

# Women's Socio-Economic Condition Reflected in 9 *Jakhoo Hill*

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## Abstract:

*Gurcharan Das (1943), a contemporary Punjabi writer, has written Three English Plays (2001) on different essential themes and distinct styles. It is the splendour of the thematic aspects of these plays that indeed fascinate the attention of the readers, amateur or expert in English literature. Out of his three plays 9 Jakhoo Hill is written in the 1990s, first performed in 1996, and represents India in 1962 during the Indo- China war. It deals with the passing era and the rise of a new mercantile class and with it the advent of the new world with its new culture. Gurcharan Das in his famous play, 9 Jakhoo Hill, offers the contemporary socio-economic problems of Indian women. The play reveals women's socio-economic problems, especially those with no male in their families. Such families have comparatively more issues in their lives. The paper will focus on the family of Amrita.*

**Key Words:** - Socio-economic, financial rights, feminine issues, economic changes on human relationships, etc.

## Introduction:

*9 Jakhoo Hill* is the last play written by contemporary and prolific writer Gurcharan Das. In this play, Das depicts a critique of social, economic problems. 9 Jakhoo Hill is the name of summer residence belongs to Amrita, her brother Karan referred to as Mamu in the play and her daughter Ansuya. Amrita is 'a lady from a fine family' (143), whose husband died during the riots of India Pakistan Partition and they lost all they had in Lahore.

Ansuya, Amrita, and Ansuya's father moved to Delhi, where they established a couple of mills and a large sprawling house in Civil Lines. After her father died, they sold their mills and house and relocated to 9 Jakhoo Hill in Simla, which was once their summer residence and is now the only asset they have left. They must sell 9 Jakhoo Hill because they can no longer afford to maintain it. As a result, the fatherless family becomes the ship in thunder, fighting against all odds. These three-Amrita, Mamu, and Ansuya-represent a glorious past that has passed. These three have spent their entire lives in luxury and passivity, and they are now completely bankrupt as a result of the pompous display they put on for their false identities.

Amrita: See those drapes, Ansu? Your father brought them from  
England, and they were the talk of the town that season.  
Oh, the parties we used to have, Ansu! The servants were  
forever polishing the silver. Why the whole of Nehru's first  
Cabinet must have dined here sometime or the other. (2)

(Act 1 p. 152, *9 Jakhoo Hill*)

Ansuya is not like her mother. She decides to emerge from the shadow of her past. Outside of class, she falls in love with Deepak. She was unable to marry Deepak in the end, but she approaches her new life with enthusiasm and begins her journey towards financial indecency. She is an excellent example of a woman of the new generation striving for success. She confronts her financial issues. She brings up India's newly emerging liberal economy.

Amrita: It is going to be quiet with just the two of us.

Ansuya: Yes. (Pause.) No, Amma. You mustn't say that. It's not going to be quiet. We have work to do. We are not going to cry. We are going to build. I shall show you the way. (1)

(Act 4 p. 197, *9 Jakhoo Hill*)

Deepak works as an executive in Bombay. Amrita's father's legal aid was Deepak's grandfather, and their family lived in Amrita's father's compound in Lahore. They were their landlords. Deepak and his mother Chitra represent the rising middle class of the present and future. Deepak understands how to take advantage of the situation. He comes to Simla to meet Ansuya and to use Amrita's family's contact with Rai Saheb, an Indian Civil Service Officer, because Deepak's company is bidding for a licence that Rai Saheb has the authority to grant. He declares his love for Ansuya but eventually marries Rai Saheb's niece due to his mother's pressure because this relationship will be more beneficial to him in the future. Deepak tries to assist Ansuya by providing a solution to her problem to save her estate based on 'cross commercialization'. Deepak suggests to Ansuya that they do not need to sell the house. What they can do is to convert it an exclusive season hotel. They could get loan from bank to refurbish it and give it to a professional company like the Taj people to manage it.

The noticeable effect of economic changes on human relationships is that relationships that were traditionally based on emotions and feelings begin to disintegrate after being influenced by materialism. Now, money is what constitutes relationships, not love and affection, and money is what makes things happen in the modern world. People's relationships have become selfish. The human relationship lacks emotions and human bonds. All of the job opportunities created by economic reforms in post-independence India were provided by the Industrial Revolution. Gurcharan Das, as a management guru, also discusses the positive impact of economic reforms.

Character of Deepak depicts the modern courageous Indian youth having knowledge and skills. Who is aware that he can get everything with the hard work. Gurcharan Das has also highlighted problems of red tapism and bribes in administrative system of India due to changed economy by portraying the character of Rai Saheb a morally degraded bureaucrat. Even in the Indo China war period Rai Saheb is not serious about his duties and he is busy in merry making. Deepak and Ansuya are equally living their lives with economic consciousness.

Through Character of Ansuya, Gurcharan Das wants to show the way to all those women who have been constantly subjugated and considered unable in terms of economic role. In his play, Gurcharan Das shows if women firmly assert themselves nobody can stop them. It is time to

make women economically independent and transform the India into developed democratic nation. On the contrary Chitra is an example of harassed woman needed to be empowered with physical as well as economic strength. The theme of lack of patriotism and nationalist feeling in middle class is also put forth by Gurcharan Das. Everybody is busy in his own petty objectives and nobody cares for the nation which is facing the Indo- China war. The perfect balance in changing economical pattern and social moral values is needed to live happy and secure life for a common Indian. The play starts the brain storming and various ideas start the conflict in the mind. Who is right? – Deepak or Ansuya, Chitra or Amrita, Mamu or Rai Saheb.

Das effectively presents in this play that those who have the strength to cope with changing socioeconomic conditions through hard work can survive in today's world. Furthermore, in today's practical world, youth with a positive attitude and a dynamic multifaceted skilled personality can face any problem. At a deeper level, the play is also a study of the effects of changing economies on human relationships, as well as the decline of socialism and the rise of values in Indian society. Despite being three decades old, the theme is still popular today. The manner in which the play explores it is still relevant, and thus it is a popular problem play.

