Chapter I
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From the earliest times when the Mass media was introduced in the society it helped to change positions of knowledge by the clergy. The invention of moveable press has made the common man more powerful at the cost of church, resulting in evolution of a secular society. Printing technology has completely altered the very structure of human conscience and thought (Mcluhan, 1964). As an advertising medium, it also created new space for industry. During the two world wars, it was medium for war propaganda. Even today, in the age of globalization, it has been playing a more important role in the process it is not an exaggeration to say that the mass media newspaper, radio, television and film are reaching the entire mass media “the global nervous system are” making encouraging demands on our time, helping defining our patterns of leisure, playing a role in our social lives, presenting us with overwhelming amount of information and images about ourselves and about other people. They become an indispensable part of human life in democratic systems molding public opinion the lubricant the moves the engine of democracy. The mass media provide a forum for public discussion. The area of cultural they present definition. As economic entities, they have become very important players on a global level.
There was no time in the history of mankind when man found woman dispensable in daily life, but with characteristic egoism and arrogance he delegated her to household occupations or field labour, which were considered inferior jobs. He had not realized that neither the women nor the jobs were really inferior. For if women did not dedicate themselves to the so called inferior jobs, men would not be able to attend to their work in an office or an industry: if he worked eight hours in an office, she worked sixteen at home. Not did he realize a long time that given the chance the women was capable of doing any intelligent work, from flying a plane to being prime minister to winning a Nobel Prize in any subject long held to be the special domain of man. The shape of things to come may be seen in the UN declaring the period of 1975-1985 as the decade for women. Meanwhile growing economic necessity has forced lower middle class women to come out seek jobs in office and industries, schools and colleges. And those with special training for technical degrees have taken up jobs to suit their qualifications.

The emergence of educated middle class women’s working force had significant implications for social change, as Hob house has rightly pointed out in his ‘morals in evolution; “ the education of women and their position in society are sure index of the advancement of society”. Other sociologists hold similar views. For example, Marx has declared,
social progress can be measured with precision by the social progress can be measured with precision by the social position of the female sex” (Labour Bureau Report 1953) Gustav Geiger, the Swedish sociologist writes, “The position of women in a society provides an exact measure of the development of that society” (Sullerot 1971)

According to Fourier, the study of women’s position is vital because it indicates the trend of social change as a whole. Some of the important closely integrated components of women’s position are, ideology role in the family, role in society, economic role, sphere of activity and sphere of forbidden activity etc. (Sullerot 1971). The study of a woman’s economic as well as her positions as a worker would definitely throw light on her position of status in society.

According to the data published in the International Labour Review (1958), in 1951 India had the following percentage of women in the entire labour force in the selected major occupational group professional, technical and related works. 17 percent, managerial administrative, clerical and related works 5.5 percent; sales works 9.8 percent craftsman production process workers and laborers not classified elsewhere 12 percent; and service workers (including the armed forces) 15.7 per cent.

Media (originally the plural of medium) is a contraction of the term media of communication, referring to those organized means of
dissemination of fact, opinion, and entertainment such as newspapers, magazines, cinema films, radio, television, and the World Wide Web.

Mass communication is the term used to describe the academic study of various means by which individuals and entities can relay information to large segments of the population all at once through mass media. The people as credible source of information, education and entertainment rely upon the print media, which include newspapers, periodicals and newsletters. The print media are known for fearless criticism and service. A newspaper is lightweight and disposable publication (more specifically, a periodical), usually printed on low cost paper collected newsprint. It may be general of special interest, and may be published daily, weekly, biweekly, monthly, bimonthly or quarterly.

General interest newspapers are usually journals of current news on a variety of topics. Those can include political events, crime, business, sports and opinions (editorial, columns, or political cartoons). May also include weather news and forecasts. Newspapers increasingly use photographs to illustrate stories; they also often include comic strips and other entertainment, such as crosswords.

Radio is a technology that allows the transmission of signals by modulation of electromagnetic waves with frequencies below those of light. Television is a telecommunication system for broadcasting and
receiving moving pictures and sound over a distance. The term has come to refer to all the aspects of television programming and transmission as well. The television coming from both Greek and Latin. “Tele” is Greek for “far”, while “vision” is from the Latin “Visio”, meaning “vision” or “sight”. It is often abbreviated as TV. A magazine is a periodical publication containing a variety of articles on various subjects. Magazines are typically published weekly, biweekly, monthly, or quarterly, with a date on the cover that is in advance of the date it is actually published. They are often printed in color on coated paper. Magazines are usually have articles on popular topics of interest to the general public and are written at the reading level of most of the population. The World Wide Web (“WWW or simply “Web” is an information space in which the items of interest, referred to as resources, are identified by global identifiers called Uniform Resource Identifiers (URI). The term is often mistakenly used as a synonym for the Internet, but the Web is actually a service that operates over the Internet.

Women constitute the largest number among the illiterates, knowledge have-nots and under-privileged class of Indian society. Women are indeed, the backbone of national development. It is in this context that the importance of mass media for extending the educational and developmental support to women assumes an additional dimension
for national development. The UNESCO report in “women and the Media”

While stating the perspective of women reflected in messages disseminated by the mass media expresses male concepts of women. It is generally observed that mass media in India are male centered, male-dominated and male biased. When it comes to projecting the image of women, all types of mass media are guilty of portraying a negative image. Our media have not been able to ensure a judicious communicative space and time for the coverage of women’s issues. There has been a failure in identifying the problems of women and there is a continued projection of women through men’s eyes. In this process, their needs have been overlooked and they have been discriminated against. The subject of portrayal of women in the media has drawn the attention of media critic in the present times. It arises especially when our society is going through a period of social change. Women have been portrayed as men would like to see them beautiful creatures, submissive, mothers of their children, efficient house keepers, and the like. The positive sides of their progress and their contributions for national development have not been adequately discussed in the media of communication.

In seventies and eighties, the women’s issues began to find their way in the English and language paper in India. They have been doing
well as far as the coverage of women is concerned. Lead reports, articles, editorial, features and news analysis, have been published on women's issues. The regional papers especially the small newspapers and rural newspapers are not doing justice to women. While coverage has been mixed, it is also true that many issues such as women's struggles against violence, dowry, rape and their fight to protect the environment have received a great deal of sympathetic coverage in newspapers. In some newspapers Sunday editions usually have a column for the coverage of women, but it is devoted to childcare, cookery, beauty and household arts etc. Occasionally an outstanding women is interviewed who has broken away from her preordained role of wife and mother and has made a career in academics, business or in any profession.

Visual media plays a very important role in catering to the various interests of a large section of our population. It plays an anchor role in educating and entertaining the masses. But with the changing times it has considerably deteriorated in quality. There is increase in sexual nuances in most forms of visual media. Women have become victims of male chauvinism in cases of rape, assault, molestation, violence and audio-visual medium of communication is a complex structure which brings together various elements in a dialectical unity, ideas, themes, compositions, language etc. India produces the largest number of feature
films, documentaries and newsreels in the world. The people have not patronized such good films in our country mainly because of illiteracy, ignorance and immaturity.

The representation of women in cinema has been a major issue of debate amongst feminist film theorists. In India, the post-emergency period witnessed the production of a number of films dealing with women’s issues, particularly by those, who came under the category of the ‘new wave’ directors. The suffering of women is not at all a subject of concern to a great majority of film producers in India who always preoccupied with producing commercial films and multiplying their profits.

R. Akhileswari observes ‘if our movies’ producers continue to show (women) as nothing but love dolls, the stereotype thus created will prove harmful to them. For example, the picturisation of songs sung on the streets, on the campus, in the shops and in the public places has been reduced to a pulp of cheap and vulgar sexual actions. Such obscenity has contributed tremendously towards a rapid increase in the crime and violence rate in the society. Young boys and uneducated youth easily fall prey to the violence shown in films that marks their growth and personality development, not to forget the once who boast of academic qualifications which, in reality, has become total farce when they are lured into fulfilling their sexual desires and exhibiting male dominance
over females. They tend to imitate the characters portrayed on the screen, copy the styles of ‘dada’s’ and street heroes and turn to target of such inhuman acts that turn into one tragedy after another.

