are also causing the work related stress. While comparing the stress level of the three types of colleges namely Government aided Autonomous and Self-Finance Colleges, the self financing college respondents have been identified as prime stress takers than the remaining two. The stress causing factors were Job In-Security, Low-Income, Over Work Load, Inferiority Complex, Lack of Coordination, and Single Earning. To mitigate such stress causing factors for the self financing college women teachers, some novel remedies art to be adopted such as maintaining family and friendly relations by the authorities, arranging periodic recreational activities, consistent counseling and to have a practice of physical exercises and yoga. Sometimes the highest salary and most promising career opportunities are of little use if the private life suffers as a result of too much work. As a result this work place stress leads to unbalancing between Work and life. So too much of work load are also not recommended.

A certain amount of stress in teaching is inevitable, even beneficial. Teacher's stress becomes problematic, and potentially harmful. When teachers who face the challenges outpace their perceived ability to cope, or when they perceive that important, needs are not being met. Teachers form the crux of education system, preparing the young people to build their nation with purpose, responsibility and confront the challenges of tomorrow. They are social engineers and custodians of the future. Since the quality of teachers is largely dependent upon the quality of education they receive, the onus of creating quality teachers ultimately rests

with the teacher educators. The most pertinent question that arises in the present scenario is whether our teachers are indeed well equipped to handle the pressures and challenges of their venerable yet vulnerable profession. Teaching is a noble but very exacting profession. It demands much from the self, from the resilience and integrity of the person within. It has often been attributed to be a physically wearing and psychologically stressful occupation. Since education entails producing high caliber teachers, the stressors operating in the lives of teachers is a critical issue with far reaching implications, influencing not only the quality of teachers but also the quality of the nation at large, thereby gaming prominence in academic circles. Stress related to work environment is known as occupational stress or job stress. Teacher stress is a specific type of occupational stress. It is "the experience by a teacher of unpleasant emotions such as tension, frustration, anger and depression resulting from aspects of his work as a teacher". Teachers are expected not only to work as pedagogies but also juggle multiple roles of an administrator, resource person, innovator, counselor and role model for society which subsequently leads to high levels of stress. In the prevailing educational set up, teachers continue to reel under the pressure of working under too many constraints imposed by one or two many bodies. Meeting the norms and standards set by University Grants Commission (UGC), following the rules and regulations of the concerned state government and adhering to the guidelines set by the affiliating university create immense pressure on the teachers and its implications on their professional lives also acts as a stressor. A vast majority of teachers employed in self-finance institutions work under autocratic organizational climate conditions where they grapple with work overload, role ambiguity and job insecurity. Poor infrastructural facilities, outmoded curricula with little scope for innovation prove detrimental to the stress levels among teachers . Paucity of career advancement opportunities also contribute to the stress among teachers. Stress in teachers has been a topic'of much discussion over the years. There is little doubt that teaching has become a more demanding and intense job. Many of the frustrations and pressures experience in our social, personal and work lives cause stress. Today's fast pace and ever changing environment has caused stress in daily living. Teacher stress is recognized as serious by everyone who studied the problem. Teaching has been identified as one of the professions associated with high to very high levels of occupational stress. Hans Selye, father of the study of modern stress found that stress is caused by physiological, psychological, and environmental demands. When confronted with stressors, the body creates extra energy that has been created. People have become enormously interested in the topics of stress, the affects of stress, and stress management. The stress experienced by teachers is not different. Teacher's stress has continued to be studied since the 1930s, when articles on the health and happiness of teachers began to appear in various educational journals. According to a substantial body of literature, teaching can be a very stressful occupation and teacher's stress appears to have increased in recent decades .

The yoga and counseling are the respective first and second ranked, strategies adopted to the work life balance, because yoga and counseling are more influencing factors for balancing the life between home place and work place. The time management and maintaining the good relationship is the next strategies in the order for adopting the work life balance due to the fact that irregular time management will lead to the raising the stress. The interpersonal relationship between the colleagues and family members is the most important strategies for work life balance for the college women

teachers. The delegation of work in home and working place is the next rank for strategies adopted for work life balance. The delegation of work in the office is a duty and responsibility but in the home place the delegation of work by both husband and wife may balance between the good relationships between them. The using pills and drugs is one of the important strategies for adopting the work life balance due to the too much of unavoidable stress, automatically the women teachers go for the medical practitioner for stress free life. The last but not the least, the music is one of the important stress relieving strategies for work life balance but there is no possibilities in the work place for hearing music. After the working hours, women teachers hearing the music, which is one of the important strategies for relief from the stress. The personal strategy for managing stress may be recommended by way of avoiding working for long hours per day, not to maintain relations with women teachers who cause stress, to maintain healthy diet, practicing regular exercise, setting objective oriented goals for oneself and counseling with the trusted ones. The college should conduct training programmes like "Stress Management Training Programme". The training courses should be designed to provide teachers with improved coping skills, including in techniques such as meditation, biofeedback, muscle relaxation and stress inoculation. The management of college can implement family-friendly approaches to encourage women employees to balance their work family challenges. Dissatisfaction among women teacher can be reduced by improving the quality of work life i.e by providing an attractive system of reward and recognition of good work and by improving the working environment. Stress management techniques like time management, physical exercises, relaxation, yoga, social support, situation control and unburdening oneself are further recommended. A comprehensive study of coping strategies used by career women teacher would help them in identifying constructive solutions to deal with the problem. The college should take initiative to conduct counseling programme for women teacher and their families for avoiding stress causing health problems. Arrangement of some recreational activities like educational tours and other sources of enjoyment will reduce the level of stress to college teachers. Initiating general meetings once in a month and formation of grievance council will enhance relationship between management of college and women teachers. Counseling should be given to the women teachers which pave the way to improve the physical / mental health so that they feel free to express openly about their problems, and avoid the common stress prevailing in them. One should try to have a positive attitude. This will reduce and finally drive away stress. Majority of the teachers have the problem emanating from incongruent roles. Clearly defining and fixing the role of each teacher can solve this problem. In case of Job satisfaction, teachers in aided and autonomous college sector find their jobs more comfortable and satisfactory. The self finance college must pay attention to certain factors proper working conditions, job security, proper utilization of ability, qualification and cooperation etc. The college authorities should treat their teaching staff without gender discrimination. It is recommended that temporary teachers should be treated equally with permanent teacher for their work-sharing.

Thus the teachers working in the private sectors face several stress problems in their day today life.

REFERENCES

1. UGC, A Report: Higher Education in India at a glance, University Grants Commission, New Delhi, Feb. 2012

2. R.Manikandan, (Ph.D Thesis), "Influence of Emotional Intelligence and Organisational Factors on Job Satisfaction: An Empirical Study among College Teachers working in the Affiliated Colleges in Madurai Kamaraj University", 2011

3. PK Dutta, "University Teachers Stress in Higher Education and Relief Strategies in the Economic Slowdown, University News, Vo.47, No.23, June-2009, Pp 2-3.

4. Sarah Basu, "Stress among Teacher Education", University News, Vo.47, No.9, December2009, P. 22.

5. Saimia Siddique, "Occupational Stress and Job Satisfaction among Secondary School Teachers", Journal of Teacher Education and Research, Vol.4, No.2, June-2009, Pp. 43-44.

6.R.Venkataramana Rao, "Work and Family Interface; Its Results and Stress and Strain Relationship of Executives," The Journal of Organisational Behavior, Vo.4, No.3, July 2005, Pp. 26-27.

7. Additional Director General (ADG), India 2009: A Reference Annual (53rd edition), Publications Division, Ministry of Information and Broadcasting, Government of India, New Delhi, 2009.

8. Blackwell, Fritz, India: A Global Studies Handbook, United States of America: ABC-CLIO, Inc., 2004.

9.Times of Higher Education, World University Ranking, 2006.

10. Asia Week.com. Special Report, Asia Best University, 2000.

11. Raman, S. A. "Women's Education", Encyclopedia of India (vol. 4), edited by Stanley Wolpert, Thomson Gale: 2006, Pp. 235-239.

12. www.economics.com

LAW AGAINST SEXUAL HARASSMENT FOR WOMEN AT WORKPLACE

***R. Jagathisa, ** Dr. R. Edwin Sam**
*Reg. No: 20213111082006
Research Scholar(Full-time)
**Guide and Supervisor
Assistant Professor
Department of History & Research Centre,
Nesamony Memorial Christian College,
Marthandam.

ABSTRACT

Women were sexually harassed long before there was a term for it. In the absence of civil and penal laws in India, for providing adequately and specific protection to women from sexual harassment in the workplaces, in 1997, the Supreme court passed a landmark judgment in Vishaka guidelines to be followed by establishment in dealing with complaints about sexual harassment. After almost two decades, the specific Act against sexual harassment has been formulated by the Indian Legislature. Although, the Act was welcomed and expected to meet the needs of the present day.

INTRODUCTION

A safe workplace is a woman's legal right. Sexual harassment constitutes a gross violation of women's right to equality and dignity. Sherly Sandberg says that "We need a world where women don't get sexually harassed. Period" Any act of sexual harassment to a woman at workplace is not only the violation of her constitutional rights but also violation of her human rights. It creates an insecure and hostile work affecting their economic empowerment and the goal of inclusive growth. It is offensive at a very personal level and in a way undermines the right to equal opportunity and equal treatment of women at the workplace. The Vishaka guidelines provided for protection when there did not exist any specific legislation against sexual harassment.

Sexual Harassment is a serious form of sex discrimination and it should not be tolerated as it undermines equality at work by calling into question the integrity, dignity and well-being of workers. All workers, both women and men, have the right to a workplace that is protected, secure, free from discrimination and violence, and conductive to fulfilling one's roles and responsibilities as it is an arena where they spend a major percentage of their day.

When sexual harassment occurs, there is a long lasting negative and traumatic impact on individuals including psychological suffering, physical suffering and professional losses. Workers suffering from sexual harassment are most unlikely to be highly productive. The negative impacts do not stop at an injury to the one individual. It has a ripple and multiplier effect on the rest of the workers in the organization, impacting the workplace and bringing negative consequences such as compromised team work, economic loss, impedes the achievement of hindered development. For the society at large, sexual harassment impedes the achievement of equality between men and women as it condones sex discrimination and sexual violence, and has detrimental effects on the development of the country as a whole and the well-being of people. Therefore, preventing and addressing sexual harassment is in the interest of society.

Meaning of Sexual Harassment

Sexual harassment is an unwelcome sexual advance, unwelcome request for sexual favour or other unwelcome conduct of a sexual nature which makes a person feel offended, humiliated and\or intimidated, where a reasonable person

would anticipate that reaction in the circumstances. The Sex Discrimination Act 1984 defines the nature and circumstances in which sexual harassment is unlawful. It is also unlawful for a person to be victimized for making, or proposing to make, a complaint of sexual harassment to the Human Rights and Equal Opportunity Commission.

Indian Penal Code, 1860

Under the Indian Penal Code 1860,

Section 354(A): A man committing any physical contact, advances involving unwelcome and explicit sexual overtures; or demanding or requesting sexual favours; or showing pornography against the will of a woman; or making sexually coloured remarks, shall be imprisonment for a term which may extend to three years.

Section 509: Uttering any word or making any gesture intended to insult the modesty of a woman and intrudes her privacy. The offender is punished with simple imprisonment for a term which may extend to three years, also with fine.

The Vishaka Guidelines

The vishaka guidelines were intended to protect women at the workplace. These were instituted by the supreme court of India in the year 1997. These are procedural in nature and state the method that is to be followed while dealing with cases related to the sexual harassment of women.

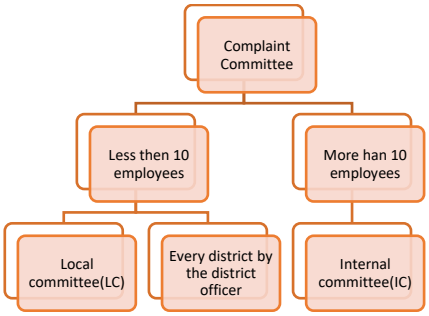
The vishaka guidelines were instituted due to the series of case of sexual harassment that were registered and the rallies and campaigns that were taking place on a regular basis by various social groups who were seeking protection of women in India as well as Tamil Nadu.

After the Bhanwari Devi incident, many women groups came on streets demanding recognition of their rights and urging the government to take necessary actions to prevent ill-treatment of women at workplaces.

Also, there was no rule regarding the obligation of employer to provide support and assistance to his employee who is a victim of sexual harassment. The emplouers would throw these women victims out of the jobs to escape the liability and further consequences. This would leave the victim hopeless and unsecured.

With the growing number of crimes against women being reported, there was an urgent heed for a new set of laws that punishes the wrongdoers and ensures that women are protected at their workplaces but a new set of legislation would take a lot of time to be enacted.

Thus, the Vishaka guidelines came into existence to provide a set of guidelines to prevent sexual harassment of women at workplaces and ensure that the people who indulge in the act of sexual harassment are given a justifiable punishment. The vishaka guidelines were a set of procedural guidelines for use in all over India in cases of sexual harassment. The guidelines make it mandatory for all organizations to set up a complaint redressal committee in order to ensure that the complaints of the employees are dealt with properly and suitable action is taken in response to such a complaint. Complaint committee(the committee while inquiring into such complaint shall have the same power as vested in civil court)



An aggrieved woman can file a written complaint, three month from the date of incident.

Sexual Harassment of Women at Workplace(Prevention, Prohibition and Redressal) Act, 2013

After 13 years in 2013 the Indian legislature adopted the Sexual harassment of Women at Workplace (Prevention,

Prohibition and Redressal) act. This Act is commonly known as the POSH Act. It became the first legislation that was draft to deal with the workplace sexual harassment of women. The act made the employer responsible for creating a safe working environment.

The POSH Act was crafted in a manner that would provide the utmost protection to any woman who faces sexual harassment either in the workplace or by any employee, client or even a third party contractor associated to her workplace. Therefore under the act sexual harassment is considered to be a violation of the fundamental rights of a woman. In the POSH Act, sexual harassment is defined as sexual harassment included unwelcome sexually tinted behavior, whether directly or by implication, such as physical contact and advances, demand or request for sexual favours, making sexually coloured remarks, showing pornography, or any other unwelcome physical, verbal or non-verbal conduct of a sexual nature.

Scope and Ambit of the Act

The Prevention of Workplace Sexual Harassment Act extends to the whole of India and stipulates that a woman shall not be subjected to sexual harassment at her workspace. Further, the prevention of workplace sexual harassment act applies to both the organized and unorganized sectors in India. The statute, inter alia, applies to government bodies, private and public sector organizations, non-governmental organizations, organizations carrying out commercial, vocational, educational, entertainment, industrial, financial activities, hospitals and nursing homes, educational institutes, sports institutions and stadiums used for training individuals and a dwelling place or a house.

Complaint Committee

Complaints committee under the act means Internal Committee or the Local Committee as the case may be. The Act provides for the constitution of internal complaints committee. Every employer of workplace is bound to constitute in writing the internal complaints committee. Where the offices or administrative units of the workplace are located at different places or divisional or sub-divisional level, the internal committee shall be constituted at all administrative units or offices. The Local committee is set up where the internal committee has not been constituted due to having less than ten workers or if the complaint is against the employer himself.

To register a complaint under this act, a woman can make a report of sexual harassment within 3 months of the incident with the internal\local complaints committee. If the woman is unable to make the complaint herself, owing to mental\physical incapacity or death, her legal heir may also make the complaint.

CONCLUSION

Sexual Harassment is considered as a violation of a woman's fundamental right. The Sexual Harassment Against Women at Workplace Act as an alternative structure and process is welcome, but needs much alteration. Women and children's are vulnerable in the society and they get justice by the state and central government. Women who go for various jobs and make living face exploitation from their family and society.

REFERENCE

1. *Juliana Lightle, Sexual Harassment in the Workplace(Viva Books, 2011)*
2. *CS Rupanjana De, Prevention of Sexual Harassment at Workplace Law Practice & Procedures(Bloomsbury Professional India, 2021)*
3. *Editorial Board of Lawmann, Sexual Harassment of Women at Workplace, Act 2013(Kamal Publishers, 2015)*
4. *Baij Nath, Law Against Sexual Harassment of Women at Workplace(Whitesmann, 2020)*
5. *Roopesh Raj, Prevention of Sexual Harassment of Women at Workplace(Sankalp Publication, 2021)*

WOMEN ENTREPRENEURS THEIR PROBLEMS IN THE MICRO, SMALL AND MEDIUM ENTERPRISES IN TAMIL NADU

***Abitha.H.L**
****Dr.G.Robert Gixon**
*****Dr.P.C.Jose Paul**
*Research Scholar,**HOD,***Guide
Dept of Economics
Nesamony Memorial Christian College

ABSTRACT

Women play a very vital role in Micro, Small and Medium Enterprises (MSMEs) in the Tamil Nadu economy and women entrepreneurs are an inseparable part of the sector. Women entrepreneurship created the right platform increase in employment, social status and financial independence of women. This paper seeks to examine the factors influencing women's entrepreneurship in the MSME market, identify the major challenges they face, conduct a women's entrepreneurship performance review, and analyze the government promotional policies. The two key factors for women joining entrepreneurship are the push and pull variables. The push variables mean that because of financial factors, women are compelled to enter business, while the Pull variables apply to women taking up entrepreneurship to become financially independent, to use their talent and education, and to develop their place in society.

Keywords: *Women Entrepreneurs, MSMEs, Policies and Programmes.*

INTRODUCTION

Micro, Small and Medium enterprises enjoy a tradition of infinite variety and solid achievement. In a resource scarce and labour surplus economy, micro, small and medium enterprises have been recognized as an important tool of economic growth because of its capability to provide large scale employment at low level of capital investment, and also for contributing towards dispersed development.

The criteria for the classification of MSME sector from 01.07.2020 is given in the following table. 1.

Table 1. Classification of MSME sector

Enterprises	New Criteria
Micro Enterprises	MSMEs will now be called Micro units, if they have investments upto Rs 1 crore and turnover of less than Rs 5 crore. The definition earlier was on investment criteria of up to Rs 10 lakh for service MSMEs and Rs 25 lakh for manufacturing.
Small Enterprises	For a MSME to be defined as a small unit, its investment limit has been raised from Rs 5 crore to Rs 10 crore with a turnover of less than 50 crore. This applies to all MSMEs including the service enterprises which earlier came under investment of up to Rs 2 crore.
Medium Enterprises	Enterprises with investment up to Rs 20 crore with a turnover of less than Rs 100 crore will now be called Medium units. Earlier, the investment limit for medium units was up to Rs 10 crore and service enterprises up to Rs 5 crore.

Source: Ministry of MSMEs Notification, New Delhi, the 1st June, 2020.

Women entrepreneurs have the potential to be the growth drivers for the overall economy of the country. While there

are many entrepreneurs establishing businesses and becoming successful, the challenges women face have remained constant. Small business owners deal with various obstacles brought on by limited resources available to them but this doubles up when it comes to women entrepreneurs leading a SME. About 90 per cent of SMEs owned by women in the country still rely on informal ways of securing capital or loans and around 66 per cent of these SMEs do not even have bank accounts, as per the report by International Finance Corporation, World Bank's private-sector investment arm. It further said that there is a finance gap for women-owned 0.3 crore businesses based in India. Besides the most basic challenge of sharing the responsibilities at home, one of the most critical areas where women entrepreneurs face issues is trying to gain access to business loans. Thereafter, there are hurdles like lack of technological know-how, availability of raw materials, gaining access to a good vendor base, amongst others. Even as there has been a rise in the number of women entrepreneurs in the world today, gender norms are hindering their growth. Interestingly, according to the Annual MSME Report 2020-21, only 20 per cent of total MSMEs which amounts to approximately 1.2 crore are owned by women. At the micro-level, women entrepreneurship is higher than the average at 20 per cent but that number drops to five per cent at the small-MSME level and less than three per cent at the medium-sized level, over 90 per cent of women entrepreneurs end up staying in the micro-category and have to rely on their family or informal lenders for financing. One of the reasons for that is organizations too openly discriminate against women entrepreneurs seeking a loan without a male relative as a co-signer.

Another bottleneck is the requirement of property collateral for loan but very few women in India own land further reducing their access to banks. For women entrepreneurs, the main issue that needs to be addressed is fixing the credit gap. Even though women business owners are likely to have better repayment, and spend most of their income on the well-being of others thus improving their families and communities, the women MSME credit gap in India is estimated to be at US$158 billion, according to the IFC report. Besides capital access, women entrepreneurs go through challenges like social expectations which demand their attention towards their family rather than their business venture. Also, it is difficult for women to find mentors and advisors to help them scale and the lack of business networks further creates problems in finding customers, partners and suppliers or in building connections to gain that market access necessary for an enterprise to excel. The Covid-induced pandemic has led to tremendous losses to a number of businesses and while the government announced relief measures for MSMEs in 2020, there were no specific measures to help women entrepreneurs even though 73 per cent of women-run businesses were hit badly, and nearly 20 per cent were on the brink of closure, as per the October 2020.

For women entrepreneurs, many policy packages and schemes are available yet their impact on the ground remains to be seen. In 2018, NITI Aayog launched Women Entrepreneurship Platform (WEP), a portal to provide knowledge and support to women entrepreneurs. The Ministry of Micro, Small and Medium Enterprises too launched a network for women entrepreneurs, Udyam Sakhi which claims to have 2,859 registrations for support on their entrepreneurial journey in terms of knowledge about various schemes and compliances, etc. It is important now, more than ever, that the government agencies, Non-Government Organizations (NGOs), civil society engage to foster women's education and encourage funding institutions to accept and grant loans to women entrepreneurs. The number of micro, small and medium enterprises (MSMEs) led by women entrepreneurs in

the country has jumped from a mere 2.15 lakh, as per the MSME Ministry's FY11 annual report, to 1.23 crore in FY21. Women MSMEs have managed to enhance their share in the overall MSME base from 13.72 per cent to 20.37 per cent in the past 10 years. Now whether 7 per cent is a fair growth or not in 10 years is debatable, but experts believed women's participation in the MSME sector needs to be enhanced on a war footing from 20 per cent for India to multiply its economic growth.

Women entrepreneurs are one of the most critical components of India's MSME economy, as the sector's structure and activities are highly appropriate for women entrepreneurs. Sadly, even after comprising more than 48 percent of our nation's workforce (Census of India, 2011) women have significantly less exposure to education, especially technical and managerial, jobs and economic independence. Different studies conducted by several researchers show that the credit sanctioning authorities do not trust female entrepreneurs as entrepreneurship is considered a 'man-thing'.

In Tamil Nadu, each city has its own range of products that are manufactured using indigenous skills by women entrepreneurs. Most of these items are produced from locally available materials and other cities seldom find the expertise available in manufacturing. While traditional activities such as the manufacture and selling of domestic goods such as clothing have long been taken up by women, entrepreneurship on modern lines has only been found for the last decade or so in industry and trade and service concerns. The modern Tamil Nadu woman is unlike the housewife of the past, who struggled to overcome a stigma when selling or running a business. Women entrepreneurs have organizational skills, marketing skills, entrepreneurial skills, and productivity and novel ideas in Tamil Nadu.

Objectives of the Study

The important objectives of the research paper are as follows:

1. To identify the gender distribution of MSMEs in rural and urban areas.
2. To study the percentage distribution of enterprises in rural and urban areas and percentage distribution of enterprises owned by male/female entrepreneurs.
3. To find out the organizations and financial institutions promoting women entrepreneurship in Tamil Nadu
4. To examine the problems of women entrepreneurs in MSMEs

Data and Methodology of the Study

The present study is based on secondary sources of data which have been collected from the Annual reports and other published data of the Ministry of MSMEs, MSME-DI Besides research papers, periodicals, newspapers and departmental publications are made used of.

Analysis and Findings

The first objective of the study is to identify the gender distribution of MSMEs in rural and urban areas.

Table 2. Gender Distribution of MSMEs in Rural and Urban areas

Sector	Micro	Small	Medium	Total	Share (%)
Rural	324.09	0.78	0.01	324.88	51
Urban	306.43	2.53	0.04	309.00	49
All	630.52	3.31	0.05	633.88	100

Source: MSME Annual Report 2020-21.

Micro sector with 630.52 lakh estimated enterprises accounts for more than 99% of total estimated number of MSMEs. Small sector with 3.31 lakh and Medium sector with 0.05 lakh estimated

MSMEs accounted for 0.52% and 0.01% of total estimated MSMEs, respectively. Out of 633.88 estimated numbers of MSMEs, 324.88 lakh MSMEs (51.25%) are in rural area and 309 lakh MSMEs (48.75%) are in the urban areas.

Male/Female Ownership out of 633.88 MSMEs, there were 608.41 lakh (95.98%) MSMEs were proprietary concerns. There was dominance of male in ownership of proprietary MSMEs. Thus, for proprietary MSMEs as a whole, male owned 79.63% of enterprises as compared to 20.37% owned by female. There was no significant deviation in this pattern in urban and rural areas, although the dominance of male owned enterprises was slightly more pronounced in urban areas compared to rural areas (81.58% as compared to 77.76%).

The second objective of the study is to study the percentage distribution of enterprises in rural and urban areas and percentage distribution of enterprises owned by male/female entrepreneurs.

Table 3.1.Percentage Distribution of Enterprises in rural and urban areas. (Male/ Female ownership)

Sector	Rural	Urban	Total
Male	77.76	22.24	100
Female	81.58	18.42	100
Total	79.63	20.37	100

Source: MSME Annual Report 2020-21.

Table 3.2.Percentage distribution of enterprises owned by Male/Female entrepreneurs (category wise)

Sector	Male	Female	Total
Micro	79.56	20.44	100
Small	94.74	5.26	100
Medium	97.33	2.67	100
Total	79.63	20.37	100

Source: MSME Annual Report 2020-21.

In category-wise (Micro, Small and Medium Enterprises) distribution, table 4 shows strong male dominance. It shows that while in micro-enterprises, female ownership is comparatively high in small and medium-sized enterprises it is significantly low.

The third objective of the study is to find out the organizations and financial institutions promoting women entrepreneurship in Tamil Nadu

A. Organizations promoting Women Entrepreneurship in Tamil Nadu

The Integrated Women Development Institute: The institute was set up in 1989 to uplift women and girl children from the distressing situations they encounter, by setting up income generating programmes for deserving women to become self-employed

The Tamil Nadu Corporation for Development of Women Ltd: The corporation was set up on 9th December 1983 under the Companies Act, 1956 to focus on empowerment of women to encourage entrepreneurship among women, to identify trade and industries suitable for women, to undertake marketing activities for products manufactured by women and encourage women to form SHGs through giving training and extending credit facilities.

Women Entrepreneurship Promotional Association (WEPA): WEPA functioning in Chennai is an association of women entrepreneurs, providing training to women in various fields. The association also conducts exhibitions for the members and assists in marketing of the products of members

Marketing Organization of Women Entrepreneurs: Provides comprehensive support to women entrepreneurs to achieve success in the business. Its main aim is to aid women in marketing and their products through exhibitions and thus provide an opportunity to tour the country also.

B. Financial Institutions assisting Women Entrepreneurship in Tamil Nadu

The Financial support for women entrepreneurs is provided in Tamil Nadu by Tamil Nadu Industrial Cooperative Bank Limited (TICBL), Tamil Nadu Industrial Investment Corporation (TIIC), Tamil Nadu Adi Dravida Housing Development Corporation (TAHDCO), Regional Rural Banks, Public Sector Banks, Private Sector Banks, etc. There are 36 specialized commercial bank branches of the Small Scale Industry in Tamil Nadu operating in different locations. There is a Mahila Banking Branch in some banks that is primarily intended for women and run by women.

The fourth objective of the study is to examine the problems of women entrepreneurs in MSMEs.

Problems of Women Entrepreneurs in MSMEs

The prime reasons for the low share of women MSMEs in the overall MSME base in the country are challenges in accessing finance and building own network, lack of safety in public spaces, sometimes not getting enough support from family, lack of child-care options, often lack of confidence in their own skills in business, etc. Women put their substantial time looking after family and in the remaining time pursue their passion. To expand that idea into a proper business, they need more time and physical space to first test their model. They can't invest heavily directly into setting up an office or buying land for a factory while managing the family. There is no gender parity here as men can dedicate more time to work or business and invest more. That's an unsaid truth. There should be plug-and-play infrastructure for them to commercially test their models without much investment. Lack of credit access or awareness around existing credit support available by the government is a common challenge among male and female entrepreneurs to start and grow their businesses.

When you want more women to turn entrepreneurs and succeed, they need to first forget that they are women entrepreneurs. The mindset has to be only of an entrepreneur without adding the gender to it in order to truly explore their potential. The government has to come up with a lot of campaigns than what was done before on a consistent basis, entrepreneurs need to put in a lot of effort as well alongside. So business literacy, government schemes' related literacy, financial literacy has to be there when they start. Having social media account for business is not enough. There has to be a digital presence through a website.

a) **Family Ties:** Women are very attached emotionally to their families in India. They are expected to take part in all household work, to take care of the children and other family members. They are over-burdened with family duties such as extra care to husband, kids, and laws that take away much of their time and energy. In such a scenario, it would be very difficult to efficiently focus and operate the enterprise.

b) **Male Dominated Society:** Even though our constitution speaks of gender equality, the order of the day is still male chauvinism. Women are not given fair rights to men. Their admission to the corporation requires the consent of the head of the family. Traditionally, entrepreneurship has been seen as a male preserve. All of these put the development of women entrepreneurs at a break.

c) **Lack of Education:** In the education sector, women in India are lagging far behind. Most women (around 45% of women in total) are illiterate. Many who are educated are given less or insufficient education than their male counterparts, partly because of early marriage, partly because of higher education of the son, and partly because

of poverty. Women entrepreneurs remain in the dark about the emergence of emerging technologies, new manufacturing processes, marketing and other governmental support that will enable them to thrive due to a lack of proper education.

d) **Shortage of Raw Materials:** Neither the lack of raw materials, nor often the availability of sufficient and adequate raw materials, sounds like the death-knell of women entrepreneurs' businesses. When the prices are very high, women entrepreneurs really face a tough task of getting the needed raw material and other essential inputs for the companies.

e) **Problem of Finance:** In raising and meeting the financial needs of the company, female entrepreneurs are very rigid. Bankers, creditors and financial institutions are struggling to provide financial support to women borrowers by doubting their creditworthiness and growing the risk of business failure. Because of the blockage of fluids in raw materials, work-in- progress finished products and non-receipt of payment from customers on time, they often face financial problems.

f) **Lack of Technology and Tough Competitions:** In the manufacturing process, women entrepreneurs usually employ low-technology. In a market where competition is too strong, against the organized sector and their male counterparts who have considerable expertise and ability to implement advanced technology in business management, they have to fight hard to survive in the market.

g) **High Cost of Production:** Several factors, including inefficient management, lead to the high cost of production that stands before women entrepreneurs as a stumbling block. Owing to the lack of acceptance or slow adoption of changing technologies, which is a major factor in high production costs, women entrepreneurs face technology obsolescence.

CONCLUSION

In Tamil Nadu female population is almost half the total population (Census of India, 2011), but their involvement in entrepreneurship activities is substantially poor (about 20%). There are many explanations for this, such as lack of technical and managerial skills, family commitments, inadequate supply of credit from financial institutions, repression by male family members, lack of trust, etc. Women entrepreneurs became much more optimistic with access to good education and training during the 1980s and 90s, and their presence in business grew considerably in the 21st century, and in many instances they have emerged as business leaders. Despite the increase in women's overall status, their average success as entrepreneurs in the MSME sector has not been satisfactory. A variety of initiatives to encourage women's entrepreneurship have been implemented by the government. Unfortunately, in many instances, women entrepreneurs are either unaware of the schemes or the schemes are not sufficient for them. It is important to frame the promotional initiatives according to the needs of women entrepreneurs and ensure proper follow-up of the policies without launching a large number of schemes.

References

- *V. Venkatasubramanian and Dr. K.P.V. Ramkumar. "A Comparative Study on Development of Small and Medium Enterprises (SMEs) in Kanchipuram District." IOP Conf. Series: Materials Science and Engineering 390 (2018) 012101.*
- *Subhamoy Banik. "Financial Performance Evaluation of Small Scale Industries: Impact and Issues." .Journal of Management Research and Analysis (JMRA) (2018) Impact Factor: 4.878, Volume 05, Issue 01, March 2018, Pages: 268-275, ISSN: 2394-2770*
- *Annual Report of Ministry of MSME 2020-2021.*

CONDITION OF WOMEN AND RELATED LAWS

*Aswathy George,** Dr.J.C.John Britto
*Reg. No:20213111082005
Research Scholar(Full Time)
**Guide and Supervisor,
Assistant Professor
Dept. of History and Research Centre,
Nesamony Memorial Christian College,
Marthandam.

Since the beginning of the era women have faced discrimination, in social as well as economic and political aspects. This discrimination idea is from various social, cultural and religious reasons. Manusmriti lays down the law that "a woman should be controlled at youth by father, adult by husband and in her old age by her son respectively. She never left independent". The biological law gives the lower position to the women in the society, that she is weak.

