



Social Background of Indian Women and the Place and Management of Women In Literary Practice

Dr. Arvind Singh Vijay

School of Management Studies, Dr. B.R. Ambedkar University of Social Sciences, Dr. Ambedkar Nagar Mhow Indore (M.P.)

Received 11th November 2021, Accepted 29th November 2021

Abstract

Women are the basis of society. Because of this he is an important part of this society. The entire progress and development of the society is based on women. The present social status of a woman is a mirror of the progress of spirituality, sociality, righteousness and materialism in the society. The assessment and evaluation of any society is based on its social, political, religious, cultural and social status. Dr. Ambedkar and Swami Vivekananda, who wished for a separate place for women, deserves the progress of the society, due to the assessment of the condition of the women of that society. The development and progress of the society can be assessed on the same basis as the status of women in the society, how developed the society is or can be brought under the developing or backward society.

Keywords: Society, Literart and Women

© Copy Right, IJRRAS, 2021. All Rights Reserved

INTRODUCTION

Women are the basis of society. Because of this he is an important part of this society. The entire progress and development of the society is based on women. The present social status of a woman is a mirror of the progress of spirituality, sociality, righteousness and materialism in the society. The assessment and evaluation of any society is based on its social, political, religious, cultural and social status. Dr. Ambedkar and Swami Vivekananda, who wished for a separate place for women, deserves the progress of the society, due to the assessment of the condition of the women of that society. The development and progress of the society can be assessed on the same basis as the status of women in the society, how developed the society is or can be brought under the developing or backward society.

If we look at the pages of Indian history, then many curtains of women's development are visible in Indian history. Here the woman is the glorious goddess Durga, Kali, while on the other hand she is oppressed and crushed by the male dominated society. In today's time, women do not need to become Goddess Durga and Kali, they only need higher education. The answers to many questions related to the status of women in society have been discovered by the study of the evolution of Indian society.

In the ancient period i.e. the Vedic period, it can be seen directly that the position of women was not less than that of men. Women had all the rights that a man should have. She was considered a symbol of ideal. Women had the same respect as men. From the point of view of social upliftment of women, Vedic society is known as Golden Age. Indian women have been described in Hindu culture in such a way that they are situated at the highest level of the earth. What a high sense of the philosophy of mother-power is included in the feminine power. Because women have also been adorned with the name of Jaya. The Vedic society has placed women in a very high position. The Vedic society was in favor of giving women all those rights which are given to man by nature. In the Vedic society, the society was

Correspondence

Dr. Arvind Singh Vijay, School of Management Studies, Dr. B.R. Ambedkar University of Social Sciences, Dr. Ambedkar Nagar Mhow Indore (M.P.)

very liberal and aware about the rights of women. There are many examples of brilliant and intelligent, capable women in this era. The dialogues of Yajnavalkya and Maitreyi mentioned in the Brihadaranyaka Upanishad indicate the intellectuality of a woman.

Yajnavalkya - No, the way people's lives with material things, so will be yours. It is futile to expect immortality from wealth.

Maitreyi- Then what will I do with whom I cannot become immortal? You tell me such a means by which I can attain immortality. In this era women were equal to men in every field. Women had every right to intellectual development, to receive education and to interview men through their intelligence and development. She is considered to be the Ardhgani of a man, not only in our present society but also in the accepted and accepted gods and goddesses in Indian culture, the woman has been recognized as a goddess, as a man's half-wife. Not only on the emotional plane, but in the practical field also, women have been given a respectable place.

Saraswati (Vidya Kiwi), Lakshmi (Goddess of Wealth), Durga (Goddess of Might and Power), Rati (Goddess of Beauty), Ganga (Goddess of Purity), Kali (Goddess of Anger) Santoshi (Satisfaction and Happiness) Goddess etc. has been accepted by the society as the ideal form of a woman. If seen, women were worshiped with respect in our society and scriptures, many examples of worship of women are found in our ancient texts. In the Vedic period, women had complete freedom of social movement. At that time there was no evil practice like the purdah system, women were free from these shackles, they had the right to live freely in the society. In the Vedic period, women had the right to remarry according to the scriptures. Widow women could also get the law of marriage in three ways - lead a married life, remarry or accept sexual relations with brother-in-law or close relative, or remarry. On the basis of any one of these three laws, a woman could get the right to live with dignity in the society by abolishing the law. The Vedic social system was patriarchal. The father was the head of the household. The woman was subordinate to him but her place as a mother was paramount. For example, Aditi, Prithvi, Saraswati, Ushas, Ratri, Ida, Pingala etc. have been described by Vedic poets as Mother. Praise, Sindh, river, cloud, vegetation, land, medicine have been accepted as mother. Mother's lap was given shelter of happiness and peace. In Vedic society, the wife was accepted as the main part of the family. The centerpiece of 'home' is 'wife'. Sage Vishvamitra, who was delighted after sapaan, prayed to Indra that, 'O Indra, you have finished sapaan, you go home. Kalyani Jaya waits in your house. In the religious field also, equal rights were given to the wife. Participation in religious activities

