CHAPTER-II

REVIEW OF LITERATURE
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The review of literature is a condensed version of an exhaustive literature survey. It is essential to review all the relevant materials connected with the problem identified. The available literatures collected from various sources on the basis of following categories–

- Women empowerment and its definition
- Impact of media
- Role of media in educating the mass people on women empowerment issues.

Pinto (1995) says, “participating democracy simply means putting the people first, giving meaning to their own actions and enabling them to take development initiatives. Participation is an end itself whose purpose is to develop and strong them the capabilities of the people to spearhead development themselves.”

Kumar (2000) views, “women empowerment is necessary for sustainable development of a community. Sustainability implies a state of balance and equilibrium in factors related to human life which can be social, political, financial, environmental and spiritual.”

Karlekar (2004) says, “citing various dictionary meaning of empowerment, which can be range from give power to and give capacity to perform some mental or physical activity, to delegate authority, to give legal rights, it can be pointed out that these meanings encompass both economic empowerment as well as its more wide ranging ramifications, while empowerment may be involved in virtually any context, be it human rights,
basic needs, capacity building, skill formation or overall economic security, the meaning of this hold all term has nonetheless to be narrow down.”

Batliwala (1995) says, “The process of challenging existing power relation and of gaining greater control over the sources of power is turned as empowerment.”

Dey (2009) says, “Growth cannot be sustainable unless it is equitable. Development is not merely the provision of opportunities for resource development in the light of appropriate science and technology, but also their actual utilization and the creation of necessary facilities for such utilization. It involves both the development natural and human resources. Development today is human development. The concept of women empowerment has predominantly become a force on political participation. The gender discrimination practiced for centuries has incapacitated that they cannot stand themselves, unless a strong system is provided to them. They have to be empowered. The fact that empowerment should imply a power to participate in decision making in all the spheres of society, with no separation of the public and private and all in all social, political, economic, cultural process in society is completely obfuscated. Implicit in is development of skills participation is empowerment on transfer of power to the people. Empowering is development of skills and abilities of people to enable them to manage better, have say or negotiate with the existing development delivery systems. Women empowerment challenges traditional ideas of male supremacy and authority.”

Nussbaum (2000) says, “Women in much of the world lose out by being women. Their human powers of choice and sociability are frequently thwarted by societies in which they must leave as the servants of the ends of others, and in which their sociability is deformed by fear. But they are bearers of human capabilities, basic powers of choice that a make moral claim for opportunities to be realized and flourish. Women’s unequal failure to attain a
higher level of capability at which the choice of central human functions is really open to them, is therefore a problem of justice. He argues that international political and economic thought must be sensitive to gender difference as a problem of justice, and that feminist thought must begin to focus on the problems of women in the third world. Taking as a point of departure the predicament of poor women in India, she shows how philosophy should undergird basic constitutional principle that should be respected and implemented by all governments, and be used as a comparative measure of quality of life across nations.”

Sharma (1991) says, “The term empowerment refers to a range of activities individual self assertion to collective resistance protest and mobilization that challenge basic power relations. For individual and groups were caste, class, ethnicity and gender determine their access to resources and power, their empowerment beings when they not only recognized the system forces that oppress them but act to change existing power relationships. Empowerment, therefore, is a process of aimed at changing the nature and direction of systemic forces which marginalize women and other disadvantage sections in a given context.”

Hust (2004) says, “Scrutinizes the process that has been set in motion through the demand for 33% reservation for women in rural, local govt. in India. The socio-economic composition of new panchayati raj, the question whether the women are really present and active in the local bodies whether they have gained any power and how deal with corruption.”

Kumar (2000) says, “Women and equality has remained a much researcher and debate area. The concept of equality of opportunities in every spare of life without any gender bias, need to be viewed in the context of diversity of women’s life situations and life options in different social segments. Despite legal provisions the process of class and gender differentiation is reflected in employment pattern.”
Sikligar (2006) expresses that the men and women are the separate wheels of one cart which promotes human civilization on the earth. Without their biological and social co-ordination, the structure of society is not possible.

The Department of Women and Child Development of Human Resource Development (2001) says that the empowerment of women in India remained limited to certain groups, sections and regions and large majority of women remained deprived of it.

Williamson writes, “Traditionally women were (and are) the true cornerstones of reproductive, familial, social and economic life, though they often are unseen, unheard and overlooked.”

Choudhury (2008) writes about proper education for women and says that keeping in view the comparative backwardness of women, it wanted a reduction of female illiteracy and to achieve this goal, the resources of all educational institutions should be mobilized to the full. They also wanted to find the female mortality rate and establish appropriate mechanism for systematic surveys to collect data on mortality. There should be a study be a study made with special reference to women, their problems and participation.