In the history of Europe the participation of women in workforce outside the home has increased. Women in the workforce contribute to higher national economic output. Women's lack of access to higher education had effectively excluded them from the practice of well-paid and high status occupations. Numbers of Act were passed by the Governments to solve problems faced by the women. The Equal Remuneration Convention in 1951, Maternity Protection Convention in 2000, International Convention on the Protection of the Rights of All Migrant Workers and Members of their Families etc. These put an end to the misery suffered by the women to some extent.

The role of women in the history of India is immense. Harappa and Mohanjo-daro civilization tell us that women held equal position with men. Medieval history shows that women in the workplace generally endured persecution and neglect. In India the female labour force participation (FLEP) is the lowest in South Asia. Four out of five women are not working in India. In 1990 the female labour force participation (FLFP) was 30.3 percent. By 2019 it had declined to 20.5 percent. There are many reasons behind this like harassment against women in work place, discrimination in payment, unhygienic atmosphere, problems related to leave etc. Nowadays women are empowered and ask for their rights in the society. Thomas Hardy says that, "the perfect woman you see is a working woman, not an idler, not a fine lady, but one who uses her hands, head and heart for the good of others".

Tamil Nadu is a traditional state and there is diversity in religion, culture and customs. The role of the women is household and limited to domestic issues. In some cases women can find employment in private as well as Government sectors based on their qualification. The families are one of the major reasons for the pathetic condition of women. If the women have enough educational qualification, she will be nailed to four walls. But some are trying to break away from norms and standards set by society and have been marching for equal rights and fighting for their rightful place in the society.

Remedies and Laws Relating to Working Women

Minimum Wages Act, 1948

Women must get wages because every person who works must be paid for his or her work. A person must be paid at least a minimum wages which is fixed by the government under the Minimum Wages Act, 1948. Every woman must be paid the same wage as a man for the same kind of work i.e., equal to the man and not less.

Women workers must be given to the person who work on temporary basis, piece rate basis, daily wages, who works for a contractor or who works in agriculture. Even if a person agrees to work on less wages then prescribed by the government, the employer is bound to pay the minimum wages. If the employer is not paying the Minimum Wages then the labour can complaint to the labour inspector. If the labour works for more than 9 hours he/she will get the extra money which is doubled the wages. The Presiding Officers of the Labour court and Deputy Labour Commissioners hear and decide claims arising out of payment of less than the minimum rates of wages.

The Factories Act, 1948

In India, The Factories Act, 1881 was primarily passed to protect children and to provide for a few measures for the health and safety of workers. The subsequent act and finally the Act of 1948 aim to consolidate and amend the law and regulate labour in factories. The major objectives of the Factories Act are, To protect laborers from long hours of work, Maintain healthy and sanitary conditions at the workplace, Maintain safety of workers, Maintain Industrial machines used by people so as to avoid unnecessary accidents, Regular visit of Industrial sites by Industrial Inspectors to oversee health and safety regulations, Executive provisions have been made for employment of women in factories, Welfare, Adequate facilities for washing, sitting, storing clothes when not worn during working hours, If a worker has to work in standing position, sitting arrangement to take short rests should be provided, Adequate First aid boxes should be provided and maintained.

Women must have separate toilets and washrooms with doors. If a factory has more than 30 women workers the employer must provide a creche for the workers children. She cannot be made to lift more than the prescribed weight. The work time was fixed with 48 hours. Women must get one day off in a week. She cannot be made to work only between 6 in the morning and 7 in the evening. State government can grant exemption to many factory or group or class of factories, but no woman can be permitted to work during 10 PM to 5 AM. Shift can change only after weekly or other holiday and not in between.

The Maternity Benefit Act, 1961

Article 42 of the Constitution of India imposes obligation upon the state to make provisions for securing just and human conditions of work and for maternity relief. The maternity benefit is a payment to a woman worker at the rate of average daily wages for the period of her actual absence immediately preceding and including the day of her delivery and for six weeks immediately following that day. In the matters relating to maternity leave, economic benefits during absence of work, leave for bringing up children and non-termination of service during pregnancy and immediately after delivery were deliberated upon and a resolution passed.

The Equal Remuneration Act, 1976

The employer must get equal remuneration. If two workers are doing the same work, they should be paid equal wages. Even Article 39 of the Constitution envisages that the state shall direct its policy, among other things, towards securing that there is equal pay for equal work for both men and women. To give effect to this Constitutional provision The Equal Remuneration Act, 1976 was passed to provide for the payment of equal remuneration to men and women workers and for the prevention of The Act provides that the deductions may be made from the respondent's salary or wages. If a complaint is not proven, the ICC can instruct the employer or appropriate District Officer that no further action is required.

The Prohibition of Sexual Harassment at Workplace Act-2013

The Act provides an outline about employer's requirements to develop a complaint mechanism. The establishment

of an Internal Complaints Committee (ICC) is the basic structure to inform the problems to the authority. The ICC must consist of at least four members under the Chairpersonship of a senior woman employee. Two members from amongst the employees preferably a woman with experience in social work or legal knowledge and a third party member preferably affiliated with a non-governmental organization. If a workplace has less than 10 employees it is difficult to set up ICC. In that case complaints may be filed at local complaints committee (LOC) established at the district level. Sexual harassment is considered as a violation of a woman's fundamental rights.

Laws are always for the good of the country and the people. Women and children are vulnerable in the society and they get justice by the central and state Governments. These Government's paying attention to their welfare, through laws. Women who go for various jobs and make living face exploitation from their family and society. Realizing the fact that women's participation is leading the country to prosperity, the Government is providing all possible assistance to them. The Tamil Nadu Government take various measures and to implement all the Acts in a clear manner.

REFERENCES

1. *Roopesh Rai, Prevention of Sexual Harassment of Women at Workplace (Sankalp Publication, 2021).*
2. *Nisha Agarwal, Her Right to Equality: From Promise to Power (Penguin Random House India Private Limited,2021).*
3. *Wendy Doniger, Brain.K. Smith, The Law of Manu (Penguin Publishing Group, 1991).*
4. *Deepak Bhatnagar,Labour Welfare and Social Security legislation in India (Deep and Deep,1984).*
5. *Female Labour Force Participation,(Organisation for Economic Co-operation and Development,2003).*

THE CURSED DIVINE MAIDENS

A Case Study of Devadasi System in North Karnataka

Abhirami M D & Sandra Wilfred

Department of History,
St Joseph's College (Autonomous),
Lalbagh Road, Bengaluru - 560 027,
Karnataka, India
Email: abhiramimd@gmail.com,
sandrawilfred2001@gmail.com,

The phrase devadasi comes from the Sanskrit language, which means 'the maiden of God'. For several centuries, the devadasi system has been practiced in many parts of India. This was a religious system where the parents dedicated a pre-puberty girl to the worship and service of a deity or a temple for the rest of her life. She has been considered 'married' to the deity since then, and she was required to perform useful activities at temples such as temple cleaning, lamp lighting, and deity dressing, among other things. She used to sing devotional songs and dance in honour of the gods and learn Bharatanatyam, Mohiniyattam, Kuchipudi, and Odissi and teach music and dance. Eventually, the tradition of classical music and dance evolved. Devadasis were well-respected women who were supposed to be destined to become a 'Deerga Sumangali,' a woman who would never be widowed. Their participation in the wedding ceremony was required for the mangalasutra to be made. Unfortunately, this tradition has been manipulated by time which converted a pure form of art to unethical sexual exploitation of women.

In North Karnataka, the practice is common in Dharwad, Belagavi, Bagalkot, Bijapur, Bellary, Bidar, Gulbarga (Kalburgi). Belgaum, Bagalkot, and Bijapur are "3 B" districts. In 2018, the Karnataka State Women's University discovered over 80,000 devadasi women in Karnataka, compared to 40,600 in 2008, according to the research done by the government.

The most prominent practice of the devadasi system in Karnataka is done by the Yellamma cult, who pledge to commit themselves, their spouses, or their children as devadasi in the service of Goddess Yellamma when they are unable to face the hardships of life. It's unclear whether the Yellamma cult stems from the devadasi heritage. The stories of the origin of the Yellamma cult are of numerous counts. The most famous story of its origin is that Renuka was married to sage Jamadagni, and the mother of five boys. She used to bring water for the sage's devotion and ceremonies from the river Malaprabha. Jamadagni suspected her innocence after she spotted a group of young people engaging in water sports and failing to return home on time on a day. The sage made his fifth son Parashuram to behead her. Renuka's head multiplied by tens and hundreds and moved to different regions. The Rishi bestowed three boons, one of the boons says that young girls will be dedicated to serve her.

To initiate the Jogathis (female) and Jogappa (male) volunteers in the service of Goddess Yellamma, an elaborate ceremony is undertaken. New followers must bathe in three holy ponds before going to the head priest with the help of community leaders and other family members. They must go to the Yellamma shrine on full moon days to express and confirm their obedience at least twice a year. During this ritual, they must maintain complete nudity, cover their bodies in Neem foliage, or rely on scanty clothes.

Devadasi practice is more common in taluks like Athani and Kokatnur, the Savundatti Yellamma temple of Belgaum, Mudhol, Jamkhandi, Rabakavi, and Bannati taluks of Bagalkot, Kakaidikai,

Bableshwar, and Turbae of Bijapur. The majority of these locations are isolated from the rest of society. This area has a higher HIV frequency as this district is considered to have more sex workers. They do not even have public transportation facilities.

History of Devadasi System

The tradition and custom of dedicating girls towards Goddess Yellamma have been prevalent in Karnataka since the 3rd century A.D. The profession of dancing and singing to satisfy an audience, whether Gods or men, began to gain popularity in the early 5th century A.D. It became an established institution in India by the 7th century A.D.

In early history, a devadasi was a multi-faceted personality where she played multiple roles - "surrogate of the earth mother," "Priestess of love," and "revered for being close to godliness." She was a jewel of both the palace and the temple since she was well-versed in different art forms. Both of these institutions looked after her extravagant financial wants. She was distinctive even in her marginalized social status; she embodied the plural woman's freedom outside of caste. The devadasi system flourished in southern India until the 19th century, but in northern India, the demolition of temples by Muslim invaders led to the institution's collapse. The following literary and inscriptional evidence adds to the system's widespread existence over the centuries.

Literary evidences

Several Hindu sacred literatures have references to the dancing girls. The Rig Veda is likely the earliest reference to the presence of courtesans. In the *Purushottam Ksetra Mahamtya* in Skanda Purana and Bamadeva Samhita, it is evident that devadasis used to serve the deity by dancing in the rituals and festivals. The dancing girl, *Amrapali,* is also mentioned in Buddhist literature. According to the Jataka tales, the inner quarters for women or the Anthapura employed 16,000 dancing females. Kalidas' '*Meghadoot*', a classical Sanskrit writer of the Gupta Empire in ancient India, mentions the dancing girls. Hiuen-Tsang, Kalhana, Abul Fazal, Domingo Paes, Fernao Nunes and many other historians and travellers talked about the dancing girls. *Madhavi*, the most vivid figure of the devadasi in Tamil literature, appears in the epic *Silappadikaram*.

Inscriptional evidences

According to the inscriptions on the temple of Raja Rajeshwara at Tanjore of 1004 A.D. There were 400 devadasis, considered second in importance to temple priests. A record of the Someshwar shrine in Gujarat was found, which reveals the presence of 500 Devadasis.

The term *Emperumandiyar* was discovered in the Vishnu temple inscriptions of 1230-1240 A.D used by the Vaishnavites to designate devadasis before 966 AD. There were 400 devadasis, according to Tanjore temple inscriptions of 1499 A.D, 450 devadasis in the Brihadeswara temple and 500 devadasis in the Dorti Somnath temple. They were given tax-free land from the temple endowment and lived in free quarters around the temple. In medieval times, over 4,000 temples in Gujarat were said to have about 20,000 devadasis.

Royal patronage

The Devadasi system originated in Orissa during the Sailadbhawa dynasty in the 6th and 7th centuries. For several hundred years, thousands of devadasis were present in the Lord Jagannath temple, Orissa.

In the 12th century, Chalukyan King Vikramaditya I built a temple in the name of Chandaleswar and gathered beautiful women from all over the world to be temple dancers. Under the Chola and Vijayanagar, devadasis were the epicenter of a huge and complex cultural shift. Their dance and music had two goals. One was to increase the sanctity of the temple. The other option was to serve the king. The Mughals also did the custom of patronizing courtesans in the 16th century. It is said and assumed that

the dancing girls were also present in Ujjain's Mahakaal temple during worship and sacred rituals.

It must be noted that, there was no specific caste from which women might be recruited for devotion. Stories claim that princesses and girls from the priestly castes became God's handmaidens. As a result, the devadasis created an occupational group rather than forming a caste. However, it is mainly Scheduled Caste, illiterate, and other lower-class individuals who become devadasis in the current situation.

Types of devadasis

In ancient times, devadasis were divided into seven categories.

- Dutta devadasi - When a man offers his daughter to a temple.
- Birkrita devadasi - When a woman is sold to a temple for the purpose of being a devadasi.
- Bhrutya devadasi - If a woman voluntarily becomes a devadasi.
- Bhaktha devadasi - When a woman is devotionally offered as devadasi.
- Alankara devadasi - When a woman, after attaining a degree of competence, is offered as devadasi.
- Hruta devadasi - When a lady is kidnapped and made as a devadasi.
- Gopika or Rudraganika - If a devadasi gets payment for her dance and music.

The majority of devadasis in the current situation are Dutta devadasi (offered by a family member), Hruta devadasi (sold to the temple or priest) and Bhakta devadasi (women who are devotionally offered). Other factors include the superstitious beliefs that if a girl child is unwell and dedicated, she will recover.

Change in status of devadasis

Under Islamic and British administration, the devadasis' prestigious status began to fade. Islamic monarchs began destroying Hindu temples across the region after their victorious invasion of North India. Devadasis lost their patronage and their social and economic status due to the temples' demolition, which led to the beginnings of their exploitation. During the British period, the identity of devadasis shifted to that of prostitutes. In addition, Reformers, Revivalists, Missionaries, the British administration, and common men played a role in the transformation in identity. There was a burst of social movements against the devadasi system in India in the 19th century. Reformists, revivalists, missionaries, doctors, journalists, and social workers' main aim was to abolish the practice of the devadasi system. They demanded that all ceremonies and procedures involving females dedicating as devadasis were anti-moral.

The Devadasi system has rapidly deteriorated in the post-independence era, leaving only a direct path to prostitution. The temple's dance and singing gradually declined, and devadasis became involved in prostitution. The wonderful golden days of the devadasis ended when they were exploited by the wealthy and powerful classes, as their poverty pushed them to prostitution.

Position of Devadasis in the Twentieth Century

The devadasi and her dance are synonymous with cultural and aesthetic legacy. The entry of the Islamic rule, colonial British and the Reformist Movement signalled the end of the devadasi and a radical alteration of the art form. With relation to the devadasi system, the sharp dichotomy of private vs public, home vs the world, women vs males are profoundly rooted. The social reformist debate on the devadasi system shows this contrast. "The artistic achievements of devadasi women – their prowess as musicians and dancers – were overshadowed, in the nineteenth and twentieth centuries, by the stigma of prostitution."

However, devadasi women were actively recruited for the earliest recordings

by gramophone enterprises, which Americans and Europeans initially managed. The gramophone firms were strictly capitalist ventures, which began in the 1930s as a vehicle for the nationalist objective of making music respectable. Dhanakoti Ammal, Bangalore Nagaratnammal, Bangalore Thayi, Coimbatore Thayi, M. Shanmughavadivu, Veena Dhanammal, and Madras Lalithangi, all devadasis, were their best-selling recordings in South India between 1910 and 1930. Another notable institution is the Tamil Isai Sangam, which cultivated the creative talents of the Isai Vellalar Community, from which many Devadasis descended. This was a starting point for women from the devadasi community who wanted to make a name for themselves in Carnatic music. M.S. Subbulakshmi, M.L. Vasanthakumari, Veenai Dhanammal were all from the Isai Vellalar community, which had been linked with the devadasi system in the past.

Present Status of Devadasis

Today, the devadasi tradition appears to have fallen by the wayside and is commonly associated with prostitution and slavery. Despite the fact that mass dedications have ceased, women continue to devote themselves to the practice in small 'Devi' temples. According to the current study's findings, devadasis either live in brothels or in groups with transgender people. A group of devadasis live with a transgender person who is also a devadasi. The transgender is the group's leader, and there is also a temple dedicated to the goddess Yellamma. These devadasis live with the transgender as dependents. Low caste people live in separate areas in Karnataka taluks such as Mudhol, Jamakhandi, Bannati, and Rabakavi. Many devadasis live on their own. Devadasis' current situation is pathetic because they cohabitate with transgender people. Transgenders are more masculine and authoritative, and feeble women devadasis are often forced to live at the mercy of transgenders.

This system serves as an economic goal in the form of sex work in the northern part of Karnataka, and approximately 1,000-10,000 young women folks are recruited into this practise each year. This has resulted in women trafficking and business-oriented exploitation of women, with approximately 64% of such women forced into prostitution to survive.

Even though it is evil, the whole thing is fascinating. In superstition-ridden areas, it is customary for a Jogati to offer her daughter devadasi, lest her burial ceremonies be canceled. Her dead body is left open to wolves and dogs. Another problem for their daughters is that, despite Jagoti's financial advantages, no one wants to marry them. As a result of the custom passed down from generation to generation, the girl's only option is to enter the system and provide financial assistance to her mother in her old age. In a nutshell, this institution has devolved into a religiously sanctioned commercial brothel.

This study focuses on the change in the social status of the Devadasis in Northern Karnataka. It highlights the challenges they face in society. It also highlights the government legislations passed for empowering the Devadasis in recent years.

PROBLEMS OF DEVADASIS

Devadasis in Marriage

The devadasis' marital relationships appear to be quite tricky. They are not permitted to marry because they were dedicated to God. However, most devadasis have married, and their husbands abandon them after they have a child. These ladies are unable to seek legal remedies because they are devadasis. Many other devadasis have partners, even if they don't marry. These women have several partners at times. Many of them have no idea who their children's fathers are. The majority of them lament the lack of a husband with whom they could share their issues and the inability to live a regular life. It is revealed that these devadasis have accepted this way of life.

Source of income for devadasi

When devadasis are young, sex work is their primary source of money. When they become old, they either beg for money or dedicate their daughters, if they have any. Begging earns the devadasi additional money because it is religiously sanctioned. A typical devadasi is believed to earn between 500 to 1,000 each day. The government of Karnataka provides pension systems for the elderly devadasis. However, many allege that they do not receive their pension regularly and that the amount received is insufficient to cover their living needs.

Various forms of abuses

Neglect by their families and social stigma are the most typical forms of violence they suffer. They face physical, sexual, financial and socio-cultural abuses. Other sorts of abuse take place more indirectly. Furthermore, the 'naming' of devadasis is a significant distinguishing aspect. They've been given names that relate to the devadasi system and imply that they're accessible for free sex. Ironically, they are names of goddesses – Yellamma, Mathamma, Basavis Jogatis, Jogtis, etc.

Children of Devadasis: Status of devadasi children

The devadasis system has a big difficulty with the status of devadasis' children. The children of devadasis have no idea who their father is. As a result, issues arise when students apply for school entrance. On the other hand, the Karnataka government has directed schools not to ask for the father's name during the admission process. As a result, devadasi children use their mother's name as a surname, making it very obvious to others that anyone using the mother's name as a surname is a devadasi son or daughter. Many children are school dropouts who have only received primary education. When devadasis daughters' marriages are planned, they confront additional difficulties. Devadasi said because she is a Mathamma, she finds it difficult to marry her daughter. All of the proposals are for a second marriage. Due to the lack of parental authority over these youngsters, the risk of delinquency is significant.

CASE STUDIES IN NORTH KARNATAKA

The following case studies have been made based on secondary sources.

Case Study 1 - Raibag

"I was around 10 years old when I fell ill. They took me to the doctor, but I did not get any better. My mother was told by a 'God' (through a possessed person) that I would get well if I was dedicated to Yellamma. They took me to Yellamma Gudda and tied a 'muthu' around my neck. I realized what it meant only when I was 16 years old."

Case Study 2 - Gokak

"One day, my mother dreamt of herself as a 'Jogappa' (eunuch) dancing with a pot. So, she asked a priest what it meant. He said that there is a problem in our house. Dedicate the little girl to the Goddess, and all problems will be solved. In case she does not make her a devadasi, then one of her three sons will become a Jogappa. My mother got scared and took a vow to Yellamma that I would be dedicated to her. She felt that why should she give up one of her sons to be a Jogappa when she has a daughter? So, she dedicated me instead of her son."

Case Study 3 - Bagalkot

"When I was around 12 or 13, my family was in extreme poverty, and few of the upper caste men forced our family to dedicate me as devadasi so that my family could come out of the economic problem. The government never addresses these problems. People like you often come to study, not the government. There are 300 devadasis in the village but only three houses were given to devadasis that too for the people who have lands they get houses. We people are the lowest section of society. Why would we seek the government's help?"

Case Study 4 – Bagalkot

"I was dedicated, due to poverty, when I

was 15 years. Now I have three kids, and they are school-going. Almost 50% of our children study till 10th std and start working. They don't continue schooling because of the stigma and labeling. We don't get any help from the government. Now I have HIV. There is no hospital in our village, and I have to travel a lot to get to hospitals. Even in hospitals, they only give tablets. The doctors won't do any operations if we get other diseases since I have HIV. I have told you many problems, but your time won't be enough to listen to all our problems. Like you, many people come and ask about our lifestyle and problems, every time we expect some good will happen, nothing happens. Society uses us as a 'use and throw' object, at least we are happy to get help from people like you".

Case Study 5 - Bellary

"Our families or communities are missing from the government's lists. We don't have ration cards. Hence, no wheat or sugar. We get no help from the government. We are demanding that the government provide us with employment."

Suggestions put forth by devadasis:

- The government and NGOs must conduct periodic awareness-raising initiatives at the district level and in popular districts as the devadasis are unaware of the system's corruption.
- Devadasis must be trained to demand names that distinguish them as individuals rather than generic names like basavi or jogini.
- Stricter action-oriented rules are needed to keep track of culprits like temple priests and village thugs.
- The media must play a key role in reducing the stigma surrounding devadasis in marriage.
- The pension programmes must be implemented in all states and closely monitored to ensure that benefits are delivered to devadasis.
- Sexually transmitted infections affect them more frequently. Hence, exclusive medical camps must be held to prevent and treat devadasi women.
- Other vulnerable targets are devadasis children. They become socially deviant as a result of stigma and neglect. To integrate them into mainstream society, certain policies must be developed at the state level.

Legislation and Rehabilitation of devadasis

The rehabilitation measures for devadasis started during the late 20th century. Non - Governmental Organisations, government organizations and specific individuals currently provide rehabilitation. However, non-governmental organizations (NGOs) handle most of the restoration effort.

Many NGOs are working to support devadasis. Some of them are listed below:

- Mahila Abhivruddi Mattu Samrakshana Samsthe (MASS)
- Belgaum Integrated Rural Development Society (BIRDS)
- Mysore Resettlement and Development Agency (MYRADA)
- Humanitarian Aid Relief Trust (HART)
- Operation Mercy India (OMI)

Policies, Programmes & Schemes for devadasis:

The following are various policies, programmes and schemes provided by the Karnataka government:

- ➢ Monthly Pension schemes
- ➢ Housing schemes for devadasis
- ➢ India-Canada Collaborative HIV/AIDS Project (ICHAP)
- ➢ Devadasi Rehabilitation Programme
- ➢ Income Generating Activity
- ➢ Short Term Loan To devadasis who are members of Self Help Group
- ➢ Training for devadasis in Self Employment Programme
- ➢ Marriage Scheme Rs. 50,000

- 30Kg Rice from Social Welfare Department
- Swathe Beema Medical Coverage
- LIC Coverage for Rs.25000

The Karnataka government grants the above-mentioned policies and schemes to devadasis. In addition, a 1986 amendment to the Prohibition of Devadasi Act (1984) declares that devadasi marriage is legal and grants her Rs.3000 to marry. Financial assistance of Rs.10,000 is being given for the remarriage of destitute widows in the age group of 18 and 35 years. Subsidies and loans are provided from banks to help them become self-sustained. They are also given moral education and vocational skills such as tailoring, weaving, and knitting at national institutions. They are allocated lands in various regions of Karnataka. The devadasis children are given free education, hostel facilities, and the right to inherit property.

These schemes are not known by most of the devadasis and their children and hence, there is no proper implementation of these legislation and schemes that the government provides.

Suggestions to empower the devadasis:

- It is critical to enhance girls' education and women's social and economic empowerment so that devadasis can fully participate in economic life and decision-making.
- These children are unable to continue their schooling due to the stigma linked to them. Hence, school officials must be taught not to ask for such information and not to share it with others. Also, all devadasi children be protected against sexual and other forms of exploitation. Job preference in government jobs for devadasis' children should be provided.
- Anti-abolition initiatives against the traditional activities such as wearing thalis, beads and carrying baskets, criticizing common names such as Basavis, Jogini, and Mathamma. As a result, it is also recommended that these ladies be educated about the value of having their own names.
- Priests, woman procurers, brothels agents, old devadasis and prostitutes living in the community, who directly or indirectly support the system with vested interests, should face legal punishment under the Devadasi Prohibition of Dedication Act.
- Effective poverty-eradication programmes would aid in the removal of numerous social ills that plague our society. The government should prioritize poverty alleviation macro-level development programmes.
- The government should take the initiative to provide loans to small businesses through banks and cooperative groups. In devadasi-dominated districts, self-help groups made up of devadasis must be developed.
- In terms of medical assistance, the rescued devadasis should be tested for venereal illnesses such as STD/HIV/AIDS with their agreement. If they are infected with any of these ailments, the government should provide them with medical assistance.

CONCLUSION

The devadasi system was once a beacon of the arts, hosting a plethora of dancers, musicians, artists, and patrons. Temple inscriptions commemorate these women's significant contributions to society through their art, intellect, and donations to the construction of dams and temples. Initially, it was done to dedicate dancing girls to temples who would dance in front of the deity as part of a typical religious ritual and were supposed to be a type of devotee who would give up their worldly life for the sake of worship. However, socio-religious-politico-cultural and economic factors of various times, particularly during colonialism, worked brutally on it and changed the institution's overall purpose and intention. Today, the current status of the devadasis requires urgent attention

because society and religion no longer require the system, so there must be not only a plethora of measures taken to improve the condition of these women and their children, but also a strict invigilation of the proper execution of the facilities and measures should be taken. Multidimensional intervention programmes involving multiple actors are urgently needed; most importantly, the Indian government must demonstrate a stronger commitment to women's economic empowerment through educational support, vocational training for them and their children, effective poverty eradication schemes, health support, and the deconstruction of gender and religious stereotypes.

REFERENCES

Books/ Journals:

- *Janaki, N. (1994). The Devadasi, Dharma and the State, Economic and Political Weekly. 40*
- *Kalaivani, R. (2015). Devadasi System in India and Its Legal Initiatives – An Analysis. IOSR Journal of Humanities and Social Science, 20(2).*
- *Purna, M. (2014). Tradition of Devadasi: A Conceptual Framework in India and Abroad. Odisha Review, (11).*

Websites:

How 10,000 devadasis live their lives in Karnataka | Bengaluru News - Times of India
https://timesofindia.indiatimes.com/city/bengaluru/sexual-servitude-to-the-gods/articleshow/63660465.cms

- *Devadasis in Karnataka Fight Back | NewsClick*
  https://www.newsclick.in/devadasis-karnataka-fight-back
- *Women of God - A Documentary*
  https://www.youtube.com/watch?v=mUus4I30DdE
- *Dasis of Yellamma - A Documentary*
  https://www.youtube.com/watch?v=ty6BTLy0pUc
- *Can We Deliver Justice to the Devadasis? Laws and Current Policy Landscape in India - Sampark*
  https://www.sampark.org/laws-and-current-policy-landscape-for-devadasi-justice-in-india/
- *Exploitation of Women as Devadasis and its Associated Evils*
  http://ncwapps.nic.in/pdfReports/Exploitation_of_Women_as_Devadasis_and_its_Associated_Evils_Report.pdf
- *Exploitation of Women as Devadasis and its Associated Evils – Volume II*
  http://ncwapps.nic.in/pdfReports/Exploitation_of_Women_as_Devadasis_and_its_Associated_Evils_Report_VolII.pdf
- *The Holy Wives - Documentary*
  https://youtu.be/JnKA7JRgEsc
- *The Yellamma Cult of India*
  http://www.kamat.com/kalranga/people/yellamma/yellamma.htm
- *Divine Shadows: Indian Devadasis Between Sexual Exploitation and Religious Beliefs*
  https://www.researchgate.net/publication/326914611_DIVINE_SHADOWS_INDIAN_DEVADASIS_BETWEEN_SEXUAL_EXPLOITATION_AND_RELIGIOUS_BELIEF

OCCUPATIONAL STRESS AND FAMILY DIFFICULTIES OF WORKING WOMEN IN MICRO-FINANCE INSTITUTIONS IN TAMILNADU

***J. P Anisha Raj, **Dr. P.C Jose Paul**
*PhD Scholar, Reg. No: 21213111031002,
**Assistant Professor and Research Supervisor
Department of Economics and Research Centre,
Nesamony Memorial Christian College,
Marthandam-629165

ABSTRACT

India is a country where women are treating as goddess. However, the problem they have to face just show the opposite of this concept. Women in the Indian society have been considered as inferior as men for many years. Because of such type of inferiority they have to various issues and problems in their life. They have to go extra miles than men to prove themselves equivalent to men. Still in the modern age, women have to face many more problems in their daily life and struggle a lot to establish their career. Work and family are the two most important aspects in women's lives. Imbalance between work and family life arises due to a number of factors. The purpose of this study is to assess the relationship between occupational stress and family difficulties in working women in microfinance institutions in TamilNadu.

Keywords: *Microfinance institutions, occupational stress, working women.*

INTRODUCTION

In the modern era, women are facing stress from their working environment as well as family .As a working women and a home maker she is facing so many difficulties in everyday life. Working stress is present in all occupations. Working stress more in public sector compared to private sector. In the case of working women in microfinance institutions highly affecting this type of occupational stress and family problems. Microfinance institutions to be more successful it is necessary for the employees to be a stress free for them to perform well. Because microfinance institutions has been promoted as an effective means of economic development through financial services to low income clients ,including consumers and the self-employed who traditionally lack access in banking and related services.In TamilNadu, the microfinance activities have gained momentum through self-help groups. Most of the SHGs are run by women entrepreneurs. Because it is women who are leaders in change and without their participation poverty never be removed.

Work related stress as a leading cause for low productivity in the work place. As compared to the male counterpart women face more stress at the work place since they have to perform the dual role of house wife and office staff. In the case of microfinance institution that are financial sector job. The main aim of microfinance concept is to empower women and uplift their economic status. But the problem facing women employees in microfinance institution are different. Micro finance institutions provides opportunities to work and earn a decent amount of salary. But the work pressure that workers face is much greater than that, both physically and mentally. Female employees work satisfaction affects the quality of MFIs services.While performing their job, they encounter tremendous pressure. Some of the pressure are meeting deadlines and quotas, powerful hierarchical pressure, reducing portfolio at risk, fewer promotion opportunities, working more than hours and outside office,structural pressure these types of pressure creates dissatisfaction of job. Female employees job satisfaction affect the quality of MFIs services, which in turn affects the degree of customer satisfaction. And most importantly, impact personal life. The stress level of women is at a peak as they

have to maintain a proper balance between their work and personal life. Because the concept of our traditional society women for them are only medium to keep family happy and healthy. It is perceived that the women have to do household tasks such as cooking, clean the house, washing and taking care of their kids.

Women empowerment to make them capable of deciding for themselves women have suffered a lot through the years at the hands of men. Micro finance institutions takes on an essential role in the entire development of Tamil Nadu. SHGs play a crucial role in rural area economic upliftment. There are more than 1000 SHGs in enjoying the benefits of microfinance. Microfinance institutions also play a vital role in the economic uplift of women's. Micro finance means self-empowerment. Undoubtedly without the active participation of women national activities the social, economic or political progress of a country will deteriorate and become stagnant. In which a mentionable number of female employees are working in micro finance institutions the number keeps growing daily side by side male employees. But the problem is this there are only limited number of women in the leadership of micro finance institution. It is a fact that the men and women's active participation in needed the progress of micro finance institution .Now, again and again the question arises that why are women not participating in the work force? What are the challenges faced by working women in their job environment? What are the family forces that restrict them from participating in work force?

Objectives of the study

The important objectives of the research paper are as follows.

1. To identify the factors affecting occupational stress experienced by women employees in micro finance institutions.
2. To identify the family difficulties of working women's in microfinance institutions.

Statement of the problem

Men and women both should come forward to uplift the economy of our country. Women are the key instrument in the society and their role is very important in the contemporary world. Because they act dual role both in the family as well as society. In earlier centuries they were treated as almost nonexistent. Women empowerment made them aware of their rights and how they must make their own place in society rather than depending on a man. The successful of microfinance institution depend upon the stress free performance of employees. They should provide the tension free environment to working women at place of work as well as at home. The present study made an attempt to find out the occupational stress and family difficulties working women in micro finance institutions in Tamil Nadu.

