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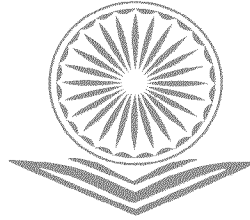
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15. The Issues of Prostitution in Literature: A Critical and Socio-Economic Representation

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Abstract

It is substantially noted in the literature that women have been represented as a prominent character or cause. As we know, the literature produced around is a mirror of society. The society is full with variety of characters and lives of varied eccentricities. The literature therefore reflects the attitudes and perceptions of society. The life of women has been portrayed in literature in different forms. They are pertaining to their role playing in the works of art. However, we have been observing the changing roles of women in literature written across the world. On one hand, their empowerment is seen and sometimes the subordination is also prominently observed. This evolution and progress are an inevitable part of such literary works. The scopes of women's studies have occupied a larger part of our studies. This has been also a part of Bollywood and Hollywood as well.

The present paper represents women's roles in literature and is limited to the issue of prostitution represented in literary works. Traditionally women are shown to be meek, weak, and downgraded. These days, the roles played by women like Mother, Daughter, Wife Spouse, or even a friend are appreciable. We are trying to focus upon the deplorable state of women being presented as prostitutes in literature. This newest way to envision the role would highlight the life these women undergo. The literature of such type is both written by men and women. The paper will suffice the need-based presentation through the saga of prostitution literature and will focus on justice to the roles of women.

Keywords: Women, Perceptions, Prostitution, Subordinate, Portrayal, Issues, Representation.

Introduction

In Upanishads, the women had an indistinguishable status as doled out to Gargi and Matreyi. Ladies had been given an equivalent distinction inside the general public. In any case, the women are credited for loads many suitable things they performed all through the verifiable cases. The accompanying timeframe perpetually changed the scene like a book of scriptures expresses its far women who have brought the charms and destruction squarely into ways of life (the tale of Adam and Eve), then, at that point, the exercises like Seeta's kidnapping, and Draupadi's wedding to all Pandawa's can likewise kept on being the primary event of women assuming significant parts in our fantasies and accounts.

"Simply from the disposition of financial return, the hard inquiry isn't generally why such a ton of ladies become whores, yet why scarcely any of them do (Keith Davis, 1937). This women prostitution is plausible to be the most established calling all around the world. There the set of experiences recounts Peshwas bringing young ladies for their infantrymen in Maharashtra made a red-light area in a huge space today. Anyway, it's far the most loathed location indeed. Individuals really do go to and appreciate it however does artificial and shows it in some other cases as pleasantly. The meaning of this location (indistinguishable with business) given inside the reference book of sociologies characterizes it "in light of the fact that the activity in which female gives her body for indiscriminate sexual act/ sex for lease, etc., aside the public authority of our avoidance of indecent traffic act 1987 states it as sexual double-dealing or maltreatment of people for modern explanation prostitution began inside the initial time while the pre-arranged society structure arrived in ways of life. It is the training from one side of the planet to the other. It's maybe the pre-arranged gathering since it alludes back to the heavenly diving beings showing up like whores. They are like Menka, Rambha, Urvashi, Thilothamma, etc. They are the models of excellence and charms. This interest is done related to the track and dance maybe to engage master Indra. Few are depicted as young ladies exposing the Tapsya (compensation) of sages and holy people.

Objectives

1. To theorize the position of women in myths and literature across the globe.
 - i. Women's status and representation in myths.
 - ii. Women portrayed in various roles including prostitutes.
2. Prostitution as a matter of economic base.

- i. Women are poor and in need of money
- ii. Abandoned and need support
3. Types of prostitution/ sexuality in general.
 - i. Brothel prostitution
 - ii. Forced prostitution
 - iii. Sexual harassment and molestation as a part of prostitution generalizations.
4. To discuss and shed light on the aspect of prostitution with the term sexuality
5. Literary instances supporting the issues to be discussed.

