

# **Cyberfeminism-Women's Mobility into Digital Space**

*A Dissertation submitted  
in partial fulfillment of the requirements  
for the degree  
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## CERTIFICATE

This is to certify that the dissertation titled “Cyberfeminism-Women’s Mobility into Digital Space” submitted to Department of English & Foreign Languages, Central University of Haryana, Mahendergarh in partial fulfilment of the requirement for the award of the degree of Master of Philosophy in English is a record of original work done by Devpriya Tripathi (Roll No. 6034) during the period of her study (2015-2016) under my supervision and guidance. This dissertation has not been submitted in part or full for any other award of any Degree/Diploma of this university or any other institution.

I deem the present research work fit for being evaluated for the award of degree of Master of Philosophy in English.

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## **DECLARATION BY THE CANDIDATE**

This dissertation titled "Cyberfeminism-Women's Mobility into Digital Space" submitted by me for the award of the degree of Master of Philosophy is an original work and has not been submitted so far in part or in full, for any other degree, diploma of any University or institution.

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## CHAPTER-I

### Cyberfeminism: Definition, History, Feature

**Cyber:** a platform, where one can roam around the world, sitting under one roof and can access numberless information, exchange ideas, views, opinions, entertainment, shopping, travelling, images etc. anything can be distributed through electronic means.

1. *Oxford Advanced Learners Dictionary* defines cyber as: “connected with electronic communication, networks, especially the internet” (380).
2. *Collins English Dictionary* defines cyber as: ‘Combining form indicating computers: cyberspace’ (124).

In short, anything which connect, informs, entertained exchange, through internet or computer come under the category of cyberspace.

**Feminism:** concerned to women, where they want equality with men in social, political, economic in every sphere of life. And internet becomes such as the medium where they can get uniformity according to their choice and interest. Thus internet or cyber space can provide them freedom of expression, expression of their need and benefits.

**Oxford Advanced Learner Dictionary defines feminism:** “the belief and aim that women should have the same rights and opportunities as men; the struggle to achieve this aim”. (565).

**Collins English Dictionary** defines **feminism** as “a doctrines or movement that advocates equal rights for women”(186).

**Vangie Beal**, managing editor of Webopedia.com and author stated in one of her article: What is cyber? "Cyber as a prefix used in a growing number of terms to describe new thing that are being made possible by spread of computers. Cyber phobia, for example, is an irrational fear of computers, cyberpunks is a genre of science fiction that draws heavily on computer science ideas. Cyberspace is the nonphysical terrain created by computer systems. Anything related to the internet also falls under the cyber category” (*webopeidia.com* n.p.).

The term cyberfeminism was coined in 1994 by Sadie Plant, director of the cybernetic culture Research unit at the university of Warwick in Britain. Sadie Plant in her “Zero and One” associates cyberfeminism with a relation between women and technology which she describes as intimate and subversive. "Her use of the term “Weaving” recalls the history of women’s labour in which women stayed at home while men played the roles of hunters. Plant believes that in the new technologies men will lose everything their domination and power. Plant symbolically renders Zero as females and One as Phallic and “Male” predicting that the digital future is feminine, distributed a nonlinear world in which “Zeroes” are displacing the Phallic order of One" (Qtd Vesna Dragojlo n.p.).

As stated above, earlier women were dependent on men for major or minor needs concerning to them either for the company of male member of family or getting things by men. Women were not supposed to go out in the darkness if brother, father or

husband not let them to go out or accompanying them. But this new technology digitalized to women and they are now free to do any work freely and independently. Shopping groceries, fruits from Naturebasket.com to paying any type of bill through Paytm.com.

New technologies in globalized world compressing each and every information on single screen and serving to various types of users on their finger tip. Now women are changing their lifestyle drastically whether it is cooking, net banking, fashion, tour and travelling, chatting, making communities of their own, or even if it is knitting, stitching, articulating on public platform, where twitter play vital role and on other social media, women surpassing everything and anywhere.

Cyberspace that mean use of internet and when we talk about feminism it is more actually women who are exploiting cyber space. It cultivates women in terms of critiquing. Housewife, professionals, college goers from how to cook food and how to serve it till how to drive vehicle and how to handle it. Inside the four wall without any help or assistance of male member of family, independently, browsing, searching, downloading apps, shopping through flipkart, amazon etc. facilitating their life on grand scale.

“Internet usage has the potential to strengthen close personal relationship with offline individual” (Bargh & Mckenna, 2004). By saying this, Bargh and Mckenna want to affirm that no problems, if near and dear ones are living in abroad. Abroad becomes shadow lines and obscure because digital space crossing the bridge of long distance. For mother, wife, friends, sister, infact for everyone using viber, skype, WhatsApp chatting and communicating with them makes life easier and comfortable. The things



which they could not share face to face easily, sharing through computer mediated talk easily.

As Ravishankar Prasad Communications and Technology Union minister, shared one of his experience in a programme called “EkNaiSubah” a – celebration on two years of P.M. Modi Govt. on National TV Channel he narrated his experience as walking through a village he saw women were learning computer and tips of internet on asking the reason of it one of a lady said.

“My son living in Dubai, working as a plumber there, through skype, I can see, I can talk to them easily” (*Ek Nai Subah*, DD1,28 May 2016).

This proof that women living in village areas too if get opportunities and facilities of electricity and net connection can also move on same path and can experience the relevance of computer, internet world. Skype and viber internet based audio, video communication talks and open access programmes give a sense of connection crossing the geographical gap provide a sense of belongingness, resulting in greater sense of community.

And thus Prime Minister Narendra Modi’s vision and dream of Digital India will be soon accomplish as he says that every citizen should have internet connection with them and so women are not aloof of this vision.

Thus drawing from Plant’s theory and other cyber feminism thinkers such as the art collective VNS matrix in 1992 from Australia. These two parties from two different platforms one cultural theorist from Great Britain and other art collective from Australia began to use the term at around the same time. "They are four-person

collective called VNS matrix in Adelaide Australia, wrote the cyber feminist manifesto and used the term to label their radical feminist acts, to insert women, bodily fluids and political consciousness into electronic spaces" (*Wikipedia*, 25 April, 2016). This study seeks to examine gender relationship in cyber-space, collaboration with women and technology, relationship between woman and technology and fluidity of relation. Also, the study proposes to look into its positive and negative aspects with analysis of social-cultural economic, psychological reason and its effect on their life.

Quoting VNS Matrix Vesna Dragojlov says, the work at VNS Matrix was in different artisan media, but their topics were often about feminism and cultural theories. Their investigation covered such as areas as male domination and control in new technologies, the construction of new social space and issues of identity in cyber space. VNS Matrix referred to themselves as "Geekgirls". Anarchic, ironic, perverse and subversive, their goal was to "infect" certain overarching patriarchal notions of narrative and structure through the use of viral symbology and the belief that "women who hijack the tools of domination and control introduce a rupture into highly systematized culture by infecting the machines with radical thought, diverting them from their inherent purpose of linear top down mastery" (qtd Vesna Dragojlov).

