CHAPTER 2

THE CONCEPT & CHARACTERISTICS OF NEW WOMAN

The upsurge of the concept of a New Woman was a result of the radically changing social and political scenario in the 19th century. It was the century that witnessed the greatest wars ever and the war of recognition of woman empowerment. But in the struggle of recognition of women in the broader scenario of the society the concept of women empowerment got strangled in confusions. The New Woman does not really imply the women born in the present age, time and trend but new in her thoughts. One who is ready to break the rules, protocols that limit her in realizing her realm. In the whirlpool of ever changing societal norms which change to suit a man’s whim, a woman’s image of modernity has constantly changed. There are numerous parameters that modernize a woman and the most important among all is her monologue to herself, how she really treats herself, how she identifies herself and who she wishes to be identified as. New Women are not born in a new time but with a new logic to their identity, which relegates the possibilities that the New Woman cannot be born in the ancient times. There are hundreds of examples from our widely accepted epics like Sita, and Draupadi who set forth the characteristics of New Woman. On the other hand there are women in the present time that are modern in their dress, food and luxury but still dependent on others for her decisions and it is ultimately the decisions that shape the character and the New Woman is independent in her character.
The New Woman is not just a word but an amalgamation of many traits; it’s a lake that is fed by many brooks. Woman from varied professions have added to the understanding of this broad yet fragile topic. Education had been restrained from woman for a fairly long time; they had been denied the basic right to formal education. But this did not limit them though it held them back for a little time. They took up to professions like athletics, nursing, cooking. They slowly grabbed the access to schools and colleges and took to better professions like teaching and imparting education in rural areas and spreading the light of knowledge among other underprivileged women. They formed unions, clubs and raised the issues that concerned to women and their rights. A woman had always been advised to remain in veils but the New Woman set another norm to the widely accepted thought. They now seek comfort in their dress code. In 1890s, Gibson girl donned a shirtwaist (pullover) and long shirt changing the prior pictures of women. Disposing of overwhelming undergarments, underskirts and laces, the Gibson girl spurted a skirt waist and long skirt which better allowed her play tennis or ride bike. She played tennis, rode a bike and looked more sure, athletic and coquettish. They resisted outdated standards.

People have built up a wrong notion that the New Woman exists in this present time only. The part “New” does not imply time but traits of a woman that distinguish her from the traditionally accepted woman. Among the various names from ancient India, Meerabai is one such prominent figure who portrays the characters of a New Woman. She belonged to the Rajput aristocracy and had access to all the worldly pleasures. She like most other Rajput princess could have opted for a life of luxury by marrying another king with a huge kingdom. But she chose to devote herself both mind and soul to the worship of Lord Krishna. She was married to the king of Mewar Prince Bhoj Raj, the most powerful kingdom then. As the bride in a new family she was required to worship their family’s goddess, but Meera refused on the grounds that she had already devoted herself to Lord Krishna and has no place for any other god. Meera stood firm to her belief unmoved by persuasions and pain caused to her due to her rigidity towards her beliefs. Not many women can do this, not at least in the orthodox scenario prevalent in the past. Another trait of newness is brought by her character when she refuses to participate in the sati practice after her husband’s death. She was a New Woman who refused to accept the thoughts.
imposed over her, she questioned and refused to accept prevalent norms for women and later in her life she took off as a wanderer to accomplish her goal of complete devotion to Lord Krishna. She did not submit to the brutality of her family and moved out of all shackles to create a life of her own. She is a beautiful yet rebellious example of a New Woman in an ancient time.