### **Conclusion:**

Because of its contemporary themes, *9 Jakhoo Hill* was well received in India, not only by critics but, more importantly, by the audience, and it has had many successful runs. According to one review, "the cast and crew were given a standing ovation at the end of the evening" (4). The success of this play is likely due to the playwright's ability to capture a sense of loss, fear of the future, nostalgia for the past, and other modern themes such as economic reforms and social change, the institution of family, issues of conventional morality, and so on. The struggle of modern woman is at the centre of the play. Ansuya builds her capacity to be self-reliant in her life whereas Amrita surrenders to the situation and life as it comes to her.

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# Educational Security: Safeguarding Right to Education of Women in India

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*Women's education is critical to changing their social status. Educated women play a critical role in society's socio-economic progress. Education eliminates inequalities and disparities to regain one's standing both within and outside one's family. It is critical to women's empowerment, prosperity, development, and well-being. Women gain increased strength as a result of their education. Such strength comes from the empowering process, and empowerment will come from education. This study attempts to capture the evolving image of women's education in India and their struggle to secure the right to education.*

**Key terms:** Education; Women; Opportunity; Discrimination

## **Introduction**

Women's education is critical for the country's appropriate social and economic prosperity. It is like a powerful medicine that can entirely cure patients and restore their health. Women's education is a significant opportunity for India's social and economic development (Mammen & Paxson, 2000). Educated women are the weapons that positively impact Indian society through their contributions at home and in their professional sectors. They are the driving force behind the country's and society's economic growth. A well-educated lady is capable of managing both her personal and professional lives. They can effectively help India's population management because they prefer to marry at a later age than illiterate women. During the British reign in India, Raja Ram Mohan Ray and Iswara Chandra Vidya Sagar were two well-known social reformers who focused on women's education. Both men and women account for half of the country's population. They are like two sides of the same coin and must have equal access to participate in the country's development. Women are everything because they give birth to the next generation. Hence one cannot live without the other. If they were well-educated, they would raise educated future generations, resulting in India's good social and economic situation. Before and after independence, India took aggressive steps to improve women's position and education (Kumar, 2014). The 86th Constitutional Amendment Act of 2002 was a watershed moment in advancing education, particularly for women. This statute establishes primary education as a fundamental right for children aged 6 to 14. The government has agreed to give this education free of charge and make it mandatory for persons of that age bracket. This project is often known as the Sarva Shiksha Abhiyan (SSA). Since then, the SSA has devised several initiatives aimed at inclusive and exclusive growth of Indian education, including initiatives to promote female education.

## **Historical perspective**

The British government made efforts to implement modern education during India's subjugation (Viswanathan, 1987). The development of modern education was not primarily the government's responsibility; Christian missionaries and many enlightened Indians also played significant roles. For the first 60 years of its rule in India, the East India Company—a trading,

profit-making concern—showed little interest in its subjects' education. However, there were two minor exceptions to this restriction. Warren Hastings established the Calcutta Madrasa in 1781 to teach Muslim law and associated topics, while Jonathan Duncan established a Sanskrit College in Varanasi, where he was the Resident, in 1791 for the study of Hindu law and philosophy. These institutions were intended to offer a steady supply of qualified Indians to assist in administering law in the Company's courts. Humanitarians quickly pressured the Company to develop and promote contemporary secular education in India. Throughout 1813, the Charter Act embraced the principle of fostering intelligent Indians and advancing knowledge of contemporary sciences in the kingdom (Hancher, 2013). The Act required the Company to spend one lakh rupees for this reason. However, even this meagre sum was not made available by Company officials until 1823. For years, a heated debate raged in the country over the direction this expenditure should follow. While some advocated for it to be used solely to promote modern Western studies, others argued that Western sciences and literature should be taught to prepare students for jobs, emphasising the extension of traditional Indian learning. The two debates were settled in 1835 when the Government of India chose to dedicate the meagre resources available to it only to the teaching of Western sciences and literature in English. Lord Macaulay, the Governor-Law General's Council Member, claimed in a famous minute that Indian languages were not adequately developed to suit the purpose and that "Oriental learning was inferior to European learning." (as cited in Anjum, 2018).

It should be noted that while Macaulay's views revealed a prejudice against and ignorance of India's past achievements in science and thought, he was on solid ground when he held European knowledge in the fields of physical and social sciences to be superior to existing Indian knowledge, which, while advanced at one time, had stagnated too long and lost touch with reality. That is why, led by Raja Rammohun Roy, the most advanced Indians zealously encouraged the study of Western knowledge, which they saw as "the key to the treasures of scientific and democratic thought in the modern West." They also knew that traditional education promoted superstition, fear, and dictatorship. In other words, they realised that the only way to save the country was to look forward rather than back. In reality, no famous Indian of the nineteenth or twentieth century departed from this course of action. Indian education is separated into private and government education, with a 5:7 ratio. Government education has failed to provide high-quality education (Mishra, 1999).

## **Method**

The author used secondary sources for compiling this study. Extensive help was sought from previously published research papers, books, vlogs and other relevant internet sources. Both governmental and non-governmental data proved helpful.

## **Discussion and Findings**

India has achieved significant progress in boosting access to high-quality education, increasing elementary school attendance, and decreasing the number of children out of school. Key legislation, regulations, and programmes, such as the Right of Children to Free and Compulsory Education (RTE) Act (2009) and the National Early Childhood Care and Education (ECCE) Policy, have aided these accomplishments (2013). However, there are still

obstacles to overcome. In 2014, an estimated 6.1 million students were absent from school, down from 13.46 million in 2006. Out of every 100 students, 29% of girls and boys drop out before completing the primary school cycle, and these are often the most marginalised youngsters. Nearly 50% of adolescents do not complete secondary school, and approximately 20 million youngsters do not attend preschool (UNICEF, 2019).

Since 1961, the Child Sex Ratio (CSR), defined as the number of girls per 1000 boys between 0 and 6, has been declining. The drop from 945 in 1991 to 927 in 2001 and 918 in 2011 is concerning. The reduction in CSR is a significant signal of women's disempowerment. CSR reflects pre-birth discrimination shown through gender-biased sex selection and post-birth prejudice against girls. On the one hand, social constructs discriminating against girls have been critical in increasing the Sex Selective Elimination of girls, resulting in a low Child Sex Ratio.

