



Comparative Social and Educational Analysis of the Present Status of Women in India, Vedic and medieval status.

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Abstract: Women represent half of the population of our country. This means that half of the progress of the country depends on the shoulders of women and half on the shoulders of men. We cannot even imagine the time when this half of the population could not even get the basic rights that they are entitled to. They didn't even have the freedom to live their life happily. But with the changing times, the women of this new era have achieved such a place in the society that anyone will be surprised to see. Today women are a successful social reformer, entrepreneur, administrative servant, diplomat etc.

Key Word: The status of women in India has not always been the same.

After the independence of India, the condition of women has improved a lot. Women are now getting equal rights as men. Women can now freely do all those things which they used to feel unable to do earlier. In the constitution of India made after independence, women have been given all those benefits, rights, freedom to work which earlier only men used to enjoy. Despite the ill-treatment meted out to them over the years, today women are working continuously to make the future of their family, society and country bright with more confidence after getting themselves free from social shackles. From a position of equal status with men in ancient times to a low standard of living in the medieval period as well as the promotion of equal rights by several reformers, the history of women in India has been quite dynamic. In modern India, women have occupied top positions like President, Prime Minister, Speaker of Lok Sabha, Leader of Opposition etc. The status of women in India has not always been the same. There have been changes in this from time to time.

There have been many ups and downs in their status from the Vedic era to the modern period and corresponding changes have been taking place in their rights. In the Vedic era, the position of women was strong, they were respected in the family and society. He had the right to education. They had equal rights in property. She used to participate freely in the meetings and committees, however, there are some such statements in Rigveda which are seen against women. In the Maitrayi Samhita (मैत्रयी संहिता), woman has been called the incarnation of falsehood. Rigveda says that there is no friendship with women, their hearts are the hearts of wolves. In another statement of the Rigveda, women have been called the weapons of the slave's army. It is clear that even in the Vedic period women were looked down upon somewhere. Yet she was equally respected and revered in every sphere of Hindu life. He had a great contribution in education, religion, personality and social development. Institutionally the degradation of women started from the later Vedic period. He was accused of many types of disabilities. Derogatory words started being used for them. Many types of restrictions were imposed on their freedom and independence. Their condition became even more pathetic in the medieval period. The purdah system increased to such an extent that strict solitary confinement rules were made for women. The facility of education was completely finished.

Status of women in Vedic period: Women had a dignified place in Vedic and post-Vedic times. She was considered a goddess, co-religion partner, companion. He has been given a respectable place even in Smriti times by saying "यत्र नार्यस्तु पूज्यन्ते स्मन्ते तत्र देवता". In mythological times, she has been worshiped as a form of Shakti. But between 11th century to 19th century, the condition of women in India became pathetic. In a way, it was the dark age of respect, development, and empowerment of women. Mughal rule, feudal system, destruction of central authority, foreign invasion and the luxurious attitude of the rulers had made women an object of consumption and because of that various social evils like child marriage, purdah system, illiteracy etc. entered the society, which made women unhappy. Made the status of people inferior and polluted their personal and social life.

This statement of Dharmashastra is not the kidnapping of women's freedom, but it is the responsibility imposed on the male society to protect women from external objections so that they can follow their self-righteousness without any hindrance. That's why a pious man does not consider it as a burden, but considers it as his welfare duty accepted in the form of religion. In the Puranic age, women had come down from the divine position of the Vedic era and came to the place of Sahadharmini. Her status was equal to that of a man in religious rituals and sacrificial deeds.

Status of women in medieval times: The status of Indian women in society declined further during the medieval period when the practice of sati, prohibition of child marriage and widow remarriage became a part of social life in some communities of India. The conquest of the Muslims in the Indian subcontinent brought the purdah system into the Indian society. Jauhar was practiced among the Rajputs of Rajasthan. Devadasis or temple women were subjected to sexual abuse in some parts of India. The practice of polygamy was widely prevalent among the Hindu Kshatriya rulers. In many Muslim families, women were confined to the zenana areas. Despite these circumstances, some women achieved success in the fields of politics, literature, education and religion. Razia Sultan became the only female empress to rule Delhi. The Gond queen Durgavati ruled for fifteen years before she lost her life fighting Asaf Khan, a general of Mughal Emperor Akbar in 1564. Chand Bibi defended Ahmednagar against Akbar's mighty Mughal forces in the 1590s. Jahangir's wife, Nur Jahan, wielded royal power effectively and gained recognition as the real force behind the Mughal throne. The Mughal princesses Jahanara and Zebunnisa were well-known poetesses and influenced the ruling administration as well. Shivaji's mother Jijabai was deputed as queen regent because of her ability as a warrior and an administrator. In South India many women ruled villages, towns and districts and started social and religious institutions.