Each media follows its own prescribed code with regard to the portrayal of women. These include the code for commercial advertising on the All India Radio and Doordarshan, the Indecent Representation of women (prohibition) Act. 1986 and the Cinematograph Act 1952, under which a central Board of film certification previews film for public release. Recently the cable TV network (Regulation) Act 1995 has also been enacted. Government has set up a sub-committee of the consultative committee of parliamentarians attached to the Ministry of Information and Broadcasting to prepare a working paper on national media policy. During the last two years matters pertaining to vulgarity obscenity and violence in films and their screening on television have also been the focus of public debate, within parliament, media and public fore. Many of the networks are using film and based programmers to ensure advertising support and ostensibly retain viewer loyalty. A resent report on viewer responses to obscenity and violence on television produced by the media advocacy group addresses itself to this subject. In response to this situation the government held a national consultation in May 1994, where focal institution such as a national commission for women and women
member of Parliaments participated. Subsequently, measures like certification of songs and dance sequences for telecast and increasing the representation of women on the board of Film Certification and its advisory panels have been taken up.

Television too plays a dominant role as a strong medium of visual display. The starting of the metro channel and the introduction of satellite service in the major regional languages has extended the reach and duration of the regional languages programs. More people are giving it more time and attention. Doordarshan acts as a powerful medium of socialization. Many studies conducted Doordarshan reveal that men outnumber women as far as the television coverage is concerned. Dr. T.C. Daswani of Indian Institute of Education, Pune who had conducted a study in 1984 on "Television and Women" observes- "In the television coverage men out-number women by four to one. Women who got less than fifty percent coverage on television were traditional in their outlook. Although there are many successful women's specialists and experts in fields other than house keeping, children rearing or nutrition, women were not interviewed as often as men". The study reveals that the coverage of women is poor, and that women are discriminated against.

The portrayal of women in advertisements reinforces and creates the impression of women being as mere sex symbol. Advertisements use
women to sell the products to both male and female consumers by virtue of two-dimensional roles as housewife. Women's entire being is reduced to her physical appearance only. Advertise exploit women's sex appeal by vulgar exposure of her body.

There are many advertisements which show half-dressed young seductive looking women in suggestive and revealing poses advertising for motorbikes, cars, radios, beer, cigarettes, machinery and all such products which have no relation what so-ever to her figure as shown in the advertisements. Both in their content and presentation such advertisements are aimed at attracting male consumers. Such a destroyed portrayal of women is not only humiliating and dehumanizing, it also reinforces male sexist attitude towards women as play things. An advertisement depicts that there is some special joy derived by women from washing clothes with a particular brand of detergent. Women are seen lovingly feeding their families with food cooked in a particular oil medium. To treat household goods as feminine concerns is an attempt to reinforce a stereotype image of women. Advertisements like those of Kamasutra are really lascivious and unrelated to the purpose of the product. Such advertisements lead to victimization of women and certainly an increase in crimes such as prostitution, violence and sex scandals.
Mass media have a social responsibility to promote the well being of women in particular. These channels should prepare the women folk to face the challenges of life and achieve development on part with men in all spheres of human life. Mass media should also wage consistent wars against the problems of gender injustice. They should organize, educate and persuade both women and men for the achievement of justice, equality and progress of the other neglected half of India. It is in this context that Napoleon’s statement- “The greatness of the country depends on the education the mothers receive” should become the foremost objective of the mass media in India.

Women in Past:

Till the middle of the eighteenth century, the position of women in the world was almost same and the same position continued till now, and we cannot say that, there are no more changes in that. The two world wars, which this world war ever seen before changed the map of the world. Along with the changes took place as an effect of these wars, the position of women was also changed. Since then, it became inevitable on the part of destroyed countries to take up the help of women to revolve
their scattered economic wheels. Hence, women started gaining importance in some fields, if not in all.

If women, constituting almost half of the world’s Population-are in a miserable condition, that is none other than, the unfortunate condition of the world. It means that the world has lost its one eye. So with a view to give equal status and equal opportunities many attempts were taken place in some developed countries. The women of the west fought for their rights. Hence women got equality of status and equal opportunities in law, but again as these were many obstacles in the implementation of those laws, and also because of the rigid social-status, the progressive effort of women remained almost same.

All members association of the ‘United-Nation’ declared the year 1975 as ‘women year’. This year reserved for the betterment of women. So many programmers were taken place. Women’s conference was held in Mexico from 1975 June 19th to 2nd July. Women joined hands together to succeed in this task, they revealed their problems, suggested remedies and arrived to the conclusion that, the task needs at least ‘a decade’. In this conference 133 countries of the world were took part, including India.

Every Government and social-organizations tried to implement the policies framed on the basis of their-social, economic and cultural
background. But at the end, every one who tried for the implementation of the policies came to know that it's not so easy to succeed, even though they get all type of co-operation and help from all corners.

Women in India:

The position of women is the main factor, which indicates the social, economical, and cultural life of that country. The women in rural areas take part along with men in agricultural activities, and also shoulder the responsibilities like 'Animal husbandry' parental responsibility etc and finds her won way of 'self-earning' and economically she is trying to become 'Self-sufficient'. The poor women in rural area work in others fields and earn their livelihood. So, the women in rural areas got freedom more than that of women in urban area and in this matter the women of middle class also works for help if not for earning.

At the outward, though the tribal women seems like-the rural women with respect of her home, husband happiness, sorrow, etc her life is quite miserable as she has to live in forests. Of course she has more freedom in some matters like marriage etc but at the same time she has some restrictions too. After independence Government took many measures to uplift the position of women of tribal areas. But these people
don't have the capacity to use properly these facilities. These people have
to suffer in the hands of contractors as they use them as an object for their
'sexual-satisfaction [sexual harassment]. Moreover they get very low
wages for their work and there are few instances of sending them to
foreign countries and there is also no less instances of rape on them.

Women in urban areas are restricted within the four walls of their
house. She is dependant upon the earning men. After independence,
though these women have lot of scope to learn many new things and there
are many opportunities to work, due to the Indian social, cultural and
tradition they are limited to their house and bounded to the four walls.

Women, irrespective of whether she is a rural or urban, she has
received only one basic education from mother that is, how to behave in
her husbands. She was trained as how to be a good daughter in law, how
to be good wife and how to lead her life by obeying the laws of her own
home.

In good olden days the special education like arts, craft etc. were
given only to the women belonging to royal families. It was not possible
for the ordinary women to get such type of education. Later on the British
rule in India and the coming of missionaries in the second half of the 19th
century, gave scope and encouraged for 'women education'.
Various missionaries from Britain, American, Denmark & Germany established schools for women in Mumbai, Chennai and Bengal. At that time there was a superstition in Bengal that the women will become widow if they get education. The people thought that the missionaries come to spoil their religion, hence the people did not show any interest or tried to send their daughters to school. RII Robert started a school for women at ‘Bensura’ in Bengal under the co-operation of London missionary. In 1826 another school was set up in Calcutta. There were 58 students, among which most of them were either widows or the one who driven out from their husbands. In 1829-30 American missionaries set up 6 schools in Mumbai.

Raja ram Mohan Roy, Ishwas Chandar Vidyasagar, Keshavachandra Sen, Behramji, Maharsi Karve etc realized the fact that, without ‘women-education’ it’s impossible to wipe out superstition hence they struggled to educate women. It was during the era of Gandhiji, when this ‘women-education’ got paramount importance. Gandhiji realized their strength to them and his wife Kastura Bai’s. Patience and dutifulness encouraged the women community.