On the other hand, easy availability, affordability, and subsequent misuse of diagnostic tools have been critical in increasing the Sex Selective Elimination of girls, resulting in a low Child Sex Ratio. Because coordinated and convergent measures are required to secure the girl child's survival, safety, and empowerment, the government has launched the Beti Bachao Beti Padhao initiative. This is carried out through a nationwide campaign and targeted multi-sectoral action in 100 low-CSR districts across all states and UTs. This is a cooperative endeavour of the Ministries of Women and Child Development, Health and Family Welfare, and Human Resource Development.

Education is the channel through which we learn the skills, techniques, information, and knowledge we need to know, comprehend, and respect our responsibilities to society, families, and the nation. As a result, the scale of the value of education in life is enormous and multi-fold. The value of education in life is that it allows everyone to acquire a positive outlook on the world and our society. Education assists us in acquiring and exploring new concepts. Education allows a person to gain information and boost their self-esteem. It can help you advance in your work as well as in your personal development. A well-educated person can become a valuable member of society. It assists you in making sound life decisions—the wheels of education power the modern, developed, and the industrialised globe. To survive in a competitive environment, we all require education to serve as a torch that illuminates the path. Education's stakeholders, notably governments, organisations, and students, agree on its multidimensional importance. High-quality education, particularly tertiary education, is a primary driver of development in families from all socio-economic backgrounds. Furthermore, with the integration of multidimensional goals, the value of education has increased, and individuals have grown more mindful of the environment and society, creating an awareness that past generations lacked. The post "Education is Fundamental to Development and Growth," published on the World Bank blog, eloquently summarises the fact that education, in various forms, can alter people's lives (Armstrong, 2018).

Recognising the value of education in one's life, institutions worldwide use flexible past study criteria and consider various additional aspects such as experience and extracurricular activities. This invites people from all walks of life to apply and access world-class infrastructure, renowned teachers, and a multicultural learning environment. For example, to

enter a master's degree in a specialised field such as Arts Studies and Appreciation, an individual from the sciences will now be considered if they have a genuine interest in studying Arts.

### **Challenges**

The education provided by government schools is very inadequate. This is also due to a lack of teachers and a lack of effective oversight, particularly in rural regions. As a result, metropolitan areas have significantly greater literacy rates than rural areas (Gardiner, 2008). Public schools have the insufficient infrastructure and academic attention, which is detrimental to an individual's development. On the other hand, private schools provide all of these amenities and are too expensive for lower-income families. More than 37% of the Indian population lives in poverty (Pandian et al., 2007).

Moreover, they cannot even afford primary education. People in India, a land of morality and beliefs, are traditionalistic and value contemporary education. Workers' performance is affected by various elements, including their health and nutrition, education and training. These are regarded as important determinants of life satisfaction. Sufficient investment in these industries will boost labour productivity and efficiency.

### **A tale of discrimination**

Discrimination against females exists even at the pre-birth stage. After a girl takes birth, these discriminations widen and manifest into several other discriminations: nutritional discrimination, educational discrimination, discrimination in terms of love and care, and above all, discrimination in property ownership (Croll, 2002). The idea of the female sex in India among various communities is woven around a particular adverse social construct leading to the sex-selective elimination of girl children by misuse of science and technology is the primary reason for thinning of the women population in India. In order to protect the girl child from abortion and ensure that she lives an empowered life, the government of India launched this initiative. Initially, the government of India selected one hundred districts covering all the states and UTs, which had a low child-sex ratio. Beti Bachao Beti Padhao is a joint initiative of the Ministry of Human Resource Development, the Ministry of women and Child Development and the Ministry of Health and Family Welfare. The objectives of this initiative, according to the official website of Beti Bachao Beti Padhao initiative, are:

- Prevention of gender-biased sex selective elimination.
- Ensuring the survival & protection of the girl child.
- Ensuring the education and participation of the girl child (Dhaka, 2015).

Undoubtedly, these vital objectives need to be realised to empower women. However, these objectives mostly remained confined to paper. This inefficiency becomes evident by the government records itself as Trinamool Congress MP Md. Nadimul Haque had asked the MWCD to state the following: Improving the gender ratio across India has been the focus of almost all the governments in India, and multiple steps have been taken to that effect. However, the truth is that female infanticide, foeticide are social problems in India (Sarna, 2003), and

they continue to exist. Though the creation of awareness among the public is significant, and it is also true that many schemes in India are underutilised and consecutively fail to realise their objective because of the unaware citizenry, this is another extreme case wherein the goal of the scheme is sacrificed for publicity of the scheme. However, the U-DISE data of 2015-2016 and 2016-2017 show that girls' gross enrolment ratio (GER) has declined at elementary and higher secondary levels, while it rose only by 0.1% at the secondary level (Ravindran, 2020).

## **Opportunities**

### **Free education**

The government is expanding the free education system in various areas of India, mainly rural areas. Poverty is a significant barrier for many parents in cities and villages when sending their children to school. As a result, the government is attempting and has successfully provided pupils with the fundamental right to quality education at no cost in a variety of fields. In many locations, many students attend school to study. However, the government must reach out to more rural communities to attract more pupils to the school.

### **Better Networks**

A few decades ago, a shortage of schools was a significant issue, particularly in rural areas. Studying in a private school is substantially more expensive, and many impoverished pupils cannot afford it. The pupils had to travel for miles and miles to get to their schools, which caused a slew of issues. However, in recent years, the government has established an increasing number of schools in diverse rural locations, and the situation has been alleviated to a large extent. However, there are still numerous villages where the schools are far away. Many pupils, particularly girls, suffer safety concerns while attending these schools. As a result, the government must take the appropriate steps to increase the number of female pupils enrolled in school.

### **Government schemes**

The government has implemented several effective programmes to reach out to more pupils in outlying locations. One of these is the Sarva Siksha Aviyan Scheme. The government provides many students with free education through this scheme (Das, 2007). Mid-day food programmes have also shown to be incredibly effective in attracting more pupils to schools. Because pupils may acquire food at school, parents send their children to school rather than to a hotel to work as child labourers. However, it is true that in certain regions, all of these amenities are not effectively utilised.

Free and compulsory education for all children under the age of 14 is a constitutional duty that must be carried out throughout the country. The constitution has education on its concurrent list. Both the Centre and the State bear equal duty in this regard. Although literacy has improved, complete success and the abolition of illiteracy in the country have yet to be attained.

