



TARA DEVI HARAKH CHAND KANKARIA JAIN COLLEGE

Affiliated to University of Calcutta & Accredited by NAAC (2016)
[Recognized under section 2(f) of UGC Act 1956]

(A self-financed Govt. approved Minority Institution run under the auspices of Shree S.S. Jain Sabha)

6, RAM GOPAL GHOSH ROAD, COSSIPORE, KOLKATA – 700 002
TEL.: 033 25326056 Mob: 9831378911/9831368911

7.1.1. Measures initiated by the Institution for the promotion of gender equity during the year

The link of the Gender Audit Report 2023-24:

<https://www.thkjaincollege.ac.in/IQAC/AQAR2023-2024/Gender-Audit-2023-2024.pdf>

Principal
Dr. Meesumi Singh (Sengupta)
Tara Devi Harakh Chand Kankaria
Jain College, Kct-7
(Affiliated to C.U.)



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7.1.1. Measures initiated by the Institution for the promotion of gender equity during the year

- **Committee members:**

A. Internal Complaints Committee (ICC) Members:

1. Dr. Mausumi Singh Sengupta (Principal and Chairperson)
2. Dr. Rimi Datta (Convenor)
3. Dr. Suchismita Das (Teacher member)
4. Ms. Rituparna Kundu (Teacher member)
5. Sri Somnath Sarkar (Staff Member)
6. Smt. Purnima Mukherjee (Staff Member)
7. Sri Rajiv Mishra (Staff Member)
8. Student representative (x1)

Function: The committee will follow the UGC/MHRD guidelines for prevention, prohibition and redressal of sexual harassment of employees and students of college.

B. Disciplinary and Anti- Ragging Committee Members:

1. Dr. Mausumi Singh Sengupta (Principal & Chairperson)
2. Dr. Asit Kumar Mandal (In Charge, Commerce)
3. Dr. Kiran Sipani (Teacher member)
4. Dr. Suchismita Das (Convenor)
5. Dr. Rimi Datta (Teacher member)
6. Sri Siddhartha Chatterjee (Teacher member)
7. Ms. Jhumur Mandal (Teacher member & NSS Programming Officer)
8. Smt. Purnima Mukherjee (Staff Member)
9. Sri Rajiv Mishra (Staff Member)

Function: The committee is responsible for preventing any kind of in-disciplinary activity, be it physical/mental torture or any disorderly conduct on the part of any student provided such complaint is received by the Principal in writing followed by the arrangement of a meeting in consideration.



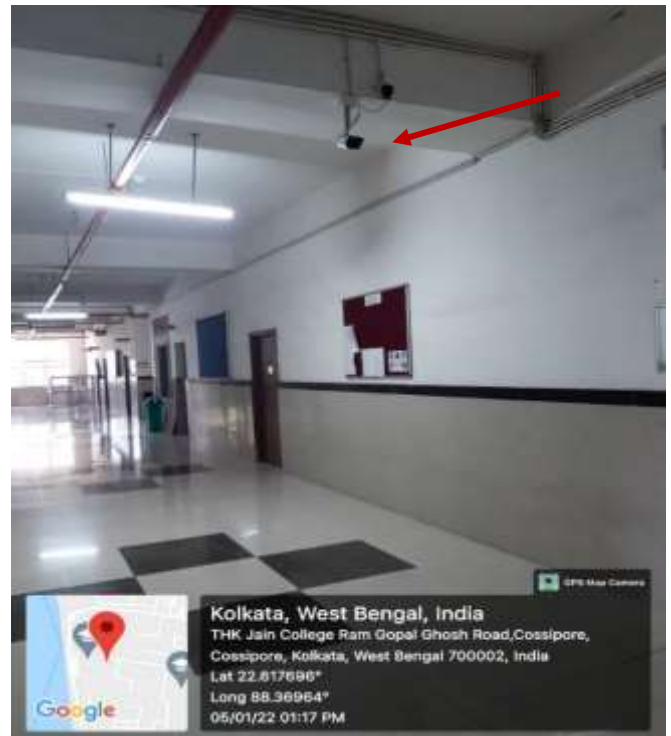
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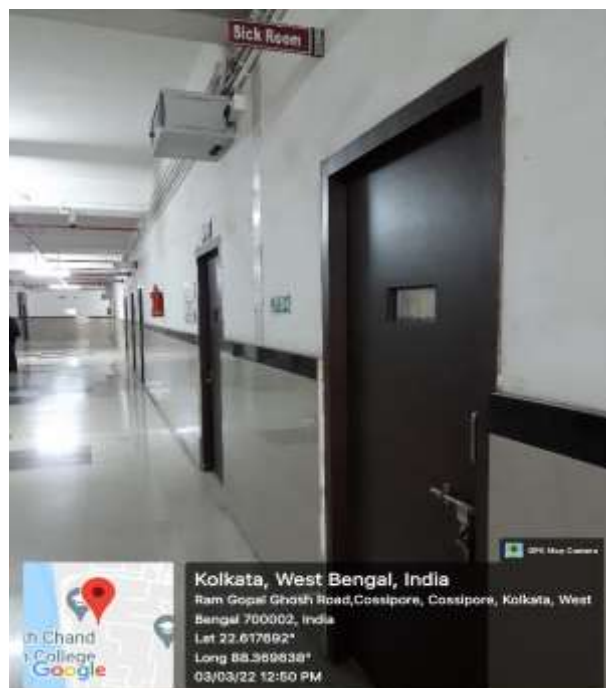
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- Measures taken for promotion of gender equity:
 - Continuous surveillance through CCTV camera (in every corner of the campus) and monitor



- Sick room:



Principal
Dr. Meesumi Singh (Sengupta)
Tara Devi Harakh Chand Kankaria
Jain College, Koli-
(Affiliated to C.U.)