Kamala Neharu, his mothers Swarupa Rani and sister Vijaya Laxmi Pandit became lamps for the community Tapaswini Rani, cousin of Rani
Laxmi Bai, who took part in 1857 revolution setup 'Mahakali Sanskrit Paatshala for the purpose of above said task.

Educational Status of Women:

The magnitude of problems such as illiteracy, out of school children and dropouts is compounded by the fact that the largest groups in all these categories are women and girls. The unequal participation of women in educational process in the country is the result of a combination of factors, the most important of these being the weight of a passive and obscurantist socio-cultural tradition.

The history of women’s education in India begins in effect with the moments for women’s equality and improved status. In ancient India the strong influence of the Brahmanical tradition largely denied women’s access to any organized system of education. The situation remained practically unchanged till the advent of the British. During British rule, with a colonial government interested primarily in maintaining a status quo society, the cause of women’s education was seriously taken up only with the social religious reform movements of the eighteenth and nineteenth centuries. While the spread of education was slow, access of women to higher education was relatively easier and encouraged by Indian universities as early as the 1870’s. However only women of urban
upper classes availed of the opportunity, supported by the enlightened men of their won classes, themselves being the production of British Indian system of education. The mass of Indian women in rural and urban areas remained untouched.

The issues of women's education come into sharper public focus with the upsurge of the national movement in the 1920's, and particularly with Mahatma Gandhi's call for the mass participation of women in the struggle for independence. His advocacy of women's equality influenced women to come out in public life, and national organization such as the all India women's conference and the national council of women championed the cause of women's rights including the right of equal educational opportunities. The foundation of the formal system of education, sponsored and supported by the state and divided into well defined stages (primary, secondary, and university) and two main streams (general and vocational) where laid during the first half of the nineteenth century. With the adoption of the Indian constitution in 1950 every child under 14 years of age was to be provided free and compulsory education by the state. Special provisions were admissible for socially backward persons, particularly those belonging to the scheduled castes and scheduled tribes and also for women. Several committees were constituted to review sectors of the education system, and suggest
reforms in conformity with the objectives independent India, namely the university education commission (1948-49). The commissions stressed the need for providing women and girl’s new opportunities to achieve intellectual and self-development at par with men. The national committee on women’s education, under the champions of Durgabai Desmukh was specially set up to identify problems and impediments in the promotion of education for girls to bring them at par with boys, especially at the primary and secondary levels.

The main recommendation of the committee were

➢ The education of women should be treated as a separate problem for some years to

➢ Special funds for the programmes for girl education should be provided.

➢ Special officers should be appointed for programmes of girls education

➢ A national council for education of women should be setup at the center. This was Done in 1959, as well as similar council in the states, to promote women’s education in an advisory and leasing capacity.
Women’s Literacy in India:

This is the third survey of Development of Women’s Education in India spanning the period from 1995 to 1997. Earlier the first and the second survey covered the period up to 1994. Being significant, works on the subject the preceding volumes received rare reviews and proved very much helpful in understanding the problems of the women’s education. The second survey has provided an overview of the state of women’s education in India from 1988 to 1994 in all its spheres in the light of the National Policy on Education (NPE), 1986 and its Programme of Action (POA), detailed information about the recommendations of the Ramamurti Committee (1990) pertaining to women’s education and comments of the Janardhan Committee on the recommendations of the modified NPE and POA for the guidance of the Central Government.

The present volume comprising three parts is a step forward in the direction of women’s education. Part one is devoted to recent developments in women’s education in all its aspects, particularly empowering women through Mahila Samakhya Programme. It also includes the Report of the National Commission for women on the development of female education among tribal communities.

While Part Two provides women’s educational indicators, Part three includes the global view of the women’s education, highlighting the
measures taken by the United Nations in reducing illiteracy and achieving full integration of women in society in equal terms with men. It also presents the 'Declaration' and the Platform of Action' as adopted in the Fourth UN World Conference on Women in 1995.

Appendices include, among others, the Final Draft of the National Policy for the Empowerment of Women, Mass media and Women, Third World Organization for Women in Science and Fact file 1925-1997 relating to women in politics in India.

It is hoped that all these volumes will be of great interest and value to all those who are interested in the development of girls' and women's education at various levels.

Media Education in India:

Unfortunately, this tentative analysis solely relies on the works of Keval Kumar as well as on my own knowledge of the country, which is mainly based on the literature listed under point 13. And on the media I used. This certainly is not sufficient for a country as large as India, but it might nevertheless offer first insights.

Generally speaking, media education in India is still in an experimental stage and the feedback it receives from within the country
or continent is very little, as most of the conferences take place in Europe. Another reason for this lack of progress is the fact that the concepts of media education are rather geared to the Western hemisphere.

India is a third-world country and therefore the aims it pursues in media education are different from those in Europe. For India, the emphasis is rather on development and liberation. Kumar believes that media education should lead to democratic communication, while he refers his concepts of media education to all third-world countries.

In India, there is a clear distinction between the term media education, which describes education aiming at a critical use of media; the term educational technology, which, apart from conveying all teaching techniques, also includes the use of media in school lessons; and the term professional education in the media, which can be regarded as a mixture of a school of journalism and of film.

Keval Kumar’s definition of media education could therefore be understood as a teaching method that uses formal, non-formal, and informal approaches to impart a critical understanding of various media in order to lead to greater responsibility, greater participation in the production of media as well as to a greater interest in the sales and reception of media.
Women in Journalism:

As women fought for equality and right for equal opportunities, it took many years for the western women to enter the field of Journalism, because the then owner and editors were not ready to give opportunities to women, even though they possess the equal education and required eligibility needed for the task.

Even though 40% of the women were working in this field since 1960 to the middle of the 20th century. Journalism was the male dominated the field, having a history of 300 years. At the same time the women were also interested in this field. So there is no any wonder in the fact that the field attracted (women) to bring them into the main stream.

Due to women’s struggle for their ‘right to vote’, the discussion held by the Government on the matter and the pamphlets indicating the rights of women, their speeches procession slowly women’s names started to appear in papers. Some women started to write their opinions to editors, some started to write articles. Though the editors published their letters in magazines and their papers, they never liked to give them a proper place in the field even the owners of papers and the fellow workers arrived to the similar opinion.
As days passed some papers started to appoint ‘women’, who can give them some sensational news for the reason that, they were ready to work for minimum salary but the editors were not giving them the responsible jobs. Their duty or responsibility was restricted only to report on some general functions, marriage functions, parties etc. so there was a problem with ego of some of the eligible women journalists. In this critical situation also some journalists had made their own chap and earned name and fame and by that opened the door for the women in this field of journalism.

Women in Indian Journalism:

Unfortunately, there is little documentation of the history of women’s involvement in the Indian press. However, it is apparent that, as in other parts of the world, a number of women across the country have been involved in journalism, of one kind or another and in various languages. Many of the pioneers brought out journals for women, some launched in the last century.

‘Bama Badhini’ – a Bengali monthly was very popular in 1884 Swarnakumari was its editor. She has the credit of being the first women editor. Swarnakumari, through her paper tried to improve the position of women as well as society. The first known women journalist in Hindi, for
example, was Hemant Kumari Debi, who began publishing Sugrihini from Allhabad in 1888, according to Pramila Sharma. The very next year, Bharathi Bhagini, another Journal for women in Hindi, came out from the same city, this time published by Har Devi Sharma, mentions number of other names of women in Hindi journalism.

In the beginning of the Nineteenth Century, Bengal being a center for social and religious reforms also laid down the base for journalistic field and become a witness for its long history. The role of Bengal in the field of Indian Journalism is of vital importance. Bengal has the second place in publishing more papers. The credit for publishing the first women papers also goes to Bengal.

Along with the Indian independence movement, the process of giving education to women also began. Raja Ram Mohan Roy, Ishwar Chandera Vidysagar, Keshavachandra Sen, Babu Kishor, Mohan Ganguly, Devendranath Tagore, Shishirkumar Gosh and many other social reformers and national leaders started various papers, write articles gave speech and by that gave scope for the women behind curtain to come to the main stream of society.

