



Women in 21st Century : Challenges and Opportunities

Madhu D. Singh

Women in 21st Century:
Challenges and Opportunities

Editor:

Madhu D. Singh

Published by:

**Women's Studies Centre
SGRR (PG) College, Dehradun**

Published by:

Women's Studies Centre
SGRR (PG) College, Dehradun

First Edition : 2012

© Women's Studies Centre,
SGRR (PG) College, Dehradun
e-mail : wscsgrrcollege@yahoo.com

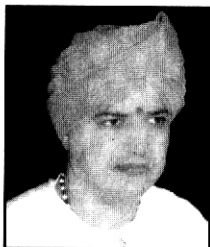
All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, transmitted or utilized in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior permission of the copyright owner. Application for such permission should be addressed to the publisher.

ISBN: 978-81-923430-0-6

Printed by:

Priyanka Graphic Printer
77 Govindgarh, Dehradun
Mob.: 9410101023

Message



I am glad to know that Women's Studies Centre (WSC) SGRR (PG) College is publishing a book based on the papers presented by various eminent women of Uttarakhand from diverse fields during the Conference organized by it on 8th March, 2011.

As we step into the second decade of 21st century, many questions loom large before us regarding women : have they moved from the periphery to the centre? Do they get equal opportunities with men? Is there a fair distribution of power between men and women? Do women have the power or capacity to regulate their day to day lives in the social, political and economic terms? In a nutshell, what are the challenges and opportunities before women today?

All these issues were deliberated upon during the Conference by eminent participants. I convey my thanks to all of them for giving their valuable inputs and insights through their articles which are now being published in book form by WSC, SGRR (PG) College.

I congratulate the members of WSC team for their endeavour.



(Mahant Shri Devendra Dass)
Sajjada Nashin, Jhanda Sahib
Shri Guru Ram Rai Darbar, Dehradun

From the Principal's Desk

It is a matter of great pleasure that Women's Studies Centre (A UGC Sponsored Project) of our college plans to publish the papers presented during the Conference organized by it on 8th March, 2011 on International Women's Day. Since its inauguration in Oct 2010 by State Women Commission Chairperson Mrs.



Sushila Baluni, the Centre has organised a number of workshops, conferences, authors' meet etc. The eminent women who participated in the above mentioned Conference (8.03.2011), came from different fields such as Law, Medicine, Education, Entrepreneurship, Sports, Media and Theatre. They shared their rich experiences with the audience, which consisted of the college teachers and mainly the girl students of the college. Putting together and publishing the articles of these distinguished women in a book form will certainly help in disseminating their ideas to a far wider readership.

On behalf of our college I convey my indebtedness to all these eminent women who associated themselves with the Women's Studies Centre of our College by consenting to participate in this Conference and present their papers.

I appreciate the efforts of team of Women's Studies Centre and convey my best wishes for the successful publication of this book.

V.A. Bourai.

(Prof. V.A. Bourai)
Principal

प्राक्कथन

नारी शक्तिरूपा है और धरती उसका प्रतीक। हमारी संस्कृति नारी को समग्र सृष्टि का आधार और संरचना की धुरी के रूप में स्वीकार करती है। सभी वेद, शास्त्र, पुराण उसकी महिमा से मण्डित हैं। मार्कण्डेय पुराण तो शक्तिरूपा नारी की उपासना में सविशेष समर्पित है। इस पुराण के सौवर्णिक मन्वन्तर में वर्णित 13 अध्यायों के लगभग 700 श्लोक पौराणिक साहित्यवेत्ताओं में दुर्गासप्तशती के नाम से प्रख्यात हैं। शारदीय और वासन्तीय नवरात्रों में सप्तशती का सविशेष पारायण विधिविधानपूर्वक किया जाता है। मार्कण्डेय पुराण स्पष्ट घोषणा करता है कि शक्ति रूपा नारी ही पुण्यात्माओं के भवनों में लक्ष्मी के रूप में वास करती है, वही पापाचारियों के भवनों का अनैश्वर्य है। कृतसंकल्प जनों के हृदय में वही प्रेरणादायिनी बुद्धि है, सदाशयों के लिए वही श्रद्धा और वही कुलीन जन के हृदय में विद्यमान लज्जा है। समग्र विश्व के परिपालन के निमित्त हम उसके चरणों में प्रणति निवेदन करते हैं—

या श्रीः स्वयं सुकृतिनां भवनेष्वलक्ष्मीः

पापात्मनां कृतधियां हृदयेषु बुद्धिः।

श्रद्धा सतां कुलजनप्रभवस्य लज्जा

तां त्वां नताः स्म परिपालय देवि विश्वम्॥

स्मृतिकारों ने भी नारी शक्ति को सविशेष चिह्नित किया है। स्मृतिकारों के अग्रणी मनु का कथन है कि जिस कुल में नारी को यथोचित सम्मान प्राप्त होता है वहाँ देवताओं का, पवित्र भाववृत्तियों का अधिवास होता है। इसके विपरीत जिस कुल में स्त्री का अनादर हो, वहाँ सभी कर्म निष्फल हो जाते हैं।

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः।

यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः॥ म.3-56

अगले श्लोक में मनु और भी स्पष्ट प्रतिवेदन करते हैं कि जिस कुल में जामि (माता, बेटी, पुत्रबधू, बहन आदि किसी भी रूप में नारी) शोक

संतप्ता हो, उसका क्षय सुनिश्चित है-

**शोचन्ति जामयो यत्र विनश्यत्याशु तत्कुलम् ।
ना शोचन्ति तु यत्रैता वर्धते तद्धि सर्वदा ।। म.4-57**

मनु ने नारी के समुचित सम्मान और अधिकारों को सुनिश्चित किया, साथ ही उसके संरक्षण का दायित्व भी सुनिश्चित किया है। नारी जब बालिका होती है तो पिता पर उसकी रक्षा का दायित्व है, युवती होने पर वह पति के संरक्षण में रहती है और वृद्धावस्था में पुत्र उसका परिपालन करते हैं, पर किसी भी अवस्था में वह स्वतंत्र एकाकिनी, अहसाय नहीं है-

**पिता रक्षति कौमारे भर्ता रक्षति यौवने ।
रक्षन्ति स्थविरे पुत्रा न स्त्री स्वातन्त्र्यमर्हति ।। म 7-3**

प्राचीन भारत में नारी का स्थान किसी भी रूप में पुरुष से कम नहीं है वह याज्ञवल्क्य के साथ अध्यात्म चर्चा करने वाली ब्रह्मवादिनी मैत्रेयी है, आदि शंकराचार्य के साथ शास्त्रार्थ करने वाली भारती है, रणक्षेत्र में पति दशरथ के साथ उतरने वाली कैकेई है। जीवन के किसी भी क्षेत्र में उसकी सहज गति थी। परन्तु मध्ययुग में विदेशी और विधर्मी आक्रान्ताओं से बचाने के उद्देश्य से उसे पर्दे और घर के अन्दर सीमित कर दिया गया। यहीं वह दूसरे स्थान पर पहुंच गई। परन्तु भारत की वीरांगना नारी फिर भी हर परिस्थिति में अपनी उपस्थिति अंकित करती रही। झांसी की रानी वीरांगना लक्ष्मी बाई उसका ज्वलन्त उदाहरण है।

स्वतंत्रता प्राप्ति के बाद नारी सुशिक्षित हुई और हर क्षेत्र में उच्चतम पदों पर आसीन हुई। श्रीमती इन्दिरा गांधी, सरोजनी नायडू और अद्यतन वर्तमान में श्रीमती प्रतिभा पाटिल, मीरा कुमार, ममता बनर्जी, मायावती आदि राजनीति में ख्याति लब्ध हैं। औद्योगिक क्षेत्र में भी इन्दिरा नूई, चन्द्रा कोचर आदि अग्रणी भूमिका निर्वाह कर रही हैं। इस सब प्रगति के बाद भी पुत्र प्राप्ति की लालसा व्यक्ति को कन्या भ्रूण हत्या जैसे जघन्य अपराध के लिए प्रेरित कर देती है। यह सोच बदलनी चाहिए। ऐसा करके हम मानव वंश के समूल उत्सादन की दिशा में अग्रसर होने का अपराध कर रहे हैं।

अन्ततः प्रसाद जी के शब्दों में नारी के प्रति यही शुभाशंसा व्यक्त की जा सकती है-

**नारी तुम केवल श्रद्धा हो विश्वास रजतनग पग तल में
पीयूष स्रोत सी बहा करो जीवन के सुन्दर समतल में।।**

इसी पृष्ठभूमि में मैं श्री गुरुरामराय (पी.जी.) कॉलेज में वर्ष 2010 से यूजीसी द्वारा प्रायोजित वीमैन्स स्टडीज सैन्टर का विशेष रूप से उल्लेख करना चाहता हूँ। 8 मार्च 2011 को अन्तर्राष्ट्रीय महिला दिवस पर सैन्टर द्वारा एक कॉन्फ्रेंस का आयोजन किया गया था जिसमें विभिन्न क्षेत्रों में उत्कृष्ट कार्य करने वाली समाज की अनेक महत्वपूर्ण महिलाओं ने भाग लेकर गोष्ठी के मुख्य विषय 'इक्कीसवीं सदी में महिलायें : चुनौतियाँ व अवसर' तथा अन्य उपविषयों पर अपने-अपने विषय क्षेत्र के अनुभवों पर आधारित लेख प्रस्तुत किये थे। उन्हीं लेखों को अब पुस्तक रूप में प्रकाशित किया जा रहा है, ताकि उनके अनुभवों का लाभ अधिकाधिक महिलाओं को प्राप्त हो सके। यह वीमैन्स स्टडीज सैन्टर का अच्छा प्रयास है। मैं सैन्टर की समन्वयक डॉ. श्रीमती मधु डी. सिंह (अध्यक्षा, अंग्रेजी विभाग) तथा उनकी पूरी टीम को बधाई देता हूँ।

हार्दिक शुभकामनायें।

डॉ अनन्त कुमार बहुगुणा

पूर्व अध्यक्ष, हिन्दी विभाग

एस.जी.आर.आर (पी.जी.) कॉलेज, देहरादून

Editor's Note

The concept of Women's Studies was incorporated in the VIIth Five Year Plan (1987-1992) itself. During the subsequent Five Year Plans it was further strengthened, with UGC sponsored Women's Studies Centres being set up in various colleges and Universities across the nation. Our college was approved to start the Centre in August 2010.

The year 2011 was the centenary year of International Women's Day. On 8th March 2011 the Women's Studies Centre of college organized a One Day Conference on the topic "Women in 21st Century: Challenges and Opportunities". The papers presented on this occasion are now being compiled & published in book form. The sub topics of the conference were as follows:

- **Administration:** Career Commitment and Professional Development in Administrative Services. Administrative Services as Women's Career.
- **Banking :** Career in Banking . Internet Banking. Financial Schemes for Women. Do's & Don'ts of Banking Transactions.
- **Education :** Women & Literacy. Inclusion of Women's Issues in Syllabi. Gender Studies. Women & Higher Education. Conservative Cultural Attitudes and Women Education.
- **Entrepreneurship :** An Overview of Women Entrepreneurs of Uttarakhand. Innovation and Improvisation in Entrepreneurship.
- **Fine Arts :** Contemporary Scenario of Theatre in Uttarakhand with Special Reference to Women. Contribution of Women Writers: Past and Present (with special focus on Uttarakhand).

- **Law** : Legal Awareness among Women. Latest Laws Regarding Women. Prevention of Sexual Harassment at work places. Domestic Violence Act.
- **Media** : Portrayal of Women in Media. Critical Issues Regarding Women Professionals in Media.
- **Medicine** : Women's Access to Health Facilities. Women and Health Issues. Women and Nutrition. Career in Medicine.
- **Sports** : Women Role Models in Sports. Sports Facilities and Women. Bureaucratic Hassles in Sports.
- **Science & Technology**: Achievements of Women Scientists. Career Options for Women in the field of Science and Technology.

Evidently, such a varied range of topics made the conference yield rich dividends. Prominent women from different fields gathered on one platform and provided valuable insights from their respective fields regarding the challenges faced by and opportunities available to them.

As co-ordinator of Women's Studies Centre of our college I express my deep sense of gratitude to Pujya Maharaj ji for kindly blessing our Conference. I am immensely thankful to our Principal Prof. V.A. Bourai for his constant support and guidance.

I thank my esteemed colleagues Dr. Dinesh Singh, Dr. A.K. Gupta, Dr. Seema Saxena, Lt. Pradip Singh, Dr. Aruna Mittal, Dr. Kumud Badoni, Mr. Ashish Kulshrestha, Dr. Jyoti Mangain, Dr. Rajbahadur, Dr. M.S. Gosain, Dr. Sandeep Negi, Dr. S.C. Pachauri, all other colleagues and members of non teaching staff whose help made this conference a success.

It is my pleasant duty to acknowledge the valuable help provided by Shri Bhupendra Raturi (PRO, Shri Mahant Indires Hospital) in media related work.

My sincere thanks to Dr. V. S. Rawat (Associate co-ordinator, WSC), Mrs. Anita Thapliyal (Assistant co-ordinator, WSC), and Ms Madhu Misra (Documentation officer, WSC) for their help.

Lastly on behalf of Women's Studies Centre team, I express my sincere thanks to Mrs. Amrita Rawat (Former Energy Minister Govt. of Uttarakhand) for kindly consenting to be the Chief Guest of this conference and to all those eminent women who took time off their busy schedules and presented their Papers. Their association with our centre would certainly strengthen it. We hope they would continue their association with our centre in future also.

Madhu D. Singh

Contents

Message	iii
From the Principal's Desk	iv
प्राक्कथन	v
Editor's Note	viii
इक्कीसवीं सदी में नारी : चुनौतियां व अवसर - नीता कुकरेती	2
Women Entrepreneurs of Uttarakhand - Rakesh Dhawan	12
स्त्री विमर्श : स्त्रियों से जुड़े अध्ययन का आधुनिक दृष्टिकोण - कुसुम नौटियाल	18
Sports Facilities and Women Role Models in Indian Sports - Harshwanti Bisht	24
Women and Health Awareness : Journey from Menarche to Menopause - Vineeta Gupta	32
मीडिया और महिलायें - शालिनी जोशी	38
Legal Awareness Among Women -Anupama Gautam	44
महिला समाख्या और महिला सशक्तिकरण - गीता गैरोला	52
Participation of Women in Natural Resource Management - Himanshu Bourai & Shakuntala Kunwar	60

Science and Technology: Opportunities for Women	
- <i>Sarita Khandka</i> 84
Women in 21 st Century : Challenges and Opportunities	
- <i>Hemalatha K.</i> 90
Women and Banking	
- <i>Anuradha Kannaujia</i> 95
वर्तमान समय में उत्तराखण्ड रंगमंच का परिदृश्य विशेषकर महिलाओं के सन्दर्भ में	
- <i>बबीता अनन्त</i> 101
Role of Women in Agriculture : Mainly Organic Farming	
- <i>V.S. Rawat</i> 105
Women and Higher Education	
- <i>Malvika. S. Kandpal</i> 113
Women and Literacy	
- <i>Kirtiima Upadhyay</i> 119
An Overview of Women Writers : Achievements and Challenges	
- <i>Madhu D. Singh</i> 125

Celebrating Womanhood

श्रीमती नीता कुकरेती

प्रधानाचार्या,

श्री गुरु राम राय महिला इन्टर कॉलेज, देहरादून



श्रीमती नीता कुकरेती (एम0 ए0 अर्थशास्त्र, राजनीति विज्ञान एम0 एड, संगीत प्रभाकर (गायन) भाव संगीत -डिप्लोमा) ने शिक्षा के क्षेत्र के साथ-साथ कला क्षेत्र में विशिष्ट पहचान बनाई है। ये गढ़वाली लोक गीत एवं लोक संगीत हेतु 32 वर्षों से आकाशवाणी की वरिष्ठतम उच्च श्रेणी कलाकार हैं। गत 6 वर्षों से दूरदर्शन केन्द्र देहरादून की उच्च श्रेणी कलाकार हैं।

श्रीमती कुकरेती का उत्तराखण्ड की अनेक साहित्यिक, सामाजिक पत्र पत्रिकाओं में सम सामायिक विषयों पर लेख, कविता एवं गीत के माध्यम से निरन्तर विचार प्रवाह चल रहा है। प्रदेश की सभी प्रमुख साहित्यिक, सामाजिक एवम् सांस्कृतिक संस्थाओं की सदस्य श्रीमती कुकरेती राष्ट्रीय पर्वों यथा 15 अगस्त एवं 26 जनवरी के अवसर पर अखिल भारतीय कवि सम्मेलनों में निरन्तर भागीदारी करती रही हैं। इनके प्रमुख प्रकाशित लेख- उत्तराखण्ड के लोकगीत (1998), गढ़वाल के लोकगीतों में प्राकृतिक सौंदर्य एवं जीवन की अनुभूति (1998), उत्तराखण्ड की महिमा (2000), उत्तराखण्ड के विकास में नारी शक्ति की भूमिका (2000), उत्तराखण्ड का अतीत एवं सुनहरा भविष्य (2000) उत्तराखण्ड राज्य प्राप्ति के आन्दोलन में शहीद हुए महामानवों को श्रद्धांजली स्वरूप कविता -जाण त हमतैं पड़ीगे (2002), गढ़वाली लोकगीतों का काव्य शास्त्रीय अध्ययन (2001) आदि हैं।

इनकी अन्य उपलब्धियाँ हैं- रत्नांक, उत्तरांचल, हिमाञ्जलि, लोक गंगा, गगरी, भावाञ्जलि आदि पत्रिकाओं व उत्तराखण्ड कौथीग की स्मारिकाओं में लेख व कविताओं का प्रकाशन। अन्तर्राष्ट्रीय बालिका दिवस एवं महिला दिवस के अवसर पर संगोष्ठी का संचालन एवं संयोजन। संस्कृति विभाग उत्तराखण्ड शासन की प्रतिनिधि कलाकार। विभिन्न साहित्यिक सांस्कृतिक संस्थाओं यथा अखिल गढ़वाल सभा देहरादून, संस्कार भारती देहरादून, धाद, हिन्दी साहित्य समिति देहरादून, नवाभिव्यक्ति विद्योत्तमा विचार मंच, विश्व संवाद केन्द्र, उत्तरांचल उत्थान परिषद आदि द्वारा समय-समय पर सम्मानित।

इक्कीसवीं सदी में नारी : चुनौतियां व अवसर

नीता कुकरेती

**नारी तुम केवल श्रद्धा हो, विश्वास रजत नग पग तल में
पीयूष स्रोत सी बहा करो, जीवन के सुन्दर समतल में**

नारी सृष्टि की सह रचनाकार है। भारतीय धर्मानुसार सृष्टि की रचना ब्रह्मा जी द्वारा हुई। तदुपरान्त ब्रह्मा जी के मानस पुत्र मनु और उनकी पत्नी शतरूपा द्वारा समस्त सृष्टि की रचना हुई। नारी के बिना जगत की जीवन्तता सम्भव नहीं है। मातृशक्ति के रूप में नारी सृष्टि के लिए वरदान है। नारी के बिना समाज सन्तुलित नहीं रह सकता। इसीलिए आज भारत में स्त्रियों के घटते हुए लिंगानुपात ने समाज को चिन्तित कर दिया है। स्त्री पुरुष जीवन रूपी गाड़ी को चलाने वाले दो पहिए हैं, दोनों की उपस्थिति जीवन के लिए आवश्यक है। इक्कीसवीं सदी की नारी के समक्ष जो भी समस्याएँ, सुविधायें, अवसर और चुनौतियाँ हैं, उनको जानने से पहले हमें अतीत के झरोखों से उन पूर्व शताब्दियों से गुजरना होगा जहाँ से नारी ने अपनी जीवन यात्रा के विभिन्न चरणों में चलकर, सुख दुःख कष्ट भोगकर इक्कीसवीं शताब्दी में प्रवेश किया है।

प्राचीन युग में नारी - प्राचीन भारत अर्थात् वेदों उपनिषदों के काल में नारी को पूर्ण स्वतंत्रता प्राप्त थी। नारी को पुरुषों के समान शिक्षा का अधिकार प्राप्त था। नारी व पुरुष को समान स्थान प्राप्त था। पुरुष स्त्री के बिना कोई धार्मिक कार्य सम्पन्न नहीं करता था। स्त्री के बिना यज्ञ सम्भव नहीं था। राजा रामचन्द्र जी के अश्वमेध यज्ञ के लिए सीताजी की स्वर्ण प्रतिमा स्थापित करना इसी बात को पुष्ट करता है। प्राचीन पौराणिक काल में नारी स्वतंत्रता का परिचय अनेक उद्धरणों से स्पष्ट होता है। विवाह स्वयंवर के माध्यम से सम्पन्न होते थे। राम सीता का विवाह,

अर्जुन द्रौपदी का विवाह जग विख्यात है। स्त्रियों को शिक्षा का अधिकार तो प्राप्त था साथ ही साथ वे बड़े-बड़े शास्त्रार्थों में भी भाग लिया करती थीं। मण्डन मिश्र की पत्नि भारती जिसने अपने पति को पराजित किया तथा आदि शंकराचार्य से भी शास्त्रार्थ किया था। कैकेयी, शकुन्तला, सीता, अनसूया, दमयन्ती, सावित्री आदि प्राचीनकाल की महान नारियाँ थीं। नारियों ने इस काल में संगीत शास्त्र व सैन्य शिक्षा में अच्छी उन्नति की थी। इस काल को हम स्वर्णयुग भी कह सकते हैं।

मध्यकाल में नारी--मध्य युग के आगमन से भारत में नारी की दशा में परिवर्तन होना प्रारम्भ हो गया। समाज की संकुचित मानसिकता ने उसके सारे अधिकार छीन लिए। प्राचीन काल में नारी पुरुषों के कन्धे से कन्धा मिलाकर चलती थी, मध्यकाल में उसे घर की चाहरदीवारी तक सीमित कर दिया गया। शिक्षा का अधिकार छीन लिया गया। स्वयंवर को भ्रष्टाचार समझा जाने लगा। मुगलों तथा अन्य लुटेरों व आक्रमणकारियों से भारतीय नारियों की अस्मिता सुरक्षित नहीं रह पा रही थी। नारियों को बल पूर्वक विलासिता व भोग के लिए रख लिया जाता था, इसके बचाव में पर्दा प्रथा तथा बाल विवाह जैसी कुरीतियों ने जन्म लिया। पति की मृत्यु के बाद नारी को सती होने के लिए विवश किया जाने लगा। इस प्रकार सती प्रथा का जन्म हुआ।

नारी की मध्ययुगीन स्थिति पर राष्ट्रकवि श्री मैथिली शरण गुप्त ने उनकी स्थिति को निम्न पंक्तियों में व्यक्त किया-

**“अबला जीवन हाय, तुम्हारी यही कहानी
आंचल में है दूध और आंखों में पानी”**

वर्तमान में नारी- मध्यकाल में नारी की दशा को सुधारने के लिए अनेक समाजसेवियों के अथक प्रयासों से स्त्रियों पर अत्याचार करने वाली कुरीतियों को दूर करने का प्रयास किया गया। राजा राम मोहन राय ने सती प्रथा के विरोध में पूरे भारत में चेतना फैलाई। महर्षि दयानन्द सरस्वती ने स्त्री शिक्षा पर बहुत बल दिया तथा बाल विवाह पर रोक लगाई।

वर्तमान काल में नारी की स्थिति में निरन्तर सुधार आ रहा है। आज वह प्रत्येक क्षेत्र में अपनी उपस्थिति दर्ज करा रही है। उद्यमिता के क्षेत्र में भी महिलाएं आगे आ रही हैं। शिक्षा में यद्यपि पुरुषों की तुलना में अभी प्रतिशत कम है, लेकिन यह अन्तर निरन्तर कम होता जा रहा है। नारियों की दशा में निरन्तर सुधार का श्रेय कानूनों को भी जाता है। संसद व विधान मण्डल में नारियों को 33 प्रतिशत आरक्षण, स्थानीय शासन में 50 प्रतिशत आरक्षण पर विचार, घरेलू हिंसा अधिनियम, दहेज के लिए पीड़िता को विशेषाधिकार आदि अनेक उपायों द्वारा स्त्रियों की दशा में निरन्तर सुधार हो रहा है। आज नारी बोझ नहीं, वरन परिवार में निर्णय लेने वाली इकाई बन कर उभर रही है। पहले महिलाओं से न राय ली जाती थी, न ही निर्णय हेतु सुझाव मांगे जाते थे, बल्कि पुरुष समाज नारी पर अपना निर्णय थोपता था लेकिन आज समय परिवर्तित हो गया है। नारी व पुरुष आपसी समन्वय से निर्णय पर पहुंचते हैं, भले ही आज भी स्त्रियों से घरेलू नौकर की भांति व्यवहार किया जाता है, किन्तु शहरों में यह स्थिति नहीं है। शिक्षा की बयार ने मस्तिष्क के चक्षु खोलने पर विवश कर दिया है।

सन् 2001 को केन्द्र सरकार ने महिला सशक्तिकरण वर्ष घोषित किया, जिसका उद्देश्य देश के संसाधनों पर महिलाओं के अधिकार की पहुँच बढ़ाना, आर्थिक विकास की मुख्य धारा में शामिल करना तथा स्वावलम्बन के प्रयास की ओर अवसर जुटाना रहा है। उस समय के वित्तमंत्री श्री यशवन्त सिन्हा का कहना था कि महिला सशक्तिकरण की इस योजना से महिलाओं की सामाजिक, आर्थिक एवं राजनैतिक चेतना न केवल जागृत होगी, वरन् वे प्रत्यक्ष रूप से ऐसी संस्थाओं की अंग भी बनेंगी। पिछले 30 वर्षों में महिलाओं के जीवन में परिवर्तन आया है। नई आर्थिक नीति के लागू होने के बाद यह परिवर्तन साफ दिखाई देने लगा है। घटती महिला जनसंख्या ने समाज को सोचने पर विवश किया है। नारी को शक्ति प्रदान करने के प्रयास अधिक तेज हुए हैं। महिलाओं को नई अर्थव्यवस्था में हिस्सेदार बनाने की घोषणाएँ हुईं। राजीव गांधी के

शासनकाल में पंचवर्षीय योजनाओं के माध्यम से पंचायती राज व्यवस्था में महिलाओं की भागीदारी सुनिश्चित की जाने लगी। महिलाओं के अन्दर नई आकांक्षा का संचार होने लगा तथा यह लगने लगा कि महिलाओं को शामिल किये बिना देश का आर्थिक ढाँचा संतुलित रूप से विकसित नहीं हो पायेगा।

वर्तमान में नारी के समक्ष चुनौतियां – वर्तमान समय में हमारा मानना है कि स्त्री पुरुषों के समान है और दोनों को ही समान स्वतंत्रता प्राप्त है, किन्तु आज भी नारी चाहे कितनी ही शिक्षित व आर्थिक रूप से सबल क्यों न हो, वह उतनी स्वतंत्र नहीं है। उसकी स्वतंत्रता के आड़े उसकी स्वयं की कायिक संरचना आ जाती है। इसका खामियाजा उसे समय – समय पर भुगतना पड़ता है। कई सबल और शक्तिशाली पुरुष अपनी कुत्सित मानसिक वृत्ति के कारण नारियों का दैहिक व मानसिक शोषण करते हैं, जो नारी की शारीरिक शक्ति के कम होने के कारण ही सम्भव हुआ है।