Another inspiring figure from the ancient period with the traits of New Woman is Sita. This character in the Ramayana has been portrayed as the one who has undergone many hardships. But the real message goes hidden from the masses. On closer analysis one can promote Sita as an ocean of strength. In the custody of Ravana, she was not helpless and dependent; instead she protected herself and her chastity. She stood courageously even in front of the most powerful demon of the time. She brought up her children all on her own after her separation from Rama. She believed in her strength and her abilities. She had respect and consciousness towards her womanhood and nourished two kids without help. It requires a lot of courage and determination to stand for what one believes. Sita faced all hardships in life without cursing her womanhood and existence. She used the strength in a woman’s character and brought a huge message of self dependence. This makes her a New Woman in an old time and belief. During the Indian freedom struggle Mahatma Gandhi portrayed the image of Sita to advocate woman’s strength to endure life without a man’s support. He used the image of Sita to encourage the woman to raise their voice against suppression and stand for their freedom and rights, to create an identity independent of any one else.

The past has its many instances of New Woman but what is important is the woman in the present time because the present is going to lay the foundation for future establishments. The causes of emergence of New Woman are generally drawn back to the suffrage movement. Women in most places around the world had been denied the right to vote and hence had no say in political representation. Hitherto they didn’t choose the government that governed them. New Woman mostly came forward from the middle class sections. They demanded for a society that provided equal opportunities to both man and woman. They wanted opportunities to grow; they demanded education, employment and independent accommodation. They demanded; something they never did or were allowed, loyalty in sexual matters
and associated diseases. She made choices in marriage and opted for its alternative. She demanded not only social but also judicial equality and treatment. They demanded for laws that helped them flourish and fight for their cause.

The message of the New Woman evolved during the equal rights movement and spread its roots in Europe and North America during the final decades of the 19th century. The advocates and promoters of the New Woman were the writers, scholarly thinkers and the suffragettes. They wanted to make a more realistic society that balanced man and woman on the same balance. The New Woman slowly from a concept took the form of reality and one after one many women set forward the example of newness through her clothing, profession and beliefs. Some of the characteristics of a New Woman are believed to be as below:

- “She demands” what she feels are her needs. She wishes and works to fulfill her needs and aspirations.
- “She seeks education”, acquires it and uses it for her welfare and creates enlightenment for other women. She marks the trails for other women to follow.
- “She participates” in the decision making process, be it domestic or political. She ensures that she is heard.
- “She decides” if she wants to marry. She chooses the person she wants to marry. She has a role in deciding sexual matters and bearing children.
- “She is conscious” of her womanhood and respects it instead of treating it as a burden.
- “She fights for her rights”. She does not consider herself helpless or dependent; she is equally able as her male counterpart.
- “She projects” her beliefs and shows outward signs of modernity and seeks comfort in her living. She is not bound by norms and feels free to practice and perform her aspirations.

A New Woman is not a season that passes away after an interval of time but is in a continuous phase of development and devotes her-self in identifying her real cause and identity. Her biggest achievement is self liberty.
wherein she does not limit herself because of her fears but rises on her feet to help herself stand erect without the crutches of dependency. From ancient times individuals have achieved great heights but as a class, woman are still limited in their duties, somewhere still most of the women remain mere domestic performers and have not acquired the platform and courage to project themselves.

It is truly said that a person cannot be suppressed forever, at a certain level the capacity of endurance gets over and then the rebel against oppression rises. This has been the basic reason for many democracies around the world and perhaps was the reason that women took to fight for their rights. They didn’t fight with weapons but reasons that brought awareness among the new generations. This is how the New Woman rose from a concept to reality. The lessons from her sufferings in life brought in her the wishes to live and the education gave her the opportunity to recognize her real strength. The most important aspect of her existence is her presence being made in the public life. She aspired to be something more than from being a mother and a homemaker.

Women had been suppressed for so long that they later or sooner developed an inferiority complex in themselves. The lack of education paralyzed them and limited their thoughts and dreams. But the New Woman is entirely different; she does not consider herself inferior to the man and neither does she boast of her superiority over man, instead she tries to build a common platform for all. She values her womanhood. The New Woman has immense potential of growth and creativity and can furnish new opportunities. The New Woman values her career and identifies herself as a global citizen with ample potential to serve the society and economy.