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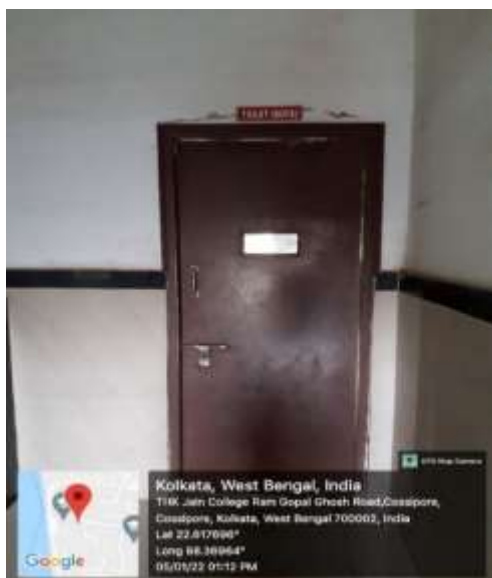
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- First Aid Box, Medicines, and provision of extra dress for emergency



- Toilet for Girls and Boys:



Principal
Dr. Mausumi Singh (Sengupta)
Tara Devi Harakh Chand Kankaria
Jain College, Kolkata
(Affiliated to C.U.)



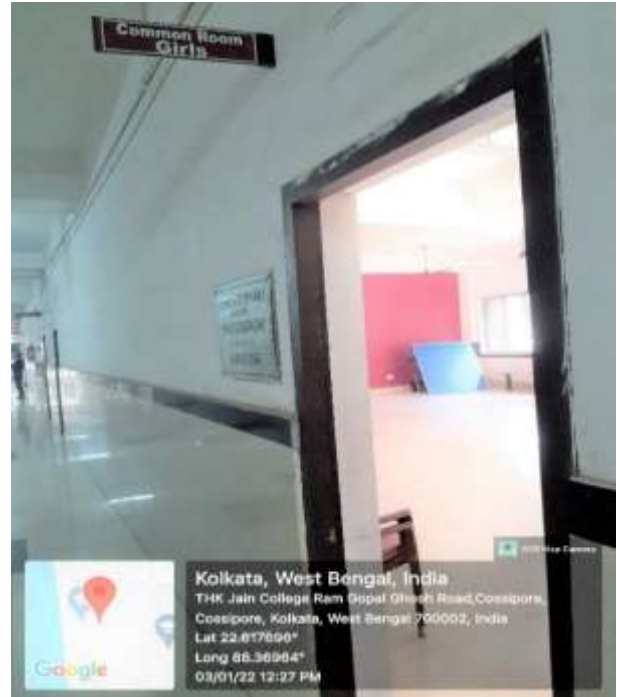
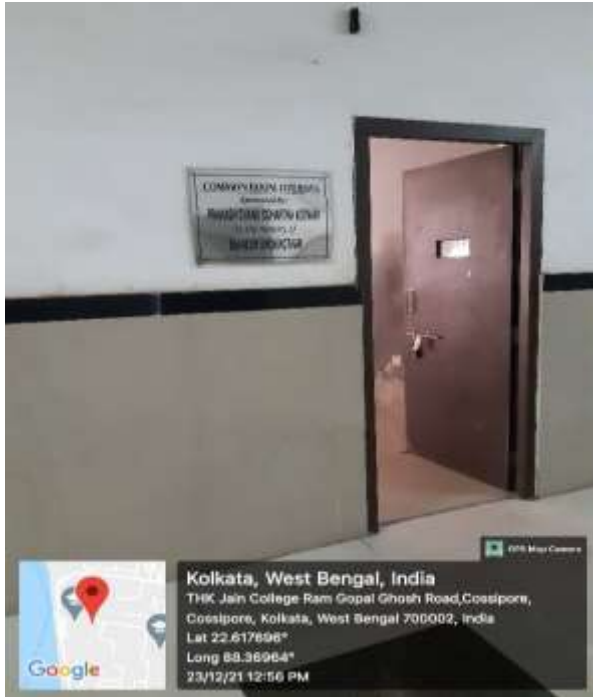
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- Separate Common rooms for Boys and Girls



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➤ Events/activities organized on Promotion of Gender Equity:

1. Observation of 'Mental Health Day', organized by NSS Unit in collaboration with Endeavor, Panihati, NGO. Date: 10th Oct 2023.

Speakers: Mrs. Swati Chatterjee (Psychological Counsellor, Secretary, Panihati Endeavour NGO, Dr. Kasturi Mukherjee, Sr. Psychologist, Founder Member of Belgachia Onkur Foundation For Better Living. Workshop on 'Violence, Abuse and Mental Health in Daily Life'.




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2. Sanitary Napkin Distribution Campaign in collaboration with EMOM Organic. Date: 10th Oct, 2023

To spread awareness among the students about using bio-degradable and plastic-free sanitary napkins to maintain menstrual hygiene as well as take care of the environment. Four volunteers along with founders Ashish Asopa and Gautam Asopa led the campaign, initially by explaining the benefits and usage of the products and distributed 25 to 30 free samples to the girl students and female staff of the college.





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3. Session on 'Menstrual Hygiene and Awareness' and distribution of sanitary pads for local slum women, organized by NSS and Department of Food & Nutrition. Date: 20th December 2023.