Methodology

The methodology used in this research is of primary readings of the texts dedicated and representing sexuality, sexual orientation, and prostitution as base. The rudimentary collection of data is made possible by using a library method. We have referred to a few available data exhibiting prostitution for our secondary data collection. However, not all the texts discussed here represent full prostitution but depict a kind of glimpse for the subject.

Discussion

The historical Indian context: The Indian portrayal of such a person is in Shakuntalam (by Kalidasa) that Apsara is the mother of Shakuntalam and Maneka who's liable for the defeat of the extraordinary holy person Vishwamitra. Kautilya's composition 'Arthshashtra' states the guidelines of prostitution, maybe the most obvious record on their conduct and request of life, indeed an implicit set of rules is proposed in it. The holy person named Vastyan has propounded many standards for them in the composition 'Kamasutra'. He says that the whores demonstrate that the normal, private, and the private and surreptitious whore of today had their models in those former times. (Bishwanath-1984)

The blessed prostitution in the third century A. D. in the Sanskrit works of Mahakavi Kalidas. Strict whores were connected to the well-known sanctuaries of Mahakal of Ujjain and the arrangement of sacred whores became normal. This class comprised of young women who had been presented by the guardians of the assistance of God and their religion. In south India, they are known as Devadasi, and in North India as Mukhies. These moving young ladies were viewed as fundamental at the hour of presenting of supplications and were offered a position of high standing. Step by step because of the laxity of ethics among the clerics, they abused the frameworks for indecent purposes. Under the attire of strict devotion of young ladies to

sanctuaries, undercover prostitution was created. The middle-age period gave incredible significance to ladies and wine. The Muslim rulers except for Aurangzeb perceived prostitution and the calling thrived under illustrious support. The word 'Tawaif' and 'Mujra' became normal during this time. During the Mughal period in the sub-landmass, prostitution had a solid nexus with the performing expressions. Mughals disparaged prostitution which raised the situation with artists and artists to the more significant levels of Prostitution. Ruler Jahangir,s array of mistresses had 6,000 mistresses which signified power, riches, and influence. After the destruction of the Mughal Empire, crowds of courtesans, moving and singing young ladies emerged from the imperial castles. They were not prepared for any calling and society brought no positions to the table for them. When confronted with financial structures.

The modern Indian context: A short story by Lalitambika named 'Revenge herself' deals with prostitution. The man-eater of Malgudi also refers to the whore. Mrinal pande's short story Girls a backup for sexuality. Ghashiram Kotwal has embodied the allusive representation for whores in it. The south Indian reputed Indian writer/ poet Meena Kandasamy refers to hate and prostitution literature in many of her poems. A poem entitled Kamathipura by Namdev Dhasal is a well know assortment for our reference. A poem by Jayant Mahapatra named Hunger, a foregrounding act of sexuality.

American writings: The main American writing of prostitution was composed by a Spanish sister working in Mexico during the seventeenth century. In her verse, Sor Juana Inés de la Cruz found moral fault for prostitution not on local ladies but rather on the European men who requested their administrations. In spite of the fact that whorehouses were laid out in Boston as soon as 1650, little reference is made to prostitution in British American writing until after the American Revolution. Eliza Wharton, the champion of Hannah Webster Foster's 'The Coquette' (1797), goes to prostitution subsequent to being lured and deserted; she kicks the bucket alone during labor in a room at a bar.

In the nineteenth century, while America went with an extraordinary modern extension, enormous quantities of workers showed up, and a huge number of individuals moved from provincial homesteads to huge urban communities looking for a business. Getting a lack of lines of work and exceptionally low wages, numerous metropolitan ladies went to prostitution for endurance. The interest for their administrations was incredible since new enterprises likewise pulled in floods of single youthful male laborers. Regions, for example, the famous Five Points

District in New York were the setting for much exciting fiction during the 1800's. A genuine model is George Lippard's 'The Monks of Monk Hall' (1844; retitled 1845 as *The Quaker City*), which uncovered prostitution and other hidden world indecencies of Philadelphia. Prostitution prospered in more modest towns also. In *The 'Quiet Partner'* (1871), Elizabeth Stuart Phelps Ward portrays a hard of hearing, blind, and the injured young lady who, unfit to work in New England material plants, exchanges sex for food and liquor.