A single New Woman is in a real sense a revolution in herself. She not only conveys herself globally but also enlightens other women. She becomes the bearer of the torch of change. The fire of accomplishment in her spreads to her kind and ignites in other women a ray of hope and dream. A woman is very sensitive to the human behavior. It can be said without exaggeration that no one can understand the human emotions better than a woman after all she is the mother of the boy who later becomes a man. She lays the foundation of future through her teachings to her
children and hence she is the one who really makes the society and also the one who can help in making a society with equal opportunities for both man and woman.

The New Woman has her own explanation of the functioning of the society. She deals with the societal, cultural and domestic issues very sensitively and shoulders her share of responsibilities very dutifully. The New Woman seeks understanding more than material comfort. She wants people to listen to her point of view. She seeks to be heard. She no more believes in any societal norms that keep her bound to the domestic walls or acts as a shackle to her development. If the society cannot help her, the New Woman trails a new path of development. However hard or wrong, she decides her fate and walks on the path she has chosen. The New Woman knows what her needs are and does not hesitate to demand. The New Woman is capable enough to buy material comfort for herself. But what she cannot buy is the societal acceptance and spiritual peace. She has a long way and a tough struggle before she is accepted by the society. Every man admires the New Woman in the society but would never want his woman to stand against his whim. But the New Woman would later or sooner get past this issue when she would have made her own community of New Women with common grounds of understanding and responsibilities towards other women.

Over the time women have acquired the benefits of security, comfort and respect from the society but there was a time in the past when the needs of women were limited. Now a woman wants her spiritual and emotional needs to be recognized apart from a companionship based on understanding rather than needs. Many women acquire a lot in life and many fail beyond remedy, it’s like two sides of a coin but most women don’t even try. They fear ignorance from society; society that always ignored them. Out of fear of being relegated from their comfort zone they don’t even try to come up from their miserable conditions. Even if they are well off yet they don’t have an individual identity. They are somebody’s mother, sister, wife, daughter but not an identity which is her own. The basic difference between an ordinary woman and a New Woman is that ordinary women are recognized by the names of other people and a New Woman is a reference to other people, this individuality is what really matters. Many women have lost themselves in familial responsibilities and domestic chores of cooking, washing and rearing.
children. This is a high time when they realize their true potential and be the part of the change which the world is witnessing in the face of a New Woman.

It is often believed that a woman’s life is very monotonous but it is only because she does not know where she wants to be. She works to serve others but forgets her own needs; it is she who needs a greater care. **The New Woman has a purpose in life. Every morning to her is filled with new challenges and prospects; there is no place for routine.** She lives a more fulfilling life, excavating her true potentials. It is high time when the woman should break off their cocoons and fly high with astonishing colors. The women who have already made it are an inspiration to the ones who, even if in the slightest corner of their heart, wish to move out of their suffocating and inhuman conditions. Women should realize that there is no survival without struggle and their struggle for recognition is always going to pay them off sooner or later in life. In discovering her womanhood a woman ends up discovering her own potentials which she never thought existed in her.

Women are thought to live a very plain life; they grow up, marry, rear children and die. But the New Woman is a tragedy to this ideology. **She does not just grow up to be a burden to her family instead she masters her skills through self discovery.** She marries at her wish, with the person who she feels understands her. She lives a social life with active involvement into its effect. She rears children when she wants to. She is not confused between family and work and conveys them with harmony. The New Woman is able enough to take her own decisions and stand firm to their results. **She takes the responsibility of her own decisions.**

There was a time in the past when woman didn’t discuss sexual matters with their husbands. Their agreement in sexual relations was never considered, it was always accepted at the whim of the man. But the New Woman shows a different attitude towards physical relationships. She does not let herself to be taken for granted. She very well knows that she is not just a commodity to satisfy the male hormones, instead seeks both physical and emotional fulfillment in the mutual companionship. She needs satisfaction and wants to experience the totality of the physical relationship. She would never allow a man to impose himself over her and would never take up with the male exaggeration. She wants herself to be treated well and compassionately. **The New Woman does not let the man dominate her**
decisions about the mental and physical interests. The New Woman is sensitive to social norms. Shefali Vasudev in her article ‘Women and Relationships; She Wants More’, a special issue for India Today dated April 4, 2005, writes,