Principal
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4. Observance of International Women's Day (8th March), organized by the Women's Cell. Resource person: Dr. Sanjukta Dasgupta, Professor and Former Head Department of English, Dean, Faculty of Arts, University of Calcutta. Theme: 'Borrowed Spaces to Empowered Legacies: Celebrating Women in Literature and Culture'. Date: 7th March, 2024.



- Tutorial projects submitted by students on gender sensitization topics in the curriculum:



FEMINIST MOVEMENT:

**Movement
of
Equality**

THE UNIVERSITY OF CALCUTTA
BA SEMESTER - V
EXAMINATION UNDER CBCS, 2023

UNIVERSITY ROLL NO: 212235-11-0056

UNIVERSITY REGISTRATION NUMBER: 235-1211-0072-21

**SUBJECT: JOURNALISM AND MASS
COMMUNICATION(HONS)**

PAPER: DSE-A-5-2 TUTORIAL

COURSE: BA HONOURS 5TH SEMESTER

SESSION: 2023-24

ACKNOWLEDGEMENT

I would like to express my special thanks of gratitude to my subject teacher who guided me MISS ANINDITA CHATTOPADHYAY.

I would also extend my gratitude to the principal madam MRS MOUSUMI SINGH SENGUPTA and my subject teachers MR. SOUMIK CHATTERJEE, MR. SIDDHARTHA CHATTERJEE, MISS ANKITA BHATTACHARYA and my Parents for providing me with all the facility that was required.

DATE:

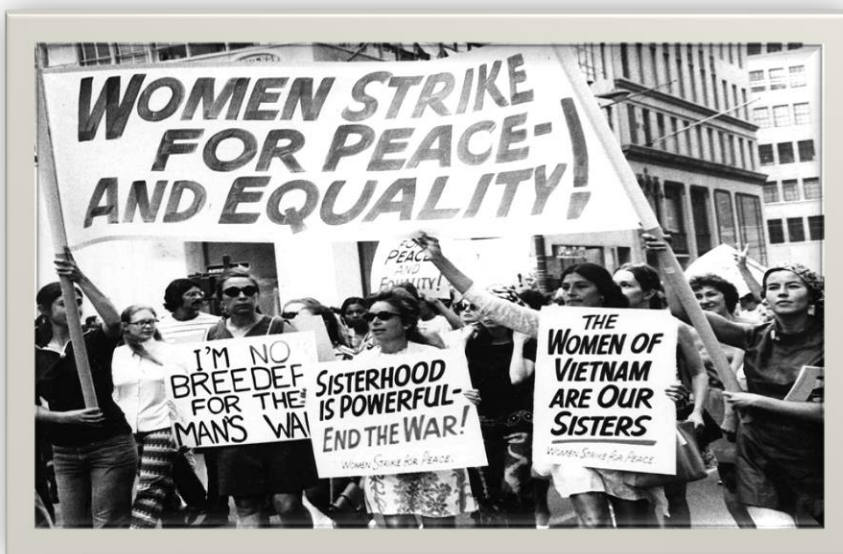
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INTRODUCTION

About half of the global human population is women. In every step, all over the world; women face inequality, subordination, and secondary class status. Often, they are victim of the oppression, marginalization and exploitation in the patriarchal societies. Before the First Industrial Revolution (IR), the human life was not men dominated, and both men and women. contribute equally in the society. The IR began in England in about 1750-1760 that lasted to sometime between 1820 and 1840. The IR dramatically changed the global social order and consequently, a new gender system started worldwide that disadvantaged women. During this period men started to work in the industries and women were restricted to the domestic sphere. As a result, they remain vulnerable socially, politically, and economically. The industrialization also developed a new class system; aristocratic class. In the 21st century there is no straightforward definition of feminism. At present, there are as many definitions of feminism as there are feminists depending on their own beliefs, history and culture, but gender equality is common to all. Feminism is a women basis socio-political movement and ideology, and supports the idea "women should share equality in society's opportunities and scarce resources". Oxford Dictionary defines feminism as "the belief and aim that women should have the same rights and opportunities as men: the struggle to achieve this aim". The feminism is characterized by "the activism for the purpose of challenging and changing women's subordination to men"



Feminism is an ideology that demands an equal right of men and women in terms of politics. decision making, career, and having children. It consists of a

number of social, cultural and political movements that take attempts for equal

rights of men and women. It is considered as a struggle to achieve same rights, opportunities and dignity as men have in the society (Raj & Davidson, 2014). It has raised much in the western upper-class society and the women have fought for women's suffrage and reproductive rights (Agger, 1998). The rise of feminism in Europe occurred as "women of all classes became increasingly aware of the way in which their sex influenced their life chances and experiences" (Fuchs & Thompson, 2005). It endeavours to see an end to the dominance of men over women, and to provide equal rights between women and men in all fields ranging from household issues to politics.

Different disciplines, such as sociology, philosophy, economics, and politics, served as distinctive intellectual backgrounds of feminism.

Feminism explains and suggests directions for the change in social and environmental factors: tries to highlight the propose interventions for women's intrapersonal and interpersonal concerns, and provides a perspective for evaluating social and environmental experiences of groups and individuals, regardless of sex or gender. It has changed the lives of millions of women.

AN OVERVIEW OF FEMINISM

The feminist Movement (also known as women's movement or feminism), is a series of social movements and political campaigns for radical and liberal reforms on women's issues created by the inequality between men and women. Issues are like women liberation, reproductive rights, domestic violence, maternity leave, equal pay, women's suffrage, sexual harassment, and sexual violence. The movement's priorities have expanded since the early 1800s, and varied across races and communities.