Methodology of the study

The research used the descriptive analysis for this study. The available information are collected from various journals, reports and periodicals. The researcher is interested in studying about working women in microfinance institutions. The research purpose is to describe the occupational stress and family difficulties of women employees in microfinance institutions in Tamil Nadu.

Analysis and Findings

The first objective of the study is to identify the occupational stress of working women employees in micro finance institution.

Microfinance institutions are in an attempt to alleviate poverty through offering collateral free loans to poor borrowers especially women in rural areas who traditionally lack access in banking related services. Microfinance is non-banking financial institutions it aims to create a banking system for the poor based on trust, participation and creativity. So the women employees in microfinance institutions face so many pressure in their day today work life. Workers performance

can be negatively influenced leading to errors or poor decision making further outcomes are for psychological and health related nature such as anxiety or depression. It can be lead to absenteeism, poor time-keeping, high staff turnover. Opportunities must be provided equally for men and women in every field, we must encourage women to give their best.

1. **Long Work Hours and Over Workload:** The job in microfinance institutions women officers are challenging. They work as intermediary between MFIs and clients. Loan officers are front line staff and they spend most of the time with clients. The employees charge main duties relating screening potential customers, loan application, continuous monitoring and follow up of the loans, producing required reports. In this type of work load create lot of stress in women employees.
2. **Work Pressure:** In many cases women employees get enormous pressure from the higher management on different issues such as disbursing more loans, new clients, selection and repayment collection. More over the employees always face inherent tension as they consider the wellbeing of clients. Another problem facing MFIs women employees are they have do a numerous work outside of their regular and usual work hours these type of unethical pressure of employees cannot perform their job ethically al the times.
3. **Low Participation in Decision Making Process:** In an organization employees are the most important assets for the organization. The successful of a microfinance institutions depend upon the effective performance employees. But in MFIs female employees playing only neutral role.
4. **Lack of Training Facilities:** Training and development programs play a crucial role in human resource management. It help the effective performance of employees in an organization. But many MFIs does not providing proper training and knowledge about this job. So female employees are suffering the problem of dissatisfied with their job and inadequate market knowledge for both purchase and sales.
5. **Bad Working Environment:** A peaceful working environment create a peaceful mind among the employees. But MFIs related works are create more stress and high tensions. Working employment factors like decision making authority, and promotional policies, enjoyable co-workers, support from superior and reward system are the primary sources of to enhance the job.In other words lack of team work, insufficient ventilation, and lighting facilities, unhygienic and effective communication system increase employee's stress.
6. **Deficient Maternity Leave:** There is no policy to guarantee that female employees can take maternity leave when they required. This not only affect the performance of women employees at work, but is also deter mental to their personal life.
7. **Heavy Job Risk:** The job is too risky. Because of times you have to go alone with the clients to their home. As a female dealing with the male client's .In this time they feel a discomfort and dissatisfaction in their job.
8. **Job Travelling:** The job requires fitness as it involves a lot of walking. It also require time, which most ladies do not have. So the women who have made it are the ruthless and tough ones. Soft ones have resigned as meeting targets is an issue in microfinance institutions.
9. **Unequal Pay and Fewer Promotion Opportunities**: The employee most determining job satisfaction factor is compensation and other benefits providing them. But in every microfinance institution provide salary increment of women employee should be performance based. These wage condition are never satisfied women employees.

10. **Unsecured Job and Lack of Social Security:** As a non-banking sector, MFIs has no security for providing job to their female employees. So, it is common in MFIs to fire their female workers. The work satisfaction of women workers in MFIs is low compared to other sectors.
11. **Relationship between Employees and Employer:** In MFIs there is a communication gap between the employer and the employee. In case of female workers, this gap is wider than male workers. They are less involved in working decisions among group achievements and targets.

The second objective of the study is to find out the Family difficulties in working women in microfinance institutions.

Work and family are the two important aspects in women's lives. There are many facets in working mother's lives that subjected to stresses. The main conflict situations pertained to performing both work and family roles very well.

1. **No Time for Self:** A working women, while performing role of mother and a professional forgets to invest any time on her. There is no recreation period for them, even when they are on a work leave. There is just no time for oneself. Many of working women's forget their own dreams and ambitions.
2. **Low Family Support:** The female employees in MFIs work has no boundaries and so a married women has to ensure that her husband feels safe and ensured especially when dealing with male clients and work very hard and they home very late so family members see its very discomfort able. So they find out some less vulnerable and stressing job.
3. **Balance between Work and Family:** Women are very attached emotionally to their families India. They are expected to take part in all household work, to take care of the children and other family members. However, achieving this balance is a significant challenge for working women. At times the family does not support women to leave the household work and go to office.
4. **Children of Working Women:** Even both parents are working; the responsibility of care for children usually falls on mother. Mothers themselves feel guilty of having not devoting enough time to their children.
5. **Health Problems:** Stress and work pressure leads mental and physical illness among female workers. Headache, back pain, problems in eyesight is examples for lifestyle diseases among working women.

CONCLUSION

Women empowerment came in like a breath of fresh air. Empowering women is the main motto of the development department, because an empowered mother with child makes the bright future of a nation. Majority of the women workers are facing lot of difficulties like absence of social security, low wages, sexual harassment, gender discrimination etc. They are working under unsecured working culture. The more conflict arises with working mother. One has to fulfill the demand at work followed by various demands at home. But it is still difficulties for women as she has to play multiple roles of a cook, family maid, a tutor as well as cater to the demands of office work. This can be having a working women stressed and anxious more if the family is not supportive. Working women tend to be like a pendulum clock oscillating between work demands and home makers. Most women find themselves juggling responsibilities at home and outside, adding to the work load and emotional burden. The combination of commitments for children and family as well as doing paid work and facing physical health problems could increase the risk of experiencing mental distress. To achieve work life balance women should plan her professional and personal schedules well so that both are equally balanced and satisfied. Increase holidaysof employees to reduced family oriented stress. And

increase the level of female employee's jobsatisfactions in Microfinance institutions and for the development of organization , employers should ensure job security, comfortable work environment, and should provide a standard pay structure and thus, employees will likely to their best for the development of the organization.

REFERENCES

Journals

- *Anudevi and loganayagi, Saifil Ali, "Consolidating Microfinance Activities in Tamil nadu- The Impediments and Imperatives" IOSR Journal of Business and Management, pp-62-67.*
- *Dehashis Sarkar (2013), "Pressure on loan officers in microfinance institutions", An ethical perspective journal of economics and sustainable development, Vol.4, No.12.*
- *Girish and Veerabhadrappa (2020), "Problems and Prospects of microfinance and women empowerment in Karnataka- An overview, SSRN electronic Journal, Vol.7 ,pp- 2348-1269*
- *Juliana(2016), Microfinance and Loan officers work experiences : Perspectives from Zambia", The journal of development studies,Vol.52,No.9*
- *S.Kamala Devi and B. Suganya , " A study of work life balance of women employees with reference to Garment Sectors in Tirupur", Asian Journal of management, pp- 2321-5763*
- *Nagina Parveen (2009), "Investigating occupational stress among married and unmarried working Women in Hyderabad city", Bahira Journal of Professional Psychology, Vol.5, pp-21-37.*
- *Neeru Gang (2014) , "Occupational stress and challenges faced by working women in India", Research paper, Vol.3,pp-2250-1991.*

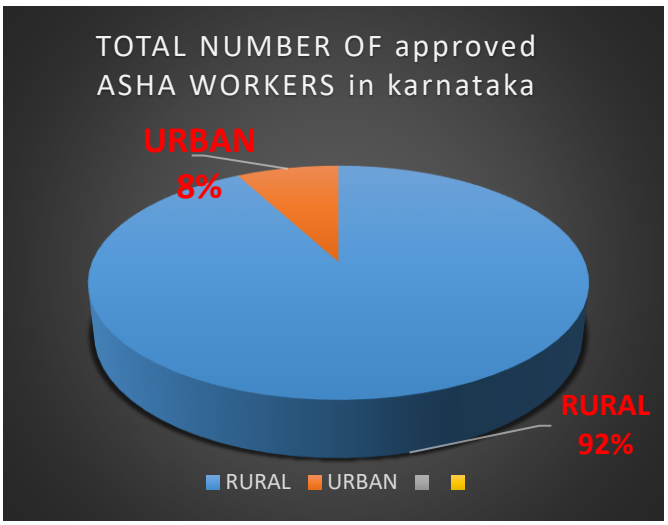
ISSUES AND CHALLENGES FACED BY ASHA WORKERS IN KARNATAKA : PRE AND POST-COVID ERA

Ankith. C, Neha S. C, Neha Sharma
Department of History,
St Joseph's College (Autonomous),
Lalbagh Road, Bengaluru – 560027,
Karnataka, India
Email: ankithco5o6@gmail.com,
nehaschandrashekar@gmail.com,
nehakalmakki@gmail.com.

The Government of India launched the National Rural Health Mission (NRHM) in 2005 to address the health needs of the vulnerable sections of society. Thus, a new group of trained female community health workers called the 'Accredited Social Health Activists'(ASHA) were formed. The ASHA workers are the part of this mission who were selected by the community and are trained to function in her village/area to improve and keep track of the community's health status through securing people's access to health care services. In short, these workers act as a link between connecting the population with the public health system. In rural areas, one ASHA worker per 1000 population and one ASHA worker per 2500 population in urban areas are allocated. This program is considered the most important and visible mechanism for community outreach, and it is described as the world's largest Community Health Program. ASHAs work alongside Anganwadi workers and Junior Health Assistants (JHA) in ensuring family planning, antenatal and postnatal, and early child health services for their beneficiaries. The ASHA are commonly woman residents of the village who are married/ widowed/ divorced and are 25 to 45 years old. Women with the qualification of formal education i.e. 10th standard and with effective communication skills, leadership qualities and should be able to reach out to the society will be selected. ASHA will be chosen through selection involving various community groups, self-help groups, Anganwadi Institutions. The District Nodal Officer of the District Health Society supervises this process.

In Karnataka, 42524 ASHAs positions have been approved under National Health Mission. Of which 39195 are from rural areas, and the remaining 3339 are from the Urban part of the state. Currently, 41785 ASHAs have been working across the state. The State government has provided a monthly fixed incentive of Rs. Four thousand per month and various incentives for 37 different health activities under National Health Mission are provided, i.e. Rs.2000 per month for eight recurring and routine activities. The remaining 27 incentives are subjected and evaluated according to their performance.

This study aims to evaluate the contributions of ASHA workers in public health and highlight their challenges. It identifies the multiple inter-related factors that demotivate and affect their performances. This study suggests remedies to overcome these challenges and enhance their performance.



Roles And Responsibilities:

ASHA workers are vital members of the community who work for the local health care system in both Urban and Rural facilities. ASHAs provide culturally appropriate health education and information, help people get the care they need, give informal counselling and guidance on health behaviours, advocate for individual and community health needs, and provide direct services such as first aid and blood pressure screening.

They are primarily responsible for improved access to health care services. ASHAs look for enhanced communication between community members and health providers. For better service to society, ASHAs are trained about birth preparedness, institutional delivery, breastfeeding, immunization, the importance of contraceptives, RTI/STI, etc. They also create awareness and provide information to the community on determinants of health such as nutrition, basic sanitation, hygienic practices, healthy living and working conditions, information on existing health services, and the need for timely use of health services. As a primary health caretaker, she works with the Village Health, Sanitation, and Nutrition Committee to develop a comprehensive village health plan and promote concurrent action by the committee on social determinants of health. In support of VHSNC, ASHA's will assist and mobilize the community for action against gender-based violence.

The duties of ASHA's can be classified into five broad categories.

Visiting Homes : At least four or five days a week, the ASHA will visit the families living in her allotted area. Home visits are intended for health promotion and preventive care. The primary prioritized homes are where there are pregnant women, newborn, children below two years of age, or malnourished child.

Attending the Village Health and Nutrition Day: The ASHA should promote attendance at the monthly Village Health and Nutrition Day by those who need Anganwadi or Auxiliary Nurse Midwife (ANM) services and help with counselling, health education, etc. access to services.

Visit to the Primary Health Centres : This usually involves accompanying a pregnant woman, sick child, or some member of the community needing facility-based care. The ASHA is expected to attend the monthly review meeting held at the PHC.

Meetings at Village Level : As a member or member secretary of the Village Health, Sanitation and Nutrition Committee (VHSNC), the ASHA is expected to help convene the monthly meeting of the VHSNC and provide leadership and guidance to its functioning.

Maintenance of Records: Maintaining records helps her organize her work and plan for the betterment of people.

Issues And Challenges In Pre And Post Covid Era

ASHA's the caretakers of public health are encountering numerous hurdles and challenges without proper financial incentives, transportation facilities etc. Despite their voluntary worker status, they perform multiple duties of various departments, but they are under recognised for their work. The significant challenges they face are as follows:

Delayed And Inadequate Incentives:

The primary reason which demotivates the ASHA worker is less and irregular incentives paid to them. The ASHA program's voluntary nature, which defines her as an "honorary volunteer," poses a severe threat to her sustainability in the field. Although a fixed incentive of Rs. Four thousand per month and various incentives are provided, which is insufficient. Instead of monthly salaries, they are paid honoraria or provided task-based incentives (often below minimum wages). "I don't have a single penny with me. It is challenging to run home without a salary," says Rajeshwari M, an ASHA worker in Bellari district of Karnataka.

Shashi, a ASHA worker in Mandya district, says that the Government's incentives are only sufficient for the medicines of her sick husband. Much like them, 42000 workers across the state don't receive their minimum salaries on time. The ASHA workers also staged a massive protest at Freedom Park in Bengaluru, the capital city of the state, demanding a fixed monthly honorarium of ₹12,000, Under the leadership of Karnataka Rajya Samyukta ASHA Karyakartheyara Sangha affiliated to All India United Trade Union Centre (AIUTUC). However, the Government of Karnataka is yet to fulfill its demands despite continuous protests. The program's initial design was such that they were paid incentives for different tasks undertaken with no fixed wage component, one of the most critical demotivating factors for their sustainability.

Performance Based Incentives

The majority of the ASHA workers joined for financial activities so that they can support their family. Still, they are paid based on their performance in the various tasks assigned to them which is one of major challenges faced by them as they are not paid regular salaries and hence their source of income is uncertain. ASHA workers demand to pay a fixed amount of salary along with performance-based incentives. As the ASHAs are the backbone of the healthcare system the Government should consider their demand.

Lack Of Transportation Facility

Lack of transportation facility is one of the demotivating factors that cause a setback in implementing their regular duties. It results in walking for longer distances, wasting a lot of time waiting for buses, and excessive work stress. Kavitha, a 42-year-old ASHA (who lives in the small village of Valpady in Dakshina Kannada, says that the places she visits are very remote with no access by vehicle, and the only way to reach it is by foot. The travel conditions are similar for Poornima (51), who works in Kodagu district. She has to walk 7 km to her area of work. Hence, proper transportation can curtail a significant segment of work-related stress.

Burden Of Work By Multiple Departments

ASHA is primarily an "honorary volunteer," and work should be so designed that it is done without intruding on her main livelihood. Through performance-based payments, adequate monetary compensation for the time she spends on these tasks should be provided. As they are volunteers, they can't invest their entire working hours only for the field works. Still, they are overburdened by works from multiple departments such as the Department of Health, Social welfare, Women and Child Development, etc, which results in more hours of work with a hectic schedule.

Challenges Faced By Asha Workers During Pandemic

The Covid 19 pandemic presented a unique opportunity to highlight the importance of ASHA's in a community health system. Work for an ASHA had intensified before the pandemic. An ASHA worked an average of seven to eight hours per day, but after the pandemic, they have to work an average of 14 hours of a day with the inclusion of new tasks such as

(a) Educating people on the importance of social distancing and wearing masks.
(b) Distributing medical kits for the people with symptoms.
(c) Collecting and maintaining the travel history of the residents of a particular locality.
(d) Vaccination drives.
(e) Monitoring the temperature of students appearing for public examinations.
(f) Preparing and submitting reports to the medical officer.

The recent pandemic has stressed their importance as they were crucial workers who helped us contain the spread of coronavirus. ASHAs face unsafe working conditions because of inadequate safety measures and training. They were denied

of essential protective gear while undertaking their Covid-19 duties. Most of them received disposable masks and were asked to wash and reuse them. Many of them used sanitizers provided by some social workers. "We are forced to do surveys on the field and do home visits for COVID patients under home isolation," says Rajeshwari M, an ASHA worker in Ballari. The job of these ASHA workers, by its nature, entails high risk. They are putting their bodies on the line, both in terms of the outbreak and also violence and intolerance of many stressed and frustrated citizens in lockdown. We as a society, are taking advantage of the helplessness of these women by thrusting them to the frontlines of this new and terrifying battlefield, ill-trained, unprotected and uncompensated," said Nirmala Gowda, trustee of Bangalore Environment Trust. According to reports in Karnataka, 22 ASHA workers have died since the pandemic in March 2020, out of which 16 of them had died due to COVID-19. Covid-19 duties further endangered them as they are not formally classified as government health workers and were threatened to death while performing their duties. While carrying out surveillance work following a report of the COVID-19 case, ASHA worker Krishnaveni was allegedly manhandled by a group of 40-50 people in Sadiq Nagar of Sarayipalya, Bengaluru.

ASHAs were inadequately compensated for the loss of usual earnings and additional Covid-19 related tasks. In addition to that, their fixed incentive provided by the state government was also delayed for about 2 months due to lack of funds. During the pandemic, the suspension of many incentive-based tasks they perform also lowered the earnings of ASHAs. And some of them were also forced to invest in smartphones as the vaccination drive needed a smartphone for registration and other purposes. Adding to their complications, the Karnataka government has linked the Reproductive Child Health portal with the Union government's 'ASHA Soft', a portal where ASHA workers have to feed in data regarding their work to claim incentives. However, the Karnataka government in May 2020 announced a special financial package in which ASHA workers got an incentive of Rs 3000 each during the pandemic for their exceptional service, which was insufficient. In conclusion, the mental health of ASHA's deteriorated during the pandemic due to loss of livelihood and over the burden of work.

Recommendations To Sustain Asha Workers In Future

The ASHA programme should have a strong network of supportive structures woven around it to facilitate her work and make her more effective as a community health worker. Motivating them by timely and adequate incentives and timely assessing their satisfaction while performing their duties. Domestic work also overburdens them as they are married women. The only way to ease this burden is by the Government providing food grain, cooked meals, and care services. And from the current study, it is evident that it is high time the Government considers them as formal workers and pays them a regular salary, along with TA and DA allowances. Keeping in mind the mobility issue of ASHA's, the state should focus on connecting villages with proper means of transport and provide ASHA's with adequate allowances and consider providing training for driving two-wheeler vehicles and providing them a vehicle at an incentivized price. Their training can be more practical rather than theoretical, so it helps in their better performance. Community awareness and social recognition play a significant role at a group level. The state must showcase them in TV and Radio advertisements, stressing their importance. And also, as the virus is still alive, the Government should provide them with proper protective equipment such as N95 masks, PPE kits etc. And with appropriate health insurance coverage for

ASHAs and members of their families. In addition, an ASHA Help Desk should be established to cater to their needs and provide them with basic information required in their routine works and address their grievances.

CONCLUSION :

Health Activists, as they say, The ASHA's play the most powerful role in maintaining National Health from the very base. As farmers are the backbone of our Country, we can consider ASHA's as the backbone of the National Rural Health Mission. The ASHA's who are trained, knowledgeable in essential topics, skilled, well-versed in communication, and confident prove their position powerful. The above study shows how burdened unpaid are ASHA's who went through the critical era of struggle during The COVID – 19 Pandemic, which made their unrecognized work even for stressed.

The impact of Covid-19 hardly hit ASHA's workers where they needed recognition there were overburdened with multiple Roles and Responsibilities. The bridge which connects the public healthcare system and the community health went through a Roller Coaster ride when the Pandemic hit. The Awareness Creators faced problems regarding Transport, Infrastructure and Payment and the load of extra work, including quarantining migrants and keeping an eye on their activities, rations, etc. A requirement from the Government to identify the efforts and participation of ASHAs in the Pre and Post Pandemic period is what this paper portrays. Finally, it would be a token of appreciation to these brave "frontline warriors" to recognize them as formal government health workers, sustaining them in the longer run.

REFERENCES

1. *ASHA workers protest again. Thehindu.com. (2022). Retrieved 21 March 2022,from https://www.thehindu.com/news/national/karnataka/asha-workers-protest again/article32675765.ece/amp/.*
2. *Ijcrr.com. (2022). from https://ijcrr.com/uploads/4112_pdf.pdf*
3. *High Risk without Recognition: Challenges Faced by Female Front-line Workers. Economic and Political Weekly. (2022)., from https://www.epw.in/engage/article/high-risk-without-recognition-challenges-faced*
4. *"Our physical and mental health are most affected by our material conditions": The Struggle of Frontline Health Workers in India • Solidarity and Care. Solidarity and Care. (2022). from https://www.solidarityandcare.org/stories/essays/our-physical-and-mental-health-are-most-affected-by-our-material-conditions-the-struggle-of-frontline-health-workers-in-india.*
5. *Rao, S. (2022). In Karnataka's remote hilly areas, ASHA workers are driving the vaccination. The News Minute, from https://www.thenewsminute.com/article/karnataka-s-remote-hilly-areas-asha-workers-are-driving-vaccination-153102.*
6. *Lockdown double whammy for Karnataka's ASHA workers - Bangalore Mirror. Bangaloremirror.indiatimes.com. (2022). from https://bangaloremirror.indiatimes.com/bangalore/others/lockdown-double-whammy-for-karnatakas-asha-workers/amp_articleshow/75190384.cmss.*
7. *Accredited Social Health Activist (ASHA) :: National Health Mission. Nhm.gov.in.(2022).from https://nhm.gov.in/index1.php?lang=1&level=1&sublinkid=150&lid=226*
8. *Why has the Government of Karnataka held the salaries of 42,000 ASHA workers during the pandemic? | edexlive. M.edexlive.com. (2022). from https://m.edexlive.com/news/2021/may/21/why-has-the-government-of-karnataka -held-the-salaries-of-42000-*

asha-workers-during-the-pandemic-20932.amp.

9. *Shet, Swathi & Sumit, Kumar & Phadnis, Sameer. (2017). A study on assessment of ASHA's work profile in the context of Udupi Taluk, Karnataka, India.*

10. *Khalid H. Almitani, K. (2017). https://marz.kau.edu.sa/Files/320/Researches/70650_43625.pdf. Journal Of King Abdulaziz University Engineering Sciences, 28(1), 67-90. From, https://doi.org/10.4197/eng.28-1.5*

11. *BHATIA, K. (2014). Performance-Based Incentives of the ASHA Scheme: Stakeholders' Perspectives. Economic and Political Weekly, 49(22), 145–151. From, http://www.jstor.org/stable/24479649*

12. *Nhmmizoram.org.(2022).,from https://www.nhmmizoram.org/upload/Guidelines_for_Community_Processes_2014_English.pdf.*

13. *National Health Mission. About Accredited Social Health Activist-Government of India. India: National Rural Health Mission; 2013*

14. *JOSHI, S. R., & GEORGE, M. (2012). Healthcare through Community Participation: Role of ASHAs. Economic and Political Weekly, 47(10), 70–76. http://www.jstor.org/stable/41419935*

15.

16. *Ashtekar, Shyam, "The National Rural Health Mission: A Stocktaking." Economic and Political Weekly, vol. 43, no. 37, Economic and Political Weekly, 2008, pp. 23–26, http://www.jstor.org/stable/40277944.*

ONE STEP FORWARD : EMPOWERING WOMEN LABOUR FORCE CHALLENGES FACED BY WORKING WOMEN IN THE MALABAR REGION OF KERALA

Divya R Reddy,
S Lamiya Naseer
Department of History,
St. Joseph's College (Autonomous),
Lalbagh Road, Bangalore – 560027,
Karnataka, India
Email: deekuben258@gmail.com;
lamiyanaseer2020@gmail.com

'Support to Training and Employment Programme for Women', abbreviated as S.T.E.P is a scheme introduced by the Central Government of India in 1986-87. It was launched by the Ministry of Women and Child Development with the primary notion to provide Indian women with training essential to facilitate their employment in a varied number of sectors and encourage them to be aspiring self-entrepreneurs / employers.

This study aims to bring into the limelight the challenges faced by the working women in the Malabar region and implicating the possible and practical suggestions to be implemented for empowering them. An exploratory approach has been adopted in this study, and data are collected from secondary sources such as published research articles, reports, and literature available in websites.

Malabar, the land of spices, coir, and coconut, has been efficiently accounted for in the annals of various foreign travellers. Constituting the northern part of God's Own Country, Kerala, it is geographically located between the Western Ghats and the Arabian Sea. It stretches from the North of Bharatapuzha to the following districts: Thrissur, Palakkad, Malappuram, Kozhikode (Calicut), Wayanad, Kannur, and Kasaragod of Kerala. In ancient times, the term 'Malabar' was used to denote the entire South-Western Coast of the Indian Peninsula, with Kozhikode as the capital. It was the only region in Kerala that came under the direct colonial rule of the British. To begin with, Kerala is often known for the highest literacy rate in India, with the third-highest employability rate of 64.2% in the country, as per India Skills Report 2022. It is credited with initiating one of the most significant women empowerment projects, Kudumbashree. It is a community organization of Neighbourhood Groups of Women (NHGs), which has been recognized as an effective strategy for the empowerment of women in rural as well as urban areas—aiming to bring women from all spheres of life together and provide them with the necessary support through training in banking practices, entrepreneurship, support to set up micro-enterprises, education, financial assistance, etc. It has set an inspiring world-class model to follow on the path of women's empowerment.

The state has witnessed many Malabar women's anecdotes highlighting the stance they had taken for improving their working conditions. One such remarkable paradigm is Penkoottu (Women for Each Other), a struggle waged by the working women of the shops and malls of Midhayitheru, SM Street, Kozhikode, who were denied their basic human rights to sit while working or use the toilet during the prescribed working hours. Led by an All-Women's Trade Union leader, Viji Palithodi, its objective was to provide these women with the 'Right to sit' (Irikkal Samaram – the agitation for right to sit). Ultimately, her eight-year-old struggle resulted in the historic passing of the Kerala Shops and CommercialEstablishments (Amendments)

Act, 2018. The Act ensured flexible working hours, minimum wages, installation of e-toilets in the state, and a place to sit for women. She is recognized as one among the list of '100 most inspiring women of 2018' by BBC.

It is within the same territory of such gallant combatants, many women working in various sectors of the Malabar region are subject to umpteen challenges that hinder their career growth. Hence, this study endeavors to relentlessly present such problems faced by them.

Although the female literacy rate of the Malabar region is 91.27% as per the census of 2010-11, the innumerable challenges faced by working women here are exhaustive. Several working personnel and news reports reported that they have increased in leaps and bounds. The very outcome of these problems is evident with the minor percentage of women workforce in these districts, which negatively affects their contribution to the state's economic growth.

The sole existence of a society depends on women. Unfortunately, humanity has not yet repaid its debt of resilience to them by recognizing their immense contributions to the labour force. The establishment of British power in 1792 was a significant event in the history of Malabar. It led to fundamental changes in the socio-economic settings of the region. The growing influence of the market economy introduced by the British as the social status of an individual being decided by wealth increased the miseries of common people. It resulted in widespread unemployment, especially among women in the Malabar region. This deprived the basic necessities of their life. A reformative outlook and political agenda with an efficient transformative social action were necessary to improve the condition of women.

The NSSO 38th and 68th employment and unemployment rounds calculated the Gender Development Index (GDI) of 16 Indian states, amongst which Kerala had the highest GDI. It's the outcome of the state's commendable achievements in the fields of education, health, and demography that has uplifted women. The follow-up question is whether these gains and progressive indicators are translated into economic gains for women. Considering the Female Labour Force Participation Rate (FLFPR) in Kerala, the above gains are not translated into gainful employment opportunities for these women. The FLFPR is significantly lower for females than males in rural and urban areas. As per its reports, the women labour force has seen an abrupt decrease from 32% in 1983 to 24 % in 2011-12.

The Kerala Migration Survey (KMS) 2014 report states the relation between migration and female labour force participation in the Malabar region. Migration is a male-dominated affair, and the district of Malappuram has the highest number of emigrants with 35.8% households, each with a minimum of one emigrant. Following this, Kozhikode has the highest number of emigrants with a very low FLFPR. According to Kerala Development and Innovation Strategic Council (K-DISC), career break caused due to the migration of their male partner is one of the primary reasons for low female labour participation rate in Malabar region. Thus, the income effect of emigration can lead to a fall in Women Labour Force Participation Rate as migration depresses female workforce participation.

The survey of the secondary data reveals that a comparatively large proportion of women in the Malabar region find it difficult to get minimal standards in their workplace. Such deprivations sequentially would lead to substantial issues like low wages, job insecurity, improper work-life balance, harassment, untimely shift duty, job stress, family commitments, poor working conditions, lack of legislative protection, etc.

A myriad number of women here work in the unorganized sector under the banner of healthcare, textile etc. With a

gendered work structure, women are entrusted with household responsibilities that disrupt upward mobility in their career growth. It is the need of the hour to include women's domestic work as a category of work in economic analysis.

Women Employee Work-Life Challenges

Indian workforce is prone to labour problems, particularly in Kerala, specifically in North Kerala, the Malabar region. There is more preference for the women workforce here, as the employers find it easier to manage them. Focusing on the significant challenges they face; the following are the ones:

Stress-Related To Work:

Job stress is "a condition arising from the interaction of people and their jobs and is characterized by changes within people that force them to deviate from their normal function". The factors that worsen this issue include lack of career advancement, heavy workload, risk-taking, decision-making, role ambiguities, employee morale and organization climate, work overload, long working hours, shift work, and unequal pay. The bedrock of this problem is the lack of family support. The women IT professionals, in particular, face health problems of visual strain, musculoskeletal disorders, ocular disorders, and psycho-social constraints and lack job security due to the job's volatile nature.

Work-Life Balance :

Work-life balance is an equilibrium state of managing responsibilities at work and home. Work and family have become the sacrosanct challenging spheres for these women to perform their duties as they need to invest an equal amount of energy and time in both. The working women population of the Malabar region frequently are destined to manage the dual roles of a homemaker and a worker. When they fail to carry out either of these duties adequately, they confront work-family conflict. These conflicts are intensified by the cultural contradictions of motherhood, as women are increasingly encouraged to seek self-fulfillment in demanding careers; they also face intensified pressures to sacrifice their goals. This is done to repay intensive parenting, highly involved childrearing and development. Several other reasons also have increased the pressure on these women, hindering their career development.

Prejudical Treatment And Gender Discrimination :

Often, gender discrimination and prejudicial treatment are often considered while employing women in jobs that require high technical skills, physical strength, bold approach, and other traits. Likewise, a significant portion of women in Malabar region works as nurses, Anganwadi workers, ASHA workers, teachers, salespeople etc. This discriminatory mindset is clearly illustrated in the Anganwadi visual content-based textbooks in the Malabar region, which portray women as teachers and nurses, while men as drivers, farmers, doctors, and others. The stereotypes prevalent in this region force women to stick to the conventional trend of job participation. There is a predominance of women working in stenography, tailoring, dress making, secretarial practice and data preparation.

Lack Of Legal Protection :

The alarming need for legislative and judicial aid to ensure legal equality of working women in the Malabar region is another important challenge they face. The instance of a Non-Governmental Organization called Disha approaching the Kerala High Court to implement the Justice K Hema Commission which recommended the provisions for ensuring the right to decent work of women in Malayalam film industry, may be regarded as a pioneer step to ensure legal validity and protection to them at their work place. The execution of legal protection strives to make their workplaces free from sexual harassment.

Inadequate Facilities Provided For Women Working In The Unorganised Sector:

The wage differential in the unorganized sector is a serious concern in the Malabar region. There is high participation of women in the unorganized manufacturing sector, including coir, cashew, beedi, handloom, and fish processing units in Kerala. As per the unofficial data, about 80,000 beedi workers in Kerala, with a considerable part of such women concentrated in the Malabar districts of Kannur, Kozhikode, and Kasaragod. They lack professional training, financial and family support, market linkage, and most importantly, are vulnerable to serious health issues: breathlessness, menstrual irregularity, fatigue due to inhalation of tobacco dust and respective wastes' toxicity. Furthermore, women fisherfolk community in Malabar are bound to experience the constraints of improper employment opportunities, socially unorganized set up, gender inequality, poor living condition and livelihood security, health problems, scientifically less advanced, marketing being tough, to find an alternative job and lastly, the least scope for them to diversify within their professional purview.

Miscellaneous Challenges :

A few of the other severe challenges faced by women working in this region would include dowry harassment at various levels of the Malabar districts, which would indirectly force women to work extra hours to cater to the greed of their spouse. This evil practice has been rampant in the northern part since time immemorial and has taken a wild turn now. Another vital problem would be early marriages of women, due to which the unemployment rate among such young women (18-25 years) accounts to 54% and is much higher than the male workforce. Finally, the socio-cultural and religious background also negatively affects this region's female labour force participation rate.

Therefore, the fact that the working condition of women in Malabar region is based on a sedentary lifestyle, aggravates their mental health by increasing anxiety, depression, faulty eating habits, and lack of sleep. In addition, the several other factors mentioned above force them to face these challenges persistently. They are rigid and require possible solutions to tackle them.