was necessary. The wife had the right to perform and participate in religious acts even without the husband. In the Atharvaveda, women have been called 'Yagniyya', that is, the authority of Yagya. In the Shatapatha Brahmana, 'Agygyo Vaisha' and in the

Taittiriya Brahmana 'Agyayon va eshah yoSpattikah', a wifeless man The man gets the claim of not having the right to perform the Yagya. In the Surya-Sukta, a wish has been made for the newlyweds to go to the husband's house and become the owner of the house and make everyone their year-old and participate in the worship of God.' The customs still persist today. The followers of Hindu religion even today complete the ritual of Kanyadaan at the time of marriage of their daughter. On this basis, it can be said that in the Vedic period, women were given the highest position, along with this they were also given equal rights as men. In the words of Dr. Rajbali Pandey, 'In female form she was the queen of the house and her religious and social rights were equal to that of her husband. She was not kept locked inside the veil, she had complete freedom to move around. In the midst of social changes, the free women of the Vedic period were bound in the fetters of subordination. The society not only denied the existence of a woman independent of man but also bound her in captivity of male slavery. In the first half of medieval period, where Indian society was moving towards a new era. On the other hand, the attitude of respect towards women of the Vedic period started decreasing. The divinity and radiance of feminine qualities that were bestowed in the Vedic period were now becoming symbols of humiliation. Her motherly affection, tenderness and sentimentality, kindness and respect were becoming her demerits. The financially independent and strong wife of the Vedic period was financially dependent on the husband during this period, now becoming the victim of his slavery. Now she had become a puppet in the hands of a man or a husband. Her motherhood had become like a curse. Mahadevi Varma has described the condition of women in Vedic and post-Vedic times in the words that, 'The man had a companion, not just a follower bound in the sense of authority of the man. As her social utility decreased in different circumstances, in the same way the man surrounded her with a sense of personal authority. In the end, this situation has reached such a climax where individual rights have covered the social importance of the woman with its shadow. Once a man has set foot in the periphery of authority, is he not free in life, even in death?' It is reflected in the Manusmriti about this pathetic condition of women - 'Pitrakshati Kaumare,

Bhartarakshati Yuvane. Putra^१ch sthavire bhava na stri svatannyamarhati.' In virginity the father protects the woman, in youth the husband, in old age the son. A woman is never capable of being independent. In the

medieval period, the freedom of women was completely lost. In ancient times, women were excommunicated from the religious works which were considered incomplete without the presence of women. The woman was only allowed to take part in the marriage ceremonies and was deprived of all other rights. Medieval scholars believed that after marriage, husband and wife become complementary to each other, so the separate existence of the woman ends, because her everything has been absorbed in the husband. By merging the existence of the wife with the husband, the freedom of the woman was ended. Not only this, these smritikars told the inability of self-defense and varna-hybridity to be the cause of women-subjugation and the possibility of her independence was destroyed. Widows were asked to remain celibate after the death of their husbands. Keeping his disregard for him, he was even called Amangala. In the medieval period, the woman began to be adorned with the name of the most insignificant creature of the society and her freedom was completely eclipsed. The medieval period can be said to be the most difficult period in the life of women. The position of women in the Buddhist period was quite high. But after the nirvana of Mahatma Buddha, the status of women kept on deteriorating in the later period. Conservative attitude towards women was adopted during this period. In the Buddhist-Jataka tales, women were declared objects of public use by giving them the name of a river and a drink. Although the status of women had declined significantly in the first half of the medieval period, the visions of female power were everywhere. Women's entry into religious associations, Mandan Mishra's wife's debate with Shankaracharya, Sukka showering nectar in the form of lectures etc. are examples which indicate that women still had some rights left. There are many examples of valor and patriotism of Rajput women, in which women had given their full cooperation in increasing the pride of the nation. Everyone knows the courage of Rani Durgavati. In this reversal of politics, Hun and Muslim invaders found their feet on the soil of India. As soon as these foreign invaders made their footsteps on the soil of India, in the same way the freedom of the women of our land was eclipsed. The heroic story of women of this period has been written in golden letters in history. The degradation of women during the Muslim period was not as much as in any other period. In medieval India, the barbaric and inhuman environment in which women had to live. It was the height of aggression. The Renaissance started in the nineteenth century, in which all women were opened through happiness. Another name for renaissance is the birth of consciousness against inertia. so he is free There is consciousness. The freedom of human beings flourished only in the Renaissance period. In fact the present tense was a reaction to the subjection. When