In 2003, accidental heroine Nisha Sharma left her marriage *mandap* protesting against dowry but it is only in retrospect, as she admitted on the Oprah Winfrey show, that the renewing strength of her decision speeded into her soul. Call it poetic justice, women have become insatiable. They want more love, sex, money and respect but also commitment, care and sensitivity. (“She Wants More”)

Most women in past found their completion in marriage. They considered serving their parents, in-laws, husband and children was their ultimate goal and fate. They were ready to bear all the problems that the marriage could bring. They readily accepted the cruelty imposed over them in the name of marital bliss and perhaps taught of the same existence strategy to their daughters who could see their fate in their mother’s condition. The New Woman on the contrary does not consider a marriage as her ultimate way to completion. They are not afraid of remaining single throughout life and never feel sorry about themselves in this regard. The New Woman finds her accomplishment in her work and the cause she supports. Tanuja Chandra, a famous screenwriter and director, discusses in an interview with The Times of India,

The single person has many satisfying relationships. Work is one thing in life that gives you back what you give it. It’s pulsating and alive, and although filled with huge highs and lows, never does it live you empty and undone. So, single though I am, I am hardly bored, and have never felt sorry for myself.

The practice of being single parents has also come into picture. Women have now come to feel that to become mothers they do not really require a man. They adopt children and bring them up with a lot of parental love. This way she not only serves an innocent life but also portrays the real beauty and loveliness of her motherly character. One such example in our own country is the beauty queen; Sushmita Sen. She has always been different from the crowd, least bothered of what the crowd will judge of her actions. She never shies away from expressing her thoughts and beliefs.
She is leading a very inspiring life untouched by the fears of the society. When most women think of marriage to have children, Sushmita tried another path wherein she adopted a girl child named Renee. Sushmita chose the responsibilities of womanhood along with her career. In an interview she very boldly says,

I don’t think I should walk with the system. Our society has made this system that get graduate at 18, by 22 starts panicking to get married and by 27 have your first child. I don’t believe in that. Every person’s DNA is different. (“Bollywoodlife”)

Working women draw better respect from their families compared to other women who find their existence within the domestic walls. They turn out to be a role model for their daughters and a lesson to their sons that teaches them to regard man and woman equally. A working woman not only earns money and respect but satisfaction through her work. She regards herself in a different light; satisfied that she has earned an identity in the world and would not die unnoticed. Only a New Woman can make a new society by harnessing a generation with neutral mindset towards man and woman. In an interview of Yeshasvini Ramaswami, a successful Indian Entrepreneur, dated December 28, 2012 by Erin Risner, she reflects on the values a working woman brings to a family. When asked – how is entrepreneurship and working woman important for India as a whole? She answers,

From an Indian context we need more women entrepreneurs. It is important not only for economic well being, and that it makes business sense, etc., but also from a societal perspective. If children have working mothers, they treat women very differently, with a lot of respect. So when they marry, they will treat their wives differently. They will give their daughters a chance to succeed. She further addresses how an educated and a working woman in a family cultivate the mindset of children in the family.

When girls in India come back from school, they go straight to the kitchen. The boys go out to play. I was into a lot of extracurricular activities, a tomboy. When I was in the kitchen I told my mom you have to bring my brother in here too. [My mom] is a gold medalist in economics so I can see that with education
and the way one treats their children. She was given an opportunity and gave us one too.