There are Eight Types of Feminism -

- i) Liberal Feminism
- ii) Marxist feminism
- iii) Socialist feminism,
- iv) Radical feminism,
- v) Ecofeminism,
- vi) Cultural feminism,
- vii) Black feminism,
- viii) Postmodern feminism

I. Liberal Feminism

Liberalism is a political and economic principle that stresses individual independence, equality of opportunity, and the protection of individual rights. It supports the rule of law, civil and human rights, secularism, democracy, freedom of speech, press, religion, and property. It encourages the development of freedoms, particularly in the political and economic spheres.

Liberal feminism originates from the liberal political theory, inspired by the French Revolution, and focuses mainly on equality. It is derived from the liberal

political philosophy with the core ideas of autonomy, universal rights, equal citizenship, and democracy. According to liberal feminists, society has a false belief that women are, by nature, less intellectually and physically capable than men. They believe that all humans are equally rational to perform any job and subordination of women is due to certain outdated beliefs. Men are judged through their merits, whereas women's abilities are deemed due to their sex. They stress that men and women should have equal rights and women have equal opportunities as men.

Liberal feminism first emerged between the 17 and 18 centuries in the western countries to educate women with liberal ideas, and later expanded in the rest of the world. Finally, in the 19 century feminists extended the arguments in favor of equal rights for women under the law to own property and to vote.



Liberal feminism is the most widely accepted social and political philosophy among feminists. It has arisen as a theoretical background to nurture the feminism movements. It is a main branch of contemporary feminism that tries to establish gender equality in the society (Maynard, 1995). It is inclusive and socially.

It "tends to be adopted by 'mainstream' (i.e. middle-class) women who do not disagree with the current social structure" Liberal feminism supports

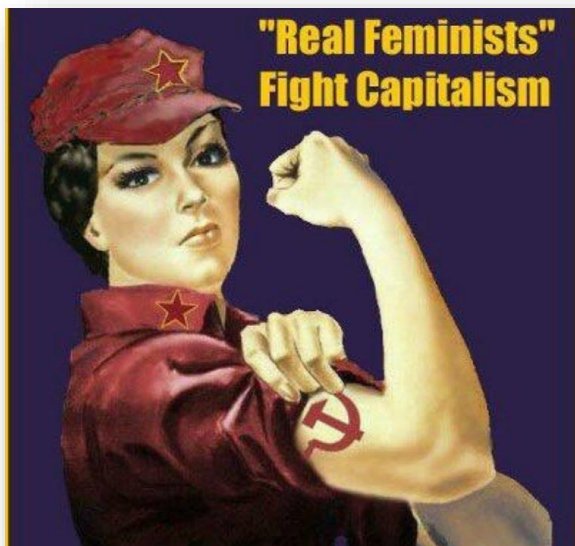
suffrages, such as equal rights to education, equal political and civil rights, right to vote for all

citizens irrespective of men and women. It concentrates more on issues, such as equality in the workplace, in education, and in political rights.

II. Marxist Feminism

Marxism is a political philosophy, led by left-wing people; inspired and founded by the two great German philosophers, Karl Marx (1818-1883) and Friedrich Engels (1820-1895), and is generally referred to as the economic theory of history. It is a political doctrine that deals in releasing the chains of oppression is applied by the elite class using frames like law, religion, race, and sources of production. Capitalism has created two major social classes:

i) bourgeoisie, which is the owner of the means of social production (i.e., owners of capitalist companies)



ii) proletariat, which is the employer of wage-labor (sell labor force in exchange for a wage) having no means of production of their own, subjugated in all affairs of socioeconomic life.

The bourgeoisie makes profits from the exploitation to the proletariat. Marx and Engels, observe that the difference between men and women is not biological but social. Their

philosophy confirms that the economy is the controlling factor of all the realities in the shape of culture, class, creed, education, race, religion, etc. Their works strongly support the powerful insights to interpret the structures denoting women's oppression. They have insisted that patriarchy is a product of capitalism. Capitalism has made a sexual division of labor, men economic production and women to social reproduction. According to Marxism, the state is an instrument of class struggle in which the bourgeoisie class exploits the proletariat class. Women should not struggle against men but against the bourgeois system under capitalism, which is a collective work of both men and women of the working-class Marxist feminism is discovered in the 1970s, which focused on the dismantling of capitalism and way to liberate women that explains the roots of women's oppression from a class viewpoint. Actually, Marx has never developed a theory of gender, and his contribution in feminism is an indirect procedure; due to the rise of capitalism. Marxism has provided the

tools and the categories to enable the society for thinking together gender and class, feminism and anti-capitalism. Marxist feminism is "critical of traditional Marxism for its gender blindness". It is concerned with women's double oppression of both class and sex. It directly blames that the root cause of women oppression is capitalism. Marxist feminists have observed that oppression men are visible in the home environment, workplace, and social life due to economic, social, and business reasons. They believe that women are oppressed by capitalism and gender inequality will vanish. when capitalism is replaced by socialism.

Marxism has identified the origins of women oppression in the introduction of private property. It believes that capitalism is one of the main reasons for women's

subjugation, oppression, and second-class status in society, where women labor is uncompensated and invisible. Therefore, from its view, the equality for women cannot be achieved within the substructure of capitalism.

III. Socialist Feminism

Socialist feminism is a vibrant intellectual and political current that has come and gone. It has arisen producing a creative synthesis of debates in the late 1960s about the roots of the oppression of women. It is inspired by Marxism, and is developed for the reaction to liberal feminism, but it does not lead to the abolition of patriarchy in social relations. Marxism is stuck with the complexity of class analysis which socialist feminist consider as gender blind. Socialist feminism gained popularity in the 1960s and 1970s. It has gradually faded from the 1980s and was abolished after the collapse of communism in the early 1990s Socialist feminists believe that women are exploited by a dual system: capitalist and patriarchal.