Suggestions To Sustain And Empower Women Workers

Estée Lauder, the founding member of one of the leading beauty businesses of the world, once said, "No one ever became a success without taking chances. One must be able to recognize the moment and seize it without delay". Upholding the significance of utilizing the opportunities available, come what may, this statement resonates with women who choose to make a difference in the Malabar region by stepping forward to work despite encountering the challenges mentioned above. Nevertheless, every problem itself emanates an opportunity to get rid of obliterating the obstacles that come one's way. With regards to these challenges, the following solutions may serve the purpose of improving the working conditions of these women:

- Introduce governmental policies to provide employees with basic amenities to enhance their work efficiency.
- Set up vocational training centres for women whose qualification is pre-matriculation.
- Encouraging teamwork to improve on collaborative activities and reduce stress.
- Implement schemes to allow women to work from home after the maternity period.
- Provide women with required transport facilities.
- Doing away with discrimination at the workplace (on gender, race, caste, community, place of birth, etc.).

- Women from marginalized communities may be incentivized for lots of physical work undertaken.
- Setting up medical camps at regular intervals enables female workers to work on their mental and reproductive health.
- Putting an end to the trend of more wages to men and insisting on equal wages / pay for equal work.
- Encouraging women workforce to form women-centric welfare associations and self-help groups.
- Creating a safer environment for the female workforce at their workplace.
- Working management should ensure the formation of a women grievance cell led by women to study and deal with all issues, including harassment.
- Special workshops, fest, and programmes to be organized among the women workforce for creating flexibility between family and work life, which in turn will help in creating a sense of belonginess, eliminate tensions and to enhance the work efficiency.
- Effective enforcement of Vishaka Guidelines deals with the menace of sexual harassment against women at workplaces.

CONCLUSION

To facilitate the realization of gender equality at the workplace and women's economic development, there is a serious need for the efficient collaboration of international instruments, frameworks, and national laws. Women's empowerment principles endorsed by UN Women and UN Global Compact put forward the Sustainable Development Goals, SDG 5, on gender equality and women's empowerment. These principles include the provision to establish high-level corporate leadership for gender equality, treat all women and men fairly at work, respect and support human rights and non-discrimination, ensure the health, safety and well-being for women, promote education, training and professional development, promote equality through community initiatives and advocacy.

Hence, we conclude that the female labour force participation rate is low in the Malabar region. Its unique social set up, non-availability of lucrative jobs, and poor working conditions can be cited as its reasons. Adhering to standard labour laws, providing opportunities to diversify their job, providing a safe working environment, and liberating them from socio-cultural constraints will help raise women's participation in the Malabar region.

REFERENCES

1) *Balan, S., 2022. From the right to pee to the right to sit, Kerala's working women owe a lot to Penkoottu. The News Minute. https://www.thenewsminute.com/article/right-pee-right-sit-Kerala-s-working-women-owe-lot-penkoottu-58327*
2) *Definitions.net.(2022). What does Malabar region mean? https://www.definitions.net/definition/malabar+region*
3) *Gender neutral: Kerala anganwadi textbooks, t., 2022. Gender neutral? In Kerala's anganwadi textbooks, drivers are always men, teachers women. The New Indian Express. https://www.newindianexpress.com/states/Kerala/2021/aug/27/gender-neutral-in-Keralas-anganwadi-textbooks-drivers-are-always-men-teachers-women-2350337.html*
4) *Gender neutral: Kerala anganwadi textbooks, t., 2022. Gender neutral? In Kerala's anganwadi textbooks, drivers are always men, teachers women. The New Indian Express. https://www.newindianexpress.com/states/Kerala/2021/aug/27/gender-neutral-in-Keralas-anganwadi-textbooks-drivers-are-always-men-teachers-women-2350337.html*
5) *Iasparliament.com. 2022. Uniqueness of 'Kudumbashree' SHG in Kerala | Current Affairs. https://www.iasparliament.com/current-affairs/uniqueness-of-kudumbashree-shg-in-Kerala*

6) *John, H., 2022. In Kerala, the wage disparity between men and women agricultural labourers is stark. The News Minute. https://www.thenewsminute.com/article/Kerala-wage-disparity-between-men-and-women-agricultural-labourers-stark-155841*

7) *Keralatourism.org. 2022. Malabar - the land of spices | Explore Malabar, Kerala, India. https://www.Keralatourism.org/malabar/introduction/*

8) *Keralatourism.org. 2022. Malabar - the land of spices | Explore Malabar, Kerala, India. https://www.Keralatourism.org/malabar/introduction/2*

9) *Kudumbashree.org. 2022. Kudumbashree |Overview. https://www.kudumbashree.org/pages/7*

10) *Ramesh, P., 2022. How Women's Self-Help Groups Are Negotiating for Jobs, Power & Space. Indiaspend.com. https://www.indiaspend.com/women/how-womens-self-help-groups-are-negotiating-for-jobs-power-space-735645*

11) *Savitha, K., 2022. Women in colonial Malabar. Hdl.handle.net. http://hdl.handle.net/10603/136015*

12) *Shreya Khaitan, I., 2022. Should governments provide cash incentives to women for their unpaid domestic work?. Scroll.in. https://scroll.in/article/991618/should-governments-provide-cash-incentives-to-women-for-their-unpaid-domestic-work*

13) *Staff, T., 2022. P Viji from Kozhikode, who came on BBC's 100 Women list, tells her story. The News Minute. https://www.thenewsminute.com/article/p-viji-kozhikode-who-came-bbcs-100-women-list-tells-her-story-92120*

14) *The Indian Express. 2022. Why this tailor-activist from Kerala is in the BBC's 100 inspiring women list. https://indianexpress.com/article/express-sunday-eye/a-life-less-ordinary-5626510/*

15) *Dec 2, A. J. K. / T. / U., 2021, & IST, 06:30. (n.d.). Northern districts in Kerala buck early marriage trend among women | Thiruvananthapuram News - Times of India. The Times of India. https://timesofindia.indiatimes.com/city/thiruvananthapuram/northern-districts-buck-early-marriage-trend-among-women/articleshow/88038003.cms*

16) *Over 4% of mothers in Kerala in 2019 were aged 15-19: Kerala government. (2021,October 2). The Indian Express. https://indianexpress.com/article/cities/thiruvananthapuram/over-4-of-mothers-in-Kerala-in-2019-were-aged-15-19-Kerala-government-7547196/*

17) *Sahala, P. (2018). Educational Status of Muslim Women in Matriarchal Families of North Malabar. International Journal of Humanities Social Sciences and Education (IJHSSE), 5(10), 15–18. https://doi.org/10.20431/2349-0381.0510002*

18) *Harilal, A., & Santhosh, V. (2017). A study on the level of stress and the influence of socio-demographic factors on stress level among the working women in the state of Kerala. International Conference on Advances in Business, Management and Law (ICABML) 2017, 1(1), 333–344. https://doi.org/10.30585/icabml-cp.v1i1.29*

19) *Biradar, Manika Amruthrao. (2014). Educational Status of Muslim Women in Matriarchal Families of Malabar. International Journal of Academic Research, 1(4), 2348–7666. http://ijar.org.in/stuff/issues/v1-i4(1)/v1-i4(1)-a028.pdf*

20) *Educational Status of Muslim Women in Matriarchal Families of Malabar. (2014). International Journal of Academic Research, 1(4), 2348–7666. http://ijar.org.in/stuff/issues/v1-i4(1)/v1-i4(1)-a028.pdf*

21) *Mazumdar, S., Guruswamy, M., & Bonaventure, W. (2006). Female Labour Force Participation in Kerala: Problems and Prospects Paper to be presented at the forthcoming 2006 Annual Meeting Program Population Association of America. https://paa2006.princeton.edu/papers/60878*

22) *Empowering Women at Work Company Policies and Practices for Gender Equality. (n.d.). https://www.ilo.org/wcmsp5/groups/public/---ed_emp/---emp_ent/---*

multi/documents/publication/wcms_756721.pdf

23) *Kerala girls outnumber boys in higher education, but lose lead in job front – The Federal. (n.d.). https://thefederal.com/states/south/Kerala/girls-outnumber-boys-in-higher-education-but-sluggish-on-job-front/*

24) *NGO moves HC seeking right to safe working environment for women in Malayalam film industry.(n.d.).The New Indian Express. https://www.google.com/amp/s/www.newindianexpress.com/states/Kerala/2022/feb/01/ngo-moves-hc-seeking-right-to-safe-working-environment-for-women-in-malayalam-film-industry-2414045.amp*

25) *Pandey, S. (n.d.). PROJECT REPORT ON FEMALE LABOUR FORCE PARTICIPATION IN KERALA Centre for Development Studies.*

https://spb.Kerala.gov.in/sites/default/files/inlinefiles/FEMALE%20LABOUR.pdf

26) *Women Employee Work Life and Challenges to Industrial Relations: Evidence from North Kerala.(n.d.).ResearchGate. https://www.researchgate.net/publication/280254066_Women_Employee_Work_Life_and_Challenges_to_Industrial_Relations_Evidence_from_North_Kerala.*

WORKING WOMEN AND WORK RELATED STRESS PROBLEMS

Dr. T. Freena,
Assistant Professor,
Dept. of History,
St. Jude's College,
Thoothoor.

INTRODUCTION

Women are the backbone of the society. She plays a vital role in the economic development of the family and her contribution is as equal as their male counterparts. There are many reasons and problems that forced Indian's women to work. The financial demands on the Indian families are increasing day by day. Cost of living, expenses on education of children, and cost of housing properties in India raised and these reason force every family in India to look for ways and means of increasing the household income. As a result, women in India who were mostly known as homemakers are forced to go for jobs and take up even careers that were considered only suitable for men such as working in night shifts. Today women are giving their best and active contribution in all the male- dominated fields such as sports, medical, law, military, academics, politics, bank, top level corporate positions etc.

Then sometimes they have to bring their work at home also and it cuts few more hours of sleep. It is not just about the reduced sleep, but this type of lifestyle creates stress in working women and it directly affects her family. Now a day there is increasing need for getting some income for the family then women have to work harder. Women workers have to handle Persecution's at their work place, sometimes just over look things to ensure that their job is not jeopardized in anyway. In women Occupational stress is stress involving work. Work and family are the two most important aspects in women's lives. Balancing work and family roles has become a key personal and family issue for many societies. There are many facets in working mother's lives that subject to stresses. They deal with home and family issues as well as job stress on a daily basis.

PROBLEMS FACED BY WORKING WOMEN

Mental stress

In order to achieve success in corporate sector, women feel that they must do better than their male colleague. This leads to higher expectations and efficiency by their boss. It is an age old convention that women are less capable and inefficient in working as compared to men. The attitude which considers women unfit for certain jobs holds back women.

Sexual harassment

There are many cases where women subordinates are asked for sexual favours from their male superiors in return of the promotion and growth granted to them. The male superiors show that they have done some mercy or extra favour that should be repaid with much of a regard from women. They face sexual harassment on way on transports, at working places, educational institutions and hospitals, at home and even in police stations when they go to file complaints.

Workplace

In majority of the families, there is a lack of emotional and moral support given to the working women. A majority of working women continue to be denied their right to equal pay, under the Equal Remuneration Act, 1976 and are underpaid in comparison to their male colleagues. This is usually the case in factories and labor-oriented industries.

Safe less Travel

In some families, it may not be acceptable to work after six o'clock. Those families that do accept these working hours may experience considerable anxiety every day about a woman's safety while traveling. So many issues affect a working woman

because she is closely protected or watched by her family and the society.

Lack of Family Support

Lack of proper family support is another issue that working women suffers from. At times, the family doesn't support women to leave the household work and go to office. They also resist for women working till late in office which also hampers the performance of the women and this also affects their promotion. The childcare arrangement is also another aspect of creating stress in working women. Working mothers have to make proper arrangements for the care of their children and their daily activities which again create stress in them.

Psychological Problem

This may be because of the additional responsibilities imposed on elder women both in family as well as at workplace. Also the number of working hours affects the stress level of working women.

Insufficient Maternity Leaves

Insufficient maternity leave is another major issue that is faced by a working mother. This not only affects the performance of women employees at work, but is also detrimental to their personal lives.

Personnel Problem

Working women have no time for themselves. They feel unable to share their feelings with anyone because they know that no one will understand them. Under this psychological pressure, they are left with only two options: either to give up the job or to accept the depression as a part of their working life.

CONCLUSION

Today, women workers face many problems, and then the Government should put strict rules for these types of crimes, and public also supported them. Trade Union should try to improve the conditions for woman's workers in many parts. Women's nature is promotion to gain high quality in every field but if the condition is not ready then the reduction of promotion and optimization in work will be occur. Therefore a fundamental change is required in attitudes of employees, family members and public.

REFERENCES

1. *Dr. Kamini B. Dashora(2013), "Problems Faced By Working Women In India", International Journal of Advanced Research in Management and Social Sciences,ISSN: 2278-6236.*
2. *Kumari V. (2014).Problems and Challenges Faced by Urban Worming Women inIndia. A Dissertation Submitted to the Department of Humanities and Social Sciences,*
3. *Prof. Priyanka Panchal (2016), "THE CHALLENGES FACED BY INDIAN WORKING WOMEN TO BALANCE PROFESSIONAL AND SOCIAL LIFE IN 21STCENTURY", IndianJournal of Technical Education.*
4. *http://www.proud2bindian.com/society/challenges-faced-by-working-women- in-india/*

EFFORTS OF DR. SAMUEL AMIRTHAM IN THE DEVELOPMENT OF MISSION AND VISION

Dr. T.K. STANTLEY DAVID
Assistant Professor
Dept of History
St.John's College
Palayamkottai
Affiliated by Manonmaniam Sundaranar University

KEY WORDS: Biblical Scholar, Programme of Theological Education, Shine India, Shaloam Garden, Pandiya Kingdom

INTRODUCTION

Samuel Amirtham, a great visionary, had a humble origin, however, he attained great heights as a pastor, a biblical scholar, a lecturer, a principal, a faculty in P.T.E (Programme for Theological Education) under World Council of Churches, and as a Bishop in South Kerala Diocese. He is a courageous leader who has confronted difficult challenges in his work and life. He served the church at various levels, hence was able to see many dimensions of church life, work and progress.

Early Life

Samuel Amirtham was born in 19th August, 1922, in a small village named Parassala in the South of Kerala. His father was Rev. Job Amirtham, a pastor of C.S.I ., and his mother was a teacher named Mrs. Annal Amirtham. Because he was born in answer to his parent's prayer for a boy, his parents dedicated him for the Christian Ministry and later he himself affirmed this dedication to this task. Samuel did his primary school in Cheruvarakonam L.M.S School, which is near to Parassala, and his high school was in Parassala Evans High school itself. He was brilliant in his studies from the beginning and secured first place in all disciplines. After this, he did his intermediate in Nagercoil, Scott Christian College.

Innovations at T.T.S

In his article "Theology and Catholicity", Bjorn Fjarstedt, a faculty member of T.T.S, reports, "Tamil Nadu Theological seminary under the leadership of Samuel Amirtham has developed into such a melting pot. It has become a workshop, a catholic and ecumenical institution at the service of churches facing a most thrilling challenge from a civilization and a cultural milieu that has so far not seriously considered conversant to Christ, the lord of all". Thus he challenged others theologically in all aspects through his innovations and his intelligence in dealing with controversial subjects. Amirtham had an important breakthrough that happened when the M.A Course in Philosophy and Religion, affiliated to Madurai Kamaraj University.

In order to understand his courageousness in terms of bringing in new ideologies, his student Devasahayam narrates that, one-day in his class, he circulated a photograph of Meenakshi Amman Temple taken from a distance.

He said it was shot from T.T.S campus and asked the student to identify the spot where it was taken. All of them said that it had been from the chapel tower. Devasahayam claims that people saw Amirtham as a theological innovator even while being an administrator. He had the courage to live up to the principle of "peace of heart and not peace of mind".

Amirtham showed sympathy towards fundamentalists and always stood for freedom in his theological thinking, as he

believed that freedom in thinking and in life-style was important for developing independent theological reflection and for mature ministerial formation.

His Preliminary works

Some of the organizations such as Shine India, Shalom Garden, Happy Home, Aruzhagam, The Unemployed Young Peoples Association, Anbu Nilayam, Palmyra Workers Development Society, Grace Kenneth Foundation Hospital, and Mazhai Illam were established during his period stand as an example of his sensitivity in responding to the needs of the society.

His Theological Career

Samuel Amirtham theologises in terms of god-human relationship. He distinguished the spiritual and the worldly in a suitable way. He reports that, we have divided our lives as spiritual and worldly. All that is done for god is spiritual and that which is done outside the church comes under the worldly. But we cannot find support for this from the Bible. Sometimes the way we handle finance and the worship we conduct becomes anti-spiritual. We should not compartmentalize our life as spiritual and worldly; because what god has united human should not divide.

For Samuel Amirtham, 'Knowing god' is theology. When a human is able to gain love in his or her social life, it becomes a righteous deed. The church is called not to initiate the politics of the nation, rather it should be conscious of the society and should respond to all the needs of the society. Justice is a reign of god, which helps in attaining choice and opportunity. When we despise ourselves and carry the cross, the justice can be implemented more deeply.

His Contribution through Writings

Samuel Amirtham has the talent to put things in a special way through his writings. Some of his writings are like letter to his friends. The best example is Oru Naal Oru Veetirku Chentrirunthen (One Day I went to a House). He learns through watching every moment and each incident, which we normally ignore to notice. He has written articles in German, English, Malayalam and Tamil. His writings are written at the level of our understanding, amidst deep theological vision and humanitarian concern. He used the language of the poor people, the language of burden and ambition. He has written books like, "Anbulla Vijikku" (Tamil), "Kasta Noi Padukkaiyele" (Tamil) "Jebikka Cholli Tharum" (Tamil) andcommentary on The Book of Isaiah. He has edited books like "Venturing into Life", "Stories Make People", and "Theology Make People". His continued contributions are an inspiration for many people.

His Commitment towards Common Humanity

He uses his Old Testament Scholarship in order to bring out metaphors like ' God's love towards the whole humanity'. For him the creation story stands as evidence that "God created all (whole humanity and nature) and it was continued by the incarnation event of Jesus Christ. Also he claims that Jesus Christ did not come into the world to save only the Christians, rather he came to express the love of God in terms of god's universality. It is his concern towards the church that pushed him to this extent. In fact he commissions the church and the Christians that as such, we are called to do the mission of Jesus that was imparted in the Nazareth Manifesto, the message of liberation. But we as Christians are looking at the Christian faith as a protective shield for our wealth and property. The process of incarnation is God becoming a human being. It is an invitation for the whole humanity.

As a Pioneer in Demonstrating Controversial things

The Fish Eyed Goddess (Meenakshi and Temple of Vishnu (Perumal) are prominent temples among the many in Madurai. Along with this there are some huge mosques and a few churches situated there. Madurai was the capital of the

Pandiya Kingdom that was one of the ancient Tamil Kingdoms. Amirtham was very much interested and enthusiastic in arranging scholarly seminars on inter-faith themes such as "The Nature and Destiny of Man" and "Grace in Saiva Siddhanta, Vedanta,Islam and Christianity". Students were encouraged to come up with new insights on mission. Also he was integral to the formation of an inter religious forum called the "The Religious Friends Circle in 1977". According to Selvanayagam, "he is a visionary". He belongs to a school of thought that emerged within T.T.S and was promoted by other scholars such as: Israel Selvanayagam, Dayanandan Francis, Selvamony (Bishop), Rajamony (a pastor in CSI K.K Diocese) and Gnana Robinson. In this process his contemporaries like S.J. Samartha and Wesley Ariarajah influenced him.

CONCLUSION

It is this enthusiasm for establishing a world that can accommodate all diverse and unique persons that helps Amirtham develop the theology of inter-religious dialogue. The meaning of love is being put into practice in his works. And, it is this factor that becomes the commonality for proceeding with the process of dialogue.

REFERENCES

1. *Abraham.S. ed: New Horizons in Echmenism: Essays in honor of Bishop Samuel Amirtham Bangalore: Published by B.T.E.S.C & B.T.T.B.P.S.A 1993*
2. *Amirhtam, Samuel & C.R. W. David ed: Venturing into life: The story of the first Twenty years of the TTS. Madurai: T.T.S. publications, 1990.*
3. *Amirtham, Samuel: Anbulla Vijikku (Tamil) Madras C.L.S ., 1987.*
4. *Amirtham, Samuel: Jebikka Chollitharum Swamy (Tamil) Madras: C.L.S. 1998.*
5. *Robinson, Gnana, ed: For the sake of the Gospel: Essays in Honor of Samuel Amirtham Madurai: T.T.S. publications, 1980.*
6. *Wilson, H.S.ed: Spirituality and Theological Education: papers presented at the All India Consultation. Bangalore: Board of Theological Education of the senate of Serumpore College -1986.*

Articles

7. *Amirtham Samuel: "The challenge of New Religions to Christian Theological Thought", "International Review of Mission", Vol.67, Genera: WCC, Oct. 1978.*
8. *Amirtham Samuel: "A prayer for a New Theological vision and a fresh Empowerment of the spirit" in the South India Church man, June, 1990.*
9. *Amirtham Samuel: "Bishops letter", in Christava Deepika (Malayalam). Vol.59, Trivandrum C.S.I South Kerala Diocese magazine, August 1993.*
10. *Amirtham Samuel: "Religion spirituality and mental Health" in The South India Church man, November 1999.*

UNRAVELING THE SOCIETAL TRANSITION OF WOMEN IN TRAVANCORE PRINCELY STATE

***S. S. Anuja**
**** Prof. S.S. Sundaram**
*Ph.D., Research Scholar (Part -Time)
** Professor and Head Department of Indian History
Department of Indian History
University of Madras
Chepauk, Chennai – 600 005.

ABSTRACT

The concept of visual and atmospheric defilement was strongly entrenched and the Hindu society was obsessed with rules of purity. Pollution was a distinguishing feature regarding the caste system of Kerala society. In addition, there were stratified rules regarding housing, jewellery, clothing and social distances to be maintained between caste groups. Castes below Nairs were not allowed to cover their upper part of the body, to wear even footwear or carry umbrellas and wear some types of jewellery or clothing. As Jeffrey says, "old Kerala was the place of boundaries and constraints, on what they might do. People lived in discrete groups, with their lives regulated by rules and restrictions". Several of these rules and restrictions impinged particularly on women; the status of women differed among the various castes; even if they belonged to matrilineal castes, upper caste or lower castes all faced various kinds of peculiar disabilities. Here an attempt is made to portray these various weird customs and obnoxious practices against women existed in Travancore princely state, the then Tamil Nadu.

The result was the beginning of several reform movements which represented the striving of the conscious and progressive sections of the people to democratize social institutions and remodel old religious outlooks to suit the new social needs. Among which the reforming activities of the Christian missionaries and social reformers played a vital role in transforming the traditional societal trends to its modernized form. All these finally resulted for the emergence and emancipation of the women folk that made her to choose their own fortunes.

Keywords: Women, customs and practices, Travancore, Education, Christian Missionaries, Reformation etc.,

INTRODUCTION

Travancore is a representative princely state of Kerala in the extreme south; the western ghats defines its eastern boundary and on western side is the Arabian sea. In Kerala coast, leaving aside an insignificant section comprising Nambhudhiris (Brahmins) and Ambalavasis the population as a whole used to be divided into two broad divisions of the upper caste Nairs and the polluted castes. Similar dichotomous divisions could be seen in different regions of India. Blunt observes that *caste is not built in the same model and castes which are of* different origin are also of different nature. Ryan, finds it difficult to define caste due to the actual variety of social organisational systems found within the Hindu milieu. For Hutton, the nature of the phenomenon is so variable that its definition is not possible.

When the varna model is accepted, the occupational differentiations between the four caste divisions of Brahmins, Kshatriyas, Vaishyas and Sudras must manifest in their actual functions in the empirical situations. But such functional differentiations cannot be found in reality. In fact, what is empirically obtained is at considerable variance with varnashrama dharma. During the early Vedic period, four classes are mentioned in Rig Veda, namely Brahma, Kshatriya, Vaishya and Sudras. Brahma-Kshatriya represented the two professions of priest and warrior chief;

Vaishyas stood for common merchant people and Sudra, the meager class is mentioned in the Rig Vedic hymns of Purushasukta's X Mandal.

The Nambhudhiri Women

The Nambhudhiris are considered the purest of the pure among the Brahmins, who were at the apex of the caste hierarchy and in fact geared to protect their vastly superior position. Discussions and writings about the Nambhudhiris, especially women of this caste, are not that common; probably due to some of the reasons like (a) the Nambhudhiri caste being in itself patriarchal and (b) the seclusion of female members in a Nambhudhiri family. In fact, seclusion of women from other castes and groups was central to the organisation of the Nambhudhiri family life; that followed high class tag notes like purity, privilege and pride that prompted them to look down and treat others as downtrodden.

The lot of Nambhudhiri women was rather unenviable. They had to observe a sort of purdah called *antarjanam* or *agothamma* which literally means belonging to indoors. Once a girl attained puberty she was rarely to be seen outside of their tarawad. Saradamoni who belonged to the community states that; '*When compelled to travel, they are invariably preceded by a crier in the form of a Nair woman called 'Vrshal' who warns off male travellers by a long drawn shout of 'Ahayi'.* Since spinsterhood was imposed on them, many were doomed to lead a life of religious worship and ritualistic practices.

The Nambhudhiri women also followed a practice of giving themselves as a marriage property; that every bridegroom has to give an amount of 2000 panams (cash) and those who had no such property to give remained unmarried. To avoid such custom and to maintain welfare of the Nambhudhiri women of Travancore queen Parvathy Bai issued a proclamation on 14th August 1823; which states that *the Nambhudhiri and Potti maidens above the age of ten should marry on or before they attained puberty. The amount of dowry for a Brahmin maiden was restricted to a maximum of seven hundred panams*, this proclamation in fact, relieved the poor Brahmins from a huge burden of dowry.

The Nair Women

The Nair women as J.H. Hutton states '*family system of Nairs naturally tended to preserve a much greater social freedom for women than elsewhere in India.*' The eldest woman was the central figure of the tarawad as far as the Nair community is concerned because of the matrilineal system they followed. Ideologically the women, either sisters or nieces, older than the elderly man could assert in the decision making. Through Sambanda system, the junior members of the Nambhudhiri family entered into matrimonial alliances with the Nair women; which paved way for them to engage as many husbands as possible, in this regards both polygamy and polyandry existed side by side. During the very early days even Nair women had to move about *bear breasted* as a mark of respect in temples, respect before elders and before the Nambhudhiris the one who hold higher privilege than them. Once the queen of Attingal ordered to cut off the breast of a lady who dared to appear before her breaking this practice; and only in later days a royal proclamation of 1856 abolished this custom among the Nair women of Travancore.

The Ezhava Women

The Ezhavas comprise another major caste group; they are much larger than any other lower caste group; majority of them were agricultural and industrial workers. In the northern districts they are called Tiyyas. They were traditional weavers of Kerala and hence they had been nick named spiders as they could weave cloths just as the spider makes its webs. The women folk of this community had actively taken part in the weaving process during the early times. While the Nadars, another low caste group with considerable strength in the southern part of the state were converted in large numbers to Christianity, only a few Ezhavas did that. Ezhavas were divided between matrilineal and non-

matrilineal groups and the former faced some of the same problem of other matrilineal group like Nairs. As a caste group Ezhavas were subjected to a great many social disabilities, including those relating to worship and access to temples. Under the leadership of Sree Narayana Guru, Ezhavas fought for not only the removal of caste barrier and access to temples for worship but also the right to government employment and education. They also fought for the reform of marriage practices and the system of succession. As a result, in 1925, in Travancore state promulgated a law on marriage and succession among the Ezhavas. They were the first downtrodden who influenced the lot many other subaltern groups of the society.

Other Downtrodden Classes

The position and the status of women from the lower castes were far from satisfactory; until the abolition of slavery in 1843, the Pulayas and Parayas were known as the slave castes. They together constituted approximately 10% of the population of the state. Women as well as men of these lower castes suffered from severe civil disabilities. As Le Mercenier, describes them as The distances between these groups were expressed in the pollution rules and notably in the number of paces which had to be maintained between them in the prohibition against certain groups using the roads leading to the temples, and (even more) entering the temples. The distances were also expressed by variations in costume, especially in the case of women, by the covering or baring of the breast. The ensemble of these regulations was legally enforced by a series of penalties, which might go as far as death itself."

Breast Tax

The king of Travancore ensured the subjugation of the lower castes by imposing heavy taxes on them. Their wealth was built on some of the worst taxes imposed anywhere in the world. Besides the tax on land and crops, peasants had to pay taxes for the right to wear jewellery, the right of men to grow a moustache, and even the right of women to cover their breasts. It was called *mulakkaram* the breast tax and women who were not high-born were surveyed as soon as they advanced from girlhood to adolescence.At the beginning of the 19th century there lived a brave woman called Nangeli or Nancheli (the beautiful one) in Cherthala. She sacrificed not only her breasts but her precious life itself in protest against the inhuman breast-tax of Travancore.

Polygamy and Polyandry

Polygamy is a system of marriage under which a man can have more than one wife; which prevailed among ancient Hindu kings; also practiced by Islamic tradition, a Muslim man can have four wives; the Nambhudhiris were, permitted to marry at least three wives. But among the Nairs, the Sambanda system existed in which the women could have more than one husband; which shows that polyandry system also existed in Kerala. All these obnoxious customs and practices were part and parcel of the Kerala society up to the second half of the 19th century which contributed to the seclusion of the women for a long time. These obsolete customs and practices vanished gradually as a result of the spread of western education, liberal ideas, the activities and measures taken by the Christian missionaries, socio-religious reform movements and the work of social reformers.

Smarthavicharam

Smarthavicharam was the court of enquiry into allegations for the transgression of the rules of chastity by the Nambhudhiris. *Vicharam* refers to the caste trial; since it was presided over by the Smartan (Vedic Judge), it was called as Smarthavicharam. L.K.A Iyer remarks: The Namputiri women were kept in the strictest seclusion. Of all virtues, chastity is accounted the highest and any violation of this, in man or woman, entails loss of caste, social status and total separation from the family. Enquires into cases of conjugal infidelity are conducted by the Smartan (judge) and hence the name

'Smarthavicharma'by which the caste trial is known.

Says Logan, in his Manual on the Malabar: When a woman is suspected by her own kinsmen or by neighbouring Brahmins of having been guilty, under light conduct she is under the pain of ex-communication. The Goddess of Revenge is based on the true story of 1905, of Kuriyedathu Tatri; a Nambhudhiri woman who plans an elaborate revenge after her Nambhudhiri husband abandons her Tatri regrets that she is born into the Nambhudhiri caste and wishes to pay her husband back in his own coin when he brings home a second wife.

Bare Breasted

The Brahman women are, as might be expected, much superior to others in regard to the propriety of dress. The upper part of the dress of a Brahman lady consists of a smart coloured jacket, fastening in front, and covering the bosom, and over this in addition the upper cloth is also worn. The other extremity is used as an upper cloth, or shawl, by being thrown over the shoulder so as to cover the shoulders and bosom. Considerable ingenuity and taste are displayed in the mode of enveloping the person in this cloth, and the whole forms a very graceful and appropriate female dress. The Sudra and other middle-class females place a light cotton cloth loosely across the breast and over one shoulder. This is called the Upper-Cloth.

C.B. Morison states that the prevalent custom in Travancore was the breast of women was bared as a mark of respect to those of higher status. With the ascendancy of the Brahmins and Nairs this practice was strictly imposed on the depressed classes and their women were forbidden to wear any cloth above the waist. But, with the spread of the Christian religion, the Shanar converts attempted to vest themselves with the attributes of higher castes, and the Christian Shanar women began to wear a loose jacket, designed by the lady missionaries, because they felt that the traditional style of dress was quite incompatible with the modesty and decorum of women. When the women of other lower classes toed their line, the higher castes got infuriated and used every opportunity to molest them. This gave rise to the Breast Cloth Controversy alias the Shanar Rebellion alias the Upper- Cloth Revolt.

Devadasi System

The term Devadasi in Sanskrit means Servant of God; N. M. Penzar, holds that Mesopotamia was the original home of this institution; he traced the beginnings of the institution to about 2090 B.C. during the first dynasty of Babylon, in the code of Hammurabi. S. Muthulakshmi Reddy says: Those people are neither descended from heaven nor imported from foreign countries; but they belonged to us, they are our own kith and kin. The role of devadasi in temples was not properly defined. They were regarded as women who were dedicated to the temple deity, but actually lived as temple prostitutes. The heroines of ancient Manipravala poems were mostly devadasis. Unniyachi, Unniyadi and Unnineeli, the heroines of Unnineelisandesam were all figured as devadasis. Dr. Padmakumari remarks that; as far as Kerala was concerned the introduction of devadasis in literature and worshipping them as heroines which had historical significance.

The Nambhudhiris mingled with the devadasis; they spoiled the chastity of the devadasis and degraded them as temple prostitutes and they came to be known as Tevadichi and Kuttachi, the terms synonyms of prostitutes in Malayalam Language. Thus the hand maidens of God became temple harlots meant for the pleasure of the king and the priests. In course of time they became common prostitutes serving anyone who paid for their favour. As a result of this, the standard of morality which the devadasis maintained so far declined. The sanctity and prestige associated with their system vanished.