Shortly after the Bhakti movement, the first Guru of the Sikhs, Guru Nanak, also preached the message of equality between men and women. He encouraged women to lead religious institutions; singing and leading kirtans or bhajans that are sung as congregational prayers; becoming members of religious management committees; to lead the army on the battlefield; Advocated for allowing equality of rights in marriage and equality in Amrit (initiation). Other Sikh gurus also preached against discrimination against women.

With the arrival of foreigners in the medieval period, there was a tremendous decline in the status of women. Illiteracy and stereotypes kept getting stuck, kept being imprisoned in the outer wall of the house and the woman remained as an abla, ramani and bhogya. Arya Samaj etc. social-service organizations started efforts for women's education etc. In the first half of the nineteenth century, some social workers of India like Rajaram Mohan Roy, Dayanand Saraswati, Ishwarchand Vidyasagar and Keshavchandra Sen raised their voice against the tyrannical social system. The result of this was Sati Pratha Prohibition Act, 1829, Hindu Widow Remarriage Act in 1856, Age of Consent Bill, 1891 in 1891, Vativ Marriage Act was passed to stop polygamy. All these laws had far reaching consequences on the society. The decline in the status of women over the years was stopped. In the coming time, women's awareness increased and new women's organizations were initiated, whose main demands were women's education, prohibition of evils like dowry, child marriage, women's rights, women's education.

The period of renaissance of women begins with the British period. Many changes were made in the social and economic structures of our society during the period of British rule. During the period of 200 years of British rule, there were many direct and indirect improvements in the lives of women. Industrialization, expansion of education, rise of social movement and women's organizations and social legislations made concrete beginning of improvement in the condition of women to a large extent. Before independence, the main reasons for the low condition of women were illiteracy, economic dependence, religious prohibition, caste restrictions, lack of female leadership and inappropriate attitude of men towards them. Since independence, many welfare schemes and developmental programs have been conducted by the government to improve their economic, social, educational and political status and to include them in the main stream of development. To make women flow in the all-stream of development, to make them aware of their rights and responsibilities by making them aware of their rights and responsibilities, to make them interested in economic activities, to make them economically-socially self-reliant and self-reliant. Special efforts have been made in the last few decades to fulfill important objectives like moving forward.

From the middle of the nineteenth century to the twenty-first century, the status of women improved again and women set new dimensions of achievements in various fields such as educational, political, social, economic, religious, administrative, sports etc. Today women are self-reliant, self-made, self-confident, who have shown their ability even in male-dominated challenging areas. She is adopting new fields like Engineer, Pilot, Scientist, Technician, Army, Journalism instead of becoming only teacher, nurse, gynecologist. Women have set new records in the fields of politics. Mrs. Pratibha Patil on the post of the highest President of the country, Meira Kumar on the post of Lok Sabha Speaker, Congress President Sonia Gandhi, Chief Minister of Uttar Pradesh Mayawati, Vasundhara Raje, Sushma Swaraj, Jayalalitha, Mamta Banerjee, Sheila Dikshit etc. women on top in the field of politics. Are. Medha Patkar, Mrs. Kiran Mazumdar, Ilabhatt, Sudha Murthy etc. women are well known in the social field also. In the sports world Tea . Usha, Anju Babi George, Sunita Jain, Sania

Mirza, Anju Chopra etc. have set new records. I . P . S . Kiran Bedi, Astronaut Sunita Williams etc. have shown their intelligence skills in various fields by getting higher education.

In the second half of the 20th century and now in the beginning of the 21st century, couples with equal behavior have started forming. There has been a change in the mindset of men along with the employed women. Earlier, the husband of an employed woman was teased as "the one who eats up the woman's earnings". Today this thinking has changed. The contribution of economics to women's independence is amazing. Women have started earning money, so there has been a change in the mindset of men. Economically, women are moving towards the center of the economic cycle. Women are far ahead in the world of advertising. There will be very few advertisements in which there is no woman, but obscenity in advertisements is a matter of concern. Distortions are also increasing in the society due to this. Economics has dwarfed sociology.