They reject the radical feminism idea that patriarchy is the only system at the root of gender inequality. They also reject the Marxist notion, where class and class struggle are the only defining aspects of history and economic development. They believe that the home is not just a place of



consumption, but of production as well. They agree with the fundamental premises of both Marxist feminism, where capitalism is the source of women oppression, and radical feminism where patriarchy is the source of women oppression. Socialist feminism wants to analyze the effects of fair distribution of rewards to realize the correlation between gender and classes. The main aim of it is to overcome the historical account of the exploitation of women. It analyzes both economic and gender-based oppression and any one form of oppression is not the key form of oppression, instead it is a combination of systems related to gender, sexuality, ethnicity, race, social class, and nation that are all interlinked. Gender and class intertwine to create new forms of oppression and privileges.

IV. Radical Feminism

Radical (means root) feminism is a movement founded in the 1960s by the women who had participated in the civil rights and anti-war campaigns, primarily in New York and Boston, then spread to the rest of the USA and Europe: on the basis of the idea that patriarchy is the main of discrimination and oppression of women. It views that patriarchy and sexism are the most fundamental factors in the discrimination and oppression of women and ignore all others forms, such as race, color, age, religion, ethnicity, culture, geographical location, disability, caste, and economic and social classes; patriarchy is based in psychological and biological factors, which is rooted in the society.



Radical feminism also highlights violence and coercion made by men through rape, sexual harassment, child sexual assault, domestic violence, abuse for women, children, and vulnerable men in patriarchy. It blames the exploitation of women on men, who have benefited from the subordination of women. It sees

women as one homogeneous group and recognizes them to be oppressed by men. Main advocates of radical feminism are Kate Milate, an American feminist writer, educator, artist, and activist, and Germane Greer an Australian writer and

public intellectual. They complained about exploitation of women as housewives, mothers, and sex partners; and also see the marriage as a formalization of women persecution. Radical feminism is the radical evolution and extreme development of liberal feminists inside the 20th century. It opposes patriarchal oppression and female maltreatment, and tries to prevent male-dominated society. It focuses on the power of men and patriarchy, and privilege within the social system that seeks to promote women organizations as separate social organizations. It is based on two principles:

- i) women are of absolute positive value,
- ii) they are oppressed violently everywhere due to the system of patriarchy.

It views patriarchy and sexism as the most fundamental factors in women's oppression. It respects women as a political class, because of their biological functions. It does not favor marriage and family, as both of them help to establish patriarchy in the society. It stresses that women who give birth, are different from men, and therefore they should have their own rights rather than only equal rights to those of men have. It seeks to promote division between peoples on superficial differences; its propositions seem to be unrealistic, and often considered as the route to violence. So that it is considered as both class and color blindness and also heterosexuals.

V. Ecofeminism

Oppression of women and dominance of nature are connected and mutually strengthening. In the late 20th century, ecofeminism emerged with the support of the fight for women empowerment and sustainable environment.

Ecofeminism is defined as "the feminist position most explicitly concerned with environmental degradation"

It is much more spiritual than political or theoretical in nature. It contains two major components; ecology and feminine. It believes that



women realize and love nature instinctually, and oppose oppression of women and aggression against nature under patriarchy | Ecofeminists Alice Walker, Vandana Shiva, Ivone Gebara, and others deal with the moral basis of human connection to nature. There are many movements in the world that are related to eco-feminism, for example, the Chipko movement in India, Anti-Militarist movement in Europe and the USA, Green Belt movement in Kenya.

In our society, there are some order dualities, such as male/female, white/black, culture/nature, West/East, human/nature, white/black, conscious/unconscious, logic/emotion, strong/weak, and spirit/body occur, and former dominates the latter. For example, consciousness is superior to unconscious, the West is superior and civilized but East is inferior, white people have superior positions than black people, and logic is superior to emotion. In some societies, culture is superior to nature, and man is superior to women | Therefore, if man symbolizes culture, consciousness, logic and spirit; women must represent nature, unconsciousness, emotion and body. If we consider the case of women and nature, both are similarly conceptualized, and both are exploited in the masculine-dominated society.

Ecofeminism is an organic combination of feminist and ecological thoughts that are articulated through the work of women gardeners, botanists, animal welfare advocates, etc. It focuses ecology and feminism into one point, and seeks to draw parallels between the exploitation of the environment and the exploitation of women. It is rooted in a reawakening of earth honoring and earth caring. It shows that women are closer to nature than men are. In the 21 centuries, nature was in a dangerous position due to rapid urbanization, industrialization, commercialization and unlimited needs of human beings. Women and nature are the same in various ways due to their biological status, reproductive role, and discrimination; both defined as passive subjects that are subjected to violence and social inequalities.

VI. Cultural Feminism

Cultural feminism mainly describes "female nature or female essence" that attempts to revalue and redefine attributes ascribed to the feminine character. This female essence includes a greater emphasis on cooperation, relationships, and peace; also referred to as an ethic of care. Cultural feminism tries to find differences between men and women, based on biological differences in reproductive capacity. It seeks to validate feminine attributes that have been systematically undervalued within a patriarchal society. It also highlights the conflict between women and men, but reflects the variation of culturally created rather than biologically innate. In 1972, socialist feminist Elizabeth Diggs, used the label "cultural feminism" for applying it to radical feminism for minimizing gender differences. In 1975, the radical feminist critic, Brooke Williams, for the first time, introduced the term "cultural feminism" to describe the depoliticization of radical feminism.



