

STATUS OF WOMEN IN INDIAN SOCIETY

SARVE ANITA ASARAM

*RESEARCH SCHOLAR, DEPT. OF SOCIOLOGY
CMJ UNIVERSITY, SHILLONG, MEGHALAYA*

INTRODUCTION

Though this article is very meaningful, yet a serious difficulty is faced in presenting a picture which could cover all categories of women. Within the Indian subcontinent, there have been infinite variations of the status of women, differing according to the cultural milieu, family structures, caste, class, property right etc. we have to specify as to whether we are talking about rural women or urban women, about middle class or lower class women, about Brahmin or scheduled caste woman, about women in the Hindu society or in the Muslim community. All these distinctions are significant determinants of variations in her position in different groups. This unit, however, because of the limited space, will give a very broad picture of India woman specifying wherever possible the rural-urban difference.

Status of woman is affected by certain macro-forces as economic development, political participation, and ideological overtones. It is also shaped by the norms and values society lays down with regard to woman's behavior. There are numerous prescriptions, sanctions, and constraints which overtly or covertly determine the behavior of a woman. A girl is expected to be docile, shy, non-aggressive, self-effacing. After she reaches puberty she is generally not encouraged to mix with the boys; she should walk slowly, she has to be married early; marriage is obligatory for girls, and so many dos and don'ts.

WOMEN IN INDIA

The status of **women in India** has been subject to many great changes over the past few millennia. From a largely unknown status in ancient times through the low points of the medieval period, to the promotion of equal rights by many reformers, the history of women in India has been eventful.

Ancient India

Some scholars believe that in ancient India, the women enjoyed equal status with men in all fields of life. However, some others hold contrasting views.¹ Works by ancient Indian grammarians such as Patanjali and Katyayana suggest that women were educated in the early Vedic period. Rigvedic verses suggest that the women married at a mature age and were probably free to select their husband. Scriptures such as Rig Veda and Upanishads mention several women sages and seers, notably Gargi and Maitreyi.

According to studies, women enjoyed equal status and rights during the early Vedic period. However, later (approximately 500 B.C.), the status of women began to decline with the Smritis (esp. Manusmriti) and with the Islamic invasion of Babur and the Mughal empire and later Christianity curtailing women's freedom and rights.

Although reformatory movements such as Jainism allowed women to be admitted to the religious order, by and large, the women in India faced confinement and restrictions. The practice of child marriages is believed to have started from around sixth century.

The Medieval period

The Indian woman's position in the society further deteriorated during the medieval period. Sati, child marriages and ban on widow remarriages became part of social life in India. The Muslim conquest in the Indian subcontinent brought the purdah practice in the Indian society. Among the Rajputs of Rajasthan, the Jauhar was practiced. In some parts of India, the Devadasis or the temple women were sexually exploited. Polygamy was widely practiced esp. among Hindu Kshatriya rulers. In many Muslim families, women were secluded to Zenana.

In spite of these conditions, some women excelled in the fields of politics, literature, education and religion. Razia Sultana became the only woman monarch to have ever ruled Delhi. The Gond queen Durgavati ruled for fifteen years, before she lost her life in a battle with Mughal emperor Akbar's general Asaf Khan in 1564. Chand Bibi defended Ahmednagar against the mighty Mughal forces of Akbar in 1590s. Jehangir's wife Nur Jehan effectively wielded imperial power and was recognized as the real force behind the Mughal throne. Shivaji's mother, Jijabai was deputed as queen regent, because of her ability as a warrior and administrator. In South India, many women administered villages, towns, divisions and heralded social and religious institutions.

The Bhakti cults tried to restore women's status and questioned some of the forms of oppression. Mirabai, a female saint-poet, was one of the most important Bhakti movement figures. Some other female saint-poets from this period include Akkamadevi, Rami Janabai and Lal Ded.

Bhakti sects within Hinduism such as the Mahanubhav, Varkari and many others were principle movements within the Hindu fold to openly advocate social justice and equality between men and women.

