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Women and empowerment

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Abstract : The term empowerment indicates a process of giving or developing conditions for generating our within. Human rights are fundamental rights to which a person is inherently entitled simply because he or she is a human being. Regardless of their Nation, Location, Language, Religion, Ethnic origin or any other status. Empowerment refers to an environment where there is no gender bias have equal right in community, society and work places. Empowerment of women would result in better and more developed society. When women contribute equally along with men for the benefit of society "the world would surely become a better place to live".

Key words : empowerment, Human rights, women, fundamental rights

Empowerment is not just a word or to provide facilities it is beyond that. Many of us use this word casually or really do not know what the word empowerment stands for? Well

The term empowerment indicates a process of giving or developing conditions for generating our within.

Swami Vivekananda, one of the greatest sons of India, said that, "there is no chance for the welfare of the world unless the conditions of the Women is improved, it is not possible for a bird to fly on one wing".

- > According to an Article of "United Nations Universal declaration of human right" All Human beings are born free and equal in dignity and rights. This shows that women are equal to men in all phases such as
- > Right to education, to
- > Right to speech in all aspects.



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CERTIFICATE OF PARTICIPATION

This is to certify that Sri/Smt/Dr.

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2017.

M. Indira Sathya
Convener

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Principal

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CERTIFICATE OF PARTICIPATION

This is to certify that Sri/Smt/Dr. ✓

P. Shajahan Begum, Lecturer in Zoology of K.V.R.Gc(w).

Presented Paper entitled "Status of Women in Islam" has participated as Resource person/Paper
Presenter/student in Two Day National Seminar on Human Rights with special reference to Women Rights: Issues and
Concerns sponsored by UGC-SERO, Hyderabad, held at K.V.R. Govt. College for Women, (A), Kurnool on 23rd & 24th January
2017.

M. Indu Sathya


Principal

బోయి భీమన్న - సామాజికాంశాలు

- డా. ఎం. పహ్లాదా బేగం, లెక్చరర్,
కె.వి.ఆర్. ప్రభుత్వ మహిళా కళాశాల, కర్నూలు.

జీవితంలో ఒకపక్క విచారం, అసంతృప్తి, నిరాశ, వ్యర్థమైపోయిన భావనలు. మరో పక్క తమ మీద ఆధిపత్యాన్ని చెలాయించే వారు మరికొన్ని నమస్కల్ని సృష్టిస్తుంటారు. ఆ సమస్యలకు పరిష్కారాలు లేవు అంటారు. దాని వలన సమాజంలో అసమానత, విషపూరిత కులతత్వం వ్యాపిస్తాయి. అలాంటి సమస్యలపై కవి, రచయిత, సంస్కర్త, కళాప్రపూర్ణ, పద్మశ్రీ బోయి భీమన్న తన రచనల ద్వారా, కావ్యాల ద్వారా సామాజిక వాతావరణాన్ని సృష్టించారు. బోయి భీమన్న కవిగా సమాజ స్పృహ కల్గిన వారు. సమాజ సంఘటనలను చూతదనుభూతిని పొంది కవితా రచన చేశారు.

సమాజంలో ఆర్థికంగా, రాజకీయంగా, సాంఘికంగా అగ్రవర్ణాల చేతుల్లో అణగద్రొక్కబడిన మాల, మాదిగ కులస్థులకే గుడిసెలు ఎక్కువగా ఉంటాయి. నేటి ఆధునిక సమాజంలో వారి స్థితిగతులను పట్టించుకోని సమాజాన్ని చూపుతూ 'గుడిసెలు కాలిపోతున్నై' అనే గేయసంపుటిని వ్రాశాడు. ఈ కావ్యం గుడిసెలు కాలిపోతున్నై మాకేం అనుకోకండి - ఇప్పుడు కాలిపోతున్నట్టివి గుడిసెలే కాదు. ఆ గుడిసెల్లోని గొర్రెల అజ్ఞానము, అబలత్వమూ, చీకటి, మూకూడ అని, సమాజంలో ఇరువర్గాల వారిని తీవ్రంగా హెచ్చరించాడు రచయిత. ప్రజల మధ్య సమానత లేని సమాజంలో సమాన అవకాశాల సృష్టికొరకుంటే, శక్తి కలిగినవారు బలహీనులను పీల్చి పిప్పి చేస్తారు. భారత సమాజంలో కుల హెచ్చుతగ్గులు సరిచేసి సమాజం వికాసానికి దోహదం చెయ్యడమే 'గుడిసెలు కాలిపోతున్నై' కావ్యంలో భీమన్నగారు ప్రవచించిన సందేశం గమనించవచ్చు.