However, in higher education, the Central and State governments have taken several measures to establish technical, general, and women's colleges and universities (Singh, 2011). Various IITs and IIMs have been established as higher learning institutions. When we discuss women's



empowerment in the context of India, the right of a girl child to survive in the womb is the first key concern. The country's social evil of sex-selective abortions counters the high natural survival rate of women in the womb. Amartya Sen elaborates on female infanticide through his idea of missing women. A critical feature that indicates the poor condition of women in India is the declining child-sex ratio. This was the primary concern that led to the inauguration of BBBP. According to the official website of BBBP, "the trend of decline in the Child Sex Ratio (CSR), defined as the number of girls per 1000 of boys between 0-6 years of age, has been unabated since 1961. The decline from 945 in 1991 to 927 in 2001 and 918 in 2011 is alarming (Saxena, 2016)."

In 2018, India was titled 'the world's most dangerous country for women by the Thomson Reuters Foundation( 2018), leaving behind countries like Afghanistan and Syria. This foundation considered six indices: healthcare, discrimination, cultural traditions, sexual exploitation, non-sexual exploitation, and human trafficking. Crimes against women, especially incidents of rape, have seen an enormous surge. According to government records, between 2007 and 2016, overall crimes against women in India rose by 83%.

Analysing the data from multiple sources, the author opines that human trafficking is multidimensional, like poverty. Though both trafficking and sexual exploitation are primarily driven by extreme poverty and hunger, social and religious impacts are deep on this social evil. The government of India has made numerous efforts to curb human trafficking and sexual exploitation (Vijayarasa, 2016), but it is not enough. Instead of treating the symptoms, the government of India needs to invest more in the social security of vulnerable sections of society, especially women, to empower them by providing shelter, food and education immediately, thus reducing their vulnerability to exposure to different types of violence. Proper seeds of women's empowerment can be upheld by removing societal discrimination that starts from the family of a girl child wherein she is denied the right to education and is subject to nutritional discrimination. However, literacy rates in India have shown significant progress; female literacy rates, especially upper standards, lag (65% to 82%) among women and men.

One of the most persistent and critical issues that any society needs to address is inequality in the system. Inequality has multiple forms and faces. The most evident and recognised faces of inequality are income inequality and social inequality. The issue of inequality is further aggravated by the fact that, from a policy perspective, it does not merely fall into the domain of politics to resolve this issue. Inequality is a trans-disciplinary touching historical, psychological, economic, sociological and philosophical domains. Any policy proposal to manage rising inequality needs a nuanced thought and understanding keeping its multi-disciplinary nature in view. The social stratum of Indian society has been shaped so that it favours a minuscule upper-class minority in terms of political and economic power. This 'privileged' minority uses this influence to retain the status quo in society. It has been rightly said that sometimes facts are more astounding than fiction. This holds very much real when it comes to India. Here such deep is a divide based on caste; even today, Dalits are denied water from the source to which the so-called upper-class caste may have access. They are denied entry to temples (October 31 et al., n.d.-b) and attacked for mounting a horse or flashing moustache! The ghettoisation of the Muslim population (is not out of nowhere. ms

State machinery often acts as a mute spectator, which emboldens the upholders of discrimination. The case of social inequality remains incomplete without mentioning the segregation of jobs based on class and caste in India. Some specific jobs are done exclusively by the Dalits, like manual scavenging, and in the same way, other little chores are done by Muslims, while Brahmins are over-represented in top-class jobs in the country. Politically, minorities do not get their due representation on political platforms (Hasan, 2011). This is especially true in the case of Muslims in India. The debate on women's empowerment in India is arguable and full of stark contradictions. Women in India have been subject to the worst atrocities in the name of religion, culture and gender. Gradually their position started to change for the better. The constitution of independent India ensured a dignified place for her women and envisaged equal social positions for women and men. Most women in India still face discrimination and harassment. The status of women keeps dangling. She is a deity and enslaved person, yet to be herself.

### **Suggestions for improving educational well-being in India**

- Regular evaluations are required to track learning progress and make present levels evident in a generally understood form. India should regularly engage in international assessments such as Trends in International Mathematics and Science Study and Programme for International Student Assessment to set goals and benchmark its performance and growth. National assessment quality should be enhanced, and third-party assessors such as the Annual Status on Education Report and Educational Initiatives should be encouraged to provide periodic comments.
- The first and only long-term solution to this dilemma is strengthening learning research. The author advocates establishing a "science of learning" centre, either as part of the National Council of Educational Study and Training (NCERT) or as a distinct agency, to foster research on how children learn. This institute is capable of doing research in reading, elementary mathematics, intelligent teaching methods, and evaluations.
- If we can ensure that 80 per cent of our children can read and write fluently in at least one language by the age of nine, we will have solved 80 per cent of our educational difficulties. Reading must become a focal point for action and assessment and a movement that incorporates everyone. A national-level reading research centre is more significant for India than any Indian Institute of Technology, and it is not difficult to establish. Teachers must receive specialised training in reading skill development and measurement. Reading tests should be available on computers, tablets, and mobile phones so parents can identify their children's reading levels.
- The rote-based Board Exams in India are the root of the learning crisis witnessed in primary schools. The emphasis on students, parents, and teachers maximises test marks rather than learning, which must be remedied by instituting Board Exams that evaluate learning. This is not difficult to accomplish because numerous assessments can serve as a baseline for this transformation.
- Along with the educational research in all the activities listed above, there is a need to explore and develop strategies to leverage technology to achieve the desired transformation. The emphasis should not be on installing hardware but on building new, high-quality material, such as intelligent teaching methods and tools that will assist students

in honing basic abilities such as reading and mathematics and developing content in multiple Indian languages. ICT-based remediation programmes, in which the service provider is rewarded based on measured student improvement, should be encouraged. ICT should be utilised to track instructor attendance as well. All schools can receive complimentary high-speed internet connections through a straightforward process in which the government reimburses internet service providers directly.