The educated women also gave scope to the others and tried to drive out their ignorance. They started papers and supported the movement. The name of ‘Anibesent’ is immortal in the field of politics as
well as journalism Anibesent started a papers called “common will for the sake of Swaraj Movement” in 1914. Within six months of it’s set up, she brought “Madras Standard” which was almost at the destruction stage and named it as “The New Indian”. Though she come from Britain to take part in the Indian politics, she felt ashamed of the system prevailing here being a member of “Brahm-Samaja”, to undertake its activities she come to India on November16, 1893. She was of the opinion that, the women should not marry unless they become educated. She was one among those who started ‘Indian women organization’ to tackle with the injustice for the women community. She set up a school at ‘Kashi’ for women. Anibesent who fought throughout her life for the Indian freedom was a good journalist. Though today ‘journalism’ is being taught as a subject in most of the universities the credit of introducing this for the first time goes to Anibesent. smt. Kasins, for the sake of Indian women education and for their rights built an institution. She started “All Indian Women Federation” in 1927 and laid base for the set-up of a paper called ‘Shrthidharma’. She contributed a lot for the improvement of women in Indian. Smt. Kamaladevi Chattopadya, established a company called, “Karnataka News Papers” and the publication was limited. In 1946 and became it’s president she started the papers ‘Jagruti’ weekly from this company. Kamaladevi, being the president of ‘All India women
conference wrote many articles to many papers to throw light on the problems of women.

Smt. Sofia-Wadia, a foreigner started the “Aaryyn Path” in 1930. In this she laid scope for the quotations statements of great saints regarding the Indian culture and philosophy. The main intention of this paper was to make the people realize this philosophy and inculcate them in their life. The name of Smt. Kulsum Sayani is often heard for the Adult-Education as she started giving education to women in their houses behind curtain. She started “Rahabar” daily in 1940 it was publishing in Hindustani, Gujarati and Devanagari script.

Most of the papers, which took birth before independence, were used as instruments to oppose British rule in India. The main focus of these papers was to bring light on the political issues and to criticize the dominance of British rule. Most of the women in India are working as journalists in various papers many of them started their own papers and trying to justify their principles. As journalism degree, now available in almost all the universities, the women also have taken these opportunities. Housewives have also taken this degree as hobby and getting this degree along with others. In olden days the women who used to write for papers were almost writers, though she used to write daily, the name “free-lance journalists” was not given to her.
After independence women started taking part in the discussions held in Vidansoudha, Vidan Prishat, Loka Sabh & Rajyasabha and put their demands before them. Writers and housewives started giving their opinions through publishing in papers. Day by day they started writing on cinema, dance, music, and investigation report as they get experience.

In 1899 Smt. Sarladevi was the editor to ‘Bharti’ – a paper by Dwijendranath Thakur in 1879. The British Government has always an eye on her as she gave concentration of women enlistment, education and the constructive programmers for the development of the country. The British’s always observed the articles of Saraladevi.

Sarladevi visited various places across the country and in Punjab, she started the branches of Aarya-Samaja for women. “Education is the base to drive fear” give education to women, if they drive out fear in them, they provide strength to women community. It was her call to the nation.

For some times she edited ‘Hindustan’ and gave special concentration in it’s administration, tolerance, education and nationality were the objectives of Saraladevi.

After independence many women are writing to the paper, many more are working as journalists in various papers some other are justifying their principles through their papers. As journalism is being
taught as a course in all the universities, it made women to enter the filled.

The women who used to write in the past almost the writers though they were writing regularly to the papers she didn’t have the position as a free-lance journalists, they were merely called writers.

The credit of being an editor to two papers simultaneously goes to Gulshan Eving of Mumbai. Gulshan, worked as journalist for more than 30 years and also worked as sub-editor to ‘The Current’. It was also her responsibility to manage the page meant for cinema. From 1954 to 1959 she worked as a reporter and sub-editor and from 1960-66, worked as sub-editor to “Femina”. From 1966 she was the editor to ‘Eves-weekly’ ‘Star and Style’. Gulshan, being a member of “All-Indian Editors Association” and worked as a counselor.

Padmini Sen Gupta, being an editor to “ Indian Ladies Magazine” and ‘Indian’ was a notable writer. Since many years she has been writing to ‘Statesman’ and ‘Illustrated Weekly’ of India to many other foreign papers.

Ajit kour of Dehali, being editor to two commercial papers has also edited ‘Navan Pind a rural Punjabi paper. She has written many books related to-International economics, social and political problems. She is
the main editor of “Indian Women to Day” set up by the Indian government, on the occasions of international women year.

The next name comes of Vimala. Patiala is the editor of ‘Femina’ of ‘Times of India’ group Vimala, graduated and was trained in journalism in London was the research scholar who did research on “Historical research of Classical Music”. Koharia. Kapoor, Hema Nair, Sandhya Rai, Ayengar, Satya Saran are in the board of directors of ‘Femina’. Shakuntala Narasimhan is the assistant editor and sub-editor is Shaila Ganguly, Jotsna Kapoor from Delhi and Sudha Patil of Calcutta are the representatives. Rami Chabra who is writing Continuously since 1958 is a free-lance journalist. She has edited the front page of ‘Hindustan-Times’ she had taken part in the conference held at ‘Mexico’ by U.N.O 1975 as a journalist on the accession of International women year.

Kamala Mankekar, worked for 10 years from 1950 as a ‘sub-editor’ for ‘Times of India’ of Delhi she become an Assistant editor for ‘Indian-Express’ of Mumbai and worked from 1960-65. Jamila is an ex-editor of ‘Hinduston-Times’ who use to write an History, Tourism, Comedy, Irony etc. She also writes on dramas, articles to radio, TV and other media. Vimala Arangadan, was the main editor of ‘The Treasure Best’. She wrote “Editors Hand Book”. Nirmala Deshikan is the editor of
the journal of Indian housewife of Madras. S.Mitra edits ‘Women’s World’ of Calcutta.

Smt Mukul Benarji edits ‘Women on March’ by A.I.C.C. The Hindi version of this paper is called by the name “Mahila Pragatike Pathapar”.

Rajiya Sultan is the professor of journalism in Punjab University. She is the first Asian woman to have the permanent membership of world press institute. Maneka Gandhi she is the editor of ‘Surya’ a monthly from Delhi in 1976.

Women in the world of Hindi papers ‘Sucharita-Mitra’ is the editor of a Quarterly publishes from Allahabad, Smt. Shaila-Zoonawala is sub-editor of ‘Kadambini’ Krishana Kumari Srivastav is also a sub-editor to a paper from “Balliya” of Uttar Pradesh ‘Sarala Rohatagi’ and Jayanti Patnaik are the editors of ‘Narri-Jagat’ of Patna and ‘Pourish’ respectively. Smt. Ramesh Sethi, Snehalata, heads nari-Chetana from Delhi. Verma, is the editor of a monthly ‘Rupika’ a cinema magazine. ‘Ramani’ and ‘Manjura’ monthly are edited by Sachdev and Shakuntala Gupta respectively.

Prabha Dutt who writes special articles on the problems of women is one of the main editors of ‘Hundustan-Times’. Prabha Dutt wanted to report on the India-Pakistan war but she did not get permission. Hence,
she took leaves and visited border to talk to the soldiers and wrote five articles on her paper. It was the most memorable moment on part of Prabha Dutt. Swatantra Prahari of Morabad ‘Kakadrusthi’ of Kanpur ‘Yugadishu’ and Paropakas of Delhi Nari-pukar of Agra, Najarana of Ludiyana, were edited by ‘Kamla Pathik’ Pushpa Shukla, Swarnalata, Pershahar, Laxmi Devi Sharma, Usha Sharma respectively.

