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on

Women in Transition : Achievements, Issues and Challenges

(Literary, Historical, Economic, Sociological, Political,
Managerial and other dimensions)

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WOMEN ACTIVISTS OF KARNATAKA

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A very significant development towards the end of the Nineteenth Century in India was the rise and growth of Nationalism. However, the socio religious reform movement has its influence on the national movement and the leaders of the reform movement like Rajaram Mohan Roy, Dayananda Saraswathi, Ramakrishna Paramahansa, Swami Vivekananda, Annie Besant have contributed immensely for the upliftment of the Indian women, who felt since ages oppressed by the Hindu Society. But even then the women lived in ignorance and seclusion. The focus is in the emergence and participation of women in the various activities of freedom movement. The movement which ended with the independence of our country also has contributed to remove the discrimination against women significantly. Indian women who has for long been oppressed by the male dominated society, showed signs of resentment for the first time.

As the study is set on Modern Mysore, and according to the observation, hardly there were any studies relating to various aspects of women in the princely state of Mysore. Only handful attempts were made to examine the effects of the movements and efforts were made to uplift women's position and status.

When it comes to the women of Princely Mysore, their participation was bit slow. After noticing the participation and activities of the women leaders at national level they were still hesitant to plunge into the active politics of the movement. But here we must remember that Rani Kittur Chennamma was the first woman to raise the armed rebellion against the British and there were hundreds of Chennammams in the region who were waiting for the situation to expose themselves.

A new chapter in the history of the freedom movement in Mysore began with the emergence of women during the "Dwaja Satyagraha at Shivapura in Maddur District". It was decided in the Mysore Conference that the first Mysore Convention will be held at Shivapura near Maddur District in 1938. There was a mammoth gathering for the convention. It attracted people of all walks of life. It kindled the spirit of freedom among the Mysoreans. A sizeable number of women leaders were also present in the convention as the male leaders were arrested by the Government. The courage and determination displayed by women leaders like Yashodharamma Dasappa, Bellary Siddamma, Savithamma, Kamalamma and others are praise worthy.

There were several women defenders of freedom prior to the Gandhian era. Chand Bibi, Belawadi Mallamma, Rani Abbakka, Keladi Chennamma, Kittur Chennamma etc., were being considered as Freedom fighters. In fact, they fought against the British to protect their independence intervened by the British. Chand Bibi was the regent of Ahmad Nagar and the provinces of Belawadi and Keladi were the independent provinces. Kittur Chennamma fought to protect here feudal rights. The province of Kitturu, was under the Peshwas and at later stage, it was under British. While under British, the Kitturu province was paying Rs. One lakh to the colonial Government of British annually. Hence, all these fight against to British were to protect their independency.¹

KAMALADEVI CHATTOPADHYAYA (1903-1988)

Mrs. Kamaladevi was born on 1903 at Marudeshwara near

Mangalore. Her father Ananthaiah was a district collector. She has her education at Mangalore, Madras and London. She was married to a relative. But her husband passed away within the short span of time. Later she was married with Surendranath Chattopadhyaya, Brother of Sarojini Naidu. Kamaladevi was an art exponent. She was active in theatrical activities.

When the temperature of freedom movement started to hot up the environment, Kamaladevi too influenced and motivated from Sarojini Naidu, Anne Beasant and Gandhi and became active in the freedom movement. She became the active members of Mahila Seva Sadan and Servants of India Society founded by Gokhale. Later she became the leader of All India Women Conference.

In 1930, she motivated and organized the women folk of Mangalore and South Canara to take active participation in Freedom Movement and facilitated her guidelines to them. Later she travelled to Europe, America, Japan and Canada to obtain the support to the freedom movement. In 1942, she has taken the lead role in the Quit India Movement and undergone for 5 years of imprisonment.²

Mrs. Kamaladevi was a daring personality and never taken aback to say the truth on the face. She was courageous to criticize Nehru, Patel and other leaders. She was also an active executive member of Congress Working Committee. In fact, she was against to the partition of India. She was very close to Gandhi and she was one among the confidants. It was amazing the manner she rose to the National level from an ordinary member of Sevadal at Belagaum.

After the Independence, she becomes the president of Central Handicraft Board and Sangeetha Natuka Academy. She put her rigorous efforts to develop these organizations and to obtain an identity to these organizations. She was recipient of Magsaysay Award for her dedicated and committed work in the area of women Development. She was also the recipient of Deshikottama Award from Shanthinikethana. She was honored with the Copper plaque for her dedicated service to the Nation and its freedom.

Kamaladevi was also a renowned write. She penned voluminous pages covering politics, development of women, arts and culture. Her Several books are thought provoking and facilitate an in-depth knowledge. The books 'Awakening of Indian Women hood', 'In War torn China' 'Uncle Sam's Empire', 'America-land of superlatives', 'India at the Cross Roads', 'Reflection after Sixty', 'The spirits Pilgrimage', 'Handicrafts of India', 'Indian Handicrafts' etc., were her most critically acclaimed works.³

In her last days she penned her autobiography 'Inner recessions and Outer spaces', was a comprehensive work unfolding the heart touching experiences along with the complex political developments in India during post-independence. In her last days, the Indian government honored her with Padma Vibhushana.