Further, Vesna Dragojlov mentions that as a testimony of VNS Matrix dynamic approach to the dominance of men in technologies, VNS Matrix created a billboard poster announcing their Cyber feminists manifesto for the Twenty First Century. The center piece of the post occupies three floating, dreamlike, vaguely

female figures mutating out of a marine like fossil base, their arms raised in an expression of power.

The figures are both masculine and feminine, products of air, sky, earth. The celestial globe that they hold has the words of the manifesto inscribed in it: “We are the virus of the new world disorder rupturing the symbolic from within”(1991,VNS Matrix).The poster announces a new era of cyber feminist art one that comments ironically on the masculine fantasies of domination.

This research will study the factors that enable women into digital space online job, online education, online entrepreneurship all changing perception and attitude of women for making them more independent and self-confident. Earlier it was believed that technology was male controlled business but now it become female controlled business too.

Bapsi Sidhwa says:

“Women thrive in digital space. I am a novelist play writer and activist. I am on Facebook, twitter, and a blogger, and everything I write reflects my view as a woman. I am interested in seeing women advance in all spheres and activities. Digital space offers the unique opportunities.”(Sidhwa,Bapsi."Opinion on Cyberfeminism." *Facebook*. Devpriya Tripathi, 19 Mar. 2016. Web. 19 Mar. 2016).

“Women don’t want welfare and charity but they want right. They are moving towards decision making process for getting their main purpose of life” (Margaret Alva, “*Khash khabrein Sarokar*, Rajyasabha T.V.,29 May,2016).

In this regards, we cannot forget the role of Twitter where women are getting voice and right to speak, whenever any sexist opinion express by any politician or celebrity they criticized and quickly tweet to them thus they participate in democracy. This is a democratic platform where anyone can write. Without such platform common feminist cannot get opportunities to raise their voice publically.

Cultural and socially developed still living the life of “Other”, still underpin male domination. Internet erases gender inequality and deplorable conditions of women that limits the active participation of them in social, political and economical life.

In this approach Shakira Hussein, an Australian National University sociology scholar researching Islam, in cyber space says, “As Online activities become more widely known and accepted some secluded Muslim women may wind up staying home even more than they ordinarily would. For these woman, Hussein says, the internet could become a “substitute for physical mobility, a way to enforced segregation” (Sofia Macfarland n.p.).

For many Muslims in chat rooms, however a common theme is happiness, not the isolation that living in Purdah brings. Sister Noor, a devout Muslim in Scotland who takes vitamin supplements because she gets natural sunlight only rarely, says on a site called living in Purdah, “since going online, I have written to many sisters and have made sine wonderful friends – but I would like to stress that living in Purdah was all that I wanted before I got my computer.” (Macfarland,Sofia.”Internet can open and close doors for Muslim women living in seclusion” *Indian Express 9 April 2001*: n.p. print). Thus they feel at ease and their privacy can be protected.

Relevance of cyber feminism or cyber space is growing day by day, using digitalised space women keep their passion alive and achieving what they believed in. The aim of it is to articulate how the capacity of social dimension can be further developed and contribute to advancing gender integration. Creating communities online, sharing, ideas, images, information online, studying about health, issues, diet personal hygiene care, treatment and even about menstruation and information related to it. Each and every minutes details which relates them personally and socially. Fulfill basic needs of women.

As Becker (2000) clearly indicates that “technology is clearly becoming a valuable and well-functioning instructional tool” (“Findings from the Teaching, learning and computing Survey.” 29).

It helps mothers for assisting their children’s holiday projects and school goes too. Needs any images, pictures and information related to it or any subject i.e. – history, geography, architect, science, home science, fashion, design google image and search engines are available anytime as a knowledge Bank. These things were not so easy earlier searching shop to shop, market to market, cutting pasting from old books into file and folder such activities eat away their time and exhausted life. YouTube videos giving them varieties of learning i.e. Dance steps, clear idea of any notation and rhythm for music, video calling finding old friend maintaining relation even for away through Facebook, WhatsApp these techno-feminist activities becomes information – circulating hubs too.

These mind machine fusion of web creates web of all types of possibilities. Be relax, entertained, happiness, passing time, getting up to date news of the world at the

time of globalization and digital India what else need. So these can be the factors which inculcates interest in women for digitally empower. And these functions also influencing the technology adoption process in them.

Progression of social networking technologies has been met with considerable interest by women to take advantage of it, energy of their interactive, supportive and learning qualities.

It is handy and portable too “The internet cannot be included in the same category as a book or pamphlet or other physical representation. It is a combination of electronic impulses that (when translated through a series of sophisticated electronic structures), could be viewed on a screen (Bakshi,P.M.“Women and the internet” *News Time*, 10 January 2000: n.p. print). So as to more easy in use that even working in the kitchen women can flavoured its varieties.

Affirming the use and importance of cyber space, Amita Kapoor, Co-ordinator of Cisco says “even now, we face the mentality that says too much money should not be spent on women’s education and that she shouldn’t be allowed to go out of the house for long hours.’ Computer networking for “Girls have a definite advantage,” says Kapoor. They obtain graduation and also get a networking, certificate, so they can get into companies like HC, Hughes, Sapient and Patni computers. They start at salaries of Rs. 12,000 – 15,000 and in six months they earn more than us.” And thus rids them of man’s world myth. (“Girls take to the hard work behind the network hardware” *Indian Express* n.p.).

Same idea bringing with S. Lakshmi Devi, principal of Rajguru college of Applied Sciences, D.U. “Networking is not like marketing in which girls have to spend hours outdoors. On the contrary, they have to sit at a place and make sure everything works....” (“Girls take to the hard work behind the network hardware, *Indian Express n.p.*).

According to the International Telecommunication Union 16% fewer women than men used the internet in developing countries in 2013. That figure jumps to 45% in Sub-Saharan, Africa partly due to the costs of mobile broadband making up a higher percentage of women’s income” (“Access to infrastructure, APC, *gender IT, org.*).

Consumption of content online is growing rapidly so as to compressing time and space smartphone play a vital role in this regard. By connecting “Cyber” hype with the term feminism in the early 90s opened up immense potential in understanding of new technology as a debate around gender.

In “Zeroes and ones” Plant’s basic assumption is that a female signification comes along with the digitalization of society. To argue her theory she stakes up different threads and weaves them together into a model of new society. The spread of non-linear, decentralized and hierarchical structure plays the central part. Plant recognizes them as the return of the “female principle”. This process does not result from political or other intervention, but happens automatically, without any effort. Making this assertion transfers power and creativity to the new technologies, their inherent characteristics and the constellation they arise from. The female and the

digital society are her inspiration, and she brings them together in a way from which neither can escape anymore” (Dragojlove n.p.).

It is a place for women – “where women are free from traditional constraints and are able to experiment with identity and opening new avenues for claiming power and authority. Plant’s view of cyberspace is as a welcoming, familiar space for women where they can and must seize opportunities to advance themselves and to challenge make authority”. (Mia Consalvo, “Cyberfeminism” Sage pub.).

Here desired goal is gender equity in new media technologies. Acquiring technological proficiency or expertise, becoming more fluent in online space they can study how power and knowledge are constructed in technological systems, where they can change this practices for betterment of society. Linking up body with machines cyber feminism segregating of sex and gender.