STATUS OF WOMEN IN ISLAM

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Abstract:

Women make up half of society and they are responsible for the nurturing, guidance and reformation of the subsequent generations of men and women. It is the female who imbues principles and faith into the souls of the nation. Islam brought about liberation of women from bondage and gave her equal rights and recognized her individuality as a human being. Islam improved the status of women by instituting rights of property ownership, inheritance, education, marriage and divorce. In terms of religious obligations, such as the Daily Prayers, Fasting, Poor-due, and Pilgrimage woman is no different from man. In some cases indeed, woman has certain advantages over man. The woman has full financial status that is no less than that of the man. She has the right, in the same way that a man does, to possess all types of wealth whether it be in the form of assets, real estate or cash. According to Islamic Law, women cannot be forced to marry anyone without their consent. As the woman's right to decide about her marriage is recognized, so also her right to seek an annulment of an unsuccessful marriage is recognized. Despite the fact that in many places and Muslim communities have not always adhered to all or even many of the foregoing practice, the ideal has been there for 1,400 years, while virtually all other civilizations did not begin to address these issues or change their negative practices until the 19th and 20th centuries, and there are still many contemporary issues which have yet to do so.

KEY WORDS: Women, Islam, rights of property, Islamic Law, right

41. ఆశావాది ప్రకాశరావు సాహితీ సమీక్ష

• డా॥ ఎం. ఫామిద బేగం •

తెలుగు అధ్యాపకురాలు

కె.వి.ఆర్. ప్రభుత్వ మహిళా కళాశాల (స్వయం ప్రతిపత్తి)

కర్నూలు

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కవిత, అవధానం, పరిశోధన, పరిష్కరణ, అనువాదం, జీవితచరిత్ర, సంకలనం, సాహిత్యవ్యాసాలు వ్యాఖ్యారచన మున్నగు ప్రక్రియల్లో ఆశావాది ప్రఖాశరావు ప్రసిద్ధులు.

డా॥ ఆశావాది ప్రకాశరావు అనంత ఆణిముత్యం, రాయలసీమ రత్నం. 1990లో పెనుకొండకు బదిలీపై వచ్చి, ఇక్కడే స్థిరపడినారు. ఆయన సొంత ఊరు అనంతపురం జిల్లా, సింగనమల మండలం పెరవలి గ్రామం. పెనుకొండ చారిత్రక నేపథ్యాన్ని దృష్టిలో ఉంచుకొని, దీని సాంస్కృతిక వికాసాన్ని భాషాసాహిత్యం జౌన్నత్యాన్ని చాటడానికి కృషిచేస్తున్నారు.

సాదాసీదాగా కనిపించే ఆయన ఉన్నత లక్ష్యాలతో ముందడుగు వేస్తుంటారు. ఆయన ఇల్లు అతి సాధారణం. దానినిండా వేలకొలది గ్రంథాలు, వందలుమించి జ్ఞాపికలు, సన్మానాల ఛాయాచిత్రాలు, ప్రశంసాపత్రాలు ఉంటాయి. వాటి అమరికలో ఒక క్రమత అనుకూలత స్పష్టంగా కనిపిస్తుంది.

2-8-1944లో దళిత మాతంగ వైష్ణవుడు(మాదిగ)గా జన్మించిన ఈయన 23-7-1962లో అనగా తన 18వ యేటనే అప్పటి భారతరాష్ట్రపతి డా॥నర్సేపల్లి రాధాకృష్ణన్ గారిచే శ్రీశైలంలో బాలకవిగా ఆశీర్వాదం పొందారు. పేదరికాన్నో, సామాజికనేపథ్యాన్నో శాపంగా భావించకుండా, కలిసివచ్చిన ప్రతి అవకాశాన్ని తన ఎదుగుదలకు సోపానంగా చేసుకూంటూ వచ్చారు. తల్లి కుల్లాయమ్మలోని పరోపకారగుణం, సాత్విక జీవనం, తండ్రి పక్కీరప్పలోని పద్యప్రీతి, సృజనాత్మకబోధన, పిన్ని శకుంతలమ్మలోని కళాజిజ్ఞాస, ఆశావాదిని అంచెలంచెలుగా వికసంపజేశాయి.