1. **योग्यता को कमतर आँकना:** आज की नारी घर और कार्यक्षेत्र दोनों में समान रूप से जिम्मेदारी निभा रही है। वह दोनों क्षेत्रों में कुशलता व योग्यता से कार्य करती है, लेकिन पुरुष प्रधान समाज होने के नाते घर पर पति की सेवा व बच्चों का पालन पोषण उसी के कन्धों पर होता है, उसकी थोड़ी सी भी त्रुटि उसके लिए व्यंग्य बाणों का आधार बन जाती है। कार्यालय में उसकी क्षमता को कमतर आँका जाता है, यद्यपि वह किसी पुरुष से कम अच्छा कार्य नहीं करती, तब भी उसे सुनना पड़ता है कि वह स्त्री है। आज स्त्रियाँ डाक्टर, नर्स, शिक्षिका, पाइलेट सभी रूपों में दक्षता से अपना कार्य कर रही हैं परन्तु उन्हें घर परिवार से लेकर कार्यक्षेत्र तक अनेक चुनौतियों से रू-ब-रू होना पड़ता है।
2. **संकीर्ण मानसिकता :** समाज की संकीर्ण मानसिकता के कारण आज भी दहेज के लिए नारी यातना समाप्त नहीं हुई है। कई बार पुरुष नारी को घर से बाहर कर देते हैं, कई बार जलाने का कुचक्र

सफल हो जाता है, कई बार पुत्र पैदा न कर पाने के बहाने नारी को बार-बार मानसिक व शारीरिक यातनाएं दी जाती हैं। देहरादून में राजेश गुलाटी और अनुपमा गुलाटी काण्ड की स्मृति अभी ताजा है कि कैसे उसके पति ने उसको टुकड़ों में काट डाला। समाचार पत्रों में आये दिन नारियों पर होने वाले अत्याचारों के समाचार आते रहते हैं।

3. **बाजारीकरण की चुनौती :** वर्तमान समाज में पाश्चात्य विचारधारा का प्रवाह व प्रभाव अधिक होने लगा है। समाज में नारी को प्रचार की सामग्री बना दिया गया है। बाजारीकरण के इस दौर में अधिकांश उत्पादों के विज्ञापनों में नारी की नग्न छवि को भुनाया जा रहा है। मेरा मानना है कि फिल्मों, विज्ञापनों, पत्र पत्रिकाओं के द्वारा नारी की जो तस्वीर परोसी जा रही है, वह स्थिति आदर्श नहीं है। आज पैसे के लोभ ने कहीं हमें हमारी मर्यादा से बाहर तो नहीं कर दिया? पत्र पत्रिका में नग्न चित्र देने वाली तारिकाओं का तर्क है कि आम समाज उनके कलात्मक पक्ष को देखे, नग्नता को नहीं। मेरा मानना है कि आज आम नारी पाश्चात्य संस्कृति के खुलेपन और अपनी संस्कृति की धरोहर के बीच दुविधा में खड़ी है। आर्थिक चकाचौंध उसे खुलेपन के लिए आकर्षित करती है, वहीं संस्कार रुपी चाबुक उसकी लगाम खींच लेता है। आज कई मायनों में यह चुनौती देखने में आई है। बाजारीकरण की चकाचौंध ने आज महिलाओं को भंवरीदेवी के अंजाम की परिणिति की चौखट पर ला खड़ा किया है।

4. **अस्तित्व की चुनौती :** आज नारी के समक्ष उसके जीवन के अस्तित्व की चुनौती है। कन्या भ्रूण हत्या द्वारा उसे पृथ्वी पर आने से पहले रोक दिया जाता है। यद्यपि आज लड़की बेटों से कम नहीं है, किन्तु हमारी सामाजिक मान्यताएँ अभी भी बेटों को ही प्राथमिकता देती हैं। आज समाज में नारी संख्या का निरन्तर कम होना भी एक चुनौती है।

5. घटता लिंगानुपात : सामाजिक मान्यताओं की संकीर्णता से आज पुरुषों व महिलाओं के लिंगानुपात का अन्तर बढ़ा है। भारत के विभिन्न राज्यों में यह अनुपात अलग-अलग है। पंजाब हरियाणा में प्रत्येक हजार पुरुषों के पीछे स्त्रियों की संख्या लगभग 700 या 800 के बीच है। उत्तराखण्ड में यह अनुपात 964 के आसपास है। यह एक ऐसी चुनौती है जिसका परिणाम कालान्तर में बहुत भयानक होगा। स्त्रियों की घटती हुई संख्या से समाज में अनाचार, व्यभिचार, शायद बहुपति जैसी कुरीतियाँ उत्पन्न हो जायेंगी, नारी तब कैसे अपनी विकास यात्रा आगे बढ़ा पायेगी, यह भी एक चुनौती है और इस पर चिन्तन करना अनिवार्य है।

वर्तमान में नारी के लिए अवसर- चुनौतियाँ हमारी नकारात्मक मानसिकता की परिचायक नहीं हैं, वरन् वे नारी के समक्ष खरा उतरने की कसौटी हैं। वर्तमान में नारी ने चुनौतियों को ललकारा है। कल्पना चावला और सुनीता विलियम्स ने अन्तरिक्ष तक छलांग लगाकर नारी योग्यता को प्रदर्शित किया है तथा समाज के विभिन्न कार्यक्षेत्रों में अपनी उपस्थिति दर्ज कराई है। यहां पर चर्चा कुछ विशिष्ट विषयों पर की गई है।

प्रशासनिक क्षेत्र- आज कई महिलाएं आई.ए.एस., आई.पी.एस. अधिकारी के रूप में कार्य कर रही हैं। देहरादून में राधा रतूड़ी, मनीषा पंवार, हेमलता ढोंडियाल, स्नेहलता अग्रवाल आदि अनेक अधिकारी प्रशासनिक दायित्वों का निर्वहन कुशलता पूर्वक कर रही हैं। प्रख्यात व्यक्तित्व मेगासेसे पुरस्कार प्राप्त किरण बेदी को कौन नहीं जानता है? वह आज भी 'आपकी कचहरी' कार्यक्रम के माध्यम से महिलाओं को न्याय दिलाने का कार्य कर रही हैं। आज बालिकाएं प्रशासनिक सेवाओं में आने के लिए पुरुषों के समान ही प्रयत्नशील हैं। पिछले वर्ष हरियाणा की एक साधारण परिवार की युवती ने प्रशासनिक परीक्षा में सर्वोच्च स्थान प्राप्त किया था।

शिक्षा के क्षेत्र में- स्वतंत्रता प्राप्ति के समय भारत की साक्षरता की दर केवल 18 प्रतिशत थी जिसमें महिलाओं का प्रतिशत लगभग 5 या 6 प्रतिशत था। वर्तमान भारत में साक्षरता का प्रतिशत निरन्तर बढ़ता जा रहा है। भारत में 2001 की जनगणना के अनुसार साक्षरता की दर 64.8 है जिसमें पुरुष की 75.3 तथा महिलाओं की 53.7 है। उत्तराखण्ड में भी 2001 की जनगणना के अनुसार साक्षरता की दर 71.06 प्रतिशत है, जिसमें पुरुष 83.03 प्रतिशत तथा महिलाएं 59.06 प्रतिशत साक्षर हैं। शिक्षा, विशेषकर स्त्री शिक्षा के उन्नयन के लिए केन्द्र व राज्यों की सरकारें अच्छा कार्य कर रही हैं। बालिकाओं के लिए इन्टर तक शिक्षण शुल्क में छूट देना नारी को शिक्षित करने की ओर एक प्रशंसनीय कदम है। अब कुछ वर्षों से आठवीं तक के छात्र छात्राओं को निःशुल्क पाठ्य पुस्तकें व मिड डे मील योजना के कारण सुविधा से वंचित गरीब परिवार के बच्चे विद्यालयों की तरफ आकर्षित हुए हैं, इसमें ऐसी बालिकाएं भी हैं जो अपनी आर्थिक परिस्थिति के कारण विद्यालय नहीं आ पातीं।

पाठ्यक्रम में जहाँ एक ओर महिलाओं से जुड़े विषयों को सम्मिलित किया जा रहा है, वहीं दूसरी तरफ चर्चित ख्यातिप्राप्त व लोकप्रिय महिलाओं की उपलब्धि को पाठ्यक्रम में शामिल कर समाज को प्रेरणा दी जा रही है। उत्तराखण्ड की विद्यालयी शिक्षा में कुन्ती वर्मा, इच्छागिरी माई, गौरा देवी, संतोष यादव आदि महिलाओं के प्रेरणादायी कार्यों को शामिल कर के नारी शिक्षा के प्रति प्रतिबद्धता प्रदर्शित की गई है। उत्तराखण्ड पृथक राज्य महिलाओं के स्फूर्त आन्दोलन के कारण ही बन पाया। अभी पाठ्यक्रम में और अधिक महिला विषयों और महिलाओं को सम्मिलित किया जाना वांछनीय है।

उद्यमिता के क्षेत्र में - आज कई भारतीय महिलाएं उद्यमिता के क्षेत्र में सफलता पूर्वक कार्य कर रही हैं। यद्यपि इसका प्रतिशत अभी बहुत कम है। कारपोरेट जगत की इन्दिरा नूई और चन्द्रा कोचर भारतीय महिलाओं के समक्ष एक उदाहरण हैं। उत्तराखण्ड एक नवोदित राज्य है। उद्यमिता

के क्षेत्र में अभी महिलाओं की भागीदारी कम है किन्तु धीरे-धीरे महिलाएं इस ओर आकर्षित हो रही हैं। देवकी मेहरा ने नमकीन उद्योग को पिथौरागढ़ से पूरे विश्व तक कुमायूँ नमकीन के नाम से प्रसिद्धि दिलवाई है। रानू विष्ट पहली महिला प्रकाशक हैं जो *समय साक्ष्य* के द्वारा कई लेखकों की पुस्तकों को प्रकाशित करवा चुकी हैं। आज कई स्वयं सेवी संस्थायें महिलाओं को रोजगार व उद्यमिता के क्षेत्र में आने के लिए प्रशिक्षण दे रही हैं।

कला के क्षेत्र में- उत्तराखण्ड को प्रकृति ने सौंदर्य सम्पन्न बनाया है। यहां का कण-कण कला भाव से परिपूरित है। संगीत उत्तराखण्ड की आत्मा है। देवगीत, मांगल, जागर थड़या, चौफला के माध्यम से आत्मिक शान्ति प्रदान करने वाली अनुभूति इस धरती से प्रवाहित होती है। उत्तराखण्ड का थियेटर प्रभावशाली रहा है। सुधीर पाण्डे, निर्मल पाण्डे, निर्मल थपलियाल, विश्वमोहन बडोला, श्रीश डोभाल आदि पुरुषों के साथ-साथ हिमानी शिवपुरी, निवेदिता बौठियाल, विमला ढौंडियाल, चन्द्रकला मलासी, सुषमा डुकलाण, संगीता ढौंडियाल आदि ने थियेटर व रंगमंच के माध्यम से उत्तराखण्ड को विशिष्ट पहचान दी है।

लेखन के क्षेत्र में कई महिलाओं ने इस राज्य की विशिष्टता को उद्भाषित किया है। बीसवीं सदी की लोकप्रिय व चर्चित कहानीकार व उपन्यासकार शिवानी (गौरा पन्त) को कौन नहीं जानता, जिनकी पुस्तकों में उत्तराखण्डी महिलाओं और उत्तराखण्ड का अनन्य सौंदर्य झलका है। पहाड़ की संवेदना व संस्कृति को इन्होंने आंचलिक भाषा की सहायता से बहुत खूबसूरती से उकेरा है। इसके साथ-साथ श्रीमती विद्यावती डोभाल, वसुन्धरा डोभाल आदि कवियत्री भी हैं जिन्होंने घर की चारदीवारी में भी अपनी हृदय की अनुभूति को कागज पर उकेरा। वर्तमान में मृणाल पाण्डे उत्तराखण्ड के लिए गौरव हैं जिनकी धारदार रचनाएं, साक्षात्कार व सम्पादन वर्णनातीत हैं। इसके अलावा वीणा पाणि जोशी, नीता कुकरेती, बीना बैजवाल, बीना कन्दारी, शकुन्तला इष्टवाल, उमा भट्ट, भारती

पाण्डे, अद्वैता काला आदि अपनी लेखनी के माध्यम से समाज में एक विशिष्ट पहचान बना रही हैं।

शब्दों की सीमा बाध्यता के कारण लेख को समाप्त करना स्वाभाविक विवशता है। यद्यपि कुछ क्षेत्र आलेख से छूट गये हैं, किन्तु जिन क्षेत्रों को भी मैंने लिया है, प्रयास किया कि सभी को समाहित कर सकूँ। विषय की व्यापकता के कारण बहुत सी महिलाओं के नाम व कार्य छूट गये होंगे जिसे मैं अपनी सीमा समझती हूँ। उत्तराखण्ड में कई ऐसी महिलाएं हुई हैं जिन्होंने राष्ट्र के बाहर विश्वस्तर पर ख्याति प्राप्त की है। एवरेस्ट विजेता सुश्री बछेन्द्रीपाल जिन्होंने 1984 में एवरेस्ट पर फतेह की थी, वन्दना शिवा, हर्षवन्ती विष्ट, शीला रजवार, चन्द्रप्रभा एटवाल जैसी उल्लेखनीय महिलाओं ने इस राज्य का गौरव बढ़ाया है।

अन्त में यह वैदिक युक्ति सार्थक है-

“यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवता”



Mrs. Rakesh Dhawan
Eminent Entrepreneur



Mrs. Rakesh Dhawan, a well known entrepreneur of Uttarakhand, has been awarded *Priyadarshni Indira Gandhi Award* (1988) by Mr. Romesh Bhandari Lt. Governor. of Delhi; *Mahila Shiromani Award* (1989) by Dr. Shankar Dayal Sharma, the then Vice President of India; *Doon Ratna Award* by Doon Nagrik Samiti, Dehradun; *Uttaranchal Ratna Award* by All India Conference of Intellectuals in 2006. She has represented India in Mauritius in 1986 in "Triennial Congress of International Alliance of Women", and again in Beijing in 1995 at "NGO Forum on Women" Beijing 1995. Presently running two Schools for dropout Girls, Mrs Dhawan plans to establish Vijay Lakshmi Women's polytechnic.

Mrs. Dhawan has been the Treasurer of *All India Women's Conference* and Vice President of *All India Women's Conference*. She is also Member in-charge of *Short Stay Homes* for destitute women. She has been assisting National Commission for Women in the legal cases of women of Uttaranchal, particularly poor and destitute women. She is State Guide Commissioner of the *Bharat Scouts & Guides Uttaranchal*.

Mrs. Dhawan is also a member of All India Consumer Council (AICC) since 1986. As a member, she has provided services to residents of Dehradun by making them aware of their rights and has taken up their cases with appropriate authorities and forum. She is also a member of the Executive Committee of Cheshire Home which has been providing home and medical care to disabled and mentally retarded children and women for the last many years. She has also been a Member in the Management Committee of Himalayan Institute Hospital, Jolly Grant, Dehradun, and has been taking care of their Rural Projects.

Women Entrepreneurs of Uttarakhand

Rakesh Dhawan

Introduction

Indian woman is considered as “**Shakti**”- source of power. She plays multiple roles that of a wife, mother, sister and daughter. She has been silently contributing her might towards the betterment of her family and society at large. The Indian sociological set up has always been traditionally male dominated and women are considered to be the weaker sex, dependent on men folk throughout their lives. However, the traditional set up is changing in the modern era. The literary and educational status of women has improved considerably during last few decades.

Women sector occupies nearly 48% of the Indian population. Women are working for quite sometime now as earning members of the family. Still there are several handicaps for a woman to enter into and manage business ownership due to deeply embedded traditional mind set and stringent values of our society.

Definition of a Woman Entrepreneur

A woman entrepreneur is a person who accepts challenging roles to meet her personal needs and becomes economically independent.

Qualities required for a Woman Entrepreneur

Basic qualities required in a woman to become an entrepreneur are listed below:-

- Innovative thinking and farsightedness
- Quick and effective decision making

- Ability to mobilize and marshal resources
- Strong determination and self confidence
- Readiness to take risks and accept changes in right time.
- Access and ability to assimilate latest scientific and technological changes.

Status of Women Entrepreneurs in Uttarakhand

The women of Uttarakhand have been the main stay of the culture, traditions and economy of the hill state. Repeatedly they have shown a remarkable courage and participation in the struggle for the formation of state, in development programs, much lauded CHIPKO movement and above all “Sharab Bandi” movement. The most remarkable example of women entrepreneurs in Uttarakhand is the women weavers of “Kumaon Region”, where women from 32 villages are involved in the processing of raw material and production of woven and knitted products and earning their own income and have improved their standard of living.

The hilly region has survived on money order economy, since male members migrate to plains to earn their living or join armed forces. It has always been the Uttarakhand women, who have emerged as a standby of rural economy due to their total involvement in agriculture, forest protection, cattle care and dairying. Thus they act as heads of the family even where the men continue to reside in the villages. In spite of tough and difficult living under adverse conditions, the rural women of the area have displayed immense potential and prominence in the society. Almost all the women in the society are usefully employed in one way or the other and they contribute about 90% of the total work.

Challenges faced by Women Entrepreneurs of Uttarakhand

The fundamental difficulty faced by the women entrepreneur is that “they are women” They do not own the land on which they toil day in and day out. Nor do they have power to make decisions in major economic matters concerning property, sale and investment. Despite being the heads of their households, they cannot overcome the patriarchal, pessimistic remarks from the fellow workers, bringing up children and facing jibes from elder women in the house. Yet they want to do something positive in their lives which urge them to be an entrepreneur and dare to enter the areas regarded as preserves of men folk. It is a challenging task which is full of hurdles and problems. It can be summarized as follows:-

- Inadequate financial resources and working capital.
- Stiff competition for their products from organized industries and male entrepreneurs.
- High cost of production due to transportation cost in hilly area.
- Women entrepreneurs are handicapped by their inability to travel for business reasons.
- Antipathy at government levels like licensing authorities, labour officers and sale tax officers, who make their life miserable by asking humiliating questions.
- Not an easy task to draw balance between business and home requirements.
- Lack of education and awareness of latest technical development and market trends.
- Restraints to enter entrepreneurship due to social customs and traditions. A common woman is happy to bask in the glory of her parents, husband and children.

- Lack of independence and autonomy of women which are pre requisites for successful entrepreneur.

Suggestions to Encourage Women Entrepreneurship in Uttarakhand

A few of the suggestions are as follows:-

- Active interface by the government such as Small Industries Development Organization (SIDO), Small Industries Development Bank of India (SIDBI) by launching schemes like Mahila Udyam Nidhi (MUN) and Mahila Vikas Nidhi (MVN).
- Special schemes on bank loans on easy terms by banks with simple paper work.
- Child care facilities for women entrepreneurs.
- Encourage self employed women to employ part time/ full time help so that they can spare time for their families.
- Awareness programs by government and NGOs especially for selection of products for business based on local availability of resources/raw materials.
- Provide assistance in strengthening their network with stake holders and make them learn negotiation skills by holding training programs by govt/NGOs.

Conclusion

The most important pre-requisites for successful entrepreneurship are independence and autonomy. The contribution of women in work is invisible and unpaid. It is often assumed that women are free and always available for all types of household chores and they are non contributing members of the family. There is a need to educate the society, men in particular for letting women step out of their cocoons of “Happy Housewives”, if we wish them to become

independent entrepreneurs. Of course the thinking of women needs to be changed too, otherwise all governmental schemes and NGOs efforts will prove to be bookish and bound to fail miserably.



Dr. Kusum Nautiyal

Former Member
State Police Complaints Authority
Govt. of Uttarakhand



Dr. Kusum Nautiyal is a keen social worker and women rights activist. She is associated with several social and cultural organisations nationwide. She obtained D. Phil from HNB Garhwal University in 1980 on the topic 'Garhwali Lok Geeton Me Naari'. She is former Member of State Police Complaints Authority, Govt. Of Uttarakhand.

Previously she was associated with various institutions and organizations, such as : Planning Commission, Govt. of India, Ministry for Tribal Affairs, Govt. of India, National Commission for Women (NCW), Indian Institute of Mass Communication, JNU, New Delhi, Center for Women Development Studies (CWDS), New Delhi. She is also Honorary Consultant, North Central Cultural Center, Govt. of India. During her tenure as special consultant for the UP Hills with NCW (National Commission for Women) she introduced Mahila Adalats, worked for Project on Anti liquor movements, political empowerment of women, transfer of technology for women in agriculture and many other gender related issues in Uttarakhand.

Dr. Nautiyal is author of a book, *Garhwali Naari: Ek Lokgeetatmak Pehchan*. She also co-authored a book *Movements in Uttarakhand* which has been published by ILO. Her articles, features, reports and stories have been published in journals and newspapers of national repute related to women issues, literature and folk literature. Her two books on culture & women related issues namely *Gandharva Badis of Himalaya* and *Women Monks of Uttaranchal* are in pipeline for publishing.

Dr. Nautiyal writes plays in Garhwali. Two of her plays namely *Quafan* – adaptation of the story of Munshi Premchand and *Lindrya Chora* - a play based on Garhwali folk tale, have been staged.

स्त्री विमर्श : स्त्रियों से जुड़े अध्ययन का आधुनिक दृष्टिकोण

कुसुम नौटियाल

भारत में स्त्रियों के प्रति सदा से ही परम्परागत दृष्टिकोण रहा है। आज के युग में जबकि स्त्री का स्वरूप धीरे-धीरे बदल रहा है तब भी हम स्त्री के प्रति परम्परागत दृष्टिकोण अपनाए हुए हैं। यहां तक कि स्वयं भी स्त्री होते हुए हम उसी सोच और परिवेश में रहना पसन्द करते हैं जिसे भारतीय नारी कहा जाता है। कहने को भारतीय नारी की छवि पश्चिमी नारीवादियों की सोच में दबी, रुढ़िवादी और पिछड़ी हुई छवि है परन्तु क्या सचमुच में भारतीय नारी ऐसी है? क्या सच में भारत की स्त्री पर आंकड़ों की सीमाओं में बंधे सामाजिक अध्ययनों के साथ साथ ऐसे अध्ययन भी हुए हैं जो भारतीय स्त्री के परम्परागत स्वरूप को उद्घाटित करते हुए विश्व की अन्य स्त्रियों की तुलना में उसका महत्व सिद्ध करें?

भारत में स्त्रियों के सामाजिक अध्ययन की शुरुआत सातवें दशक से हुई। इससे पूर्व भारतीय स्त्री की सांस्कृतिक पहचान शास्त्रों और साहित्य में प्रतिष्ठित हुई है। अध्ययन का पहला परिप्रेक्ष्य हमें शास्त्रों के रूप में मिलता है। भारत में आठ धर्मों का पल्लवन, पुष्पन हुआ। इन सभी धर्मों के शास्त्रीय संविधान बने जिनमें स्त्री-पुरुष के सामाजिक आचरण के विषय में नियम बने। न्याय व्यवस्थाएं तय की गईं। कठोर दण्ड विधानों का निर्माण हुआ और राजतंत्रों में शास्त्र सम्मत न्याय व्यवस्था के प्रावधान रखे गए। भारत चूंकि अध्यात्म प्रधान देश रहा है अतः अध्यात्म और सामाजिक आचरण को पृथक रखा गया। मानव, चाहे वह स्त्री हो या पुरुष, को अपने अच्छे अथवा बुरे आचरण का जिम्मेवार व पाप-पुण्य का भागी होने का व्यक्तिगत दायित्व दिया गया। सामाजिक व्यवस्था के अन्दर इस नैतिक दायित्व से पृथक दण्ड विधान तय किया गया और स्त्री

पुरुष के कर्तव्य व अधिकारों की परिभाषाएँ तय की गई। भारतीय संस्कृति में स्त्री का एक स्वरूप तय किया गया, जो सभी धर्मों वर्गों और समुदायों में एक जैसा ही था और आज भी है। वह है परिवार के मूल में स्त्री की महती भूमिका। भारतीय संस्कृति में स्त्री के कार्य को कभी घण्टों अथवा मिनट के रूप में दैनिक भत्तों के आधार पर नहीं आंका गया और न ही परिवार व समाज के निर्माण में उसकी भूमिका की कोई कीमत रखी गई या दूसरे शब्दों में कहें तो मजदूर के रूप में उसका मूल्यांकन किया गया। स्त्रियों के प्रति उन्नीसवीं शताब्दी की आधुनिक सोच ने अध्ययन के कुछ और आयाम खोले जो पूर्णतयः पश्चिमी उपभोक्तावाद से प्रेरित थे लेकिन निश्चित रूप से उनके मूल में नारी के हित और अधिकार की भावना थी। भारत क्योंकि औद्योगिक क्रान्तियों से दूर रहा इसलिये स्त्री के बच्चे पालने के प्राकृतिक कार्य को कभी काम के घंटों में परिवर्तित नहीं किया। मेरा आशय यह कहने का है कि पहले हमें यह तय करना चाहिए कि स्त्रियों के प्रति अध्ययन किये जाने वाले आयामों का परिवेश क्या है? आज स्त्री पर होने वाली हिंसा, चाहे वह पारिवारिक हो अथवा सामाजिक, ये अध्ययन कमोवेश अन्तर्राष्ट्रीय मानकों पर एक जैसे ही होते हैं। स्त्रियों पर होने वाले अधिकतर अध्ययनों में भारत में स्त्री के सांस्कृतिक स्वरूप को नकारा जाता है। अधिकतर अध्ययनों और सेमिनारों में यही पढ़ने और सुनने को मिलता है कि भारत में नारी का उत्पीड़न सदियों से होता आ रहा है। यह एक एकांगी सोच है। जैसा मैंने पहले भी कहा भारत जैसे विविधताओं वाले देश में हम नारी समाज के प्रति एक जैसे दृष्टिकोण विशेषकर अध्ययन करने के परिप्रेक्ष्य में नहीं रख सकते। हाँ, हम शहरी महिलाओं के प्रति अथवा कामकाजी महिलाओं के प्रति समान अध्ययन मूलक दृष्टिकोण अपना सकते हैं क्योंकि चाहे वे अलग-अलग परिवेश समुदाय अथवा धार्मिक व्यवस्थाओं से आती हों परन्तु उनकी जीवन शैली और रहन सहन व काम काज की परिस्थितियाँ एक हो जाती हैं। यह शहरीकरण के कारण होता है। वैश्विक उपभोक्तावाद ने क्या स्त्री, क्या पुरुष सबकी जीवन-शैली को जटिल कर दिया है। स्त्री का कामकाज

करना उसकी स्वतंत्रता नहीं बल्कि मजबूरी है - ऐसा हमने पश्चिमी जगत में देखा है। इसीलिए स्त्री पर किये जा रहे अध्ययन अत्यन्त तथ्यपरक होते हैं। परिवार से समाज, समाज से देश और देश से नीतियाँ, नीतियों में स्त्रियों के प्रति संवेदनशील नीतियों का निर्माण, अपराधों की रोकथाम, स्त्रियों के स्वास्थ्य पर अपराधों से पड़ने वाले प्रभाव, फिर उन कुप्रभावों को रोकने के उपाय आदि पर अन्तहीन अध्ययनों और विचार-शृंखलाओं का सिलसिला चलता है। कटु सत्य यह है कि इतना सब होने पर भी स्त्री जहाँ की तहाँ ही रह जाती है। तो क्या हमें तथ्य परक अध्ययन नहीं करने चाहिए? अध्ययन करने का क्या स्वरूप हो, जिससे हम स्त्री की गरिमा और समाज के लिए उसके योगदान को सुनिश्चित करते हुए उसे सामाजिक सुरक्षा और भावनात्मक सुरक्षा का भी अहसास दिलायें। मुझे लगता है, इस पर बहस होनी चाहिए।

प्रायः अध्ययन करते हुए हम हर समस्या का साधारणीकरण कर देते हैं। इससे बचना चाहिए। समाज के विषय में कोई भी एकमत नहीं हो सकता। किसी पीड़िता के लिए समाज राक्षस हो सकता है तो किसी के लिए समाज सुरक्षा का कवच भी हो सकता है। यह अपना अपना अनुभव है। इसीलिए प्रत्येक धर्मशास्त्र ने अपने-अपने मतावलंबी को धार्मिक निर्देश दिए हैं लेकिन सामाजिक अपराधों के नियंत्रण के लिए राजाओं की व्यवस्था भी की थी। अत्याचार करने वाला व अत्याचार सहने वाला दोनों ही व्यक्ति हैं, समाज के एकक हैं। सामाजिक व्यवस्था को सुव्यवस्थित करने के लिए कानून भी हैं। सामाजिक संगठन भी हैं जो जागरूक बनाते हैं, अधिकारों के प्रति सचेत करते हैं, फिर भी क्यों नहीं हम स्वस्थ समाज बना पाते हैं?

