

Media and Women

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ABSTRACT:

The result of this masculinity is that the image of women working in the media has been made an image of an open, free and 'sleeping with whomever' woman in the society. The image of a Kameeri woman in Doordarshan serials is such that she is standing alone somewhere outside the family. This image is not real. Nor does this room express sensitivity towards women. This image is an introduction to the masochistic image of men, for whom a single, free woman is the most desirable thing because he can dream of robbing his happiness from her. Not only this, the 'juiciness' contained in the news of rape or eve-teasing in the newspapers also suggests that the news of women for men is now like a provocative news which it presents in an even more provocative manner. It is clear from the extra imagination with which the news of rapes is written in newspapers that the men who write, rape many times even in reporting. The news of ordinary women's ordinary life's ordinary struggles does not get priority over women's sensational news, that is why the world of newspapers is mostly masochistic where woman is always a sensational news. There is no serious discussion on these topics within the media.

KEYWORDS:

Women comparison, Duty, Discrimination, Equality, equity.

Introduction:

The relation between media and women in our society is not only culturally important but also decisive for the future of the society. It is also worth underlining that this relationship is no longer a one-off. Although there is no Government and private exact data available, yet it can be estimated that somewhat the participation of women in mass media has increased. They have become an essential subject of the mediums and They has also been active in the media at various levels. Once upon a time in leading newspapers where there was not even a single woman journalist but today some women journalists are definitely seen. The visibility of women has also increased in radio and TV. Sometime back an interesting survey on the status of women in Doordarshan was presented in a workshop organized by the Ebert Foundation. According to this, there were only 678 women employees in comparison to 3783 men in the total employees of Doordarshan in seven production centers including Directorate of Doordarshan. 15% in production (production), 10% in technical work (such as engineer etc.), 10% in editing work, 19% in administrative work, 7% in social service work, 27% in income service Was working till around 1984, there was only one woman in the higher positions like Assistant Station Director. Similarly, there were 3190 women workers in Radio as against 27177 men. 56% of these were announcers.

This is a common sight which is enough to tell that the presence of women in government media like Doordarshan and Radio is still very less. Compared to this, the visibility of women in other media such as newspapers etc. is even less. There is no concrete data available in this sector also, but the

assessment of the general situation suggests that the representation of women in newspapers run by the private sector is increasing. The appearance is even more pitiful. In major newspapers, the number of women is not even five per cent as compared to men. In a country where information is exploding, in a society where media is playing a decisive role, this subtle presence of women in the media is enough to tell that the field of information is still dominated by men. And women have no control over various levels of information. It is true that the Director, Editorial Department, of the Hindustan Times Group of Publications is herself a woman, Shobhana Bhartia, and Saroj Goenka, a part of Express, is the chairperson. Nandita Jain also manages the Times of India. But this does not make these newspapers role models for women's participation, nor does the mere change of chairman make a difference in the larger world of men. Indian media is basically men's media. It has always been of men, by men, for men. In the last few years, there is some restlessness and agitation in it. Especially the explosion of information and the rapid spread of the mass media has left the fixed world of men a little perplexed and baffled. Several years ago today, on the call of the United Nations, during the Women's Year, attention was probably paid to the condition of women for the first time. After that the Indian media became more conscious and tried to be women-oriented. In 1975, the question of dowry rose sharply and the media raised the necessary sensitivity to the incidents of dowry harassment. During the women's year, there was an increase in sensitivity towards such incidents. In later years the emphasis on women education, girl child education etc. increased, the Government of India linked the question of family planning

with the question of women's health. As a result of the women's year, many women activists emerged in the later years, a magazine like Manushi, whose editorship not only raised various questions related to women, but also created an atmosphere of agitation for them. Gradually, many women's organizations, women's activist groups and new spontaneous women's movements emerged. Almost all national parties-built women's mass organizations in their programs and in their organizations and gave some priority to their issues. These things kept coming in the eyes of the media. The media helped create a kind of women-oriented environment by reporting all this. Now it has become a history. Today the situation is that due to thirty percent reservation for women in panchayats, even the landscape of the village is changing a little bit. 'Woman' Subjects' are no longer unknown and unwanted to anyone. It is the contribution of the media that it has brought women's issues in the center of everyone's attention. But this achievement is too general, and the media and its workers cannot play their games. The truth is that the media has to follow its religion. Before this the media did not follow its religion. It had come to see society only as a man's world and was used to giving incomplete information. By giving information about women, it got to know his work for the first time. Know that the function of the media is to provide a continuous and realistic exchange of information. The women's question also humanized the media. The above limited sensitivity towards women's questions adopted by the media made women relatively more visible in the media, but also raised the real questions of the world related to women. This raised new questions in front of the men working in the media as well. Many male journalists went