Scholars such as Jessie Daniels suggests that “Cyber feminists” refers to a range of theories, debates and practices about the relationship between gender and digital culture” (Rethinking Cyber feminism (s) : Race, Gender and Embodiment. Women’s studies quarterly 37 (1) : 101 – 124).

### **Review of literature:**

“Review of literature is necessary to know the findings of similar studies carried out in the past and uniqueness of the present study” (Prakash Bhairo Bilawar page 424).



Macfarland Sofia examined how Muslim women increasingly enter in cyberspace and has “fielding a slow of queries about proper online behavior, such as whether it is acceptable for women to have a e-mail contact and whether online shopping is permissible in Islam” (Sofia, Macfarland.”Internet can open and close-doors for Muslim Women living in Seclusion”*Indian Express 9 April 2016: n.p. print*).

Sadie Plant view cyber feminism as an importance of women comes along with the digitalization. With Mia Consalvo cyber feminism comes along with the empowerment of women by becoming fluent in online communication and technological expertise. Jessie Daniels refers cyber-feminism as a relationship between gender and digital culture.

VNS Matrix, four artist, formulated the first cyber feminist Manifesto during 1990s in Australia, referred themselves as “Geekgirls”(VNS Matrix) and analysed the goal of women “that to infect”(VNS Matrix) certain patriarchal nations of narratives and structures through the machines with radical thoughts.

Sakia Sassen addresses digital technologies as “ending women to engage in new forms of contestation and in proactive endeavours in multiple different realms, from political to economic” (“Towards Sociology of Information” *Technology*,2002, 368)

Nourai Simore found “Cyber space” as a “place to resist”, where she participates in discussion of “feminism, patriarchy and gender politics.” For her, cyber space makes global feminism possible in their life offline on an intimate, immediate

and personal level. For her, the internet is a “safe space” to occupy away from a repressive gender regime in the offline world.

Assistant professor, department of sociology, Solapur, Ashok Yakkaldevi in his research paper “Cyber feminism: Women and Cyber Sociology define it as a new means towards feminism goals” (Ashok Yakkaldevi 1-4).

Vesna Dragolov Quoting a book *Figures of Fantasy* by Suzanna Paasonen, a Finnish cyber feminist defines cyber feminism women acquisition of information and digital technologies which is similar to gender studies of new media technologies.

Reviews talk about only one or two same point that are women empowerment into digital space. A place to resist and brings gender equality and various utilization of cyber world that how and what are the platforms given by cyber space using that women are accelerating for the betterment of their lifestyle. How female are celebrating this space in their day to day routine and the activities in relation to social and political economic level.

Although number of studies has been undertaken. However, few shows the adoption of cyber feminism as a platform or a tool of multi-dimensional and multi layers support, benefits to the users.

Hence the present study undertaken realizing the key role and relevance of cyber or online in women’s life of offline work scenario, which is not just about the use of digital-technologies by the women for the women but many more as a medium of becoming independent to open resistance, open demand, making communities of social interaction with sisterhood, enhancing social awareness if online education,

banking, travel, career, shopping, cooking, gaming, securities as tracking rout through GPS system and many more which facilitate their life.

Women becoming articulated, well decision maker, making balance between multi-tasking responsibilities with their offline to online behaviour and thus transforming their life cycle.

Through online available resources getting in touch across the world with the help of instant mailing, messaging, video conferencing, through public debate and discussion, communication collaboration and participation they are flourishing their way of life. Such as use of website like LinkedIn and Facebook may promote heightened learning effect.

“In short, cyber feminism, is identified by an insistence on equality rather than oppression, plurality rather than binaries, fluidity rather than categorization unity rather than separatism– a vision inspired by the increasing sophistication of technology and the advent of body free communication.” (Kira Hall, “Cyberfeminism” 148-159).

Quoting Faith wilding Vesna Dragojlov says, once we link feminism(s) to “Cyber” meaning to govern and control we create some great opportunities for feminism within the framework of the electronic age.

Cyber feminism could link the disparate lives and experience of women trans-nationally and trans-culturally in the integrated circuit taking into full consideration issues of age, race, class and political differences, thus assigning cyber feminism their heterogeneous characteristics.

Jessie Daniels in her “Rethinking cyber feminism gave an example from Mexico, where a number of feminist NGOs, have used the internet in their efforts to cross National frontiers to establish system if global support and exchange in pursuit of a more gender equitable society. (Merithew 2004).

### **Mobile as a device of Cyberfeminism:**

Everyone wants ease, convenience, comfortable approach to on-line space spryness on a single finger touch anytime, anywhere locally or globally so mobile play a vital role in this pursuit.

Speedy advancement of handheld devices such as smartphone makes women life more advanced and assist them for better, quick and fast sharing of information, traversing the geographical gap and time.

“Proving oneself in a male dominated industry creates challenges to excel”- (Pretorius et al) As many responsibilities carried out by women so use of mobiles makes these challenges easier to handle in their personal or professional life.

### **Functions through Mobile:**

Calling, short text messages, alarm, reminder, [phone book, music, camera, calendar, Games, e-mail, chatting, browsing the web, file storage, multimedia messages system, calculator, time, social medias, Apps, Google search and play, advertisement, mobile optimized websites, education videos, and websites etc. downloading, entertainment online discussion, chatting, security alert tracking location through GPS system.

All these facilities are available with the varieties of purposes of using of mobile phones such as – shopping, chatting, instant messaging updates alerts and enquiry, internet access etc.

These numbers of functionalities of hand hold portable devices makes women more active and aware of internet world in their day today surroundings.

Thus scope of cyber feminism becomes vaster with the advancement of such hand held devices. Its handy and affordable increases communication globally. Increase active involvement socially, publically, personally and politically withy motivations innovativeness.

Thus, in order to test the objectives, hypothesis frames that no significant difference between, Computer and Smartphones.

There exists a positive relation of women with cyber space.

“Women are often excluded from the development and implementation of technology because of cultural biases” (Access to infrastructure, *genderIT.org*) But “The significance of access to the internet, mobile telephony and other means of communications facilitated by technology have long been identified by researchers and policy makers alike as central to improving empowerment of women and marginalized communities. From women in Uganda running a profitable business with the help of their mobile phones, to young women in India accessing websites that allow them to make more informed decisions about their sexual health, there are many documented cases that demonstrate ICTs’ potential for women’s empowerment.” (Access to infrastructure, *gender, IT.org*).

Accessibility to e-mail and social media updates via portable devices has enables women to be in frequent, immediate and on time interaction knowledge sharing through networking sites belongs, wikies, and thus women emerging as advance, aware, responsive, articulate. Quite easy to allocate, spread and accumulate easily accessible, connected to peer and user community emerging as a need and essential part of life. They are operating it from their home too along with home based duties which offers more freedom and flexibly to its usage.

Mobile as a best portable device so as to, taking women's safety into the mind, a new project has been announced through a negotiation between Ministry of Women and Child Development and IT and Telecommunication that all mobile manufactures will produce handsets with a panic button from January 1,2017. Walking alone or nervous about driver, this facility will allow a person to long press a set of button which will send allow a person to long press a set of button which will send out an alert to the users family or friends, besides information on the location. (*Times of India*, 13).