Pulappedi

The term Pulappedi was also called Pulappidi (captured by Pulayas). The custom was that during certain months of the year if a person belonging to a low caste like Pulaya touched or threw a stone or a stick at a woman of the higher caste found alone after dusk, she would lose her caste and would have to accompany him, never to return. The woman had to follow him even if he shouted from the top of a palmyra tree; which stood at a distance far from the surroundings, by shouting 'Kante' 'Kante' that is he had seen the woman. If the woman cried out, she was only giving herself away. In order to save herself, and her relations, she had to follow the person who saw her or hide herself in the house of some low caste people. Barbosa says: And what she most thinks of doing is to run to the house of some low caste people to hide herself, that her relations may not kill her as a remedy for what has happened, or sell her to some strangers as they are accustomed to do. In such cases, this contamination was considered so obnoxious that the polluted women were ex-communicated on the spot, and it is said that they had to accompany the low caste assailants. This fear of ex-communication was so great that in the particular period, women did not go out after dusk without proper escort.

Parappedi

The Parayas of north Travancore practised the custom of kidnapping women of higher castes like Brahmins and Nairs and treating them in a brutal manner. According to Ramanatha Aiyar, Pulappedi is also known by the name of Parappedi in other parts of Travancore with reference to the Parayas who exercise it." A Paraya Christian priest so called Rev. George Mathan states about the revenge of the Parayas towards the Brahmins thus: the Parayahs were originally of the same family with the Brahmins, but were expelled out of the tribe through the intrigues of the latter, in consequence of which they harboured an hereditary enmity against them. He justified the crimes of his caste on the ground of their being committed out of revenge to the Brahmins, their injurers and in February only the month in which the wrong had been suffered by them. The Parayas killed the cows, the holy animal of the Brahmins, to satisfy their cravings of vengeance they feel George Mathan writes, the same horrid satisfaction in the slaughter of a cow as in murdering a Brahmin, both the crimes being of equal magnitude in the opinion of the Hindus. In south Travancore, this season, in which the Parayas indulged in giving threats to the caste Hindus was known as Parapitikalam.

Mannappedi

The Mannappedi was also in vogue during the months of February-March, in which Pulappedi and Parappedi existed. The mannans were washermen, who served the lower castes. Therefore, they were considered as belonging to the polluting classes. They enjoyed the same rights the pulayas and parayas to seize higher caste women. There are differences of opinion with regard to the period of the Pulappedi. Durate Barbosa failed to notice the period or month of Pulappedi. According to Rev. Samuel Mateer, this custom was practised by the Pulayas during the months of Kumbham and Minam (February- March).

Women Slaves

A slave sale deed of the Kollam Era dated Chingom 28th 964 M.E., (1788 A.D) refers to the sale of slaves. This slave sale deed from Central Travancore refers that a *Pulaya* woman and the children are sold so as to be sold again, bound, put in stocks or killed if necessary. The Rev. George Mathen, the Paraya Christian priest writing in 1850 said that their persons are entirely at the disposal of their masters by whom they were bought and sold like cattle and were often treated worse. The owners had formerly the power to flog and enchain them and in some cases to maim them or even to deprive them of their lives. That these cruelties were not then sanctioned by law their condition did not in a practical view appeared to have been improved as they had no means to get legal redress. The

slaves were paid in kind. They were also entitled to certain portions of the produce of their labour which in a great measure made up for the low rate of their wages.

Matrilineal Society

According to the matrilineal system the daughters are the legal heirs to the family property. The joint families are ruled by the eldest male member of the family, but at his death, it is his sisters' children who inherit the property and not his own sons or daughters. Families lived together as joint families in large mansions called "*Tarawad*". Family members shared ownership over the property; this meant that no individual could claim their shape. Lineage was traced through females, children took the name of their mothers as their surname, and they stayed at the mother's house even after marriage. Property was in the name of the women in the family and was passed down from mothers to daughters. Even after marriage, the women stayed at her ancestral home and it was the husband who had to come and stay in his wife's house. This is not to say that this society was devoid of patriarchal elements. For all intents and purposes the actual control of the property and resources was in the hands of the maternal uncle known as the "*Karanavan*", who had the final say in all matters.

Child Marriage

One of the social evils which enslaved women folk of medieval Kerala and other parts of India was child marriage. It was the rich and prosperous unhappy upper classes who were subjected to the evil more than the poor and struggling lower classes; in which girls were married before attaining puberty. In 1891 Travancore alone had 26 child wives between the ages 0 and 2, 1125 between 5 and 9 and 13,559 between 10 and 14 years of age. In Cochin it was 0.3 % between the ages of 0 and 4, 1.6% between 5 and 9 and 14.8% 10 and 14 years of age. This wicked customs of child marriage arose *from distrust of female virtue* observes Mateer. When the missionaries began their religious and social work they pointed out that child marriage is one of the greatest hindrances to the welfare and education of women in India.

The Menace of Dowry System

The amount of dowry generally was two thousand *panams* in the 18th century but, sometimes even higher. Those Brahmins who could not afford to pay such big amounts were forced to dispose off their lands. In the case of those who could not find way to meet the expense, the Brahmin women remained unmarried till the age of thirty or forty and were ultimately ruined. On 14th August 1823, queen Gowri Parvathi Bai made a proclamation by which the dowry was limited to seven hundred *panams*. However, this system remained like a curse among the young women and their family even caused severe problems after the marriage got over; a crucial battle field arose in between in-law relations; which assumed new dimensions and new meanings; resulted in untold miseries of dowry deaths and so on. This practice was somehow or the other imitated by the various other caste groups of the society.

Sambanda

As the Nairs followed the *Sambanda* system no dowry system existed among them. But it is peculiar to note that in south Travancore and in some parts of north Travancore the bridegroom had to make a money payment to the bride's people. In some of the taluks of Kollam (Karunagapally, Karthikappally and Mavelikkara) it appears to have been usual for the bridegroom or his people to make a money payment to the bride's people called *panayam* and in other places to make presents of cloth to the bride's people. In later years the dowry system became an accepted practice among all the different castes including Nairs, Christians, Ezhavas, Muslims and other lower castes. Dowry system started off as part of religious custom. The giving of a daughter was regarded as a kind of gift or (danam). So the daughter was also given something in cash or kind. But in course of time it took an ugly turn and assumed the form of

business leading to serious complications and problems in society of the present century.

CONCLUSION

Intervention of colonial modernity was a major factor that led to the rise of social reformers. The chief agents of the colonial modernity were the Christian missionaries. The depressed classes who had been suffering the evils of caste system found in the colonial agents shadow of solace. In general they equated Christianity with light and despised Hinduism as the one full of darkness. They considered that conversion to Christianity was the only way form darkness to light. They raised their voice against inequalities in the society, the evils rampant in the administration, bribery and corruption, forced labour, monopolies, nepotism etc., and aimed at the welfare of people and that of women particularly. They promoted western education and this helped to bring about social mobility in Kerala. In the pre-Colonial period, the caste Hindus, especially the Brahmins, served as the sole custodians of knowledge. The educational institutions managed by the state were beyond the reach of the avarnas. At the same time, the doors of the educational institutions started by the missionaries remained open to all, irrespective of caste, creed and sex. The Christian missionaries were responsible for the beginning of female education in Travancore. Western education helped the backward communities to imbibe modern ideas. This made the lower castes conscious of the importance of overcoming their economic and social backwardness. It is a fact that the missionaries proved to be a blessing. Whatever might be their agenda, the educational enterprises spearheaded by the British acted as a torch bearer to the masses in their march towards progress. As a result of their activities many people were converted to Christianity. This served to highlight the evils in Hindu society and to create an atmosphere in favour of social and religious reform. The Christian missionaries were always ready to support agitations of the weaker sections for civil liberties. This is evidenced by their whole hearted support to upper cloth agitation spearheaded by the Shanars of Travancore. They were forbidden the right to cover the upper part of their body and were subjected to heavy taxation. They preferred to use an upper cloth and this created disturbance in many places in Travancore. The missionaries extended their fullest and finest support to this agitation. Thus, the missionaries created a flexible situation conducive for the transformation of the caste ridden society of Travancore. Thus, the wide impact of their works and mission made the women folk of the state to liberate herself from all the social taboos. They opened up the opportunity for her to learn, work in industries, taught them minor handicrafts, lace embroidery works, developed mat-making and coir making skill and so on which gave her confidence to look forward towards her future. In this regard the work and efforts made by the missionaries and their mistresses are immense; its reflection can even be seen in these parts of Travancore today.

In Travancore the orthodoxy offered stiff resistance, some of the enlightened religious leaders like Vaikunda Swamy, Sree Narayana Guru, Kumara Asan, Ayyankali etc., raised their voice in favour of better treatment for women; they did not conceptualise gender equality but effectively articulated in favour of the better treatment of women. Most of these efforts taken in the beginning of the 19th century were focused on removing social constraints on women and for introducing western education. The initiatives taken by the Travancore Royal Women (Regencies) in this regard were of much significance. Education, in this context of empowerment played as a weapon of great potency; as it provided exposure and access to new ideas and ways of thinking and triggered a demand for change.

REFERENCES

- *H. Blunt ., The Caste System of Northern India, Oxford University Press, New Delhi, 1931, p. 1.*
  B. Ryan., Caste in Modern Ceylon, Rutgers University, New Jersey, 1988, p. 18.
- *J.H. Hutton., Caste in India, Oxford University Press, New Delhi, 1961, p. 50.*
- *K.Saradamoni., Women and Rural Transformations: Two Studies, Ed., Vina Mazumdar, Part II, Changing Land Relations and Women, Concept Publishers, New Delhi, 1983, pp.32-33.*
- *Dr. Padma Kumari., Women in the Social Life of Kerala, Asian Book Company, Madras, 2002, p. 45.*
- *P. Parammeswaran., The Prophet of Reformation, Navodhanathinte Prevachakan, Shri. Narayana Guru Swamikal, Jayabarath Publication, Calicut, 1971, pp. 11-12.*
- *Le Mercinier Geneviene., Religion and Ideology in Kerala, Centre Development Researches Socio-Religious, University Catholique de Louvain, Louvain-la-Neuve, 1983, p. 48.*
- *L. K.A. Iyer., Cochin Tribes and Castes, Vol. II, Govt. of Cochin by Higginbotham and Co., 1912, pp. 221- 224.*
- *William Logan., Op.cit., p. 126.*
- *Confidential File No: 1144., Public Department, The Expression of Depressed classes of Travancore, Bundle No: 32, Trivandrum State Archives, Govt. of Travancore, 1836, p. 2.*
- *C. B. Morison's remarks on the objections raised by Mead, Political Consultations, Sl. No. 193, Government of Kerala, Trivandrum, 1859, p. 475.*
- *Silvester Horne, The Story of the L.M.S, Wentworth Press, London, 1904, p.296.*
- *Petition of the Missionaries to the Maharajah of Travancore., 7th February, 1859, Copies of official papers sent from India touching the recent disturbances in Travancore, 5th August, 1859, Government of Kerala, Travancore, 1860, p.p. 39-40.*
- *Jogendra Chandra Ghosh., Devadasis in Northern and Eastern Indian Cultrue, Vol.II, Clarendon Press, New Delhi, 1937, p. 520.*
- *S. Muthulakshmi Reddy., Autobiography, Appendix-3, Oxford University Press, New Delhi, 1930, p. 138.*
- *Dr. Padma Kumar., Op.cit., p. 65.*
- *Travancore Archaeological Series, Vol. VII, Government Press, Trivandrum,*
- *Ibid., p. 144.*
- *Travancore Archaeological Series., Op.cit., Vol. 1, p. 27.*
- *Rev. George Mathan., Rev. George Mathan's Diary, Madras Church Mission Records, dated on 12th October 1849, pp. 143-144.*
- *Ibid., p. 144.*
- *Rev. Samuel Mateer., Native Life in Travancore, W.H. Allen & Co., London, 1883, p. 299.*
- *English Records., File No: 15429, Slavery of Travancore, Bundle No: 18, Kerala State Archives, Thiruvananthapuram, 1843, p.19.*
- *Census Report of Cochin., 1894, Government of Kerala, Trivandrum, p. 76.*
- *Rev. Mateer Memorial., Op.cit., p. 209.*
- *Ibid., p. 154.*

DOMESTIC VIOLENCE VS WOMEN A FIGHTER AT EVERY STAGE OF LIFE - **A STUDY**

Dr.T.S.Sasikala
Assistant.Prof in History
Department of History
Muslim Arts College ,Thiruvithancode

ABSTRACT

Man is considered to be the first grade and woman of the second grade in the traditional Indian society. Though women are the bearer and giver of life, they are denied the leadership role in the society. They are confined to the four walls of the home and bound to do household chores. Women are subjected to many hardships in such a discriminatory society. Women demand equal rights as men and due representation in departments and professions. Women are aware of the discrimination against them in their private life, family life, social life and political life. They march ahead with new vigour to remedy this state of affairs. They are becoming economically self-reliant and their accomplishments are myriad. At the same time, there is no doubt that violence can extend to all interpersonal relationships. Domestic violence is violence between members of the same family. Hence, woman becomes a fighter of every stage of life and a psychological wreck. In history, with the launching of International Year for Women, of World Conferences of Women, and setting up of National Commission for Women and with the committed involvement of the NGOs in women's development, society's perception has began to change. .

Women in Tamil Nadu are subjected to forms of violence: domestic, sexual, caste/class, structural (political, economic, socio-cultural) and communal. According to a study on *Violence against Women in Tamil Nadu* conducted in 2010, in some rural areas in Tamil Nadu two-thirds of women suffer from some form of psychological, physical and sexual abuse; as many as 42 per cent of them have been beaten up. The study puts the figure between 36 and 38 per cent. The percentage goes up to 42 to 45 in other states. Eighteen to 45 per cent of married men in the state acknowledged that they have physically abused their wives.

Domestic violence is called domestic abuse or family violence. It is violence or other abuse that occurs in a domestic setting, such as in a marriage or cohabitation. *Domestic violence* is often used as a synonym for intimate relationship, which is committed by one of the people in an intimate relationship against the other person, and can take place in same-sex relationships or between former spouses or partners. In its broadest sense, domestic violence also involves violence against children, parents, or the elderly. It can assume multiple forms, including physical, verbal, emotional, economic, religious, reproductive or sexual abuse, which can range from subtle, coercive forms to marital rape and other violent physical abuse, such as choking, beating, female genital mutilation, and acid throwing that may result in disfigurement or death. Domestic murder includes stoning, bride burning, honour killing and dowry death, which sometimes involves non-cohabitating family members.

Domestic violence is regarded narrowly using terms such as "wife battering" or "spouse abuse" to confine it to the context of physical violence between adult parties. Social studies have looked at domestic violence in the wider context of the family unit as a whole, including violence aimed specifically at children or the increasing problem of elder abuse.

Violence against women is a serious problem in Tamil Nadu. Overall, one-third of women age 15-49 have experienced physical violence and about 1 in 10 have experienced sexual violence. In total, 35 percent have experienced physical or sexual violence. This figure translates into millions of women who have suffered, and continue to suffer, at the hands of husbands and other family members. NGOs collected information from married

and unmarried women age 15-49 about their experience of physical and sexual violence. Married women were also asked about their experience of emotional violence. NGO findings underscore the extent and severity of violence against women in India, especially married women. Violence by slapping is the most common act of physical violence by husbands. Thirty four percent of married women say their husband has slapped them; 15 percent say their husband has pulled their hair or twisted their arms; and 14 percent have been pushed, shaken, or had something thrown at them. One in 10 married women have experienced sexual violence at the hands of their husband, i.e., they have been physically forced against their will by their husband to have sex or perform other sexual acts they did not want to perform. Often, this physical and sexual violence causes injuries. Almost two in five women who have experienced physical or sexual violence report having injuries, including 36 percent who had cuts, bruises or aches; 9 percent who had eye injuries, sprains, dislocations, or burns; and 7 percent who had deep wounds, broken bones, broken teeth, or other serious injuries. The prevalence of spousal physical or sexual violence is much higher among women in the poorest households than among women in the wealthier households. Nearly half of married women with no education have experienced spousal violence; similarly, nearly half of women whose husbands have no education have experienced spousal violence. Twelve percent of married women with 12 or more years of education have experienced spousal violence, compared with 21 percent of married women whose husbands have 12 or more years of education. This suggests that women's own education reduces their likelihood of experiencing spousal violence more than their husband's education. Spousal violence is lower among couples in which husbands and wives have both been to school and are equally educated than among couples where the husband has more education than the wife. The cycle of domestic violence is repeated across generations. Women whose mothers were beaten by their fathers are twice as likely to experience violence as women whose mothers were not beaten by their fathers: 60 percent, compared with 30 percent.

Women married to men who get drunk frequently are more than twice as likely to experience violence as women whose husbands do not drink alcohol at all. However, even though alcohol is important, it is not the only factor accounting for the high prevalence of violence against women, as 30 percent of even women whose husbands do not drink have experienced spousal violence. Spousal violence varies greatly by state. One in six (16 percent) married women have experienced emotional violence by their husband. Only one percent of married women have ever initiated violence against their husband. Acts of emotional violence by the husband against the wife include: saying or doing something to humiliate her in front of others, threatening to hurt or harm her or someone close to her, or insulting her or making her feel bad about herself. Sixteen percent of never married women have experienced physical violence since they were 15 years of age, generally by a parent, a sibling, or a teacher. One percent of never married women report having ever been sexually abused by anyone. Among never married women who have experienced sexual violence, 27 percent say that the perpetrator of the violence was a relative. Only one in four abused women have ever sought help to try to end the violence they have experienced. Two out of three women have not only never sought help, but have also never told anyone about the violence. Abused women most often seek help from their families. Few abused women seek help from any institutional source such as police, medical institutions, or social service organizations. Only 2 percent of abused women have ever sought help from the police. More than half of women (54 percent) and men (51 percent)

agree that it is justifiable for a husband to beat his wife under some circumstances. Women and men most often agree that wife beating is justified when the wife disrespects her in-laws. Neglect of the house or children is the second most commonly agreed to justification for wife beating for both women and men.

Violence against women occurs throughout the life cycle from prebirth, infancy, childhood, adolescence, adulthood to senescence. Most of the data are believed to be unreliable as many cases go unreported. Cases of violence against women are steadily increasing in the country. According to the National Crime Record Bureau, India, there is one dowry death in the country every 78, one act of sexual harassment every 59 min, one rape every 34 min, one act of torture every 12 min and almost one in every three married women experienced domestic violence.

Studies from India reported violence in 19– 76 per cent of women (75–76 per cent in lower caste women; 36–38 per cent in Tamil Nadu; and 19 per cent in an urban slum community of childless women. The population-based, multicenter based collaborative project of the study of abuse in the family environment was established in seven sites in Tamil Nadu. It looked at the association with poor mental health. A total of 9938 women participated from rural, urban slum, urban non-slum areas. 40 per cent reported experiencing many violence during their marriage. 56 per cent had self-report questionnaire scores indicating poor mental health. The home is often equated with a sanctuary, a place where individuals seek love, safety, security and shelter. For some women, the home is a place that imperils lives and breeds some of the most drastic forms of violence perpetrated against girls and women. Violence is usually perpetrated by males who are, or who have been in positions of trust and intimacy and power e.g. husbands, fathers, fathers-in law, stepfathers, brothers, uncles, sons, or other relatives.

Women a fighter at every stage of life

Family is an integral part of every human person. A good family makes a good society, a good society makes a good country, and a good country makes a better world for all to live. The family is the first school where man or woman is trained to relate, to love and to grow. The joys and sorrows, the goodness and the challenges of family-life are very real, impressive, effective, intense and long lasting on the salutary journey and the integral well being of every person. In the family every member is important and their role is unique and significant. The role of women in the family is indispensable and important, distinctive and demanding.

"All the world's a stage and all the men and women merely players : they have their exits and their entrances and one man in his time plays many parts, his acts being seven ages" says William Shakespeare in his monologue from 'As You like It.' Likewise a woman's life also crosses ages. The lockdown slogan “Stay Home. Stay Safe” was a reassuring one for most people. But for many others, especially women, it was a time of enforced brutal confinement with their tormentors.

The first lockdown, from March to May 2020, severely impacted women. Like others in cities and towns all over Tamil Nadu, women too lost jobs, saw their savings dwindle and witnessed family and friends falling seriously sick. What was not foreseen, however, was that the slogan ‘Stay home, stay safe’, urging people to follow the lockdown rules and isolate, would mean something entirely different for women. With family members at home all the time, women were doubly impacted not only with economic and other losses but also with a heavier burden of housework and with the ugly spectre of domestic violence looming over them.

One in three women across the world, or around 736 million women, faced physical or sexual violence from their intimate partners or non-partners, according to a report released the World

Health Organization March 10, 2021. Younger women and those in low- or lower-income countries were most at risk, said the report titled *Violence Against Women Prevalence Estimates, 2018*.WHO conducted the study on behalf of United Nations agencies and gathered data from 2000 to 2018. The new statistics replaced estimates on violence against women brought out in 2013.

The study confine itself here to discussing the 7 stages in a woman's life.

The Helpless Infant: A female infant is a blessing for her family. But, in India, the preference for a girl child is less compared to the overwhelming preference for a boy. Female Infanticide and Sex Selective Abortions are very common in the patriarchal society.

The Willing School Girls: Girls in India have always scored higher than boys in the board exams. Still, when a family cannot afford education for all their children,boys generally get a higher preference than girls. Naturally the dropout rate amongst adolescent girls stands high at 63.5 per cent in 2001. In recent times, living in open areas in the cities increase the vulnerabilities of women education.

The Faithful Lover: As she becomes a young lady she is seen to be full of charm and beauty. When she falls in love, the approval of her choice by the parents is always less compared to the parental acceptance given to a boy' choice. In most cases, the girl is forced to end up choosing her family, sacrificing her beloved. Wife-battering is a common problem. It is an universal form of violence existing among the faithful lovers in some times.

The Poised Soldier: In this stage, she fights her way out to establish herself with a successful career. Unfortunately, in India, women are never encouraged to have higher career aspirations because marriage becomes the primary concern of the family and the society in general and making married life into a career itself.

The Motherly Justice: When she attains motherhood and lives for her children devoting all her time and energy in raising them. She is expected to sacrifice her career and look after her toddler while men could still continue with their work. She shares the practical wisdom gained in her life to her children and begins to enjoy the finer things of life.

The Pitiful Pantaloon: After fighting out the big battles all through her life, she starts to lose her stature, dwindling in personality and developing wrinkles. She is mocked at by her grandchildren and begins to become the butt of others' jokes. Still she cherishes the time with her grandchildren.

The Useless Old Age: Once she reaches this stage, she is no more of any use for others. She becomes dependent on others and enters into her second infancy. Domestic violence among the old-age is widespread and deep-rooted in Tamil Nadu and its ubiquity was highlighted prominently during the Covid – 19 lockdown.

It would be a breakthrough if the society starts at least staging that play of Shakespeare with a newer perspective.

The family life has changed a lot through time. New styles of relationship between the men and women in the society, husbands and wives, parents and children in the family have developed and are developing. Family lives increasingly influence both women and men positively and negatively as engage themselves in earning as well as caring activities. As a consequence, the relationships among the family members, the family related values and attitudes have become more fluid. The family values are changing dynamically over the life course in the context of blurring boundaries of family and social life. For instance, the equality of husbands and wives is recognised to a certain level; a child today is not only viewed as a child, but also as a human being who is growing up. The children today are viewed as the future of our world.

The new family trends and patterns are also emerging by changes in gender roles, especially by an expansion of the

female role to include economic provision for a family, and also transformation of the male role with more intense involvement in family responsibilities, especially care for children. Today we recognize that the family is a dynamic entity, with increasing complexity with respect to decision-making processes; regarding transitions over the family life choices and the organization of family life and care. Indeed, the family cannot be described simply as a set of well-defined roles any more, it is negotiated on a daily basis, constructed by interactions between partners at the micro-level and influenced by macro structures in the socio-economic and political sphere.

Within this changing status of family life, gender roles in family are in a state of flux. In general women are now more independent and have more freedom. The traditional view of the male as breadwinner and the female as homemaker has shifted over time. Many married women are more economically independent, enjoy social freedom and security. Women have acquired more power within the family in decision making and leadership. Women seek and even demand the help and support of the family members in the accomplishment of their economic activities, domestic works, childcare, family care and social involvement.Women's role within the family has shifted dramatically and they haveredefined their relationship to the family so that their personal goals and interests can be met. Many women are spending more money, time and energy in going out of the family and in socializing, which also shows a change in lifestyle. As a consequence new issues have arisen around marriage and family organization. More married women view their marriages as composed of two separate people rather than being a couple and some of them view marriage not as the basis for their social validity.

WHO says that the overall figure of women who experienced violence from men remained unchanged in the last decade. Violence against women is endemic in every country and culture, causing harm to millions of women and their families. Women can only fight it with deep-rooted and sustained efforts by governments, communities and individuals to change harmful attitudes, improve access to opportunities and services for women and girls, and foster healthy and mutually respectful relationships.

Endnotes

1. *The Hindu, dt. Dec. 28, 2010.*
2. *Gabriele D., Women's Movement in India, Bangalore, 1988, p.12.*
3. *Vaiharai, A Special Issue on Empowering Women, Trichi, 2002, p.14.*
4. *Malavika, K., 'Domestic Violence', in Women's Link, Vol. 5, January – March 1999, pp.8 – 10.*
5. *Ibid.*
6. *Ibid.*
7. *Omvedt, G., 'Violence against Women', Women's Link, Vol. 7, July –September 2000, pp. 2 – 5.*
8. *Gabriele, D., Women's Movement in India, Bangalore, 1988, p. 14.*
9. *Omvedt, G. op. cit.*
10. *Ibid.*
11. *Frontline, 14th January 2022.*
12. *Ibid*
13. *The Hindu, 20th January 2021.*
14. *Economic and Political Weekly, January 29, 2022, p. 70.*

WORK AND EMPOWERMENT: WOMEN IN EARLY SOUTH INDIA

Dr.J.Dinija
Assistant Professor of History,
Sarah Tucker College,
Tirunelveli.

ABSTRACT

The Sankam literature of south India makes a significant contribution towards our understanding of the role of women in the early south Indian economy. Although in Sankam literature, as elsewhere, women are extolled for their beauty, modesty and chastity, aspects which characterize the traditional role perception of women. The Sankam works also refer to women planting seeds, husking paddy and keeping watch over the corn besides spinning thread or making and hawking commodities. In early medieval times, they are also referred to as holding responsible jobs like accountants, judges and local administrative officers. An attempt is made to study women and work in early South India.The evidence in Sankam texts, early medieval literary works as well as inscriptions is widely scattered and meagre. Thus, this paper will examine, in turn, the various occupations where women played a role

.

INTRODUCTION :

The Sankam texts have been used by historians of ancient India to study a wide variety of themes--love, war, the valour of kings and the lives of the common people. While Akanānūru deals with human emotions and inner reactions, the Puranānūru' concerns itself with outer actions like war. In spite of the extensive use of the Sankam texts, the most modern historians, with the exception of scholars have continued to stress the traditional role perception of woman as wife or mother. To reconstruct the economic activities of women on the basis of Sankam literature.

Women in Agriculture:

Among the low caste Vēḷālas called kaḷaiyāř meaning the last in society, women shared in the task of cultivating the fields. These women were known as kaṭaicciyār. The distinction between the superior non-cultivating Vēḷāḷas and the inferior group of cultivating Vēḷāḷas is made in the fourth century grammatical work called Tolkāppiam. The inferior caste of cultivators eventually came to be called pallar. The Perunkatai states that the women cultivators were particularly skilled in planting paddy seeds and in weeding.

The Perumppāṇārruppaṭai gives a detailed description of women smoothening and weeding the fields with furrows which had an iron tip. In the Tolkāppiam the farmer is referred to as ulavar and his wife as ulatti. The life of the ulavar or ploughmen: is they wake up at dawn and have a hearty meal consisting of rice mixed with fish soup, then they and their wives go to the fields where the women plant the seedlings in the wet clay. Thus the ploughmen who have yoked the buffalo and are ploughing the field, and they built up many stacks of paddy which look like paddy hills. The term ulatti was not applied to the farmer's wife, but even to a woman working as agricultural labourer.

Besides the planting of seeds and weeding of plants, husking and winnowing of the paddy were also done entirely by women. The image of two women standing face to face pounding paddy with a big pestle is a recurrent theme in Sankam literature. The ural or stone mortar would be fitted into the ground in the courtyard of the farmer's house. The women singing as they rhythmically pound the grain. This style of folk song is known as vallai pāttu. The Malaipaḷukaḷām uses the epithet kuramakaḷor women of the hills for these kuriñci women. The Periyapurānam refers to the pulatti woman singing while husking paddy, while her husband went to the fields to work. Here the word used to denote them is kaṭaiyanār or the lowest, confirming that they worked as agricultural labourers.

While the women undertook the more heavy tasks of planting, weeding and husking, young unmarried girls were employed to keep a watch over the paddy and millet fields and drive off the parrots and other birds and also stray animals. A pretty girl driving away the parrots from the fields is a cliche in Sankam poetry. They stand on a raised platform and use either a kāvan or a lalal, a device fitted on a bamboo stick which produces a loud sound, when it rotated ſast, or a tattai to drive away the birds. Sometimes they just beat the drum or throw stones at them. This kaḷavu or courtship was an accepted aspect of social life and suggests that in Sankam society girls exercised considerable choice in their marriage. It appears that it was only with growing brahmanical influence that south Indian society tended to become conservative and closed.

Dairy Farming:

In Sankam literature is based to some extent on the typology of lands called While agriculture predominated in mullai it was known for its green pastures and dairy farming. Cattle breeding and dairy farming was a sector of the economy in which women played a leading, a dominant part. Starting her day early in the morning the shepherdess churns the curds to take out butter. She then sells the buttermilk from door to door in the kuriñci region and with the money she buys foodgrain for her household. Elsewhere in the Puranānūru it is stated that curds were directly exchanged with the farmers for foodgrains. The shepherdess also prepared ghee and hawked it. She does not accept the gold which is offered in exchange but gets a good milch buffalo, a good cow and another black buffalo in exchange. This judicious capital investment enables her to expand her business. The process of setting curds by curdling the milk is used as a simile in the Puram.

The Handloom Industry:

Among the domestic industries, the most important was the handloom industry. Spinning in south India was done, and is still done, entirely by women in the north, especially in the hills, men can also be seen spinning on a spindle. While the spinning of thread was also done by housewives, and large the sole occupation of widows and unmarried or destitute women. Such female spinners are referred to in the Sankam literature as parutti pentukal .

Right up to the present times women are actively engaged in spinning and dyeing. The women have cut the cloth, the fingers of the women have stretched the cloth on the looms and the female weavers have woven the cloth. The weaving was generally done by them in their homes. In south India, however, one fails to come across any reference to women weaving. Perhaps this was for reasons of ritual purity. In the oral traditions of south Indian weavers the various parts of the loom are named after various gods.

Pottery and Basket Weaving:

One might assume that women would have played an active part in the potter's craft. Women must surely have been involved in smoothening the clay or baking the pots and yet there is no clear indication to this effect. There is one striking reference in the Puranānūru to the Veṇai kuyattiyar, that is, the potter woman of Venni who was a poetess and who composed a poem on the victory of Karikāla at the battle of Venni in Tanjore district.

The basket weaving by women are somewhat more frequent. It is said that besides washing, it was the job of the pulatti to make baskets out of reeds called korai. In fact, oral tradition makes it clear that the kōrai pickers were women.

The work was apparently very low paid and the medara women were poor. Besides kōrai mats and baskets, baskets were also made of panai ōlara or palm-leaf or bamboo called mönkil. Baskets were known by various names such as kuṭai, vatti and puttil. The old type of baskets and coconut leaf or palm-leaf umbrellas are still a common sight in south India and these are still being made largely by women.

Pith-Work:

A craft in which women are said to be as skilled as men is pith-work, called netţi in south India. The plant known as shola has soft flexible stems with spongy cellular tissues in them and also in the branches. The reference to pith-work is found in the Sankam literature. Women must have played an active role in this craft.

Production and sale of salt:

The production of salt from the sea was the work of those castes who lived in the neytāḷ or coastal region. Saltmakers were known as umanār and their wives played an important role both in the making and the marketing of salt. The umanāled a nomadic life. They generally travelled in groups and the movement of their vast caravan would appear as if an entire township was moving. Salt producers were also known by the name alavar and the place of salt extraction as alam. How the husband and wife extracted the salt and heaped it on the sea shore. It was loaded into a cart and hawked from door to door. The wife drove a pair of additional bullocks to be harnessed in case the ones driving the cart got tired. Women also carried headloads of salt and sold them from door to door. The beautiful neytāḷ women used to exchange salt for paddy from the peasant women.

Fishery:

The paraḷaiyār or fisherwomen caught and sold fish. Young girls of this caste kept watch over the fish dried in the sun. These fisherwomen as paṇimakaḷ and says that they sat in street corners selling their fish. There are also references to the fisherwoman exchanging the fish for paddy.

