



# THE TURBULENT MOVEMENT OF FEMINISM AND FEMINIST POETRY IN ANDHRA PRADESH, INDIA

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**Introduction:** As Jean-Paul Sartre says 'Existentialism is humanism; it is felt that Feminism is humanism too.' It is the problem of half the world. It is a movement for the rights of women including social, political, right to property, employment opportunities and economic equality with men. As George Orwell says 'All animals are equal, but some animals are more equal than others,' within equality, there exists inequality and women in Andhra Pradesh started pointing it through their voice and writing. When it started in 1980, there have been wreaths and wraths, but people have ultimately understood that there is a strong point in Feminism. The emancipation of women is tied to the emancipation of all through education. However, the fight against the exploitation of women and patriarchy has to continue through every possible way and means, including the literature. It should not be a battle of sexes. It should be an attack on the antiquated society. It will be successful, only when men join women in that struggle.

**Terminology:** feminism, staunch, sharp, male chauvinism, legitimate, conventional, liberal, sensible, discrimination, supremacy, empowerment, emancipation, sensibility

There are different versions about the origin of Feminism. Though there had been the influence of the declaration of 1982 as the International Woman's Year on the Telugu feminist poets, it is believed that the feminist awareness became an apparent movement in the West and the East borrowed the thought. The great British writer Virginia Woolf's 'A Room of One's Own' is said to be one of the most important books from the feminist view point. Virginia Woolf stood first in exposing and expressing the grievances of women. About Virginia Woolf, Oxford Cultural Guide says that she used the 'Stream of Consciousness' in her works and she proclaimed that women have the same rights and opportunities as men have.

After Woolf, Simone de Beauvoir's 'The Second Sex' is said to be another most important book about Feminism. The two books portrayed the discrimination meted out to the women in the society. At the same time one should not forget the liberal feminist tradition that began with Mary Wollstonecraft's 'Vindication of the Rights for Women.' They proved the prevailing supremacy of men over women and decried it. Thus the three writers brought into light the reflections and considerations of women in the Western society. Thus the thought of equal rights for women or women empowerment started in the West and flowed into the other countries in the world. Virginia Woolf and Simone de Beauvoir were so famous that their works became the point of discussion in the literary world of the day. They are treated as the torch-bearers of Feminism. The two writers uncovered the fact how women had been degraded by men as the second sex in the Western countries where a woman could not retain at least her name after her marriage. Sensible persons from both the sexes across the world realized how man is the tormentor and slave-driver of another. In this concern V. Mandeswara Rao reflects that the inequalities from which women are suffering are not decreed by God. But in the societies where God takes first place and man takes second place, women are still second rate citizens and they are deprived of equal rights.

The days gone by did witness that the rights, power and freedom being vested with a few sections of people who suppressed the others. From gender point of view, the suppressed are women and the suppressors are men. The women

had to work at home, in the fields and, after industrialization, in the factories. They are always made dependents; when they are children, they had to be under the father; when married, under the husband and when they became old, under the care of their children. Thus man has proved that man is man's biggest enemy. Women complain that they are made symbols of chastity, patience and sacrifice. This is practised across the world including all the religions and castes. Women have rights neither on the children nor on the property and at times, on themselves too. In this respect, Gandhiji's opinion on women and their liberty is worth quoting. He says, 'A daughter's share must be equal to that of a son. The husband's earnings are the joint property of the husband and the wife. It is because he makes money with her assistance. If a husband is unjust to his wife, she has the right to live separately.'

Owing to the centuries of established practice, neither the male oppressor has thought of the injustice nor did the oppressed question it. Under the patriarchal yoke, women have suffered like despondent beings. They have manifold duties and responsibilities except rights. The sad plight of the women in the male dominated society moved Gurrām Jashua a poet of yesteryears. He was not a feminist nor was there any movement like feminism during his time. He described, in one of his poems, touchingly, the miserable condition of women in the contemporary society as a daughter, as a wife, as a daughter-in-law and as a widow. Jashua depicted the living death of a daughter-in-law who is born and brought up to be a person of unquestioning obedience. Thus a girl plays the role of a miserable daughter-in-law. It is said that all the children are equal in a family, but the girl has to play second fiddle in all the matters except in service. At every stage there is injustice to the women. If a wife passes away, the husband of the lady can marry again without any qualm. That too it can be at the earliest. If it happens vice versa, it may become a great issue of debate and decry.