This is the key project that will funded through the Nirbhya fund set up by the UPA government. A source said to Times of India. "For existing phones a software with same function as panic button will be launched soon in ordinary handsets, that user can go to a service centre and get the application download for free." (the official said *to Times of India*). "physical expansion of mobile services makes easier the process of money transfers too, through the ubiquitous mobile phones (UPI) Unified Payment Interface which allow people to transfer money from their bank accounts

through mobile phones where it seems as simple as sending text messages. (*Times of India*, 13).

In business, money transfer, banking payment from cash to digital makes women's routine life and ways of conducting day to day life activities less cumbersome.

“Women outspends men in online shopping: study said, women are also internet and tech savy gender, when it comes to buying things through their smart phones. They are more active on the internet (47 hours) as compare to men (28 hours) per week for online shopping, social networking sites, banking, booking tickets-mails, payment” (*Times of India*,13 April,2016). And these all becomes more favourable by the users of handset phones.

The following chapters discuss the impact of cyber space on women, attitudes, skills access. The next chapters highlight the cause or factors of women's mobilization and flexibility to digital space with the findings of diffuseness of cyber feminism.

Chapters will deal with studies of some cyber feministic activism, Websites, while studying these through the news published in newspaper, journals, magazines.’

The third chapters is planned to discuss the advantages and disadvantages of cyber feminism providing the role of lack of knowledge of digital empowerment to women.

The final chapters will be that of “Conclusion”.

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## **Chapter – II**

### **Activism, Websites and Movies**

#### **Activism**

“Social movements whose common goals are audience, attention and action; each of which have proven to be exponentially more achievable through the global interconnectivity of the web.” (“A Theory of information Laundering” Adam Klein n.p.).

Uses of technologies and cyber spaces enhances their life “Social media activism has become very relevant for many student activist groups” (Alcides Velasquez and Robert LaRose).

The recent example of this is NIIT Srinagar case when two girls students inside from their hostel room through video conferencing to zee news Channel addressed to MHRD, raised their choice publically expressed their anger publically and agitation of varsity asking for getting back the National Flag to them. (*Zee News*, “Taal Thokkar” talk with Anupam Khaer, 11 April 2016).

“The internet has enabled vast improvements in the work of women’s rights activities and organizations. Raising awareness, engaging in dialogue, creating networks across borders, mobilizing people and putting pressure on decision makers are all easier than ever before. In fact, 90% of activist working on feminists, LGBTQI, sexual and reproductive health or HIV/AIDS and youth, adolescent and children’s

rights issues say their advocacy would be difficult or impossible without the internet” (EROTICS, 2013) from *gender IT.org*.

“If you can’t stop him, snap him,” is the tag line for the website Holla back NYC (*hollabacknyc.com*). The site’s creators, fed up with everyday harassment by men exposing themselves on New York’s streets and subways, encourage women to use their internet enabled cell phones to snap photos of harassers and technology is emblematic of an array of new expression of feminist practices called “cyber feminism” Among cyber feminists (orgad 2005; Plant 1997; Podlas 2000), some have suggested that internet technologies can regimes and enacting equality” (Jessie Daniels, "Rethinking cyberfeminism..." n.p.).

Thus, cyber feministic activism demonstrates the mobility of woman and flexibility of spaces that cyber world offers to them. This is a democratic platform everyone can write here without any hesitation without such platform an average woman can’t reach on public forum, can’t get opportunities to write and articulate openly on social media. It shows potential for women’s empowerment. There are much discussions of language on internet. For example, “slut shaming”, if a woman controls her sexuality then she was called slut and place at bottom. But there is no such word slut for males.

Language influence our thoughts very much. And if such discussion takes place at any time anywhere without internet it can’t reached to public. “Internet have opened up the potential for women to break out of the boundaries imposed on them through decades under the rule of masculine’s power.” (Ashok Yakkaldevi 148-159) Gajjala recognizes this agency by pointing out that the very people who are excluded

who are excluded from mainstream society want to include themselves in these new technologies on their own terms so that “they can see themselves as protagonists of the revolution” (2003, 49). For many women, including themselves in these new technologies means including themselves in internet worked global feminism.

Although women are progressing in every field being a pilot to housewife still patriarchal mind-sets and gender bias continue to plague them right into the 21st century.

The Campaign “It’s a Dress, Not a Yes” started in January 2011, is one of the example of above saying when a Toronto constable warned students that to avoid getting raped they shouldn’t dress like sluts. “Within months, anti-rape activists began taking to the streets in slut walks from New York to New Delhi through social media (*msmagazine.com*). Here cannot forget the role of internet. Because of Twitter and facebook such social media site women get their choice publically on globe arena. Whenever any politicians, celebrity or anyone has expressed sexist opinion, it is criticized through such site.

Why women can’t have the rights as men have. Men can urinate openly anywhere but women can’t wear a dress on their choice. If she does so, she called as “slut” but for men. Is there any word like this a answer will be always no. Sexist opinion related to girls dress code remains the same in Indian scenario too school and colleges which has been always criticized too through the help of online space. Because women are not now dumb or illiterate. They are realizing the potential of cyber world. Although some women are not feminist and not well aware to their rights and their value in the society and accepting the patriarchal dominance and

accepting it as normal thus sometime failed to assist other women in their progressive attitude of life.

But cyber feminist activism will never spare such sexist opinion and will always find with victorious celebrated result through the communities of sisterhood or the sense of solidarity between women. Digital space is one of the best platform of their unity and solidarity.

Time has come for men to take their own responsibility on their thoughts and actions. In digital space men have no more the power to make ethical, rational decisions about everything matters, large and small.

Campaigns “dress not a yes” sparked international outrage revealed the misogyny and victim-blaming vitriol that characterize contemporary patriarchal culture. In slut walk movement one Young Muslim woman in a burka held a sign stating that her burka had not protected her from rape. This message across the globe was loud and clear: Don’t focus on how we dress-focus on the rate culture. This went to abolished the myth of good and bad girl.

“Digital social media and mass media have created cross – national flows of information regarding slut walk activities. Social media such as Facebook and Twitter appear to be the main organizing tools for the hundreds of local protests that were organized on every continent. Most events have a Facebook page with mobilization plans, photos and video clips, as well as statements of purpose, slogans and mission statements. Jackie Smith writes in her study of the anti-WTO protests of 1999 that “both national and transnational social movement groups make expensive use of

internet sites and electronic list serves to expand communication with dispersed constituencies and audiences ... [that] allow organizers to almost instantaneously transmit alternative media accounts and images of protest” (Smith 2002, 220). Since the “Battle of Seattle” Smith documents, the role and importance of social media has greatly expanded, and the Slutwalk movement illustrates this expansion very clearly.” (JoettaL.Carr)

The same campaign “#ThisDoesn’tMeanYes” captured images of 200 women across London and gradually it increased day by day and produced 2000 photographs accompanied by the logo “#ThisDoesn’tMeanYess” feature women wearing short skirts, red lipsticks, sleeveless sheath dresses and other trendy skin-baring clothes.

