

a favourable response. Any average PR agency's normal retainer fee can be anywhere between Rs 2.5 to Rs 5 lakhs. According to estimates by the ASSOCHAM, the Indian PR industry comprises 1200-1500 agencies with their manpower strength of 30,000 to 40,000.

#### But what is the job profile?

Public Relations in practice can be divided into three major parts; Client Servicing, Strategizing & content creation and media relations. All the aspects require a through understanding of the economy, client and his business environment and media.

#### Where do women come into the picture?

One of the reasons behind the success of women PR professionals is undoubtedly the flexibility of the profession, as it provides the opportunity for career-minded women to have it all in terms of high powered jobs, while still balancing family life - at least to some degree. One of the reasons for the proliferation of women versus men at the junior entry level is their willingness to be totally hands-on, take on administration roles initially and work their way up the promotional ladder. Women also tend to be more practical than theoretical, particularly when it comes to attention to detail, which are critical success factors behind award-winning PR campaigns. It could also be argued that women are better listeners, more methodical in their decisions, less confrontational and less likely to go off in unproven directions

-Anand Mahesh Talari

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## Who is dependent on whom?



Is she really dependant?

The weaker sex, assumed to be woman, is not only known by her name but also by the relationships she keeps with the family and society. She can be a wife, mother, sister and daughter. The explanation for this in the patriarchy is that women depend on men throughout their lives. It is like two men are a company while five women sitting in a restaurant are 'alone'.

If human being had to live independently, unaccompanied, without any help of dependency, he would not have survived or would have never evolved as civilized and social being. Dependency needs are a universal aspect of human experience. In general, the traditional society believes that the word dependency is more frequently associated with female. Indeed dependency like passivity, it has been considered the very hallmark of femininity. However, a man in his childhood is solely dependent on his mother and later on another woman in the form of his wife. When an ideal woman is described, she is characterized to be a giver, a

philanthropist. By traditional standards, a 'good wife means a married women who cleans, cooks, comforts, nurtures, soothes, although she is much less frequently on the receiving end of such nurturing and caring. Through the process of providing for the dependency needs of others, including the husband and children, a woman may consciously or unconsciously anticipate that her own needs may be met. The root of this could or could not be in the society and culture.

Dr. Harriet Goldhor Lerner has mentioned in *The Dance of Intimacy* "when a woman's needs are left unmet, she may manifest behaviour that appears to be excessively dependent or demanding little attention however is given to the fact that the women's dependency needs are not being adequately met by important others, or that she is unable actively to pursue self-directed, self seeking activities that would allow her to provide for her own wants." From this perspective women are not the excessively dependent gender. A more accurate generalization might be to say that women are not dependent enough. Most of the women are far more expert at worrying about the needs of others than identifying and assertively claiming their own needs. As a group, women may behave in a more passive way than do men, but women are not more dependent than men if we consider the actual level of autonomy or differentiation of self that an individual achieves.

When we say women are being



oppressed, they are subjugated, are dominated, we habitually consider the doer as men. However the genderisation cannot be accountable to one class only. The situation can be viewed, as it is not the male who is dominant but the female who is submissive. The stereotypes have been so deeply engraved in almost all societies that we continue to feed in the 'expected' image of a man different from woman and vice-a-versa.

It all begins well in the early years of an individual. We hear fairy tales, which capture our fantasies and show us the 'idealistic' happy world. It does have an impact of the way the characters of the stories are portrayed.

Our time honoured fairy tales also contained the paradoxical prescription that females should protect men by letting men protect women. These stories teach that passive dependent behaviour is the hallmark of successful femininity, as well as the vehicle that permits and encourages masculine independence and activity. (Bettelheim)

The concept of fairy tales, with 'fairies' in stories, are very much non-Indian in origin. But even the Indian children are familiar with Cinderella, Snow White and the Dwarfs, Rumpelstiltskin and many more stories.



- Deepika Sharma

The protagonist female character is found in trouble and the man who is either, a King at least a Prince or a warrior has to 'save' her from the miserable life she is leading and give her a life or dignity and love. The concept of women being vulnerable to accidents and helplessly seeking a protector has been embedded right from the beginning. The universal culture reflects that a man enjoys being a protector and the woman enjoys the man being so.

Even intellectually liberated women unconsciously feel frightened and guilty about "hurting" others, especially men when fully exercising their capacity for independent thinking and action. In reality women who do begin to define more clearly the terms of their own lives are frequently accused of diminishing men, hurting children, or in some way being destructive to others. These reactions, which occur in response to the anxiety that is stirred when a woman behaves more autonomously, represent a powerful counter force to change i.e. to liberate.

Women are still encouraged to protect men by containing and expressing the very passivity and dependency that men fear within them. (Miller 1976, Lerner 1978)

However, the saying seems to make it obvious that the woman finally has to become subservient and compliant to the more aggressive and dominant man. The generalizations, such as these, are no less than a terrorist attack.



## Festival Calendar

July

Festival Name	Date
Rath Yatra	4 July
Urs	5 July
Sharif Bhagwati Fare, Kashmir	11 July
Hazarat Ali's Birthday	17 July
Guru Purnima	18 July
Shabbe Mirag	31 July
Mango Festival	July
Amarnath Yatra	July



An ancient Gurukul

Vyasa, who is known to be the Adi Guru of the Hindu religion, is worshiped on this day. The auspicious day of Guru Purimam is also known as Vyaasa Poornima.

### Jagannath Rath Jatra

This spectacular chariot festival is held at the famous Jagannath Temple at Puri (Orissa). Images of Lord Jagannath - the Lord of the Universe, his sister Subhadra



A view the Hindu festival of the Rath Yatra in Puri

and brother Balbhadr are taken out in a procession in three immense chariots. Jagannath Rath Yatra of Lord Jagannath, observed in the month of Ashadha

(June-July), is a festival that celebrates the annual visit of the God to his birthplace.

### Urs festival

Celebrated in Ajmer Sharif, this festival attracts thousands of devotees irrespective of caste, creed and religion across the country. Qawalis, the main attraction of this festival, are performed in the honour of the Khwaja Moin-ud-din Chishti, who was buried here.

### Guru Purnima

In this festival the devotees offer pujas (worship) to their beloved Gurus. Sage

### Mango Festival

Every year is the Mango Festival at the Talkatora stadium, Delhi. Here mango lovers can expect to see varieties of mangoes.



Mango - an Indian delight

### Amarnath Yatra

Amarnath Yatra, one of the most sacred and popular pilgrimages to the holy snow-clad cave shrine of Lord Shiva, is opened for devotees in July. This Hindu pilgrimage-Amarnath is situated at an altitude of 3,880 metres.



A view of Amarnath