selfishness, incest are limited, then a reaction arises towards them. Modern times are a reaction to those atrocities. Social reformers, social organizations raised their voices in protest against social injustice. Apart from social efforts, the wave of renaissance among women is also a product of this era. Social reformers like Raja Rammohun Roy, Dayanand Saraswati, Ishvarchandra Vidyasagar, Swami Dayanand, Mahatma Gandhi, Mahadev Govind Ranade, Maharishi Karve etc. made various efforts for the upliftment of women and to get their respect back, so that women could live a dignified life by freeing them from these shackles. To be made livable. In this area, Raja Rammohun Roy strongly opposed the practice of Sati in 1818, as a result of which efforts Lord William Bentinck had to declare Sati illegal in 1829. Raja Rammohan Roy, at the intellectual level, strengthened human sensibilities against this injustice by making the concepts and social beliefs of sati ineffective with reason and intellect. Women's organizations also played an important role in the background of women's independence. Women's consciousness in the pre-independence era had taken the form of freedom struggle. It did the work of awakening a light among women and making them aware of their rights. Fully aware of their rights, independent existence, personality in women came only after independence. On many issues related to women's freedom and equality, various women's organizations were established, including National Council of Indian Women, Akhil Hind Mahila Parishad, Dakshin Shiksha Mandali, NFIW, Nari Pragatham, Progressive Women's Organization, Mahila Efficiency Committee, Bang Mahila. Society, Aghori Kamini Nari-Samiti, Satara Ablonnati Sabha, Mahila Seva Samaj Bangalore, Bharatiya Mahila Parishad Banaras, Prayag Mahila Samiti-Allahabad, All India Mahila Sammelan, Women's Indian Association, Progressive Women's Organization-Pune, Anti-Women Atrocities Forum, Stree Aadhar Many voluntary organizations like Kendra, Saheli, Seva etc. are working continuously for the protection of women's freedom and their rights. Some of these organizations were functional and some were forums for ideological discussions and debates related to women's life. Before independence, there were many such areas, related to which issues were being discussed openly and these voluntary organizations were constantly working towards them.

1. To propagate education so that maximum women education can be developed.
2. Self-help so that women can be made self-reliant.
3. To create a separate code for the way of life of Hindu women so that women can be made aware of their rights and duties.
4. To determine the place of Indian women in the present Indian conditions. Because now the repressive policies of the imperialists seemed to be coming to an end. But

after independence there was no significant change in the rights and social status of women. Seeing such a situation, again the women's movements took an active form. Now there is activity in this area. At this time, many such movements were re-operated in a new way so that women's freedom could be maintained and their rights could not be violated in any way, social or other. At the same time, women can be kept safe from the oppressive injustices of men. For the protection of women's freedom and rights, many movements were started which were as follows-

1. Liquor ban movement or open sale of liquor should be banned.
2. Opposing the dowry system because dowry had become such a poison of the society, due to which many women were losing their lives.
3. Land movement in which women should also be given rights in the land and they will also be entitled to their rights in the ancestral land.
4. Movement against domestic violence. Domestic violence meant protecting women from physical and mental atrocities committed inside the house.
5. Movement against sexual harassment and rape i.e. women should be saved from heinous crimes like sexual exploitation and rape.
6. Establishment of health, support service and employment centers in which employment centers should be established to provide full care and employment to women, so that women can be strengthened financially by providing them employment according to their qualifications. .

Workshops should be organized for women so that social strength can be strengthened by bringing self-confidence and awareness in them.