Since the 1960s, the women's movement has been engaged in a systematic and constant critique of media institutions and their output. Women's representation in the media helps to keep them in a position of relative powerlessness. Gender must be brought within the scope of human rights. Every case of insensitive, invisible, partial writing, reporting is as much a violation of human rights as it is of gender rights. Media reporting was masculine in nature from early times. A wide-scale social and political transformation, in which women's rights and women's right to communicate are truly understood, respected and implemented both in society at large and by the media needs emphasis. The manipulation of gender images by male dominated media should make us critically examine what we see every day on TV, in magazines and newspapers. Global media-monitoring programmes undertaken by different groups in different countries show that nothing much has changed over the years. But a remarkable effort with the women
journalist could be seen in Andhra Pradesh where six poor and semi-educated women living in Chittoor district in Tirupathy gather, write, edit, lay out, print, publish and distribute a newspaper in Telugu all by themselves. Picking and laying out photographs, running a cartoon strip - by one member of the staff who happens to be a good artist - are also all par for the course these young women have set themselves. Their lives, they say, have changed since they began to work on the Navodayam project, aimed at empowering women through communication. Their efforts to take the newspaper to the villages, part of the World Bank's Poverty Alleviation Programme, began in August 2001 and has turned some important pages in development since then. The four major aims Navodayam has laid out for itself are – (a) to amplify the voice of the rural poor, (b) to put rural women in charge of news coverage, (c) to place information within the reach of the rural poor, and (d) to adapt journalism as a tool for empowerment of women. “Covering and reporting news is an act of empowerment,” says Manjula, who edits the newsletter. “It began as a quarterly newsletter but with rising demand we increased the periodicity to a monthly, and 31 issues have come out by the end of 2005. They printed only 750 copies for the inaugural issue. Today, nearly 30,000 copies are printed, and all are sold out. Eighty reporters, all of them from poor families settled in rural areas, have learnt reporting, writing, editing and layout since the newsletter came out. At
present, Navodayam has 12 working reporters and 20 contributors. Navodayam's area of news reporting initially covered 10 mandals in Chittoor but now it covers the entire district. The Bangalore unit of NWM decided to ring in the International Women's Day, March 8, with a difference. What better way to celebrate than with music, and who better to do it for us than a media woman herself?

Shakuntala Narasimhan renowned journalist, writer, activist, researcher and musician, along with her students, collectively called the Gana Madhuri group, presented a special musical evening celebrating "Women Composers of India through the Ages".

Shakuntala remarked that their boldness of thought was such that perhaps some of the Telugu women writers would invite trouble even today.

**Role of Women Journalists in Indian Media:**

There is little doubt that women journalists have contributed significantly to broadening the scope of press coverage to include more and better reporting on and analysis of social issues in general and what are known as women's issues in particular. It is widely acknowledged within the media that they have played an important role in highlighting a wide range of issues related to human development and rights, social and
economic justice, culture, and other vital aspects of life and society that were earlier neglected by a press traditionally preoccupied with politics (in the narrow sense) and government. Women have been noted for their coverage of social trends. They are also credited with having introduced more human interest in the media, even while covering hard news. At the same time, it is difficult to state categorically that the presence and rise of women in the Indian media has had a perceptible, positive impact on mainstream journalism and media coverage as a whole. Women’s capacity to influence the agenda, practice and output of the media is currently limited by several factors. For one, the number of women in key decision-making positions is still relatively small. For another, many successful media women tend to adopt or, at least, adapt to the prevailing values and norms of the profession, like the majority of their counterparts elsewhere, in the media as well as in other professions. At present such conformity does appear to be an effective strategy for career advancement, since those who retain an alternative worldview seem to come up against the glass ceiling sooner rather than later. A third inhibiting factor is the apparent shift in the Indian media’s priorities and pre-occupations over the past decade, thanks to a number of developments – especially within the economy – that have affected many aspects of society, including the media. The increasingly market-driven nature of the media today has had a major impact on their priorities and
pre-occupations, which, in turn, is reflected in their content. Influential sections of the media – including some quality broadsheets – now seem obsessed with the lives of the bold and the beautiful, the rich and the famous, the pampered and the powerful, and consequently less receptive to the interests and concerns of those who do not belong to this charmed circle. In this altered media environment there is obviously less time and space for in-depth coverage of serious issues, including many relating to gender issues. The rise of celebrity and lifestyle journalism through the 1990s and into the new millennium and its spread from glossy magazines into some mainstream newspapers appears to have special implications for women in the profession. While it has certainly increased job opportunities and professional visibility, it seems in some ways to have led to a backslide. Young women entering the field over the past decade have found that they are more prone to be assigned to the 90s equivalent of the “ladies’ beat” of yore than their male colleagues. Rubbing shoulders with the glitterati can be a heady experience, especially for novices, until they discover that it may not pave the way to meaningful journalism, indeed, to the higher reaches of the profession. Finally, the Indian press, like the media everywhere, has a predilection for events, especially dramatic ones that involve or threaten violence or conflict. As a result, the gender related issues that routinely receive the most media attention are those that fit into dominant perceptions of what constitutes
news. Among these are violent atrocities, such as rape and dowry related murder, and political hot potatoes, like the threat by a militant organization in Kashmir to disfigure or kill girls and women who ignore its edict on the wearing of the burqa (this is a cloth worn by the muslim womens). Women in decision-making positions within the media have not been able or willing to make an appreciable difference to definitions of news and hierarchies of news values. The media’s continuing tendency to focus on events rather than processes often results in the neglect of many important issues concerning women for example, the combination of chronic malnutrition and overwork that threatens the health of millions of women, and the initiation into public life of thousands of rural women elected to institutions of local governance from the mid-1990s onwards. Nevertheless, when such issues do get covered, it is thanks to women in the media, more often than not.

Women Journalists in Daily Reporting:

To a large extent there is a influence of the media in changing society. In the process of transition, the media also moulds the ideology of the society to some extent by gradually shaping public opinion, personal beliefs and even self-perceptions. Whether this influence is positive or negative depends on the interests and commitments of that
particular medium. In our country, the pre-independence print media not only stood for the national interest but also played the role of a medium in the process of transition of Indian society and the social reform movements. This is because the pre-independence media was started and run by either nationalists or social reformers to propagate their ideology. Along with other oppressed sections, the social, economic and political problems concerning women and their role were also reflected more positively in the print media. The post-independence media are in comparison, quite contrary to the pre-independence media, except for a few low circulation papers, which represent and alternate media (or can be called the left and democratic media) Most of the present major print media are owned by business houses. Similarly, the visual audio media are under the total control of the party in power. The present “women in the Press-The Changing Role” can analytically in the above-mentioned context. Then only will the real causes behind the problem be properly understood and, thus, it will be possible to formulate proper solutions.

Journalists, who are seriously concerned about and committed to the equality and uplift of the oppressed and suppressed sections of society, including women, can possibly play a positive role. But the proprietorship of the newspapers being in the hands of the ruling class,
they may not be permitted to play this positive role. So there is little scope for this commitment and concern.

However, today, having learnt a lesson from their experiences during the emergency, sections of the ruling class struggling for power are patronizing this committed journalism for their own sake. The sections in power are competing with their opponents in patronizing women along with other oppressed and suppressed people, and are encouraging people-oriented journalism. As a result, the problems and struggles of women and dalits and other oppressed people in the media. To some extent, this helping the democratization process of the media. But there are many more hurdles and limitations to this democratization process. This is the objective reality of the media as a whole and, particularly, have the major print media. This objective reality is applicable to the question of women also. Slowly, the media at large is accepting the problem of women and their struggles, and the numerical strength of women journalists is also increasing slowly.

However, except for individuals at the higher levels, the print media has not yet accepted women in daily reporting. As the media is not isolated from the broader society, the “patriarchy” which is the predominates the media too. So it does not accept women journalists, especially in daily routine reporting. After along conscious efforts by activists of women’s
movements and also due to the influence of the women’s decade, the media today is open to women’s problems and struggles by giving more space to women’s problems and also by inviting women to write for special columns. But it does not promote women in daily reporting for the growth of women reporters but also adversely affects the daily routine news coverage by missing out on so many issues concerning women.