Today's women are creating new dimensions by reaching politics, business, art and jobs. In the globalized world, India and its women have established a very respectable place for themselves. Statistics show that every year 50 percent of the total candidates pass the medical examination. After independence, about 12 women have become the chief ministers of different states. 21 percent of professionals in India's leading software industry are women. Military, Politics, Sports, Pilots and Entrepreneurs in all the fields where women could not even be imagined till years ago. There women have not only been able to establish themselves but are also becoming successful there. If you want to develop then women have to be uplifted. With the development of women, the development of the society will happen automatically. - Jawahar Lal Nehru The reform movement that started to educate women and to remove social evils has created a new awareness in the society. There has been a tireless effort by the government to stop child-marriage, feticide. Educational mobility has brought changes in family life. Gandhiji had said that the education of a girl is more important than the education of a boy, because by educating a boy, he alone is educated, but by the education of a girl, the whole family gets educated. Education is the key that opens all the doors of life which is essentially social. Educated women helped a lot to become active at the national and international level. Women started becoming conscious about their status and their rights. Education inspired them to demand economic, political and social justice and equal rights with men.

Due to various laws in constitutional rights, women got equal rights as men, their position changed. Women were given equal rights as men in the family property after marriage. There was a legal ban on dowry and strict punishment was provided for those persons who harass women for the demand of dowry. Now the government is considering live in. As the number of nuclear families increased due to the disintegration of joint families, not only women started getting respectable place in them, but the education of girls was also seen as a major necessity. With the environment becoming more egalitarian, women started getting opportunities to develop their personality.

Women's education is the base of the society. The benefit of educating a man by the society is only for the man, while the clear benefit of female education is for the family, society and the entire nation. Since it is the woman who becomes the first teacher of the child in the form of a mother. Women's education and culture got adequate support in all fields. Although for some time there were few supporters of women's education, but today time and circumstances have made women's education mandatory. In fact, 21st century is women's century. The year 2001 was celebrated as Women Empowerment Year. In this, efforts were made to make women more empowered by developing their abilities and skills and to make the entire society aware of the status and role of women. For the empowerment of women, for the first time in the year 2001, "National Women's Upliftment Policy" was formulated, so that it could be possible to determine the basic features of upliftment and proper development for women in various fields in the country. In this, emphasis has been laid on the theoretical and practical enjoyment of all human rights and fundamental freedoms by women on an equal basis with men in all economic, social and cultural fields and equal access to women's participation and decision-making in these fields. Today it has been seen that on the basis of their own experience, on the basis of their hard work and self-confidence, women have created new destinations, new paths for themselves. Will the possibility of a man having even a fraction of a second behind that success be denied on the basis of this alone? If not then where is the problem? Why is the question of who am I still waiting for an answer?

The answer is within all of us, but we seem to be nervous about bringing it in front of us. The habit of seeing a woman as a woman apart from a body has to be inculcated. The tradition of pulling out the nudity from inside the clothes of a woman will be done away with. The code of conduct can be helpful in the operation of the system in any society, but due to its inevitable implementation on any person, the possibility of opposing it becomes as strong as the possibility of getting it implemented. What is for sale and to whom it is to be sold, now it is decided by the market itself, we have to stand in between someone being sold and someone being sold forcefully. The society has to pay attention that someone's compulsion should not become a business for anyone. Society itself creates and destroys the fine line between nudity and decency. In one view its determinant is male and in the other view its determinant is considered to be female. The blur between right and wrong, justice and injustice, prudent and unreasonable, freedom and disorder, responsibility and irresponsibility,

decency and obscenity have to be cleared. It is equally important to have concerns in the society as it is for any man or woman. Men and women will have to become equal partners in the discharge of socialism and for this, women should not consider men as their rivals and men should also accept women not as a body, but as a human being in the form of a woman. The condition of woman's freedom and flight in the open sky should be her role in production. The real freedom of a woman will be only when there is acceptance of her mind and not just of her body.

Conclusion: Improvement in the status of women has also changed the meaning of economic and social reform of the country. The condition of women in our country is much better as compared to other developing countries. Although we cannot say that the condition of women has completely changed, but there has been a lot of progress in this field as compared to earlier. In today's competitive era, women are more conscious about their rights than before. Women are now very much aware about their professional life (social, political, economic) so that they can easily manage the expenses related to their family and daily routine.

At present, many programs and schemes are being run by the Indian government for the upliftment of women, but due to the implementation of these schemes not reaching the lower level properly, women are not getting the expected benefits. It is true that there has been a lot of change in the status of women in the present times, but still she is suffering from male-dominated mentality in many places. In this context, this statement of Swami Vivekananda, the leader of the era and nation builder, is noteworthy - "The best thermometer of the progress of any nation is the condition of its women." We should bring women to such a position, where they can solve their problems in their own way. We should not be the saviors of women power, but should become their servants and helpers. Indian women have the ability to solve their problems like any other women in the world. There is a need to give them suitable opportunities. On this basis lies the possibilities of India's bright future. ,

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