Extraction and Sale of Toddy:

The coastal women are also said to have processed and sold toddy made from palmyra juice or from rice. Wine was also prepared from honey or from fruits. The valaiyār caste was very highly skilled in preparing liquor. Women however are specifically associated only with the making of rice toddy. They enjoyed the kallu, that is toddy made of rice which was prepared at home called toppi. First a kind of rice starch was prepared which was then allowed to ferment for the day. Finally, impurities were drained from it. This liquor is referred to as narumpili. A mild toddy prepared from the palmyra was known as peṇṇai while the preparation from honey was called tekkal-tēnal.

Garland-Making and flower-Selling:

Garland-making and flower-selling were, by and large, the occupation of women. The Akanānūru says that the vēttuva girls gathered the flowers in bamboo pipes and went to the villages to sell the flowers.

Hawkers and Cooks:

Women hired themselves out as cooks, either in private homes or temples. They also made pancakes or hoppers and 'appam', a kind of sweet, and hawked them in the streets according to the Maturaikkāñci. An inscription from Talagunda in Karnataka dated 1158 Ad states that the female cooks were appointed to cook food for the students and they were paid money as well as given clothes. Female cooks were also employed in the temples as the Tirupathi Devasthanam inscriptions .

Conclusion:

The evidence presented on the nature of woman's work in early south India. Right from the Sankam age onwards till the present times, the peasant women have played a key role in agricultural activities—in seeding, planting, weeding and irrigation. Dairy farıning was another sphere of activity where women were actively involved and, women making and selling curds, ghee and butter are a common sight in the Indian countryside. Spinning from the earliest times to the present has exclusively been the work of women. Spinning was especially the occupation of destitutes and widows. Although women are likely to have played a complementary role in craft production. However, women played an active part in pith-work, basket making, mat weaving.

The evidence presented so far does definitely indicate that it was rural women

rather than urban women who were co-sharers with men in all major economic activities. It is noteworthy that thc land type (tinai) classification made in Sankam literature refers to pastoral, coastal, forest, desert and mountain regions and the lives of the villagers within each eco type but not to towns. Even the crafts where women played an active part are predominantly rural crafts.

REFERENCES:

1. *Kumkum Roy, "Women in Early Indian Societies, 2001, New Delhi.*
2. *U.V. Swaminathaiyyar, "Perunkatai", Madras, 1924.*
3. *J.K. Kamat, "Social Life in Medieval Karnataka, New Delhi, 1980.*
4. *R.K. Mukheriji, "Ancient India", Allahabad, 1956.*
5. *K.A. Nilakanta Sastry, "Magasthenese, in foreign Notices of South India, Madras, 1972.*
6. *Romila Thapar, "Asoka and the Decline of the Mauryas, New Delhi, 1961*

VIOLENCE AGAINST WOMEN AND ITS LEGAL REMEDIES

Dr.A.Benitta Juliet
Assistant Professor
Department of History
Sarah Tucker College
Affiliated to Manonmaniam Sundaranar University,
Tirunelveli

INTRODUCTION

Police records show high incident of crime against Women in India. The National Crime Records Bureau of 1998 reported that the growth rate of crimes against Women would be higher than the population growth rate by 2010. An attempt is made to highlight the violence against women and its legal remedies. The violence against women include human trafficking, forcing women to take up prostitution, various atrocities committed against women like selective abortion, infanticide, eve–teasing, sex-torture, dowry menace, bridge burning etc., Legal remedies include legal protection offered by family court, Enforcement, Machinery for 'Women Rights', 'Human Rights as Women Rights's etc. have been taken up for discussion.

Violence against Women

Violence Against Women exists at three levels. The first is the physical battering that leaves a women bruised and with broken bones[1]. The second kind of violence is the mental violence, where a women's self-esteem is whittled away through piercing derogatory words till it is systematically eroded. The third kind of violence is where a woman is made to lose herself-worth, self-esteem and brought to the level of self-denial, such that she accepts violence as part of her everyday life

Sexual Abuse

Women suffer sexual harassment in the form of Eve-Teasing, physical abuse, vulgar remarks, humiliation etc. Sexual abuse has kept women in a constant state of exasperation and humiliation and it restricts their freedom. Sexual harassment accounts for about 10 - 14 percentage of the crimes committed against women. Sexual harassment in the work place is a growing concern for women. Employers abuse their authority to seek sexual favours from their female co – workers or subordinates, sometimes promising promotions or other forms of career advancement or simply creating an untenable and hostile work environment. Women who refuse such unwanted sexual advances are dismissed but in recent years, many women have been coming forward to report such practices; some are even taking their case to court[2]. Tamil Nadu prohibition of harassment of women act, 1998 was passed by the government of Tamil Nadu against men who tease women. Those who caught by this act will be given three years of imprisonment or a penalty of Rs.10000 as fine. They can also be awarded both the punishments together[3].

Kidnapping and Abduction

Kidnapping is taking away or enticing a minor without the consent of the lawful guardian. Kidnapping and abduction have become an everyday problem in our society many girls become mentally deranged or develop psychological disabilities, after being kidnapped, molested or raped many of murdered after being kidnapped for fear of being prosecuted or punished. The problem has been aggravated by slow legislative functions, silent women victims, social attitude towards the victims and lack of community support for the victimized women. The volume of abduction in India amounts to 2.0 per one lakh population. Among the victims abducted / kidnapped every year, 86.5 percentage of females and 13.5 percentage are males[4]. Abduction with an economic motive constitutes hardly one – tenth of the total abduction

Eve-teasing

Eve-teasing is an act of terror which violates a women body and self-respect. Eve-teasing has been declared as a major criminal offence attracting punishment up to 10 years of imprisonment. It is one of the many ways through which a woman is systematically made to feel inferior, weak and afraid. Eve-teasing and Ragging are serious menace in our society. Eve-teasing in public places and educational institution still go on unchecked. The punishment for those who disfigure women face are make them disabled should be raised to life – imprisonment some who have been more seriously affected by eve-teasing do not have the courage to complain to the police. The demand for stringent laws to punish those harassing women the government of Tamil Nadu enacted the Tamil Nadu prohibition of eve-teasing act, 1999. Under this act who ever commits are participated in eve-teasing in any place of Tamil Nadu shall be punished with imprisonment for a term of one year or shall be liable to the fined which may extend to Rs. 1000 or both[5]. but this violence still continues

Ragging

Ragging means display of noisy disorderly conduct doing any act which causes or likely to cause physical or psychological harm or raise apprehension or fear or shame or embarrassment to a student in any educational Institution. It includes teasing, abusing or playing practical jokes on or causing hurt to such student or asking the student to do any act or perform something which such student will not in the ordinary course willingly do[6]. As a result of the opposition by people, the Tamil Nadu prohibition of Ragging Act, 1997 was passed. Under this Act, ragging within or outside of any Educational Institution is prohibited, whoever directly or indirectly commits, participates in, abets or propagates ragging within or outside any educational Institution, shall be punished with imprisonment for a term which may extend to two years and shall be liable to a fine which may extend to ten thousand rupees[7].

Rape

Rape is the most brutal form of aggression against women and it shakes the foundation of life of the victim. It is violation of a female's integrity and dignity as a person. It is also referred to as robbing a woman of her chastity or dishonouring her. Rape is the only crime in which the victim faces more degradation and social unacceptability and is often described as "Deathless Shame" or "Living death". Age - wise, the percentage of victim of rape is highest in the age group of 16-30 at 64.1%. The victims below 10 years are 2.6 %, The victims between 10 years 16 years are 12.8 %, It is not only the poor girls who become rape victims but even the employees belonging to the middle class are sexually humiliated by their employers [8]. Even deaf and dump, lunatic and blin, and women beggars are not spared. Women who come from the low -middle class and who are the main bread winners of their families bear sexual abuse silently and without protest. The age group of 15 – 20 years has the highest rate among victims, while the offenders are mostly in the age group of 23-30. Both is, thus, the main consideration in selecting victims [9].

Dowry

In 1961, the government of India passed the Dowry prohibition act, making the dowry demands in wedding arrangements as illegal. However, many cases of dowry -related domestic violence, suicides and murders have been reported. In 1985 the dowry prohibition (maintenance of lists of presents to the bride and bridegroom) rules were framed. According to these rules, a signed list of presents given at the time of the marriage to the bride and the bridegroom should be maintained [10].the 1997 report claimed that at least 5000 women die each year because of dowry deaths, and at least dozen die each day in 'kitchen fires' thought to be intentional. The term used for this is bride burning. Amongst the urban educated,

such dowry abuse has reduced considerably [11].

The act was further amended in 1986 two make the penal provisions more effective and stringent. The minimum punishment for taking or abetting of dowry has been raised to five years and a fine of Rs 15000.The advertisement in newspapers, periodicals, etc. Offering a share of property as consideration for marriage is punishable. The amendment proposes the appointment of dowry prohibition officers by the state governments and offences under the act have been made non-boilable [12]. Divorce may be granted by family court after hearing grievances of both sides. The judge appoints counsellors to try reconciliation between the couple. If reconciliation fails, he may grant divorce. The first divorce of law was enacted in 1855.

Grounds of divorce

Divorce may be granted legally on the following grounds. i) adultery, ii) cruelty, iii) desertion, iv) conversion to another religion, v) mental disorder, Vi) incurable disease, vii) renunciation, viii) importance and ix) marrying a minor separation. Husband and wife may get a decree from the family court whereby they are not required to cohabit. They remain legally bound in marriage in all other ways.

Female infanticides and sex selective abortions

India has a highly masculine sex ratio; the chief reason was many girl children are killed before they reach adulthood. All medical tests that can be used to determine the sex of the child have been banned in India, due to incidents of these tests being used to get rid of unwanted female children before birth. Female infanticide is still prevalent in some rural areas. The abuse of the dowry tradition has been one of the main reasons for sex selective abortions and female infanticides in India[13].

Justice for women under the constitution of India

Indian constitution has given equal rights to women. The preamble of the constitution assures equality of status and of opportunity to all its citizens. Article 15 protects special concession for women. It says "Nothing in this article shall prevent the state from making any provision for women and children "

Let us list few of the special concessions extended for the benefit of women.

i) Women can be elected, appointed or nominated to any post.
ii) A girl above eighteen has the right to marry a person of her choice.
iii) Can keep minor children under her custody.
iv) Right to re marry.
v) Protection from domestic violence.
vi) Right to inherit property.
vii) Share in ancestral a property and Abolition of dowery in any forms

Special laws to promote women rights

i.Law specifies 18 as the minimum age of marriage to girl
ii)Equal Share in ancestral a property.
iii)Having more than one spouse at any one point of times is illegal
iv) All marriage should be registered.
v) Remarriage without proper legal consent is not valid
vi) Divorced women can claim maintenance allowance
vii) Inter casts marriages are valid.

Laws for Women Workers

- Equal Wages Act (1976) can be applied to the organized sector involving the principle of same work, same wages and prevents discrimination against women labour are appointed to supervise the implementation of the law.
- Industries Act (1948) forbids employing women workers in dangerous jobs like cleaning machines in motion. Even factory that employs women should have a creche attached to it.
- Working hours sections of the industries Act stipulation that women workers should be employed between 6 am and 7pm only.

- Women workers, in addition to the weekly and special holidays are entitled to maternity leave with wages. The maternity Benefit Act is enacted by the parliament in 1961 to "regulate the employment of women in certain establishment for certain periods before and after child birth and provide for maternity benefit and certain other benefits"
- In some occupation where women employees outnumber men like nursing and information technology are bound to adopt a modified shift system
- Plantation works Act (1951) is enacted for the welfare of the plantation workers in addiction, the plantation workers act provides for the health care of women workers[14].
- Enforcement of family laws was applicable both for husband and wife. Aggrieved party may approach the family court in their district for the redress of grievances. If it is merely a property suit, they may approach the civil court
- Family courts are usually presided over by women judges who are sympathetic to harassed women. If a woman is harassed for dowry or subjected to domestic violence, she may file a complaint to the police

Women's Rights as Human Rights

There is women's commission and also a Human rights commission at national level, chaired by eminent personalities. Human rights violation is perpetrated mostly against Dalit women and children. These bodies are autonomous and can conduct inquiries on their own. We have such organizations at state level also with judicial powers.

The fact that, in India society women experience untold miseries is an undisputed truth. But the government also has enacted various laws to protect women from harassments. Women need to become aware of these laws and they need to come out to establish their rights.

REFERENCES

1.Nirmala Jaya Raj, women a society Madurai, 2005, p.40.
2.Ibid; pp.40-42.
3. Madhusudan pandit, Fundamental human rights, New Delhi ,2009, p.158.
4.Hajira Kumar and Jai Mon Varghese, Women Empowerment -Issue challenges Strategies, New Delhi 2005, p.208.
5.Pinnalur .M, Vivekananda, Magalir Minimum Chatta Urimaigalum (Tamil), Chennai, 2004, p.108.
6. Arul Selvam, The Tamil Nadu educational code, Chennai 1999, p.29
7. Ibid; p.30
8. Dipangshu Chakraborty, Atrocities on Indian women, New Delhi, 1999 p. 20
9. Nirmala Jaya Raj, op. cit; p.54.
10. Madhusudan pandit; op.cit; p.158.
11. Ahuja ram,Crimes against women ,Jaipur ,1997 ,p.127.
12. Madhusudan pandit; op.cit ; p.175.
13. Pinnalur .M, Vivekanandan; op.cit; p.175.
14. John Gilbert G, Contemporary History of India, New Delhi 2006, p.247.

WOMEN PROFESSIONALS: CHALLENGES FACED IN ADMINISTRATION AND MANAGEMENT

Dr.A.Akila Mariathangam
Assistant Professor of History
Sarah Tucker College, Tirunelveli

ABSTRACT:

Women in the Indian Society have been considered as inferior than men for many years. They have to go extra miles than men to prove themselves equivalent to men. Women face a lot of challenges because of the existence of patriarchal society, child bearing and family care roles, deep rooted cultivated norms, etc in the Indian society. Some of the problems faced by the women are because of their domestic responsibilities, cultural and social specified roles, etc. The study is based on secondary data sources. The necessary information about the women problems in India and its various components are collected from Books, Journals, Internet source of related topic. The women who works for financial reasons has to face many problems. They have to work in an office or Organisation full time. There are people ready to find faults in her work. Another area in women are at a disadvantage in the work place is through discrimination. Most people want to correct the unequal treatment of women in the work place. In present situation, the country cannot afford to have women as a major and important resource, most of the time sitting behind, untapped, unexposed, unrecognized and last of all ignored, while she is a major contributing factor in every walk of life directly or indirectly. In context of women becoming keen on shouldering responsibilities as professional and enter in new professions in all concerned spheres, there is increasing need to discuss this aspect exclusively from the point of view of challenges she has to take and face and keeping in mind that properly qualified women professionals also aspire no loss for acquiring knowledge expertised and training to develop capability to shoulder higher responsibilities, achieve professional excellence and to be involved in decision-making.In many occasions, she faces challenges threat which is not apparently perceptible or identifiable but inherent, that quite often male superiors/peers in subordinates consciously/subconsciously not ready to accept that women who normally is much interior in physical strength and mentally deprived of necessary experience, could have capacity and strength to withstand the hardship of working life and could complete with men in the working field/ profession which traditionally from time immemorial had been dominated by men only. In case of married women professionals situation is much gave. Beside her professional area, she has to meet many requirement and expectation of the family from social, obligatory emotional and psychological point of view and she works day in and out to maintain both the fronts. She may not be able to give up her profession due to the fact:

1. *She adds to better economical and social status of family.*
2. *She may be aware of her capability and potential and wants to develop herself for her better career prospects and*
3. *She may aspire to achieve some excellence and contribute to society and nation as a whole.*

Women professional married or unmarried must risk to assert authority to safeguard her night and intensify as an individual and professional in family and working sphere respectively.

Women in Administration and Management

With the dawn of independence in our county, women have been progressively absorbed into the mainstream of economic life and they are, in fact, today in the forefront in many areas of economic and social activity. From a situation where women have been usually confined to the roles of housewife and mother or in traditional occupations of teaching, nursing and other social work, modern Indian women have entered all walks of life and branched out into diversified spheres of activity which were earlier considered as exclusive male domains. A significant attitudinal change towards women is evident particularly in urban areas and a vast sector belonging to the urban middle class have been acquiring an altogether new status in our society. These are the

'white collared' or 'white bloused' workers of India.

Banking today is one of the major sectors which provides the largest employment opportunities. While a number of women are entering the banking profession, nevertheless, it is true that a sizeable number do not aspire for managerial positions.

Thus women faced with a choice between the two, tend to allow family responsibilities to take precedence over work obligation. The point to be considered here is whether there is any basic conflict between the role of a woman as mother and wife and that as working women and whether effective handling of one can be done only at the cost of the other.

What is necessary is that women should come forward and make the most of the opportunities open to them and accept the challenges of career needs. One myth that has been exploded is that men are intellectually superior to women.

Another opinion, voiced is that women tend to be more emotional and temperamental and that men have a more stable outlook and are, therefore, better suited for executive positions. Furthermore, a view is held that successful women should adopt a masculine profile and should discard feminine characteristics.

There is also the wrong belief that while men do not mind having women subordinates they prefer to not have them as bosses. With the increasing number of women executives in banks their presence has come to be accepted and male subordinates do not generally differentiate on gender basis.

In India the first newspaper appeared in 1780. In the hundred odd-years since, the Press has become an industry and the most influential of all mass media in this country. The radio was introduced in a small experimental way in 1924. The first fully indigenous Indian feature film was released as early as 1913. Indian television began in 1958. Commercial advertisement is as old as the Indian Press.

Despite this long and impressive history of communication in India it has led to few openings for women. Journalism, particularly newspaper journalism, has been predominantly a male profession. Radio, television and advertising have provided more scope for educated women. Lately, in public relations, film documentaries (a form of film journalism) and marketing and distributive agencies, women have made an entry either as full-time or part-time professional workers.

The emergence of women in journalism is not more than four decades old. When Padmini Sen Gupta took up the editorship of a magazine in 1934, she was among the first women to launch out as a Journalist. The Ladies Magazine was started as long ago as 1901 by Kamal Sathianadhan in Madras. Then followed the magazine called Stri Dharma and others, stated not as commercial ventures of women in journalism led to a small degree of specialisation.

In certain sub-field of journalism, women have done better. At a recent convention of the Indian Association of Industrial Edition held in Delhi, every sixth participant was a woman. More than 25 per cent of the 250 editors who are members of the Association are women[1]. Another discouraging factor is the tendency on the part of men-editors of newspapers 'of showing the woman reporter into the frilled and embroidered pigeon hole' of the women's and children's page.

Once the initial hurdles are taken, and women journalists settle down to professional work, they face other handicaps. The bustling and jostling world of news happenings is not kind to the physically frail. There are late night duties to be discharged by reporters and sub-editors. Long hours, arduous travel, lack of privacy and feminine conveniences in place of work or in the 'beat' areas, and hazards of covering events involving violence, rioting or civil disorder make it tough and discouraging for women.

The large number of educated women, however, either do not enter the labour marker or concentrate within just a few occupations[2]. Three fourths of the employed women graduates were in professional, technical and related occupations, but teaching alone accounted for about 6 out of every 7 women in this category. Among the other categories, administrative, executive and managerial workers accounted for only about 3 per cent of the employed women graduates who responded. The suggests an insufficient awareness on the part of educated women of diversity both on the world of work and their own abilities, interests and values in relation to it. It also points to the need for vocational guidance[3].

These problem do not spring up suddenly during the college years, but are a continuation from the earlier years of childhood and adolescence[4]. Since vocational development is a continuous process, vocational guidance is needed at all stages of development and not just at one specific point in time. The home and the family have an important influence on a person's vocational development[5].

The school curriculum, as well as the guidance programme, should be directed towards career exploration other than career choice, and towards teaching good work habits and attitudes, not specific vocational skills[6].

Work is an integral part of one's life, and in fact determines one's way of life to a marked extent. The setting of vocational goals can therefore be meaningfully done only in relation to one's total life goals. In choosing an occupation one is, in effect, choosing a means of implementing a self concept[7]. The counselor then helps her to reconcile these various aspects so as to develop and accept a more realistic and better integrated concept of herself, particularly her role in the occupational world, and to find adequate outlets in the real world for being the kind of person that she is capable of becoming.

Men are normally expected to plan for a continuous career entering an occupation after education or training and making steady progress in it. Most women are, however, forced by their biological role to plan for a discontinuous career, if indeed they plan at all[8].

Women in India have to face a lot of issues. They have to go through gender discrimination, harassment, sexual abuse, lack of education dowry related harassment, gender pay gap and much more. We must come together to empower women. They must be given equal educational opportunities. Furthermore they must be paid equally. Moreover, laws must be made more stringent for crimes against women.

REFERENCES:

- *Mrs.Gulshan Ewing, Editor, Ebe's Weddy, in an article in Vidara (Vol. 8, No.2) entitled 'Writing for Women's Journals'*
- *Report on the Pattern of Graduate Employment, Directorate- General of Employment and Training, Ministry of Labour and Employment, Government of India, New Delhi, 1963.*
- *Guidance Needs of College Students, All India Educational and Vocational Guidance Association, New Delhi.1965.*
- *Problems of Urban High School Pupils in India, National Council of Educational Research and Training, New Delhi. 1967.*
- *Perin H. Mehta, 'The Influence of the Family on Vocational Development', Journal of Vocational and Educational Guidance, May, 1959. pp.172-179*
- *Perin H. Mehta 'Educating Youth for the World of Work', Seminary Education, October-December, 1961. pp 22-25*
- *Donald E. Super, The Psychology of Career, New York, 1957. p. 196.*
- *Carl R. Rogers, On Becoming a Person, Boston, 1961.*

PROBLEMS FACED BY THE WORKING WOMEN IN INDIA

Dr. M. Josephraj
Assistant Professor of History
St. John's College, Palayamkottai -2
(Affiliated to Manonmaniam Sundaranar University,
Tirunelveli - 12)

ABSTRACT

The aim of this article is to attempt the problems faced by the working women in India. As indicated by United Nations Development Programmer (UNDP) report, women's are associated with accomplishing 67% work of world; still they are socially and financially denied. They are getting just 10% of the all inclusive pay and have 1% part in worldwide resources. This separation likewise perseveres in their work place in sloppy area. Job of the women's in India generally is family and restricted to homegrown issues. Sometimes ladies can track down work as medical caretakers, specialists, instructors the mindful and sustaining areas. Be that as it may, regardless of whether capable women's specialists or supervisors or geologists are accessible, inclination will be given to a male of equivalent capability. This exploration article centered to issue looked by the functioning ladies in India. Further the review attempt to make sense of the constitution and legitimate arrangement for working women's.

Key words : *Working Women, Legal provision, Hazards faced by women*

INTRODUCTION

Women constitute around half of the total word population. So is in India also. They are, therefore, regarded as the batter half of the society. In traditional societies, they were confined to the four walls of houses performing household activities. In modern societies, they have come out of the four walls to participate in all sorts of activities. The global evidence buttress that women have been performing exceedingly well in different spheres of activities like academics, politics, administration, social work and so on. Approximately half the population of our country of the potential work force is the female gender[2]. Because in many country women became the preferred candidates for many jobs in the global economy. These ranged from manufacturing marketing where they are regarded as docile and more able there men to perform repetitive task and services[3]. It is a globalize network of marketing the product manufactured by individual countries to the world's "Standard of conformity" in entering into world market. It is an umbrella team which refers to complex of economic, trade, social, technological, cultural and political Inter relationship. This many kinds like industrial globalization, financial globalization, political globalization, informal globalization and cultural globalization[4]. Globalize manufacturing & marketing still demand cheap labour but with great technical and cognitive skills for which women workers are found to be more suitable and hence they are appointed particularly in call centre. Though the management gains from the women employer who is meticulously given 'added responsibility' in total quality management[5]

The married women have become life partner first then bread winner partner. That's why, women employees preferring low budget ring scales than men, they are mostly appointed in globalize sector. Empowerment work and iearning of women give an impact that they have to be observed in globalize sectors. Though many women want to be house wife but at the same time the circumstances particularly domestic affairs force them to join in the skillful walk like globalization[6].

Constitution & Legal provision for working women

The natural tenancy of harmonization of legal and judiciary norm posses by women candidates will automatically make them enlisted **in** globalization market and gain new opportunities in computer services and late

work made provide women with employment. Participating on line requires basic computers skills which are presently learnt by women. So they are in call centres working smoothly[7]. It was legitimize under such legal provisions.

The Universal Declaration of Human rights, 1948 has affirmed equal rights for men and women. The constitution of India guarantees 'equality' under Articles 14 & 15 (1). Article 15(3) stresses upon the special provisions to be made by the States in favour of women and children. The Directive Principles of State "Policy provides for equality and adequate means of livelihood under Article 39(a). Provisions for just and humane conditions of work and maternity relief are available under Article 42. The Article 51 (A) (e) provides to promote harmony and to renounce practices derogatory to the dignity of women. The perceptions on fundamental rights and the guidelines of Directive Principles of State Policy, is well reflected in various progressive labour laws such as: The Industrial Disputes Act, 1947, The Minimum Wages Act, 1948, The Factories Act, 1948, The Maternity Benefit Act, 1961.

The Labour laws of India are considered as progressive, protective and promotive to economic and social development. The proposed amendment of The Factories Act, 1948 is the subject matter of the study[8]. The Factories Act, 1948:

The Factories Act, 1948, is a comprehensive legislation drafted incorporating various protective provisions that provide just and humane conditions for the workers. The Act is also landmark legislation, as it provides enough care and welfare to women workers. The subject matter of study is Section 66 of The Factories Act, 1948. The Government proposes to amend this Section, to permit employment of women in night shifts. The Section 66 of The Factories Act[9], contains a saving clause, under which the State Governments may permit employment of women in the night shifts for specified type of industries by publication in the Official Gazette with proper justifications. This amendment attempts to generalize, legitimatize and even makes women employment in night shifts mandatory[10]. Therefore they employ a large number of women in night shifts. Problems faced by Women at work places:

Working women have faced many problems and suffered a lot. Most of the women have undergone a night shift also, it was generalized and legitimized. But even though, these women's are mainly affected in two ways, physically and mentally. Many women have undergone a night shift, it was generalized and legitimized.

Women working in some electronics industries suffer from gynecological problems, miscarriages, premature deliveries etc., and give birth to babies with low birth weight or birth defects. Because the poor working conditions and long hours of work may lead to these occupational diseases which only mean loss of job for these women. No compensation is offered either by the state or by the employer. Many unorganized sector where the majority of women workers are concentrated, no occupational safety and health safeguards are in place. Even in the organized sector many women have reported not to have proper meals while working. The improper and insufficient dietary in take along with the heavy work load results to illness and in nutritional disorders[11]. Most of women employed in night shift in call centres, has revealed that the incidents of breast cancer is high and it is linked to employment in night shift. This is a serious issue for us where the women health is already a cause of concern.

Sexual Harassment is another serious hazardous faced by working women. The Government has amended the Factories Act; it was allowing women workers to work in the night shift. Women have been working in hospitals, in the telecom department and in the fish processing industry in the night shift. But in the era of globalization, the export oriented units in EPZ's and call centres etc., are employing women in large

numbers in the night shift, without providing proper protection or transport facilities to them. The public transport systems are over crowded and men take advantage of circumstances to physically harass women. Whether in the organized or unorganized sector, a large number of working women faced sexual harassment at the work spot[13]. The law makers will be a law breaker has been involving or doing sexual harassment while traveling during night shifts. The apprehensions about escalation in incidents of sexual abuse, is a matter of concern. The apprehension that the chances for flouting the norms for employing women during night shifts by the employers is well founded, because even under the existing laws the statutory welfare measures are not provided to women workers. This will go unchecked, because of the absence of stringent punitive provisions[14].

Large number of women work in Hospitals, Manufacturing industries, marketing industries and other companies etc., It is found that even in many Government hospitals and companies, there are to separate toilets for women. Lack of such basic facilities like toilets, restrooms, dining spaces etc., at the work place causes a lot of physical discomfort and mental stress besides leading to several urinary tract and other diseases particularly among pregnant women. In many company women complain of having restriction regarding going to the toilet. There are many repeated cases of sexual harassment inside and outside the premises. Women has perform multiple and conflicting roles such as, a worker, a mother, a wife, a hostess and an individual at different times it create a lot of tension[15]. In addition the age old belief of male superiority over women creates several hurdles for women at their lace of work. Besides the regular house work, she is unfairly saddled with the entire responsibility of bringing up the children. In the circumstances, she has to face a very high state of nervous tension and worry besides the physical stress[16].

Hazards faced by working women at the working place:

The typical gender roles of women have undergone a shift in the modern society. Women have now become visible entities under certain contexts and can be no longer regarded as the 'weaker sex' that needs to be patronized. They have now emerged as assertive leaders who would like to dominate the workplace as individuals in their own right. They might pose a threat to their male colleagues if they are committed to career, ambition, power and perfection. All these situations often produce much stress for women, much more than men due to biological, cultural and psychological factors. The research in this area has indicated that the women executives have to face politics and sexual harassment at the hands of the male colleagues[17]. They are overloaded with work, they receive a lower pay packet and their promotional and mobility avenues are blocked. They have to face negative organizational climate and a conflicting home situation where expectations of parents, husbands, children and other members of the family ciash. These require role adjustments that put women to a risk of stress-related illnesses such as peptic ulcer, migraine, arthritis, asthma, skin problems, high blood pressure, cancer and sexual problems that have behavioral symptoms like irritation, anger, anxiety, fatigue, depression, low and high back pain, sleeplessness, frustration, dissatisfaction with job and life and low self-esteem. The socio-psychological manifestation of these symptoms is in terms of vindictiveness, arrogance, drug addiction, drunkenness, and divorce[18].

Hazards faced by women in Society and Family

Though more and more women are coming out in search of paid employment and their families also need their income, the attitude towards women and their role in the family has not undergone much change. Women continue to be perceived as weak, inferior, and second-class citizens. In capitalist society, this feudal attitude is

utilised by the capitalist classes to further exploit women and increase their profits. For working women, this discrimination is extended to the workplace also.Even today, looking after the family and children is generally perceived to be the primary responsibility of women. With the State retreating from its minimum responsibilities of providing welfare measures and privatisation of basic services like health, education etc, women are forced to spend more time and energies on these responsibilities towards their children and other family members. The unpaid labour of women in providing these services to the family increases their burden while at the same time helping the employers in keeping the wages low[19]. Because of this perception, which is prevalent even among most of the working women, women have to shoulder the entire burden of domestic chores, which they try to complete before leaving for work, with little help from the other, particularly the male members of the family. Many women have reported not to have a proper meal before leaving to work. Improper and insufficient dietary intake along with the heavy workload results in ntitritional disorders. In addition, this perception that they alone are responsible for the domestic work, leads to a feeling of guilt when they are not able to look after the children or the family due to their official work, often resulting in emotional disorders[20].

Conclusion:

The proposed amendment to permit women to be employed night shift windfall rain of globalization. The globalize sectors want the strong welfare measures embedded in the labour law, to be diluted to maximize the profits. Considering all the difficulties and weakness experienced by the women employees it is my suggestions that women employees are cleverly active in adjusting themselves in the society and the same time they should see that the show called bad names will not affect the domestic affairs. The right to work in the night shifts should be made options to women. The provision for welfare measures like separate rest room for women, creches etc., should be given. Since, they are existing factory Act 1948. Besides the above existing welfare measure transportation for women workers formation of clash by women during work to instill the sense of security and it will provide necessary protective from indignities, harassment and humiliation at the places of work.

REFERENCE

- *Batra B.B "Encyclopedia of Human Rights" Vol IV, Reference Press Daryganj, New Delhi 2004, P 25*
- *Raj Mohini Sethi, "Globalization, culture and Women's Development", Rawat Publication, Jaipur 1999*
- *Mrs. Rani Ponnaian, "The PRP Journal of Human rights" Feb - Mar, Pon Rani Publication, Delhi 2005*
- *Mrs. Rani Ponnaian, "The PRP Journal of Human rights" Oct - Dec, Pon Rani Publication, Delhi 2005*
- *Usha Sharma, "Women Empowerment through Information Technology" Authors Press, Delhi 2003, P 124*
- *Yogendra singh "Culture change in India - Identity and Globalization", Rawat Publications, Jaipur 2000*
- *http://www.sociologv.amory.edu/globalization/issues02.html*

A SOCIAL VIEW ON INSECURITY AGAINST WOMEN IN TAMIL NADU

Dr.S.Vithya
Assistant Professor
Department of History
South Travancore Hindu College
Nagercoil

ABSTRACT

Though Tamil Nadu is one of the progressive States in the country, the percentage of spousal violence is something which it cannot take pride in.According to the National Family Health Survey 4 (2015-16), two out of every five married women in the State are victims of spousal violence and barely there is a decline in last 10 years. Despite the recognition of spousal violence as a criminal offence since 1983 (IPC 498-A), there was no civil law until the Protection of Women from Domestic Violence Act which was enacted in 2005.violence against women is a problem across the World It effect's woman of races , Ethnic groups,classes And nationalities. It is life threatening violence problem for an Individual women. All of them violation of the most fundamental human rights. Such kind of violence against women in Tamilnadu refers to physical or sexual violence committed against Tamilnadu women, typically by a man. Common forms of violence against women in Tamilnadu, include acts such as domestic abuse, sexual assault, and murder. Crime against women such as rape, acid throwing, dowry killings.Police records in India and Tamilnadu show a high incidence of crimes against women. domestic violence toward women is considered as any type of abuse that can be considered a threat; it can also be physical, psychological, or sexual abuse. In 1961, the Government of India passed the Dowry Prohibition Act making dowry demands in wedding arrangements illegal. However, many cases of dowry-related domestic violence, suicides and murders have been reported. In the l980s, numerous such cases were reported.In our indian constitution which is the fundamental law of the nation, contains numbers of provisions for the benefit and protection of the women. The Governmental authorities and voluntary groups,women's organizations,Social organizations and NGOs could supporting and provides so many beneficial things to to the affected victims for the right times.