मुझे लगता है कि हमें स्त्रियों पर, विशेषकर भारतीय स्त्रियों पर, अध्ययन करते हुए उनके सांस्कृतिक स्वरूप को भी रेखांकित करना चाहिए। तथाकथित नारीवादी इसे हास्यास्पद मान सकते हैं परन्तु यह सत्य है कि नारी की मानसिक शक्ति को भारतीय संस्कृति ने ही पहचाना

है। दुर्गा ने भी राक्षसों के वध करने की तभी ठानी, जब तपस्यारत दुर्गा पर राक्षसों ने कुदृष्टि डाली। सती सावित्री के स्वरूप पर कई बार मजाक किया जाता है, लेकिन एक क्षण के लिए सोचा जाए कि क्या आज हम लोगों में बौद्धिक नैतिक बल और ऐसा प्रत्यक्ष साहस व समर्पण हो सकता है जैसा सावित्री में था? एम्पावरमेंट का अर्थ कुछ हजार रुपयों की तनख्वाह लेकर घर खर्च में सहभागी बनना नहीं है बल्कि किसी भी सकारात्मक भूमिका में समाज व देश को सहयोग देना है। सिस्टर निवेदिता ने कहा था कि जिस देश की स्त्रियों की आदर्श सीता होगी, उस देश की स्त्रियाँ कभी कमजोर नहीं हो सकती।

इसलिए स्त्रियों पर किए गए अथवा किए जाने वाले अध्ययनों के भेद को हमें समझना होगा। स्त्री-विमर्श का अर्थ मात्र स्त्री पर किए जा रहे आंकड़ों पर आधारित सामाजिक अध्ययन से ही नहीं हो, बल्कि अकादमिक चेतना के तहत ऐसा अध्ययन भी होना चाहिए जहाँ स्त्रियों ने तमाम अन्तर्विरोधों के बावजूद स्वयं को स्थापित किया। वे सीता, सावित्री जैसी हमारी पौराणिक स्त्रियाँ भी हो सकती हैं और रानी अहिल्या बाई, बेगम हजरत महल, भीका जी कामा, कस्तूरबा, रानी लक्ष्मी बाई जैसी ऐतिहासिक स्त्रियाँ भी हो सकती हैं। हमें हर समय पुरुष सत्तात्मक समाज को लानत भेजने से बचना चाहिए। मेरे विचार से यह बहुत नकारात्मक दृष्टिकोण है। आज इक्कीसवीं शताब्दी में समाज बहुत बदल चुका है। यदि हम माँ, बहन या पत्नी के रूप में आज भी पुरुष की सोच को नहीं सुधार पाए हैं तो यह किसका दोष है?

मैं चाहूंगी कि 'शक्तिरूपा' इस क्षेत्र में पहल करे। देश की नीतियों में महिला प्रधानता हो, यह अध्ययन तो होने ही चाहिये लेकिन अपराध और अवसाद से पीड़ित महिलाओं के मानसिक स्वास्थ्य के सुधार में सक्षम महिलाओं की क्या भूमिका हो, इस पर भी अध्ययन होना चाहिए क्योंकि प्रायः हम पीड़िताओं को अकेला ही छोड़ देते हैं और वे आंकड़े से अतिरिक्त कुछ और नहीं रह पाती।

भारतीय स्त्रियाँ भाव प्रधान हैं। यही उनकी विशेषता है और यही उनकी ताकत भी है। भारतीय स्त्रियों ने रूढ़िवाद का त्याग किया है जो उनके विकास में बाधक था और आधुनिक विचारों को अपनाते हुए उन्होंने अपने परम्परागत स्वरूप को भी बनाए रखा है जिस पर उन्हें गर्व होना चाहिए। कितने ही विकसित और विकासशील देश अपनी स्त्रियों का मूल स्वरूप खो चुके हैं, परन्तु भारतीय स्त्रियों ने अपने को जिस तरह परिवर्तित किया है यह स्वयं में अध्ययन का विषय है।

अन्त में पुनः कहना चाहूंगी कि स्त्री को मात्र अध्ययन का आंकड़ा न समझा जाए बल्कि देश समाज और परिवार में उसकी सकारात्मक भूमिका का अध्ययन हो, ग्रामीण क्षेत्रों में स्त्रियों की शिक्षा का प्रचार प्रसार हो। गृहणी की छवि का उपहास न किया जाए क्योंकि कोई भी स्त्री मूलतः गृहणी ही है। कामकाजी स्त्रियों के परिवार और कार्यक्षेत्र के संतुलन पर अध्ययन हो। इस प्रकार अध्ययनों की सकारात्मकता स्वस्थ समाज के निर्माण में सहायक होगी।



Dr. (Ms) Harshwanti Bisht
Arjuna Award Winner



Principal of Doiwala Govt. Degree College, Dr. Harshwanti Bisht is a well known sports person who has been conferred many awards such as *Arjuna Award* (1981), Department of Sports, Govt. of India; *Uttarakhand Gaurav* (2006), Uttarakhand Club, Delhi; *Himgiri Gaurav* (2006), Himgiri Society Dehradun; *Environment Award* (2005), Himalayan Environment Trust, New Delhi; *Garh Vibhuti Samman* (2004), Akhil Garhwal Sabha, Deharadun; *Gold Medal*, (1985) Directorate of Higher Education, Govt. of U.P.; *CII North Zone Annual Green Award* (2010) and *Hind Prabha Samman*, (2010), Mahila Manch, Meerut.

Dr. Bisht is Life Member of Himalayan Club, Mumbai. She is on the Steering Committee of National Biodiversity Strategy & Action Plan, U.A. 2001; Steering Committee of National Biodiversity Strategy & Action Plan, U.A. 2002; Honorary Wild Life Warden, Uttarkashi district, U.A. 2002-03; State Wild Life Advisory Board, U.A.2002-03; Honorary Wild Life Warden, Uttarkashi, U.A. 2004-05; Life Member PAHAR, Nainital; Life Member Indian Mountaineering Foundation, New Delhi; Life Member & Joint Secretary (2009-10) Indian Academy of Social Science Congress.

Dr. Bisht is author of the book *Tourism in Garhwal Himalaya* (Indus Publishing Company, New Delhi, 1994). She has also edited the book *Tourism & Himalayan Biodiversity* (Proceedings of the National Seminar). Fellow of Royal Geographical Society, London, Dr. Bisht has visited California, Japan, Nepal and Switzerland to participate in seminars on Mountain Conservation.

Sports Facilities and Women Role Models in Indian Sports

Harshwanti Bisht

Introduction

The history of sports probably extends as far back as the existence of people as purposive, sportive and active beings. This has been evolved since time immemorial. Sport has been a useful way for people to increase their mastery of nature, environment, physical health and happiness. Sport seems to involve basic human skills being developed and exercised for their own sake, in parallel with being exercised for their usefulness. It also shows how society has changed its beliefs and therefore there are changes in the rules. Nonetheless, its importance in human history is undeniable. Sporting activities have changed style, shape and fashion from time to time. Today interest in sports is not derided as it used to be earlier. Gone are the days when the most popular saying was:

पढ़ोगे लिखोगे, बनोगे नवाब,
खेलोगे-कूदोगे, हो जाओगे खराब

The scenario has changed completely and sports are well recognized as a profession. Now excelling in any of the field counts, no matter what it is and where it is. From this paradigm shift, excelling in sports too, has started gaining recognition, name, fame and money. In this process the viability, credibility and respectability of sports as a career has been established in modern India.

Women sports persons slowly made their presence felt in track and field events. In the beginning it was not easy for them to get into the domain which was solely dominated by the men. The changing face of the Indian woman athlete is

often reflected in the masses. In coffee shops, pubs and classrooms, talk often veers around rivalries and the revelry of women's sports, where once sport conversations never went beyond the cricket pitch. Today sport finds its place amongst a generation of aspiring female athletes, embracing their own achievers, seeking autographed shuttles and rackets, sticking posters of Indian winners on bedroom walls.

In women's sport, India's finest have triggered a stir of sorts. They are the heart of the movement started by yesterday's and today's Indian women, who are higher, stronger and faster than they were in yester years. Their significance will only be understood in the years to come: when an Indian girl wins a World Cup, a Wimbledon title or an Olympic gold. Now the new face of the Indian woman athlete: bold and beautiful is emerging.

Sports Facilities

The scenario of sports facilities in schools, colleges, universities and sports institutes (government and private) has been totally transformed. Private sector and corporate world has shown an encouraging attitude by way of corporate social responsibility. Not only quantitative but qualitative changes have also taken place in facilities. Food, training, job security and foreign trainers: everything is there. These facilities are not only in the big cities but these are provided to the rural sports persons under the banner of rural sports and district sports. Even Sports Authority of India is taking big responsibility for rural and urban women. Private Sport Academies are also responding positively. Corporate leaders of large, medium and small enterprises are providing facilities to the sports persons in the name of Corporate Social Responsibility. NGOs, civil societies and global agencies are coming forward to take responsibility. To make things good

in sports big allocations are being made by the Government. Out of the total outlay, Rs 688.67 crores has been allocated for sports and games while Rs 311.39 crores has been earmarked for Youth Welfare Scheme. Under the sports and games head, Sports Authority of India will get the highest amount of Rs 287 crores while Rs 100 crores has been earmarked for Assistance to National Sports Federations — as against Rs 112 crores of last year. Higher budget allocation is a clear indication of greater and improved facilities.

Women role models in Indian Sports-

The time and climate in which India's sporting icons came of age is as different as the journey which has been diverse, but the sisterhood is uniquely bound. From running on ripened, sun-kissed paddy fields, to charging down synthetic tracks; from taking their first athletic steps in loose ankle length skirts to walking down the ramp; from badly tailored, low quality sports gear, to top-of-the-line designer ensembles; from the uncertain smile to the confident handshake, the experience may be different, but the connect is abiding. It's the baton exchange zone. The Indian sportswomen are in progress. They have made phenomenal strides in the past decade or so. Progress is most visible in their work ethics as they have gone from amateur to professional. They are comfortable on the courts and the tracks.

P. T. Usha is an Indian athlete from the state of Kerala. She has been associated with Indian athletics since 1979. She is regarded as one of the greatest athletes India has ever produced and is often called the "queen of Indian track and field". She is nicknamed *Uran Pari*. Currently she runs the Usha School of Athletics at Koyilandy in Kerala where she is moulding the budding talents. In the track, P.T. Usha represented the spirit of a great nation. Her story was a saga

of talent, grit and determination. She changed the mindsets of Indian athletes from “Can we do it?” to “We will”. After P.T. Usha, women folk of India got the confidence to show their abilities in the sport arena. From the first of the speed merchants PT Usha to the iconic Anita Sood, and down the decades to the striking, Anju Bobby George, iron-woman Karnam Malleswari, multiple world boxing champion Mc Mary Kom, chess whiz Koneru Humpy, crack shot Anjali Bhagwat and the racquet-wielding Sania Mirza, Saina Nehwal and Joshna Chinappa, the Indian women athletes are intricate and ever-evolving. .

In the daring Sania Mirza, 23, and the devoted Saina Nehwal, 19, we have the range that not only snapshots generations before them but also encompasses the whole sphere of the Indian woman’s life. Sania, path-breaking in her achievements in the most high-profile and competitive of women’s sports, is gifted, glamorous and outrageous in her sense of dare. Today there is a long list of performers and achievers and every day it is increasing. Still, the strides made have been phenomenal, essentially because we come from a tradition where women were never considered fit enough for hard physical labour, of which sports or athletics is an offshoot.

Even as recently as the ’70s and ’80s, physical education classes were the only time when less athletic schoolgirls got to stretch their limbs, at least in urban India. While that may still be the case with large sections of society, but now new brand of parents are increasingly putting their daughters into sporting activity of one kind or the other from as early as five or six years of age.

Progress is perhaps most visible in the work ethics which among the cream of India’s athletes is uncompromising in its execution. The modern athletes- Mary Kom, Sania Mirza,

Saina Nehwal, Joshna, Humpy or shooter Suma Shirur all are willing to both embrace and endure gruelling training stints and torturous rehabilitation programs to get out in the middle. Just as women in India made the switch from having jobs to working careers, athletes have gone from amateur to professional. Saina says her confidence comes “from all the hard work I’ve put in these nine years” . Humpy, 22, the former world junior champion who became Grandmaster when she was just 15, is not known for her gentle demeanour at the table. “I don’t sit at the table to make friends, “ she said. “It’s more than attitude, it’s the opening gambit and checkmate rolled in one.”

Women power of Common Wealth Games 2010

India has managed to win a big medals tally in Commonwealth Games 2010 due to a spectacular show by the Sportswomen of the country. These Sportswomen have out shown and out performed their male counterparts. These women are coming from diverse backgrounds. The women athletes won 13 gold medals out of the 38 cornered by India. Deepika Kumari, the gold medalist, is not yet an adult and is daughter of a auto driver from a small town. The other history creator and the first Gold winner woman Krishna Poonia is the mother of a 9 year old. These gutsy women have come up trumps against all odds. And not just in Tennis or Badminton, they have stormed the erstwhile male bastions like wrestling and weightlifting too. This is not to berate the performance of the men athletes who have also brought laurels to India. Frankly sports achievement for the country should have no gender bias.

India’s unprecedented success and largest ever medal haul at the CWG co-incides with the rise of its women athletes. The women came back with 32 medals from the 2002

Commonwealth Games in Manchester and 15 from the 2006 Games in Melbourne—this time they have 34. Even if the numbers can be attributed to home advantage, the women have won over 35% of the total medals, more than the last two editions of the Games.

While playing for the country, no player's achievement can be lesser or more than that of the other. But the heart warming show by the Indian women in the games does require a special mention and a round of cheers from one and all. And in doing so they have aimed at, shot down, punched, thrown out, laughed at all the negativism, stereotyping, discrimination at one go. They are a feminist's delight. They are as hard as it comes, tough as nails women.

Some sceptics question the absence of top stars and level of competition in the field, but now the future belongs to these ladies. Among them are Krishna Poonia, Manjit Kaur, Sini Jose, Ashwini and Mandeep Kaur (4X400m relay), Geeta Kumari, Alka Tomar and Anita in weight categories, in Archery the young Deepika Kumari, L Bombayala Devi and Dola Banerjee (Archery, Recurve Team), shooting girls Anisa Sayeed and Rahi Sarnobat, Anita in Wrestling, Jwala Gutta and Ashwini Ponnappa (Badminton) Anita (Wrestling, Women's 67 kg Freestyle), Anisa Sayyed (25 m Pistol, Shooting), Anisa Sayyed and Rahi Sarnobat (Women's 25 m Pistol (Pairs) Shooting), Heena Sidhu and Annu Raj Singh (10 m Air Pistol (Pairs) Shooting), Renu Bala Chanu (Weightlifting, 58 kg), Alka Tomar (Wrestling, 59 kg) and Saina Nehwal (Badminton) etc. It is difficult to describe every achiever but they are the real role models of Indian sports arena.

Today, there is no dearth of women performers in sports. They are making our country proud. Wherever they are participating, they are making their presence felt in a big way.

Young and budding athletes or sports persons are getting encouraged by their predecessors. They seem determined to go far ahead. This is a good sign that the women of today are ready to perform in any field of life and prove their mettle. In the field of sports too, they have displayed indomitable spirit, agility, perserverance and excellence.



Dr. Vineeta Gupta

Professor and Head

Department of Obstetrics & Gynaecology

SGRR IMHS



Dr. Vineeta Gupta did M.B.B.S. in 1988 from G.V.S.M. Medical College, Kanpur. She passed M.S. in Obs & Gynae in 1992 from G.V.S.M. Medical College, Kanpur, followed by senior residency at New Delhi. Thereafter she worked as a faculty member in the Department of Obs & Gynae at Himalayan Institute of Medical Sciences, Dehradun for ten years. For the last five years, she has been working as Professor and Head in the Department of Obs & Gynae at SGRR Institute of Medical and Health Sciences.

Life member of FOGSI and Life Member of NAVSII, Dr. Vineeta is the Founder Secretary of Uttarakhand Chapter of Obstetricians & Gynaecologists and International Society of Gynae Plastic Surgeons. She has over 50 publications in various national and international journals and a number of paper presentations to her credit. She also received the Best Poster Award in the Community Obstetrics Category at 46th AICOG held at Bangalore in 2003; in the Maternal Mortality Category at 49th AICOG held at Kochi in 2006 and in the Abnormal Bleeding Category at AICOG held at Delhi in 2008. She also got the Best Poster Award for poster presentation at International Conference of Gynae Plastic Surgery in Nov 2007.

Dr. Vineeta is recipient of the Women Achiever's Award from Uttaranchal Mahila Association in 2010 and Yuva Fogsii Oration Award of north zone in AICOG- 2004. She has always been closely associated with community health services, health camps and health projects. Her special fields of interest are high risk pregnancy, infertility, laparoscopic surgery and gynaecological oncology.

Women and Health Awareness : Journey from Menarche to Menopause

Vineeta Gupta

Life of a female can be divided into three phases:

- Adolescent age group
- Reproductive age group
- Menopausal age group

First phase is the adolescent age group. Puberty is the period which links childhood to adulthood. During this period a girl must have the knowledge of menstrual cycle and of the changes which occur in the body and functions. Puberty may be early or delayed. Precocious (early) puberty is when the changes in body appear before 8 years and menstruation appear before 10 years. Delayed (late) puberty is when changes do not appear even after 14 years and menstruation does not start even after 17 years of age.

Common problems during adolescent age group are menstrual dysfunction, polycystic ovarian disease, sexuality and teenage pregnancy. Normal length of menstrual cycle is 21-35 days. Few cycles may be irregular but puberty menorrhagia (heavy periods) should be evaluated and treated. In India, early marriage is common and fertility rates among adolescents is disturbingly high. Adolescents become physically mature 4-5 years before they reach emotional maturity. Adolescents may be heavily influenced by the media. Adolescents spend more than 40 hours each week using the three leading forms of media- television, music and the internet which portray sex as fun and exciting but rarely warn about unwanted pregnancy and STD/RTI (sexually transmitted diseases and reproductive tract infection). Teens ,

view nearly 14,000 sexual references each year, yet lesser than 200 mention contraception, abstinence or risk of STD. As a result, over the last decade there has been a lot of change in culture and moral values. 1/4th teenage girls become pregnant before 18 years & 85% of these are unintended. Only half of all teenage pregnancies are carried to term. Unsafe abortions account for 12% of maternal deaths in India; for each legal abortion, there are 10 illegal abortions. Adolescents especially the unwed ones are more likely to resort to unsafe abortions and that too at a later gestation age. Infants of adolescent mothers are more prone to have congenital anomalies, low-birth weight and prematurity. They are more likely to receive improper care as young mothers are unable to look after their babies who succumb to infections, dehydrations & malnutrition. Moreover, there is still a social stigma attached to out of wedlock babies in our country.

The mean age for marriage of girls in India is 18.6 years. In rural areas of U.P., Rajasthan, M.P., a large proportion of marriages continue to take place before 15 years of age. It is estimated that if average age of marriage is postponed to 20 years, the number of births would decrease by 20-30% thereby helping in population stabilization also. Sex education is not offered in the home, at school or in community. Emphasis is on abstinence or delaying sexual activity while discussion about contraception and STD/RTI is either prohibited or limited. A recent survey reported that 46% of the teens felt that the school and college based sexuality education classes failed to teach them about contraception and STDs. There is a need to introduce sex education and knowledge of contraception to prevent unwanted pregnancies, abortions and infections in young girls.

Second phase is the reproductive age group in which there can be Obstetric problems (pregnancy related problems) or

Gynaecological problems (related to female organs) like leukorrhea, menstrual dysfunction, fibroid or cervical cancer. Menstrual dysfunction includes painful periods, heavy periods and premenstrual syndrome. Premenstrual syndrome is common in women aged 30-45 years. Problems occur 7-10 days before periods. Women complain of bloating, breast pain, irritability, depression, insomnia, anxiety, headache and loss of concentration. If general advice like avoiding salt and caffeine and doing regular yoga does not help, then pharmacologic therapy may be given. Another problem which occurs in this age group is uterine fibroid which is a benign growth from the muscular layer of the uterus. Its size may range from pea upto a water melon and there may be single or multiple fibroids in a uterus. Not all patients with fibroid require treatment. Treatment is required if it is causing problems or if the size is very big. Small asymptomatic fibroid can be left without treatment.

Another important disease of this age group is cervical cancer. It is the second commonest cancer worldwide. Annually 5,00,000 new cases of cervical cancer occur out of which 80% are in the developing countries. It is a leading cause of death of women in the developing countries. Incidence & mortality rate in India is highest in Asia region as it causes 20% of all female deaths. Risk factors of cervical cancer are early age at marriage, multiple sexual partners, sexual partner with multiple sexual partners, sexually transmitted infections, HPV infection, poor socio-economic status, smoking and immunological factors. Awareness and early detection are powerful tools in preventing cervical cancer. No woman should die of this preventable disease. Primary prevention includes education about risk factors & high risk sexual behaviour and measures to avoid exposure to HPV & STIs. Nowadays a vaccine against HPV infection is available which is said to prevent cervical cancer if it is

given to young girls. Secondary prevention is by detection and treatment of precancerous lesions before they progress to cervical cancer. Various screening methods are available to detect pre-cancerous conditions. Annual PAP test is one such test which all women should have regularly after the age of 30 years.

Third phase is the menopausal age group which is an important milestone in the life of women and ushers in mixed feelings. Menopausal syndrome comprises hot flushes, night flushes, vaginal dryness, burning, pain, urinary symptoms like frequency, nocturia, dysuria, incontinence and mood changes eg. irritability, depression. Other symptoms of menopause are as follows:

- Sleep disturbances- insomnia, latency of sleep, fragmented sleep, early awakening
- Socio-psychological changes- ‘empty nest syndrome’ – anxiety, depression
- ‘Sandwich- generation phenomenon’- responsibility for both children and elders
- Other complaints- fatigue, weakness, myalgia, joint pains, weight gain
- Cardiovascular problems / Osteoporosis

Management of menopausal syndrome consists of lifestyle measures and in some cases hormone replacement therapy. Lifestyle measures include:

- Diet- hypocaloric, rich in protein (soya, legumes, nuts), fruits & vegetables. Limit salt, cholesterol & fat
- Take calcium with vitamin D, anti-oxidants
- Regular exercises- daily walk of 45 minutes
- Stress management

Stress management is as follows:

- Yoga and meditation
- Revival of hobbies
- Participation in group activities
- Community and social work
- Satsang
- Alter life-style, avoid bad eating habits, smoking, alcohol, late nights

The more beautifully a woman tackles the problems of ageing, the more happy life can be, *as the reproductive life may be over but not the productive life.*



Mrs. Shalini Joshi
Consultant Correspondent
BBC World Service



Mrs. Shalini Joshi is a well known radio and television personality, journalist and writer. She was born in Ranchi, Jharkhand and studied at Ranchi University. Later she did her PG Diploma in mass communication from *Indian Institute of Mass Communication*, (JNU Campus). At present she is consultant correspondent BBC World Service, Uttarakhand. She also hosts a popular weekly programme Hello DD on Dehradun Doordarshan. She is also a visiting faculty in the mass communication deptt. of Doon University.

She has been in media for the last 16 years. Earlier she worked for Zee News, Aajtak and BBC London. She has written a few stories. She has been a hard core field journalist and has travelled extensively across north India. Apart from working in New Delhi, she has done extensive reporting from Lucknow, Bhopal, Jabalpur, Ahmedabad and Patna and her reports on Fodder Scam, National Postal Strike, 13 day rule of Vajpayee govt., Narmada and Tehri Dam and the issue of displacement have been widely acclaimed.

She received *Doon Ratan Award* for her eminent media coverage of the socio economic and political issues in Uttarakhand. She has made documentaries *The Making of Uttarakhand and the Challenges Ahead* and *The Tale of Tehri- a Sinking Town*. Both the documentaries were aired on DD-1. During a three month stay in Bonn, (Germany) she gave visiting lectures in Bonn University.

She regularly writes for national dailies and magazines apart from working in Radio, TV and Web. She co runs the first news and views website of Uttarakhand, www.hillwani.com.

She has co authored a book on *New Media* which is being published by Rajkamal Prakashan.