Cultural feminism refers to a philosophy that men and women have different attitudes to the world around them, and that greater value should be applied on the way women approach the world. In some cases, a woman's way of looking at the world is actually superior to that of men. Cultural feminism is a

theory that praises the positive aspects of women. Aim of it is for the creation of women-only spaces, such as women's bookstores, art, gyms or health clubs, periodicals, etc. to generate a new, patriarchy-free consciousness society, and to engage in radically different ways of living. Cultural feminists have seen an opportunity to rebuild society completely with female centered institutions and power structures. The basic principle of cultural feminism is that women have a different culture and even a different epistemology, such as different ethics, ideas, and language from men. It attempts to unite all women in a common sisterhood, regardless of ethnicity, race, class or age. The goal of it is to create and maintain healthy relationships and environments that are free of masculinity values

VII. Black Feminism

Black feminism has emerged in the 1970s to produce social thought for opposing oppression an intellectual, artistic, philosophical, and activist practice grounded in black women's lived experiences. It is a political struggle to combat oppression faced by any women of color.

Black feminism plays an important role in the formation and stability of black



families in the USA. It emphasizes the issue of racism that is a main cause of oppression to women of color. and black women face different forms of oppression that is racist and sexist. The majority of African black women were brought to the USA to work as slaves, in a form of oppression, In the American society, black women and white women have different status. The lives of African-American women have been critically

affected by racism, sexism, classism, and ethnicism. All African Black women have experienced living in a society that devalues them, and most of them victim of much oppressions, such as child rage, child marriage, female genital mutilation, etc. Backgrounds for Black women are challenging because, they are considered to be less than human. black women struggled to be seen themselves as human, Le. in the same society, black women face a radically different situation than white women Liberation of black women requires freedom for all people, which will end the racism, sexism, and class oppression. The movement believed that the moral and social climate which perceived women as second-class citizens needed to change, and women should be free to define their own individual identity as part of human society. The women liberation movement focused primarily on middle-class; white women and black liberation movement focused on black men, but black women remain in invisible category and being subjected to sex.

VIII. Postmodern Feminism

Recently the impact of postmodern thinking on feminist theory and politics has created substantial debate. After the development of "The Women Liberation Movement and Black Liberation Movement", worldwide divorce rate has increased alarmingly; consequently, increases the miseries of the children of the divorced families, and also STDs and HIV/AIDS have spread globally. In this stage, feminists face the new dilemma, and begin to rethink male and female relations. They have allowed the feminist movement to protect social rights and interests of women, and side by side they have questioned those feminists who are trying to subvert the traditional family model. In this movement, there is a great change of the previous debates within feminism and feminists reveal that language is what constructs gender.



Multiple factors, such as class, race, ethnicity and sexuality collectively are responsible to construct the identity 'woman'. Neither any one of these factors is solely responsible for women oppression, nor would handling any

one of these could provide a solution to the problem of suppression of women. In the 21 century we are living in the postmodern world, but prejudice and discriminatory attitudes about women have not changed much over a period of time. Postmodern feminism, also called the third-generation feminism, is a combination of post- structuralism, postmodernism, and French feminism. These three terms have emerged spontaneously at the same time, and also their themes overlap and philosophies seem contradictory. On the other hand, postmodern feminism has an uneasy relationship between feminism and postmodernism; because some feminists believe postmodern thought weakens the attacks that feminist theory attempts to create, while others are in favor of the union. Postmodern feminists believe that there is a multiplicity of women

INDECENT REPRESENTATION OF WOMEN IN MEDIA (ACT)



THE UNIVERSITY OF CALCUTTA

JOURNALISM AND MASS COMMUNICATION

(HONS) EXAMINATION UNDER CBCS, 2023

CU ROLL NUMBER- 212235-11-0055

CU REGISTRATION NUMBER- 235-1211-0071-21

COURSE- B.A HONOURS 5TH SEMESTER

SUBJECT: JOURNALISM AND MASS COMMUNICATION.

DEPARTMENT: JOURNALISM AND MASS
COMMUNICATION

PAPER- DSE-A-2

MEDIA, HUMAN RIGHTS, GENDER, ENVIRONMENT
STUDIES

Breaking the chains: addressing the indecent representation of women (act)

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INTRODUCTION

The definition of decency and the standard of morality have evolved from their historical contexts. Women were shown in the media extremely rarely in the past, but today they are prevalent in all forms of media, including fashion, movies, and ads. Furthermore, just because morality and decency have a broader definition now than they had in the past does not imply that it can be interpreted negatively, which is precisely what the media has done to women's worth and image.

Depicting a woman's figure, form, or any portion of her body in a way that is indecent, disparaging, or dehumanizing to women, or that is likely to corrupt, degrade, or harm public morals, is known as indecent representation. One of the biggest industries that has a direct impact on society is the media. It has been noted in the hallways of social change institutions that media frequently promotes consumer desires and ideals that are at odds with Indian culture and customs. The amount of violence and sex is excessive, and women are portrayed in a sexist and stereotypical manner.

The twenty-first century is referred to as the information and scientific revolution age. Exposure of women in publications, art, advertising, and other forms was not considered acceptable in traditional society, but it is now considered fashionable. Decency differs between individuals and places. The standards of propriety and other things are always evolving in tandem with the advancement of society and changes in people's lifestyles. As a result, as time went on, the definition of decency changed, and the bar for morality and decency also changed.

"Derogatory representation of women means the depiction in any manner of the figure of a woman, her form of body or any part thereof in such a way as to have the effect of being derogatory to or denigrating women and is also likely to deprive corrupt or endanger public morality or morals," according to a claim made by the National Commission on Women (NCW) in Section 2(b) of the act.

