

Exposure of Women's Dignity In The Light of Social Media

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Abstract

In this era of globalization, social media is a powerful force shaping attitudes and behavior of peoples. One can observe the trends towards use of social media for social cause. Social media are creating the awareness to change their life style. Reachability of social media in electronic means is highly influencing the public. Social media help to provide awareness and help to educate people about certain danger disease such as AIDS, TB, Viral Disease, Cancer etc. Even backward people are now aware of many diseases.

Key words

1. Social media
2. Women dignity

Introduction

Social media is a powerful communication force and vital marketing tool helping to sell goods, services, images and ideas through channel of information and persuasion. Today the world is characterized by fast changes taking place in all spheres of business. In today's In today's Competitive business world, each organisation depends on advertisement. Beyond this, non commercial originations are also using advertisement for their publicity. This has increased variety of socio—economic problems for the whole human beings. The advertisement which contains publicity about social concerns of human being is called social advertisement. Social advertising as stated earlier refers to those advertisements which deal with social causes aimed at welfare and well— being of the people. In other words, such advertisements create awareness among the masses, inform and educate them about socially relevant issues like conservation of oil, petrol, diesel, water and energy, health, family welfare, literacy, National Integration to mention a few. They aim at communicating social causes, ideas or message to the people. The tremendous success of commercial products can largely be attributed to advertising. The successful use of advertising for commercial products has paved the way for gradual increase in the use of advertising for non-commercial products, services and ideas as well i.e. for social causes or what is popularly known an "Social Cause Advertising." This is evident from the fact that even a bureaucratic organization like the g0V€rflment has to fall back on advertising for propagating social causes such as health, child care, family welfare, literacy etc.

The main objectives of social media are:

- a) Image Building
- b) Giving awareness
- c) Information of non-commercial things like disease, blood donation etc.

Historical Background

The subordination of women which has led to our uniquely present oppressed status traces back to ancient India. As the famous feminist historian Uma chakra arty said, " although the subordination of women is a common feature of almost all stages of history and is prevalent in large parts of the world, the extent and form of that subordination has been conditioned by the social and cultural environment in which women have been placed. Whether it was the character of Sita from the text of

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Ramayana or the character of Draupadi as found in the Mahabharata both have canonically laid down what women "ought" to be. We can summarize these narrative portrayals of Indian women in such a way supposed to be benevolent, pure, chaste, as well as flexible enough to adopt the roles required to be a good mother, good daughter, and a good wife.

To be more specific, I will initially focus on the character of Draupadi as found in Mahabharata and in particular, the scene in which she was disrobed in court. It is this specific moment which I analyze from a feminist perspective. As according to the text, she chose Arjun, among the Pandavas, however because they were all brothers she was required to marry all five of them. This disrobing of Draupadi begins as a result of a gambling game in the court with the Kauravas. The Pandavas lost the "game" and made their last bet on Draupadi. It was then that she was physically assaulted while being brought to the court during which time she disrobed and shamed in front of everyone. Rajan explained it as "Draupadi is the joint wife of the five Pandava brothers. The Pandavas have successively lost all their possessions, including their kingdom and men own selves in a gambling match with the Kauravas. They are urged to stake Draupadi in a last throw of the dice. Yudhishtar, the oldest brother does so and loses Draupadi is sent for, to appear at the court. She is there upon forcibly dragged by the hair and brought to the hall by Dhushansana, one of the Kaurava's brothers. Karna the Kaurava's side, orders her to be disrobed since married to five men, against Custom, she may be regarded as a whore. It was then that Dushashan begins to pull of her garments".

It is this act of what I have termed passive commodification and obvious objectification of Draupadi which needs to be highlighted and examined critically. One must ask that despite losing everything do the Pandavas have the right to make a bet using Draupadi both as object and commodity; Is Draupadi not now simply reduced to a pure object, one in which is exchangeable as a commodity like gold or silver? We can analyze the court scene from within a feminist perspective, during which she was disrobed analogically in the sense that the court functions like the market and the players as the consumers, whereby Draupadi is now simply reduced to a commodity. While nobody auctioned her as such in monetary terms, nevertheless, all the players participated as the silent witnesses of the violent commodification and objectification of her body. The moment her body was bet on in the court, her own choosing of selfhood was negated and reduced to nothing more than a common betting chip- simply put, a commodity. This bodily commodification is constitutively an agent of reducing an agent to an object. In the cited event, patriarchal concepts of ownership and lordship acting as normative principles could be easily seen in which Draupadi's husband had the right to literally gamble her agency away. Draupadi's situation is one in which the silent, the unsaid violence of patriarchy can normalize the reduction of female agency to object- one to be seen, observed, possessed and traded for.