**Women Journalists in Karnataka:**

Graduation from any university, training in journalism, work experience or the file of articles to various paper are certain criteria’s or preparation to enter into the filed of journalism. But without any of these criteria’s there are many women who entered the filed and also shined like anything. The best example of such women is Smt. Tirumalamba of Nanjangudu. The attitude of society towards women has not changed yet. If it’s a traditional Brahmin family, the situation again becomes bit difficult, where was the support for women to read and write in past? Only a countable number of women were going to women schools, that too up to their marriage. Among such countable women Tirumalamba was also one. She joined school at eight she married when she was at 3rd standard. She discontinued school at eleventh and unfortunately she lost her husband at the very next year. Hence, reading and writing became
part and parcel of her life to Tirumalamba. Once, when she was 17, while she was praying to sun God, unknowingly some words come out from her mouth and hence her literary life began.

Once ‘Madhuravani’ a monthly from Mysore had conducted an essay competition in which she had got first rank. ‘Sadachara’ Sushile, a novel by Tirumalamba was published in Maduravvi as a seiral in 1916. Smt. Tirumalamba started ‘Karnataka-Nandini’, a women monthly. Tirumalamba, the editor of this magazine was also the first Kannada women journalist in 1922, from Nanjangudu she started Sanmarga-Darshini, which rendered a good guidance to students.

In 1921 Kalyanamma started and edited ‘Saraswati’ from Bangalore, which was a guiding spirit to women. During 1930 Dwarakabai in Bangalore was editing a monthly called ‘Chitra’. This paper was containing the articles related to tailoring, health, short story, criticisms etc. Shamalabai was the sub-editor of ‘Jai-Karnataka’. ‘Suvashini’ a weekly was publishing from Mangalore in the editorship of K. Varija Devi and B. Mohini Devi. It was stated during 1950 and publishing every Friday, it had the credit of being the first Kannada paper in South-Karnataka.

Saraswatibai Rajwade edited a monthly called ‘Superabhata’ in 1952. It was specially meant for the women, publishing from Udupi.
Sarojini Mahishi was the editor of ‘Veeramatha’ a monthly women’s magazine which was publishing from “Vanita Seva Samaja” of Dharwad. It included the articles relating to women law, stories, health, Jokes, some social issues etc. Venkamma Koimuttur was it’s sub-editor. ‘Mahila-Jyothi’ a monthly that was started in 1955 (April) was edited by Smt. Kavla, which was published from Hubli. Kaveribai was the editor of a monthly called ‘Shakti’, publishing from Bangalore. In 1954, Seetalaxmi was the editor of “Sini Prabha” a cinema magazine publishing from Bellary. She has also worked as an assistant editor of ‘Samyuta-Karnataka’ in Bangalore Branch. Mate Mahadevi was the editor of ‘Kalyana-Kirana a paper related to religion and philosophy from Bangalore.

Kamala Sundar Rajian and Bharti Devi were the editors of ‘Katha-Sangama’ and ‘Sourabha’ respectively. Nagamani.S.Rao was the highest scorer in journalism of Mysore University in 1957. She had the responsibility of editing ‘Patrikodyami,’ a monthly publishing from Mysore University. She worked in Bangalore for ‘Janamitra’ to gain experience. Subha Das, who has been working in Delhi Radio in Kannada division, has a profound mastery over translating from English to Kannada. She has well experience in editing. Vijaya entered the journalism field by writing to ‘Prajamatha’, a weekly from Bangalore in
1970. Later, she worked as an assistant editor to 'Mallige' stories, articles, biographer etc some of the contributions of Vijaya to this period. From 1974, she worked for 'Toshara' monthly as an editor since 1974. She also wrote for 'Udayavani', a constituent paper.

Since the third decade of the twentieth century, only a few women writers writing to papers. In Vrunthantha, Chintamani, Bodhini, Loke-Raharya etc. After reading the literature review one can divide the Indian women papers into two parts. One as English papers another as regional papers/regional language papers. The common event in these two papers is none of these can be divided separately, as women papers. The interviews of successful women are another common event in both types of papers. Sometimes the interviews of various women who have done pioneer service in the filed of politics, business, literature, music and some others in the field of education and social- work publishes in women papers.

As the upper class women read most of the English papers, no doubt the paper fulfill their needs. It covers the area such as fashion, way of leading a royal life etc. The role of women papers is also very important as to develop the social-education and economic progress of lower class women, who always tries to imitate the upper class women. These papers also covers the articles related to the protest against dowry
system etc. Though these papers have not tried to publish investigation reports, of course they are in the right track. Along with the social changes, the nature of these papers has also changed.

Even though the papers like ‘Karnataka-Nandini’ of Nanjangudu in 1920, ‘Chitra and ‘Saraswti’ of Bangalore in 1930, Veeramatha of Dharwad, Sodari, of Bangalore Mahila Jyoti of Hubli did not exist now, they proved a base to all the papers which are in progress at present. ‘Saraswati’ of Kalyanamma was in operation for most than 42 years. The first and the most old women paper was ‘Karanataka-Nandini’ of Tirumalamba from Nanjangudu. It was published in 1911. ‘Sodari’ was also existed for 11 years.

In 1960 ‘Stri’ which was published from Prapancha’ group stopped within few years. Later for more than 20 years, no one paper was at its height. After 20 years ‘Gelati’, though started but could not crossed ‘Stri’. There were many reasons for the death of these papers. The most important among them were economic security and lack of facilities. The papers on women developed under various big prestigious papers just like a wife lives under the shelter of her husbands.

Vanitha of Chandamama group from Madras is the only companion of Kannada women. Though ‘Vanita’ satisfied the intellectual need of Kannada women it cannot be justified that, it is a top paper. We
come across the articles related to individual injustice, rape etc, but it lacks 'mutual vibration'.

According to the social change the outlines of women papers have also been changing. In the beginning of the 20th century, the women papers gave special emphasis on the necessity of women education. Sincerity in home affairs, beauty-consciousness, scientific outlook, health etc. Within two decades the powers to vote and education of women took prior importance. After crossing half country, the issues like women freedom, equality of status in all fields etc. look paramount importance. In 60th decade special emphasis was laid on the improvement of working women. Hence the solutions like "The care center" 'co-operation' from relatives etc. took birth later on the 70th, they were exhibiting 'Sexual-equality and problems'. Though the women have already crossed 70th century, still the men are wandering in the 50th decade it self. The fact is very clear from the articles of women

**Current Status of Women Journalists:**

Today world is in the era of globalization that is regarded as 'Global Village' by McLuhan. The concept of globalization arises because of the technologies, which increases the role of communication tremendously. Interconnectivity and networking facilities work people
very near and communication is easy for who may be residing at for away places. New technologies which changes the face of whole world has created a deep impact in field of ‘Mass Media’. Mass media, which is in business of communication from time immemorial, has changed a lot. While we are talking about globalization and mass media, which together made the whole world a village, we can forget 50% of our population of Women and their condition, the changes that affect them and how they are standing in the changed world.

Women taking the journalism filed were rare in India about 70 years ago. This is due to lack of social support family structure, taboos attached with the field of media. Media for men was the general concept. The rough conditions of field, curfew, riots, and war are the places where men can enter and report. Women can report soft stories of fashion, home decor and women related issues, politics, sports economics are not of women’s subject. When Mrinal Pandey joined the Times of India in 1980 every body was asking what she is doing in TOI and she should be in Femina. With all these odd conditions many women journalist like Anni Besant, Usha Mehta, Usha Rai, Mrinal Pandey has successfully done a great role in the field of journalism and mark their presence feel in the world of men. In 1990s scenario has changed. Satellite channels starts telecasting private channels rule out the monopoly of government
Broadcasting units and become more & more popularize. Structural changes and technological developments in the media are changing the situation of women journalists. While new private media especially television have offered women journalists new employment possibilities, job cuts in the public sector often hit women journalists harder than their male colleagues. During 1960s women journalists were rare species but today scenario has changed there are many women in media fields but the nature of job they are doing is important.