Fragmenting the female body parts or exhibiting women in indecent posture is rather disgusting. In doing so a woman is used as if she is a commodity. In 1960s and 1970s mass media in developing countries were assigned the role of developing and modernizing traditional societies. But today media in portraying women is playing a negative role which are derogatory and objectionable. It does not reflect the social reality.

Discrimination and exploitation against women have become a global phenomenon and their consequences are more tragic in the Third world. Poverty, ignorance, deprivation of basic necessities of life and ever growing pressure of transition from tradition to modernity – all combine to aggravate the inequalities that women in developing countries, including India, suffer to a point at which their existence is reduced to a continuous battle for survival.

BODY

In recent years it has been observed that the media has emerged in a big way as the major exploiter of woman, with changing times new ways of expression social power have been fashioned which target the weaker components of society. The most vulnerable target are women.

In the name of freedom, a lot of indecencies has been going on in the media, whether it is a film, daily soaps, music albums, or advertisements. The reflection of women in Bollywood item songs has kept no boundary of decency whether it is the song, the costumes, or the environmental setup of the videos of the item numbers. In-fact the item songs and the story has no link between them, but these offensive songs have become a compulsory part of the movies because of attracting more viewers and promoting the movie. Movies, songs, and advertisements have a great influence on the youth and such representation of women will in no way put a better image in the mind of these young viewers.

Impact of Indecent representation of women:

- 1) OBJECTICATION- In order to promote the products, advertisers present women as sex objects in their commercials. In most advertisements, they have nothing to do with the product, but they are picked because the advertisers think that having them and showcasing their bodies makes the product look better. Additionally, the advertisers think that by featuring women in their ads, they would persuade men—who make up the majority of buyers—to buy the product.
- 2) STEREOTYPING- In India, women are often faced with preconceived notions. They are portrayed as housewives or mothers in the majority of commercials. Housewives were described as wearing a lot of makeup while doing household tasks like cleaning the dishes and washing clothing. Similar representations of working women exist, with them striking a balance between their personal and professional life. They are described as shy but endearing people. This puts a lot of pressure on them since, based on advertising, society already has a concept of what a lady looks like, so if they fail, they are seen as ineffective.

- 3) **ARTIFICIALITY-** Advertisements portray women as being able to achieve happiness no matter what. The public is misled by the commercials into thinking that the husband's credit or debit comes from the wife. The public has been led to believe that women should be as strong as cement and that aging cannot hold them back by certain advertising that even make the comparison between women and cement. On the other hand, other commercials, like those for cosmetics, depict women demeaning themselves and give the impression that wearing lipstick constantly and having fair complexion will make them attractive to men, have happy lives, and even land a decent job.
- 4) **CONSUMER BUYING DECISIONS-** Advertisers control consumers' purchasing decisions; true advertising does not interfere with consumers' right to be considered as fair and reasonable individuals. Additionally, these commercials have a big impact on the illiterate population because they still make up the bulk of the population.

The indecent representation of women (prohibition) act, 1986:

SECTION 1: short title, extent and commencement.

1. This act may be called the indecent representation of women (prohibition) act, 1986.
2. It extends to the whole of India.
3. It shall come into force on such dates as the central government may, by notification in the official Gazette, appoint.

SECTION 2: definitions.

In this act, unless the context otherwise requires,--

- “advertisement” includes any notice, circular, label, wrapper or other document and also includes any visible representation made by means of any light, sound, smoke or gas;
- “distribution” includes distribution by way of samples whether free or otherwise;
- “ indecent representation of women” means the depiction in any manner of the figure of a woman, her form or body or any part thereof in such a way as to have the effect of being indecent, or derogatory to, or denigrating, women, or is likely to deprave, corrupt or injure the public morality or morals;

- “label” means any written, marked, stamped, printed or graphic matter, affixed to, or appearing upon, any package;
- “package” includes a box, carton, tin or other container;
- “Prescribed” means prescribed by rules made under this act.

SECTION 3: prohibition of advertisements containing indecent representation of women.

No person shall publish, or cause to be published, or arrange or take part in the publication or exhibition of, any advertisement which contains indecent representation of women in any form.

SECTION 4: prohibition of publication or sending by post of books, pamphlets, etc., containing indecent representation of women.

No person shall produce or cause to be produced, sell, let to hire, distribute, circulate or send by post any book, pamphlet, paper, slide, film, writing, drawing, painting, photograph, representation or figure which contains indecent representation of women in any form:

Provided that nothing in this section shall apply to--

(a) Any book, pamphlet, paper, slide, film, writing, drawing, painting, photograph, representation or figure--

(i) the publication of which is proved to be justified as being for the public good on the ground that such book, pamphlet, paper, slide, film, writing, drawing, painting, photograph, representation or figure is in the interest of science, literature, art, or learning or other objects of general concern; or

(ii) Which is kept or used bona fide for religious purposes;

(b) Any representation sculptured, engraved, painted or otherwise represented on or in--

(i) Any ancient monument within the meaning of the Ancient Monument and Archaeological Sites and Remains Act, 1958 (24 of 1958); or

(ii) Any temple, or on any car used for the conveyance of idols, or kept or used for any religious purpose;

(c) Any film in respect of which the provisions of Part II of the Cinematograph Act, 1952 (37 of 1952), will be applicable.

SECTION 5: powers to enter and search.