Feminists feel that women should come out from the feeling that they would be safe and secure if they are under the care of someone. The feminists believe that the best thing for the women is they should become capable of protecting themselves in all the ways, instead of depending on others. One can't make an omelet without breaking an egg. In general, women are praised to the sky in words but crushed to the ground in practice. Everyone says that man and wife are the two sides of a coin that means both are equal and necessary for each other's existence. One thing is evident that in service and patience, man is not on a par with woman. Yet almost in majority of the families, inequality prevails and the women have to endure it. In his *Animal Farm*, George Orwell, well known for his political satires, revealed the presence of inequality in the guise of equality, 'All animals are equal but some animals are more equal than others.' Women have never been allowed to take part in decision making in the yesteryears. In this concern they are kept at arm's length. Their opinion is considered to be futile and unavailing. All these things have kept women aloof from the active society. It is formulated and propagated that a woman will be spoilt if she ventures into the society while men are encouraged to explore it freely. It has resulted in making women remain ill-informed and lose their natural abilities.

Neither the 'insiders' make efforts to come outside nor are the 'outsiders' generous in allowing them to come 'outside,' therefore the 'outside world' remains for the women to be an island surrounded by unnavigable straits. Even if times change, there is little social change in the gloomy scenario. Meanwhile the government thought of empowering women. Yet for a long time it has remained an unattainable arcadia for them. Even now, it has not yet reached the women in the countryside. Kiran Devedra, a well committed feminist, has given the definition of the empowerment of women, 'Empowered women would be economically independent, self reliant, have self esteem, be confident, participate in developmental process, enter various professions and take part in decision making process and in social change.' Owing to male domination, women never try to enter any field except the ones they were permitted. But now the voices of feminism have boosted their morale. They enter the hitherto male dominated literary world. It is indeed a movement that has begun with several women daringly writing poetry to assert their equitable place and recognition in the society. But it took a lot of time than it had been expected for women to raise a united voice so that the whole world could hear their woes. At first some liberal Marxists and some of the Leftist liberals, all were women, depicted social and political situations regarding women to draw the attention of society to the grievances of their lot.

Later, due to changes in various sectors, women started writing on subjects like, male oppression and domination. Many women became angry and defied the Marxism bound by its orthodoxy. The women writers and poets took inspiration from Gudipati Venkatachalam, a steadfast champion of women lib. He stood up for the liberation of women from all kinds of bondage. The traces of Feminism in the beginning can be found in the poems of Revathi Devi. But, pitifully she was not known to the world of literature until after her death. Her poems were published as an anthology, *Silalolitha*, in 1980s. She died young at the age of 30 while she was doing her Ph. D. on Jean Paul Sartre in S. V. University, Tirupati.

There was a great publication of a feminist anthology *Neelimeghalu* (Blue Clouds) which included only one of Revati Devi's poems. The other poems in the anthology question each and every obstacle that hinders the development of women poignantly and vehemently. They straight away asserted their rightful place in the society. In Telugu, the first feminist poem is said to be Volga's 'Every Lady Ought to Be a Nirmala,' which was written in 1972. Panchadi Nirmala was an active participant in the Naxalite movement. But, in Andhra Pradesh, the Feminist awareness, to the core started in 1980s. Volga, a feminist poet, writes about the imperativeness of Feminism in her essay in the anthology *Neelimeghalu*. She has declared that feminist poetry is no longer any personal aspect. It is the problem and botheration of female half of the population that has breast fed the remaining half. She is sad to say that the male half has reduced the female-half to an underdog for generations. She points out that the women have right neither on her children nor on themselves.

Feminism entered Telugu literature in several forms. Though the goal of all is one and the same, the approaches have been different. At the same time they are Liberal Feminism, Radical Feminism, Marxist Feminism or Socialist Feminism. They all have different approaches. Liberal Feminism wants rights for women without much ado. Radical Feminism is aggressive and vehemently questions all kinds of patriarchal as well as traditional constraints of both physical and psychological. Marxist Feminism confines to finding imbalances and inequalities that arise out of class conflicts. Socialist feminism believes that women's liberation must be sought in combination with the social and economic justice of all people. Feminism is reckoned by male chauvinists as a meaningless proposition. But it is considered in the wider context that it is a democratic need and an ideological opposition to the existing male dominated world.