ahead and showed extra awareness towards women's questions and new consciousness spread in the women's world, new questions arose. Whether it was the question of tribal Kamla, whether it was the question of Shah Bano, whether it was the question of Roop Kunwar's sati, the media turned these questions into national questions and in this way, there were long nationwide debates about the condition of women in the society and in the society. Increased sensitivity to active gender discrimination. But the only truth is that the media has become somewhat sensitive on women's issues. The truth beyond this is that this sensitivity is not able to change the inner world of the media. The inner cells of the media are still ruled by men and the women working there are apparently tolerated in some way but they are forced to endure everything from men's machoistic encroachments, assaults, veiled obscenities to outright bullying. Women working in she has to compete with the antics of their male colleagues, have to struggle. Since the high posts are with all the men. That's why women are forced to bow down in promotions and very few promotions are given to those who do not bow down. The situation is that till now not even a woman has become a full-fledged editor in English. An infinite number of incidents can be enumerated in which women journalists or press personnel were harassed, treated indecently and had to lose their jobs after complaining. It is well known that men journalists etc. of a big publication group of Delhi are fond of bringing out a secret obscene magazine on Holi. The stories of harassing women on TV and radio are well known. Many women are forced to tolerate such acts and when many women resist, they are not allowed to move forward. would have been given in the offices of the media, the sexist

channel of men is prevalent everywhere. Even women-sensitive newspapers have not been able to stop the masochism prevailing in their structures. This proves that the sensitivity towards women's issues has not yet come fully and adequately. The administrative structures of the media are fiercely masochistic. The result of this masculinity is that the image of women working in the media has been made an image of an open, free and 'sleeping with whomever' woman in the society. The image of a Kameeri woman in Doordarshan serials is such that she is standing alone somewhere outside the family. This image is not real. Nor does this room express sensitivity towards women. This image is an introduction to the masochistic image of men, for whom a single, free woman is the most desirable thing because he can dream of robbing his happiness from her. Not only this, the 'juiciness' contained in the news of rape or eve-teasing in the newspapers also suggests that the news of women for men is now like a provocative news which it presents in an even more provocative manner. It is clear from the extra imagination with which the news of rapes is written in newspapers that the men who write, rape many times even in reporting. The news of ordinary women's ordinary life's ordinary struggles does not get priority over women's sensational news, that is why the world of newspapers is mostly masochistic where woman is always a sensational news. There is no serious discussion on these topics within the media that How should the news of women be given so that the real form of the world of women can come to the fore? Sexist news writing continues even today. Gender sensitivity has not become the subject of journalism yet! Some women workers also work in many newspapers and television. A way has also been

thought that by working in the media like this, the sexist attitude of the media may be somewhat balanced, but it does not seem to be much. Some women journalists, who have reached some important position, definitely write with necessary sensitivity towards women through their journalism. Mrinal Pandey, Usharai, Nalini Singh, Madhukishwar etc. can be said to be such journalists who have not only fiercely raised women's issues, but have also made them popular. But even these efforts have not made any difference to the internal structure of the media. There is always a masochistic vision in the administration of media, appointments and programs, there are ways to harass women journalists in various ways. The media has given a little sympathy to the woman but has not changed its structure at all. Limited sensitivity has increased in the media. But the image of a woman presented by the media for other reasons should also be taken into consideration. The coming of women in the news from newspapers and Doordarshan etc., giving news of their world by women, is undoubtedly a proof of a new sensitivity. But the media has also created another image of a woman. It is seen in advertisements, TV serials, films. This is the establishment of women as consumer goods. This is a new type of woman who is an extension of the image of a woman in the modern consumerist society of the West, who appears to be free from traditional exploitation, oppression, but she herself once again becomes an object of sheer consumption for the malevolent society. The form of 'liberated woman' that our media shows these days is 'consumable' and the form of consumer woman who is basically a 'salesgirl' who has set out to earn profit for a multinational corporation in the consumer market. It is alone. A single woman living in a

family with children is the ideal 'consumable', the ideal consumer. Day and night the media creates this image of a woman. Equal to men, she appears 'free' by being shown to be a victim of those bad qualities, which themselves were the tools of her exploitation. She smokes cigarettes, has alcohol parties, gambles. She appears to be the master of her desires but these desires are not purely hers. Such an image is reinforced by women mostly among the upper middle class. This is not a real female image. The women of India get crushed in the cycle of exploitation of different castes and religions, burn in the old structure of the family. The media gives the news of this. But while creating a woman within advertisements, serials, films, he forgets the fact that the goal of emancipation of India's most exploited oppressed woman cannot be a woman selling soap in the market. He forgets that taking a woman out of her family and making her sit in the market is opening the door for double-triple exploitation. Turns his body into 'Sex'. But the media brazenly does it, is doing it. It has happened that the visibility of the woman has increased tremendously, the woman has also got a domineering form, a little intensity and the shame-shame which was the reason for her continuous exploitation, the feeling of 'Asuryampashya' which was the basis of her exploitation, that's broken. But the exploitation has not been free and has come in the field of new exploitation 'market'. Media should think towards this new cultural aspect of women's liberation. It is true that the Indian media, especially newspapers and Doordarshan, have shown the necessary awareness and sensitivity towards women, but the media is quite oblivious to the cultural questions beyond this. It is imprisoned in the market questions of 'profit-loss' more than the

questions of women's liberation. What will it do to free itself who is in prison?

Conclusion So, women will have to go ahead and think about the questions on their own and take the initiative. Many new unsolved questions which are coming in the world of women, they have to be raised and told. The structure of the media has to be changed, the language has to be changed, then we will definitely be able to enter in women's liberation.

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