Another similar remark came by a professor at the prestigious National Law School of Indian University, Bengaluru. The professor chastised the student before the entire class by asking her to “dress properly.” “The student girl was deeply uncomfortable with the remarks wearing shorts to classes has sparked off protests with several of the students. This remarks on classmates showing solidarity by dressing up in shorts the next day.” (“NLSU professor pulls up student for her shorts” *Times of India* 10).

Women are constantly portrayed as sex objects and it is implied that it is natural for men to pursue women to the point of coercion. “And there is a myth too that surrounds women, a myth that embroils them: women who dress or behave suggestively, women who are playful or who act provocatively, women who flirt or openly discuss sex – they are ‘asking for it.’ It’s an insidious fable, and it needs to stop. Every woman has a right to freedom of expression. No women deserve to be

raped for it. A short skirt can't talk a short skirt can't say yes. A real by lip is not a yes. A walk home is not a yes. What I wear and how I behave are not women shouldn't have to suppress their invitations individuality in fear of an attack" (*dailymail.co.uk...*). Thus campaign asks women to join the movement by uploading their images to Instagram using the harsh tag. In January, 2015 the head of the crown prosecution service, Alison Saunders, said society must challenge the view that rape, victims should be blamed if they had been drinking. (Martha Cliff for Mail online). Thus, such misogynistic overtones have been criticized by "cyberfeminist" activism and we saw we will see technology as a way to dissolve sex through dot-com.

#### **Campaign on women's entrance in Shanishignapur Temple:**

Although women and men both have sane treatment and facility at ShaniShignapur Temple in Ahmednagar, Maharashtra. Except Pandits and Pujaris of the temple no one allowed to touch the idol worship Lord Shani standing on that platform. All visitors have to pray from outside the barricade which is kept around the idol.

But the two main pointS/discriminated activities became the cause of next movement run by 350 women activists or volunteers under the banner of Ranragini BhumataBrigade (women warriors of Mother Earth) led by its President Trupti Desai who were stopped by police in village known as Sonai 70 km from the shrine banning women from entering its sacred sanctum.

The two causes as mentioned above were First – A Hindu religion leaders' Swami Shankaracharya Swaroopanand's sexist statements that allowing women into a

shrine devoted to Lord Shani will increase rapes. The women are worshipping Shani in the temple. By doing so, Shani's eyes would fall on women and this would result in increase of rape incidents." (qtd. *bbc.com*)

Second – In 2015, one of the temple priests carried an elaborate ritual milk cleansing after a woman managed to gain entry inside and offer prayers.

These two gender discriminated shameful activities have caused outrage in India and highly criticized through social media. Although constitution clearly states under Article 25 – all persons are equally entitled to freedom of conscience and the right freely to profess, practice and propagate religion. Then why such discrimination for Dalits and same as to women. Everyone has equal share in it.

So this collaborated effort for justice and equality show the symbol of strengthened civil society and women's power and has given a big blow to conservative thoughts. As a women's efforts for temple entry. This needs to be understand by those who run the business for the religion. And thus, this women's efforts were celebrated victory through entering inside the temple and worshipping the land equally. Cyber feminism is one of the big weapon against male dominance.

And the result came up of this weapon that "The Temple trusts decision come following a Bombay high Court order on April where it said that it is women's fundamental right to go into place of worship and government is duty bound to protect it. ("After 400 yrs., Women enter inner Sanctum of Shani Temple" Times of India 1).

Sexism masquerades as religion in Indian most of the temple but the truth of ages is that no religion can ever be based on discrimination. But still there are some



sections of society who do not accept women as “pure”, when they have their period. They are prohibited from going to temples, touch idols, or even touch something like pickle. In fact, in many rural parts of the country menstruating girls are asked to stay in separate rooms that are outside the huts.” (Hemani Bhandari *#Happy Bleed Campaign*).

The protest of women’s entrance into ShaniShignapur temple follows another controversy arising from the Sabarimala Temple which is one of the most popular Hindu pilgrimage centres in India of Lord Ayyappan in southern Kerala. Women in menstrual age group as in Haji Ali Dargah too banned for entrance. With a Facebook campaign “#HappyToBleed” movement outraged again due to a sexist comment by Prayer Gopala Krishnan, the Chief Travancore Dewaswami that manages Sabarimala Temple. While speaking to the media on November 13, 2015 he had reportedly talked about a machine to scan if it is the right time for a woman to enter the Sabarimala temple which does not allow access to women in the reproductive age. (K Fayez Ahmad *Facebook*)

He wanted to install machines outside the temple to check if women were menstruating. Speaking to reporters he had said, “when that machine is invented we will talk about letting women inside.”

On This the 80 years-old Nikita Azad was outraged and decided to do something about it, with a few of her friends started a online campaign on Facebook titled “Happy to Bleed”, which has generated massive support from women across the country, which is a counter – campaign to fight menstrual taboos. It acknowledges

menstruation as a natural activity which doesn't need curtains to hide behind.”  
(Hemani Bhandari n.p.)

The campaign is inviting women to participate by taking a picture of themselves holding a chart or placards/sanitary napkins with the words “#HappyToBleed” and upload it to their profiles or post on the page.

This misogynist statement that women would be permitted to enter the temple after the invention of a scanning machine criticized everywhere.

“Women are denied entry to the temple because of the belief that menstruation makes them impure,” the Facebook page of the campaign states. “We have started #HappyToBleed as a form of resistance against patriarchal belief about menstruation notions that consider women the property of men and society.”

Aditi Gupta, founder of Menstrupedia, writes–

“I have a Uterus and I bleed once every month. God does not get angry if I pray during my #periods. Mr. Prayar Gopal krishnan and everyone who thinks women are impure during their period, don't forget it's the same “Impurity” you survived on, for 9 months inside your mother's womb”(Aditi Gupta #HappyToBleed).

This shows one of the climax and power of cyberfeminsim where women are easily breaking all the myths, taboos and hypocrisy of society publically and very clearly also supporting the cyber feminist campaign.

In this way cyber feminism challenging rigidity confronting their persecutors and resonating with millions. And emerging as the new feminism discipline of cyber

feminism with debates about the benefit of the internet to feminist thoughts by “creating network of women from all over the world fighting for difficult feminist causes” (qtd in *Cyberfeminist Interaction:the Gendered Effects of First-person Postings on Harassment Websites*. Diss. London School of Economics and Political Science, 2011. Solapur: Research Direction Journal, 2011.5 Print).

Moreover, we cannot forget important and vital role of Twitter and Facebook as a cyberfeminist activism at the time of brutal case of Nirbhaya, when not only Indian women but women from all over the world belonging most of the class and society in general stood on a single podium of campaign the “black dots of shame”. Through social media and expressing their accumulated frustrations wrath and outrage against the failure of government.

### **Websites**

“For racist movements, websites like Twitter, YouTube, Facebook, present the most ideal platform for sharing their own information views and communities with the masses in a mainstream” (Adam Klein “Communication Theory” n.p.).

For day to inquiries the search engine like Yahoo, MSN, Bing, Google are most popular websites. Popular among relating to a specific topic. These search engines websites have become an essential part of everyone’s lives as a biggest source of information on the Internet.

Today women are living in the age of information where knowledge is power and internet as a power house of knowledge. Verities of websites provides variation of

usage along with information makes women's most of the activities and needs less cumbersome.