1. To provide a platform for the expression of creative abilities of women. So that they can showcase their abilities and abilities.
2. To present street plays and art forms as a medium of women's struggle. The ideological awareness can be created in men and women due to the direct performance through street plays.
3. To establish uniformity and equality among women of different classes.
4. Emphasis should be given on women empowerment so that women can be made strong and capable and able to stand on their feet and this section of the society can be enabled for economic, social and intellectual stability.
5. Improvement programs should be organized to create awareness among women living in slums so that mental and intellectual development of women as well as men living in this class can be made possible.
6. By organizing programs of adult education, illiterate and illiterate women can be educated so that they can become aware of their rights and responsibilities.
7. Various types of literacy programs should be organized so that the population can be educated and strengthened by spreading education. In the latter half of the eighties, with great activity, the 'Women's Liberation Movement' got crushed between class and discrimination. With the introduction of politics in the organizations, they became politicized.

Due to the entry of anti-social elements like factionalism, regionalism in these movements, their development was blocked. Due to the entry of anti-social elements, differences of ideologies started to arise in them. The objective which had been set for these movements was completely reversed from its place and their attitude started to flow in the opposite direction. After the implementation of the Indian Constitution, the rights of Indian women have started to be given more protection. Our history is witness that there is a long story of rise and fall of women. But the condition of women has improved a lot as compared to earlier and at the same time their position is getting stronger. After independence, only the fate of women has risen. Not only did women get complete equality in the Indian Constitution, but women have also been provided equal opportunities in government and non-government jobs by bringing in the fifteenth and sixteenth sections of the constitution. The son and daughter are also made equal partners in the property of the father. In the Hindu Code Bill of 1955 and Hindu Marriage Act, polygamy laws etc. have also been declared prohibited and illegal, so that women can be provided socially stable, the process of divorce of men and women has also been made equal. . Now legally the woman is free to take action for legal separation to avoid physical and mental atrocities and exploitation by her husband. She can protect herself from exploitation, such a system has been given in the law. The Prevention of Prostitution in Women Act 1978 also frees women from physical abuse. Recognizing the importance of education for the upliftment of women, the Kothari Commission has implemented an important program of 'Nari-Education'. Education has created new doors of life for the woman and has given her the right to live at the same level as the men in the society. Today's situation is such that by passing a bill for reservation of 33% women in the Indian Parliament, the responsibility of making laws for the country of women and making necessary amendments in them has also been given. It is through this that women's independence can be directly observed and women can be made an integral part of the society by adding them to the main stream of the dynamics and development of the society. If seen, in the twentieth century, not only in India but all over the world, work is being done for the freedom of women. The efforts of the United Nations have defined the women's liberation struggle by linking it to the question of human rights and connecting men and women to equal rights, social sharing and development. In the midst of this historical, national and international scenario, in the present era, Indian women are progressing in many fields. There is no field in medicine, science, engineering, cinema, sports, education where a woman has not set her feet. The girls of today have become more courageous and stronger

than the girls of the past. Today's woman is living her life according to her wish. There are many reasons for this, which are becoming a hindrance to women to lead an independent life, those who talk about women's freedom, women's liberation, today those who show modernity and generosity, when the talk of daughters-in-law and daughters of their own house goes on, they should be given freedom. In the name of silence. This is the situation of every section of the society, no matter how educated it is, how strong it is financially, but it has not been able to bring change in thinking. Even today the society hesitates to make women equal to men.

Reference

1. Role of Sociology: Dr. Manager Pandey, Haryana Sahitya Akademi, Panchkula.
2. 2. Map of Femininity: Anamika, 1st ed., Sarasham Prakashan, Delhi.
3. 3. History of Women's Struggle: Radha Kumar, Vani Prakashan, Delhi.
4. 4. Feminist Literature Discussion: Jagdish Chaturvedi, Anamika Publishers and Distributors, Delhi.
5. 5. Women and Subjugation: John Stuart Mill, 1st ed., Dialogue Publications, Meerut.
6. 6. Post-Independence Writers: Urmila Gupta, Radhakrishnan Publications, Delhi.

Please cite this article as: **Dr. Arvind Singh Vijay (2021) Background of Indian Women and the Place and Management of Women In Literary Practice.** *International Journal of Recent Research and Applied Studies*, 8, 11(03), November 2021 , Page No. 08-12