मीडिया और महिलायें

शालिनी जोशी

“मास मीडिया या जन-संचार माध्यमों में महिलाओं का चित्रण और मीडिया में काम करने वाली महिलाओं की स्थिति और चुनौतियाँ”- महिला दिवस के अवसर पर ये एक बेहद महत्वपूर्ण और प्रासंगिक विषय है क्योंकि आज मीडिया हमारे जीवन के हर पक्ष को गहराई से प्रभावित कर रहा है, इतना अधिक कि हमें इसका आभास भी नहीं होता है। मीडिया उद्योग में महिलाओं की अच्छी खासी भागीदारी और उपस्थिति है और विभिन्न छवियों में यहाँ महिलायें बार-बार आती हैं। लेकिन मीडिया का पेशा जितना ग्लैमर और चमक-दमक भरा और आक्रामक दिखता है, महिलाओं की स्थिति उतनी ही चिन्तापूर्ण और चुनौती भरी है। चाहे महिला मीडियाकर्मियों की मीडिया उद्योग में हैसियत हो, चाहे मनोरंजन और ब्रांड के प्रचार के लिए उनका चित्रण हो।

आइये पहले जन संचार माध्यमों में महिलाओं के चित्रण पर गौर करते हैं-हमारे यहां लोकतंत्र है और लोकतंत्र में इच्छा ही मूलाधार है। इसमें इच्छाओं का उत्पादन और पुर्नउत्पादन विज्ञापन और स्त्री का बुनियादी काम बन गया है। कारोबार को बढ़ाने में भी यही सिद्धान्त काम करता है। समाज विज्ञानी और संचार विशेषज्ञ मेल्टाड का कहना है कि उद्योग में पूंजी की सीमा के कारण विचारधारात्मक निवेश की जरूरत होती है। विचारधारात्मक निवेश ही दरअसल विज्ञापन और प्रसार है और यहीं प्रभावी प्रतीक के रूप में स्त्री का इस्तेमाल होने लगा।

मास मीडिया में सबसे प्रभावशाली टेलीविजन दिखता है। टेलीविजन ने समाज का मिजाज बदला है। तकनीक बदली है, चैनल बढ़े हैं। कलाकार, आमदनी, एंकर और कार्यक्रम बढ़े लेकिन टेलीविजन का दकियानूसी रूप नहीं बदला है। टेलीविजन ने जागरूकता पैदा की है लेकिन हस्तक्षेप करने के लिए हतोत्साहित किया है। इसका जोर अभी भी प्रतिगामी विचारों, मूल्यों और संस्कारों के रूपायन पर है। अगर हम कार्यक्रमों की अन्तर्वस्तु देखें तो

स्त्रियाँ ऐसी भूमिकाओं में आ रही हैं कि हम कल्पना भी नहीं कर सकते। एक तरफ बाजार को कम कपड़ों में बिकाऊ औरत चाहिए तो दूसरी ओर उसे करवा चौथ मनाती, सती की महिमा गाती परम्परागत औरत चाहिए।

कार्यक्रम में युवाओं पर जोर है और स्त्री के यौवन पर, सौन्दर्य के मूल्य पर खास तौर पर ज्यादा, यानी कि संदेश ये जाता है कि स्त्री मूल्य के तौर पर जवानी का ही महत्व है। मनोरंजन उद्योग के आंकड़ों को देखें तो कार्यक्रमों में मात्र 3 फीसदी महिलाएँ ही बूढ़ी हैं। अगर बूढ़ी हैं तो ज्यादातर बड़ी औरतों की भूमिका नकारात्मक है। धारावाहिक खास किस्म के विषयों पर हैं। पूंजीवादी अभिरुचियों पर जोर है। स्त्रियों को उत्पादन और संपत्ति में सीमित कर दिया गया है। उनके सामने ऐसा इतिहास पेश किया जा रहा है जो कथित रूप से बहुत गौरवपूर्ण था। वंश है, परिवार है, संस्कार है, बार-बार परिवार के विघटन और तनावों को कथानक में दिखाया जा रहा है। अंततः इस बात की ओर ध्यान खींचा जा रहा है कि किसी भी तरह परिवार को बचाओ, परिवार बचेगा तो समाज बचेगा, समाज बचेगा तो देश। जबकि जड़ों की ओर लौटने का अर्थ क्या है, ये सभी जानते हैं। अपनी गुलामी के रूपों, नस्लवाद, जातिवाद, सामंती सोच और भेदभाव की ओर लौटना, एक तरह से देखें तो आधुनिक जीवन के संघर्षों और तनावों और परिवार की संकटग्रस्त स्थिति को मीडिया भुना रहा है।

धारावाहिकों की विषय वस्तु देखें तो सामुदायिक संकट के इस दौर में परिवार में समाधान दिखाया जा रहा है। सद्भावना, सामंजस्य की तलाश में परिवार की ओर लौटें। परिवार केंद्रित धारावाहिकों में विघटन, तलाक, मुकदमेबाजी, सम्पत्ति के विवाद, एक ही परिवार की औरतों में आपसी कलह, एक ही व्यक्ति की 4-4 शादियाँ, जहाँ सबकी भूमिका पहले से ही बता दी गई है। परिवार के सदस्यों, बच्चों और बड़ों की आकांक्षाएँ पहले से ही तय दिखा दी गई हैं। आदर्श और आधुनिकता का ये अजीब घालमेल है।

समाचार चैनलों में देखें तो यहां उत्पीड़न का आनन्द दिखाई पड़ता है। ग्लोबलाइजेशन के इस दौर में हम उत्पीड़न की छवियाँ पसंद करते हैं। निठारी, आरूषि और मुम्बई की मॉडल की आत्महत्या, राखी सांवत का स्वयंवर और उसका टूटना- इस तरह के समय में चैनलों की रेटिंग बढ़ जाती

है। बलात्कार जो किसी स्त्री के जीवन का सबसे बड़ा हादसा है- आज टेलीविजन धारावाहिकों, फिल्मों और वीडियो गेम ने बलात्कार के उत्पीड़न को वैधता प्रदान की है।

वीडियोगेम के जरिये स्त्री की हिंसाचार, युद्ध और विस्फोटकप्रिय छवियाँ पेश की जाती रही हैं। ये खेल आक्रामक और कामुक चरित्र की औरतों से भरे होते हैं। ये आत्मनिर्भर हैं और मर्द से भी ज्यादा आत्मविश्वास से भरी हैं। यहां तक कि बच्चों के कार्टून चैनलों में भी लड़कियों की यही छवि प्रस्तुत की जा रही है। लेकिन ये स्त्री की इमेज औरत की बनाई हुई नहीं है बल्कि पुरुष की। मीडिया में महिलाओं की जो छवियां हैं उनका असर मीडिया में काम कर रही महिलाओं की स्थिति पर भी पड़ता है क्योंकि सोच वही है और सरकारी क्षेत्र को छोड़ दें जहां नियुक्ति, प्रमोशन और छुट्टी के तय सांविधानिक और कानूनी नियम हैं- निजी और कॉर्पोरेट जगत में महिलाओं को अब भी अपनी स्थिति के लिये कड़ा संघर्ष करना पड़ रहा है।

मैं भाग्यशाली हूं कि मुझे इस तरह की टिप्पणियां कम सुनने को मिली हैं। लेकिन अपनी सहयोगियों और परिचितों का अनुभव आपके साथ साझा करना चाहूंगी जैसे कि उन्हें ये सुनाया गया- “लड़कियां मीडिया में आकर लड़की नहीं रहती, पत्रकार रहती हैं। लड़की रहना है तो मीडिया छोड़ दो। जैसे दफ्तर की गाड़ी बाकी लोगों को गली में छोड़ती है वैसे ही आपको भी छोड़ेगी, घर तक छोड़ने क्यों जायेगी?” या फिर ये कि “हमें पता ही नहीं था आपके बच्चे भी हैं। दफ्तर में ये नहीं बताना है कि आप वैवाहिक और घरेलु जिम्मेदारियों से बंधी हुई हैं। आपके कैरियर के लिए नुकसानदेह साबित होगा।” इस लिहाज से आज भी महिला मीडियाकर्मियों के लिए काम करने लायक सम्मानजनक और सुरक्षित जगहें नहीं हैं।

जैसे कि पूरे कॉर्पोरेट जगत में मातृत्व अवकाश देने पर हाथ तौबा मचाई जाती है। लड़कियों को नौकरी देने से पहले हिसाब लगाया जाता है कि वो शादी करेंगी, बच्चे पैदा होंगे और काम में नुकसान होगा। कई जगह उन्हें काम छोड़ने के लिए मजबूर किया जाता है। मैं अपन अनुभव बताऊं तो मुझे खुद बीबीसी जैसे संस्थान में मातृत्व अवकाश लेने में कठिनाई हुई और

जब मैं काम पर लौटी तो अप्रिय स्थितियों का सामना करना पड़ा। बाद में बीबीसी में ये नियम बना कि मातृत्व अवकाश से लौटने के बाद कुछ महीनों तक महिलाओं को नौकरी से निकाला नहीं जा सकता लेकिन ये बात पश्चिम की है और भारत में ऐसा कोई नियम नहीं है। कई संस्थानों में ऐसे नियम भी लागू हैं कि दोनों एक ही संस्थान में काम करते हैं और शादी कर लेते हैं तो एक को नौकरी छोड़नी पड़ती है। अगर विरोध किया तो नौकरी जाएगी और ज्यादातर मामलों में ये महिलाओं की नौकरी होती है। अगर विरोध करें तो सभी जानते हैं कि निजी घरानों के प्रबन्धन के विरोध में जाने वाले पत्रकारों की परिणति आजीवन बेकारी में होती है।

अगर प्रतिनिधित्व देखें तो काफी कम है और कुछ जगहों पर तो न के बराबर। तमाम दावेदारियों के बावजूद महिलाएं निर्णायक स्थितियों में नहीं हैं। निचले स्तर पर तो उनका प्रवेश सम्भव है लेकिन आगे बढ़ने में अड़चनें हैं। कुछ ऐसी अदृश्य ग्लास सीलिंग है, एक अदृश्य सेंसर, जो महिलाओं के सम्पादक बनने, निदेशक बनने में बाधा है। उन्हें खेल, राजनीति, संसद, सीबीआई और रक्षा संस्थानों जैसी महत्वपूर्ण बीट करने से रोका जाता रहा है। ज्यादातर महिलाओं को मैगजीन, फीचर, स्वास्थ्य या महिलाओं के सप्लीमेंट आदि विभागों में ही रखा जाता है। हिन्दी में सिर्फ मृणाल पाण्डे अपवाद हैं जो सम्पादक के पद पर पहुंची तो उसके पीछे भी कई फेवरेबल परिस्थितियाँ थीं जिनसे कोई पेशेवर ताल्लुक न था। अंग्रेजी मीडिया में स्थिति कुछ बेहतर है क्योंकि वहां पर महिलाओं ने काफी पहले अपनी दावेदारी शुरू कर दी थी। लेकिन वहां भी वे ऊँचे पदों तक राह नहीं बना पाई हैं। ऊषा राय, सेवन्ती नैनन, बरखा दत्त- ये ही कुछ गिने चुने नाम हैं।

इसमें सन्देह नहीं कि पिछले कुछ सालों से महिलाओं का मीडिया में, पत्रकारिता में आना बढ़ा है। इलैक्ट्रॉनिक मीडिया में खास तौर पर न्यूज रीडर, एंकर और रिपोर्टर के रूप में युवतियां काफी दिखती हैं और एक नजर में लगता है कि उनका ही बोलाबाला है लेकिन सच्चाई ये है कि सिर्फ उनके ग्लैमर का टीआरपी रेटिंग में उपयोग किया जा रहा है। वो चैनल का फेस बन सकती हैं लेकिन उसकी अंतर्वस्तु तय नहीं कर सकती और यहाँ भी पुरुषवादी सोच ही हावी है। चुनाव और बजट जैसे महत्वपूर्ण अवसरों

Ms Anupama Gautam

Advocate, Civil Court,
Dehradun



A Gold Medalist in B.Sc as well as in M.Sc. (B.Sc. from GND University Amritsar and M.Sc (Physics) from M.S. University Baroda) Ms Anupama Gautam is a reputed lawyer in Civil Court Dehradun. A polyglot, she has knowledge of many languages such as Punjabi, Gujarati, Nepali, French, Urdu, Pali and Sanskrit, apart from Hindi and English.

Ms Gautam contested more than 500 cases independently from 2000 to 2004, on migration of her senior to the High Court of Nainital and won a good number of them. The cases contested and won by her include election petition, arbitration matters, insurance cases, rent ejection cases, consumer cases, banking cases, matrimonial cases, service matters, co-operative matters and various other matters. She is contesting about 850 cases at present.

Ms Gautam is Member of Hindi Vidhi Society, Uttaranchal; Member Secretary, Dehradun Unit, Rule of Law Society; Standing Counsel for Women Development Forum, ONGC; Legal Advisor to various social organizations; Panel lawyer for LIC, Uttarakhand State Transport Corporation, Uttar Pradesh State Transport Corporation, National Insurance Company and HDFC Housing.

Ms Gautam regularly writes articles of importance in news papers about current affairs, women and law etc. She has participated in national issues discussions telecast by Doordarshan. She has rich experience of more than 15 years in tackling legal problems in the field of property matters, labour matters, accident claims, matrimonial matters, public premises matters, dishonour of cheques, consumer disputes, transport related matters, societies registration act, deeds, notices, right to information act, company matters, constitution, writ petitions for High Court and various other matters.

पर वो पुरुष कर्मियों के साथ सहयोगी भूमिकाओं में ही अधिक रहेंगी और स्वतंत्र भूमिकाओं में कम।

यहाँ ये समझना जरूरी है कि महिलाओं को रोकने के लिए कोई घोषित सीलिंग या पाबंदी नहीं है। कई बार ये भी कहा जाता है कि महिलायें खुद ही जिम्मेदारी भरा पद नहीं चाहती हैं क्योंकि फिर घर ठीक से नहीं चलता। ये कुछ इसी तरह से कहना हुआ कि गुलामों ने अपनी गुलामी खुद ही तय की या जो सीमा रेखा है वो महिलाओं ने खुद ही बनाई है। ये एक सामंती तर्क है और गहराई से पड़ताल करें तो पता चलता है कि इस झूठ को सच के तौर पर प्रचारित किया जा रहा है और अमल में लाया जा रहा है।

मैं यहाँ 2005-06 में प्रेस इंस्टीट्यूट ऑफ इण्डिया और महिला आयोग के एक सर्वेक्षण का उल्लेख करना चाहूंगी। उत्तर प्रदेश, छत्तीसगढ़, मध्य प्रदेश, राजस्थान और बिहार की करीब 410 महिला पत्रकारों पर कराए गये इस सर्वेक्षण में ये पाया गया कि सिर्फ 2 ही पत्रकार स्टाफ थीं और बाकी ठेके पर रखी गई थीं। ये दोनों ही अंग्रेजी की थीं, हिन्दी या किसी भाषाई अखबार की नहीं। इन सब जगहों पर सिर्फ बिहार में एक महिला पत्रकार ब्यूरो हेड थी और बाकी सब एडिटर या उप-सम्पादक तक ही पहुंच पाई थीं। उनका अधिकतम वेतन भी 10,000 रुपये था और इससे उजागर हुआ कि वेतन में भी महिलाओं के साथ भेदभाव किया जा रहा है। ये सही है कि हाल के कुछ वर्षों में महिलाओं को पत्रकारिता में रिपोर्टिंग और डेस्क पर ज्यादा एक्सपोजर मिल रहा है लेकिन मानसिकता और तन्खाह की स्थिति में बहुत ज्यादा परिवर्तन नहीं आया है।

आज मीडिया के क्षेत्र में कानूनी रूप से पहल करने और ठेकेदारी प्रथा के खिलाफ मुहिम छेड़ना जरूरी है और पुरुषवादी सोच या वर्चस्व को तोड़ने के लिए काम करना होगा। लेकिन दुर्भाग्यपूर्ण ये होगा कि इसके लिए खुद महिलाओं को अपनी लड़ाई खुद ही लड़नी होगी और हर मोर्चे पर अपने आपको और साबित करना होगा, बार-बार। मीडिया के इस रूप को आपके सामने रखते हुए मुझे दुःख हो रहा है लेकिन सच्चाई यही है।

Ms Anupama Gautam

Advocate, Civil Court,
Dehradun



A Gold Medalist in B.Sc as well as in M.Sc. (B.Sc. from GND University Amritsar and M.Sc (Physics) from M.S. University Baroda) Ms Anupama Gautam is a reputed lawyer in Civil Court Dehradun. A polyglot, she has knowledge of many languages such as Punjabi, Gujarati, Nepali, French, Urdu, Pali and Sanskrit, apart from Hindi and English.

Ms Gautam contested more than 500 cases independently from 2000 to 2004, on migration of her senior to the High Court of Nainital and won a good number of them. The cases contested and won by her include election petition, arbitration matters, insurance cases, rent ejection cases, consumer cases, banking cases, matrimonial cases, service matters, co-operative matters and various other matters. She is contesting about 850 cases at present.

Ms Gautam is Member of Hindi Vidhi Society, Uttaranchal; Member Secretary, Dehradun Unit, Rule of Law Society; Standing Counsel for Women Development Forum, ONGC; Legal Advisor to various social organizations; Panel lawyer for LIC, Uttarakhand State Transport Corporation, Uttar Pradesh State Transport Corporation, National Insurance Company and HDFC Housing.

Ms Gautam regularly writes articles of importance in news papers about current affairs, women and law etc. She has participated in national issues discussions telecast by Doordarshan. She has rich experience of more than 15 years in tackling legal problems in the field of property matters, labour matters, accident claims, matrimonial matters, public premises matters, dishonour of cheques, consumer disputes, transport related matters, societies registration act, deeds, notices, right to information act, company matters, constitution, writ petitions for High Court and various other matters.

Legal Awareness Among Women

Anupama Gautam

MAN derives himself from WOMAN, MALE from FEMALE and HE from SHE. Woman is an epitome of strength, endurance, creativity, patience, diligence, sincerity, devotion and focus. Industrious, ideological, consistent and steady are some of the features which define womanhood.

The opportunities can be understood from different aspects. Some opportunities are available and availed, some opportunities are identified and utilized, some opportunities are created and translated into success and all these qualities are inherent with the strength which is synonymous with womanhood, though it has not been so correlated in past few decades. I personally feel that there is no dearth of opportunities, if we have the vision to embrace them.

In this 21st century, as our Galaxy Milky way is expanding so is the woman and her arena and aura. The role reversal has happened and has been accredited with acknowledgement and this acknowledgement in some cases has come easy and in other cases by assertion. Meek, submissive, frightened and nervous stature of woman has given way to smart, confident, forthright and bold idol of woman. I don't mean that all the fair sex has been into the downtown but majority of them have suffered and the replacement is also pronounced on account of the majority factor. Woman of today has no fear but she does not need to be on defensive too. She shows that the challenges are part of life and the solution is to make an effort. It is though very easy to be a damsel in distress waiting for her prince charming to rescue her but it is much more satisfying to put her foot down and resolve the adverse situation herself by commemorating and exuberating the

personality and expression of the Rani Laxmibai. This trait distinguishes courage from helplessness.

Today the opportunities are available to women in working from the needle to flying spaceships. The moment woman is determined to achieve, no challenge scares her but the challenge becomes adventure. The male dominating fields are being indented and the lawyers, doctors, engineers, pilots, army personals, traffic police and so on and so forth are no more the domain of the men only. Woman, the mother is a generator and when she has the capability of creating a life then her capability in any other field cannot be underrated which was being done in past many decades but now she has made a comeback. If we see the epics, the strength of women is well defined. It is only with the passage of times, change in the circumstances that the position of the women deteriorated which is now being uplifted.

It would not be fair, if the mention of kitchen budget is omitted. In the management institutes, financial management is also taught, quoting the kitchen budgeting done by the housewife who never allows her finance to run into deficit nor let the supply see the scarcity because she makes arrangements well in advance, in anticipation. This technique is not taught to her: she knows it inherently. Not only about kitchen but a recent study shows that women are better drivers and better bosses and more intelligent than their counterparts, since they think in multidimensions and are discharging different functions with equal carefulness while men have expertise in unidimensions only. If a man has to run the household, the house and the job, the result will be disastrous but there are working women who look after their home, house, children, job etc with equal skill.

Sorry, if I sound feminist but it is not so. I am just defining womanhood. Though I don't agree with the idea of celebrating just one day as woman's day since I feel that every day is a

woman day. Every single task needs strength of different kind, be it positive or negative and strength is womanhood.

For me “O” in the woman is not only opportunity it is also the objective approach she has and not the “object” she is considered to be and in order to safeguard this, there are various laws. For me “O” in woman is also not for being obnoxious but for omnipotence. However it is required that the strength, the opportunity and objectivity is used within the legal periphery and keeping the duties also in mind. For this, awareness of law is a pre requisite. The legal awareness is very important to know which laws support her where.

The legal awareness is spread across by way of curriculum in schools i.e. at the basic education level, newspapers, legal aids camps, news channels, government programmes, street skits etc. The law is laid, enacted, amended, enforced from time to time with an aim to safeguard the women who have been at a receiving end, educating them to defend themselves and to retaliate where it is required. The laws not only empower the woman to watch her interest but also allow her to live at par with her husband/father in case she is denied that financial status or is deprived of her means to sustain herself.

To begin with, a woman has the right to be born but this right she cannot demand unless born and this right of hers is to be asserted by another woman and in most of the cases it is her mother. A woman has a right to give birth to a girl child but this right of hers has become very vulnerable and to safeguard this right PC PNDT Act has been enacted. Looking at the rising graph of female foeticide, PC PNDT Act was brought into existence and those who are responsible for killing or abetting to kill a girl child in the womb itself, have been imposed with a punishment. The abetment may be by the relative/father of the female fetus or the doctor who does

not stop such action or becomes a part of it. They are kept at equal footing and have no escape from the punishment. Not only the imprisonment punishment is provided but the Act also provides for the financial liability and cancellation of registration of the medical practitioner and also the suspension of the licence of the gender detection machine.

Next to the right to birth is the right to education. In affluent classes right to education is far and wide available to both the genders with a little difference of choice of school: Public School for the boys and government for the girl. Here I am concerned about the deprived class. Though education upto the age of 14 years has been made compulsory and free for all but when it comes to choose for imparting basic education, between the male child or female child, the preference is towards the male child and the female child is denied this right on the pretext that she has to look after her younger brothers and sisters or has to look after home till her parents come back from their daily labour. Constitution guarantees the right to education but the deprived have no knowledge of these laws, nor do they have the courage to seek the redressal of such problems. Hence this right to education is to a large extent more of a toothless lion.

Right to livelihood is also equally available to both the genders but other than in Government jobs or in organized sector, the women are discriminated against and the wages given to the women are not at par with the men whereas the women do their work more diligently. unlike their male counterparts. Equal Remunerations Act has been enacted but literal enforcement is yet to see the light of the day.

Right to maintenance is available to the women, be they married, unmarried, divorced, single or widowed. With the enactment of Criminal Procedure Code, a provision for maintenance was made in Section 125 and it not only is

available to the women, but also to the parents and children. Earlier the maximum amount that could be granted was Rs.500/- but the upper tab was lifted in 2001 and now the status of the person against whom the maintenance is being claimed is also one of the guiding factors. Even Hindu Adoptions and Maintenance Act provides for maintenance of the son upto age of 18 years and that of daughter upto her marriage. Hindu Marriage Act provides for the maintenance pendente lite and litigation expenses. Though this Act provides for the grant of the maintenance to the spouse but where the spouse is exposed to litigation by his better off counter part, there the maintainence can be sought by either. Now the Domestic Violence Act has also made provision for the maintenance, residence from the husband, father, son as the case may be, where the wife, daughter, mother, sister is denied the same. The Domestic Violence Act is aimed at addressing the grievances of the women.

Dowry Prohibition Act was enacted for prevention of giving and taking dowry but not much of the deterrent is set by the same. On the contrary, the same is misused more than its utilization and this fact is even admitted by the present law Minister who has observed 95% misuse leading to proposition of its amendment soon. Those who are actually aggrieved, seldom lodge complaints.

Right to property in which the property includes the ancestral property, dwelling house also, has been granted to the women which did not find mention in the earlier laws. Earlier the woman could at the most receive maintenance from her husband's/father's estate or the life interest but the same has been replaced by her right in the property of her father, husband and in-laws too.

Not to forget that now a single woman has a right to adopt a child and also she is a natural guardian of the child upto

the age of 5 years at par with her husband. These days women are taking to single parenthood and are duly carrying on their responsibilities.

Right to live with dignity was first of all recognized in 1978 in the case of Maneka Gandhi and the same has since then been defined from different points of view which include to live with dignity at home as well as at work place. A landmark Judgment came in 1997 and guidelines for prevention of sexual harassment at work place were brought into existence. These guidelines are required to be duly pasted at a conspicuous area of the work place and are to be adhered to by all the organizations where women employees are working but till date the said guidelines have not been displayed by most of the institutions. Even before these guidelines were framed, there was provision of identification of sexual overtures and its prescribed punishment in IPC but neither are most people aware of it nor most of them take resort to these for certain social norms. Those who take resort are discouraged by their colleagues or the seniors from doing so, as it could defame the institution. As such, very few cases are reported, besides the fact that sexual harassment is prevalent at work place also.

The laws of India are voluminous and the awareness in proportion to literacy has not borne the expected fruits since the laws lack enforcement and our weak will to seek redressal only adds to its deficiency. Outraging the dignity of woman by physically, mentally, socially or financially torturing her, leave the abrasions on the sufferer but the law books the offender only after a lot of hue and cry is raised through media or there is pressure of money or powerful links. One can not forget Priyadarshini Mattu, Jessica Lal, Aarushi and other cases: these cases attracted much media attention.

It is at this level that the strength of the woman has to reveal itself by making right use of right laws and righteous conduct, leading to adorning the right, so that Woman's Day and womanhood are celebrated with justification, fervour and bash all through the year.