Such as – For shopping and lifestyle – Flipkart, Amazon, Snapdeal, Quicker, Zivame.com specially for women's lingerie online store, voonik.com- for fashion online store. Offline shopping seems nearly to come at end by the emergence of online shopping even all kinds of groceries and fruits, women can get on a single click through naturebasket.com, shopclues.com. Thus cyber feminism motivates, stimulates and make women more independent. Now they are moving on every path freely everywhere.

Career oriented websites like – linked.in, Naukri.com etc.

Travel oriented – cleartrip, makemytrip., social – Gmail and others

For news – TOI, NDTV etc.

Paytm.com- a prominent website for paying any bill anytime, Ganeshaspeaks.com – without wondering in search of any pandit and astrologer outside the home women can get future prediction through login into this website.

Sarkarinaukari.com – where women can connect to government. Sarkarinaukari.com – provides all the inquiries and answer related to government jobs. For selection and buying of properties anywhere, Makaan.com, magicbricks.com. LinkedIn the world's largest professional networking site.”

www.homeveda.com – “This website is dedicated to natural home remedy needs of women that will help them take care of common health ailment even beauty

issues. And the solution like acne, cellulite, asthma, menstrual, problems, infections, allergies and more. Diet for food base therapy to help them in fighting hair loss. Fitness for tips on how to get rid of back ache, swollen feet, joint pain, etal – as well as a complete section of baby care. And any other problem that one have with solution. Each article or health feature is accompanied with an informative video” (“HomeVeda” *Times of India* n.p.).

### **Change.org**

Change.org – “the fastest – growing website for social change in the change.org is a petition website with a mission to “empower people everywhere to create the change they want to see” (*Wikipedia.org*).

Popular topics of change.org petitions are economic and criminal justice, human rights, education, environmental protection, animals right, health.

Change.org play a vital role in cyberfeminism women can easily raise the issues traditionally associated with them by demanding, asking to change and inviting others to sign the petition and join the campaign. As woman in London were demanding a zero tax rate for sanitary products. After all they got their demand.

Change.org is one of a gender equality, social action and change platform on the web. Rashmi Bachani’s petition for women travelling on busses booked via travel site redbus.in and looking forward to a safe and secure journey where her petition was supported by 1.4 lakh people and leads to victory. Altogether they got a response from its manager saying “Thank you for your suggestions, we will attempt to implement the same.” (Rashmi Bachani, *change.org*)

The petition is here transparent, appealing and directly addressed to concern person with clear cut points which modification and improvement need to be done. It is a website for something which you care for and need to be changed. If you want to change something, start a petition. It is for women complain and for their demand both.

Another petition in this chain was started by:

Teresa Sabu as “Empower Women: Open the gates of NDA”. The National defence Academy is the only institute that accepts undergraduates looking for a career in the military or paramilitary but it is closed to women. For this Teresa started a petition soon joined by a huge number of women supporters for the same asking the Home Ministry to open the NDA’s doors to women so that more women can join the Indian Armed Forces. In short, there are many other cyberfeminist petition where women are coming forth with their demand and appeal for changing the nation better condition of women livelihood. Asking about women’s liberation, safety of women folk and women’s rights.

“The social media enabling women to take step for participation in relevant discussion and pressing government and private sector for change”. (Sabu,Teresa. "Empower Women Open the Gate." N.p., n.d. Web. 5 May 2016.)

## **Shaabdi.com**

Marriage is not a simple thing to do. It involves two people, their attitudes, their emotions, feelings, relations, psychology, wishes and personalities. Compatibility, commitment, community, interaction, chemistry between the two, are the most required links for a successful marriage. In this regards website shaadi.com emerged as a world's largest online matchmaking site with one simple objective "to provide a superior matchmaking experiences to Indian all over the world". (introduction, *Shaadi.com*). Where women are getting advantages from this website. Earlier girls were kept behind the wall or behind the curtain even the photograph of male partner were not allowed them to see. And the whole soul decision maker of marriage arrangement in the hand of male members of the family. Such notions are still one can see in some parts of Indian society. It doesn't mean that earlier marriages were not successful and compatible. But the new thing is that in this new age of cyber world, in the age of information science internet facilitate women's life more than before. Website inculcates their decision making power and getting options to live on their own.

"Internet adoption across India was poor at the time and conservative parents were hesitant to arrange marriages through a new start up it saw success over the next fifteen years as internet adoption increased and people become more receptive to alive matchmaking" It had twenty million users by 2011 (*Wikipedia*).

In 2012 shaadi.com launched the Facebook game Angry brides to bring awareness to dowry abuses in India." (*Wikipedia*)

In 2014 shaadi.com launched shaadi.com cares, a social initiative to educate and empower women regarding marital issues, including dowry and domestic violence”. (*Wikipedia*)

“According to a 2013 ASSOCHAM report, the country’s online Matrimony business is expected to grow at 65% to become a Rs. 1,500 crore industry by 2017. The study noted that between 2012 and 2013, about 50 – 55 million online subscribers registered their profiles while 2.5 million uploaded their profiles per month to take advantage of this facility mainly on account of it being economical and less cumbersome” (“WCD outlines norms for matrimonial sites” *Time of India*).

In short match making in cyber space is a place for mutual understanding, interaction, discussion togetherness but not the place for dowry. Women empowered through internet can choose and select life partner from any corner of the world under one roof.



## **Movies:**

“**Masaan**” is not only a story of crematorium or burning of dead bodies for salvation but much more to this. Story revolves around ordinary people of two narratives depicted in mundane situation and their reaction.

Two young couple progress through virtual to real world, On-line space to Off- line realizing actualities of it i.e. corruption, greed dirty aspects of society caste-ism and other consequences of cyber space in their life.

Film commences with a women Devi watching porn on YouTube, went to hotel room with her boyfriend of computer coaching class. These were interrupted with police raid and even got confession from Devi on Video tape. Scared Piyush slits his wrist and dies. Now for Devi YouTube proofs as a medium of her pacification as she was curious having “Jigyasa” seems by one of her dialogue. On the other hand, recorded video becomes as a means of tragic consequences. Corrupted inspector Mishra started blackmailing her and her father, threatens to put video on YouTube, if they don’t give him 3 lakhs in 3 months to save their family honour.

Second narrative begins with Shalu’s acceptance of Facebook request and thus progression start with long-long mobile phone conversation and techno-chat on Facebook. As a world of internet and mobile phones, they constantly coming near to each other connected with technology thus push and pull of old and new brings shocking changes to their life.

They were so apart; internet was only a means of bridge between them. Otherwise, they would never be able to meet.

Forbidden fruit and medium of freedom i.e. Facebook seems as an urgent need of young generation as director wants to demonstrate through *Masaan*.

“Film offers a realistic portrayal of the hypocritical society that we live in which looks at pre-marital sex between two adults as a taboo, but doesn’t hesitate exploiting it in every other way.” (Shetty, Shubha. “*Masaan* movie review” *mid-day.com* accessed 22 June 2016, n.p.)