Riding against the tide is never easy, and so it was never easy for a New Woman to rise beyond her restricted boundaries. Many times she has to choose between peers and profession, she chooses what she wants, and she decides according to her conscience but still carries guilt in her heart. It is always difficult for a New Woman; though she is bold, to maintain a work-life balance. In an interview published by the Press Trust of India, New York, published on July 3, 2014, PepsiCo’s India-born CEO Indra Nooyi, counted among the world’s most powerful women, shares her views on the difficulties of a working woman to balance work and family. She says,

Every day you have to make a decision about whether you are going to be a wife, or a mother, in fact many times during the day you have to make those decisions. And you have to co-opt a lot of people to help you. We co-opted our families to help us. We plan our lives meticulously so we can be decent parents. But if you ask our daughters, I’m not sure they will say that I’ve been a good mom. I’m not sure. And I try all kinds of coping mechanisms.

Even after such dilemmas, Indra Nooyi has maintained her role as the CEO and on the desk of Board of Directors. Through her one can say that the life is emotionally taxing to a working woman but to craft the new image of a woman in the society, which is the responsibility of every able woman, she choose to work. She is a New Woman who is sensitive towards the new portrayal of womanhood in the society. She is at a place where most able and successful men would wish to be. This is an achievement to the woman where she has outpaced the man and she does not project it in the form of ego instead celebrates it as a victory over her own past. It is the face of a New Woman, an inspiration to all those who wish to rise over their overwhelming conditions.

Men’s ability and authority to control money gave them the rights to control other’s lives and defining the norms of living. Women on the other hand could not conduct business or control their own money. They were always required to get an authorization from their controlling man- father, brother, husband or son. It was a
deeply accepted belief that the one, who controls the money, controls the relationships. **The New Woman has made herself so profound that she is able to earn her own living and is completely self dependent financially.** They are no more solely dependent over their man for the fulfillment of their needs and this way they have acquired a better opinion and control in a relationship.

Many individual women contributed to the liberation of woman from the prevailing societal norms. Woman activists like Charlotte Perkins Gilman, challenged the middle class social conventions and campaigned for more communal and cooperative domestic services to free the working woman from domestic duties. Margaret Sanger openly raised the issues of women’s reproductive rights and also explored the changing attitude towards female sexuality. Unlike the woman of the past, many college educated new women postponed their marriage indefinitely. The New Woman built a stronger network among women in the educational institutes and the settlement houses and gave them their new occupations. **The New Woman believed that the career was incompatible with marriage and motherhood and chose economic independence outside the matrimony.**

The New Woman bypasses her marriage for career and other women centered social and political activities. The New Woman has crossed the class, creed and gender inequalities. They demanded that the larger social order be consented by both man and woman equally and they be treated consciously. The New Woman questioned the marital norms and the prevailing notions of gender differences and sought different social and sexual relations with men.

Nancy Cott explains how the New Women formed alliances bridging the class, race and educational lines as they shared the cause of suffrage movement and together they experimented with political activism.

**The New Woman is mostly preoccupied with her self-development** rather than her assumed role of self-sacrifice. She makes independent choices in career, education, politics, relationships and her identity as a human. In 1912, for example, twenty-five village women, headed by Marie Jenny Howe, established Heterodoxy, a group whose organization and ideals expressed the central paradox of
feminism – women’s desire to be individual without losing their collective political and social identity.

The women are always required to be morally responsible towards her sexuality but the New Woman has shed the moral superiority on the grounds of equality. She asserted on parallel erotic drives for both man and woman. The New Woman makes her equal claim over the sexual fulfillment in the context of a mutually accepted bond rather than a forced one and controlled by man. The Swedish feminist Ellen Key, celebrated eroticism from a position of difference. For Key, a woman expressing her sexuality manifested her sacred and superior maternal role.

In the words of Charlotte Perkins Gilman, the New Woman is “braver, stronger, more healthful and skilful and able and free, more human in all ways.”