She could be anything, if, she would have opted for any distinguished position. Nehru invited her to join the cabinet, offered the position of Indian Ambassador for Soviet Russia and at last as a Governor of any State. She refused all and wish to be as simple as possible. In one of her conversation, she said that 'When I joined the National movement, I was never thought of any position. I joined the bandwagon with commitment to serve the Nation as an



ordinary volunteer. Consciously I am a Social worker and I wish to be remaining so⁷.

UMABAI KUNDAPURA:

Umabai Kundapura was a true Patriot and Nationalist. Her committed service in the national movement was remarkable. She was born in 1892 at Bombay. In 1923, she married to Kumar and settled down at Hubballi. Unfortunately, at the very young age she becomes a widow. Later with the support of her father-in-law, she passed her SSLC and learnt English and French. In the meantime, Susheela Nayak and Kashibai Navarange involved in the mission of women education, were influenced her to get into the social work. Later she joined the National Movement and had nightmarish experience of Jahiyana wala Bagh massacre of 1919. The she came back to Hubballi and started Saraswathi Mahila Samaja to create awareness among the women folk and their development in multiple dimensions. She comes into the contact of N.S. Hardikar and Gandhi. In those days, she succeeded to collect One Lakh Rupees for the congress fund. She opened an exclusive school for the girls called 'Tilak Kanya Shala' through her organization Bhagini Samaja. After the visit of Gandhi to Belgaum, she travelled throughout Karnataka to motivate and to organize the support to National Movement.⁴ Played a decisive role in organizing the Women sector of Hindustani Sevadal of N.S. Hardikar. She took the active participation in Salt Agitation and as well led the Ankola Salt Agitation. She also actively participated in civil disobedience movement along with the father-in law, and jailed at Yerawada. After the release she involved in the mission of Adult Education. Along with this. She started an organization for the women education called Kasturi Trust and Gandhi Trust. Through this, she served her best to the society.⁵ She had immense respect to Gandhi and said that 'Gandhi is my living God'.

BELLARY SIDDAMMA (1903-1982):

She was the icon to the women and youngsters. She was born on 1903 at Dhudsi village of Haveri and married to a renowned businessman of Davanagere and a reputed freedom fighter Sahukar Murigeppa. She was influenced and motivated from S. Nijalingappa, T. Siddalingaiah and Veeranna Gowda Patil and entered the freedom movement with zeal and zest.

She had taken active participation in the familiar Flag agitation of Shivapura in 1938. On the third day of agitation, she was arrested and jailed. She was the first woman to be arrested in Karnataka. In this occasion she roared and said 'Dare not to die to protect the dignity of our National Flag'. Here afterwards she was popularized throughout India as 'Bellary Siddamma'.

Wherever the programs she used to go there, she used to get the welcome as Bellary Siddamma Zindabad. This was her popularity and the work she rendered to the National Movement.⁶

She was a great orator and had good communication skill to convince the people. After the release from jail she took up the mission of popularizing the importance of reeling and threading through Charaka and convinced the people how the charka is related to the progress of the Nation.

On the ban on alcohol, an agitation was launched at Chitradurga under the leadership of S. Nijalingappa, she took the lead of women wing along with Nagarathamma Hiremata and Lakshumamma Reddy. During this agitation, Siddamma and team created a record by chopping more than 5000 palms trees in the district. Due to this, she was arrested in 1939 and in 1940.

During quit India Movement she went underground and continued her rigorous militant activities from which the police were totally puzzled. She was such an interest character and worked

equivalent to the men in the freedom movement.⁷ After independence, she involved in the mission of Women Development through the organization Mahila Seva Sangha opened at Davanagere, Chitradurga and in other places. In 1951, she was elected to the legislative assembly. The India government honored her service by presenting a Copper plaque.

NAGAMMA PATIL.

Nagamma Patil, a teacher by profession and married to the renowned freedom fighter Veeranna Gowda Patil. She was influenced from her husband and motivated by Gandhi to take part in the freedom movement. She had taken active participation in the freedom movement and worked at Sabarnati and Hubballi. She was active in the programs meant for the development of scheduled castes. She had also taken a decisive role in congress convention held at Belgaum. During Quit India movement, she was arrested with her newborn baby. After the Independence, she started Mahila Vidya Peeta and worked towards the empowerment of woman.

JAYADEVI TAYI LIGADE (1912-1986)

Jayadevi Tayi was born in 1912 as a granddaughter of 'Varada Mallappa' and daughter of Madake. She was the staunch supporter and one of the guardians of Kannada, a frontrunner of freedom movement and a pole star in the unification of Karnataka. Her grandfather was facilitating food and other support to the poor students. Meanwhile she was one of the close confidants of Ranade and Bala Gangadharanath Tilak.