Jahanara Begum and Princess Zebunnissa were well-known poetesses and they also influenced the ruling administration.

Shortly after the Bhakti movement, Guru Nanak, the first Guru of Sikhs also preached the message of equality between men and women. He advocated that women be allowed to lead

religious assemblies; to perform and lead congregational hymn singing called Kirtan or Bhajan; become members of religious management committees; to lead armies on the battlefield; have equality in marriage, and equality in Amrit (Baptism). Other Sikh Gurus also preached against the discrimination against women.

British rule

European scholars observed in the 19th century Hindu women are "naturally chaste" and "more virtuous" than other women. During the British Raj, many reformers such as Ram Mohan Roy, Ishwar Chandra Vidyasagar, Jyotirao Phule etc. fought for the upliftment of women. Raja Rammohun Roy's efforts led to the abolition of the Sati practice in 1829. Ishwar Chandra Vidyasagar's crusade for the improvement in condition of widows led to the Widow Remarriage Act of 1856. Many women reformers such as Pandita Ramabai also helped the cause of women upliftment.

Rani Lakshmi Bai, the Queen of Jhansi, led the Indian Rebellion of 1857 against the British. She is now widely considered as a nationalist hero. Begum Hazrat Mahal, the co-ruler of Awadh, was another ruler who led the revolt of 1857. She refused the deals with the British and later retreated to Nepal. The Begums of Bhopal were also few of the notable female rulers during this period. They did not observe purdah and were trained in martial arts.

Chandramukhi Basu, Kadambini Ganguly and Anandi Gopal Joshi were few of the earliest Indian women to obtain educational degrees.

In 1917, the first women's delegation met the Secretary of State to demand women's political rights, supported by the Indian National Congress. The All India Women's Education Conference was held in Pune in 1927. In 1929, the Child Marriage Restraint Act was passed, stipulating fourteen as the minimum age of marriage for a girl through the efforts of Mahomed Ali Jinnah. Though Mahatma Gandhi himself married at the age of thirteen, he later urged people to boycott child marriages and called upon the young men to marry the child widows^[11]

Women played an important part in India's independence struggle. Some of the famous freedom fighters include Bhikaji Cama, Dr. Annie Besant, Pritilata Waddedar, Vijayalakshmi Pandit, Rajkumari Amrit Kaur, Anjali Ammal, Aruna Asaf Ali, Sucheta Kriplani and Kasturba Gandhi. Other notable names include Muthulakshmi Reddy, Durgabai Deshmukh etc. The Rani of Jhansi Regiment of Subhash Chandra Bose's Indian National Army consisted entirely of women including Captain Lakshmi Sahgal. Sarojini Naidu, a poet and a freedom fighter, was the first Indian woman to become the President of the Indian National Congress and the first woman to become the governor of a state in India.

Independent India

Women in India now participate in all activities such as education, politics, media, art and culture, service sectors, science and technology, etc.

The Constitution of India guarantees to all Indian women equality (Article 14), no discrimination by the State (Article 15(1)), equality of opportunity (Article 16), equal pay for equal work (Article 39(d)). In addition, it allows special provisions to be made by the State in favour of women and children (Article 15(3)), renounces practices derogatory to the dignity of women (Article 51(A) (e)), and also allows for provisions to be made by the State for securing just and humane conditions of work and for maternity relief. (Article 42).¹

The feminist activism in India picked up momentum during later 1970s. One of the first national level issues that brought the women's groups together was the Mathura rape case. The acquittal of policemen accused of raping a young girl Mathura in a police station, led to a wide-scale protests in 1979–1980. The protests were widely covered in the national media, and forced the Government to amend the Evidence Act, the Criminal Procedure Code and the Indian Penal Code and introduce the category of custodial rape. Female activists united over issues such as female infanticide, gender bias, women health, and female literacy.