In an article dating to 1901, writer Caroline Ticknor brings about an imaginary encounter between the Gibson girls and the conventional women who have been graved under pertaining societal norms and have been referred to as the “steel engraving-lady”. The Gibson girls instructs her distressed feminine woman saying,

We have done away with all the over-sensitiveness and overwhelming modesty in which you are enveloped. When a man approaches, we do not tremble and droop our eyelids, or gaze adoringly while he lays down the law. We meet him on a ground of perfect fellowship, and converse freely on every topic. Whether he likes it or not makes little difference; he is no longer the one whose pleasure is to be consulted. The question now is, not "What does man like?" but "What does woman prefer?" That is the keynote of modern thought. You see, I've had a liberal education. I can do everything my brothers do; and do it rather better, I fancy. I am an athlete and a college graduate, with a wide universal outlook. My point of view is free from narrow influences, and quite outside of the home boundaries.

The steel engraving-lady expresses regret by saying, the theory of my education was designed to fit me for my home; yours is calculated to unfit you for yours. You are equipped for contact with the outside world, for competition with your brothers in business; my training merely taught me to make my brother's home a place
which he should find a source of pleasure and inspiration. I was taught grace of
motion, drilled in a school of manners, made to enter a room properly, and told how to
sit gracefully, to modulate my voice, to preside at the table with fitting dignity. In
place of your higher education, I had my music and languages and my embroidery
frame. I was persuaded there was no worthier ambition than to bring life and joy and
beauty into a household, no duty higher than that I owed my parents. Your public
aspirations, your independent views, your discontent, are something I cannot
understand.

The ultimate theme of this conversation is to make realize the
conventional women that they have to be self-supporting and discover their true
potential through retrospection. It’s an age of development and the woman cannot be
treated as a doll to be admired and played with. She has to get up, move out, break
rules and breathe the air of freedom. She must leave her trail in the sand of the time.

**The New Woman has moved to the public realm. Many factors like**
work, higher education, suffrage campaign, career, reform movements, etc., have
been responsible for this transformation. The rise of the New Woman has led to the
erosion of the two separate spheres for man and woman. This spheres laid down the
roles of man and woman in the society. They were responsible for the establishment
of men’s superiority over the women. But the New Woman has begun to erode these
baseless notions and rewrite the present and the future.

More and more women have been moving to the urban areas in search of
higher education and employment. For this they have to stay away from their family.
This gives them an opportunity to take their own responsibilities. They come to realize
of their needs and aspirations properly without anyone’s intervention. They get a
greater exposure of the challenges and opportunities waiting outside their comfort
zones. They face many hardships in the route of their development and earn strength
and experience from them. Their career and independence empowers them as
empowerment to woman is the right to make independent decisions without others
interventions. The New Woman can be thought of as the same old woman but under
new conditions, and she very well knows how to extract her advantage from this
conditions.
Norman Hapgood believes that the New Women generate a higher intellectual and moral standard in the society. In an editorial for Harper’s Weekly, he writes, The Feminist Movement, properly understood, is merely the moral movement in human evolution. It is merely the substitution of modes of thought based on present conditions of industry and education for modes of thought which were built up under a system of constant warfare and general ignorance. The movement of women towards contribution to the world's ethical progress is just as resistless as the march of general education or the movement of industries out of the home into the factories. The publication that undertakes to express progress can no more leave this movement out of account than it can ignore labor, or the relation of government to wealth, or scientific agriculture or public schools.

Nora from the Ibsen’s ‘A Doll House’ is a good example of New Woman in the modern literature. Nora portrays the transformation from a suppressed wife to a New Woman. Nora like many other women had come to believe that weakness was a trait of her feminine gender. She like all others could not realize that the weakness is imposed over her by the society. Weakness is not a feminine specific trait. Through the story of Nora, Ibsen portrays how women were not allowed to borrow money without her husband’s consent lest his ego be hurt. It is widely believed that the women of Victorian society are good for needle work only.