Women are doing less important job in media. There is very less number of women in media who at editor’s position or at decision making position. They are highly low paid and in electronic media also they are at newsreader position. Even in all these odd condition women are struggling to make their position. In spite of had work and willingness to go to odd place and work at odd hours, women are ordinarily discounted particularly in media establishments at the state level and below. At the same time, no, women, unless she level and below to the owner’s family can hope to be either a partner or a director. Even in owner’s family, member is preferred to inherit the mantle of media ownership.
Women Journalists in Indian Media:

The Indian print media currently include over 46,000 newspapers and periodicals; among them are more than 5000 dailies, nearly 17,000 weeklies and 13,000 monthlies, and about 6000 fortnightlies and 3000 quarterlies. These are published in as many as 101 languages and dialects. The largest number of publications is in Hindi (nearly 19,000), followed by English (nearly 7000) and Urdu (nearly 3000). Forty-one Indian newspapers still being published in various languages are a century or more old. Daily newspapers in India are believed to enjoy a total circulation of 130 million copies, of which a lion's share is accounted for by 200 big dailies. According to recent reports, the 350 largest newspapers are estimated to employ a total of about 5000 reporters, 2000 full-time correspondents, 5000 stringers and 5000 editorial staff. There is no current, credible, comprehensive data on all journalists in India, let alone on women in the Indian media. However, there is little doubt that the number of Indian women in the “mainstream” press had reached an unprecedented high by the dawn of the new millennium. Female bylines have become commonplace over the past decade, not only in magazines and features sections but also on the news and editorial pages of dailies, including the front page. Apart from a large number of female staff reporters and sub-editors (or copy-editors), the Indian press currently
boasts many women who are senior editors (including editors in charge of single editions of multi-edition dailies, political editors and financial editors), chief reporters, chiefs of bureau, special and foreign correspondents, business journalists, sports reporters, and columnists, not to mention magazine editors and feature writers. It also harbors some female photojournalists and even one or two female cartoonists. Women journalists in India now write on a wide range of current events and issues, spanning a broad spectrum of subjects, including high-profile topics such as politics, business and economics, international relations and what is euphemistically known as defense. A number of women have managed to storm the citadel of hard news coverage. Many are recognized for their reportage from various areas of conflict in and around the country, having broken exclusive stories and secured rare interviews with leaders of militant organizations operating in these hot spots. Several have been associated with some of the most sensational scoops of recent years, including financial scams. Quite a few have also made names for themselves in the prestigious field of political reporting or analysis or both. However, all or even most women in the profession do not enjoy the exciting opportunities now available to a growing number of women journalists. There are significant differences in the situation of women journalists across the country and the press. For instance, the growing number of women in the metropolitan media
workforce has created the impression that the barriers that once restricted women’s entry into the press have been overcome. But resistance to the recruitment of women still persists in many places and in certain sections of the press. Similarly, the increasing visibility of women on television and in the indigenous English language print media generally known as the mainstream, national press because of its unique reach and influence—suggests that there are no more impediments in women’s path to the top of the editorial pyramid. But many female journalists still experience slow and limited progress, if not total stagnation, in their careers. And the existence of a glass ceiling, which currently keeps women from occupying the very top spots in the editorial hierarchy (of newspapers in particular), is widely acknowledged, even by women who have reached relatively high positions within their news organizations. The spectacular success of a number of women in a wide range of high profile areas of journalism, hitherto assumed to be male terrain, implies that there is nothing to stop competent and determined women from fulfilling their professional dreams. However, the tendency to relegate women to particular functions and beats within the press has not completely disappeared. And many women allege that they are not given a chance to demonstrate their capabilities, especially in what is commonly, if erroneously, seen as hardcore, mainstream journalism. But today it has been changing, for instance Barkha Dutt, of NDTV 24x7 bagged the
“Journalist of the Year” in the broadcast category for her “reports from Nagapattinam that captured the trauma and tragedy of lives torn apart by the Tsunami.

And also Shobhana Bhartia (1957) is the Vice-Chairperson and Editorial Director of the Hindustan group, one of India’s leading newspaper and media houses. She looks after editorial as well as financial aspects, and is credited with raising Rs. 400 crore through a public equity launch of the HT Media Group in September 2005. When Shobhana joined Hindustan Times in 1986, she was the first woman chief executive of a national newspaper and probably one of the youngest. She is considered to be one of the motive forces behind the transformation of the Hindustan Times "into a bright, young paper."

Menaka Doshi from CNBC TV 18 won the award for “Business and Economic Journalism” (Broadcast) for “the most talked-about story of last year, the report which made the rift in the Ambani family official”

**Women Effecting Change-In Media:**

The audio-visual media in India remained state enterprises until a decade ago, with the monopolistic public broadcasters, Akashvani (All India Radio) and Doordarshan (the national television network) – traditionally and tightly controlled by the Ministry of Information and
Broadcasting. The advent of satellite television in the early 1990s totally altered the Indian media scene, as foreign and indigenous private television channels began to beam programmes into homes across the country. Today over 100 television channels in different languages are estimated to be available within the country, with some also reaching audiences in other South Asian countries. According to recent reports, Doordarshan has 19,000 employees, of which about 4000 are in production and news, while AIR employs 24,000 people including 4,500 in news production. Private networks reportedly employ an average of about 1700 people, although only about 500 are directly involved in production and news (outsourcing is a common practice). Of the 21 young reporters recently recruited by Doordarshan, as part of its effort to revamp its news services, 16 were women. 8 however men still overwhelmingly hold senior positions. For example, within DD News, New Delhi, men currently occupy the top post as well as the five posts of Director (News). Of the 10 News Editors, only three are women; similarly, there are just three women among the 12 Assistant News Editors. The Executive and Chief Producers (News and Current Affairs) are both male. And there are no women among the 12 Programme Executives. Women are under-represented in technical jobs, too, with none among the eight Video Editors and only three among the 33 Camerapersons (the official designation is still Cameraman). The private
channels are less forthcoming with statistics on personnel. However, women are highly visible on most of them and at least some also have women in decision-making positions. For example, the managing director of the most high profile, bi-lingual, private Indian 24-hour news channel is a woman, women often present its sports and business news (besides general news), and a woman journalist hosts two of its weekend current affairs programmes. The Chief Executive Officer of the Indian operations of a foreign television company, which plans to launch its own 24-hour news channel in 2003, is an Indian woman. Some of the more prominent female television journalists and personalities have already become public icons and there is no dearth of role models for girls aspiring to pursue careers in the media.

PROBLEM OF WOMEN JOURNALISTS

Comparing men and women at work place:

If we compare men and women at work place we can say as both are different and as nature has made them different. Men at one place are transaction leaders were they hand out rewards or punishments, while women are transformational leader were they encourage people to transform self-interest into that of the group. Men use structural power based on authority while women use power on charisma, interpersonal
skills and hard work. They encourage participation, share power and information, energizes people by making them feel important.

When we compare ‘he’ Vs ‘she’ on the part of brain we find on an average a male brain weighs about 12% more than female brain but that does not mean they have more brains. Scientists say men have more muscles cells and hence more neurons to control them. Scientists have also found that men and women have their own expert areas. Men are better than women in spatial task like navigation but women can remember landmarks. Men excel in conceptualizing how to manipulate an object, women are good in recalling words or test in verbal remembering. This means women can develop more word power which help them develop more skills in language. According to Prof. A. Balasubramanium, Director of Indian Institute of Modern Management, Pune says, “I have notices that girls always outsmart boys in management training and education. They display better communication skills and are better at interpersonal relationship, cultural adjustment and group leadership.”