श्रीमती गीता गैरोला

राज्य परियोजना निदेशक
महिला समाख्या



श्रीमती गीता गैरोला का जन्म जिला पौड़ी के भट्टी गाँव में हुआ। उनकी प्राथमिक शिक्षा गाँव के प्राइमरी स्कूल में तथा उच्च शिक्षा मुरादाबाद तथा मेरठ में हुई। उन्होंने मेरठ कालेज से एम.ए. किया तथा गढ़वाल विश्वविद्यालय से बी.एड किया। किशोरावस्था से ही विभिन्न पत्र पत्रिकाओं तथा अखबारों में उनकी कवितायें, लेख तथा कहानियाँ प्रकाशित हुईं। 'उत्तरा' महिला पत्रिका द्वारा प्रकाशित संकलन 'विरासतों के साथे में' में उनकी कविताओं को संकलित किया गया। प्रारम्भ से ही वे सामाजिक सरोकारों से जुड़ी रहीं तथा उत्तराखण्ड के शराब बन्दी आन्दोलन, जल जंगल जमीन के हक हेतु आंदोलन तथा उत्तराखण्ड राज्य आंदोलन में सक्रिय रूप से भाग लिया।

सौभाग्य से अपनी रुचि के अनुसार उनको 1989 में महिला समाख्या कार्यक्रम में कार्य करने का मौका मिला। राज्य परियोजना निदेशक के रूप में उन्होंने इस भूमिका की चुनौतियों को स्वीकारा और निष्ठापूर्वक पर्वतीय क्षेत्र की महिलाओं के साथ उनके हक, अधिकारों के लिये निरन्तर कार्य कर रही हैं।

वे नैनीताल से प्रकाशित 'उत्तरा' महिला पत्रिका के प्रारम्भ से ही उसके संपादक समूह में हैं। साहित्यिक रुचि होने के कारण महिला समाख्या कार्यक्रम के अंतर्गत उन्होंने विभिन्न लेखिकाओं की आत्मकथाओं के अंशों का संकलन 'ना मै बिरवा ना मै चिरिया' नाम से किया। पर्वतीय क्षेत्रों में कार्य करने वाली महिलाओं की आत्मकथाओं को 'बोल कि लब आजाद है तेरे' नाम से निकाला।

वर्तमान में वे महिला समाख्या उत्तराखण्ड की राज्य परियोजना निदेशक के पद पर कार्यरत हैं।

महिला समाख्या और महिला सशक्तिकरण

गीता गैरोला

महिला समाख्या का मुख्य उद्देश्य महिला सशक्तिकरण के लिए आधार तैयार करना है, जिससे महिलायें स्वतः स्फूर्त तरीके से अपने बारे में निर्णय ले सकें व समाज के संतुलित विकास के लिए सार्थक योगदान दे सकें। इसके लिए महिला समाख्या ग्राम स्तर पर महिला संगठन के गठन को प्रोत्साहित करती है, जिससे वे महिला समानता के लिए सामूहिक शक्ति की भूमिका पहचान सकें।

महिला समाख्या महिलाओं में आत्मछवि का निर्माण करती है, उनका आत्मविश्वास बढ़ाती है, जिससे वे समाज के आर्थिक विकास में अपनी श्रमशक्ति व उद्यमिता वाली भूमिका पहचान सकें। पिछले सात वर्षों में उत्तराखण्ड राज्य महिला समाख्या ने ऐसी कई महिलाओं की प्रतिभा को उजागर कर उनको विशिष्ट पहचान दिलवाने में महत्वपूर्ण भूमिका निभाई है, जो सामाजिक पारिवारिक तथा राजनैतिक व्यवस्थाओं के चलते गांव के किसी कोने में दबी छिपी थीं। इस आलेख में ऐसी पांच महिलाओं- मकानी देवी, सन्दली देवी, रजिया बेग, रजिया बेगम तथा दीपा पडलिया को उदाहरण स्वरूप प्रस्तुत किया गया है जिन्होंने अपने संघर्ष के बलबूते पर महिलाओं में अपनी विशिष्ट पहचान बनाई है।

मकानी तथा सन्दली

मकानी देवी का जन्म 1970 में ग्राम कुमाली पट्टी कुजणी विकासखण्ड नरेन्द्रनगर जिला टिहरी गढ़वाल के दलित परिवार में हुआ। मकानी चार भाई-बहनों में सबसे बड़ी है। गरीबी के कारण चारों भाई-बहन

पढ़ाई नहीं कर पाये। 14 वर्ष की कच्ची उम्र में उनका विवाह चम्बा विकासखण्ड के राजेन्द्र आर्या से हो गया। जिंदगी सामान्य चल रही थी। मायके में अचानक भाई की मृत्यु व भाभी द्वारा दूसरा विवाह कर लेने के कारण परिवार की देखभाल हेतु पिताजी ने मकानी को मायके में बुला लिया। वे अपने परिवार सहित मायके में रहने लगी। पिता ने एक बेटे की तरह मकानी को जमीन व घर में हिस्सा दिया।



1992 में पति की एक दुर्घटना में मृत्यु हो जाने के बाद मकानी के सामने 4 बच्चे, पिता व अपना पेट पालने की मुश्किल खड़ी हो गई।

पिता तीज, त्यौहारों में ढोल-दमाऊ बजाते थे, जिसका थोड़ा ज्ञान मकानी को भी था। मकानी गाँव में मजदूरी के साथ-साथ पिता के साथ ढोल-दमाऊ बजाने को ही आजीविका का साधन बनाने के लिए ढोल-दमाऊ बजाना सीखने लगी। मकानी के ढोल-दमाऊ बजाने का उसके बिरादर भाइयों ने बहुत विरोध किया परन्तु मकानी उनके विरोध के सामने डर कर झुकी नहीं। जब पिता की मृत्यु हुई तब मकानी का बड़ा बेटा आठवीं कक्षा में पढ़ रहा था। दलित बाजगी परिवार की होने के कारण गाँव के लोगों ने दबाव बनाया कि मकानी अपने बेटे को ढोल-दमाऊ बजाने के लिए स्कूल छोड़वा दे जिससे मकानी के परिवार को आर्थिक मदद मिलेगी और लोगों को ढोल बजाने के लिए औजी भी गाँव में ही रहेगा। परन्तु वो नहीं मानी।

मकानी ने इस क्षेत्र में स्वयं पहल करने की ठानी और पिता की वृत्ति में ढोल दमाऊ बजाने के लिए स्वयं जाने लगी। मकानी ढोल बजाती और दमाऊ बजाने में उनका साथ देती गाँव की ही एक अन्य महिला

सन्दली देवी। ढोल-दमाऊ बजाने की कमाई के कारण ही मकानी ने अपनी बड़ी बेटी का विवाह कर दिया है। बेटा पढ़ रहा है। ढोल-दमाऊ बजाने में मकानी तथा सन्दली की इस पहल से पहली बार उत्तराखण्ड में महिलाओं द्वारा ढोल सागर के इस शास्त्रीय कार्य को अपनाये जाने की मिसाल कायम की है। ढोल-दमाऊ बजाने का तकनीकी काम आज तक केवल पुरुषों के हिस्से में आता था। ढोल बजाना एक शास्त्र है, ढोल शास्त्र। पितृसत्तात्मक समाजों में शास्त्रीय ज्ञान की जिम्मेदारी पुरुषों के हिस्से में आती है क्योंकि शास्त्रीय ज्ञानी होना सम्मान का प्रतीक है और इससे आजीविका जुड़ी रहती है।

इसलिए शुरुआत में ढोल वादक के रूप में गाँव के लोगों ने मकानी तथा सन्दली को स्वीकार नहीं किया। लोगों को उन दोनों महिलाओं के ढोल शास्त्र के विभिन्न आयामों की जानकारी होने पर शक होता था। परन्तु मकानी तथा सन्दली ने हार नहीं मानी।

ढोल वादकों द्वारा अपनी परम्परागत भूमिकाओं को छोड़ कर अन्य रोजगार अपनाने के कारण आस-पास के क्षेत्र में ढोल वादकों की कमी हो गई थी। यही बात मकानी तथा सन्दली के हित में रही। शुरु में लोगों ने उन्हें छोटे-छोटे कामों के लिए न्योता। अपनी मेहनत और लगन से धीरे-धीरे मकानी ने ढोल वादक के रूप में अपनी पहचान बना ली। आज भले ही वे ढोल सागर शास्त्र की बहुत ज्ञानी न हों पर ढोल बजाने के अभ्यास ने उन्हें विभिन्न रिदम बजाने में पारंगत कर दिया है और आज मकानी तथा सन्दली देवी उत्तराखण्ड की पहली ढोल वादक महिलाओं के रूप में प्रसिद्ध हैं।

रजिया बेग

रजिया बेग का जन्म जिला टिहरी गढ़वाल में हुआ। जहाँ उनके पिता ठेकेदारी का कार्य करते थे। वे 5 बहनें व 2 भाई हैं। उनकी पूरी शिक्षा-दीक्षा टिहरी में हुई। एल0एल0बी की डिग्री लेने के बाद वर्ष

1991 में रजिया ने देहरादून आकर प्रैक्टिस करने का निर्णय लिया। यहाँ पर कोर्ट में उनकी जान-पहचान किसी से नहीं थी। इसलिए संघर्ष कर स्वयं को स्थापित करने में बहुत कठिनाई हुई। हमारा समाज न्याय व्यवस्था जैसे तकनीकी ज्ञान रखने वाली मुस्लिम महिला को कैसे स्वीकार कर सकता था? फिर रजिया के साथ कोई जाना माना नाम भी शामिल नहीं था। फिर भी रजिया डटी रही। प्रारम्भ के कुछ साल छोटे-छोटे काम कर अनुभव अर्जित करने में लग गये। कम लोगों ने प्रोत्साहित किया और अधिकांश लोग या तो तटस्थ बने रहे या पीठ पीछे चुपके-चुपके मजाक बनाते रहे। आम लोगों के इसी व्यवहार ने रजिया को चुनौती दी। रजिया ने इस चुनौती को अपने व्यक्तित्व विकास का आधार बना लिया और कचहरी जैसी घोर पुरुष वादी व्यवस्था के बीच में स्वयं को एडवोकेट के तौर पर स्थापित कर दिया। वकील के तौर पर स्थापित होने के साथ ही रजिया ने अपने परिवार की जिम्मेदारी को भी अच्छी तरह सम्भाला।



सन् 2000 में उसने पहली बार बारएसोसिएशन का चुनाव लड़ा। इस बार वह असफल रही। पुनः 2009 में रजिया ने बार काउंसिल का चुनाव लड़ा एवं अध्यक्ष पद हेतु चुनी गई और देहरादून की रजिया बेग उत्तराखण्ड ही नहीं पूरे भारत में किसी भी राज्य की बार काउंसिल की पहली महिला अध्यक्ष बनी। वे समाजसेवा को मानव धर्म मानती हैं। अनेक सामाजिक संस्थाओं व जरूरतमंद लोगों की समय-समय पर मदद करती रहती हैं। महिला शिक्षा को परिवार व समाज की प्रगति हेतु आवश्यक मानती हैं। भारत की पहली बार काउंसिल की महिला अध्यक्ष बनकर रजिया ने पुरुषों के वर्चस्व वाले क्षेत्र में सार्थक हस्तक्षेप किया है। महिलाओं के बीच में रजिया बेग प्रेरणा की स्रोत बन कर उभरी है। संघर्षशील महिला होने के नाते हमें रजिया पर गर्व है।

रजिया बेगम

रजिया बेगम का जन्म जिला पौड़ी के विकासखण्ड दुगड्डा में रामागाँव मल्ला में हुआ। उनके पिता का नाम अब्दुल सईद व माता का नाम रसीदन बेगम है। उस समय के रिवाज के अनुसार रजिया का निकाह 16 वर्ष की उम्र में ग्राम रामागाँव तल्ला के अब्दुल रहीम से कर दिया गया। उनके दो बच्चे हैं। रजिया बेगम के पति बिजली के कार्य के ठेके



लेते थे। धीरे-धीरे रजिया की रुचि भी इस कार्य को सीखने की हुई, शुरुआत में जब रजिया बेगम ने अपने पति के साथ हाथ बंटाना चाहा तो अब्दुल रहीम को ये मजाक जैसा लगा। रजिया बेगम की छोटी-छोटी सहायता से उन्हें मदद हो जाती थी। पति को मदद करते-करते रजिया बेगम बिजली के सभी काम करने में कब पारंगत हो गई उन्हें पता ही नहीं चला। अब वे घर गाँव के अलावा आस-पास के क्षेत्र में भी अपनी सखी सहेलियों के घर में फ्यूज लगाना, बिजली के तार जोड़ कर लाइन जोड़ने का काम करने के लिए पहचानी जाने लगी।

जब रजिया बेगम की उम्र 28 वर्ष की थी, उसी समय गम्भीर बीमारी से उनके पति का देहान्त हो गया। आजीविका का अन्य कोई साधन न होने से रजिया ने पति से मजाक-मजाक में सीखे हुनर को ही आगे बढ़ाने का फैसला किया। अपने किये गये कार्य के आधार पर रजिया को ऊर्जा निगम देहरादून से कार्य के साथ-साथ प्रमाणपत्र भी मिला है। आज रजिया बेगम बिजली की लाइन जोड़ना, फ्यूज लगाना, एम.सी. लगाना, मीटर कनेक्शन आदि कार्य आसानी से कर लेती है। उनकी अपने क्षेत्र में एक अलग पहचान है। लोग रजिया को महिला इलेक्ट्रिशियन के रूप में पहचानते हैं और सम्मान की दृष्टि से देखते हैं।

दीपा पडलिया

दीपा पडलिया नैनीताल जिले के बेतालघाट विकासखण्ड के ग्राम रीची की रहने वाली हैं। 19 वर्ष में दीपा का विवाह एक फौजी से हो गया, पति आसाम राइफल में थे। शादी के 12 वर्ष बाद अचानक दीपा के पति ने नौकरी छोड़ दी और गाँव आकर पशुपालन करने लगे। उनके फैंसले से दीपा को बहुत परेशानी हुई, लेकिन उसने पति के फैंसले के साथ समझौता कर लिया। गाँव में दीपा को पति से कोई सहारा नहीं मिला एक तरफ नियमित रोजगार का कोई साधन नहीं था। दूसरी ओर पति को शराब की लत लग गई। पति शराब पीकर रोजाना मारपीट गाली-गलौज करने लगे। इस तरह की मार पीट रोज का किस्सा बन गई थी। एक दिन जब दीपा के 12 वर्षीय बेटे ने अपनी माँ की पिटाई का विरोध किया तो गुस्से में आकर दीपा के पति ने बेटे को कुल्हाड़ी से मार दिया। वैसे तो ये एक आकस्मिक घटना थी। दीपा के पति को नशे की हालत में पता नहीं चला कि कुल्हाड़ी का वार बेटे को खत्म कर देगा। 12 वर्ष के जवान होते बेटे की मौत ने दीपा को स्तब्ध कर दिया। दीपा तो आस लगाये बैठी थी कि आने वाले कल में बेटा उसका हाथ बंटायेगा, इस घटना के बाद उसके सब्र का बांध टूट गया। दीपा ने पुलिस स्टेशन जाकर पति के खिलाफ रिपोर्ट दर्ज कराई। इस निर्णय में ससुराल व मायके वालों ने दीपा का साथ नहीं दिया। लोगों का कहना था कि अपने पति को जेल भेज कर दीपा ने परिवार की इज्जत मिट्टी में मिला दी है। ससुराल के लोग उसे घर से निकालने की धमकी देने लगे। पर दीपा ने हिम्मत नहीं हारी और कोर्ट में केस लड़ने का फैसला किया। गाँव वालों ने उसका जबरदस्त विरोध किया। केस वापस लेने हेतु दबाव बनाया गया। गाँव वालों का कहना था कि दीपा के पति ने जानबूझ कर बेटे को नहीं मारा। बेटा तो मर ही गया अब दीपा अपने पति को जेल से छुड़ा ले, बच्चे तो



और भी हो जायेंगे। उनका गाँव दो जिलों की सीमा में होने के कारण केस लड़ने के लिए अल्मोड़ा जाना पड़ता था। वकीलों की सहायता से दीपा ने केस नैनीताल जिले में स्थानान्तरित करवा लिया। अभी उसके पति जेल में है। दीपा बच्चों के लालन-पालन के लिए मेहनत मजदूरी करती है। जेल में बंद पति द्वारा हमेशा धमकी दी जाती है कि छूट जाने के बाद सबकी हत्या कर देंगे। पति से जान का खतरा होने के कारण दीपा ने कोर्ट में पति को न छोड़ने हेतु आवेदन किया है।

इन 12 वर्षों में दीपा ने बहुत संघर्ष किए। 2009 में NIOS से आठवीं की परीक्षा पास की। वर्तमान समय में वो गाँव में आशा कार्यकर्ता के रूप में कार्य कर रही हैं। विषम परिस्थितियों में भी दीपा ने अपने साहस को जिंदा रखा। इस बीच दीपा की बेटी जवान हो गई। बारहवीं पास करने के बाद माँ का हाथ बंटाने के लिए ऊधमसिंह नगर सितारगंज में किसी फैक्ट्री में काम करने लगी। काम के दौरान दीपा की बेटी को एक युवक पसन्द आ गया। बहादुर माँ की बेटी ने युवक को माँ से मिलाया और उससे विवाह करने की अपनी इच्छा भी जताई। युवक के बारे में पूछताछ करने के बाद दीपा ने भवाली के चितई मन्दिर में बेटी का ब्याह करने का फैसला किया। ब्याह के दिन स्थानीय लोगों ने दीपा को बताया कि जिस युवक से दीपा अपनी बेटी का ब्याह कर रही है वो मुस्लिम है और झूठ बोल कर विवाह कर रहा है। समय ने एक बार फिर दीपा को पछाड़ने की कोशिश की। दीपा ने झूठे जालसाज युवक से समय रहते बेटी को बचा लिया और अपने बलबूते पर हफ्ते भर के अन्दर योग्य वर ढूँढ कर बेटी का ब्याह किया। समाज के लोगों द्वारा लाख लांछित करने के बाद भी दीपा अपने रास्ते पर अडिग हैं। उसका कहना है कि “जीवन एक संघर्ष है और इसी संघर्ष से मुझे जीने का सृजन करना है।”

हम सभी को इन जुझारू महिलाओं पर गर्व है।



Dr Himanshu Bourai

Professor, Dept. of Political Science
HNB Garhwal University,
(Srinagar) Garhwal



Dr Himanshu Bourai did her M.A., M.Phil, Ph.D. from Rajasthan University, Jaipur. She is currently Professor in Political Science Dept. at Hemwati Nandan Bahuguna Garhwal University, Srinagar (Uttarakhand).

Her area of interest is Gandhian Thought and Women Empowerment but she is a keen watcher of regional issues also. She has a number of research papers to her credit in various national and international journals such as *Journal for Gandhian Studies* and *Political Science Review*.

Dr. Bourai has authored and edited six books entitled "*Gandhi and Modern Indian Liberals*", "*Gandhian Philosophy and New World Order*", "*Global Poverty, Terrorism and Peace*" (ed), "*Women Participation in Natural Resource Management*", "*Women Empowerment in Garhwal Himalayas*", (ed) and *Gandhi: Udarvadi Virasat (Hindi)* .

Dr. Bourai is the former President of Indian Society of Gandhian Studies and General Secretary of PUCL Uttarakhand. At present she is the chief Editor of the *Journal of Indian Society of Gandhian Studies*.

Dr. Bourai has presented her paper in International Conference of IPSA (International Political Science Association) in Santiago, Chili on "*Women Participation in Natural Resource Management*" in 2009 and in international Conference of PJSA (Peace and Justice Studies Association) in Winnipeg, Canada on "*Violence against SC Women in India*" in 2010.

Participation of Women in Natural Resource Management

(With Special Reference to Watersheds of Garhwal and Shivalik Hills of India)

**Himanshu Bourai
Shakuntala Kunwar**

Watershed Management:

A watershed is a naturally defined geographical area that drains to a common point. The concept of sustainable land management on watershed basis is quite ancient in India. Tank irrigation systems, particularly of south India, construction of Guhls (Water conveyance channels on contours) of Himalayas, Van Panchayats—community based non-statutory institutions are few examples of traditional strength of India.

To a commoner, watershed is a drainage basis of a stream. Technically watershed is a hydrological entity. It is an area expansion of land from which the runoff flows through a natural drain as gullies or streams or rivers. Therefore, area of land falling on a watershed in that, is hydrologically inter-related; it has its own natural drainage system. More than 70 percent of the flowing water is going waste into the seas. This causes extensive flood damage en route, costing the country thousands of crores of rupees in flood damage alleviation annually.

Land degradation is caused by both water and wind erosions at almost extreme hydrological situations of flood and drought, respectively. Hence, if wind and water erosion is controlled, land degradation is avoided or reduced. Watershed management is an integrated approach of conservation of land, water or biomass for the ultimate benefit of mankind.

Some of the characteristics of successful watershed management are the involvement of all sections of the society, including women, identification of people's priorities and the use of simple but effective technology.

Participation of people in watershed management:

Participation of people in watershed management is as vital as the scientific input in the planning and designing of the programme. Importance of people's participation in making the programme self sustainable is now widely accepted by the planners, administrators, academicians and practitioners all over the world. Since women constitute nearly half the population of India, to analyse the importance of their participation in WSM is very important.

Most of the rural women are directly dependent on their immediate environment and their own skills in using it for the daily necessities of life. Women, particularly those living in the rural areas of the Third World countries, play a major role in managing natural resources—soil, water, forest and energy. Their tasks in agriculture and animal husbandry as well as in the household make them the daily managers of the living environment. They have a profound knowledge of the plants, animals and ecological process around them.

The principal victims of environmental degradation are mostly the under-privileged people and the majority of these are women. Their problems and those of the environment are very much inter-related. Both are marginalized by existing developmental policies. And because of the complex cycles of poverty, inappropriate development and environmental degradation, poor people have been forced into ways of living which induce further destruction. The Third World women have no choice but to exploit natural resources in order to survive, even though they may have the knowledge to promote

sustainability. Women constitute about half the world's population, account for 75% of the working hours, and contribute up to 30% of the official labour force, yet receive only ten percent of the income and own less than one percent of the world's property. The situation is rather appalling in the developing countries.

J. S. Kanwar said, "I may be wrong but I feel that we have to go back to the villages, Panchayats and individual farmers or groups of farmers or users. The plans must be responsive to their perception, aspirations and needs."

In India, women constitute 48.5% of the rural population. About 75% of the rural women belong to the families of small and marginal farmers. Two third of them are illiterate and provide most of the farm labour by putting in 14-18 hours of productive manual labour. Farm women are the backbone of the Indian agriculture. Growing food has been an interminable saga of their life. No field operation is beyond their competence. These women are at their best in sowing, transplanting, weeding, winnowing, threshing, storing, marketing, rearing livestock and poultry. In many of these operations, farm women in India are the backbone the Indian agriculture.

Although women have never been involved directly as a 'target group' in watershed management programmes in general and soil and water conservation programme in particular, yet these programmes change the stage of natural resources, especially that of soil, water and vegetation. Even such an environmental friendly effort may result in an increased pressure on farm women.

Watershed management is now a widely accepted technology for resource management in totality and coherently with people's participation in a holistic manner. Women's

participation in WSM is an important component of people's participation in WSM.

Meaning of women participation in WSM:

- (a) How many women come forward and take part in the preparation of natural management here with special reference to WSM?
- (b) Are the women coming forward and planning to have a management of WSM?
- (c) Are they convinced that this is what they would like to do, because it would be of help to them and they see watershed as being beneficial both monetarily and from the environment point of view?
- (d) Are they taking decisions on the rights of the watershed and on the issues related to management of the WSM?
- (e) Does this experience give them the confidence to work on other developmental activities?
- (f) Does it increase their confidence and capabilities in dealing with problem situation?

Methodology:

- A. Diagnostic survey was conducted on the basis of sample survey in Sukhomajri WSM, Relmajra WSM and Fakot WSM of Central Soil and Water Conservation Research and Training Institute, Chandrabadni and Danda WSM of Bhuvneshwari Mahila Ashram (NGO), Chandrabhaga WSM of State Govt. of Uttar Pradesh, now in Uttarakhand.
- B. In these watersheds families were selected for survey on the basis of age group of women and land holding capacities.

- C. Total women interviewed on the basis of questions were 297 between the age group of 20 to 75 and holding the land between 1 bigha to 20 bigha and less also.
- D. Focus was on how they are participating in watershed management activities directly or indirectly and how the participation of women can be increased from their point of view.

INTRODUCTION TO DIFFERENT WATERSHEDS

Sukhomajri WSM:

The Sukhomajri WSM project, which has been acclaimed nationally and internationally as a model is basically the contribution of the team of experts of CSWCRTI, Chandigarh, Forest Department (FD), Haryana. The concept of WSM in the context of Sukhomajri has been defined as “the integration of technologies within the boundaries of drainage system for optimum development of land, water and plant resources to meet the minimum needs of people.” It has paved the way for integrating the existing technologies for land treatment, soil and water conservation, forestation, augmentation and development of water resources and increasing crop and animal production, to ultimately improve at the socio-economic conditions of an area in holistic manner. People’s participation in WSM planning and implementation is considered as vital and crucial.

Sukhomajri village:

Sukhomajri is a small hamlet located at Shiwalik foothills, 30km. North-east of Chandigarh on Pinjore-Nalagarh road at 30°50' N latitude and 76°53' E longitude, in Panchkula district of Haryana. In 1975, the village had no resource of irrigation. The entire agricultural land (52ha) was under rain fed single cropping. Small land holdings (less than one hectare per

family) and frequent crop failures due to subsistence to the people. Each family was keeping large number of goats to eke out a living. Goats were allowed to graze freely in the nearby hills. Years of over grazing had made even toughest of shrubs and grazes scrawny. Villagers resorted to illicit cutting of trees from hilly areas for fuel wood. Denudation in the surrounding hills was so fast that hill slopes once clothed with green cover were rendered totally bare. Not even a blade of grass was to be seen. Sheer need of subsistence forced the poor villagers to decimate the very base of their survival. Today Sukhomajri is an example of participation of people and sustainable development of WSM. Without people participation, it is difficult to achieve the goal of Integrated WSM. Even if we are not able to achieve this goal, at least we can understand the causes of gaps behind the concept and also can evolve this concept for future watershed management.

Profile of Sukhomajri Village and WSM:

Village Name	Sukhomajri
Total No. of families	119
Total population	720
Women population	178
Av. Family size	6.07
Literacy rate	55%

Relmajri WSM:

The project area is located in village Relmajri, district Ropar (31°N latitude, 76°28' E longitude) at an elevation of 280 m above mean sea level. This village is situated at the Shiwalik foothills, about 9km. North from Ropar on Ropar-Hoshiarpur road. The watershed drains into river Satluj. There are six namely Bara Chor, Chitkar, Sukla, Badholi, Gufanwala

and Khol, which carry the runoff water from six independent sub-catchments.

How this watershed is different and important: In comparison to Sukhomajri this village is a big village with heterogeneous society. The state of Punjab in comparison to Haryana has different laws and ways to manage natural resources. In this village about 13 communities are living including S.C., S.T. those who are mostly landless. In this manner this is a village which represents Indian problems, related to Indian society in appropriate manner. On the other hand in Sukhomajri there is only one community and thus it has less representation of Indian society and problems

Profile of Relmajra:

Profile of village selected under Relmajra

Status	Number
Total No. of village	1
Total No. of family	42
Total population	336
Women population	144
Average family size	8.0
Literacy Rate	61%

Chadrabadni and Danda watersheds

Chadrabadni and Danda watersheds are located in the proximity of Devprayag the confluence of the Alaknanda and Bhagirathi. These watersheds support 534 families (408 in Chandrabadni watershed and 126 families in Danda watershed). These families are spread over 18 villages (11 in Chandrabadni Watershed and 7 in Danda watershed).

Profile of villages selected under Bhuvneshwari Mahila Ashram

Status	Number
Total No. of villages	18
Total No. of families	534
Total population	3000
Women population	1068
Average family size	5.62
Literacy Rate	54.83

Profile of villages selected under Bhuvneshwari Mahila Ashram for this study:

Status	Number
Total No. of families	48
Total Population	261
Women population	64
Average family size	5.4
Literacy Rate	70.73

Chandrabhaga watershed:

Chandrabhaga micro-watershed of Rishikesh Division is situated between 78°14' 35" to 78°19' 48"E longitude and 30°07' 16"N, 30°15' 16"N latitude. Chandrabhaga micro-watershed is in Tehri-Garhwal district. Talani village of this watershed is situated in Narendra Nagar Tehsil of Tehri district 15km from Rishikesh on the road from Rishikesh to Tehri. It was selected purposively because women participation at village level activities was high in comparison to the other villages of Garhwal region.

Fakot watershed

Fakot watershed is situated in the middle Garhwal region which represents western Himalayas. The watershed is situated between 78°20' to 78°22' E longitude and 20°13' to 20°15' N latitude with folded sedimentary rocks (shale and stale). Fakot watershed is in Tehri Gahrwal district 50km from Rishikesh on the road from Rishikesh to Tehri. It was selected purposively as it has maximum severely degraded area (32.31) of Garhwal region. The district represents ecological fragility, marginality, poor resource conditions, high risk and low pay farming situation. It is a typical watershed representing reserve forests, civil soyam, private and common property land uses and severe soil erosion problems. The watershed drains into river Hiyul which is a tributary of major system of Uttarakhand hills, i.e., river Ganga. The important point considered in the selection of watershed was its demonstration value. The watershed is situated on Rishikesh Tehri highway which is the only important highway to connect the two districts, namely Tehri and Uttarkashi, where maximum soil erosion problem exists. Pre-existence of Community Development Block near the watershed which provided necessary infrastructural facilities was another favourable point in the selection of watershed.

Profile of village Fakot

Status	Number
Total No. of village	1
Total No. of families	153
Total population	965
Women population	385
Average family size	7.8
Literacy Rate	68.7%

RESULTS & DISCUSSIONS

Literacy:

Article 45 of the directive principles of the constitution urges the state to provide free and compulsory education for all the children until they complete fourteen years of age.

Literacy and Education are reasonably good indicators of development in a society.

Watershed programme is one of the important development programmes and, therefore, there is a close relation between literacy and WSM. But it is very clear that pre-requisites of literacy are food security. No doubt that WS has given this security and people have started thinking about education. As far as women are concerned, in every WS literacy rate of people has increased. But still there is an urgent need of more education for women.

Mostly women in every watershed feel that their participation can increase only after getting good education. They have clear opinion that because of illiteracy or being just literate, they cannot participate at every level.

Literacy rate is increasing in all watersheds because food security and overall socio-economic development has been achieved.

Achievements at present:

Every girl child is going to school

Problems:

Higher education is still a problem for girls and mostly girls can't continue their education after 5th or 8th classes in villages. Even today parents are not ready to admit their daughters outside the village for their education. They think that job opportunities are very low and after getting education

girls can't work in fields. In this way, it creates a new type of social problem.