Concept of advertisement and social media in relation to women

Firstly television has become both a boon and a bane of our contemporary society. Its influence is unparalleled by any other form of entertainment. When women exhibit traits of strength such as courage, determination, intelligence, self respect and honesty, the viewer's perceptions can be explained for positive results. But the various serials shown in television have done nothing significant to improve Indian women's image. Instead, she is depicted as who is totally subordinated to her husband, even if he has all the virtues in him or as women of easy virtues. Even if the husband ill-treats her and sends her out, towards the end of the serial, she will prostrate before him, begging his pardon. Women in Indian advertising are being seen in a different way now, as they are reflective of changes in the society. The advertisement for Liril, which showed a girl in bikini in Indian TV for the first time and also the suggestive Kamasutra advertisement modeled by Pooja Bedi were some

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changes introduced. Women are now depicted in numerous contexts like as a girl child, prospective mother, a career woman or as a person who enhances the appeal of the advertisement. Modern advertisements are presenting a more realistic and balanced picture of Indian women. Let us have a glimpse on some of the advertisements being shown on Indian Television.

Just like the Indian society, Indian cinema was also male, dominated for long. Subject matters were viewed and portrayed from the male audience's point of view and heroine was considered secondary to the hero. Her role was used to aid in the context of any male character that was central to the story lines –be it hero, villain, father, brother, boss or an early male figure. Independent existence for women was a far cry. This kind of embodiment limits the women's role to provide glamour, sex, relief, emotional melodrama and entertainment. And these patriarchal values were shown on the top in films like *Dahej* (1950), *Gauri* (1968), *Devi* (1970), *Biwi Ho to Aisi* (1988) and *Pati Parmeshwar* (1988) where women were shown as passive, submissive wives as perfect figures and martyrs for their family's well-being. Indian film makers used to portray women as larger than life characters. Instead of being depicted as normal human beings they were elevated to a higher position of being ideal who can't commit even a minute mistake.

The media is a vehicle used to inform as well as entertain the public. The media is a carrier of information, ideas, thoughts and opinions. It is a powerful force influencing people's perceptions on a variety of issues. The media can be both positive as well as negative in terms of the position and views of women. Overall, the media treatment of women in narrow and continually reinforces stereotyped gender roles and assumptions that women's functions are that of a wife, mother, and servant of men. This is especially so in advertising. Today though most of the women are involved in the career in the communications sector, but only few have attained positions the decision—making level or serve on governing boards ' bodies that influence media policy. The lack of gender sensitivity in the media is evidenced by the failure to eliminate triggering—based stereotyping that can be found in public and private local, national and international media organizations.

The continued projection of negative and degrading images of women in media communications – electronics, print, visual and audio must be changed. In addition, violent and degrading the media products also negatively affect women participation in society. Consumerism has created a climate in which often portray women primarily as consumer targets girls and women of all ages inappropriately. Women should be empowered by enhancing their skills, knowledge and to information technology. This will strengthen their ability to combat negative portrayals of women internationally.

Self regulatory mechanisms for the media need to be created and strengthened and approaches developed to eliminate programming. Most women, especially in developing countries, are not able to access effectively the expanding electronic information highways and there of establish networks that will provide them with sources of information. In addressing the issue of the mobilization of the media, Governments and other actors should promote an active and visible policy of mainstreaming a gender perspective in policies and programmes.

Supreme Court judgment on shah bano and the Roop kanwar 'Sati'brought forth a spate of reportage and editorial comments. The heinous act of female through the press. Dowry death moved from the confines of the home to the front page. These incidents highlights two major points. One the commodities that can be sold and bought and thrown away if unwanted reflection of the damnable discrimination and and indignity that women suffer in various parts of the country. Second, it highlights the role of media in making it public however only a few sensational issues are flashed in the newspaper. A few newspapers carry women's page which is again the beauty tips, recipes and

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fashion syndromes. A part from looks and dresses there is stress on development of Women's mental faculties and behaviour in a way that they can fit into male dominated social structure. In most of the stories in the magazines, women are depicted with the life ambition of getting a right man and keeping him at all cost.