The movement thickens as more and more women collectively started writing poetry to claim their legitimate place and identity in the society. Veeresalingam, Gurajada Apparao and other reformers of the day recommended remarriage of widows and girls education. Gurajada hoped that modern Indian women would someday rewrite the history. The emergence of women as feminist poets changed the entire literary scenario. Now women are giving public poetry recitations, participating in literary activities and playing roles as prominent leaders of literary movements. It is felt that when women become leaders in political and social sectors, things will undergo a marvelous change. It is true that women like non-violence and peace. No woman allows the men of her family to indulge in violence.

Savitri, a feminist poet, described how she had been scared of men from time to time ever since she has been a child. She wrote how all her fears became true in her own life. She gave a graphic description of how men have wounded the very wombs out of which they were born and the very hands which they were fondled by. Savitri accused that half of the population which was fed by women is implementing the law of divide and rule. The concept of high and low, superior and inferior is taught directly or indirectly to the children from the childhood days at home, ironically by the mothers and grannies. It is presented that the problems of girls are imperceptible. Owing to this, boys and girls feel that one is at the upper level and the other at the lower level and such feelings remain in them stoically.

When they grow, the boys gain superiority on the girls and the democratic concept of equality dies a natural death. While the society is changing rapidly in all the spheres, there has been no democratization in the vital man - woman relationship. This creates a gulf between the two sexes. Kalluri Syamala, a noted poet and translator, comments on the democratic approach of the feminists. Though there is a strong appeal for the Feminist agenda in their poetry, it mainly focuses on democratization of man-woman relationships and humanizing these ties. Meanwhile women started writing literary criticism, responding to public debates on literature and even speaking on social and political issues. Now they have changed the language of poetry according to their need. The themes of their poetry are a woman's physique, her desires, her freedom, her emotions, her pleasures, her sorrows, her botherations and so on. Apart from these, they are writing on exclusively female gender's domains like menstruation, pregnancy and abortion too. When there was rape in the olden days the victim was blamed. But now there has been a thorough change to its reverse in this aspect because of the powerfully asserting voice of woman. Mudiganti Sujatha Reddy maintains that women poets protested against the depiction of woman as frail, helpless, dependent etc. They also rose against the use of woman as an easy word of abuse. The woman poets condemned the elevation of motherhood as the only respectable symbol available for woman.

One of the foremost and prominent among the feminist poets is Jayaprabha who has given up her surname which, she felt, is a symbol of patriarchy. Through her thought provoking poetry, she lent vitality to the feminist poetry. She is vibrant and bold enough to express a wide range of feelings of the women. In the words of Velcheru Narayana Rao, Jayaprabha opened Telugu poetry to a world of female sensibilities. The conservative writers could not contain the feminist language and poetry. It might be due to the truth always being unbearably bitter and absolutely naked. They remarked that women have everything. If women want anything more, they can get it in due course. For this, they need

not raise their voice. Moreover those men supported the patriarchal interpretations. Those who did not like Feminism proclaimed that they would never recognize feminist poetry. But Chera, a noted literary critic welcomed feminist poetry with all his heart. In his foreword to the anthology, 'The Blue Clouds' he has written that it is a great anthology of poems in this century. 3rd October 1993 is a red letter day in history of Telugu literature. It has opened a new chapter for feminist poetry in Telugu.

Kondepudi Nirmala, being a working journalist, is well versed in presenting the feelings of women in a touching way. Her Labour Room is an example. Her language and words make the reader feel the pain that she depicts in the poem. The graphic description of the labour room shows her command on the language and her concern with the mothers. It is the mother who suffers, gives birth, feeds, serves the children but she is nowhere when compared socially with the father. For a woman, everything like speaking, sitting, walking, laughing, weeping, living or even dying should be at an order with an authority of some man. The poet's accusation is, from the childhood to the old age a woman has to live in servility. She feels that fear and woman have become synonymous. Volga depicts the real lady of the house with her daily chores in the house. Her labour at home goes unnoticed, unrecognized and even unpitied. There may be leisure even to the non-living things in the house, but there is no such thing to the lady of the house. Mahe Jabeen, another well known feminist poet, was born in a Telugu Muslim family. Her poetry is a blend of love and revolution on one hand and feminine desire and social protest on the other. Her feminist bent of mind, her keen observation of society and her poetic talent makes her one of the major feminist poets. Her images, talent and presentation have brought Telugu poetry a world of sensuous hope and a revolutionary vitality. Mahe Jabeen depicts the silent tragedy of a woman's life in the family. She presents the general attitude of men folk who when gather outside, make the object of their talk generally to be on the woman.