All these shows that women are equipped naturally with better communication skill & interpersonal relationship in comparison to man. So claiming men superiority in field of media is myth let women load the media house and find a better result. While a majority of the women
journalists said that having children did not affect their professional abilities, they were forced to slow down because of their organizations' bias against working mothers.

This bias forces bright women into less paying, less prestigious and often less exciting jobs. As far as facilities for those who are mother is concerned, it is next to none in media organizations. Maternity leave or childcare facilities are not a right in most of these organizations. The report also dwells extensively on the divide between the English and regional language press, women journalists working for dailies in English get a better deal in terms of salaries, job security, facilities and choice of assignments.

However, something that is rampant in both the regional language and English press is sexual harassment. Despite a Supreme Court order, several media organizations have still not set up the committee required to look into cases of sexual harassment. Some women have learnt to "manage" sexual harassment instead of seeking redressal. This clearly spells out the challenges women journalists in India face, even today.

Despite such odds, some women have survived and won in this struggle. R Poornima, editor of Udayavani, a Kannada daily from Bangalore, is the first woman editor in Kannada mainstream journalism. "No one took us lightly because we were not merely assertive but
exceptional in our work and efficient on the desk,” she recalls. Loganayiki, editor of Kumudam Snehidhi, a Tamil periodical for women, started her career as a reporter 16 years ago. But even today, her male colleagues are reluctant to accept her as their boss.

Some exemplary cases:

When a woman works she is honest and sincere, whether at home or in the office. She makes no compromises, she does not accept compromises, but that is what gives her disadvantages in her career. Those looking for compromises cannot accept her as their peer group, and she is soon isolated. In spite of such barriers, she finds out ways of doing her job as she wants it to be done. Earlier we knew news to be information of what was happening around us. Over two decades back, we saw episodes of Aankhon Dekhi a news item for about 15 minutes, which showed us things we could never have dreamt of before. We saw how in the naxalite infected Bihar booths were captured during elections, we saw how the criminals planned their activities, and we saw how politicians were part of these activities. And who was the producer director of this program? A woman by the name of Nalini Singh, a bold woman who had the guts to do what the men in journalism could not do before her.
Though not written anywhere newspapers do not encourage entry of women journalists in the men bastion Prabha Dutt in 1964 when asked for a job in Hindustan Times at the end of her training in the same institution, the editor, Mr. Mulgaonkar said the paper did not employ women. Ms. Usha Rai, the only women in the editorial of Times of India in the mid sixties, was called by editor Mr. Girilal Jain and told that newspaper was no place for women. But scenario today has changed a lot and employing a woman in not a problem for newspaper. But if we consider the number of women employed in newspaper the number is still far from satisfaction. A data of July 2004 reveals that in Madhya Pradesh and Chattishgarh, there are not women journalists who have a permanent job. Many women are working as daily wage labour, without an appointment letter, signing a muster roll at the end of the month to get Rs. 1,500 – 3,000. In north-eastern part of the country only 35 women work as print journalists. If we consider the case of number of women acquiring higher position in media-organization the number is still very nominal.

Problem of night duty:

There were very few women in newspaper in the early sixties and they were not allowed to do night duty. According to the labour laws, there should be at least two women on a night shift. The office also has to
provide transport back home after night duty. So this important shift was devoid of women till the mid seventies. It was Suchita Bahl who was first woman to opt night duty even if they’re if no other female support on the desk. Now a day this problem of night shift is no where affecting women in their profession but still the family constrains and responsibility hold their feet.

Problem of Maternity Leave:

During sixties where Ms Usha Rai was expecting she was perplexed to found that there is no policy on maternity leave in the Times of India where she was working. Same experience was with Coomi Kapoor in 1964 when she was expecting her first child. Childcare facilities and maternity leave are still not a right in most media organizations. More and more women journalists deferred their marriage or childbirth Ms. Mrinal Pandey comments “women’s productive years are also their reproductive years”.

Legislative Provisions Relating to Women’s Welfare:

It was the desire of the state to protect women, employed in factories against exploitations by unscrupulous employees. This marked
the beginning of women welfare in India. The earliest measure, regulated only the hours of working of women workers for several decades, however the law was almost a dead letter. It is an account of the International Labor Orations with its activities. Concerning women its conventions relating to maternity, protection-working hours at night underground work and equal remuneration that improvement in the conditions of women’s work has mainly resulted.

India has ratified the conventions relating to night work and underground work. Although she has not ratified the convention relating to maternity protection, she has incorporated into her legislation the spirit of the convention. The main provisions of the laws designed for the protection and welfare of women’s dealt below.

Employment:

Employment of women during the night is prohibited under the Factories Act, 1948. The Mines Act 1952, and the Plantations Labor Act 1951. Similarly under the Mines Act, the Central government is empowered to make regulations prohibiting restricting or regulating the employment of women in dangerous occupations.
Hours of work:

The hours of work in organization, mines and plantations are same for all adults, namely 9 hours per day and 48 hours per week in organization and mines and 54 hours per week in plantations.

Maximum Loads:

The organization act and the Mines act authorize the appropriate governments to fix maximum loads that may be lifted by women to safeguard against the dangerous arising from lifting heavy weights.

Bathing And Washing Facilities:

Separate latrines and urinals for the use of women are to be provided by employers in organization. Separate washing place are also to be provided in organization for women.

Crèches:

Organization and plantations employing 5 or more women required maintaining crèches for the use of children's below 6 years.

Maternity Benefits:

Maternity Benefit to women employed in Organization is payable under laws enacted by State Governments. Most States of Industrial importance has adopted maternity benefit legislation. The period for which the benefit is available varies from 7 to 12 weeks.
Maternity Benefit Act:

The maternity benefit act 1961 regulates the employment of women certain establishment for a certain provided before and after child-birth (six weeks before and six weeks after confinement) and provides for maternity and other benefits. The acts also provide that no pregnant woman shall on request being made by her, be required by her employer to do any arduous work one month before her expected delivery. The Act applies to mines, originations industry and plantations. Including any such establishments belonging to government, except the employees who are covered under the employees State Insurance Act 1948, it can be extended to other establishments by the State governments. There is no wage limit for coverage under the Act, since the Employees State Insurance Act cover the employees drawing wages up to Rs. 1,000 per month and are covered under the Central maternity Benefit act.

Main Provisions Of The Act:

I. Maternity protection 1919, revised in 1952.

II. Night work (women) 1919, revised in 1934 and 1948.

III. Underground work (women) 1935.

IV. Equal remuneration 1951.
V. Discrimination (employment and occupation) 1958.

There are two International Labor Organization’s recommendation concerning women, namely,

a) Lead poisoning (women and children) Recommendation of 1919, and

b) Equal remuneration recommendations of 1951, India have ratified all the conventions except on maternity protection, but the convention has influenced the passing of maternity benefit Act in the states and by the Centre.

Women Journalists can work on night shifts:

Women journalist can have sigh of relief since the ban on night shifts for women employees to be enforced by the State Government thought the Karnataka Shops and Commercial Establishments Act does not apply to them, as the service conditions of journalists are governed by a Central Act. “Service conditions of journalists are covered by a Central Act”

Sources in the Labor Department explained that the Working Journalists governed the service conditions of journalists and other Newspaper Employees (conditions of Service) and Miscellaneous Provisions Act, 1955.
This Act supersedes the State Act, which provides for banning night shifts for women employees. This has quit ended the alarm in Media circles following a recent interview by Labour Minister Iqbal Ansari in which he said women journalists in the “Print media” would be barred from working beyond 8p.m.

The state government has decided to strictly enforce the provision banning night shifts for women in shops, commercial establishments and hotels. Accordingly, employers cannot make their women employee’s work beyond 8p.m. after the relevant Government Order is issued. The Labour Department has made it clear that the ban would not apply to IT and ITES firms and industries (“The Hindu” Friday, May 11,2007).