

The Case Studies of Effect of Digital Feminism on Women Empowerment in Banjara Community

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Abstract: Now a day's whole universe is moving towards digital era. Everything has become digitalize; due to this political, social, and educational changes occurred in the society. Digital media becomes an important tool in the hands of people to solve the problems of society due to which all problems are coming in limelight. Many people think that problems of feminism were outdone from the whole world but question rise about the feminism of those communities which always lagging behind in the development. In India Banjara community women are facing a lot of problems, but nobody is going to focus on it, When we say feminism is dead, but still in this society the problems of feminism and women empowerment are coming in front. All the problems of women are coming across the whole world just because of Digital Feminism, which is called as the fourth wave of feminism. Present research work is going to focus on effects of Digital feminism on women empowerments in Banjara community of India by doing case studies of Banjara women.

Index Terms- Digital Feminism, Banjara community, women empowerment, case study.

I. INTRODUCTION

*“Woman” is my slave name;
feminism will give me freedom to seek
some other identity altogether.”*
(Marianne Hirsch 9)

Above quotation of Ann Snitow really defined the condition of women in the present world. A woman has to face many barriers in her lifetime development because male dominant societies don't recognize her as an independent individual. So women are always trying to create their own identity in the society. In the same way, Banjara women are fighting for their rights against Banjara society and rest of the world. So it is necessary to know digital feminism and Banjara women problem from the context of digital feminism and women empowerment.

In English Oxford, living dictionary definition of feminism is given as, the advocacy of women's right on the ground of the equality of the sexes. It means that the fighting for the women rights against male dominant society. Basically, feminism gets divided into four waves.

- 1) The first wave of feminism gets started from 19th century from French feminism and it was mainly concerned for 'the second Sex' to gain property and rights for voting to demand extrication and autonomy.
- 2) The second wave of feminism was the cause of women oppression should be specified. It is the amplification of first wave movement. It was shored up by the institutionalization of feminism within academia to resist the rampant sexism and discrimination its academics faced.
- 3) The third wave is quite worrisome because it explored unequal and inequitable allocation of labor on the basis of sex and gender e.g. unethical treatment of sex worker.
- 4) The fourth wave of feminism is called as digital feminism. It tries to explore the problems of feminism with the help of digital technology. Definition of digital is given in Electronic Technology as "Relating to or being a device that can generate record, process, receive, transmit or display information which is represented in the discrete numerical form". Definition of feminism is the struggle against all forms of patriarchal and sexist aggression. So digital feminism can be defined as patronage of women rights on the basis of sex and equality displayed in the discrete numerical forms.

*You swing and you swing,
O sea, you play a child's game.
But,
I must pose.
I must pretend,
I must act the role
Of happy women,
Happy wife. (N.Fatima 8)*

According to Kamala Das in her poem The Suicide (1973) says that women are not satisfied with the thing were. The seed of dissatisfaction grows in their heart from their childhood. They are mainly playing a role of nurturer, they are serving family members and others without any hesitation, but still, they are facing many problems in society. In India, we have confusion about the status of women, in Rig Veda verses praise of many women goddesses but at the same time, Sant Manu criticized women status, the dualism of the status of Indian women are seen here. Feminism grows inside Indian banjara women while they are wondering in their groups. "Me Banjara Le Ektara Ghumo Bharat Sara" these songs wording really define the real Gorbajara community in India. India is the beautiful patchwork of different cultures, which helps to glorify the dignity of India. It is the combination of different tribal communities such as Gond, Bhill, Pawara, Kokani, Gorbajara etc. Gorbajara is one of

the tribal communities which come in DTVJ A category. Gor people are found in twenty–nine states and seven union territories in India from *Kashmir to kanyakumari*.

Gorbanjaras are living in different parts of India. They can easily identify from their traditions, customs, habits, colorful dresses, songs, religious culture, social culture, and from dialect which is called as ‘Gorboli’. Gorbanjaras are migratory till 1700A.D, after that they started to settled down in permanent encampments called as a ‘Tandas’. The population of Banjara community in India is 6,235,000 and in the world are 6,235,800 according to the *Joshua project* 2018 run by a ministry of Frontier Ventures (Brandon 1). Banjara women are facing the problems of dowry, child marriage, domestic violence, rape, inferior status, inequality, sexual harassment and assault since many years. All these problems are coming in front of society with the help of digital feminism.