Keywords :

Tamilnadu is a Progressive state- violence against women in Tamilnadu includes molestation, abduction, dowry-related violence, and domestic violence. spousal violence-dowry deaths-criminal law-Ethnic groups- Individual women-Nationalities-Domestic abuse-Violation-Acid cheap-Fundamental laws-NGOs-beneficial things-victims.

INTRODUCTION:

Violence against women does not mean only physical violence. It is much broader and includes sexual, emotional, psychological and financial abuse. The National Plan targets two main types 1. violence against women – domestic a family violence, and sexual assault.On international level, the United Natic Declaration on the Elimination of Violer against Women provides the follow definition:

The term violence against women mea any act of gender-based violence t results in, or is likely to result in, physic sexual or psychological harm or suffer 2. to women, including threats of such ac coercion or arbitrary deprivation of libe whether occurring in public or private life.'

The laws in each Australian state and territory have their own definitions. While there is no single definition, the central elements of domestic violence include:
acts of violence that occur between people who have, or have had, an intimate relationship; an ongoing pattern of behaviour aimed at controlling a partner through fear, for example by using behaviour which is violent and threatening. In most cases, the violent behaviour is part of a range of tactics to exercise power and control over women and their children, and can be both criminal and non-criminal; and the threatening or violent behaviour can comprise of physical, sexual, emotional, psychological and financial abuse.

Physical violence can include slaps, shoves, hits, punches, pushes, being thrown down stairs or across the roc kicking, twisting of arms, choking, a being burnt or stabbed.

Psychological and emotional abuse c include a range of controlling behavio such as control of finances, isolation from family and friends, continual humiliation, threats against children or being threatened with injury or death.

Financial or economic abuse includes forcibly controlling another person's money or other assets. It can also involve stealing cash, not allowing a victim to take part in any financial decisions or preventing a victim from having a job.

Family violence is a broader term that refers to violence between family members, as well as violence between intimate partners. It involves the same sorts of behaviours as described for domestic violence. As with domestic violence, the National Plan recognises that although only some aspects of family violence are criminal offences, any behaviour that causes the victim to live in fear is unacceptable. The term 'family violence' is the most widely used term to identify the experiences of Aboriginal and Torres Strait Islander people, because it includes the broad range of marital and kinship relationships in which violence may occur.

Sexual assault or sexual violence can include rape, sexual assault with implements, being forced to watch or engage in pornography, enforced prostitution, and being made to have sex with friends of the perpetrator. Research has demonstrated that violence against women often involves a continuum of violence from psychological, economic and emotional abuse through to physical and sexual violence.

Violence again women centre on its causes. There are a number of myths that exist, such as: men can't control their anger or sexual urges; alcohol causes men to be violent; women could leave violent partners if they wanted to; and men experience equal, if not greater, levels of violence perpetrated by their partners or Violence against women include:

1. The unequal distribution of power and resources between men and women; and
2. An adherence to rigidly defined gender roles and identities i.e., what it means to be masculine and feminine.

Attitudes that condone or tolerate violence are recognised as playing a central role in shaping the way individuals, organisations and communities respond to violence. VicHealth has summarised five key categories of violence supportive attitudes that arise from research. These include attitudes that:

1. Justify violence against women, based on the notion that it is legitimate for a man to use violence against a woman;
2. Excuse violence by attributing it to external factors such as stress or proposing that men cannot be held fully responsible for violent behaviour.
3. Minimise violence by denying its seriousness, denying that it occurs or denying that certain behaviours are indeed violence at all; and
4. Shift blame for the violence from the perpetrator to the victim or hold women at least partially responsible for their victimisation or for preventing victimisation.

About 38.1% of women in the state in the 18-49 age group have experienced domestic violence by their spouses. Among southern states, only Karnataka is higher, with 44.4%, according to the National Family Health Survey - 5 (2019-2021). In Tamil Nadu, the survey was done among 27,929 households, 25,650 women and 3,372 men. NGOs and activists have ascribed the high percentage of women suffering from domestic violence to high consumption of alcohol. The Tamil Nadu police have received so many domestic violence during COVID-19 lockdown. A majority of the complaints were reported in Ramanathapuram district, followed by Kancheepuram and Chennai.Many office-goers, particularly those working in small private companies, were under stress due to job insecurity. The continuous practice of

dowry system in the society proves that the violence against women can never be end. It is a complex phenomenon covering several dimensions of violence.Types of Violence includes physical, emotional and sexual violence. Physical violence, particularly slapping, is observed as the most common form of violence. Interestingly experience of spousal violence against ever-married women during pregnancy is relatively very low. It is 6.2 per cent in the State and 5 per cent in urban areas alone.

Tamil Nadu has been ranked fifth in India in prevalence of domestic violence. Reporting of events of abuse is considered higher in the State. “Tamil Nadu accounts for half of all domestic violence cases recorded,” Tamil Nadu is the first Indian state to set up "all women police stations" to deal with crimes against women. After the 2012 Delhi gang rape case in 2013, in which a girl was gang-raped in a moving bus, leading to her death, the Tamil Nadu government unveiled a 13-point action plan including installation of closed-circuit television (CCTV) in all public buildings and booking offenders in Goondas Act of 1982, that gives non-bailable retention up to 1 year. Violence against women in India is going side by side to the technological improvement in modern world in the country. Violence to the women is of various types and can happen at any place like home, public place or office. It is the big issue related to the women which cannot be ignored as it is hindering almost one half growth of the country.

Women in the Indian society have always been considered as the things of enjoyment from the ancient time. They have been victims of the humiliation, exploitation and torture by the men from the time of social organization and family life.violence against women is a manifestation of historically unequal power relations between men and women" and "violence against women is one of the crucial social mechanisms by which women are forced into a subordinate position compared with menThe history of violence against women is closely related to the historical view of women as property and a gender role of subservience.The research seems to provide convincing evidence that violence against women is a severe and pervasive problem the world over, with devastating effects on the health and well-being of women and children.The violence against women can occur in both public and private spheres of life and at any time of their life span. Violence against women often keeps women from wholly contributing to social, economic, and political development of their communities. There is growing evidence on what works to prevent violence against women, based on well-designed evaluations. In 2019, WHO and UN Women with endorsement from 12 other UN and bilateral agencies published RESPECT women – a framework for preventing violence against women aimed at policy makers. Each letter of RESPECT stands for one of seven strategies: Relationship skills strengthening; Empowerment of women; Services ensured; Poverty reduced; Enabling environments (schools, work places, public spaces) created; Child and adolescent abuse prevented; and Transformed attitudes, beliefs and norms.United Nations. Declaration on the violence against women is a manifestation of historically unequal power relations between men and women" and "violence against women is one of the crucial social mechanisms by which women are forced into a subordinate position compared with the history of violence against women is closely related to the historical view of women as property and a gender role of subservience.

The research seems to provide convincing evidence that violence against women is a severe and pervasive problem the world over, with devastating effects on the health and well-being of women and children.The violence against women can occur in both public and private spheres of life and at any time of their life span. Violence against women often keeps women from wholly contributing to social, economic, and political development of their communities.There is growing evidence on what works to prevent violence against women, based on well-designed evaluations.

In 2019, WHO and UN Women with endorsement from 12 other UN and bilateral agencies published RESPECT women – a framework for preventing violence against women aimed at policy makers.

Each letter of RESPECT stands for one of seven strategies: Relationship skills strengthening; Empowerment of women; Services ensured; Poverty reduced; Enabling environments (schools, work places, public spaces) created; Child and adolescent abuse prevented; and Transformed attitudes, beliefs and norms.

R – elationship skills strengthened
E – mpowerment of women
S – ervices ensured
P – overty reduced
E – nvironments made safe
C – hild and adolescent abuse
T-ransformed attitudes, beliefs and norms

Violence includes physical, emotional and sexual violence. Physical violence, particularly slapping, is observed as the most common form of violence. Interestingly experience of spousal violence against ever-married women during pregnancy is relatively very low. It is 6.2 per cent in the State and 5 per cent in urban areas alone.

Conclusion:

A brief lecture on the Indian Laws that will support women when they are violated, Harassed or abused. 'NIrbhaya Project' and the Chennai Safe City Project, an initiative of the Central Government, as part of measures to be taken to curb violence against women. The Justice Verma Committee Report has prescribed certain important measures for increasing security of women in rural and urban places. Eight cities has been identified for implementation of the Safe City Project, under the Nirbhaya Fund. These are Delhi, Kolkata, Mumbai, Chennai, Bengaluru, Hyderabad, Ahmedabad and Lucknow. Violence against women is not a problem of today; it is rooted decades before. It is present all over the world .The condition is getting worse day by day. It is crossing all the borders and races. Violence against women is a very serious and sensitive issue as it is one of the most pervasive of human rights violation denying fundamental rights to almost half of population (females and girls).Domestic violence is much more drastic than violence outside because home is a place where individual seeks love, security, safety and shelter but we can't deny the fact that it is also a place that imperils lives. Violence includes harassment, maltreatment, brutality, cruelty, physical injury or attempting to place a woman in fear of injury or psychological violence. Impact of physical violence may be more visible than psychological violence but repeated humiliation restricted social mobility and denial of economic resources is more subtle and insidious forms of violence; makes a woman mentally destabilized and powerless. Violence against women is a global issue; it's a stigma on civilized society which is compelling intellectuals to focus on this alarming situation. So many laws are introduced day by day to eradicate the problem but it is not so easy to overcome it without awakening of society.women's has been haraasment and insecurities by some of men's.In our most of laws written by men to protect the women's security. policies on women's security have been largely drafted by men and not women.

Reference:

- *Biony Prabhakar,"Most women are abused, harassed and assaulted at work, says survey", ECONOMIC TIMES, 2013.*
- *Madhurima, Violence Against Women, ISBN; 9788121205276.*
- *Prof. S.N.Misra, Indin Penal Code, Twenty First Edition, 2018.*
- *Manish Bahl,Violence on Women By Men,Cyber Tech Publications, 2007.*

Website:

- *www.who.in.*
- *www.feminist.com.*
- *www.safecity.in.*
- *www.india today .in.*
- *www.new Indian express.com (22June2017)S*

WORK RELATED STRESS PROBLEMS FACED BY WORKING WOMEN.

"People become attached to their burdens some times more than the burdens are attached to them" - Bernard Shaw.

***S. Nava Parvathi, ** A.Michael Rani**
*Lecturer, DIET, Theroor,
**P.G Asst.in History,
St. Joseph's Convent Hr.Sec.School,
Nagercoil, K.K District.

INTRODUCTION:

In the modern world which is said to be in a race for success, achievement is invariably a world of working women's work related stress. From the day of the birth till the last breath and individual is exposed to various stressful situations. Working women stress comes in many forms and affects people of all ages and all walks of life. Working women stress is an interaction between an individual and any source of demand within an environment. It is also caused by poor match between the individual and work.

Research findings show that the most stressful type of work is that which values excessive demands and pressures that are not matched to workers knowledge and abilities. Where there is little opportunity to exercise any choice or control, and where there is little support from others family etc. This article deals with meaning of stress, symptoms of work related stress, physical symptoms, psychological symptoms, Behavioural symptoms, causes of work Related stress, women and stress, work related stress is management issue, and conclusion.

Meaning:

The word "Stress" is derived from the latin word "stringer". Meaning to draw tight. Stress is a response to an external factor that results in physical, emotional, behavioural deviations in a person. Stress is an all pervading modern phenomenon that takes a heavy toll of human life.

Symptoms of work-related stress:

The signs or symptoms of work related stress can be physical, psychological and behavioural.

Physical symptoms:

- Fatigue
- Head Aches
- Heart palpitations
- Sleeping difficulties such as insomnia
- Diarrhea or constipation
- Dermatological disorders.

Psychological symptoms:

- Depression.
- Anxiety
- Discouragement
- Irritability
- Pessimism
- Cognative difficulties

Behavioural symptoms:

- Aggression
- A drop in work performance
- Problems in inter personal relationships.
- Mood swings and irritability
- Lower tolerance of frustration and impatience
- Disinterest
- Isolation.

Causes of work Related stress:

- Long hours
- Changes within the organization.
- Heavy workload
- Tight dedlines
- Changes to duties.
- Job insecurity
- Boring work
- Insufffient skills for the job
- Over supervision
- Lack of proper Resources
- Lack of equipments
- Harresment
- Few promotional opportunies.
- Distcrimination
- Poor relationships with colleagues or bosses
- Crisis incidents.

Women and Stress:

Stress is related to both external and internal factors. External factors include the physical environment, including job, relationship with others. Home, situations, challenges, difficulties and expectations confronted with on a daily basis. Internal factors determine the body's ability to respond to and deal with, the external stress inducing factors. Internal factors that influence the ability to handle stress include nutritional status, overall health and fitness level, emotional wellbeing, and the amount of sleep and rest.

Research also shows that women in relationships do greater than 60 percentage of household maintiance and child care. Women likely to have obstacles findings times for their own stress reducing self-care, women are more likely to arrive to work, stressed before their work placed demands begin. Perceived locus of control is one area proven to be a predictor of stress.

Therefore a women working in an environment with little flexibility or choice would be a greater risk of distress than a climate of no voice. Women are multi-taskers by nature and enfold tasks within tasks. Work, family and home are not separated and the issues around balance prevail regardless of working for herself or someone else.

Work related stress is management issue:

It is important for employers to recognize work- related stress as a significant health and safety issue. A company can and should take steps to ensure that employees are not subjected to unnecessary stress.

- Ensure a safe working environment.
- Make sure that everyone is property trained for their job.
- Encourage an environment where employees have more say over their duties, promotional prospects and safety.
- Discuss issues and grievances with employees, and take appropriate action when possible.
- The management and administrators are needed to concentrate on their attention into the working women's problems at all levels to provide better education to the future generation so as to enhance the quality and reduce the extreme stress from the working women community.
- Working women should adopt relaxation strategies and get training on using them in different life situations.

Conclusion:

Work related stress that may lead to burnout is not a new concept. In any job stress is inevitable and there are different stressors for different occupation. It is also not a new discovery that people respond to stress in different ways and how people respond to stress is dependent on the individual and the intensity of the stressors felt by that individual.

Reference:

- *S.Dhandapani(2013) Handbook of Education and Psychology (vol.II) Neel Kamal publications. Hyderabad.*
- *www.betterhelath.vic.gov.au.*
- *http://stress relief pig.com*
- *http://www.scholarship.edu.*

TRIPLE TALAQ – ISLAMIC WOMEN EMPOWERMENT

K. Mary Vino Lobo
Ph. D Research Scholar (Full time)
St. Mary's College (Autonomous)
Thoothukudi
Affiliated to Manonmaniam Sundaranar University
Tirunelveli.

INTRODUCTION

Triple talaq is the practice under which a Muslim man can divorce his wife by simply uttering "talaq" three times. It is prevalent among India's Muslim community majority of whom follow be Hanafi.

This mode of divorce is not universal among Muslims across the world, as many other Islamic schools of thought prefer the divorce process to be deferred, in many cases over a period of three months.

The government has cited the example of many predominantly Muslim countries, including Pakistan, that have banned triple talaq.

Background

In traditional Islamic jurisprudence, triple talaq is considered to be a particularly disapproved, but legally valid, form of divorce. Changing social conditions around the world have led to increasing dissatisfaction with traditional Islamic law of divorce since the early 20th century and various reforms have been undertaken in different countries. Contrary to practices adopted in most Muslim – majority countries, Muslim couples in India are not required to register their marriage with civil authorities. Muslim marriages in India are considered to be a private matter, unless the couple decided to register their marriage under the Special Marriage Act of 1954. Owing to these historical factors, the checks that have been placed on the husband's unilateral right of divorce by governments of other countries and the prohibition of triple talaq were not implemented in India.

Kinds of Talaq

There are three kinds of Talaq that are being practices in the Muslim society; Talaq-e-Biddat, Talaq -e- Hassan and Talaq -e- Ahsan. Only the latter two find relevance in the Quran.

Biddat means innovation in religion, and is unacceptable in Islam, a religion that has laid down guidelines for the world to follow till the very end of time. The Quran promises to be relevant without a single change in it till the end of time. Now, as the name suggests, Talaq -e-Biddat is the kind of Talaq which is not sanctioned in the Quran. It is also known as instantaneous or irrevocable Talaq.

In this form, the word 'Talaq' is to be said only once (another reason for its high regard) in Talaq-e-Hassan, the word 'talaq' is to be uttered thrice, once after each monthly menstrual cycle of the wife. The husband is free to revoke his first two utterances, but with the third declaration, the Talaq becomes effective and the marriage is dissolved.

A Biddat talaq becomes final as soon as the words have been uttered and the marriage becomes completely dissolved. This form of Talaq is usually followed by Sunni sect of Muslims, but is not recognized in the Shia sect. No verse in the Quran validates instantaneous triple Talaq.

Divorce and Maintenance

'The Husband's right to divorce the wife triple repudiation formula: Talaq, Talaq has been maintained even after the passing of Muslim marriage and dissolution Act, 1939, which allows the husband to divorce his wife without any

genuine reason rationalized. On the other hand, a woman cannot give a divorce to her husband she must seek it and the husband must agree to give it. If he does not, then she must go through must go through a cumbersome process of enlisting the support of law….

She may thus secure divorce, but does not have any claim – even semblance of a claim- to maintenance. Clearly the law aims at making it as easy as possible for men to give divorce and as possible for women to secure it.

The greatest blow to a divorced women is the law regarding children. No matter what is the circumstances of the divorce the children belong to man'. "It is not only a matter of whether one can or cannot get divorce". Sabira a young office women declared stormily. What tears in her eyes she pointed to her little son, "Look at him. He is four year old. I can keep him only for him only for here more years. If I had a girl, I could have kept her until she was eleven years old. Islam decrees that in case of divorce a boy of 7 and a girl of 11 must revert to her father. What kind of justice is that themselves and to keep themselves clean. As soon as they are able to look after themselves and to earn, they become the father's. After all the man's role in production of child in minimal so why should he have the upper hand. There must be changes. This case shows how woman is made a prisoner and asked to follow the dictates of the partiarclite however she may feel.

The fact that position is a creation of the patriarchate becomes evident. 'A recent study on prostitution in Pune revealed that most of the muslim prostitutes were victims to Talaq and because they were not supported by their family or in- laws they to resort prostitution as a living'

Divorced is the last resort under the Quran, but Muslim husbands desert or divorce their wives to suit their whims and fancies she asserts 'I can tell you from my experience that a divorced woman with a child is a burden on poor parents, and the waqf boards or the community lending a helping hand is a myth'.

Shayara Bano Case Judgement

The case was called Shayara Bano v. Union of India & others. The bench that heard the controversial triple talaq case in 2017 was made up of multifaith members. The five judges from five different communities are chief justice JS Khehar (a Sikh), and Justices Kurian Joseph (a Christian), RF Nariman (a Parsi), UU Lalit (a Hindu), and Abdul Nazeer (a Muslim).

The Supreme Court examined whether triple talaq has the protection of the constitution if this practice is safeguarded by Article 25(1) in the constitution that guarantees all the fundamental rights to "profess, practice and propagate religion". The court wanted to establish whether or not triple talaq is an essential feature of Islamic belief and practice.

In a 397- page ruling, through the judges upheld validity of instant triple talaq (*talaq-e- biddat*), the three other judges held that it was unconstituional, thus barring the practice by a 3-2 majority. One judge argued that instant triple talaq violated Islamic law. The bench asked the central government to promulgate legislation within six months to govern marriage and divorce in the Muslim community. The court said that until the government formulates a law regarding instant triple talaq, there would be an injunction against husbands pronouncing instant triple talaq on their wives.

According to *The Economist,* "Constitutional expert said (the Judges) legal reasoning fell short of upholding personal rights over religious laws", whilst nothing "the judgement did not ban other forms Muslim divorce that favor men, only the instant kind.

Legislation

The Muslim Women (Protection of Rights on Marriage) Bill, 2017

The Narendra Modi Government formulated a bill and introduced it in the

Parliament after 100 cases of instant triple talaq in the country since the Supreme Court judgement in August 2017. On 28 December 2017, the Lok Sabha passed The Muslim Women (Protection of Rights on Marriage) Bill 2017. The bill made instant triple talaq (*talaq -e-biddah*) in any form – spoken, in writing or by electronic means such as email, SMS and WhatsApp illegal and void, with up to three years in jail for the husband. MPs from RJD, AIMIM, BJD, AIADMK, and AIML opposed the bill, calling it arbitrary in nature and a faulty proposal, while Congress supported the bill tabled in the Lok Sabha by law minister Ravi Shankar Prasad. 19 amendments were moved in Lok Sabha but all were rejected.

The Muslim Women (Protection of Rights on Marriage) Ordinance, 2018

On the grounds that practice of instant triple talaq was continuing unabated despite the striking it, the government issued an ordinance to make the practice illegal and void.

The provisions of the ordinance are as follows:

Instant triple talaq remains cognizable with a maximum of three years imprisonment and a fine.

Only complaint with the police by the wife or her blood relative will be recognized.

The offence is non – boilable i.e only a Magistrate and not the police can grant bail. Bail can be granted only after hearing wife.

Custody of the minor children from the marriage will go to mother.

Maintenance allowance to the wife is decided by the magistrate.

The ordinance was cleared by the President on 19 September 2018.

The Muslim Women (Protection of Rights on Marriage) Bill 2018

As the triple talaq ordinance of 2018 was to expire on 22 January 2019, the government introduced a fresh bill in the Lok Sabha on 17 December 2018 to replace the ordinance. The provisions of the bill are as follows All declaration of instant triple talaq, including in written on electronic form, to be void (i.e. not enforceable in law) and illegal.

- Instant triple talaq remains cognizable offence with a maximum of three years imprisonment and a fine. The fine amount is decided by the magistrate.
- The offence will be cognizable only if information relating to the offence is given by the wife or her blood relative.
- The offence is non – boilable. But there is a provision that the Magistrate may grant bail to the accused. The bail may be granted only after hearing the wife and if the Magistrate is satisfied with reasonable grounds for granting bail.
- The wife is entitled to subsistence allowance. The amount is decided by the magistrate.
- The wife is entitled to seek custody of her minor children from the marriage. The manner of custody will be determined by the Magistrate.
- The offence may be compounded (i.e. stop legal proceedings and settle the dispute) by the Magistrate upon the request of the woman (against whom talaq has been declared).

The bill was passed by Lok Sabha on 27 December 2018, However, the bill remained struck in the Rajya Sabha due to the opposition's demand to send it to a select committee.

The Muslim Women (Protection of Rights on Marriage) Ordinance, 2019

As the triple talaq ordinance of 2018 was to expire on 22 January 2019 and also because the triple talaq bill of 2018 could not be passed in the parliament session, the government repromulgated the ordinance on 10 January 2019. On 12 January 2019, the president of India Ram Nath Kovind approved the ordinance of 2019.

The Muslim Women (Protection of Rights on Marriage) Bill, 2019

The triple talaq ordinance of 2019 was to expire on 29 August 2019 (i.e. six

weeks after start of parliamentary session). Hence, the government introduced a fresh bill in the Lok Sabha on 21 June 2019 to replace this ordinance. The bill was passed by Lok Sabha on 25 July 2019 and them by Rajya Sabha on 30 July 2019. The bill was approved by Ram Nath Kovind and it became the legal law.

Legal Ban

Triple Talaq became illegal in India on 1 August 2019, replacing the triple talaq ordinance promulgated in February 2019.

The Muslim Women (Protection to Rights on Marriage) Bill, 2019 passed on 26 July 2019 after a very long discussion and opposition finally got the verdict to all women. It makes instant triple talaq (talaq-e-biddah) in any form – spoken, written or by electronic means such as email or SMS – illegal and void, with up to three years in jail for the husband.

CONCLUSION

Triple Talaq should be banned because it is un – Quran and it goes against the spirit of the Constitution and more importantly it is inhuman. Thus, it is very much clear that the present form of Triple Talaq as is common and is being considered a sin which does not find anywhere mention neither in Holy Quran nor in the messages of Prophet Muhammad (SAW). Thus, a thing procedure which is not a part of Islam cannot be used to defame the Islamic Laws and principles which are in itself very much true and right and cannot be doubted in any manner being revelations of Allah.

REFERENCES

- *Kumari Megha, Choudhur Appropoated liberty, Chanakya National law University, India 2008, pp72- 73.*
- *The New Indian Express, dated, 16th April 2017.*
- *The Times of India, dated, 22nd August 2017*
- *Indian Express 19th September 2018, retrieved 30, December 2018.*
- *The Muslim Women (Protection of Rights on Marriage) Bill, 2018- Lok Sabha India,30th December 2018.*
- *Triple Talaq bill in Rajya Sabha The Times of India 9th January 2019.*
- *Lok Sabha passed in Triple Talaq bill economic times 26 July 2019.*
- *Fresh Triple Talaq bill introduced in Lok Sabha, Indian Express 21st June 2019.*
- *The Muslim Women (Protection of Rights on Marriage) Bill, 2019 passed on 26 July 2019.*

- *Lok Sabha passed in Triple Talaq bill economic times 26 July 2019.*
- *Fresh Triple Talaq bill introduced in Lok Sabha, Indian Express 21st June 2019.*
- *The Muslim Women (Protection of Rights on Marriage) Bill, 2019 passed on 26 July 2019.*

PROBLEMS OF WOMEN IN WORK PLACES

Dr. C. Nirmala Devi,
Assistant Professor,
Sarah Tucker College, Trinelveli-7
Email Id: nirmalatevy6446@gmail.com

ABSTRACT:

In fact a woman's life is a vicious circle. Each problem of hers can be the subject-matter of an article or a story or a novel. Some content themselves with posing the problem and leaving the solution to be worked out by the readers. Yet others choose to show the way for the solution of the problem.

The object of the present-day women's movement is not just improving of the position and conditions of women. The women should seek to solve the world's problems and contribute to the struggle for peace has to be an important object of the women's movement. Dynamic women and socially-conscious women ought to take active part in the struggle for social transformation, progress and even rebellion, of necessary. Only when women realise that their troubles and problems are intertwined with the people's misery and sorrow can they gain equality with men. As such, the need for a change in attitude in respect of the ideology and practice of the women's movement becomes inevitable.

KEYWORDS: Atrocities of Women, Women's Role in Cinema, Women Writers and their problems, Problems of Social Workers, Working Women in today's Society, Eve-teasing in public place, Sexual harassment at the Work place.

INTRODUCTION:

The Semantic meaning of 'crime against women' is direct or indirect physical or mental cruelty to women. Crimes which are 'directed specifically against women' and in which 'only women are victims' are characterized as 'Crime Against Women'.[1]

Dynamic women and socially – conscious women ought to take active part in the struggle for social transformation, progress and even rebellion, if necessary. Only when women realise that their troubles and problems are intertwined with the people's misery and sorrow can they gain equality with men. As such, the need for the change in attitude in respect of the ideology and practice of the women's movement becomes inevitable.

Atrocities Of Women:

Today the issue of rape has gained gigantic proportions. Almost every day somewhere or the other a woman is being raped. Many an unfortunate woman is resorting to suicide as she is not in a position to speak out to others and lead a life of respect and dignity in society. A society has estimated the number of rape cases in the country as 2,00,000 per annum. Probably, the figure may appear exaggerated. In our country, statistics are not satisfactory. Anyway, it cannot be gainsaid that there are a large number of offences of rape each year. There are thousands of cases which do not see the light of day, or which go unreported. It has become a common occurrence; the life and honour of women fall victim wherever there is any agitation. It is mainly the poor women who are subjected to these atrocities. Out of ten offences one or two got reported. Today, the people's consciousness has been aroused and a hue and cry is raised at such injustice. Newspapers publish such news fearlessly. Therefore, one gets the impression that the number of offences is growing day-by-day.[2]

An idea that rapes occur because of the flimsy and attractive dress worn by the victims is sedulously propagated. This allegation is false to the core. It is absurd and ridiculous. It is neither logical nor borne out by facts. Women are not seducing men who wear nice and charming

dress. It is women of the poorer classes who wear coarse cloths who happen to be the victims. Women are considered to be the property of men and hence whenever there is a fight between men, vengeance is taken on the enemy's wife, mother and sisters. They are abused in a scandalous manner. In a peculiar psychopathological state of mind men rape women. The superstition that intercourse with a girl of immature age will cure several diseases like gonorrhoea and syphilis also contributes in no small measure to the offence of rape.

First and foremost, the victim of rape must be given shelter and help. She has to be enabled to get over the shock and regain a balanced state of mind. Then she has to be medically examined and her statement recorded. If investigation into the crime is then conducted and a case field against the accused, there will be chances of the accused being proved guilty. If the doctor is to give the certificate immediately then there would be no chance for the doctor to be influenced by the accused or his relatives or friends to give a false certificate. Attention is not devoted to these important aspects of the matter. Necessary measures have to be undertaken by the Government to remedy this situation and create the appropriate atmosphere required for preventing such crimes.[3]

WOMEN'S ROLES IN CINEMA:

Nowhere in the world at any time do we come across a film without a woman in the story. The producers are depicting nothing but degradation, surrender, submissiveness and obedience in the woman characters. At the end of the film, the woman falls at the feet of her husband. The producers strive hard to convince the viewers that the woman will go astray or will become spoilt if she steps beyond the threshold of the home. The ultimate fate of a woman humiliated and raped by a vicious man is to marry him. The message is sought to be brought home that society will be gladdened at such an outcome and that otherwise she will be an outcast. The only other alternative is that she shall end her life. The woman should submit to her husband even if he torments and commits atrocities against her. She must suffer gladly with a pleasant face and with a tolerant spirit his dominance and male-chauvinism.

The woman social worker is painted as a doll in a showcase. The woman who works for the emancipation of her sisters through women's organisations is depicted as one who neglects her family responsibilities and duties.

The producers plead that they will be financially ruined if they show on the celluloid the rebellion of women. The cinema actors frankly concede that they act as per the dictates of the director and the producer. Finally, the film goers come into the field. Their contention is that they go to the picture house for rest, entertainment and even for killing time. They see pictures to escape from the problems that they meet every day in their families and work places. Thus, each category of people seeks to avoid its culpability, and transfers the blame onto the shoulders of others.

Let us have a look at the woman characters in the films. Even the names of the films hint at the nature and character of those roles. 'Servant (Dasi)', 'Womanly Life', 'So Many Like Me', 'I Too Am Born a Female', 'Strength of Tali','At Husband's Feet', 'Woman without Shelter', 'Woman of Need', 'Desire and Tali' are some of the names of the films that strike our memory. Some of them have been recipients of awards too. It is because the reviewers and selectors are mostly men. Ninety percent of the film goers are wedded to old, orthodox and traditional ideas. They like the woman to suffer, and the inequality of women appeals to them.

Scenes with half-naked women have been growing in number. It is indeed not wrong to say that films without the dances of Jyoti Lakshmi, Jayamalini and Helen – to name some, are few in number. Indecent songs with double meaning abound. Duets suggesting sex have become a common feature of almost every film.[4]

Women Writers And Women's Problems:

It is a patent fact that the woman writers of the day by and large confine woman's position and status to the kitchen and the bedroom. There are many problems confronted by contemporary women. Many of these problems do not form the subject-matter of the works of woman writers.

The magnitude of the women's problems is not small. There are millions of stories of women's misery. In every home, there is a story full of woe and tears. It can be safely asserted that no woman lives, who has not, at one time or the other, thought of committing suicide to escape her travail. Her problems are variegated. Lack of individuality, financial helplessness, political neglect, social exploitation, dowry, purdah, prostitution, child marriage, compulsory widowhood, mental turmoil, abuse, violence, atrocities, rape, killings and torments by sadistic husbands are some of such issues.

The representation of women in the political field is grossly inadequate. Many woman writers feel and think that confrontation, struggle, rebellion and revolution are men's tasks. Hence, they keep politics out of their works.

Some woman writers take to escapism as they are not in a position to offer solutions to problems One woman writer is reported to have stated that she is annoyed with hunger, poverty, disease and death and hence she would like to write only about love and affection. Those woman writers who inveigh against the life of slavery of women, who condemn the inhuman conduct of men, and who give place in their literature to women caught in the economic vicious circle are in a minority.[5]

Problems Of Social Worker:

The problems confronting women social workers are many and variegated. They range from small hurdles to very large obstacles. The quarters from which they spring are usually different and disparate. Her trobles start at home as soon as she crosses the doorstep to devote some time for social service. Let alone, the mother-in-law, even the husband and children look askance at her. The husband's irritability – barring honourable exceptions – increases by geometrical progression. The children taunt her indirectly saying that their mother happens to be a visitor at their home. It needs a lot of courage and some insensitivity to uncomplimentary comments.