Banerjee (2008) writes about women emancipation and development and says that modern society is articulated by twice revolution. First is the industrial revolution and other is the knowledge revolution. In the former case the might of production has been handed over to men, since akill and physical energy in combine has strengthened men more than women. And the dictums in different religion have reduced the women to a surrogate entity in the social structure. In Hindu, Muslims and Christian society women are treated as a supportive agent of procreation and survival of society. In Hindu system the Upanishad-Vedanta version has yield place to Manu’s module of life in which women have been treated in the lower tier of human race and they are the helper to the emancipation to Mookhya. In Muslim system, equality, women are mainly relegated to the status of propagating of human race. The entire
social and material relation began with this concept. Women have been placed as unequal and weak in the social and family tier. In religion practice, in marriage, in property right and in political life as well men’s world has reduced the women to a subordinate stature in the all round activity of life. As such, women are in bounds everywhere and there decision are always depending upon the decision of male. Emancipation of women from this diminutive role in every walk of life requires the revolutionary change in attitude of the life of men towards women and also freedom of women from their dependence on men.

Phukan (2008) says, “It will be great asset not only to the mongoloid women but also to the human society as a whole if their knowledge tradition could be preserved and utilized. Further it will create enormous avenues for the development of economic condition of mongoloid women in the region. For this purpose, awareness of the concerned authorities and the civil society is indispensable.”

Mudoi (2008) views on the role of women in rural economy that non timber food items having nutritional and medicinal value form an important source of income and a critical component of food security and well being of rural womenfolk. These renewable resources may be utilised in economic development of a particular area and to utilise this power the women can exercise to uplift their economic status in addiction to their household routine work.

Lyndem (2008) says about trafficking of women in NE India. He says that the variety of experiences and cases reveal that trafficking of girls is a fast spreading phenomenon in the North Eastern States though there is hardly any information except from Meghalay and Assam. There are cases where the girls are sold for life. Ethnic violence causes forced migration. Because of mongoloid features, the NE girls are in demand and are trafficking to other countries particularly to Thailand and Singapore. Hiring of the girls for
domestic work without registration through private persons, as well as, by church personnel has made the exploitation of girls easy. This includes long hours of work with low ages.

Henia (2008) says, “Empowerment is an active, multi-dimensional process which should enable women to realise their full identity and powers in all spheres of life. It would consist of greater access to knowledge and resources, greater autonomy in decision making, greater ability to plan their lives, greater control over the circumstances that influence their lives and free them from shackles imposed on them by custom, belief and practice.”

Lakshyahira (2008) says, “In North East India women are bounded by customary laws. Through improvement of literacy and education they know how to handle their biological, economic, social and psychological problems in a better way. Therefore, it is the need of the hour to improve literacy rate and educational attainment level of women to have a better society in future.”

Borah (2008) says, “To achieve equality between men and women in Meghalaya, certain sort of changes is required. We believe these changes can be brought by imparting value based education to both male and female without any prejudice. In the field of education, specially in the rural area more and more emphasis should be given for female education. Scientific and technical should be popularised. For this purpose state should establish technical educational institutions which the state is lagging. Seats should be reserved for girl candidates in these institutions. For the total removal of literacy proper steps should be taken by the govt. Adult education centre should set up.”

Sharma (2001) tried to examine the relationship between gender and fluctuation of power by using the reach of global media and media’s role on the society.
Choudhury (2008) says on the role of self-help groups in empowering rural women of Assam. She says, “The basic requirements for success of an employment policy are-first, the identification of the groups of women who are in actual need of employment and income in rural areas; and second, the framing out of suitable and practical employment generating schemes. Training facilities for rural females should be provided and they should be encouraged to take up self-employment schemes. Recently the state govt. has announced one 14 point programme for promoting socio economic welfare of the people of Assam and programs for welfare of women and youths are specially mentioned in the programs. Such a policy is highly essential. Its success in achieving the goal depends primarily on its proper implementation. In framing employment policies due care should be given to the rural urban differences in socio economic situation and the related problems of development. Unless the economic status of the females, who constitute about half of total population, can be raised by providing additional employment and income, it would be difficult to eliminated rural poverty. The rural females should be brought to participate to the main stream of development activities and these would necessitate extension of education and training facilities in rural areas. Thus, if women are to be empowered in the real sense, then the dimension of psychological empowerment should be addressed first- for ultimately it is the mindset of the people which makes them fit for any move.”

Pal, Ghosh, Bharati (2008) views’ on women in decision making, “Another way of looking into the empowerment women is through the opinion of the heads of the families about equal pay of men and women, equal rights to inherit properties etc. while in Tripura, most of the heads of families agree that there should be equal pay of men and women whereas it is just the opposite in Meghalaya. In regard to the question of inheritance of properties, and surprisingly, no heads did not disagree it in Meghalaya. In Tripura also most of them agreed.”
The list of these review and studies is vast and endless, however its ideas and basic criteria can be taken for the present study, so that a measurable foundation is prepared. Many researchers have not taken into account all the indicators of women empowerment. The review reveals that the empowerment of women has to kick start from grassroots level itself. There are still few women journalists in the field compared to men and there are still a few women are in field of social participation only. Though there has been considerable increase in representation of women in the media but still they are merely portrayed in traditional roles and as objects of male desire. Women issues in media are mainly focused on violence and crime. Media ends up showing the stereotypical image of women and their sexualised images as always.
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