## Conclusion

In the education sector, females lag. According to the 2011 Census of India, the overall literacy rate is 73%. Nevertheless, breaking up the national average reveals that while the literacy rate for men is 80.9 per cent, it is 64.6 per cent for women. Most initiatives to improve education quality in India do not necessitate legislative changes or new educational policies. However, these steps are not being implemented since no apparent crisis is compelling us to act. Only a few items listed below are policy-level issues, such as establishing a cadre of Indian education public servants and replacing schools' policy within a kilometre of every habitation with a policy of free transportation to the nearest school. Having said so, this is a marginal improvement in a decade. The government of India has done compelling work on promoting education for women. Women's empowerment is not possible unless the feminisation of poverty, promotion of education, and abrogation of gender discrimination and violence against women are taken seriously. At the same time, women should be equipped with enough skills to be economically independent. Once economically, she is independent; she will take decisions and make choices. Empowerment is all about taking the rational course of action following her will. The national commission for women and the human development resources ministry is generally responsible for women's empowerment in India. According to the Government of India's Census Report, girls' education is the most powerful tool for social transformation. Education also reduces inequities and serves as a tool for increasing one's standing within the family. To foster women's education at all levels and combat gender bias in providing information and education, state-built schools, colleges, and universities are exclusively for women. To encourage more girls, particularly those from marginalised BPL (Below Poverty Line) families, to enrol in mainstream education, the government is offering a package of concessions, including free books, uniforms, boarding and lodging, clothing for hostilities mid-day meals, scholarships, laptop computers, free bicycles, and so on.

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# Essential Gender Predisposition To Have Equity And Multi-Ethnic Righteousness For Women.

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## ABSTRACT

*Gender is a social term but often mistaken as biological. It denotes the characteristics of each category to have their own unique tag. Achievement of sustainable development goals through equity and equality is the major challenge in the discourse of total social inclusion and in the growth of society. Gender sensitization is an important facet to having harmony . Cultural pluralism is crucial to maintain. It can be the pathway for social wellness by showing substantial resilience. Education is the reforming tool to eradicate the evil of growth. Gender word is not limited to the only two pre-dominated domain of men and women but to the other aspects like third gender. Being empathetic is a humane approach to giving respect and accepting them without any hitch. Sensitive people help society to survive and thrive. It should be compatible, comprehensive and communication. Social units like family, strata, ethnicity, culture, educational and professional hubs are the influence on creating gender identity. The education system has to come forward to reinforce social values through the integration of correct policy reforms, curriculum upgrading and textbooks reviews.*

**KEYWORDS: Gender, equity, equitable, sensitization**

## INTRODUCTION

Gender expresses the desired norms, attitudes, habits, behaviour, actions and reactions being in a particular type of gender and in dealing with others. Expectations from each gender can vary from culture to culture over time. It creates levels, differentiates between each other, hence produces inequalities which put gaps within them on the basis of socio, economic, personal and inter-personal. Within gender discrimination, several types of sub-divisions also exist, like ethnicity, socioeconomic status, disability, age, geographic location, gender identity and sexual orientation, among others termed as inter-sectional. It refers to a person's deeply felt emotions, internal and individual experience of gender. Inequality puts others at threat to coexist. It is the major cause for anarchy where one creature tries to violate the human rights of others to prove supremacy. Humans are born equal but at the time of death they are loaded under the gender categorization. It is the main concern for a social balanced society. Barriers may include several restrictions on talent, job, salary, mobility, financial independence, lack of access to decision-making power, lower literacy rates, health, discriminatory attitudes in communities.

Women, differently-able people, low economic groups and aboriginal people face unacceptably high levels of inequality rooted in society and they are vulnerable to discrimination and violence, which is a big threat to any civilized society. Gender inequality and are at grave risk of harmful practices such as female genital mutilation, and child, triple talaq, bigamy early and forced marriage. WHO figures show that about 1 in 3 women worldwide have experienced either physical and/or sexual intimate partner violence or non-partner sexual violence in their lifetime. Rigid notions of masculinity give the male gender the upper hand to decide, suppress, dictate, rule and show their might on others. This is being trained in the families by the elders knowingly, mostly by the females, which is a cause for

shame. This establishes the norms of going beyond the binary approach. Gender equity also advocates the mindfulness and well-being of the third gender as well. It can be lesbian, gay, transgender, queer and intersex human. They should be treated as others, not by labelling into certain category. Sexual orientation, gender identity and expression (SOGIE) is a wide diverse spans cultures across the world.

As a normal tendency of humans is to put everything under a pattern, even a gender, but incongruities challenge it. Hence, most of the time, it is taken as a stigma, a mental disorder. It is called as the gender stereotype about attributes or characteristics, or the roles that are or ought to be possessed by, or performed by, women and men in society for smooth functioning. It is harmful as it limits women's and men's capacity to develop their personal abilities, pursue their professional careers and/or make choices about their lives not only based upon their biological unit as sex.

WHO takes an integrated and comprehensive approach to mainstreaming gender together with equity and human rights at the global, regional and country levels in order to address the drivers of inequality and poor health to have sustainable and progressive world. Steps can be the identification of the cause of discrimination, analyse the reason to improve, facts which the outcome of the data tabulation help in formulation and implementation of policies to help the person to come into mainstream. Capacity building approach is essential to have better future. Most important thing is to create awareness among citizen for have empathy for others and create the bonding and foster patnership. Gender responsive measures should be well planned to have balance in the system. Gender-fluidity can be the one of solution, where a person does not put itself under a fixed category, where it wants to be independent, reasons can be pure relational or psychological. All inequality creates the gender dysphoria, which is a sense of unease that a person may have because of a mismatch between their biological sex and their gender identity. This sense of unease or dissatisfaction may be so intense it can lead to depression and anxiety and have a harmful impact on daily life. It snatches away the basic human right of an individual.

Gender equity is the necessary foundation for a peaceful, prosperous social structure. Commitment and bold actions from the government as well as other stakeholders are needed to accelerate and monitor progress, including through the promotion of laws, policies, budgets and institutions that advance gender equality.