Whats app, email, mobile, TV, Computer, Internet, Facebook, Twitter, and blogs are important sources of digital technology which can be utilized for digital feminism. Lili Evans is the women behind Twitter youth feminist army. Role of Digital Media in Political Mobilization and Protest", Jan Hanrath and Claus Leggewie state " Unlike the traditional mass communication, with a virtual community. In this way, users can bypass governments and the mainstream media, in their established roles as conceptual, commercial and organizational gatekeepers and agenda –setters, and the World Wide Web to transcend the local and, indeed, the national public spheres" (Honrath 37). Many people are using Facebook and Twitter to inform people about events and gathering around special issues. If we glance into the history of feminism then it recognized the importance of social media for feminist activism. Digital media played an important role in the society. On September 5th a case of sexual assault and rape of a five-year-old girl from the Banjara community is an example of exploitation of Banjara women and girls (News 5). Against this, a protest march was held for rape of a minor girl in Nasik. Due to this, so many people take part in protest march which began from Nandur Naka and concluded at the Revenue commissioner office. All the pupil of Banjara community gathers together by getting messages on facebook, whats app and emails.

The use of digital media in this rape case is held responsible for the attention of all the members of Banjara community towards this case. All women of Banjara community walk on the street to raise their voice against such types of crime. This is the only case which gets famous but there are so many other cases which get close without any justice. Digital feminism is working as a catalyst in the development process of Banjara women in India. It helps women to come in front to work for their own empowerment. These women should take up a pen and make use of it as a weapon against bad practices of society and write on problems of Sex, Dowry, Child Marriage, Equality, and Law of Inheritance; which they face daily. Now a day’s slowly gorbanjara women are getting aware of their problems and trying to break up the hard shell of coconut which they find around them.

It is said that Ek Gorni Soow Sherni because now a day’s Gor women are coming forward and are working together to make changes in society. In Banjara community, women are empowering themselves to help other banjara sisters to come out from their problems and do development in their own working fields.

III. CASE STUDIES OF BANJARA WOMEN DEVELOPMENT IN SPORTS SECTOR

- 1) Kumari Mahima Rathod has secured a silver medal in wrestling competition of Khelo India in New Delhi.
- 2) Banjara golden girl Sakshi Chavan of Aurangabad had secured the Gold medal with three medals in School level National Athletics 200 miter running competition at Ratnagiri in Khelo India competition of 11Jan-14 Feb, 2018.
- 3) According to the Lokmat news dated 22 January 2018 on page no.1. Miss. Lakshmi Seetaram Pawar from Latur had become first in the state level wrestling competition and got selected for National wrestling competition.
- 4) Poorna Malavath 17-year-old girl climbs on top of Mt Elbrus Dream Wanderlust on July 28, 2017.
- 5) Jigisha Raju Rathod 8-year-old girl had climbed on top of Mt. Kalsubai and proved that Banjara women and girls are not lagging behind.

IV. CASE STUDIES OF BANJARA WOMEN DEVELOPMENT IN EDUCATIONAL SECTOR

- 1) Miss.Reena Girdharilal Jadhav is working as junior lecturer in Sakri Ashram School and Junior college and educating the downtrodden classes of Adiwasi community.
- 2) Dr. Sulochana Ramsing Rathod is also working as H. O. D. Of botany department in Government College of Aurangabad district.
- 3) Miss. Pramila Ramesh Jadhav is working as the teacher in Shri. Balaji Vidya Mandir since last fifteen years. She is also working as editor of a Gorwane quarterly magazine and wrote many books on gorbanjra and their traditions; at the same time work for the welfare of Banjara community.
- 4) Dr. Sunita Ashok Pawar is another ideal example working in Maharashtra Education Service Group–A (Gazetted) Divisional DIET, Aurangabad. She is the active social worker for Banjara community. She worked as president for Banjara Sahitya Samellan held at Nasik in 2016 and Nagpur in 2017 respectively.

All these cases are the sign of development and women empowerment which is the ultimate result of digital feminism because it helps banjara women to keep the lighting in their heart for development with the help of digital media.

V. CONCLUSION:

- 1) Digital feminism will help Banjara women to come out of their predefined boundaries of Banjara community. It will help them to flourish their own horizons of development. Due to this, we have some hand full numbers of women who are moving towards women empowerment.
- 2) Just because of awareness among Banjara women separate classes of educated women are coming forward to solve the problems of downtrodden women of their own society.

- 3) In this venture, digital feminism is really playing a crucial role in the empowerment of Gorbanjara women not only in educational sector but also in sports too.
- 4) Digital feminism is giving the opportunity to spread the wings of Bajara women to take a fly up in the sky to draw the picture of their own horizons of development.
- 5) All these information get on the digital media such as Facebook, whats up, email, films etc. So digital feminism play important role in Banjara communities' women developments.

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