Sadness, happiness and pleasure, all blossoms through the means of digital space to two women of the film. A motherless girl, yearning for family, tormented by orthodox construction of her surrounding challenging male notion of society, faces boldly the consequences. Devi is a computer literate girl rest of the film is about the way she deals this matter with her society, father and herself. There is something in her past that bother her and can be a cause of her mobilization into digital space, soon she got a job as railway computer clerk just to pay off the greedy Inspector blackmailing amount and thus assist her father.

Movie compel us to think, whether women entrapped in advancement of technology or they entrapped in duplicity and falseness of Patriarchal society where women consider as a bearer of honour of family but on getting chance men never hesitates to dishonour her honour.

In short, cyber space affects her life style, her thought, her vision. Thus, it gives women open space on which they flavoured their life, accepts its challenges boldly.

In second story, actor Shalu belongs to high caste connect to Deepak through Facebook son of Dom, belongs to low caste corpse burner clan. Again cyber feminism emerges as a means of challenges the concept that is women are the vessel of the family reputation as it proofs by one of her dialogue, when she phoned to Deepak and assured him. If there is opposition from her family, “We will elope, bhaag ke jaana hoga, toh bhaag bhilenge.” Symbolically cyber space played a vital role in these too women’s life and provides them whole compass of life and Death.

## **Login**

Internet if not used wisely can affect not only women’s life but any one’s life adversely. With this message story demonstrate, women as a victims of cybercrime and they are victimizer too. Here cyber feminism plays double role i.e. one as a victim of a man through cybercrime, another as a victimizer through the cyber space by making an emotional fool to a frustrated office man named Jai who never being kissed by girl feeling lankness inside seeks a girlfriend through online dating sites. Computer connected girl friend of Jai, named Puja. Her true identity was a one of a member of “Kidney snatcher gang” which forces Jai to face tragic consequences. Going through in depth of relation Jai lost not only his whole money but two of his kidney and life. His long run web happiness was thus short lived. In short cybercrime expert Puja weaned out her boyfriend’s hangover of techno-chat.

Vandana mother and wife of well earning man, being housewife glued to internet, bored, confused with life and time mobilized towards net chatting. Got attracted to a old school time friend via Net surfing. Living in a false doubt, suspected her busy husband having an affair with an office colleague. Depressed, gets message

through mobile from her Facebook friend bed with him, who dumped her, taken advantage of all her deposited amount and at last she lost everything, spoiled her family, socially scattered, alone. Spending free time in chatting on social networking sites left her socially disconnected, away from husband daughter and friends.

Debashish Mandal (Debu) agitated working in a call centre busy in attending call from dues recovery bank agents. Debu was in tough situation as his neck deep in credit card debts. In an attempt he wanted to clear it all over night so he choosed the way of Online hacking and fraud. Started using net to make money. Although he soon ascends as a king as he wished to be but soon descended with all his money and died.

These are the key messages which carried out by “Login”, 2012 released movie. 3 characters connected online disconnected offline, unaware the perils of cyber world. Opposite to this if used in right perspective proof as a great means of human kind.

Usage of internet, browsing network social sites that affect the lives, form the crux of the story. In short, movie is not about social networking but the hazards of using the internet carelessly and loneliness of urbanites.

### **Bajrangi Bhaijan**

Where print media takes much time to reach, electronic media reaches in a minute or a second. As in the movie name “Bajrangi Bhaijan”. Pawan’s efforts to unite a girl child named Munni who misses her parents in the train across the border is successfully performed at last through the helps of digital media YouTube. She

recognizes her mother immediately seeing her video in YouTube uploaded by Chandnavab that became a viral within an hour in India and Pakistan.

Although efforts have been done by men but after all it benefited to women, who revived their lost happiness.

Again cyberspace play a vital role in women's life because Munni girl was speech-impaired, no television station agrees to air the news of this lost girl. No other ways left. Reviewing the footage, Munni recognizes her mother walking by in the background. With a bus driver's assistance, the three identify Sultanpur as small Pakistan Child's hometown.

In short, YouTube video, or role of internet inspired a complete solution in the movie. So it symbolizes togetherness, quick medium of helping each other anywhere, anytime, as a harbinger of harmony and friendship. It shows the way, how women are mobilising towards the ubiquitousness of Cyber space. They are understanding it's use, relevance, broad future scope and capacity to be everywhere, anywhere, anytime and thus Cyberfeminism are getting their identity. It's all about how they influence from it and how they implement of it.

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## Chapter – III

### Advantages and Disadvantages of Cyberfeminism

If there are number of advantages of cyber feminism, then there are many disadvantages too, through which women are suffering.

Women have been slandered, trolled and badly abused on the Internet and its increasing day by day. Many times cyber law too can't take any favourable decision for women's right. First victim of cyber world and then entrapping in legal procedures becomes big victimization then a victim themselves.

Focusing on the need of cyber feminism Dr. Sheleyan A Courtney says:

“Cyber is a prefix to which many words are added, but is broadly refers to things to do with computers and virtual reality. So things in the real world of the real begin to also have an existence and activity in the world of cyber or virtual. So if we need feminism here and now, we need it in the cyber world too. The two world aren't necessarily equally or symmetrical because power is differently distributed in both. For example, a young boy with no position or status in the world of the real may be able to persecute or trol a woman quite freely in the cyber world. Also, cyber games tend to depict men as powerful and women as weak or victim. Hence, the need of Cyberfeminism” (Courtney, Sheleyan A. "Need of Cyberfeminism" Sheleyan a Courtney. *Facebook*. Devpriya Tripathi, 23 Apr. 2016. Web. 23 Apr. 2016).

If women are on twitter, it may be she have been called a cunt, a whore, a prostitute and she will not know who are abusing or whom she is being abused by. And abusers have no fear of doing so. Such tormentations are very common. Recent case “when India lost to Australia in the Semi-finals at the world cup, male fans made it Anushka’s fault with many of sexist remarks i.e. dating Anushka Sharma was Virat Kohli’s biggest problem. Because Anushka wanted him in hotel room so he didn’t play long innings, throw stoned at her place and so on”

Early to this in 2000, “12<sup>th</sup> class student was arrested for allegedly putting up obscene message of his class teacher and a female class mate on a self-created website. But tracking website he was arrested” (Sinha, Bhadra. "40% of Delhi Cyber Time Targets Women." *Times of India* [New Delhi] 16 Dec. 2004: n. pag. Print) but the case was pended in juvenile court and police was busy in submitting evidence before the court year by year.

These are the ways women are taunted on daily basis online. And no penalization for these frustrated men. There are instances where the rape threats consider as a weapon on the real as well as virtual world. Vulgar videos and photos of women taken by male partners uploaded on internet.

Shreyas Bose notes in one of her paper that: “Deepika Padukone and Sonakshi Sinha’s walls on the Facebook and Twitter were flooded with filthy language from people who did not “approve” of their laughing sex related jokes” (Bose, Shreyasi. "Freedom of Speech: the Internet,66A Anushka Sharma." *Feminismindia.com*. N.p., 27 Mar. 2015. Web. 19 June 2016).Moreover, downloading different different mobile apps too, without complete information and knowledge and feedback very dangerous.