Nora portrays the trait of a New Woman. She had been devoid of any independent decision in anything outside the domestic walls. She like most other women was compelled to serve her husband and maintain her household chores. She was not allowed to have a social life and she was financially dependent on her husband. Helmer treated her as a commodity he had bought and showcased her beauty before all. He was proud that he had a beautiful wife and could arouse jealousy in others. This gave him an air of superiority. But to Nora this was not the real existence. Nora shows a transformation from a weak and helpless woman to an independent New Woman. She decides to leave her husband and begin a new journey in search of her identity. Nora realizes that identity comes with independence.

Many feminists even believed that there should be a freedom of choice irrespective of the gender and marital status. Female sexuality was an event of
celebration which emphasized ‘sexual rights’. Feminists even criticized marriage as bourgeoisie system which had no place for emotions and was an instrument of male tyranny. Women must be free to exercise their sexuality. For this they need to have a control on their reproductive capability by coming out of the shadow of men.

The modern literature produced by women writers bring about different phases of empowerment acquired by the protagonist of their stories. It is through the women writers that the image of womanhood has been portrayed very elaborately. Else for a very long period the women in the novels of great writers played a supporting role to the man who emphasized his influence in the complete story. Now the women writers have focused the spotlights over the prevailing conditions of women in our society. They have brought about the hidden longings and desires of a normal domestic woman. Through their protagonists these women writers have tried to convey the bigger picture of society which has a severe crisis in understanding the needs of women. **The New Woman seeks something more than comfort and material luxury.** They want to be active players in the functioning of the society. They want to speak and be heard too. **The New Woman is self aware and confident.** **The New Woman is the new preamble of change for the society.** The New Women writers never let their protagonist demise to hardships instead they portray her to be confident and fearless. Each story ends with a new beginning for a domestic woman.

Mass media both-print and digital have helped a great deal in empowering the women in the present age. They have created a new image of existence and have informed the women of better ways for survival. The traits of New Women are somewhere hidden in every woman. It is just a little motivation that does the magic and makes the woman rise to her feet and stand not to serve others but support her own existence. The media not just informs the women of their sufferings but also instructs them to move out of their suffocating lives as “domestic helpers”. **The New Woman has very wisely adjusted her skills to mitigate the corporate challenges.** She has a varied degree of interests and is fearless about pursuing them. She has crossed all the barriers of family and her weaknesses are her strength now. The New Woman has already tasted success in her thoughts and is now working hard enough to build a distinguished platform for her and for all who will follow her traits. **The New Woman appreciates her freedom in life and creates a smooth work-life**
balance. The New Woman cannot accept the fact that her husband is the owner of her soul and flesh. She very well knows that she is not an object to be used but a woman to be convinced and consulted. The New Woman does not demand superiority over men, instead she wants a partnership.

The New Woman is not egoistic of her achievements and abilities instead she creates a perfect combination of action with opportunity. Every opportunity of development, either in corporate world or society would take her a step closer towards her goals-total acceptance of a New Woman in the society. To her empowerment is the freedom of making decisions. The New Woman has abolished the practice of slavery to the man’s whim. Now she does not seek permission but agreement with mutual understanding between both men and women. The New Woman drives her potentials to her advantages and has created her own market value. If not superior, she is neither inferior to men in any way.

The New Woman does not feel empty or incomplete without a man’s love. She is career driven and believes in projecting herself. The world of politics, business and career are no more a mirage to the New Woman. They can feel proud of where they have reached in their journey to women representation but still a lot needs to be changed. Women not as individuals but as a class should flourish. Only then the real essence of women empowerment would bloom.

Education broadens the horizons of one’s mind and the same education helped the New Woman rise up the ladder of success. The women in past thought they can never compete with men but the fact is they never tried to outpace them. The fear of failure held back women from playing their roles at corporate and executive levels. But now the times have changed and the woman has made a position for her in many corporate offices. The women have suffered for so long that the New Woman is fearless of failures. Failure to a New Woman is an opportunity to improve. The present status and struggle of New Woman in society has made the future brighter for all women at every level in the society.
2.1 References