LAND:

Land, particularly healthy soil, is the foundation on which life depends. If the land is healthy then agriculture and pasturage will yield food in plenty. If it is not, the ecosystem will show signs of strains and food production will become more difficult. Because women are at the center of world food production, producing more than 80 percent of the food in some countries, any analysis of land resources must include an appreciation of their central role.

Even with the initiation of agrarian reforms, the politics of land ownership of the work ensures that the most productive land remains in the hands of a few. Where political power resides with a land owning elite, government allows private estates to expand and protect their boundaries. Most of the farmers are having between .5 to 1 (hac) land In Relmajra and in Sukhomajri land holding is high in comparison to Chandrabadni Danda, Chandrabhaga and Fakot watershed.

Major benefits are: Irrigation has increased, food security has been achieved through two crops.

Major problems are: Division of land within the family and only prominent people of the village are getting water from dam. Other problems are mainly related to Chandrabadni and Fakot watersheds as described by women thus: (1) scattered and limited land holding, (2) low productivity as terraced farming is the only option, (3) lack of technical know-how and absence of local farm related research, (4) absence of means of transportation, (5) Poor marketing avenues and poor finance, (6) shortfall of labour due to migration and (7) no storage facilities.

Suggestions from women of Garhwal hills are:

1. Chakbandi and Mukhalsar practices must be established.
1. Rain water storage must be made mandatory
2. Mixed plantation must be taken up in van panchayats.
3. Storage and godown facilities must be extended in important centers.
4. Information dissemination about modern farming techniques and high yield variety of seeds must be provided to farmers.
5. Traditional farming with modern inputs should be taken up at a large scale.
6. Improvement in transportation facilities.
7. Bio fencing with local varieties of Rambans must be undertaken to ward off wild animals.

Dam-irrigated land has increased in Sukhomajri, Relmajra and Fakot watersheds but as Chandrabadni Danda watershed is in initial stage and in Tehri village of Chandrabhaga watershed there is no scope for increasing the land. In this area irrigation facilities have clearly seen through the guhl system which has been converted in cemented guhl.

1. Household-activities related work is reducing.
2. Agriculture-work is increasing.
3. Fodder collection work has reduced.
4. Fuel collection is reducing.
5. Rest time has increased for SM and RM watershed-women, though Garhwal Himalayan women worked still more as compared to the women of Shiwalik hills.

Being predominantly agricultural community, majority population in Shiwalik and Garhwal is engaged in agriculture

and associated agro based cottage industry. The lesser and often outdated technological inputs virtually compel every member of the family to participate in the process of production. Female members traditionally contribute more in this regard. Thus, since agriculture is the mainstay of hill people, the women are deeply involved in it at all stages—preparing the fields, sowing, reaping, harvesting, and threshing to transporting and storing the grain. Further, they have to look after the cattle and carry head loads of fodder, fuel, manure, flour, and rock and clay in case of household construction work. During harvest time they often go out to work after the evening meal and, at times, keep on working till late night.

In villages where portable water, fodder or fuel are not available in closer vicinity, the women folk have to cover long distance to fetch the same. In such cases, their day which begins even before dawn is obviously much more busy and tiring. Those belonging to poorer families have also to work on the agricultural field of the better-off so as to earn livelihood for the family. Weaving, knitting and stitching for routine household needs and, at times, for economic reasons further tax their remaining free time, if any. Thus rural women folks may have to work for almost 14 to 16 hours daily most of which, paradoxically, goes unaccounted and even unnoticed and naturally unappreciated.

AGRICULTURE:

Although rural women have contributed a lot in the growth of agriculture in India through various development programmes, yet these very programmes have stimulated their marginalization. The reasons are manifold such as biological, cultural, mechanical, psychological, mythological and administrative. The relationship between women, men and

environment is structured by gender-differentiated roles, rights and responsibilities with respect to the use, management and ownership of natural resources. Without understanding this mechanism even environmental friendly efforts can result in increased pressure/exploitation of farm-women. Since, it is women's activities that protect and conserve nature's boundary in forests and in agriculture, in hilly ecosystem, through such conservation works she sustains human life through ensuring the availability of food, fodder and water. Through her activities, she also ensures stable, perennial supplies of water for drinking and for irrigation and for providing the fertility directly as green manure or as organic matter cycled through farm animals. Women's agricultural work in regions like the Himalayas is largely worked in and with the forest and other natural resources, yet it is discounted both in forestry and in agriculture.

Even though women play a predominant role in agriculture and bear a disproportionately higher burden of farm production, they have been almost completely marginalized from extension services, training and access to productive resources. More importantly, however, it is the disproportionately low percentage of women workers in the agriculture extension system that prevents it from reaching women. This male dominated extension system tends to overlook women's role in agriculture and proves ineffective in providing technical information to women farmer.

The female labour participation in agriculture in the villages includes sowing, inter-culture, harvesting, threshing winnowing and post harvest operations. It was interesting to observe that after the project the percentage contribution of farm-women increased in agricultural activities. In Sukhomajri, Rel Majra and, to some extent in Fakot and Chandrabhaga watershed, multiple cropping systems have been adopted due to the facility of supplemental irrigation.

In Garhwal Himalayas cemented Guhl system has decreased the work load of women. Now, women are spending less time in irrigation activities.

LIVESTOCK:

Livestock in India plays a multiple role in the village economy by providing products for consumption and sale such as milk products, meat and wool, providing energy in agricultural activities, domestic energy for cooking and manorial inputs for croplands. In fact, it is the livestock that provides some degree of stability to the village economy during periods of drought. Shiva (1988) estimates that more than two thirds of the power requirements of Indian villages are met by about 80 million work animals. She further estimates that, of the 700 million tones of manure excreted by Indian cattle every year, half is used as fuel (which would otherwise require 68 million tones of wood or 27 million tones of Kerosene) and the other half as fertilizer, with dung providing 38% by weight and 17% by energy value of applied plant nutrients in India. The scarcity of resources such as wood and Kerosene further emphasizes the crucial role played by livestock in the village economy.

As stated earlier, women play a predominant role in livestock management and dairy production. They fetch for the livestock, feed and graze them, clean cattle sheds, collect and process dung and milk of the animals. Dung is also composted and carried out to the fields by women. In deforested parts of the country where trees and other sources of cooking fuel are scarce, women prepare cooking fuel by mixing dung with twigs and crop residues.

Like most other activities, women's role in livestock management varies across class. Women of landless and small-peasant household perform all the activities just listed.

Whereas women of medium farmer households perform tasks confined to the house, such as feeding and milking.

Outside jobs in such households are carried out by hired labour. Women of rich farmer households, on the other hand, perform mainly supervisory functions. It needs to be pointed out, however, that women's role in animal husbandry is significant not merely as a consequence of the number of tasks they perform, but also because of their traditional role in integrating agriculture with animal husbandry.

Work related to grazing has reduced.

- Number of buffaloes is increasing.
- Grass problem is increasing.
- Milk production is increasing (Sukhomajri and Relmajra)
- One family is holding 5 to 7 cattle (Sukhomajri and Relmajra)

In comparison to Shiwalik region the animal resource has not been fully tapped in Uttarakhand. As a result the farmers have to contend with the diminishing quality of produce from the domesticated animals. The problems are: (1) poor quality of live-stock resulting from inbreeding, (2) absence of technical know how, (3) poor quality of fodder, (4) cross-breeding for better varieties rarely carried (cross-breed between local variety and Jersey cow) and (5) facility of veterinary hospitals missing in village.

FUEL:

In many countries, forests form the basis of civilization, India for example was known as a country based on forest culture and forest-based settlements produced the best scientific research and cultural writings. For centuries women have gathered forest products. "The time spent in forests,

gathering wood, has taught women the many uses of trees, including providing fibers for cloth, mat-making and basketry. For women, trees and forests are multifunctional. Trees offer “fuel, food and fodder”-- The Three F’s as women say. With so much pressure on the land, women have little choice but to use forests. As there are no alternatives, women must gather wood and other biomass for fuel wherever they can. They rarely collect trees; they take only twigs and small branches.

If the poor are to benefit from social forestry projects, they must be involved and they must share in the results of the projects. Women’s participation is constrained in many ways: competition for land problems over land tenure; lack of time left after domestic duties; cultural taboos and lack of familiarity with forestry. Moreover, women do not have institutional and organizational support; legal restrictions, absence of legal entitlement to land, and the low priority given to afforestation in the minds of local people have all hindered tree planting efforts.

Now, the need of the time is that appropriate hill and household technology must be introduced to lessen the women’s daily drudgery. Women themselves must be involved in such innovations because they have valuable suggestions and solutions to offer.

Fuel-wood consumption is decreasing because 25% of dung is being utilized for dung-cake and, at the same time, LPG and Kerosene oil are also in use. In winters wood consumption is increasing.

- Through gobar gas plant, wood consumption can be reduced and the time for preparing dung cake can be saved.
- In Sukhomajri and Relmajra mostly men go for fuel collection but in Chandrabadni danda, Chandrabhaga and Fakot watershed only women go for fuel-wood collection.

FODDER:

The availability of fodder for the animals is a primary concern in the livestock sector. Fodder has traditionally been available from different sources in different forms. In addition to permanent grazing lands, livestock graze on government forest lands, village common land, uncultivable wastelands and fallow lands. Due to shortage of green fodder, crop residues such as rice and wheat straw make up a significant proportion of animal feed. Grazing on private lands after harvesting has also been common for under growth and crop residues. Additionally, a small proportion of livestock is fed on fodder crops that are cultivated on private lands.

Since it is the women who are responsible for feeding and maintaining livestock, the task of collecting fodder is undertaken by them. Consequently, the decline of common property resources and their reduced productivity have affected women disproportionately. In addition to common lands, women get fodder from landlords in exchange for labour or collect grass and residues from their fallow lands and from other public lands.

Women's role: Despite the significant role played by women in livestock management and production (The 1985 Dairy India Year book estimate women's employment at 85% percent of the total employed in dairy production), women's control over livestock or its products is negligible. Even though women handle most of the aspects of production, men assume cooperative membership since it is they who are the legal owners of the livestock. According of Ministry of Agriculture report (1991) only 14% of dairy cooperative membership consists of women. Income accruing from dairy activities consequently remains in the control of men who also hold the paid jobs in the co-operatives. Moreover, women invariably

do not have access to training in livestock management and dairying techniques which is available to men through the cooperative structure. This lowers the women's efficiency and reduces returns on investments as it is only woman who handles most of the aspects of production.

Fodder consumption is increasing.

- Maximum families purchasing fodder like Turi (wheat straw) and also growing Bazara in their fields for animals.
- In the Relmajra and Sukhomajri, grazing system has finished.
- Now in summers women are not going to collect the fodder. Only in the months of July and August women go to the forest to collect fodder. In Haryana and Punjab, men go to the forest for fodder collection. Now, the distance to go to the forest has reduced from 4-6km to 1-2k.

Women participation in WSM planning management and monitoring is very limited. This is the general opinion that because of social taboos, women are not attending the public meetings, but, at the same time, maximum women's opinion is that these meetings are not much helpful because ultimately elite class of village or powerful persons will take all benefits of development projects. Now the main question is related to real participatory nature of meetings. Many women gave their suggestions to increase the participation of women in development programmes, according to them:

- (a) There should be separate meetings of men and women (Sukhomajri and Relmajra women).
- (b) Formation of separate women groups at the grass root level (Sukhomajri and Relmajra women).

- (c) Developmental agencies should appoint women motivators for motivation of farm women.

In Chandrabhaga and Chandrabadni WSM, it is clear that because of women motivators the ratio of women participation in meetings is high in comparison to Sukhomajri, Relmajara and Fakot WSM.

Women-participation is constrained in many aspects:

1. Competition for land
2. Problems of land tenure
3. Lack of time left after domestic and agriculture work
4. Cultural taboos and lack of familiarity with forestry
5. No institutional and organizational support
6. An absence of legal entitlement of land

Feelings of the farm women:

1. Women are not invited to the meetings
2. The times of the meetings are not convenient for women
3. Many time locations of the meeting are not convenient for women
4. Inhibition of women
5. Women think that nature of meeting is not really participatory but just they are only for the increasing the number of persons
6. Illiteracy and lack of knowledge

Strategies to enhance women's voice in WSM:

1. There should be participatory micro-planning (initial PRAs) with the sex ratio of 40/60.

2. Introduction of development programme through different tools like demonstrations, film shows, poster exhibitions and examples of already developed society, specifically for women and by the women
3. Formation of separate women groups from grass root level according to problems and social and economic structure with special attention to weaker section of women and landless women
4. Formation of local institution of women like Mahila Mandals and self help groups and HRMS
5. Training programmes for women in watershed management by the women:
 - A. Specialized training for a group of women which will represent all sections of society.
 - B. This group will give the training to all women of the village with the help of development agencies.
 - C. Increasing the women-staff within the development agencies like ICAR for rural women trainings.
6. The strategy of appointing a women coordinator
7. Building alliances with other grass-root institutions like committees of Panchyats etc.
8. Promoting federation of women's group
9. local knowledge of women to be utilized in the design and selection of the place and project activities.
10. Co-ordination between the different government departments like education (National Literacy Mission), family planning and health etc.
11. Women oriented technology is pre-requisite to participatory sustainability.

12. Principles of equity, women's participation through HRMS and the empathy of the outside experts and timely financial help through various funding agencies
13. Gender sensitization.

In this way women can play a still more significant role in WSM, if the above mentioned strategies are adopted.



Dr. Shakuntala Kunwar

*Associate Professor
Department of English,
HNB Garhwal University, Srinagar*



Dr. Shakuntala Kunwar has been teaching English literature in the Department of English, Modern European and Other Foreign Languages, H.N.B. Garhwal University, Srinagar Garhwal, Uttarakhand since 1986. Apart from this, she has also been actively engaged in research work and has the credit of guiding a number of M. Phil and D. Phil. dissertations in various areas, particularly, American literature and criticism. Her own doctoral thesis was on Lionel Trilling, a very eminent American literary critic of our times. Dr. Kunwar has been one of the editors of the text book published by the University for the students of B.A. Part I, English. She has also been working as the Chief Editor of the Campus magazine for the students since 2007.

She has contributed several research papers to prestigious literary journals, both national and international such as *IUP Journal of English Studies*, *IUP Journal of American Literature*, *Asian Quarterly: An International Journal of Contemporary Issues*, *Vedic Path*, *Literary Perspectives* etc. and many other journals. Her articles include "Lionel Trilling as a cultural critic: A Discourse Against Dogma". Eco-critical Reading of William Golding's *Lord of the Flies*. Ecological Niche and Anthropocentrism: A study of A.K. Ramanujan's Poetry.

Dr. Kunwar has also participated in several national and international conferences, seminars, and workshops, including the ones organized by Forum on Contemporary Theory (Baroda) and presented papers. She also participated in the Seventh Theory Praxis Course organized by the Forum in which Gayatri Chakravorty Spivak was one of the faculties. Presently, Dr. Shakuntala is Associate Professor in Dept. of English HNB Garhwal University Srinagar.

Dr. Sarita Khandka
Senior Scientific Officer
UCOST



Dr. Sarita Khandka received her school and college education from Dehradun. She moved to G.B. Pant University of Agriculture & Technology, Pantnagar for her Ph. D in Physics in the year 1996. In January 2000, she joined Allahabad Agricultural Institute, Allahabad as Assistant Professor in the Dept. of Basic Sciences, where she was engaged in teaching and research for around ten years. Her area of interest covered high temperature Superconductors including the new class of Iron Pnictide Superconductors.

Presently she is on deputation at Uttarakhand State Council for Science and Technology (UCOST), Dehradun as Senior Scientific Officer. She is recipient of University fellowship and JRF of CSIR along with Shiksha Ratan Puraskar from IIFS, New Delhi. She was a visiting fellow to IISc, Bangalore in 2009 and 2010. She has around ten papers in national and international journals and two books to her credit. She has supervised 6 M.Phil theses, 2 Ph.D. theses and she is Life Member IAPT, IAP and INSCA.

Currently Dr. Khandka is engaged in science popularization programs of the Council in which popular lectures, science melas, science exhibitions, debates, poster competitions and hands on training on water analysis/ adulteration are organized. She takes keen interest in organizing the State Science Congress, an annual event of Council, where researchers and scientists from all over the state come and present their research findings under the aegis of the Council. Dr. Khandka has organized various brain storming sessions on contemporary issues of societal importance.

Science and Technology : Opportunities for Women

Sarita Khandka

INTRODUCTION

In ancient times the education of a girl was not given importance and only boys were privileged to receive the education. It was supposed that the responsibility of a woman is to look after the house and household chores and thus if she has to receive any kind of education that should be oriented towards home science or related areas. With such belief, women were trained to do the household jobs and they were taught and encouraged to look after their husbands and children. In those days the number of children also used to be more and women spent most of their time in looking after their families.

Now the time has changed, the families are small and the women get plenty of time. This changed scenario has changed the way a woman is perceived, because of her multidimensional area of interfaces. But, because for years the society has seen women in a role of a home maker, it was difficult to accept the drastic change in the role of women. However, nowadays women have started working outside the walls of their houses. Now, it has become common to see women working in offices, universities, research institutions etc. The changing time has seen the rise of women education and women's role beyond a home maker. The increased participation of women in science is also a welcome sign.

In India, so far as I see, there are no biases in science education for girls. Girls are also given equal opportunities for learning science and pursuing science career. The opportunities are ample and environment is encouraging, so there is no stopping the girls. However the societal factors

are there which discourage a girl child from getting science education.

Why Science Education?

Since women have played traditionally a strong role in nurturing the young mind, their participation in science and technology can influence the relationship between society and science in more than one ways. Therefore it becomes more crucial to encourage the girls to receive science education. This can also be looked in a very different way. If women don't get science education, around 50% of the human 'intellectual reserve' remains unutilized in the quest for broadening the horizons of human knowledge. However, full involvement of both genders can help us realize the human potential to its full capacity. Therefore, if the women of this new era have time and interest, their contribution in building the knowledge society will be very crucial.

Gender Bias in Education?

The Right of Children to Free and Compulsory Education Act or Right to Education Act (RTE), which was passed by the Indian Parliament on 4 August 2009, describes the modalities of the provision of free and compulsory education for children between 6 and 14 in India under Article 21(A) of the Indian Constitution. When the act came into force on 1 April 2010, India joined the league of those 135 countries which have made education a fundamental right of every child. Under this act, all the children from 6-14 years of age will get free education. Thus the Constitution of India gives equal right of education to boys and girls. Therefore policy wise the gender bias doesn't exist at all and government is providing free education to children in government schools, irrespective of their gender. This is further supplemented with mid day meal for children upto 8th grade. This further encourages the poor children to join the school.

However, many times the girl child of the family is made to stay at home in order to take care of the young siblings while the boy of the family is allowed to go to school. These types of societal gender biases do exist. Such societal attitudes many times forbid a girl child to get educated. To redress these, the government has started many schemes to encourage the girl education such as- Single girl child scholarships and scholarships for minority girls. Not only this, several programs and policies have been introduced by the government. to encourage the girls to take up higher education as well.

Women education in Science and beyond

It has been observed in many studies that as one goes up the hierarchy either in education or on the professional front, percentage of girls goes on decreasing. The following survey shows how the percentage of girls into higher education decreases. The data for few countries is given below:-

Country	First-Level%	Ph.D%
France	33	27
Poland	36	23
India	32	20
U.K,	20	16
U.S.	18	13
South Korea	30	8
Japan	13	8

Drop off factor is large in advancing from Ph.D. to post doctoral positions and of course even larger in Faculty positions. Even in teaching positions percentage of women is higher in colleges than in Universities (where both exist in the same city/area). And compared to Universities, women's presence in high profile institutes is still smaller.

This is not the case of sciences only: the same kind of trend exists in other professions as well. Although the policies in hiring are not gender biased and discriminatory but the discrimination is far more subtle and indirect.

The gender gap at higher level is cause for serious concern and corrective measures to remove this need to be taken. Then only we can realize the full potential of women in science. In Indian context we need to encourage girl students to take up research in science, help women get back into research after they take a break for family, bring about a change in the societal attitude which will encourage science career for women and of foremost importance is the participation of women in the power structure.

Programs for women in Science and Technology

Department of Science and Technology (DST) has been proactively undertaking initiatives for gender mainstreaming of Science and Technology in India. In 2003 DST initiated two fellowship programs, one for research in Science and Technology based societal programs and the other for training in Intellectual property rights, the other program initiated by DST is the fellowship scheme for training in S & T Communication.

DST's "Women Scientist Scheme" fellowship for research in basic applied science, started on 2003, has awarded fellowships in life sciences, chemical sciences, physics and mathematics, engineering sciences and earth and atmospheric science. In 2007, DST started "National Program for Training of Women Scientists and Technologists" in which training programs on several issues such as Stress and Time Management, Issues of sustainable development for women scientists, Leadership Issues for women scientists were conducted. In 2008-09 DST started a special initiative Consolidation of University Research for Innovation and

Excellence in Women Universities (CURIE) to support women universities for improving R & D infrastructure.

Similarly National Board of Higher Mathematics (NBHM) has instituted a committee for women in mathematics and has started a few programs. These kinds of programs will not only help the women to resume their career after a gap but also bring the necessary confidence to keep the wheel rolling.

Besides this, the problem of lack of representation at decision making level has been acknowledged and UGC has started administrative workshops for women. The main aim of these workshops is to develop administrative skills among women and encourage them to be confident enough to take up the decisive positions in their organizations.

Conclusion

With encouraging policies for girls education and a good ratio of girls getting science education, it is hoped that women's representation at top hierarchy will also increase.



Dr. Hemalatha K.

Professor & Head, Dept. of English,
Gurukul Kanya Mahavidhyalaya
Dehradun



Prof Hemalatha K. earned her Ph. D. on the topic "The Quest for Belief: A study of the Novels of Theodore Dreiser". Her areas of specialization are American literature and Sanskrit Poetics. Her articles have been published in national and international journals such as- *The Vedic Path*; *Madhyabharati*; *Pegasus : A Journal of Creative and Critical Studies*; *Research: A Biannual Journal of English Studies*; *Points of View*; *Asian Journal of Literature, Culture and Society* etc. Her published papers include "Indian Theory of Dhvani (Suggestion): A Study of Language and Text in Hamlet". "Tradition and Transformation in Bharati Mukerjee's Desirable Daughters", "Anandvardhana's Dhvani Siddhanta and Milton's Paradise Lost: A Study in Application", "Evolving Paradigms: Women in Mahesh Dattani's Plays", "Gita Mehta's Karma Kola: A Vituperative Satire on Indian Spirituality", "Teaching a Poem in a Classroom Situation", "Gandhi and Shradhanand: The Two Apostles of Hope, Peace & Unity" etc.

In August 2009, she presented a paper titled "Indian Theory of Dhvani: A Study of Language and Text" in an International Conference held in Bangkok on the theme "Permanence and Change: The role of Culture and Language".

Under her guidance, ten Ph.Ds have been awarded and eight scholars are currently working under her supervision. Dr. Hemalatha is on the editorial board of Vedic Path, a research journal published by Gurukul Kangri Vishwavidyalaya, Haridwar. She has also been associated with editing of Encyclopedia on Hinduism. She is Assistant Director of Canadian Study Centre, funded by Shastri Indo Canadian Centre GKV, Haridwar.

Women in 21st Century : Challenges and Opportunities

Hemalatha K.

In the 21st century, there are ample opportunities for women. They have found a place for themselves in almost all fields. They occupy many of the important posts and not only have they ventured into all the different fields right from taking part in Space Missions, to getting involved in major innovations in the field of Science and Technology as well as winning laurels in the field of literature and fine arts but they are also part of the major social and political changes globally. Women can bring about revolutions and most radical and permanent changes can be achieved with the effective participation of women.

The present era with its technological revolution in the sphere of IT and call centres has enhanced prospects for women to participate and benefit from them. So as far as opportunities are concerned, there are opportunities galore. As educationists the need of the day is to get our young girls well equipped and better prepared to venture out and enjoy the benefits of a global education which is very much within their reach.

Getting well equipped involves getting the basic qualifications required for getting admission; but more than that, what is most essential in the present day is getting young girls better equipped with knowledge of all the social evils existing in society and enabling them to protect themselves from falling a prey to them, while at the same time providing help in educating weaker sections of society from succumbing to them. Despite major efforts by the government, media and social organizations, some social evils like child marriage , teenage pregnancy and sexually transmitted diseases are still

prevalent in the society and this is a matter of grave concern for all educationists as well as society.

So the need of the day is to include moral education classes and counselling sessions for young girls to make them morally and spiritually strong and ready to face the world. Introducing and including "Indian Culture" as part of the curriculum and reminding them of the rich culture and heritage which they inherit would enable them to strive to overcome the temptations themselves and when the occasion so demands, they would also be able to fight against oppression, torture or torment.

Women should not be afraid of raising their voices when the situation so demands. It is no longer essential to be tolerant of humiliations and indignities; the students should have a sound knowledge of the different forums which they could approach in case a need arises. Even after marriage, in case a girl feels ostracized by her in-laws and needs assistance and counselling, she should be taught whom to approach for help. The many cases of bride burning and other such social evils are there because women are not aware of the social help groups which are ready to help them in such situations. The formation of Women's Forums is a very important step in this direction.

A healthy mind in a healthy body applies to women as much as it applies to men. Colleges should hold regular lectures on Health and Nutrition aspects, especially for the girl students. Creating an awareness of the various health problems which can occur to women during pregnancy and childbirth and even other problems like anaemia, breast and vaginal cancer would make them better equipped to fight such diseases, should they occur eventually.

General lectures on sexual harassment and ostracism at the work place and how to overcome them should be provided

to the students on and off. Once they have a knowledge of the various problems which other women are facing, they would also get an idea of how to safeguard themselves against the same. The positive development which is taking place in the 21st century is that women do not need to remain passive and suffer silently. There are several forums which are ready to take up women's issues; so all a woman needs to do is to raise her voice and there will be thousands of Women's Forums which readily rise up in arms to help her out.

The 21st century is an era when woman shall live with dignity and courage. She shall be a loving partner, not only in running the family, but in managing social as well as national affairs too. She would no longer shed tears of self pity but would be spirited enough to fend for herself and powerful enough to help others in need. She would know how and where to redress her grievances and she would be a Florence Nightingale in helping the grief-stricken and needy. Firm of conviction to help enable society as well as the nation to advance technologically and scientifically, to create a niche for itself in the competitive world, she would not falter in preserving the rich tradition and culture which she has inherited from her forefathers. Steadfast in her morals and principles, the 21st century woman shall be a guiding spirit who would brilliantly and boldly enable the nation to surge ahead, unhindered by all the trials and tribulations she might have to face enroute!



Mrs Anuradha Kannaujia

Chief Manager
SBI, (IMA Branch) Dehradun



Mrs. Anuradha Kannaujia did her graduation in arts from Meerut university in 1978, followed by post graduation in English Literature in 1980. She joined the SBI as Probationary Officer in 1987. She came to Uttarakhand in 1991. Till October 2010 she worked in Tehri district as Branch Manager in SBI. She was posted in SBI, IMA Branch Dehradun in October 2010 as Chief Manager.

She says: "I joined the bank as Probationary Officer and mostly I have been in the branches in Uttarakhand as Branch Manager. Due to the nature of my assignments I have been in the constant touch of a large section of women.

In the present scenario jobs in the banks are very safe. Banks take care of their women employees and generally post them at favorable places. Moreover it is not a twelve hour job like M.N.C's. Hence many highly qualified women are also looking for jobs in Banks.

You can enter bank at Clerical as well at Officer level. State Bank recruits directly at MMII and MMIII levels also.