With the distribution of Joaquin Miller's, *The Destruction of Gotham* (1886) and Edgar Fawcett's *The Evil That Men Do* (1889), another sort of champion found her direction into American fiction-the metropolitan whore. Mill operator's Dottie Lane and Fawcett's Cora Strang battle to make a fair living in New York City yet find that they can't make it without selling their bodies. In Harold Frederic's *The Lawton Girl* (1890), when Jessica Lawton gets back to her little old neighborhood in upstate New York in the wake of being a whore in New York City for a considerable length of time, individuals quickly perceive what she has been. Jessica battles to amend her personality by aiding processing plant young ladies and turning into a kind manager of ladies in a perfect, safe workroom.

In 1900 the most generally perused illustration of such books is Reginald Wright Kauffman's *The House of Bondage* (1910), in which ladies are hijacked and compelled to work in massage parlors. Naturalist authors Stephen Crane, Frank Norris, and Theodore Dreiser showed prostitution not even a hazardous bait to weak young ladies yet rather an unavoidable truth for young ladies in unfortunate networks. This practical depiction of prostitution made outrage among numerous peruses and pundits. The unfortunate Irish title character of Crane's *Maggie: A Girl of the Streets* (1893) is driven off track by a dapper barkeep in the Bowery of New York City. In Norris' *The Octopus* (1901), Minna Hooven goes to prostitution in California after her dad's business falls flat; and in *Vandover and the Brute* (1914), the child of a wealthy family unreasonably enjoys the indecencies of liquor, betting, and prostitution. The title character of Dreiser's *Sister Carrie* (1900) is paid for sex by a philandering sales representative whom she meets on the train to Chicago, and in *Jennie Gerhardt* (1911), a young lady starts engaging in sexual relations with a Columbus, Ohio, government official when her family's funds become frantic. Dreiser's male characters utilize whores with practically no feeling of culpability or disgrace: Frank Cowperwood more than once looks for delight with whores in *The Financier* (1912), *The Titan* (1914), and *The Stoic* (1947). In *An American Tragedy* (1925),

Clyde Griffiths disparages a whorehouse in Kansas City and later keeps an unfortunate plant young lady as a courtesan in upstate New York.

The advanced model is Sylvia Plath, which displays the sexual harassment and the existence of discourtesy through her sonnets. The sonnet like Daddy gives the genuine image of her life that of a constrained lady to her own dad.

English context: The measure for measure by Shakespeare portrays the virgin whose dichotomy by mixing the convent and the brothel, where at both the places contain and control women. The Novice Isabella is vowed to sexually ostensive.

French context: In the French writing or in everyday portrayal, the picture of women (prostitute) structures a piece of the fabric of advancement tensely woven by male artists. Baudelaire exemplifies the flaneur said of, 'the sacrosanct prostitution of soul' means a free sexuality'. Zola's courageous woman Nana resembles an infection and ascending from her average beginning to taint the upper classes with her desire for sex. The courageous woman of Maupassant's 'Boul de suif' constrained by her voyaging buddies into overhauling a Persian official, exemplifies the accommodation of France to the possessing force showered hers is only an inconsequential penance and she stays an untouchable.

Conclusion

This paper is an attempt to understand the problem of prostitution, identified as an immoral act. But in various instances, it offers liberty and envisages exploitation under the dominance of power. The power is not only gender-centric but political, social, economic. The problem of prostitution continues with the same stigmatic attitude, though there is a lot of noise about liberty, fraternity, and equality, still, in the case of prostitution, we need to think about our inabilities to handle the issue rather than condemning the particular 'part' of our society. The literary instances discussed is yet another attempt to portray and envisage the said concern in the title of this paper.

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