ఉన్నత పాఠశాల తెలుగుపండితుడుగా ప్రారంభమైన ఆయన ఉద్యోగం ప్రభుత్వకళాశాల ప్రధానాచార్యపదవి దాక విస్తరించింది. ఎందరో విద్యార్థులకు తెలుగుభాషపై ఎనలేని అభిమానం

విషయసూచిక

కృతజ్ఞతాంజలి

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INTRODUCTION:

Islam brought about liberation of women from bondage and gave her equal rights and recognized her individuality as a human being. Islam improved the status of women by introducing rights of property ownership, inheritance, education, marriage and divorce. The Status of Women as Defined by Islam (The woman is a mother and a daughter). In an authentic source (reported by Al Tabarani) in an authentic source said that "Paradise lies under her feet" (reported by Al Tabarani). In an authentic source hadith the Prophet (peace be upon him) (SAAS) was asked by a man "Who is the most worthy of my care?" The Prophet replied: "Your mother." The man asked: "Then whom?" He replied: "Your mother." The man further asked: "Then whom?" He replied: "Your mother." The man asked: "Then whom?" He replied: "Your mother." This shows that Allah has placed the care of the mother as a primary responsibility of her son (1).

Women make up half of society and they are responsible for the nurturing, guidance and education of the subsequent generations of men and women. It is the woman who induces principles and faith into the souls of the nation.

Quran is insistent on the full participation of women in society and in the religious practices.

The Quran provides clear cut evidence that woman is completely equated with man in the sight of God in terms of her rights and responsibilities. Few examples of Quranic injunctions for the rights of Woman are as follows: (1)

Every soul will be held in pledge for its deeds" (Quran 74: 38).

"So man! Look amongst thee women, (saying): I will not suffer to be lost the work of any of you whether such or kind. You possess one from another" (Quran 3: 19).

"Whoever works righteousness, man or woman, and has faith, verily in him will We give a new life that is good and pure, and We will bestow on such their reward according to their best work" (Quran 16: 97).

It has been rightly claimed by some scholars that any interpretation of the Quran that is discriminatory against women is contradictory to its spirit, general principles and ultimate purposes of Islam.

Islam honours women as daughters, and encourages raising them well and educating them. Islam states that raising daughters will bring a great reward. For example, the Prophet (peace and blessings of Allah be upon him) said:

"Whoever takes care of two girls until they reach adulthood, he and I will come like this on the Day of Resurrection," and he held his fingers together. (Muslim)