1. Subject to such rules as may be prescribed, any Gazetted officer authorized by the State Government may, within the local limits of the area for which he is so authorized,--
 - a. Enter and search at all reasonable times, with such assistance, if any, as he considers necessary, any place in which he has reason to believe that an offence under this act has or is being committed;
 - b. Seize any advertisement or any book, pamphlet, paper, slide film, writing, drawing, painting, photograph representation or figure which he has reason to believe contravenes any of the provisions of this act;
 - c. Examine any record, register, document or any other material object found in any place mentioned in clause (a) and seize the same if he has reason to believe that it may furnish evidence of the commission of an offence punishable under this act:

Provided that no entry under this sub-section shall be made into a private dwelling house without a warrant:

2. Provided further that the power of seizure under this sub section may be exercised in respect of any document, article or thing which contains any such advertisements, including the contents, if any, of such document, article or thing, if the advertisement cannot be separated by reason of its being embossed or otherwise from such document, article or thing without affecting the integrity, utility or saleable value thereof.
3. the provisions of the code of criminal procedure, 1973 (2 of 1974), shall, so far as may be, apply to any search or seizure under this Act as they apply to any search or seizure made under the authority of a warrant issued under section 94 of the said code.
4. Where any person seizes anything under clause (b) or clause (c) of sub-section (1), he shall, as soon as maybe inform the nearest magistrate and take his orders as to the custody thereof.

SECTION 6: penalty.

Any person who contravenes the provisions of section 3 or section 4 shall be punishable on first conviction with imprisonment of either description for a term which may extend to two years, and

with fine which may extend two thousand rupees, and in the event of a second or subsequent conviction with imprisonment for a term of not less than six months but which may extend to five years and also with a fine not less than ten thousand rupees but which may extend to one lakh rupees.

SECTION 7: offences by companies.

(1) Where an offence under this Act has been committed by a company, every person, who, at the time the offence was committed, was in charge of, and was responsible to, the company for the conduct of the business of the company, as well as the company, shall be deemed to be guilty of the offence and shall be liable to be proceeded against and punished accordingly:

Provided that nothing contained in this sub-section shall render any such person liable to any punishment, if he proves that the offence was committed without his knowledge or that he had exercised all due diligence to prevent the commission of such offence.

(2) Notwithstanding anything contained in sub-section (1), where any offence under this Act has been committed by a company and it is proved that the offence has been committed with the consent or connivance of, or is attributable to any neglect on the part of, any director, manager, secretary or other officer of the company, such director, manager, secretary or other officer shall be proceeded against and punished accordingly.

SECTION 8: offences to be cognizable and bailable.

(1) Notwithstanding anything contained in the code of criminal procedure, 1973 (2 of 1974), an offence punishable under this act shall be bailable.

(2) An offence punishable under this act shall be cognizable.

SECTION 9: protection of action taken in good faith.

No suit, prosecution or other legal proceeding shall lie against the central Government or any state Government or any officer of the central government or any state government for anything which is in good faith done or intended to be done under this act.

SECTION 10: power to make rules.

(1) The Central Government may, by notification in the Official Gazette, make rules to carry out the provisions of this Act.

(2) In particular and without prejudice to the generality of the foregoing power, such rules may provide for all or any of the following matters, namely:--

(a) the manner in which the seizure of advertisements or other articles shall be made, and the manner in which the seizure list shall be prepared and delivered to the person from whose custody any advertisement or other article has been seized;

(b) Any other matter which is required to be, or may be, prescribed.

(3) Every rule made under this Act, shall be laid, as soon as may be after it is made, before each House of Parliament, while it is in session for a total period of thirty days, which may be comprised in one session or in two or more successive sessions, and if, before the expiry of the session immediately following the session or the successive sessions aforesaid, both Houses agree in making any modification in the rule or both Houses agree that the rule should not be made, the rule shall thereafter have effect only in such modified form or be of no effect, as the case may be; so, however, that any such modification or annulment shall be without prejudice to the validity of anything previously done under that rule.

CASE STUDIES

CASE STUDY 1:-

- In 2004, a retired BSF officer complained to the inquiry committee in New Delhi against the editor of a prominent Indian newspaper publishing business for the allegedly publication of six times in one of its magazine supplement editions, pornographic content. The respondent's attorney represented the respondent in the signed declaration that he filled out, saying, "That these articles/pictures are the cornerstones of novel lifestyles that defy established social conventions and morals. What they've said needs to be verified by the existing criteria of reputable individuals, with the journal being published in English and probably only read by those with a good education."

CASE STUDY 2:-

- For *Aveek Sarkar and other West Bengal Versus State* is Supreme the court made a late decision stating andquot; the image of naked women is not vulgar if it contains a social message and a nude/semi-nude image. You can't call women intrinsically hideous if they aren't tend to evoke emotion or reveal mere sexual desire. The judgment made is indisputable, but many reports have been circulated in daily newspapers, contraceptive magazines, the image is semi- nude female models pose with seductive gestures, ask questions and draw individuals to take their belongings. Images presented in such messages is apparently repulsive and their purpose is to stimulate sexual energy in people who will probably see this and the protection of the media against such distribution the essence is that it is an effort to spread social awareness.

ANALYSIS

The analysis has established the act's foundation and implementation. These discoveries have far-reaching ramifications for legal practitioners, policymakers, and academics alike. In the future, it will be critical to continue looking into these concerns and to create more powerful legal structures capable of addressing the challenges created by the indecent representation of women act.

In order to reform the existing structure, the Indecent Representation of Women bill 2012 seeks to emphasize the inclusion of women in the audiovisual and electronic communications media and to address the issue of female objectification.

Two major changes introduced by the bill are those on what advertisements will fall under the scope of the bill if passed, and also what will lead to delivery to warrant the punitive provisions of the new regulatory framework under the amendment. Finally the goal must be ensure that the law promotes justice and fairness for all.