Mother's milk is the best food for children. If it is so, should it not be the mother the best of all the human beings? In another poem, 'Churning the Ocean of Milk' Patibandla Rajani raises a question as to how far it is justified to give importance to breast milk while ignoring the mother, her welfare, her food and her health. Rajani also complains that 'mother's milk weeks', 'months', 'years' and so on and so forth are celebrated with the help of the rich who know nothing about the state of a poor mother. Besides, there is a doubt whether the so called elite would breast feed their babies. As it is said that one may smile and smile and yet be a villain, one may proclaim that they are an ideal couple. Yet the question is who, between the two, has sacrificed what for the idealness or for at least necessity? Another feminist poet Vasanta Kannabhiran's poetry is an amalgamation of Feminism and social revolution. She writes that there are not several colours in the sky but just two red and black. According to her, red symbolizes the atrocities on the women and black represents the oppressed and the depressed state of them. She exhorts the women not to remain docile to the circumstances but to face the challenges boldly. In her poem 'Half the Sky' she versifies her personal experiences, feminine sensibility and social awareness. B. Padmavathi, a feminist poet from Hyderabad, bemoaned that the status of a woman was degraded to the level of a tool which can be taken care of, played with, lent to others, used in all the ways, preserved for future use, neglected and even thrown away mercilessly after the utility is lost. Her poem moves the hearts of the readers.

S. Jaya, a feminist poet, ridicules the term 'better half.' She uncovers how deceitfully men are using the word. She says that men are theoretically rather liberal but practically rigid. Jaya has complained that the half of the world they have been given is the dark part which indeed the shade of the bright part that is of the men. Between the rights and responsibilities the women are given the latter. She shows up wonderfully the hypocritical equality that exists at her house. In the same poem, she questions whether the husbands think at all of the minds of their wives as far as the sexual activity is concerned; whether the former takes the consent of the latter to make love. As per her perception and when it is generalized, the answer is in the negative. Can the struggle and exploitation between two classes be better than that of the ones between wife and husband? Mokkaapati Sumati responds positively to the question. She is not only a poet but also a social worker as she deals with different social issues, especially those of women. She has focused on the differences between the class enemies and the husbands. Silalolitha, whose actual name was P. Lakshmi, is a different feminist poet. Critics observe that her poetry ought not to be viewed only from feminist stand point. Besides, it is commented that her poetry chooses the concept 'I' which is not only a symbol of existence but also a symbol of Feminism. Her unique way is, instead of generalizing a social problem, she personalizes it.

Silalolitha's diction acquires lucidity as she presents something as though she herself has undergone it. In her another poem 'Where Question Is a Crime' she alleges that the country has got freedom for men not for the women who are still at the beck and call of men. Paraphrasing Sri Sri's words Silalolitha observes that the countries are different but the position of woman is miserable everywhere. Vasantha Kannabhiran in her article 'Writing Being a Woman' in the anthology

'The Blue Clouds' has given a universal dimension to Feminism. She writes that all women should try to work for a better environment taking support of the people around. It is because the world is exclusively neither of the men nor of the women. It is the very place where one should live and die. She exhorts that the all the old, the youthful, the strong, the weak, the wise, the foolish, the women and men, walking together, removing the thorns and boulders on the way, building small bridges on the streams, driving away the wild creatures that come on the way and search for a right path. The feminist poets are neither mere preachers nor armchair philosophers. They are abreast of modern thought and movement. They have vehemently challenged the male chauvinism. Their crusade is against all kinds of injustices, inequalities and improperness. Some feminist poets have written emphatically and intensely about the mother, her agony, her heart, her motherliness, the atrocities on her, her degraded place in the family and so on.

Meanwhile there have been of course catcalls against feminist poets and their poetry. The lovers of orthodox poetry came down heavily on the language and the vocabulary used by the feminist poets while conveniently ignoring the reason behind such usage. They said that there was no need of Feminism and the problems of the women were quite meaningless and could be winked at. There are people who have blatantly stated that Feminism was not native but an imported 'ism.' Some critics even went to the extent of alleging that Feminism is the outgrowth of the American imperialism. There are even great men of letters who decried it to be an international conspiracy and it is spoiling the harmony in families.