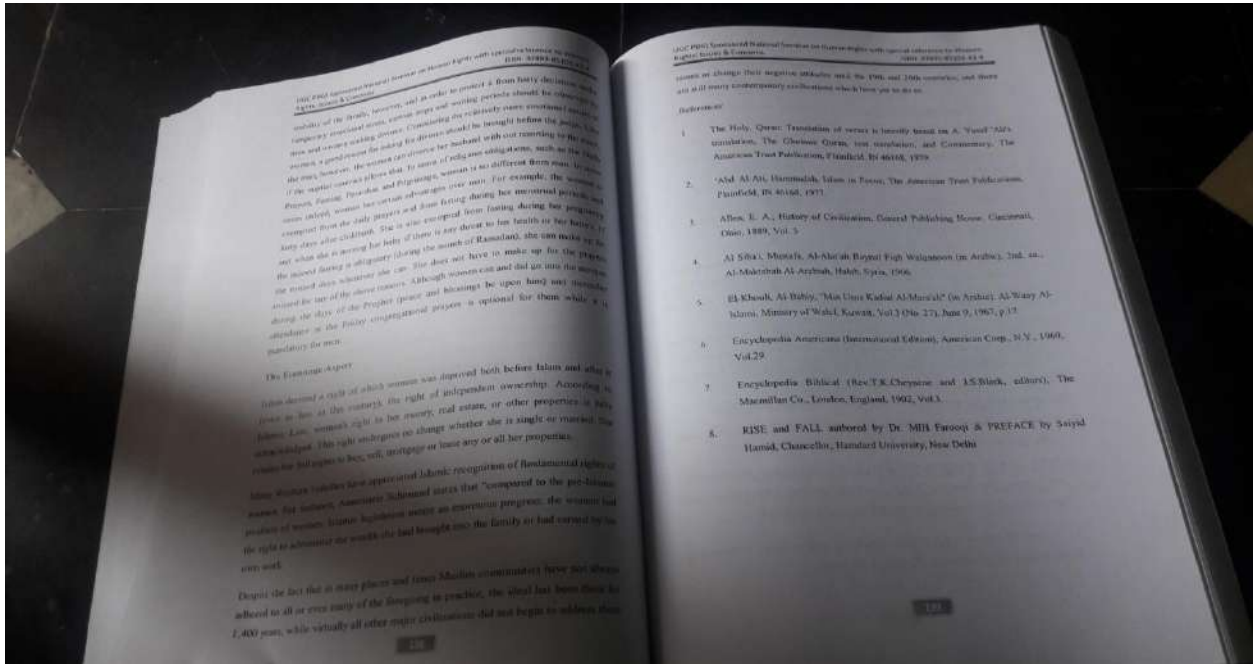
At another occasion Prophet said,

"None but a noble man treats women in an honourable manner. And none but an ignoble treats women disgracefully" (Al-Tirmidhi).

As a result of rather revolutionary laws for women, early Islamic societies saw Muslim women being involved in diverse occupations and economic activities. They were employed in Hospitals as physicians and nurses. They were employed even in Secret Service (as part of Postal Department) during the period of Abbassids and Islamic Spain. In the field of education, they could study, earn *Ijazah* (academic degrees), and qualify as scholars and teachers. The women of Islamic Spain, like their counterparts in other Islamic societies, were active participants in political and cultural affairs. They helped shape the cosmopolitan civilization associated with the Muslims.

The Social Aspect

This is clearly a tender touch of the Islamic teachings for they are considerate of the fact that a woman may be nursing her baby or caring for him, and thus may be unable to go out to the mosque at the time of the prayers. They also take into account the physiological and psychological changes associated with her natural female functions.



100. The Islamic law is based on the Quran and the Sunnah (the traditions of the Prophet Muhammad and his companions). In order to protect a woman from being deceived or exploited, Islamic law places a number of restrictions on her property. These restrictions are not intended to restrict her freedom or her ability to work, but to ensure that she is treated fairly and that her property is protected. For example, a woman's property is not to be inherited by her husband or her children, and she is not to be forced to marry or to have children. These restrictions are based on the principle of justice and fairness, and they are designed to ensure that women are treated as equal to men in all respects.

The Quranic aspect

Islam derived a view of which woman was deprived both before Islam and after it. In fact, in the early days, the right of independent ownership. According to Islamic Law, woman's right to her property, real estate, or other properties is fully acknowledged. This right undergoes no change whether she is single or married. She retains her full rights to her, will, inheritance or lease any or all her properties.

Islam further enables her to appear and Islamic recognition of fundamental rights of women. For instance, American scholars state that "compared to the pre-Islamic condition of women, Islamic legislation marks an enormous progress. The woman had the right to inherit the wealth she had brought into the family or had earned by her own work."

Despite the fact that in many places and times Muslim communities have not always adhered to all or even many of the teachings of the Quran, the ideal has been there for 1,400 years, while virtually all other major civilizations did not begin to address them.

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Women Participation in Politics

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ABSTRACT

Political participation of women in any country gives an overview of how women are treated in society. The development of any country also depends on the equal participation of men and women. Since women's presence is seemed to be low in Indian politics, it is the duty of every human being to make them aware of their rights and motivate them for participating in mainstream politics. The constitution of India not only guarantees equality in society but also suggests states to make special provisions for women. Women still are fighting for equal status in society. Because of their low representation in Indian politics, their issues and problems are generally unseen and unnoticed. Their genuine demands are not raised before the decisions makers. Women need be dependent to make their own decisions. The media plays a significant role in determining how women in politics and decision-making bodies are viewed and perceived by society in general. It does not only play an important role in shaping the values of society but also reflects those values. It plays the role of an informer, educator and a mediator for social change. To have strong democratic governance, women's equal participation is must and therefore their contribution to this processes needs to be analyzed in the appropriate context by the media. There cannot be a real democracy if the voices and issues of women that constitute half the population of the country are ignored or sidelined. This paper analyzes the role of media about women's participation in national politics and also analyzes whether or not women's voices and issues are articulated to the public as matters of importance.

Keywords: Participation, Empowerment, Obstacles, Decision Making, Media.

WOMEN IN INDIAN POLITICS

Introduction

'It is very difficult for a woman to make up her mind to enter politics. Once she makes up her own mind, then she has to prepare her husband, and her children, and her family. Once she has overcome all these obstacles and applies for the ticket, then