She sets out in right earnest from home to the abode of the disinherited and deprived sections of society. She is greeted with sullen looks. She tries to become friendly. She faces a stone wall. She adopts a chummy attitude. Then the ice breaks. Her queries are met with smiles. She returns home exhilarated. Next day she repairs again to the same locality. This time children invite her in. Young women gather round her. Lastly come the elders. They begin putting questions. Can she get them full meals? Can she get them employment? Can she get them decent quarters? Now it is her turn to answer. She fumbles and falters. Their faces are lit with broad smiles. She returns home humiliated. But then she is full of enthusiasm. She hates to relax or give up. Next day she goes again. This time young and old receive her with open arms as if she were their old friend. Derision melts away, instead, respect takes its place. She is accepted. She is looked up to for guidance, assistance and help. But then, she feels that she is unequal to the task. She realizes that she has not equipped herself with the necessary expertise. She becomes humble. She understands that she has to learn a lot before she begins work. This salutary lesson has to be remembered by one and all.[6]

Decline In Breast Feeding:

Breast feeding has been recognized all over the world as the most crucial factor in the physical, mental and emotional growth of a child. Besides meeting all the nutritional requirements of the infant in

the early stages of life, breast feeding helps to promote and strengthen the bonds of affection between mother and child which is very essential in the building up of his/her self-confidence in later years. Traditional societies also recognized the importance of breast feeding and majority of mothers have been breast feeding their children.

In the past few decades, especially from 1930s, there has been perceptible decline in breast feeding of children. There occurred changes in breast feeding practices also. The reasons for this are several. The most important reason is the advent of industrialization and consequent modernization and urbanization of societies leading to changes in social structures and the socio-economic environment of the family and community around. The system of extended family with its emphasis on tradition has given way, in the process of rural to urban migration, to small nuclear family cut off from its roots and traditions. A practice like breast feeding which had widely been accepted in traditional societies, is being considered old fashioned and outmoded in the modern context and those adopting it are considered to be traditional, orthodox and backward.

The economic conditions or rather economic compulsions have led women to take up work outside home. In the traditional, most rural societies, also women worked but the nature of the work was so organized that it did not impinge upon personal and family life. In fact the family ties and family relations extended to work life and the joint family system offered support to women in child rearing. In contrast to this, the work relationships in the modern urban organized sector and to some extent even in unorganized sector are different and the relationships are contractual in nature and therefore have a strong element of formalism. These changed circumstances have also influenced the pattern of beliefs, norms and practices regarding sustained and prolonged breast feeding and weaning.

Another reason for decline in breast feeding is the alternatives offered by scientific and technological innovations which to some extent motivated women to give up traditional practice of breast feeding. The new technology of feeding infants by way of formula preparations, feeding bottle and cereal foods developed by the industrialized societies have not only influenced breast feeding practices in those countries but also those in developing countries. The demonstration effect of the urban upper strata of society on rural and less well off sections is stated to be considerable.

The percolation effect of the new technology which is mentioned above has also been very rapid and deep-rooted in the context of the introduction of powerful mass media such as radio and television. Bottle feeding and baby foods proved to be costly not only in monetary terms but also in terms of their hazardous effect on the healthy growth of child and his/her immunity to disease. The natural mother-child interaction process in breast feeding which is psychologically rewarding to both mother and child is also disturbed, leading to emotional problems to the child in later years of life.[7]

Working Women In Today's Society In India:

The partisan or prejudiced approach to the role of women in our society comes to be apparent both in the attitudes of men and women. This is apparent in our assessment of various problems and situations arising out of the role and status of the working women in Indian society.

In a modern social set-up the woman is not only a co-sharer and responsible partner at home, sharing the challenges and responsibilities of life but also in different offices and work-places, where they contribute to the efficiency and healthy atmosphere of the place. In fact, the working woman brings along with her something of her insight and care which she exercises at home as a wife or mother. But occasionally, the working woman can

create certain problems at work-places because of her own prejudices which she might try to apply to her colleagues or job-partners as a member of the so-called 'weaker sex' she might be subjected to some irritations or even indignities because of the unhealthy or over-bearing attitude of some male colleagues or partners at work-place. It cannot be denied that occasionally working women are even subjected to sexual harassments or intimidations at certain work-places in the cosmopolitan cities as well. Thus the working woman has to put up with some unhealthy and unwanted behaviour of certain male colleagues who have misplaced or prejudicial approach towards women as 'biological superiors'. Sometimes women themselves misread the intentions of their male colleagues and occasionally misinterpret their well-intended gestures as 'sexually oriented'.

Any rational analysis of the status and role of working women will reveal that working women are often the 'victims' as well as the 'victimizers' at many a work-place in India.[8]

Eve-Teasing In Public Place:

Eve-teasing is one common form of harassment that is faced by a woman, whether she is young or old, whether she is married or not, whether she is tall or short. It is this which should bring women together to be better organised wherever they are because this is the ultimate weapon against eve-teasing. Therefore, when you first see that a woman or a girl is being teased in a public place and she is alone, please do not shy away from the scene because the girl being teased is not known to you. On the contrary, go to her rescue. It is only such solidarity on behalf of women who are being teased in public which will ensure your own protection in society.

When eve-teased in public, do not suffer silently. The people around you may not even know that you are being harassed by someone. They need to have some indication from you. Therefore, create a scene so as to expose the behaviour of the offender whoever he is and however old he is.

When you are teased all alone in a bus stand or a lonely place at right, do not react alone and endanger yourself. Move yourself to a lit up place where there are some people around so that they can come to your rescue. This is very important.

Report such incidents of eve-teasing at the work place or to college authorities because today eve-teasing is a criminal offence. When such complaints are recorded there are actions that are initiated by the police to follow such men in such places and this will eventually lead to safety for women in public places.

Sexual Harassment At The Work Place:

Sexual harassment at the work place is now a defined crime against women by a recent judgement of the Supreme Court. Sexual harassment is now defined as:
Physical contact and advances;
A demand or request for sexual favours;
Sexually coloured remarks;
Showing pornography;
Any other unwelcome physical, verbal or non-verbal conduct of sexcual nature.

This judgement makes it mandatory for any working environment that employs both men and women together to constitute a committee at the work spot, to look into such complaints of sexual harassment that may be brought up by the women workers against their male colleagues arising at the workplace.[9]

CONCLUSION:

It is pertinent to note that as long as the idea that a woman is a thing to be owned does not leave the minds of people, these atrocities are likely to continue. Hence, respect for a woman as a person has to be generated, cultivated and sustained. The guilty person must be excommunicated by not only the society at large but his own kith and kin. He must shudder at that thought. The potential criminals must be made to shiver in their shoes that they will be caught by the women of the neighbourhood, insulted and

humiliated publicly. To attain this level of consciousness the women have to bestir themselves. Only the collective efforts of lovers of progress, social workers, legislators, women's organisations and youth can prevent such atrocities. Rowdies, goondas and anti-social elements should be subjected to social boycott. All the women must participate in this revolutionary activity of working for the welfare of their sisters with one voice. Those men who desire the advancement of women may lend a helping hand and strengthen the effort. Unless this is done this evil cannot be wiped out by legislation. After all, legislation has to take into consideration the human nature. Instead of being content with merely raising slogans to demand imposition and implementation of more severe punishments in cases of atrocities against women it is better and more desirable to mobilize public opinion to organise all the civilized persons in the society and to enter the arena of action. Then, and then only will these obnoxious misdeeds and atrocities cease.[10]

The United Nations defined "Violence against Women" in 1993 in Declaration on the Elimination of Violence against Women. It defines it as any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life.[11]

REFERENCE:

1. *Awadhesh Kumar Singh and Jayata Choudhury, Violence against Women and Children – Issues and Concerns, Serials Publications, New Delhi, 2012, P.1.*
2. *Malladi Subbamma, Women Tradition and Culture, Sterling Publishers Private Limited, New Delhi, 1985, P. 21,22.*
3. *Ibid., PP.22,23.*
4. *Ibid., PP.41,42,43.*
5. *Ibid., PP.46,47,48.*
6. *Ibid., PP.62,63.*
7. *ShantaKohli Chandra, M Lakshmi Swaramma, Working Women and Infant Care, Mittal Publications, New Delhi, 1991, PP.1,2,3.*
8. *C.M.Agarwal, Indian Woman, Indian Publishers Distriputors, Delhi, 2001, PP.12,13.*
9. *Ed. Nirmala Jeyaraj, Women and Society, Published by Lady Doak College, Madurai, 2001, PP.158,159.*
10. *Op.Cit., Ed. Nirmala Jeyaraj, P.159.11.*
11. *Mamta Mehrotra, Crimes against Women in India, Ocean Books (P) Ltd., 2014, P.62.*

RELIGIOUS WORK OF AMY CARMICHAEL IN KALAKAD REGION

***S. Sam Bellwin, **Dr. R. Selvaraju**
**Research Scholar, Reg. No: 20214011081001*
Department of History
***Assistant Professor in History,*
DD&CE Manonmaniam Sundaranar University,
Tirunelveli – 627012

ABSTRACT

Amy Carmichael was a protestant women missionary in India, who opened an orphanage and founded a mission in Dohnavur, India. In the meantime, she actively performed religious and social work to rescue women from their acts against them in Indian society. Amy Carmichael religious and social work focused on the Kalakad Region. She served in India for 55 years without furlough and wrote 38 books about the missionary work there. For 6 years, Walker worked with the couple for religious work. Then, if Walker had to leave the farm, she went with him to Dohnavur. She taught religion in the surrounding villages, focusing on Dohnavur. She would also take a group of women, the constellations, who were with him for religious work. Amy Carmichael's various social work was known in society and was noticed by the government of the day. Her writings were also about the women's rescue. The British government of the day came forward to honor a foreign woman, Amy Carmichael for doing this complex work that she had failed to do. So in 1919, Lord Pentland, Governor of Chennai, felicitated Amy Carmichael and awarded him a medal. Amy Carmichael, who was making efforts to do religious work in Kalakad near Dohnavur, had bought a house there. On October 24, 1931, when he went to visit the house, she fell into a pit and broke his leg bone she was not able to get up and walk even when he was treated. She had been in bed for 20 years. Since then while in bed, she has not only done his writing work and also advised the families of Dohnavur and solved their problems.

Keywords: Amy Carmichael, Dohnavur, Society, Religious, Christianity.

INTRODUCTION

Many of the Christian Missionaries come to India to spread their religious work and social work. Christian missionaries founded many Hospitals, Schools, and Colleges in the society. So poor people were Educated and given high positions. One protestant Women missionary come to India and spread Christianity in the name of Amy Carmichael. Amy Carmichael was a protestant women missionary in India, who opened an orphanage and founded a mission in Dohnavur Village. In the meantime, she actively performed religious and social works to rescue women from their acts against them in Indian society. Amy Carmichael religious and social work focused on the Kalakad region. She served in India for 55 years without furlough and wrote 38 books about the missionary works there.

Early life

Amy Carmichael was born on December 16, 1867, in Millisle, a village in Ireland. Amy Carmichael was the first child of her parents David Carmichael and Catherine Jane Carmichael. She was survived by four brothers and two sisters. Amy Carmichael's family followed Christianity. At an early age, she was very godly and self-confident. She learned swimming and horse riding. At a young age, she could face anything and win, and she was very compassionate.

Dedication to Religious work

She was in his third year at Harrogate College, where Amy Carmichael was studying when a gospel meeting took place at the school. It spoke of Jesus's love and his commandments. Amy Carmichael who had grown up religious since childhood decided to do mission work at this meeting. On November 9, 1895, she landed at Bombay Indian port and arrived in Chennai. She stayed for a few weeks with Anderson, who was then secretary of

the Church of England association in Chennai city and then arrived in Bangalore. In those days, the missionaries would go to the summer resort at Ooty to escape from summer and for rest. A gospel meeting was organized there. In this, the mystic Walker gave religious teaching. When the meeting was over, she introduced herself to him and expressed her desire to learn the Tamil language. Therefore Walker, who was a scholar of Tamil, promised her to teach Tamil. At his invitation, Amy Carmichael came to Tirunelveli and learned Tamil while working together with Walker in their religious work.

Arrival of Amy Carmichael to Dohnavur

For 6 years, she worked with the walker couple for religious work at Pannaivilai. When Walker had to leave the Pannaivilai and went to Dohnavur for mission work, she also went with him to Dohnavur. From 1901 onwards, a group of women known as the Constellation, who had been with Amy Carmichael on the Pannaivilai also moved to Dohnavur. From that time until her last years, Amy Carmichael worked socially focusing on Dohnavur and involving herself in the advancement of women in the Dohnavur area.

Religious work at Kalakad Region

She taught religion in the surrounding villages, focusing on Dohnavur. She would also take a group of women, the constellations, who were with her for religious work. She met women in around villages, prayed for them, and performed religious work. As a result, some families who accepted Christianity in those villages have eventually established a Church and it remains till today.

Vadugachimathil Village

One of the nearest villages to Dohnavur is Vadugachimathil. In the early 20th century, the mission work of the village was maintained by the Star Association. Many meetings were held on behalf of the Dohnavur Star Association. As a result, many accepted Christ. They visited the village once a week and met their homes often. This led to the formation of a Christian church in the village. At present Dohnavur pastorate Church was under the CSI Tirunelveli Diocese.

Pallikondan Residential Village

The village is two kilometers from Dohnavur. In the beginning, they performed gospel (religious work) from the Dohnavur Star Association in this village. As a result, some people in the village accepted Christianity and went to the Dohnavur church for worship. Later in 1992, a separate Church was established for them.

Nallamaram Village

The church was established in this village by the missionary Rhenius. Then, at the beginning of the twentieth century, Amy Carmichael ministered to the Church of this village. This has further developed the Church and is still standing today.

Malayaneri Village

The Dohnavur Star Association started ministering in the village. As a result, only one person became a Christian first. He was followed by many who adopted Christianity.

Awaranthalai Village

Amy Carmichael began to minister in a village called Awaranthalai village. He also performed medical services during religious work. During this period, there was a lot of distinction between rich and poor in the village. So Amy Carmichael helped the poor people. He provided financial assistance and medical assistance. He also gave independent life. As a result, many began to accept Christ. Subsequently, a Church and a school were established in this village through C.M.S Church. Then in 1956, a church was built. This Church is today one of the largest churches in the Dohnavur pastorate.

Christianity among Muslims

Most of the people are Muslims in Ervadi, a village five kilometers from Dohnavur. Amy Carmichael went there and performed Christian religious work.

There were strong protests in the village. Amy Carmichael and the women with him were disturbed by anti-social elements in the town. They should pelt the stones at the house where the missionaries resided and also chased them or set the house on fire at night. However, the Star Association continued to love them and performed religious work. As a result, the People of Ervadi saw how sacred the loving Christian life that grows with Christ as the center is.

Distribution of Pamphlets

The spread of religious ideas through pamphlets was prominent among the religious people of the day. Amy Carmichael visited Dohnavur and surrounding villages and provided copies of Christian religious ideas while doing religious work. The Muslim Tamil newspaper of those days wrote: "The Dohnavur star family, four miles from Ervadi, provides countless prints of Christ. A hospital is functioning. This is how people learn Christianity". This informed us that Christianity is spreading everywhere proclaims the success of Amy Carmichael's religious work.

Construction of Christian Shrine

It needed a separate place of worship for fellow employees and children raised in the Dohnavur Association to gather together and worship god. Till then, they have gathered in a room and worshipped. She decided to build a synagogue to increase the number of children coming there day by day. Many who knew Amy's selfless social work and religious work contributed money and material support to it. Teak trees for decorative beams arrived from Travancore and floor tiles and roof tiles poured in. The Church was inaugurated on November 16, 1927, by Bishop Dubs. The Church is beautifully embroidered and elegantly constructed. A cross-shaped stone was not far from the Church. The elders raised by Amy Carmichael said, "This cross was placed on the facade of the Church. Early Christians who came to the Church did not think that the cross was a sign of Christianity, but began to worship it as an idol". So Amy Carmichael took the cross out of the Church. He followed the principle of no idolatry according to Christian religious principles and was strict that others should follow it.

Gospel notice to the Bandit

One of the most notable events of Amy Carmichael's religious work was the gospel of a bandit who lived in 1900-1925. His name is Sembulingam. Born and raised in Koivilapudur, a village known as Duraisamypuram in Tirunelveli district. He was involved in a false case. Fearing the punishment of the guards, he ran into the forest and lived in hiding. He was joined by his friend Kasi. Then they resorted to robbery because they did not have the money to buy essential sustenance. His three children became orphans. News of him often appeared in the newspaper. Amy Carmichael had met him since he heard this and wanted to teach him the gospel and guide him. In such a situation, Naraikadu is 12 kilometers west of Dohnavur and is situated at an altitude of 2000-2500 feet on the Western Ghats. It is still a scenic place. A garden was purchased for the Dohnavur Association and a building was being constructed in it. When Amy Carmichael was there to visit work, Sembulingam and his friend Kasi, who was hiding in the forest area, met Amy Carmichael.

Having already heard of Amy Carmichael and his service, he wanted to talk to him when they saw him in person. Sembulingam introduced himself to Amy Carmichael. Amy Carmichael who was waiting for this was also amazed to hear her story. Sembulingam then regretted his children. So he promised to take care of his children. Sembulingam placed immense respect and love for Amy Carmichael. Pleased with this, Amy Carmichael told him about Christ's love and his forgiveness. Then he gave Sembulingam a Holy Bible. He accepted it. After being arrested and imprisoned by the police, Amy Carmichael went to the prison

with the permission of top officials and taught him Christianity. There had been a major change in the life of Sembulingam. He appeared to be a new man. He also told his friends about Jesus. His efforts and actions to preach the gospel to the great bandit who was thus hated by the people proclaim the success of his religious work.

Award of the Government

Amy Carmichael's various social works were known in society and were noticed by the government of the day. His writings were also about the women's rescue. The British government of the day came forward to honor Amy Carmichael for being a foreign woman, who did this complex work that the British had failed to do. So in 1919, Lord Pentland, Governor of Chennai, felicitated Amy Carmichael and awarded him a medal.

Last Days of Amy Carmichael

Amy Carmichael, who was making efforts to do religious work in Kalakad near Dohnavur, had bought a house there. On October 24, 1931, when she went to visit the house, she fell into a pit and broke his leg bone and she was not able to get up and walk even when he was treated. She had been in bed for 20 years since then while in bed, he has not only done his writing work and also advised the families in Dohnavur and solved their problems. She reflected her thoughts in his books. Whenever she was in his bed, Amy Carmichael lay down, placed a slanting table, and then managed to write books, daily manna, and countless letters. Not only did Amy Carmichael write, but her immediate employee, Neela also helped Amy Carmichael in writing. Neela has written books by asking Amy Carmichael to give her comments. Thus the total number of books he wrote was thirty-eight. She has also written countless letters to childrenraised by him. Amy Carmichael, who was constantly in bed, was in a critical condition. She died on January 10, 1951. His body is buried in a place known as God's Garden belonging to the Star Association of Dohnavur. Unlike other Christian cemeteries, the garden has no buildings or cross-like symbols to identify those buried in it. It has only a small tank where birds bathe to mark the place where Amy Carmichael's body was placed. Amy Carmichael has ordered that she should not build a tomb after her death while on her deathbed so as not to worship herself or others who have died as God.

Conclusion

Amy Carmichael, who came to the religious service, dedicated herself to social work. Amy Carmichael restored a section of society that was about to be destroyed by ignorance and poverty. She boldly explained to the society that the Devadasi system was a dirty act by the sacred words of ritual in times when the Indian social habit was seen by the people as a sacred act. She revealed to the world the actions and its perversions of the Devadasi system through his speech and writings. She rescued the women who were killed and set up their shelter in Dohnavur. She also rescued the abandoned women and kept them in the Dohnavur reserve. They also engaged them in social work with them. For the first time in Dohnavur, he established a hospital called Paramasugasalai and rendered medical services. Foreign doctors and nurses came and served in the hospital. Children who have since been saved and raised by Amy Carmichael have grown up and become literate and are working as doctors and nurses.

Reference

1. *Amy Carmichael. D, This One Thing,London Edinburgh,1953.*
2. *Christudas. D, Seargent Athiyatsar Vaalkai Varalaru (T),Palayamkottai, 1959.*
3. *Henry Pakiyanathan. V, Nellai Thiruchabai Irunoorrandu Charithiram (T),Tirunelveli,1980.*
4. *Rathinam. S, Dohnavur Varalatru Sirpi (T),Tirunelveli,2001.*
5. *Samuel Jeyaseelan. R, Missionaries of 19thCentury (T), Tuticorin,2012.*
6. *Thilakavathi Paul, Amy Carmichael Ammaiyar (T),Chennai,2005.*
7. *Thiyagaraj Anandha, Thamarai Motukalai Nesi (T),Chennai, 1953.*

THE STATUS OF CHAKHESANG NAGA WOMEN PRIOR TO THE ADVENT OF CHRISTIANITY

Sezolu Puro
Research scholar
Department of History
Loyola college; Chennai

ABSTRACT

The status of women in the tribal communities of Nagaland is usually termed and illusioned as an egalitarian society where women enjoy all the rights and equalities with men. Naga society in general since time immemorial followed the patrilineal and the patriarchal system which has been indispensable even today. Such system impacts the status of the women tremendously. Infavor of the traditions and customs, Women are often subjugated and have no power or authority of voice, whereby men are authorized to superior values and eminence. In this context the paper attempt to highlight the role and the status of women among the Chakhesang Naga women in traditional Naga society before the advent of Christianity.

INTRODUCTION

The Nagas since time immemorial have been practicing the patriarchal and the patrilineal system of society, which usher women to inferior rank then men because of the custom and the traditional belief of male superiority. The patriarchal system is visible and prevalent even in today's contemporary times though much has been made for the upliftment and enhancement for the status of women at the same. Women is often subjected to the control of her father from her childhood, husband in marriage, and later on her son. She is denied the authority and the equality in all the social, economic, religion and the political administration of the village community unit, as village republic was the highest bidders of the Naga traditional life. The duties of women in general are confined to the household chores activities from dusk and dawn where in the noon she caters to the agricultural production activities.

It is debatable that the Naga women enjoy a special position in the society as she is considered equal to male and never discriminated, yet some are of the opinion that woman enjoys no better position in comparison to the mainland India as the harassment and the subjugation are faced in all sphere of her life in different mode. It is a non-deniable fact that women of these tribals have enjoyed a modest lenient form of subjugation as there is no practice of feticide, female infanticide, sati and purdah systems. Such social evils were absent in the tribal Naga society yet she was held inferior which serve her condition no better. In this context the paper aimed to highlight the status and role of the Chakhesang Naga women before the advent of Christianity and the introduction of Education to the Chakhesang's.

The Chakhesang tribe

The Chakhesang are one of the major indigenous tribes of Nagaland inhabiting the Phek district. However, they are spread to different parts of Nagaland. They are generally, referred to as the eastern Angami's during the English colonial rule as the tribe had split up from the Angami tribe. The nomenclature of the tribe is an acronym of three words derived from the major speaking language of Chokri and khezha, Cha- Chokri, Khe- khezha and Sang- Sangtam, later the Sangtam split up from the tribe and formed an independent tribe. The Chakhesang are a distinct dialectical group, speaking various language like Chokri, khezha, poumai, sumi etc. The main occupation depended for the livelihood is concentrated on terrace field cultivation and partially jhum cultivation. Contemporarily, the Chakhesang are considered the most culturally and

traditionally rich in folk song, Folkdance and folklores.

Women in Economic life

Agriculture being the mainstay of the economy of the village and family, women are indispensable in her contribution in agricultural life. She barely rests except on some certain occasion like the observation of guennas, sacrifices and festive seasons. Since the practice of head hunting is in vogue women are considered to be more prone and fall victim of such atrocities, Since, women's hair signifies pride and pays ransom to the head hunters as well as decorative assets. Women folks on their work in the paddy field are guarded by warriors or her husband who were entitled to ensure securities to her. This system and practice are also extended to the male member of the society but in a nominal proportion as compared to women.

The women in the distribution of the ancestral property never gets a share. It is only in her father property that she would be gifted immovable property like paddy field, forest land or the heaps and mounds of grain as wedding gifts but such was a rare case and is prominent among the well to do family. The male member is always given preferential rights and often gets the best, the biggest and the largest amount of any property share. As in some cases of the poorer section of society, women are not given anything except some grains, ornaments, hand-weaved shawl and mekhelas were the main possession which she inherits it or were gifted by her friends and mother.

In regard to the Chakhesang's customary law, in the succession of the property the female stands no equal to that of men therefore it is always between the father and his son. Though in social life before marriage the girl identity is her father, after marriage her identity is based purely on her husband. Stating on the women property rights is the outcome of injustice they experienced from socio political structure and the religious and family norms. Society has debarring them from enjoying what is due to them (Pratap Chandra Gine,2001).

Sporadically, those families who don't have the male child, after the death of the father, all the property are automatically transferred and confiscated to the first relative of the paternal cousins Leaving nothing for the wife and the female children. No authority was there to control the atrocities of the inequalities but it is the customary laws which is guaranteeing and safeguarding the masculine property rights.

Due to the lack of the monetary system barter system was prevalent with the agricultural commodities as the main mode of exchange like grain, millet, corn, jobs tears, vegetables. Additionally, the animal domesticated also forms a part of the barter system. The paddy field in exchange with barn of rice were also prevalent.

Women stands pivotal in her role on weaving, as the monopoly of these art also generated an additional income to the family. There is no existence of cotton threads therefore the folk starting from cultivating till harvesting and later spinning and weaving were carried out solely on her own. In some case's the trunk and skin of some trees was beaten finely into a long string of threads and use the natural colorant plant and sometimes even dipping inside the paddy for dyeing are practiced. The weaving industry of women had contributed tremendously in strengthening the economy as she can exchange her finished products with grains or, in return of labor for a day. There is no evidence of women fully dedicated to the weaving and handloom alone as it forms only as a part time or free time work. Men are not allowed to practice weaving as it is believed to bring accidents and his masculinity is degraded by his touch. There is a taboo in the Chakhesang society which considers weaving as solely a women's job (Vesalu puro, Niphre, Dr RK Singh)

Most heavy works is carried out by men no doubt, yet the contribution of women in the economy of her family is immense. Unfortunately, when it comes to distribution and the opportunity of wealth accumulation, she was never given the same share or considered for equal share of distribution.

Women in political and religious administration

Village being the sovereign republic is under the direct administration and control of the village chief. Being a patriarchal society in nature, Usually, male member is appointed as the chief of the village where he functions as the religious and the administrative head. No evidence has been found as in regard to the female been appointed as the village chief. Women are not allowed to participate in the appointment, election of the chief and in the administrative functionaries and the decision making.

The chief performs as the statutory head of the village administration assisted by a group of elderly people residing in the village where not a post was reserved for the women and is not allowed to attend the meetings in the public decision-making process as well. It was only during the case of conflicts of dispute parties she will be held in the council. If a woman seeks the intervention of the arbitrary machinery, she will be in all possibility, be the only women present amongst several men (Mary Panmei 2015).

In regards to the religious perspective of the traditional Naga society, the village chief is also the religious head and acted as a priest. ultimately women cannot be the head priest. The priest is given a title 'kumvo'. However, a priestly woman is also called as 'Musopfu' which is a relative connotation to disciples of the priest who in turn performs sacrifices but in a lesser and less vital occasion. Her role is minimal and lesser in comparison with the Kumvo. The kumvo always gets the bigger and greater share of offerings made to them. The role of the priest is that he is the sole responsible individual to initiate and perform the sacrifices before any agricultural mechanism process were started.

Taboos and guennas are strictly observed by the people as the belief of the nature force is strong. On certain occasion women are abstain to step out of the house. There are social rituals and the household rituals, during the household rituals women get to play an active role in the sacrificial work by assisting her husband and was assigned in preparation of all the necessary items required for the sacrifices like food and wine.

The attitude of men and women both have a profound impact on the status of women. Women are contributing tremendous indispensable role in the society making. yet their roles were been undermined and uncelebrated mainly because of the custom and tradition. The participation of women in the religious affairs is immense except for some rituals and offerings which are restricted to the priest where the male is the head of all the religious affair in both the family and the societal setup.

Women in Social and cultural affinity.

The unwritten customary laws which is recognized and safeguarded in the article 371(A) of the Indian constitution promotes the patriarchal and patrilineal forms of society. As such as it is embodied in the norms of customs and tradition thereby strengthening the patriarchal ethos.

Women were subordinated to men as the father and the husbands are considered as the highest bidders of her life, and is a derogatory value to go against the male. Starting from the childhood itself she was taught to respect and always agree to men and place men as her superior and her protector from all consequences.

In the social life of the women, women face all sorts of discrimination, taking the case of a women who in her labor died due to complications as because

of the lack of the medical facilities and proper knowledge, she is considered as a curse to the family and in fear of such re-occurrence to any female member of the family in future, she would be wrapped in a sheet of bamboo woven mat and kicked on to her grave with legs. Such was the social stigma atrocities and the cruelty faced by the women even after her death.

Rape cases are very less and rare. Upon such incidents the culprit is fined in terms of grains or domesticated animal of his possession. and were debarred from participating in the community affairs for a period of time. women were not allowed to keep long hair and bound to keep short hair before her marriage.

The birth of male in the patriarchal society is an honor and a matter of pride to the family and was always preferred then the female child. Yet the birth of the female child is also welcomed and celebrated though she is considered inferior dependent and her responsibility and participation in the society is deemed to be lesser and considered a minor. The practice of feticide and infanticides or the child marriage was non-existential and remain unknown to the tribals.

The Morung is essentially a dormitory for unmarried man and women where the social customs and practices were taught and forms a basis center of the social life of the village community. There is separate Morung for male and female and female are debarred from entering the male dormitory. The female dormitory includes a communal sleeping house which also forms a cultural education center. Almost every khel have a dormitory whereby they would be taught the ethical and the social values of life like the preservation and transmission of traditional customs and duties of a women, the social superior positioning of the male dominance, weaving, learn folk dance and music. etc. the main duties of the women in general are that men don't depend on women for heavy works but a helping hand in the manual agricultural production and mainly in the maintenance of the household chores. The women enter a Morung after attaining adolescence till her marriage is fixed. There is no division of stage and everyone is equal. Ajalu newmai states that the dormitory also served as a voluntary organization since voluntarism was practiced and carried out by the member of the Morung.

The feast of merit plays an important role in the society structure as it provides a barrier in the form of the wealthy and the common man. The women are an important contributor in providing the feast to the village yet is not entitled to fame and title. Much of the reference of such praise and titles were composed in songs in honor of the husbands which was considered to be the highest social and religious meritorious titles. For performing feast of merits both husband and wife received the honor but the husband was rated with higher than the wife (Nukshirenla and Dr. Vulli Dhanaraju 2021)

The typical daily duties of the women in the family life of the village are fetching of water from the community well pond before the dawn, carrying firewood, followed by catering to the domesticated animals and then preparation of the morning breakfast and lunch for noon at work. After a hard day of works she prepares dinner and spinning of cotton or wool for the attires to be woven before sleep. The option for divorced women is thrown open as to how she would want to get married again to any other man or not and in that case remain liberal. The widows usually go back home to her father's house after her husband death but it depends upon the family member of the husband whether to call her back or not.

Conclusion

Today, in this regard there is question of ambiguity concerning women in the Chakhesang Naga society. Where do the Chakhesang women stand in the decision- making process is a question that one entails to post. Do women still

face the subjugation of the inequal treatment in the family even in today's modern world? How far is customary law promoting the superiority of men in the name of customs and traditions? Women are brought up from such a patriarchal driven society that they consider themselves as weaker bond then men. The prevalence of the tendency to believe that man is a superior being in the society is inevitable. The customary laws are generally portrayed in the favor of man and generally women are subjected and bounded to follow it anyhow.

It can be observed that women have no equal rights with men on all the social, economic, political, cultural and the religious domain of society though her role is very significant and tremendous. However, with the introduction of the modern education and the advent of the Christianity into the hills and also the immense impact of the globalization, modernization and westernization, there is enhancement and improvement in the status of the Chakhesang women. Notwithstanding, the traditional laws and custom hitherto consider women to be inferior than men.

References

1. *Moamenla Amer (2012), Women Political status and engagement: A study of Nagaland, Akansha publication house, New Delhi, 2012*
2. *Pratap Chandra Gine (2001), Women's right of property, an issue of the North-East Indian Christian women I journal of tribal studies, Vol v / I, January-June*
3. *Nukshirenla, Dr. Vulli Dhanaraju (2021), the status of Aon Naga women: reflection on the recent debates in Nagaland*
4. *Mary Panmei (2015), Political status of Rongmei Naga women*
5. *Ajailiu Niumai (2015), Gender among the Nagas of North East India.*
6. *Chakhesang customary laws and its traditional practices, Chakhesang public organization (2019).*



Department of History & Research Centre

Nesamony Memorial Christian College

[Re-Accredited With A-Grade By NAAC]

Marthandam- Kanniyakumari District

Tamilnadu-629165

978-93-81658-33-8