After her education, she married to popular person of Sollaipura, Sahukar Channamallappa Mahadevaraya Ligade. Both the families were affluent and with all comfort. Though she learnt Marathi, she was fond of Kannada literature. Through her consistent hard work, she learnt Kannada and became an exponent in the language. Up to her mid age, she was engrossed in the Kannada literature and she became an expert in Vachana Sahitya. This has influenced her thought process and ideology. After the death of her husband in 1946, she was stunned by the situation. However, recovered from the shock, she started to work in Kannada, Marathi and Hindi literature.

Meanwhile, she was motivated from Tilak, Vivekananda, Ranade and Gandhi. Hence, she got into the Freedom movement along with her literature works. Her motivation further more supported by the staunch patriot Rama Bhat, Rajawada, Dhana Shetty etc., She was appreciated and applauded, because of her wholehearted commitment to the National cause, though her husband was pro-British.

When the communal violence of Razakar was broke out in the Hyderabad province, she daringly entered the area and consoled the victims and donated cloth and food to them.⁹ Her role in the unification of Karnataka was remarkable. She was the driving force behind success of Kannada Sahitya Sammelana held at Sollaipura during 1950. She strongly condemned the proposal of dividing Karnataka at the Sahitya Sammelana of 1952 held at Beluru. In fact, she was the binding force behind strengthening the unification of Karnataka.

Jayadevi Tayi Ligade was spiritually influenced by Shivayogi Siddarameshwara of Sonnalige. She has penned more than 55 books in Kannada, Marathi and in Hindi. In Kannada she wrote 'Jaya Geethe', 'Taayi Padagalu', 'Siddarameshwara Purana', 'Tarakka Tamburi', etc., The poem 'Higguthide Vishwa' of Jayageethe which was translated into Fourteen Languages. Her work of epic Siddarameshwara Purana (1968) fetched her both State and National Awards. In Marathi she wrote Siddhavani, Basava Darshana, Mahayogini Siddarama Tripadi, Basava Vachanamrutha and Shoonya Sampadane etc.,


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T. SUNANDAMMA (1903)

Mrs. Sunandamma hailed from Tumkur and settled down at Bangalore. She is a versatile personality and stamped her identity in every field of her exemplary. She is a Lecturer out of the box, a satirical writer and a remarkable freedom fighter. Her patriotism was influenced and molded during her school days. She became the member of Theosophical society at the very young age. She was influenced and motivated by her husband Narasimha Iyengar and T. Siddalingaiah of Doddaballapura a renowned freedom fighter and congressman. This has made her to take active participation in the various programs of Mysore Congress. Here she came into contact of a staunch Gandhian, Tagaduru Ramachandra Rao, Veerakesari Seetharama Shastri who strongly motivated her to be consistent in her thoughts and deeds.¹¹ She has taken the decisive role in the familiar flag agitation of Shivapura, Ban on Alcohol and Quit India Movement. She was the regular guest to the prison very often along with M.R. Laxamma. Sunandamma was also the member of people Representative Assembly in 1940.

DEVAMMA HARIJAN (1966)

Devamma, scheduled caste illiterate woman was a labourer in the estate of Nagesh Heggade of Kelaginamane at Siddapura. Even her husband and son too were the labourers of the same plantation. She reciprocated the call of Gandhi, too the active participation in the freedom movement and marked by the British. Eventually, the owner of the plantation Nagesh Heggade too was involved in the no-tax movement, which made the British to confiscate the plantation. Due to this Devamma lost her source of life and in search of source for the life she came to Sagar. But the British police were her enemies and made her to suffer without job and starvation. They made her life miserable. But Devamma never budged to this and continued to motivate and educate the labourers of her proximity.¹² She lost everything including her husband and son. She struggled a lot and survived up to 1966. The Government of Karnataka honoured her with an honorarium. But the self-dignified Devamma refused to receive the cheque by saying that she did her service to the National in accordance with her consciousness.

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A SOCIOLOGICAL ANALYSIS OF WOMEN IN MEDICAL PROFESSION IN INDIA

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Introduction:

Women's participation in many professions over the years achieved a rapid progress in many societies. The Feminists writing, Constitutional amendments, programmes for empowerment of women in many countries no doubt helped women to explore themselves in various fields like education, politics, engineering, business, law, media and literature, art, music, drama and cinema. Considering women in various fields there is underrepresentation of women in some fields even today leading to wider gender gap.

This article tries to examine the position of women in medical profession in India through the ages and present trend. By reviewing the literature available in the form of published articles effort is made to examine women's representation in various posts and positions in the medical field.

Methodology, Scope and Limitations of the study

The research article is mainly based on secondary source of information. The available numbers of scholarly books and research articles published by researchers have been reviewed in order to understand the conceptual background of medical field. Medical Sociology's subject matter surrounds around medical profession, doctor, nursing, paramedical professionals and a host of others who focus their attention on patients, disease and service procedures in hospitals and clinics. Lot of research studies have been carried out to understand the hospital administration, doctor-patient relationships, nurses and their role, but sociologically not many studies have been undertaken to understand the gender inequality in medical profession in India. Therefore in this article an effort is made through the limited secondary resources available to find out the reasons for few women