Since alcoholism is often associated with violence against women in India, many women groups launched anti-liquor campaigns in Andhra Pradesh, Himachal Pradesh, Haryana, Orissa, Madhya Pradesh and other states. Many Indian Muslim women have questioned the fundamental leaders' interpretation of women's rights under the Shariat law and have criticized the triple talaq system.

In 1990s, grants from foreign donor agencies enabled the formation of new women-oriented NGOs. Self-help groups and NGOs such as Self Employed Women's Association (SEWA) have played a major role in women's rights in India. Many women have emerged as leaders of local movements. For example, Medha Patkar of the Narmada Bachao Andolan.

The Government of India declared 2001 as the Year of Women's Empowerment (Swashakti). The National Policy For The Empowerment Of Women came was passed in 2001.

In 2006, the case of a Muslim rape victim called Imrana was highlighted in the media. Imrana was raped by her father-in-law. The pronouncement of some Muslim clerics that Imrana should marry her father-in-law led to wide-spread protests and finally Imrana's father-in-law was given a prison term of 10 years, The verdict was welcomed by many women's groups and the All India Muslim Personal Law Board.

CONCLUSION

As UN Secretary General Kofi Annan has stated, "Gender equality is more than a goal in itself. It is a precondition for meeting the challenge of reducing poverty, promoting sustainable development and building good governance."

This recognition is currently missing in India. Transforming the prevailing social discrimination against women must become the top priority, and must happen concurrently with increased direct action to rapidly improve the social and economic status of women. In this way, a synergy of progress can be achieved.

- As women receive greater education and training, they will earn more money.
- As women earn more money - as has been repeatedly shown - they spend it in the further education and health of their children, as opposed to men, who often spend it on drink, tobacco or other women.
- As women rise in economic status, they will gain greater social standing in the household and the village, and will have greater voice.
- As women gain influence and consciousness, they will make stronger claims to their entitlements - gaining further training, better access to credit and higher incomes - and command attention of police and courts when attacked.
- As women's economic power grows, it will be easier to overcome the tradition of "son preference" and thus put an end to the evil of dowry.
- As son preference declines and acceptance of violence declines, families will be more likely to educate their daughters, and age of marriage will rise.
- For every year beyond 4th grade that girls go to school, family size shrinks 20%, child deaths drop 10% and wages rise 20%.
- As women are better nourished and marry later, they will be healthier, more productive, and will give birth to healthier babies.
- Only through action to remedy discrimination against women can the vision of India's independence — an India where all people have the chance to live health and productive lives — be realized.

REFERENCES

1. Abzug, Bella., and Davis, Susan. 1998. "India." Mapping Progress: Assessing Implementation of the Beijing Platform.
2. Bunch, Charlotte. "The Intolerable Status Quo: Violence Against Women and Girls." The Progress of Nations 1997 New York: UNICEF
3. Marilyn., and Chen, Martha., and Jhabvala, Renana. 1996. Speaking Out: Women's Economic Empowerment in South Asia. Southampton Row, London: Intermediate Technology Publications LTD.

4. Desai, Sonalde. 1994. *Gender Inequalities and Demographic Behavior: India*. New York: The Population Council, Inc.
5. Neft, Naomi., and Levine, Ann D. 1997. *Where Women Stand: An International Report on the Status of Women in 140 Countries*. New York: Random House.
6. Omvedt, Gail. 1990. "Violence Against Women: New Movements and New Theories in India." *Kali Primaries*.
7. Purushothaman, Sangeetha. 1998. *The Empowerment of Women in India: Grassroots Women's Networks and the State*. New Delhi: Sage Publications.
8. Ramalingaswami, Vulimiri., and Jonsson, Urban., and Rohde, Jon. "The Asian Enigma." *The Progress of Nations*. 1996 New York: UNICEF
9. Tinker, Anne. 1996. *Improving Women's Health in India*. Development in Practice Series. The World Bank
10. Venkateswaran, Sandhya. 1995. *Environment, Development and the Gender Gap*. New Delhi: Sage Publications.