Many schemes of banks are exclusively for women. They provide relief to them in terms of collateral security and interest rates also. SBI has special cells for women entrepreneurs where besides consultancy, training and counselling to would be women entrepreneurs are also provided."

Women and Banking

Anuradha Kannaujia

WHAT IS BANK

A bank is an organization, usually a corporation, chartered by a state or federal government, which does most or all of the following: receives demand deposits and time deposits, honours instruments drawn on them, and pays interest on them; discounts notes, makes loans, and invests in securities, collects cheques, drafts and notes, certifies depositor's cheques, and issues drafts and cashier's cheques.

WHAT IS STATE BANK OF INDIA

State Bank Of India (Bhartiya State Bank) is the largest state owned banking and financial services company in India. The bank traces its ancestry to British India, through the Imperial Bank of India, to the founding in 1806 of the Bank of Calcutta, making it the oldest commercial bank in the Indian subcontinent. Bank of Madras merged into the other two presidency banks, Bank of Calcutta and Bank of Bombay to form Imperial Bank of India, which in turn became State Bank Of India. The government of India nationalized the Imperial Bank of India in 1955, with the Reserve Bank Of India taking a 60% stake, and renamed it the State Bank of India. In 2008, the government took over the stake held by the Reserve Bank of India.

SBI provides a range of banking products through its vast network of branches in India and overseas. The State Bank of Group, with over 16,000 branches, has the largest banking branch network in India. It is also considered as the best bank even abroad, having around 130 branches overseas (including 1 ADB) and one of the largest financial institutions in the world.

HOW TO USE INTER-NET BANKING

The specific ins and outs of how your Internet Banking will work vary depending on which bank you're with. However, there are many things that banks do the same or very similarly, so it is worth taking a second to learn about how Internet Banking works in general as well as reading the information your bank sends you.

To begin with, you have to register for Internet Banking, if you didn't do it when you set up your account. This is generally a matter of simply walking into your bank or phoning them and saying "I'd like to sign up for Internet Banking". They will then send you a series of letters with various PIN numbers and passwords (occasionally including a physical security device with a numeric keypad), along with instructions on how to use them to access your Internet Banking.

Once you're in, you should be presented with a list of your accounts (if you have more than one) a list of your recent transactions. This allows you to quickly see the status of all your accounts and what has happened to them recently. From here, you can access pages where you can make various kinds of one-off payments, and set up or cancel regular payments.

To make a one-off payment, such as bill payment or sending money to someone else's account, you will need the person or company's bank account number. Some banks will have a list of utility bills already built in to the website. Simply type in this information on the payment screen, together with the amount, and click 'pay'. The money should reach the other account within 2-3 working days.

ADVANTAGES OF INTER-NET BANKING

Banking round the clock is no longer a remote possibility. But the banks don't have to keep their branches open 24 hours

a day to provide this service. This is one of the biggest advantages of Internet Banking.

One doesn't have to go to the bank's branch to request a financial statement. You can download it from your Online Bank account, which shows you up-to-the-minute updated figures. Another advantage of Internet Banking is that it is cost-effective. Thousands of customers can be dealt with at once.

As far as customers are concerned, their account information is available round the clock, regardless of their location. They can reschedule their future payments from their bank accounts while sitting thousands of miles away. They can electronically transfer money from their bank accounts or receive money in their bank accounts within seconds.

You can apply for a loan without visiting the local bank branch and get one easily. You can buy or sell stocks and other securities by using your bank accounts. Even new accounts can be opened: old accounts can be closed without doing tedious paperwork. Especially with the increasing acceptability of digital signatures around the world, Internet banking has made life much easier and banking much faster and more pleasant, for customers as well as bankers.

SCHEMES FOR WOMEN

RBI has advised that 5% of Net Bank credit should go to women. There are some schemes specially designed for women in the bank like:

Stree Shakti: Stree Shakti package, a well designed scheme was introduced by the Bank in the year 1988, by extending concessions/relaxations in interest rate/margin stipulation etc for financing activities under retail trade, business enterprises, professional and self-employed women and small scale industries, tiny sector etc.

The scheme is for the units managed by women and a women entrepreneur should hold 51% of the capital in the enterprise. It should be made obligatory on the part of the entrepreneurs to undergo any EDP conducted by State Level agencies or programmes co-sponsored/sponsored by our bank.

BHAGYA REKHA LOAN

It's a demand loan which is available after the R.D has run for 12 months and loan amount is twice the balance lying in R.D account. Minimum is Rs.5000/- and Maximum is Rs.50,000/-.The loan is for Minimum 36 Months and Maximum for 60 Months.

MAHILA SHAKTI SCHEME

- It's a general purpose Loan for Working Women as well as House wives.
- It can be used for consumption, marriage or other functions, some business, or to buy jewellery, etc. Minimum monthly income should be Rs.20,000/-per month.
- Minimum Loan Amount is Rs.10,000/- and maximum is 18 N.M.I or Rs.1,00,000/-which ever is lower.

CAREER PLANNER LOAN

- It is for the Education Purpose for Earning Women as well House wives.
- Minimum is Rs.10,000/-,Maximum is Rs.3,00,000/-
- Repayment period is from 36 Months to 60 Months.

SELF HELP GROUPS

Besides these above special schemes, self help groups have also been instrumental in providing finance to women at grass root level. SHGs are homogenous groups of people having

minimum five and maximum twenty members engaged in same activity and living in close proximity, Government provides technical know how to the members. Every member of the group deposits a certain amount of money monthly in the group account which is used for any productive or urgent personal needs. For this purpose the group grants loan to its own members.

Although many nationalised banks of India have introduced a range of attractive lending schemes for women entrepreneurs in order to promote entrepreneurship among women, surveys conducted by banks reveal that these opportunities provided by the banks are not being utilized to the fullest. One of the reasons may be low awareness about these schemes among women. Hence it is imperative that women should be more aware about banking procedures and schemes.



श्रीमती बबीता 'अनन्त' रंगकर्मी



बहुमुखी प्रतिभा की धनी श्रीमती बबीता अनन्त बी०ए०, बी०एड०, संगीत विशारद, जनसम्पर्क एवं विज्ञापन कला में पी०जी० डिप्लोमा तथा पुस्तकालय विज्ञान में स्नातक हैं। इन्होंने स्कूली जीवन में नृत्य -संगीत प्रतियोगिताओं के साथ ही स्काउट्स-गाइड्स एवं पर्वतारोहण के मिनी कैंप में भागीदारी की। कॉलेज के समय कई सामाजिक कार्यों जैसे- रक्तदान, भूकम्प पीड़ितों के लिए राहत कार्य किये। इसके अतिरिक्त फ्रांसिसी क्रान्ति के 200 वर्ष, साम्प्रदायिकता, रोजगारपरक शिक्षा आदि विषयों पर कई सेमिनार आयोजित किये। ये पर्वतीय अभिरंग नाट्य अकादमी की पूर्व सचिव तथा उत्तरांचल फिल्म चैम्बर ऑफ कॉमर्स की संयुक्त सचिव हैं।

इनकी अन्य उपलब्धियां हैं- थिएटर के क्षेत्र में 2006 से इन्होंने सक्रिय भागीदारी की है। कई नाटकों जैसे- अंधा युग, ययाति, फट जा पंचधार, रानी नागफनी की कहानी, ताजमहल का टेंडर आदि में अभिनय, पार्श्व गायन एवं पार्श्व सहयोग। देश को आगे बढ़ाओ, टीवीरिया व अंधेर नगरी चौपट राजा नाटकों का निर्देशन व पार्श्व सहयोग। उत्तराखण्ड दूरदर्शन, कश्मीर दूरदर्शन एवं अन्य चैनलों से प्रसारित विभिन्न धारावाहिकों में जैसे- डोटियाल, बीरा बेटी, उत्तराखण्ड की रक्षक, नया सवेरा (एड्स पर टेलीफिल्म), खोज, जागो (कविता चौधरी द्वारा रामदेव जी पर टेलीफिल्म), दहेज (पुलिस विभाग द्वारा निर्मित टेलीफिल्म) आदि में अभिनय किया।

इन्होंने कुम्भ में पद्मविभूषण छन्नूलाल मिश्र एवं राजन-साजन मिश्र जी के साथ तानपूरे पर संगत की है। गढ़वाली नाटकों घरजवै व एकीकरण के साथ हिन्दी नाटक एक था गधा उर्फ अलादाद खों में पार्श्व सहयोग किया। इन्दिरा गांधी राष्ट्रीय कलाकेन्द्र नई दिल्ली द्वारा आयोजित महाभारत उत्सव (10फरवरी से 10मार्च, 2010) में दो गढ़वाली लोकनाट्यों गैंडावध तथा चक्रव्यूह में पार्श्व गायन एवं सहयोग किया।

वर्तमान समय में उत्तराखण्ड रंगमंच का परिदृश्य विशेषकर महिलाओं के सन्दर्भ में

बबीता अनन्त

समय समय पर हुये विभिन्न सामाजिक, आर्थिक, और राजनैतिक आन्दोलनों के साथ वर्तमान समय में शिक्षा एवं तकनीकी विकास के प्रचार-प्रसार के फलस्वरूप समाज में जो जागरूकता आयी उससे उत्तराखण्ड में महिलाओं की भागीदारी सामाजिक आर्थिक और राजनैतिक क्षेत्रों के साथ सांस्कृतिक क्षेत्रों में भी बढ़ी। उत्तराखण्ड में मौजूद विभिन्न नाट्य संस्थाओं - वातायन, कलामंच, शैलनट, युगान्तर, दूनघाटी रंगमंच, पर्वतीय अभिरंग नाट्य अकादमी, सम्भव मंच, हिमालय लोककला केन्द्र, तन्वी, युगमंच, गढ़ जाग्रति, सां० एवं सा० समिति, विद्याधर श्रीकला व कलादर्पण आदि संस्थाओं में लड़कियों/महिलाओं की भागीदारी निरन्तर बढ़ी है।

वर्तमान समय में कई लड़कियां/महिलायें इन संस्थाओं में अभिनय के साथ अपनी अन्य जिम्मेदारियों को भी बखूबी निभा रही हैं। जिनमें जागृति डोभाल (अध्यक्ष, कलामंच, अभिनय, निर्देशन एवं अन्य पार्श्व सहयोग) बबीता अनन्त (पूर्व सचिव, पर्वतीय अभिरंग नाट्य अकादमी, अभिनय, गायन, निर्देशन, मंच प्रबन्धन तथा अन्य पार्श्व सहयोग) सुजाता राणा (अभिनय, निर्देशन तथा अन्य पार्श्व सहयोग) के नाम प्रमुख हैं। इनके अतिरिक्त गायत्री टमटा, साक्षी, किरण जुयाल, सुरमयी, ऋचा, सावित्री, आयुषी, आरती इन्द्र, रजनी डुकलान, चन्द्रकान्ता मलासी, इन्दु भट्ट आदि अभिनेत्रियों की लम्बी सूची है। किन्तु महिलाओं को ये अवसर आसानी से प्राप्त नहीं हुए। विभिन्न पीढ़ियों द्वारा किये गये सामाजिक, आर्थिक व राजनीतिक आन्दोलनों व संघर्षों का इसमें बहुत बड़ा योगदान है। आज भी जिन समुदायों में शिक्षा का अभाव है, सामाजिक

व धार्मिक रूढ़िवादिता है, वहाँ अब भी महिलाओं को अपना मनपसन्द विषय/व्यवसाय अपनाने की स्वतंत्रता नहीं है।

वर्तमान समय में मनोरंजन ने भी एक उद्योग का रूप ले लिया है। फिल्मों व चैनलों ने इस क्षेत्र में महिलाओं के लिये अपार सम्भावनाएं उत्पन्न की हैं व कुछ महिलाएं इसे महज शौक के लिये ही नहीं मुख्य रोजगार के रूप में भी अपना रही हैं। इन सब विधाओं का जन्म रंगमंच से हुआ जो आदिकाल से ही मनुष्य की प्रत्येक घटना को दर्शाने वाले दर्पण का कार्य करता रहा है। रंगमंच ने कला व संस्कृति को संरक्षित व दर्शकों तक सम्प्रेषित करने का महत्वपूर्ण कार्य किया है। अतः सरकार द्वारा इसका संरक्षण व नये नये तकनीकों को अपनाया जाना बेहद जरूरी है। रंगमंच का प्रथम लिखित साक्ष्य सामवेद व भरतमुनि द्वारा लिखे गये नाट्यशास्त्र से मिलता है। चूँकि इसे राजाश्रय प्राप्त था अतः उस समय रंगमंच की स्थिति सुदृढ़ थी व महिलाएं भी भाग लेती थीं। संरक्षण के अभाव में मध्यकाल में इन में क्षीणता आ गयी व महिलाओं ने भाग लेना लगभग समाप्त कर दिया। अंग्रेजी शासन में एक बार फिर रंगमंच अस्तित्व में आया लेकिन हिन्दी रंगमंच में अंग्रेजी नाटकों, विशेषकर शेक्सपीयर का प्रभाव रहा।

उत्तराखण्ड में भी अंग्रेज अफसर शैमीयर ने एक नाट्य क्लब व नाट्य प्रेक्षागृह का निर्माण 1917, 1921 में क्रमशः कराया जिनमें कई उर्दू/हिन्दी नाटक मंचित हुये। गढ़वाली भाषा में भवानीदत्त थपलियाल ने क्रमशः 1912 में जयविजय व 1914 में प्रहलाद नाटक लिखे जिनका सफल मंचन 1930 में हुआ। इसके बाद विशम्बरदत्त उनियाल (1932 बंसती), चारगैल्यों कृत (पांखू), भगवती प्रसाद पांथरी (अधःपतन, भूतों की खोह), जीत सिंह नेगी (द्विभाषी हिन्दी/गढ़वाली भारी भूल 1952), ललितमोहन थपलियाल (खाडू लापता, घरजवै, अछर्यूं को ताल, एकीकरण) आदि नाटक बहुत लोकप्रिय हुये। कुछ अपवादों के अलावा कुलानन्द घनशाला ने इस परम्परा को बरकरार रखा है।

उस समय पुरुषों तक का रंगमंच में काम करना अच्छा नहीं माना जाता था अतः 7वें, 8वें दशक तक महिलाओं की संख्या तो बिल्कुल ही नगण्य थी। अधिकतर नाटकों में पुरुष पात्र ही होते थे। जिनमें स्त्री पात्र होते भी थे तो तत्कालीन पुरुष कलाकार (सहदेव नेगी, उत्तर चचरा आदि) ही स्त्री वेश धारण कर उस चरित्र को निभा लेते थे।

इस क्षेत्र में महिलाओं के न आने की दो मुख्य वजह थी। पहली ये कि सभ्य समाज इस काम को हेय दृष्टि से देखता था। कलाकार को भांड व नाटक को नौटंकी कहकर सम्बोधित करता था। अच्छे परिवार के लोग अपनी बेटों को इसमें भाग लेने से रोकते थे। तो जब पुरुषों को ही अपने परिवार वालों से इसके लिए आसानी से सहमति नहीं मिलती थी तो महिलाओं के लिए तो यह और भी दुष्कर था। दूसरी वजह थी कि महिलायें सामाजिक, आर्थिक, राजनैतिक व शैक्षिक रूप से काफी पिछड़ी हुई तथा पराश्रित थीं, किसी भी विषय में निर्णय लेना तो दूर की बात थी। इसी कारण ललित मोहन थपलियाल ने अपनी एकांकियों में या तो कोई स्त्री चरित्र रखा ही नहीं या रखा भी तो केवल नाम मात्र को। 1950 में थपलियाल बहनों (कमला, कांता) ने हिम्मत दिखाई और कुछ नाटकों में काम किया किन्तु उनके बाद फिर भी यह कमी बनी रही।

महिलाओं को रंग मंच में स्थापित/ प्रोत्साहित करने का श्रेय मूल रूप से जिन्हें जाता है वे हैं दिल्ली की गढ़वाली नाट्य संस्था के संस्थापक लेखक निर्देशक मित्रानन्द कुकरैती एवं राजेन्द्र धस्माना जी को। आरम्भ में रंगमंच से वे ही लड़कियां जुड़ी जिनका परिवार शैक्षिक एवं सांस्कृतिक रूप से समृद्ध था व जिनके परिवार का कोई पुरुष इस क्षेत्र में सक्रिय था। लड़कियों को सुरक्षित जानकर ही अभिभावक अनुमति देते थे। इनकी देखा देखी और इन्हीं लड़कियों के सम्पर्क से अन्य लड़कियाँ भी रंगमंच में आ रही हैं। किन्तु अधिकतम लड़कियों ने इसे शौकिया ही किया। शादी के बाद अधिकतर ने छोड़ दिया। जो रंगमंच से जुड़ी भी हैं उनका अन्य कोई न कोई रोजगार भी है।

1950 में थपलियाल बहनों (कान्ता, कमला), ने साहस कर कुछ नाटकों में काम किया पर उनके बाद ये शून्यता खत्म की दिल्ली में राष्ट्रीय नाट्य विद्यालय (1959) की स्थापना ने जहाँ से - सुरेखा सीकरी, उत्तरा बावरकर, सुधा शिवपुरी, हिमानी शिवपुरी, अनुराधा कपूर आदि ने प्रशिक्षण प्राप्त कर अभिनय के विभिन्न क्षेत्रों में अपनी पहचान बनायी व उत्तराखण्ड में राजेन्द्र धस्माना के नाटकों जंकजोड़ (1970) व अर्धग्रामेश्वर (1976) में पहली बार महिलाओं द्वारा सम्मानित व सशक्त अभिनय की शुरुआत की। आज जागृति डोभाल (अध्यक्ष कलामंच, निर्देशन, अभिनय मेकअप), बबीता अनंत, सचिव, उड़ान नाट्य संस्था (अभिनय, निर्देशन, गायन, मंचप्रबन्धन आदि), सुजाता राणा (अभिनय, निर्देशन, अन्य पार्श्व सहयोग), कुसुम पंत (सम्भव मंच, अभिनय, गायन, व अन्य पार्श्व सहयोग), गायत्री टम्टा, साक्षी, किरण जुयाल, सुरमयी, सावित्री, आयुषी, आरती, इन्द्रा, रजनी डुकलान, चन्द्रकान्ता मलासी, इन्दु भट्ट आदि ने इस परम्परा को बरकरार रखा है। लेखन के माध्यम से रंगमंच में काम करने वाली मात्र तीन महिलाओं के ही नाम उपलब्ध हो पाये हैं - पहला डा0 कुसुम नौटियाल (1980 कफन गढ़वाली नाट्य रूपान्तर) (1985 लिंडर्या छोरा), दूसरा शारदा नेगी (साहूकारी प्रथा पर 1981 में चक्रचाल नाटक), तीसरा नाम डा0 सुधारानी (गढ़वाली रंगमंच पर कई लेख) का है।

अगर उत्तराखण्ड सरकार व संस्कृति विभाग राज्य में एक सांस्कृतिक नीति के अन्तर्गत नाट्य विद्यालय की स्थापना करे, स्कूल, कालिजों में रंगमंच को एक विषय के रूप में शामिल करे, कुछ छात्रवृत्तियों की व्यवस्था करे, प्रेक्षागृहों/पूर्वाभ्यास स्थलों का निर्माण करे व राज्य स्तर पर फिल्म नीति का निर्माण करे, पूर्णकालिक दूरदर्शन केन्द्र का शुभारम्भ करे व महिलाओं के लिये इनमें कुछ आरक्षण की व्यवस्था करे तो यह क्षेत्र रोजगारपरक होकर ज्यादा से ज्यादा महिलाओं को विभिन्न विधाओं में अपनी प्रतिभा दिखाने का अवसर प्रदान करेगा।

Role of Women in Agriculture

Mainly Organic Farming

V.S. Rawat

Asst. Professor, Department of Economics

SGRR (PG) College, Dehradun

Agriculture is the most important livelihood strategy in India, with two thirds of the country's workforce depending on farming. Most farmers are small and marginal farmers cultivating areas of less than two hectares. Increasing land fragmentation, diminishing natural assets, high costs for external farm inputs, indebtedness, and pesticide-related health issues have threatened the livelihoods of many farming families (NCF 2006, MSSRF & WFP 2004, Ninan & Chandrashekar 1993). While incomes in urban areas have risen, farm incomes in real terms have declined in many parts of India during the past decade. Since the 1990s, a growing number of farmers have adopted organic agriculture to improve the economic viability of farming and combat negative social and environmental side effects of conventional farming (Parrot & Marsden 2002, UNDP 1992).

Organic farming is a production system, which avoids or largely excludes the use of synthetically compounded fertilizers; pesticides, growth regulators and livestock feed additives. To the maximum extent feasible, organic farming systems rely upon crop rotations, animal manures, legumes, green manures, off farm organic wastes, mechanical cultivations, mineral bearings rocks and aspects of biological pest control to maintain soil productivity and tilth, to supply plant nutrients, and to control insects, weeds and other pests. USDA (United States Department of Agriculture), released a landmark report on organic farming. The word 'Organic'

means origin from a living thing and farming with the philosophy of Organic is to make production system alive with long life. It is not just to replace fertilizers and pesticide with manure and predators but it is an ongoing dynamic process for making healthy soil, and ultimately a vital living system of the world.

The key characterization of organic farming in relation to sustainable soil fertility and organic farming includes:

- Protecting crop nutrients indirectly by using relatively insoluble nutrient sources which are made available to the plants by the action of soil micro-organisms.
- Protecting the long –term fertility of soil by maintaining organic matter levels, fostering soil biological activity and careful mechanical intervention.
- Nitrogen self –sufficiency through use of legumes and biological nitrogen fixation as well as effective recycling of organic materials, including crop residues and livestock wastes.
- Weed disease and pest control relying primarily on crop rotations, natural resistant varieties and limited thermal, biological and chemical intervention.
- The extensive management of livestock, paying full regard to their evolutionary adaptations, behavioral needs and animal welfare issues with respect to nutrition housing health, breeding and rearing.
- Careful attention to the impact of farming system on the wider environment and the conservation of wild life and its natural habitat.

Organic farming is labour intensive farming in which available resources are used for farming.

Rural Indian women are extensively involved in agricultural activities. However the nature and extent of their involvement differs with the variations in agro-production systems. The mode of female participation in agricultural production varies with the landowning status of farm households. Their roles range from managers to landless labourers. In over all farm production, women's average contribution is estimated at 55% to 66% of the total labour with percentages much higher in certain regions.

That women play a significant and crucial role in agricultural development and allied fields including in the main crop production, livestock production, horticulture, post harvest operations, agro/ social forestry, fisheries, etc. is a fact long taken for granted but also long ignored. The nature of women's involvement in agriculture, no doubt, varies greatly from region to region. Even within a region, their involvement varies widely among different ecological sub-zones, farming systems, castes, classes and stages in the family cycle. But regardless of these variations, there is hardly any activity in agricultural production, except ploughing, in which women are not actively involved. In some of the farm activities like processing and storage, women predominate so strongly that men workers are numerically insignificant. (Aggarwal 2003) Studies on women in agriculture conducted in Uttarakhand point to the conclusion that women contribute far more to agricultural production than has generally been acknowledged. Recognition of their crucial role in agriculture should not obscure the fact that farm women continue to be concerned with their primary functions as wives, mothers and homemakers.

Despite their importance to agricultural production, women face severe handicaps. They are in fact, the largest group of landless labourers with little real security in case of break-up of the family owing to death or divorce; inheritance

laws and customs discriminate against them. Land reform and settlement programmes usually give sole title and hence the security needed for obtaining production credits to the husband. Agricultural development programmes are usually planned by men and aimed at men. Mechanization, for example, alleviates the burden of tasks that are traditionally men's responsibility leaving women's burdens unrelieved or even increased. The excess burden of work on women (the double day of the farm work plus house work) also acts as a stimulus to have many children so that they can help out with chores from an early age. Extension workers almost exclusively aim their advice at men's activities and crops. In some regions, this bias may depress production of subsistence food crops (often women's crops) in favour of increased production of cash crops (often men's crops) so that family nutrition suffers.

According to 1991 census, the male cultivators have increased in the country by 11.67 percent from 76.7 in 1981 to 85.6 million in 1991. The female cultivators however have increased at much faster rate of 45.23 percent from 14.8 million in 1981 to 21.5 million in 1991. The number of male agricultural labourer increased by 31.48 percent, but that of female by 36.45 percent. 74 percent of the entire female working force is engaged in agriculture operations. About 60 percent of agricultural operations like sowing of seeds, transportation of sapling, winnowing, storage of grain etc are handled exclusively by women, while in other jobs they share the work with women. Apart from participation in actual cultivation, women participate in various forms of processing and marketing of agricultural produce. In rural India, the prosperity of the household depends on the prosperity of agriculture and allied occupation in any particular point of time vis-à-vis the role of women in innumerable activities connected with farming, dairying, sericulture etc.

But the women hands are invisible even to this day, so it is not surprising that the agricultural extension activities are mainly a male oriented pursuit.

Multi-Dimensional Role of Women

- (i) **Agriculture:** Sowing, transplanting, weeding, irrigation, fertilizer application, plant protection, harvesting, winnowing, storing etc.
- (ii) **Domestic:** Cooking, child rearing, water collection, fuel wood gathering, household maintenance etc.
- (iii) **Allied Activities:** Cattle management, fodder collection, milking etc.

Mainly rural women are engaged in agricultural activities in three different ways depending on the socio-economic status of their family and regional factors. They are work as:

- (i) Paid Labourers
- (ii) Cultivator doing labour on their own land and
- (iii) Managers of certain aspects of agricultural production by way of labour supervision and the participation in post harvest operations

Table: 1.1 Share of Farm Women in Agricultural Operations

Activity Involvement	(Percentage)
Land preparation	32
Seed cleaning and sowing	80
Inter cultivation activities	86
Harvesting-reaping, winnowing, drying, cleaning and storage	84

The Table 1.2 given below shows that the average time spent by farmwomen in household and agricultural activities. In the peak season an active farmwoman spends five to nine hours per day on the farm. Agriculture and allied activities almost take the equal time and energy at par with household activities

Table-1.2: Time and Energy Distribution by Rural Women

Activities	Duration Hours/Min	Percentage
Domestic activities	7.55	40.53
Agriculture and allied activities	7.00	39.69
Sleep	6.50	12.76
Rest and Recreation	2.15	6.97
Total	23.20	100.00

The estimates for changes in the last decade show declines in employment ranging from 20 per cent to as much as 70 per cent. Employment in agriculture is thus available for fewer days per year. It is therefore becoming essential for men to migrate in search of better-paid work. Women are filling this vacuum. Women are forced to accept work in agriculture in their own village under very bad conditions because they cannot migrate as easily as men.

The dependence of women's labour on family farms, especially during the peak periods of sowing and harvesting, has become very common. Farmers, on the other hand, also seem to prefer women as agricultural workers. The farmer is faced with the increasing costs of production required for modern agriculture. He finds that he can squeeze his labour costs by using lower-paid women workers. Women are preferred to men because they are docile, require lower wages

and are less lazy than men. Similarly, the work of women within family-based agriculture is preferred because it is cheaper than hiring labour.

In hill agriculture, women subscribe labour almost at par with men. They exclusively carry out a number of farm operations such as picking of vegetables, rearing of animals, hoeing of crops apart from carrying out domestic activities. But they are not empowered to take strategic management decisions.

With the organic farming, their work load has increased but as reported by 27% respondents are also got better empowerment. Table 1.3 given below shows that the increment in labour is mainly on fertilization and plant protection .