Chekuri Rama Rao, popularly known as 'Chera' gave a fitting reply to such allegations of American imperialism and International conspiracy. He stated that the feminists of our land are writing poetry on their own problems. Even some of the feminist poets do not know the place and position of women in America. The proximity of their poetry to their social surroundings could be conceived without difficulty. He called the critics innocent, ignorant and cunning. Chera has wondered it is surprising that there are some people who still innocently think that there are no other people in America except colonists, capitalists and conspirators. Whatever may be the allegations and accusations it is not difficult to understand that the present poetry is not any topic of the imported ideas. The women poets might have acquired the feminist thinking or awareness from the West, but the content of their poetry is totally and truly original and local. There is a proverb, 'Think globally but act locally.' It can be said that Feminist poetry is an embodiment of self-experience and self-expression. The feminists successfully presented their woes in plain language so that everyone can make out their poetry.

Along with Feminism, gender influence is often heard of late. Some critics have gone to the extent of branding the existing language as manmade and it is no longer useful for women to express their feelings, emotions, aspirations, desires and passions. They find that if women want their own thought, recognition and freedom, they should have their own kind of language too. It may be possible to avoid using of certain terminology that discriminate women and coining necessary terms. There is a question. Can't the women express what they want in the existing language? Should people have two languages; one for men and the other for women? Sitaram, a well known Telugu poet and critic opines that if women want to revolt against the prevailing social setup, they have to desist from the control of men on the language. He felt that it is the language of men. The statement may be difficult to be justified as the point of language has more social relevance than that of linguistic.

It has so happened that for centuries Indian society, or for that matter any society, has chiefly been patriarchal. In public life as well as in private life, men played a predominant role while women were, for the most part of their lives, confined to the precincts of the household as second sex with no education, no knowledge, no awareness; they were just pleasure giving and reproducing machines. According to Microsoft Encyclopedia, Encarta, in almost all the societies, women were generally at a disadvantage. Their education was limited to learning domestic skills, and they had no access to positions of power. Owing to this male dominating scenario, language was used more, for innumerable purposes in every field of public and the private activities, by men. The other thing was, only men entered literary field not women. Therefore quite naturally it led to the increase of vocabulary and even usage mainly with male bent in it. Had it all this time the societies been matriarchal, the language would have been with female bent.

Therefore, it can be comprehended that it is the social conditions that formulated the characteristics of language; of course the social conditions were in favour of men. This might be the reason why Chera an ace linguist, paid no attention to language while expressing the necessity of feminist thought and poetry in his foreword to 'The Blue Clouds.' Chera thought that there lies no point in saying that the language is patriarchal. Chera states that Feminism is a world level view point; a social philosophy; an instrument for research; a tool to study the world. Perhaps, being a man itself is an unparalleled supreme quality. Indubitably there are certain words and phrases which have been composed and imposed by men who used language also to gain an upper hand on the women. Let bygones be bygones. The hour of need is social

equality and economic freedom. So, giving up the feudal phrases and thoughts, the feminists may use appropriate vocabulary and diction to bring their agonies into light.

But of late there have been changes in certain matters. In the Western countries a woman is identified with her husband and loses her name. Now, instead of 'Mrs', 'Ms' is being used across the world no matter whether a woman is married or unmarried. In our country, 'chairman' has become 'chairperson', new terms like 'policewoman', 'post-woman' 'gentlewoman' and mother's name is mandatory in the applications of the institutions. In some states like Tamilnadu, instead of father's name, mother's name can also be written in the forms. These are the positive changes regarding women and this trend goes ahead till women realize their 'half the sky state.' Feminism has lent an effective and specific aura to the Modern Telugu Poetry. It has attained an individual status too. It is all owing to the efforts of the number of worthy and dedicated feminist poets. In truth, Feminism started as an 'ism' and later it grew into a potent branch and movement without which the Modern Telugu Poetry is undoubtedly incomplete.