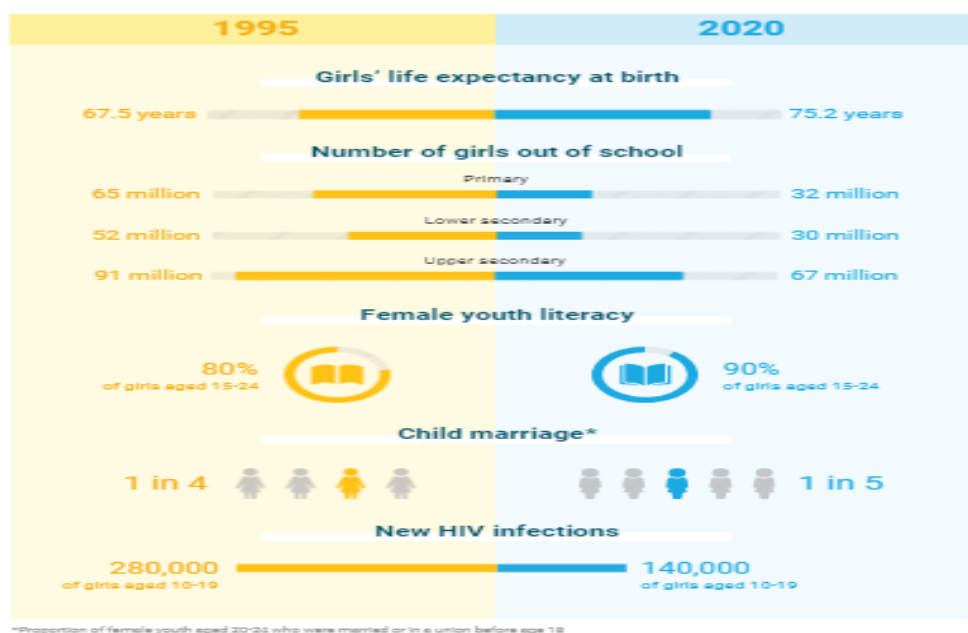
Stereotype situation perpetuate inequalities. For example, the traditional view of women as care givers means that child care responsibilities often fall exclusively on women where men are having independence to choose their roles. Situational crisis compounded over time and it creates the deep rift between individual and society at large. Gender discrimination can have a multi-tier structure as well. Women are subjected to get lower status than their counterparts but lower cast women have multiple-level subject to face and bear the heat. Body shaming, moral policing, dictating the terms to other individuals, encroaching on the space of other living beings, but often people overlook this as their birth right to dictate or decide for others. Mindset needs to get change from the grassroot level for a sunshine. Parents, community, political system, school, role of teacher has to redefine to check this issue. Religious matter has to be equally modify themselves to stop all types of

unjust act for someone. It has to adopt the pragmatic approach based on scientific driven facts. Spiritual awakening is crucial and education can be the road which will help the system to have order in place.

But when the first world sets the wrong examples in the modern and 21<sup>st</sup> century, it is painful. The ban on abortion in the US and putting headcover in IRAN is the recent incident. Another heartbreaking situation is in Afghanistan, where higher education for women is a closed door for them. These show the insecurity of one gender towards the others. Women should not be present as an object or service commodities rather as an equal partner for a better tomorrow. Educating women will make them aware of their rights. Sensitization of all in periodic mode will stimulate the citizens to respect others. Textbooks will have a great role to play, as the information giver to creative thinking simulator. It should be a part of the curriculum in a spiral way which can start from early childhood education. Parents have to be educated on these issues. Seminars, symposiums, newspaper articles, movies on social issues can appeal to the masses. Discriminatory teaching practices and education materials also produce gender gaps in learning and skills development and teachers have to become more sensitive and act responsively to meet the challenges. They should first correct themselves.

Doctors at the time of birth and pre-birth time can sensitize the family to have acceptance for the upcoming member of the family. Marriagable age should be fixed as 21 for all. Only 2 child policy has to be implemented in stringent ways. Care of baby and mother post birth is essential to correct the issue of malnutrition. There should a start to fill the gaps and it is possible with a revolution. Collective actions can transform laws, creative expression can change attitudes and an invention can alter the course of history. societal beliefs and norms that many have clung onto for years and which have impeded gender equality is a myth. When girls and women are equal everywhere, most of the world's issues will be solved! There will be an increase in the rate of economic prosperity and solutions to climate change, and a reduction of poverty and ignorance. There will be fairness, equality, and justice when it comes to the law. Discrimination and harmful stereotypes will be eradicated, leading to a higher quality of life for everyone.

### What progress has been made for girls and young women?



Gender parity, which is used to measure gender balance in a given situation, can aid in achieving gender equality but is not the goal in and of itself. Use gender-synchronized approaches that engage women and men in transforming gender norms and balancing power within families. Constructively engage men and boys as individuals, within couples and communities, and through health facilities as partners and advocates for gender equality.

### CONCLUSION:

Gender bias is undermining our social fabric and devalues all of us. It is not just a human rights issue; it is a tremendous waste of the world's human potential. By denying women equal rights, we deny half the population a chance to live life at its fullest. Political, economic and social equality for women will benefit all the world's citizens. Together we can eradicate prejudice and work for equal rights and respect for all. Law is made for humans and by humans for the well being of all, but then by large it should satisfy the needs of society without any hindrance. Any law cannot be bigger than humans and life itself, so the right to freedom, equity and equality is predominantly should be well formulated and well implemented. All types of sexual orientation has to be protected from the injustice. Each individual should be treated respectfully.

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# Honour Killing: A Crime Against Humanity

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## **Introduction**

“This is wholly illegal and has to be ruthlessly stamped out. There is nothing honorable in honor killing or other atrocities and, in fact, it is nothing but barbaric and shameful murder. Other atrocities in respect of the personal lives of the people committed by brutal, feudal-minded persons deserve harsh punishments. Only this way can we stamp out such acts of barbarism and feudal mentality. Moreover, these acts take the law into their own hands, and amount to kangaroo courts which are wholly illegal.”<sup>1</sup>

## **-Supreme Court’s statement, Bench of Justices Markandey Katju and Gyan Sudha Mishra**

According to the former UN Special Rapporteur on violence against women “ Honour is generally seen as residing in the bodies of women. Frameworks of ‘honour’ and its corollary shame, operate to control , direct and regulate women’s sexuality and freedom of movement by male members of the family . women who fall in love , engage in extramarital relationships , seek a divorce, choose their own husbands are seen to transgress the boundaries of appropriate sexual behaviour. Regulation of such behaviour may in extreme cases involve horrific direct violence –including honour killing . In these contexts the rights of women (and girls) to control their own lives , to liberty and freedom of expression , association , movement and bodily integrity mean very little” **Radhika Coomaraswamy**