Analysis on Social Advertisements in different Media

Majority of the respondents (31.3%) have opined that all the descriptions such as public awareness campaign, welfare announcements, promoting beneficial schemes, and awareness on preventive measures aptly describes about social advertisements.

Television (mean rank =1.86) ranks first due to its frequent telecast of social advertisements. The other media such as Newspaper (mean rank = 2.39), Radio (mean rank = 3.04), Posters, banners and hoardings (mean rank 4.43), Advertisement campaign (mean rank = 4.50) and Journals and magazines (mean rank = 4.78) follow the ranking order.

Majority of the respondents (36%). Similarly, social advertisements on prevention of diseases, avoidance of injuries to health, promoting saving habits. transport reservation and others influences 20%. 15.3%. 23.2%. 4.7% and 0.7% of the respondents respectively.

Electronic media (mean rank = 1.81) ranks first in creating huge impact for social advertisements. Similarly. print media (mean rank = 1.92), Outdoor media (mean rank = 2.85) and all the above media (mean rank = 3.42) follow the ranking order.

Respondents opines that newspapers (55.3 %) have high reachability for social advertisements.

Majority of the respondents have opted both Television and Radio (52 percent) for high reachability of social advertisements

Majority of the respondents (32.7%) have stated that all the outdoor media taken for analysis have high reachability for social advertisements

Conclusion

Summarizing my essential points, we must understand that there is a dual structure of patriarchy at work in subjecting the contemporary Indian woman, which as mentioned above throws the Indian woman into an impossible and conflicted space one in which she resides without agency situated between the invisible and visible market place. In this sense, the Indian woman has been used as 'cultural counters' in which she hasn't got and given what she wants and requires as a true choosing free agent. (P. Chatterjee, *The Nation*, p. 119) therefore, the result of this ideological conflict leads the Indian Woman to live out a hybridized existence experienced as ever contradictory, yet ever oppressive. This space of irresolvable conflict and contradiction is not the one so often celebrated by contemporary theory. i.e a space of difference and hybridists, as found in post-structuralism somehow existing outside of oppressive binary oppositions. Rather, it is a form of brutality and violence. experiences particularly unique to patriarchy here in India caught between traditional and contemporary patriarchal subjection. Indeed, the Indian woman is forced into an impossible lived reality. Today. the contemporary Indian Woman must embrace a new emancipatory feminist narrative in solidarity With all Indian women, where she is no longer subject to the violence of the 'in between' but freed to pursue a life of a choice and creation outside of the shadowy limits created by a constructed and unnecessary patriarchal society. If Indian women do not question and deconstruct the 'in between' values and roles assigned to them today by both the market places of the visible and invisible, patriarchy will continue and survive. However, it is important to note that this critical questioning must be done proximally with an unquestionable resistance to female oppression

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founded on the solidarity of all Indian women today. "Fundamental to Patriarchy is the invisibility of women, the unreal nature of women's experience as a force to be reckoned with. When become visible, when they. Assert the validity of that experience and refuse to be intimidated, patriarchal values are under threat.

The media as an agent of change which should be providing the society with alternative and better Ideal of women, new gender ideas and identities, value and ways of living that will address the accepted norms and beliefs which are detrimental to the image of women. There needs to be regulatory regimes to review the policies on the pictures of women that would be represented in the media. There should be trainings for sustainable changes. and continuous awareness on gender issues in the media. The public should be invoked in media monitoring thereby mobilizing their power as media consumers. The diverse voices, images and opinions globally should be heard and seen by everyone. The media should be used not only to advance the interest of men but also that of the women on an equitable basis. According to United Nations (1995), one of the suggestions at the 4th Women Conference in September 1995 at Beijing is that the media should establish consistent with freedom of expression. professional guidelines and codes of conduct that addresses violent, degrading or pornographic materials concerning women in media, including social media.

Importance of social media is steadily on the increase in modern society. Advertising, using social media as its vehicle, is a pervasive, powerful force shaping attitudes and behaviour in today's world. Social actions are powerful because they act as trusted referrals and reinforce the fact that people influence people to build a new kind of advertisement system. In fact, communicating about social cause to the masses is a daunting task before all concerned today. Reachability of social advertisements in electronic media is highly influencing the public. The social advertisements are creating the awareness to change their life style. These advertisements can also be used to generate awareness among public that which product they use and to which product they can say no. It can also be used to educate people about certain diseases or danger (example: - AIDS, TB, viral diseases, etc.). Even the backward people are now aware of many diseases and their problems. All these credits goes to social advertising, which helps to change the life style of the people.

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