It is crystal clear that many literary movements in Telugu have been effective for not more than a decade, though they were initiated by poetic heavy weights. But there is exception to feminist poetry. Lyrical poetry, romantic poetry, *Arasam* poetry, naked poetry, *Virasam* poetry and so on are the clear examples which reached their zenith, stayed there for a while and became weak in due course. On the contrary, feminist poetry came into Telugu literature apparently after 1980s. It has been gaining popularity, patronage and recognition ever since. And it can be said without hesitation that it will go ahead into the future. It is a unique phenomenon from the rise and fall point of view. The reason for its survival and gaining strength further is, the feminist poetry that generates feminist thought, meant for all the women's emancipation. Feminism has no caste, no religion, no class, no region, no majority, no minority, nothing. Their problems are identical and so a woman is a woman, no matter who she is, what she is and where she is. That's why no 'ism' gained ground as much as Feminism has. Seema Mustafa, a renowned journalist, wrote in the byline 'She' of Deccan Chronicle of 9th Feb 2008, 'Ask women. There is no Brahmin, Christian within them. They all face the same discrimination, they are all untouchables, all backwards, all minorities, all victims of social discrimination within their own castes and religions and as women in a world of men.'

Feminist poetry has received wreaths from liberal circles and wraths from rigid corners. It has had to bear the bitter criticism from male chauvinistic sections. There have been certain unfavorable judgments made by literary giants like Raavi Sastry. Even it has had to face the censure from some of the naked poets who in fact had filled their poetry with uncontainable lewdness and vulgarism. Jwalamukhi, one of the naked poets, recorded his comment while ardently supporting the mean and detestable vocabulary used by his comrade Nagnamuni, a comrade of naked poetry. Jwalamukhi finds fault commenting there is obscene vocabulary in feminist poetry. These women are fighting to divide the people. Another man of letters Raavi Sastri ran against Feminism. He reckoned it as frivolous chore and quite non-sense. In fact, he feels, it is undertaken by the so-called middle class women who are entirely idle. He opines that one should not take anything from gender point of view. He advises the feminists to think like human beings. But he easily winked at the point that the feminists are asking the male world to show humanity on the female world.

Yet again no discouragement has been noticed so far in feminists and the impact of the catcalls from certain sections is not found on the feminist poets. It seems they go ahead with their task without swerving from their path. The feminists are staunch and their poetry is sharp. It should be accorded that the feminist poets' contribution to Modern Telugu poetry is remarkable from both the qualitative and the quantitative stand points. The feminists, to some extent, have succeeded in driving their point home effectively, because of which there have been new laws made in favour of women. It is wrong to say that feminists are fighting to divide people. It is nothing but over simplification to say that their fight is meaningless. Their fight is for education, for recognition and for equal rights with which society will become better.

Numerous studies have shown that women should have good access to education. Especially if they have qualitative secondary education, they will gain knowledge and understand the world around them. Subsequently, they are more likely to marry later and have fewer children being able to convince their parents and spouses. The same will happen in relation to health care and utilize good health services. The English daily The Times of India comments, 'If women have education and consciousness, they will be careful in their marriages, reproduction and birth control, they are less likely to have unwanted pregnancies and more likely to have healthy children which leads to a healthy society. The same may be said for other aspects of human development. That leads to the development of the society as a whole.'

From literary and social points of view, feminist poetry has given the most essential dimension to the Modern Telugu poetry. Here some important points should be noted. As the problems of women are a part of the social problems, freedom of women is also an inevitable part of society. Feminist thinking has succeeded in drawing the public and government attention to the persisting inequality between women and men in every aspect. This concept has led to a reconsideration of women's role in the workplace. Subsequently, suitable steps have been taken towards equal pay and equal opportunities in jobs and educational institutions. Besides, adequate attention is paid to the problem of sexual harassment at places of work and other places. Feminism has also succeeded in challenging perceptions of women's skills. Consequently, many women are entering non-conventional areas of employment such as police, army, navy, transportation and many more.

**Conclusion:** Though one may pick apart and one may make an outcry, the feminist poetry forges ahead steadfastly, because of its acute relevance to the modern society. During her hard journey from '*na stree swatantra marhati*,' (= no woman deserves freedom) to '*stree swatantra marhati*,' (= woman deserves freedom) woman has overcome manifold hardships and broken numerous visible and invisible chains, of course still there are some more to overcome and break, but she is capable enough to deal with them. It is hoped under the sky that someday she does reach her logical and legitimate goal of achieving the place conceived as 'half the sky' where there will be equality, security, freedom, opportunity, respect and recognition to her. Mounika.P says 'If man is the beauty of the world, woman is the beauty of mankind.'

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