Honour killings or shame killings which were so called by UN Secretary General , Kofi Annan , in his address to the General Assembly special session Women 2000: Gender Equality, Development and Peace for the Twenty-First Century was on 5<sup>th</sup> June 2000<sup>3</sup> are perpetrated due to various reasons. They ranged from supposed ‘illicit’ relationships ,to killing women for marrying men of their choice or expressing a desire to choose their spouse. These are seen as serious acts of defiance in a society where the family arranges most marriages . Therefore a concrete definition cannot be assigned to this term . However taking in view the common intentions of the perpetrators , Honour Killings may be defined as ‘homicide of a member of a family due to the perpetrators ’ belief that the victim has brought shame or dishonour upon the family or has violated the principles of a community or a religion usually for reasons such as refusing to enter an arranged marriage, being in a relationship that is disapproved by their family , having sex outside marriage, becoming a victim of rape , dressing in ways which are deemed inappropriate , engaging in non-heterosexual relations or renouncing a faith.<sup>4</sup>

The origin of killings for this specific purpose of preserving one’s honour originated in ancient desert tribes where a woman was considered repository for her family’s honour . In

these communities honour or Ghairat was closely linked with one’s standing in society or their izzat which is determined by one’s wealth and property<sup>5</sup>

As long as there is the history of this practice , it has been abhorred equally . Guru Gobind Singh, a central figure in the sikh religion called for the rejection of ‘honour’ killers from the community stating that ‘whosoever takes food from the slayers of daughters shall die un-absolved ; despite his prohibition , honour killings continue to be a serious issue within contemporary India

### **Honour killings in India and the Role of Khap Panchayats**

The cases of honour killings have been reported from across the country but the states of Punjab, Haryana , Rajasthan and Western Uttar Pradesh are the regions where these incidents are more frequently reported. Most of the khap panchayat diktats are against couples who are not from the same gotra .Even after the judgement in Manoj and Babli case by a Karnal Court in which five people were awarded the death penalty the diktats of such khap panchayats have increased and have become more and more organised . The basic rule made by the Khap Panchayats is that all the boys and girls within a khap are considered to be siblings and hence not eligible to marry each other. Love marriages are considered a social taboo in regions governed by khap rules. Many couples have been brutally killed in the past for defying khap rules . These killings are executed in the name of preserving the hindu traditions and saving the honour of the clan. According to them ,marriage within the same gotra amounts to incest which is in contravention to the hindu traditions.

India is obligated as a state party to ensure that all discrimination against women in matters relating to marriage and family relations are eliminated providing them with the same right to enter into marriage and to freely choose a spouse and to enter into marriage only with their free and full consent . This includes ensuring that informal decision making bodies operating on customary laws such as the khap panchayat, are refrained from enforcing their dicta and interfering with the right of women to choose their spouse.

### **Genesis of Honour killings in India**

#### **1. Caste Based System**

This is one of the important reason for honour killings especially in the rural areas who refuse to change their old caste system of marriage. According to them if any daughter decides to marry a man from the same gotra or outside the caste then it brings disrepute to the family

#### **2. People’s Mindset**

Human psychology cannot be changed easily and that’s the reason they are unable to accept marriages within the same gotra or outside their caste. The Hindu Marriage Act does not prohibit sagotra or inter-caste marriages. Services of medical practioners should be utilised by the official establishment to convince people that such marriages do not have any adverse effect on the health and well being of the couple

#### **3. Religious Barriers**

All religions treat women inferior to men. The religion founded by prophet who is a male are naturally male oriented. They take care of the interests of the husbands and virtually confine women to four walls of the kitchen. All other religions are equally high handed towards and

discrimination against women. One of the oft-quoted dictums of manusmriti—a typical male chauvinist code of conduct says a woman should always remain obedient to her father in her childhood to her husband when married and to her son in her old age and does not deserve freedom of any kind. It is also observed that violating religious dogma, such as changing or renouncing religion are also main reasons which trigger honour killings

### **Judicial Responses**

#### **Bhagwan Das Vs State (NCT) of Delhi <sup>6</sup>**

In this case the Supreme Court recommended death penalty for perpetrators of honour killings called the practice barbaric and feudal in a ruling making us hope that it will inspire oppositions to a crime seen as anathema to a democratic nation . Judges Markandeya Katju and Gyan Sudha Mishra explained honour killings fall within the rarest of the rare category and deserve to be a capital crime.

#### **Arumugam Servai Vs State of Tamil Nadu<sup>7</sup>**

In this case the SC strongly deprecated the practice of khap/kata panchayats taking law into their hands and indulging in offensive activities which endanger the personal lives of the persons marrying according to their choice

#### **Lata Singh Vs State of UP<sup>8</sup>**

The Supreme Court observed and directed as “This is a free and democratic country and once a person becomes a major he or she can marry whosoever he/she likes . If the parents do not approve of such marriages the maximum they can do is break off social relations but cannot indulge in threatening or instigating acts of violence and cannot harass them

#### **Aravinder Singh Bagga Vs State of UP<sup>9</sup>**

Gulshan Jahan had married Jamshed in the presence of witnesses and claimed to be a major. However her father filed an FIR stating she was a minor and was kidnapped by Jamshed. The High Court had to consider Gulshan’s disputed marriage and thereafter establish whether the marriage was out of her own free will or not. Medical examination established she was above 18 and the detention was illegal. The court held that they had to live their lives with dignity and honour and make it meaningful. The court also noted their right to privacy , to protection of life and personal liberty under Article 21 of the Constitution.

#### **Jyoti Alias Jannat and Another Vs State of UP.<sup>10</sup>**

The Supreme court highlighted that according to The Indian Majority Act, 1875 a person above 18 years is a major and is deemed to understand his/her welfare . Once a person attains the age of majority he/she cannot be restrained from going anywhere and live with anyone. Individual liberty under Article 21 has the highest place in the constitution.