Table 1.3: Human labour use pattern on different operations in inorganic and organic paddy (hours/hectare)

Operations	Inorganic	Organic	T-value
Nursery Raising	21.050	20.275	0.29
Land Preparation	11.475	10.425	1.37
Transplantation	104.275	102.150	0.09
Fertilization	6.775	81.450	10.75
Irrigation	238.325	188.225	2.47
Plant Protection	11.300	107.975	5.41
Harvesting	78.925	78.675	0.02
Threshing	68.425	64.925	1.56
Total	540.575	654.100	1.69

The women are the backbone of agricultural workforce and are a vital part of rural economy. Over the years, there is

a gradual realization of the key role of women in agricultural development and their contribution in the field of agriculture, food security, horticulture, dairy, nutrition, sericulture, fisheries, and other allied sectors. Women form the backbone of agriculture in Uttarakhand. Comprising the majority of agricultural labourers, women have been putting in labour not only in terms of physical output but also in terms of quality and efficiency. With various targeted efforts, their enhanced awareness will change the face of rural India.



Women and Higher Education

Malvika S. Kandpal

Asst. Professor, Department of Education

SGRR (PG) College, Dehradun

Education in India, especially higher education, is indeed one amongst other elements which has captured the world's attention. The Vedas, Puranas, Ayurveda, Yoga are some of the significant traditional Indian knowledge systems which even today India can boast of. It is certainly not an over statement to say that the Indian history of higher education in India is pregnant with its copious past. In our country women enjoyed a highly esteemed status during the Vedic period. Many of them like Gargi, Maitreyi were highly educated. There was concept of Brahma Vadinis who were lady rishis. They enjoyed equal opportunity for higher education. Some of the hymns in the Vedas are attributed to female rishis which testify to the high intellectual caliber of women. But during the post Vedic period women started losing their high status: they were also prevented from studying the Vedas and other books of higher learning. During the Mughal rule too, the socio-economic status of women was very pathetic. Besides this, other social evils like purdah system and child marriage also came into force which were obviously a hinderance for women in attaining higher education.

As regards the status of women in higher education in other parts of the world during this period, a University Al Karaouine was founded by Fatima al-Fihri in 859. This continued through to the Ayyubid dynasty in the 12th and 13th centuries, when 160 mosques and madrasahs were established in Damascus, 26 of which were funded by women through the Waqf (charitable trust or trust law) system. Half of the royal patrons for these institutions were also women.

According to the Sunni scholar Ibn Asakir in the 12th century, there were opportunities for female education in the medieval Islamic world, writing that women should study, earn *ijazahs* (academic degrees), and qualify as scholars and teachers. This was especially the case for learned and scholarly families, who wanted to ensure the highest possible education for both their sons and daughters. Ibn Asakir had himself studied under 80 different female teachers in his time. Female education in the Islamic world was inspired by Muhammad's wives: Khadijah, a successful businesswoman, and Aisha, a renowned hadith scholar and military leader. According to a hadith attributed to Muhammad, he praised the women of Medina because of their desire for religious knowledge:

“How splendid were the women of the *ansar*; shame did not prevent them from becoming learned in the faith.”

In medieval Europe, education for girls and women was at best patchy, and was controversial in the light of pronouncements of some religious authorities. Shulamith Shahar writes of the situation in the nobility that *among girls there was an almost direct transition from childhood to marriage, with all it entails*.

Education was also seen as stratified in the way that society itself was: in authors such as Vincent of Beauvais, the emphasis is on educating the daughters of the nobility for their social position to come.

The majority of the most educated women in the middle ages were nuns. The nuns ran convent schools where they taught young girls chants and singing as well as reading and writing; and domestic arts like cooking, weaving, and spinning wool. One of the most notable educated nuns of the middle ages was Hildegard of Bingen.

Schooling for girls was rare; the assumption was still that education would be brought to the home environment.

Comenius was an advocate of formal education for women. In fact his emphasis was on a type of universal education making no distinction between humans; with an important component allowed to parental input.

The issue of female education in the large, as emancipator and rational, is broached seriously in the Enlightenment. Mary Wollstonecraft is a writer who dealt with it in those terms.

The Commission of National Education in the Polish-Lithuanian Commonwealth, founded in 1777, considered the first Ministry of Education in history, was a central, autonomous body responsible for nationwide, secular and co-educational training. In the late 19th century, in the Russian province of Poland (as it was at the time), in response to the lack of higher training for women, the so-called Flying University was organized, where women were taught covertly by Polish scholars and academics. Its most famous student was Maria Skodowska-Curie.

Actual progress in institutional terms, for secular education of women, began in the West in the nineteenth century, with the founding of colleges offering single-sex education to young women. Once women began to graduate from institutions of higher education, there also steadily developed a stronger academic stream of schooling, and the teacher training of women in larger numbers, principally to provide primary education. Women's access to traditionally all-male institutions took several generations to become complete.

Slowly the efforts of women like Davies and the Langham group started to make inroads. She published "*The Higher Education of Women*." She and Leigh Smith founded the first higher educational institution for women, with 5 students, which became Girton College, Cambridge in 1873, followed by Lady Margaret Hall at Oxford in 1879. Bedford had started awarding degrees the previous year. Despite these measurable

advances, few could take advantage of them and life for women students was very difficult. In India the University of Calcutta (1878) became one of the first universities to admit female graduates to its academic degree programmes.

Post independence Indian Government has carried forward the process whereby access to female education has been facilitated. Due to several steps taken by the government there has been a phenomenal growth of women students in higher education in our country. The share of girls enrollment was only 11.3 percent of the total enrollment in 50-51: it has increased to 38.6% in 2008-09. Gross enrollment ratio (GER) of girls has increased by 4-6% during the first decade of 21st century.

UGC has taken several steps for greater access to women in higher education such as Indira Gandhi Scholarship for single girl child for pursuing higher and technical education, construction of women's hostel and development of Women's Studies in Universities and colleges and schemes of Capacity Building of Women Managers in higher education.

As per UGC report, the target enrollment rate in higher education during the 11th plan is 15%. There also has been a quantum jump in the financial allocation in the XIth plan. Rightly has the Prime Minister termed the XIth plan as education Plan and described it as a second wave in the development of higher education. The bill for setting up 15 new Central Universities has been approved by the government.

However, the scenario in higher education for women is not all that rosy as there are still many weak areas. For example, there are gender disparities to reckon with. In the age group of 18 to 23, females are way behind males, whether one considers GER or NER, relating to the enrollment of women in graduation and higher courses. While GER for women is barely 10.57%, it is 14.42% for men. What is more, only

48.58% of them as compared to 55.63% of their male counterparts take to higher education. Indeed sustained efforts are called for to mitigate such gender disparities.

Higher education for women has gained a wider role and responsibility all over the world. Today in the 21st century, one cannot afford to ignore the importance of higher education for women any longer. Higher rates of school, college and university education among women, particularly in developing countries, can help them make inroads to professional careers and better-paying salaries and wages. Education increases a woman's (and her partner and the family's) level of health and health awareness. In the developed world, women have surpassed men at many levels of education. For example, in the United States in 2005/2006, women earned 62% of Associate's degrees, 58% of Bachelor's degrees, 60% of Master's degrees, and 50% of Doctorates.

Why expansion of Education for Indian women?

Several factors call for the expansion of women's education in our country:

1. From Political Point of View- Women constitute an important segment of society. As the worthy citizens of India, they have equal right to vote and actively participate in central and state administration. Providing higher education to women would strengthen our political system, making it healthy and clean.
2. From Social Point of View- These days, a large number of evil practices are rampant in Indian society. Education of girls to the higher level will help to overcome them.
3. From Economic Point of View- Education of women is important, because this would help them to raise the standard of living of the family and it can also help them to make savings for the rainy day.

4. A highly educated mother can educate the whole family.

To sum up, the objective of the Indian society, as laid down in the Constitution, is to achieve a democratic, socialistic and egalitarian society. In such a society, women are supposed to perform their role at par with men. Their status structurally needs to be equal with men and in the present scenario, higher education is certainly that factor which can actually support them to execute their role at par with men.



Women and Literacy

Kirtima Upadhyay

Asst. Professor, Department of Education

SGRR (PG) College, Dehradun

“Literacy has the potential to empower, enrich and enlighten people who are powerless, and in doing so, it acknowledges and enhances the dignity of mankind” says Jey Lingam, a bright young literacy specialist from Malaysia.

The Asia Pacific region is the home to three quarters of the world’s illiterate population. Illiteracy in this region is both a cause and consequence of poverty, deprivation and under development. It is commonly accepted that the gains of development cannot reach the general population until basic education and literacy are provided to all.

Literacy is not merely about basic skills of reading and writing, it is about providing individuals with the capabilities for understanding their lives and social environment as well as equipping themselves with the problem solving skills. There are nearly one billion people in the world who are illiterate, out of which the larger number is that of women. There are some factors which are responsible for poor female literacy rate. They are: (1) Gender based inequality. (2) Social discrimination and economic exploitation. (3) Occupation of girl child in domestic chores. (4) Low enrolment of girls in schools. (5) Low retention rate and high dropout rate.

The education of women is particularly valuable as a strategic investment in human resources, as the social returns are high. The education of women and girls has tremendous impact not only on their development, but also on that of their families and communities.

In spite of the fact that most of the development agencies identify women’s literacy as the single most important factor

in development , one out of every three women cannot read and write .

Women education in India plays a very important role in the overall development of the country. It not only helps in the development of half of the human resources, but in improving the quality of life at home and outside. Educated woman not only tend to promote education to their girl children but also can provide better guidance to all their children. Moreover educated women can also help in the reduction infant mortality rate and growth of the population. Literacy is an effective instrument for social and economic development and national integration.

According to the last census held in 2001, the percentage of female literacy in the country is 54.16%. The literacy rate in the country has increased from 18.33% in 1951 to 65.38% as per 2001 census. The female literacy rate has also increased from 8.86% in 1951 to 54.16% . It is noticed that the female literacy rate during the period 1991-2001 increased by 14.87% where as male literacy rate rose by 11.72%. Hence the female literacy rate actually increased by 3.15% more compared to male literacy.

Every issue that our society faces is like a link of a chain. Each issue is connected to another, either directly or indirectly. The chain of issues in this society that we live in, the stronger link of that chain is illiteracy. Illiteracy is the mother of all issues as it gives birth to many other issues like poverty unemployment, child labour, female foeticide, population burst and many more. It is hard to digest the fact that our country, known as the land of Vedas is one of the countries with the highest illiteracy levels. Illiteracy in India is characterised by a wide gap between the urban and rural population. The rural population depends mainly on agriculture and the rate of illiteracy is high, while the urban population is more of the “employment class” and also more

educated. Even amongst the male and female population there is a wide disparity in literacy. The male literacy rate is 75.96% and female literacy rate is 54.28%, The social system in India promotes education for the male gender. While the female population especially in the deep interiors of the country, is kept away from schools.

When illiteracy begins to impinge upon livelihood issues it becomes critical. Illiteracy often results in missed opportunities. Women usually receive lower wages than men. In Kishanganj district of Bihar women and girls work in tea gardens and brick kilns but as they are illiterate and they often get exploited and do not get proper wages. Both men and women often earn less than the minimum wages but they are often unaware of the Minimum Wages Act. Illiteracy and lack of information can adversely affect human rights. In an era when technology has shrunk the world into a global village and when information brought to the finger tips of a small section of society, it would be unfortunate if the masses were denied access to basic information due to the inability to read and write.

Several efforts have been made on part of the government to deal with illiteracy. The National Policy of Education 1986 declared that the whole nation must pledge itself to the work of eradicating illiteracy particularly in the 15-35 age groups. The National Literacy Mission came into being in 1988 and started striving to involve all the section of the community in the illiteracy eradication. The 1992 Education Policy envisaged free and compulsory elementary education of satisfactory quality to all children up to 14 years of the age India is developing but at a very slow rate, due to the problems of illiteracy only. Literacy enables a person to think rationally, to be understanding, to be more responsible and to make his/her own decisions. A literate person is aware of all his fundamental rights and duties. Literacy is the ultimate solution to fight problems like communalism, terrorism and under

development. Our government is of the people, for the people and by the people, but what is the use if the people cannot even make the right choice? Illiteracy can bring down even the most powerful nation. So to become a developed nation our government has introduced various effective programs for eradicating illiteracy specially women .As women are considered to be the most important pillar of any family, without it a family seems to be impossible .So realizing the truth the government is taking strong steps to make the women strong and literate.

There are many strategies adopted by the government for increasing female literacy in the country. The strategies are:

- 1) National Literacy Mission for imparting functional literacy.
- 2) Universalisation for Elementary Education.
- 3) Non –Formal Education.

Besides these strategies there are various campaigns which are working for the promotion of females literacy and women's empowerment. These campaigns create an environment when women demand knowledge and information , empowering themselves to change their lives. They also inculcate in women the confidence that change is possible, if women work collectively. They spread the message that education of women is a pre- condition for fighting against their oppression. These campaigns highlight the plight of the girl's stress and the need for universalisation of elementary education as a way of addressing the issue.

Some of the significant ways in which the literacy campaigns have contributed to the promotion of women literacy are as follows:

1) Heightened Social Awareness: Literacy campaigns have heightened social awareness among women regarding the importance of education, both for themselves as well as for their children. As a result of this, the women came out of

their homes and took part in the campaigns with great enthusiasm, they acquired a heightened sense of self – awareness and desire to gain knowledge.

2) Increased School Enrolment: The literacy campaigns have also motivated and encouraged women learners to educate their children, particularly girls by enrolling them in formal schools. The confidence of the girls as they perform drill or play football, is the result of the awareness among neo-literate parents that girls need to be educated and outgoing.

3) Increase in Self- Confidence and Personality Development: The literacy classes conducted under literacy campaigns have given women an opportunity to break the isolation which is socially structured into their lives, giving them a chance to meet other women and learn collectively – rather than learn singly as individuals. The newly acquired literacy skills have enhanced their ability to solve family problems and learn new skills.

4) Gender Equity And Women's Empowerment: Total literacy campaigns have provided illiterate adult women an opportunity who have been denied access to formal schooling, with a great opportunity for reading, writing, increasing awareness levels and skills training.

5) Status In The Family: Literacy campaigns have played a significant role in improving the status of women within their own families. Whereas traditionally, women have little say in the family decision making, they through participation in literacy programs, have begun to express their newly found self- belief in having say both within or outside the family.


6) Education Equality: Another area in which women's equality has shown a major improvement as a result literacy programs is the area of enrolment of boys and girls in schools. As a result of higher participation in the literacy programs, the gender gap in literacy levels is gradually getting reduced.

7) Women As Entrepreneurs: Participation of women in literacy programs has opened several opportunities for neo-literate women to step out of the households and involve themselves in some enterprise or a new vocation . The Dumka campaign in Bihar has demonstrated how literacy campaigns have helped women to take charge of their lives.

8) Household Saving And Access To Credit: In almost all the districts, literacy campaigns have gone beyond the transaction of mere literacy skills and have served to enhance knowledge and skills for better management of expenditure and improving earning capacities.

9) Health And Hygiene: The campaigns about the literacy have take up health and hygiene issues as an integral component of adult education programmes. Literacy campaigns have helped to spread knowledge about health care and nutrition, thereby enabling mothers to keep their family in better health and to care better for their children. Literacy campaigns have also disseminated information for creating awareness about problems of early marriage, spacing and small family norms.

In spite of the enormous expansion of adult education, literacy campaigns, non formal and literary education in India, the problems of illiteracy specially among women has been lingering on. It is both colossal and complex given the size of the country, its huge population, wide regional and gender disparities economic and other cultural factors such as poverty, communalism, casteism etc. Not only the government but every literate citizen should come forward in battling against the demon of illiteracy. Our motto should be 'each one teach one'. It is the turn of the youth to step in and take the responsibility on their shoulders to take their nation towards the light of literacy.



An Overview of Women Writers : Achievements and Challenges

Madhu D. Singh

*Associate Professor, Department of English
SGRR (PG) College, Dehradun*

“Women have sat indoors all these millions of years, so that by this time, the very walls are permeated by their creative force, which has indeed so over charged the capacity of bricks and mortar that it must need harness itself to pens and brushes, and business and politics.”

Virginia Woolf A Room of One's Own.

These passionate words by Virginia Woolf vividly underline the fact that women, despite being endowed with so much creative talent and energy, have seldom been given the chance to express themselves during past many centuries. It is indeed ironical that for millions of years their voice remained suppressed. Maya Angelou, a famous Afro-American writer remarks rightly that there is no greater agony than bearing an untold story inside you. Women across nations have undergone the same experience, that of suppressing their creativity.

If one searches the pages of history of literature, one comes across only a few names, so far as women writers are concerned. In ancient times, a few names of women writers are mentioned. The first among these is that of Enheduanna (2250 BCE.). Another name is that of a Greek woman Sappho who wrote lyrical poetry. In India, one comes across the names of Apala , Ghosha and Lopamudra who composed Vedic hymns.

During the middle ages, there are a few more names scattered here and there. There was one Laila Akhyaliyya , a member of noble family in Iraq who lived in 7th century. Mainly known for her collection of poetry (diwan) she is one of the

earliest woman poets of Islamic society to record the life and deeds of her tribe and to mourn the dead. In 8th century, there was Rabia of Basra who is regarded as one of the first sufis and her writings, mainly stories, have come down to us through Faribuddin Attar. She wrote verses also, a few lines of which are given below:

*If I adore You out of fear of Hell, burn me in Hell
If I adore You out of desire for Paradise,
lock me out of Paradise.
But if I adore You for Yourself alone,
do not deny to me Your Eternal beauty.*

In 9th century, Antal's name is remarkable. She was a woman saint of South India who wrote Tirupavai (a collection of 30 stanzas) and Nachiyar Tirumozhi, in which there are 14 hymns and 143 stanzas. In Japan, there was Murasaki Shikibu in 10th century who is said to have written a memoir titled *Tale of Genje Shikibri* and a collection of 128 poems. In Italy, there was Trotula in 11th century who is credited with writing a book *The Diseases of Women*. In 12th century, names of Akka Mahadevi in India, Ava in Germany and Sun Bu-er in China can be mentioned. Akka Mahadevi, a Kannada poet, is known for her 350 poems which are known as *vachanas*.

Ava was a German who wrote about Christian Salvation. Sun Bu-er was a Chinese who wrote about the teachings of Lao Tzu (Daoism) in her poems which are marked by vivid imagery. In 13th century, Janabai, born in Maharashtra in an underprivileged family, is known for her 340 devotional poems known as *Abhangs*. Other two remarkable women writers of this period are Hadewijch of Antwerp who wrote poems in Middle Dutch dialect and Angela of Foligno who wrote *Memoriale* in which she recorded her spiritual experiences. In 14th century, Lalla, a Kashmiri, wrote poetry which shows her knowledge of Sanskrit and Hindu scriptures. Her poems are known as *Vakhs*. In 15th

century Christine de Pizan of Venice wrote lyrical poems. Margaret Paston of England is known for her 104 letters. In 16th century one finds the name of Anne Bacon who translated John Jewel's *Apologie of the Anglican Church* from Latin into English. Mention may also be made of Gulbadan Begum of Afghanistan who wrote *Humayun Nama*. In India Mirabai is known for her hundreds of devotional poems composed for lord Krishna.

From 17th century onwards, there is a marked increase in the number of women writers. In 17th century, names of Aphra Behn, Fanny Burney are remarkable, whereas in 18th century Mary Wollstonecraft's *A Vindication of the Rights of Women* is considered a milestone in women's writing. In the 19th century more and more women took to writing. Some of the prominent women writers of the period are : Jane Austen, the Bronte sisters, E.B. Browning, Louisa Mary Alcott, George Eliot, Mary Shelley, Christina Rossetti, Emily Dickinson and Harriet Beecher Stowe.

During the last 100-odd years, a large number of women writers have enriched the world of letters by their creative as well as critical writings. Taking a cursory glance, one can observe that some of the well known modern British women writers are : Virginia Woolf, Katherine Mansfield, Doris Lessing, Mary Sinclair, Mary Wesley, Elizabeth Coles Taylor, Grace Nicholas, Pat Barker, Dorothy L. Sayers, Agatha Christie and others.

Pat Barker won Booker Prize in 1995 for her novel *The Ghost Road*. She is known for her masterly weaving of history and fiction. Mary Wesley wrote twelve novels and two children's books. Using irony and humor, she explores the complexities of family life. Mary Sinclair is a novelist, philosopher, biographer, poet, literary critic and translator.

Elizabeth Coles Taylor came to prominence in post World War II England, a world she chronicled in twelve novels and

several dozen short stories. Dorothy L. Sayers is a fine prose stylist who wrote detective stories. Grace Nichols won Commonwealth Poetry Prize with her first book of poems. Doris Lessing is another well known writer whose novels, stories and other writings, beginning in 1950 with *The Grass is Singing* have appeared regularly through out the second half of 20th century and beyond. She is also known for her five science fiction novels. Katherine Mansfield is mainly known for her short stories in which her characters seek lasting identity through their relationships with others and with nature.

Agatha Christie is perhaps the best selling novelist of all times. She wrote 66 detective novels and 14 short stories ' collections. Her books have been translated into more than one hundred languages and their sales are reported to be only next to the Holy Bible and Shakespeare. Virginia Woolf is one of the most prominent women writers of 20th century. Two of her novels namely *Mrs. Dalloway* and *To the Light House* have become standard texts in literature class rooms. Her famous essay *A Room of One's Own* has become an essential part of most women's studies courses.

Some of the well known modern American women writers are : Grace Paley, Sylvia Plath, Katherine Anne Porter, Adrienne Rich, Anne Sexton, Alice Walker, Judith Wharton, Elizabeth Bishop, Kate Chopin, Mary Mc Carthy, Hilda Doolittle, Marianna Moore, Margaret Mitchell, Maya Angelou, Toni Morrison and J.K. Rowling.

Sylvia Plath is known for her confessional poetry; Grace Paley is an American Jewish short story writer. Katherine Ann Porter won Pulitzer Prize. Her novel *Ship of Fools* was a best seller. Alice walker, also a Pulitzer Prize winner, wrote novels, poetry and essays about race and gender. Another writer is Edith Wharton who won Pulitzer Prize for her book *Age of Innocence*. Toni Morrison won Nobel prize for her novels which are known

for their epic themes, vivid dialogues and richly detailed characters. Hilda Doolittle is a poet, novelist and memoirist who is known for her questioning of gender roles. She is an important voice in feminist movement.

Among Canadian and Australian writers, names of Margret Atwood, Margaret Lawrence, Carol Shields, Ruth Pak and Dorothea Mckellar can be mentioned. Similarly among South Asian women writers, there are many remarkable writers. Rukhsana Khan is a Pakistani writer who writes stories for children; Taslima Nasreen of Bangladesh has gained international prominence through her novel *Lajja* .

As regards India, some of the well known writers of present age are : Amrita Pritam, Sarojini Naidu, Mahadevi Verma, Toru Dutt, Asha Purna Devi, Gaura Pant 'Shivani', Qurratulain Haider, Ismat Chughtai, Mahashweta Devi, Ruth P Jhabwala, Kamla Markandeya, Manu Bhandari, Mrinal Pandey, Rama Mehta, Sarla Devi Chaudhrani, Shama Futehally, Gita Mehta, Krishna Sobti, Santha Rao, Nayantara Sehgal, Shashi Deshpande, Anita Desai, Githa Hariharan, Kiran Desai, Arundhati Roy and others.

Many Indian women writers writing in regional languages have earned great acclaim for their works. They have made social issues a key part of their work. One of these is Indira Goswami, Winner of Jnanpith Award (2000). Her work focused on women and various aspects of Assamese society. Her most famous works are *Pages Stained With Blood*, *The Moth Eaten Howdah of a Tusker*. Mahasweta Devi is a social activist and well known Bengali writer. She belongs to a family of literary luminaries. The main themes of her fictional work have been the barbarities inflicted upon tribal minorities by the authorities and upper classes. She won Jnanpith Award in 2006. A number of her works have been made into films such as *Rudali* and *Hazar Chaurasi Ki Ma*.

Janaki Srinivas Murthy who writes under the pen name *Vaidehi* is one of Kannada literature most gifted contemporary writers and poets. Her work has a strong social focus, specially the condition of women in modern society. She won Sahitya Akademi award in 2009 for her collection of short stories.

C.S. Laxmi is one of the most renowned women writers of modern Tamil literature who writes under pen name Ambai. English collection of her stories was published under the title *The Purple Sea*. She is also one of the most respected experts on women studies. She is the founder of *SPARROW* (Sound and Pictutre Archives for Research on Women). Since the passing away of Kamla Das in 2009, B.M. Suhara has emerged as one of the leading women authors of Malayali literature. Her work focussed on the social problems of Malavar Muslim Community in Kerala. Her most famous works are *Nizhal* (Shadow) and *Venal* (Summer). She is winner of Kerala Sahitya Akademi award in 2008. Women writers in India have come a long way since the time of Toru Dutt and Sarojini Naidu. Today in the 21st century, they are moving forward with strong and sure strides. Their works are characterised by versatility and indigenous flavour of the soil.

Globally also there has been a great upsurge in the number of women writers during the past one and a half century. Quite a few of them have achieved worldwide recognition through their works. Its is interesting to know that from 1909 till 2009, 12 women have won Nobel Prize for literature. They are - Selma Lagerlof (1909), Grazia Deledda (1926), Sigrid Undset (1928), Pearl S.Buck (1938), Gabriela Mistral (1945), Nelly Sachs (1966), Nadine Gordimer (1991), Toni Morrison (1993), Wislawa Szymborska (1996), Elfriede Jelinek (2004), Doris Lessing (2007) and Herta Muller (2009). In 2011, the Centenary Year of International Women's Day, let us celebrate the achievement of these writers.

Glancing through the pages of history, one can observe that women writers are gradually moving from periphery to centre stage. Today in the 21st century they are a force to reckon with. They have earned their rightful place under the sun, but only after a long struggle because even as late as 19th century, there was such a prejudice against women writers that they were 'advised' to confine themselves within the narrow walls of domesticity. One famous example is that of E.B. Browning (a famous English writer of Victorian age) about whom Edward Fitzgerald remarked; "A woman of great genius, I know but what in the upshot of it all? She and her sex better mind the kitchen and their children".

But E.B. Browning challenged this male hegemony by writing an epic *Aurora Leigh* because even in late 19th century, it was thought that writing epic, philosophic and satiric poetry was exclusively male domain and that women could write only prose novels : they could not attempt certain poetic genres. In other words, there was a sort of glass ceiling for women writers which they were not supposed to break.

What Virginia Woolf wrote in *A Room of One's Own* regarding the challenges faced by women writers, is true to some extent even today, as women writers still face many obstacles. They are hampered by constraints of several types: financial, familial, social and cultural. In a patriarchal society, they are often under estimated. The masculine derogation of books written by women, their choice of subjects and style is all too familiar. Sometimes women writes are labelled as sentimental, at other times they are criticised for their 'narrow view' of the world. Nonetheless, it is also true that centuries old prejudices against women writers are now slowly melting down. It is also a positive sign that may more women are writing in 21st century (than they ever did in previous centuries) in all parts of the world from Japan to Chicago and from Oslo to Australia, across all races and age-groups, in all genres and languages. Women studies and feminist

criticism have emerged as very important areas of studies in recent years. Extensive research is being undertaken to identify/ retrieve the works of women writers and get them translated/ published.

The women writers whose names figured in this article constitute only a miniscule portion of that long list of literary luminaries who have illumined the world of literature with their writings. The list of women writers can go on and on: so prolific is their writing in the 21st century. All one can remark about them is that they are re-defining, re-creating and re-visioning the world through their words.