As Lameer Altalebi quoting *The Independence* say “using Google’s upcoming messaging app is dangerous according Edward Snowden” (“New Allo Chatt app is ‘dangerous’ and makes it unsafe” Altalebi, Laamees. "AlloUnsafe."*The Tribune* [New Delhi] 2 June 2016: 7. Print). His warning came after Google’s security expert Thai Duong blogged about the apps security features. Allo, branded as a “smart messaging app” compared to other services like WhatsApp and Facebook messenger” (Altalebi, Laamees. "AlloUnsafe."*The Tribune* [New Delhi] 2 June 2016: 7. Print).

There are number of cybercrime which makes women victims some or other ways. In this chain, recent case of Brazil shocking news “Two going rapes of teenage girls including one supposedly involving 30 men that was filmed and posted online have shocked Brazil and clip was put on Twitter by one of the rapists” (“Gang-rape Video Shocks Brazil. “*Times of India* [New Delhi] n.d.: 1. Print).

UN has condemned to this case but no idea, is there any severe action has been taken against these rapists or not. Another, 2004 October case when crime branch was approached by a west Delhi based beautician who claimed her photograph was flashed on a porn-portal along with her mobile number. “Her face had been morphed on a naked woman’s body. As a result, she received obscene messages and calls from several persons wanting to meet her” (Sinha, Bhadra. "40% of Delhi Cyber Time Targets Women.” “*Times of India* [New Delhi] 16 Dec. 2004: n.p. Print) “The case, however, remains unsolved as the police could not trace the person responsible for this misdeed. Despite 3 years old information technology act (IT), 2000, the cybercrime cell of Delhi Police has registered just 40 cases. 40% of these case remain unsolved”(Sinha, Bhadra. "40% of Delhi Cyber Time Targets Women.”. “*Times of India* [New Delhi] 16 Dec. 2004: n.p. Print).

These are number of varieties of cybercrime where women consider as an object to consume or as thing to molest. Apart from these, aiming to get revenge sexual harassment over e-mails, manipulate, blackmail, humiliation, sharing personal photos and information receiving violent messages and threats while working online which really harm to women. And thus, require ongoing vigilance.

Whether, technology liberating or oppressing feminism has become the question of cyberfeminism. By encouraging cybercrime such as above and other i.e. cyber-sex, pornography technology oppresses women, on the other hand by providing equality, resistance, and freedom of time and space it liberate women.

Researcher, students, faculties are major beneficiary groups of internet. It provides global information and wide variety of subjects to anyone anytime and can access it and clarify their doubts even which not possible in classroom sometimes. "Internet has widened the concept of distance education by making the information available from faraway places to PCs. Installed in homes." (Information Age DESIDOC).

It also widened the concept of online employment, online entrepreneur where women feel free to work. Along with disadvantages, these and many other advantages facilitates women's life from each and every comer of their day to day personal, professional, social and educational needs.

Therefore, getting benefits and avoiding harm women have to understand the feasibility of cyber world, Negative and positive are two aspects of same coin. Lack of technology adaptation, lack of interest, financial problems, unavailability of

internet access platform i.e. desktop/laptop/mobile phones, poor condition of equipment and maintenance, electricity, or accessing content i.e. connection lack of training, awareness are drawbacks or can say hindrances in reaching to cyber space lessons.

Living in changing world, women need to be change their need to update and educate by every professional knowledge and skills which “Enable them to incorporate with new ideals and values into their existing beliefs and assumption”. (LQ. Wang and Z. Lu). Considering the necessity of information and communication Technology (ICT) Ministry of Education decides to promote effective ICT integration into the new curriculum.” (Q. Wang &Z.Lu).

Country developing towards complete digitalization as a programme launched by our government called “Digital India” 1 July 2015 with an idea of taking digital revolution to the masses with various schemes like: e-education, e-health, e-sign, Digital Locker and National Scholarship portal with an aim to ensure that government services are available to citizens electronically and people get benefit of the latest information and communication technology, providing many apps too i.e. Digital India Portal, MyGovMobile App are Z of them. Launched with many vision too – “Government service are easily and efficiently available to citizens on mobile. “Mobile enabled emergency services ensure personal security; Cyber security becomes key part of National Security are some of them in Government vision for Digital India.” (www.narendramodi.in/-).

Women are integral part of this future and integral part of any nation too, simply using the technology will not be sufficient, but need to be critically aware of

the hazards as well promises, proper implementation that new technologies offer will complete cyberfeminism. Raising awareness, creating networks, counselling, updating with cyber laws and cyber security. And follow up other basic terms and condition provided by social networking sites and information can be helpful in this venture.

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## **Chapter – IV**

### **Conclusion**

The purpose of this dissertation is to examine the role of cyber space in women's life. Women have been marginalized since history depended on men's approval, discriminated socially controlled by male dictatorship characterizes as a "slut" or prostitute if they drink or wear the dress according to their choice.

In this masculine dominating situation, what the role played by cyber space in the life of women, what revolutionary changes digital world brings for the better empowerment of women is the purpose of this dissertation. And to examine and analysing the role of internet resources in women's life.

After studying and thoroughly engaged with newspaper articles, magazines, journal, movies, news output, it can be said that cyber space played a vital role in women's empowerment socially intellectually, economically, globally and other dimension of human life. Cyber space unlocking the door of women authorization for modernization of society. Through participation and controlling over the resources of cyber world, now women by themselves controlling over their live to make better their political personal and socio-economic conditions.

Women especially in rural areas couldn't get these resources but through government digital India programme every minute or major corner of country is going to be digitalized with a key slogan of "Empower girls, Empower Nation" and as he asked too "If India's girl child is not empowered, how can the nation be empowered?" (The Hindu, 27 May 2016).



A best example of this digital India is Kamalapur Bengal's first wi-fi-enabled village where Kalyani Ghosh 80-year-old never attended school and learned to say "laptop", is excitedly chatting online with her 23-year old grandson, an electrician in Dubai, says "This is better than T.V. I can talk to my naati (grandson)"( Chakraborty, Ajanta. "An 80-yearsold Video-chats in WB's First Wi-Fi Enabled Village." *Times of India* [Chandigarh] 24 May 2016: 12. Print).

For them coming Internet is Bidyut's Piola Baushak (Bengali New Year).

Women are now making an effort for "self-empowerment" because as long as they will not make any self-effort for self-empowerment, they will remain dependent.

First chapter discussed that how women are using various types of facilities provided by Internet and through its resources, making their life more relax.

Second chapter provides the clues of its platforms like activism, websites that cyberspace confirming new possibilities for women.

Third chapter talks about disadvantages of online space as women are victimizing day by day. If cyber space empowers them, then disempower them too. Their body, thoughts can be invade without their consent.

Therefore, necessity of autonomy and maintaining privacy through digital security training for women rights defenders and women's organization becomes demands of the time. In short, only to get women online is not the aim of cyberfeminism but something more which makes women's life safe and secure too.

Thus, finding of the research shows a growing interest in use of cyberspace by women and transforming their life. It also creates new form of feminism in relation to online-media as women are affecting by new technology and the “capitalist domination of the global communication networks” (Wilding, Faith. "Where Is Feminism in in Cyberfeminism." *Obn.org*. N.p., n.d. Web. 25 Apr. 2016).

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