### **Need for Legal Framework**

According to statistics from the United Nations one in five cases of honour killing internationally every year comes from India.<sup>11</sup> Of the 5,000 cases reported internationally , 1000 are from India . Non-Governmental Organisations put the number at four times this figure. They claim it is around 20,000 cases globally every year <sup>12</sup> . These figures and cases discussed above clearly warrants for adoption of a comprehensive law against honour killings and honour crimes. On behest of the reference made to the Law Commission of India by Department of Legal Affairs, the Commission set out on a task to propose a legal remedy to the problem of honour killings. After prolonged discussion the Law Commission in its report came to a conclusion that it was not right to introduce a new provision under Section 300 of the IPC for the reason that the existing provisions in the IPC are adequate enough to deal with acts of killing or causing bodily harm and difference of motive cannot be a justification to introduce a separate provision in Section 300as it would lead to unnecessary confusion amongst the masses and interpreters. thus a Bill namely ‘The Prohibition of Unlawful Assembly (Interference with the Freedom of Matrimonial Alliances)Bill, 2011 was proposed and in the statement of objects and reasons it stated that although such intimidation or acts of violence constitute offences under the IPC yet it is necessary to prevent assemblies which take place to condemn such alliances, This Bill is therefore proposed to nip the evil in the bud and to prevent spreading of hatred or incitement to violence through such gatherings. The Bill is designed to constitute special offences against such assemblies, in addition to other offences under the Indian Penal Code <sup>13</sup>

### **Conclusion**

In the 21<sup>st</sup> century offences relating to honour killings are increasing day by day and the state is playing parent patria role in India. Therefore there is a need to take preventive steps to control all these crimes under the head of honour killing. Honour killings are homicide and murder which are serious crimes under the Indian Penal Code. It also violates Articles 14, 15(1) & (3), 19, 21 and 39(f) of the Constitution of India. It is against the various International Commitment the Government of India has made in the United Nations Convention on the Elimination of all forms of Discrimination against Women” (CEDAW) of which India is a signatory and has also ratified the convention. It is also against the spirit of Universal Declaration of Human Rights and International Covenant on Civil and Political Rights.

Recently there has been a spate of honour killings in the country and this has led the government to decide what laws should be put in place to stop the heinous crime. Also whether the Hindu Marriage Act should be reformed or not is being debated. So what is the definition of honour killing and what leads families to commit the heinous crime so that they can protect their family honour? Is this practice prevalent only in India or is it prevalent in other parts of the world also? What are the misconceptions regarding honour killing and what are the solutions to stop the crime from spreading ? These are the questions to which the society wants an answer to

In this article the researcher has tried to discuss the cases decided by the various courts in honour killing matters where they have given strict directions to the marrying parties and relatives of the parties . Different issues stressed by the courts like age of the parties , consent of the parties, fundamental and human rights of women, various conventions on women etc. Therefore there is a need to pass new legislation which would be able to control all these

heinous offences against women as well as will provide protection to the women in the form of human and fundamental rights. There is nothing honourable in such killings and in fact they are nothing but barbaric and shameful acts of murder committed by brutal , feudal minded persons who deserve harsh punishment.

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# A Psychoanalytical Study of Gender Sensitization in the Selected Plays of Mahesh Elkunchwar

Rahul Vijay Pancham

## Abstract

*Simone de Beauvoir, French existentialist philosopher, writer, social theorist, and feminist activist in her famous book The Second Sex begins with a psychological reality of gender perception by writing One is not born a woman, but becomes one. It means we have assumed certain qualities of men and women already like women are emotional, passive and subordinate and men are contrary to all these. Though a woman deserves equality, they are denied as our patriarchal social structure denies gender equality. Mahesh Elkunchwar in his Wada Trilogy rightly points out how gender equity is denied in the society. The result is, the deserved don't get a chance to prove oneself only because of its gender. Mahesh Elkunchwar with the mentality of his female characters raises the issue of gender discrimination and suffocating condition of women in our society. With behavioral theory it becomes easy to identify us the discrimination and suffocation of women in the plays of Mahesh Elkunchwar. For this study we have selected his two female characters Aai and Prabha from his play The Old Stone Mansion.*

Psychoanalysis is one of the modern theories. It is used to diagnosis the personality of patients. But it is also used in interpreting literature. Academic field of literary criticism and literary theory admits a close relation between literature and psychoanalysis. Psychoanalysis has been one of the mechanisms to identify the hidden meaning of the literary work. Gender sensitization by the author is always reflected in the dialogue of the character in the play. Behavioral theory will help us to understand the mentality of the character. Mahesh Elkunchwar's play The Old Stone Mansion has a rural background of Maharashtra's Amravati region. It is a drama showing the degradation of old social system with Brahmin family. Showing those people are unable to change how perish in the course of time. Old patriarchal order rejected women their due rights like education, social status and ownership of property coming from generation to generation. Aai is one of the main characters in the play. She has lost her husband a few days ago. Now she is dependent on her elder son Bhaskar who is good for nothing. Aai doesn't have even penny to perform the last rites of her husband. She offers her saving to hr younger son Chandu.

*Chandu: It's your money, Aai. Keep it.*

*Aai: What do I need it for? He gave it to me before he died. I had kept it aside for an emergency. It was his money. Let it be spent on him. (P.148)*

Bhasker, the eldest son of Aai is snoring in his bedroom instead of doing something. It is reflections of women in the family, doing everything they can for their own family. Prabha one of the daughters of Aai is educated and aware of the circumstances but not allowed to speak in the family matters. She is unmarried because she is educated a lot. She was not allowed to go to the city college by her family as how can a young girl leave her house alone just for higher education. Her father did not match his eyes with her as he realized he has done injustice to her. Equal rights in the case of education are very important. Prabha is denied higher education only because of her gender. Aai advises Prabha to ask her share in the property. Prabha says

*'I'll put the money in the bank. That much gold will fetch fifty-six thousand. I can study on the interest. I will take a small job on the side. Give tuitions. Do anything at all. You watch. You'll come and stay with me.'* (P.184)

Aai calls her daughter My Prabhu realizing how patriarchal system has injustice to her lovingly. Aai says *'We ruined our life, dear. You were the cleverest them all. And you loved your studies. But that was his nature. Nobody could act against his word. For him it was just one thing-why do girls need education? How much I pleaded with him, I swear to God I did. Times have changed now.* Here the dramatist points out what happens if equal status of education is denied to girls. Girls deserve education. They can take the whole family forward. If they fail or denied education they spend their whole life dependent on somebody.

The dramatist is aware of gender discrimination. He is reflecting it with the behavior of the character and its dialogue. Though he is doing it indirectly, he is telling its consequences.

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