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THE POSITION AND ROLE OF WOMEN AT HISTORIC SOCIETY TO MODERN SOCIETY IN INDIA- A SOCIOLOGICAL STUDY

Dr. Veena Rani P

Assistant Professor of Sociology

Maharani Arts, Commerce and Management College for Women

Bangalore, Karnataka, India

ABSTRACT

No doubt the Rig Vedic girls in India loved high fame in society and their circumstance changed into appropriate. Even the women have been supplied opportunity to attain excessive highbrow and non-secular popular. There was no sati device or early marriage. However, from enjoying loose and esteemed positions inside the Rig-Vedic society, girls began being discriminated towards for the reason that Later-Vedic period in education and other rights and facilities. Baby marriage, widow burning, the purdah and polygamy similarly worsened the girls' role. In latest years the function and status of women has gone through some drastic modifications due to globalization and commercialism. So, keeping in view the existing paper has the goals (a) to study the position and standing of ladies from historic time. (b) to research whether or not the fame of women in modern-day Indian society concerning Equality, education, Marriage and circle of relatives' life, Race and Gender, religion and tradition is maintained or deteriorated. This paper explores that as the society is evolved in 21st century the position and respect of women is deteriorated after such a lot of constitutional provisions aren't enough to get the first-rate function in society. In modern times technology evolved, globalization and commercialism are available in to life however the fame and role of ladies is as a substitute deteriorated.

Key words: Polygamy, Globalization, Commercialism, Spiritual, Position, Intellectual.

INTRODUCTION

Any take a look at of society is incomplete without examine the fame, function or even role of girls in it. Girls constituted the keystone inside the arch of Indian society. Absolute confidence the Rig Vedic ladies in India loved high reputes in society and their situation turned into right. Even the ladies have been supplied possibility to achieve excessive highbrow and spiritual widespread. There was no sati system or early marriage. But from playing unfastened and esteemed positions in the Rig Vedic society, women began being discriminated against because the Later-Vedic duration in schooling and other rights and centers (Nandal and Rajneesh, 2014). Indian society primarily based at the spirit that ladies' reason is guys; they upward push or sink collectively, dwarfed or godlike, bond or free. There's no question that we're within the midst of a wonderful revolution within the history of women. The proof is anywhere; the voice of women is increasingly heard in Parliament, courts and in the streets (Sreenivasa, 2006). Even as girls in the West had to fight for over a century to get some of their primary rights, just like the proper to vote, the constitution of India gave girls equal rights with men from the beginning.

OBJECTIVES OF THE STUDY

- (a) To study the position and standing of ladies from historical time.
- (b) to research whether or not the reputes of ladies in contemporary Indian society concerning Equality, education, Marriage and family lifestyles, Race and Gender, faith and tradition is maintained or deteriorated. This paper also intends to provide a cognizance and perception into the issues confronted by girls through the years and their function. The study will help us to assume the participation of ladies in social, spiritual, monetary and household subjects within the ancient times.

METHODOLOGY

The methodology of this paper is solely descriptive and required information are gathered from unique secondary resources like Epics, Vedas, Smritis and Puranas and other courses relating to girls inside the historic age. Hindu religious books like Vedas, Upanishads, Ramayana, and Mahabharata depict the real image of historical Indian society. Manusmriti, Rigveda Samhita, Susruta Samhita, Smritis and Puranas have additionally been the resources of records to study the social, home, monetary, instructional, religious and political fame of women in historical Indian history. Vedas, the maximum adored Hindu scripture highlighted the respectable role of girls inside the historical society and furnished valuable facts needed for this manuscript. Rig Veda discovered the economic rights of a daughter who resides forever together with her parents.

REVIEW OF LITERATURE

Literature survey reveals that women enjoyed equivalent status & rights like their males' counterparts in ancient India, (Altekar, (2014), Bader, (2013), Salawade, (2012) It is evident from the works of Grammarians such as Katyayana and Patanjali that



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women were properly educated in the early Vedic period. Women also had the freedom to select their husbands. This system was known as „Swayamvar“. In fact, during this time, women had superior position than the males. In ancient India, though patriarchal system was highly prevalent yet women enjoyed a position of respect and reverence, (Jayapalan, (2001), Mishra, 2006). The status of women and their activities can be divided into three main historical periods, the ancient, the medieval and modern, (Mishra, 2014).

Role and Status of Women in The Rig Vedic and Later-Vedic period

The Rig Vedic Women in India enjoyed high status in society. Their condition was good. The women were provided opportunity to attain high intellectual and spiritual standard. There were many women Rishis during this period. Though monogamy was mostly common, the richer section of the society indulged in polygamy. There was no sati system or early marriage. But from enjoying free and esteemed positions in the Rig-Vedic society, women started being discriminated against since the Later-Vedic period in education and other rights and facilities. Child marriage, widow burning, the purdah and polygamy further worsened the women’s position.

Women in the Vedic and the post Vedic Periods

The Indian cultural tradition begins with the Vedas. It is generally believed that the Vedic period is spread over from 300 BC to 600 B.C. Some general observations discussed in this paper regarding the status of women during this vast period.

- (i) **Freedom Enjoyed by Ancient Women:** The degree of freedom given to women to take part in public activities indicates the nature of the status enjoyed by women during Vedic period. Women never observed “purdah”. They enjoyed freedom and even they enjoyed freedom in selecting their male partner. They could educate themselves. Widows were permitted to remarry. Divorce was however not permissible to them. Even men did not have the right to divorce their wives. Women were given complete freedom in family matters and were treated as “Ardhanginis”.
- (ii) **Equal Educational opportunities for women:** Daughters were never ill-treated although male children were preferred to female children. They also received education like boys and went through the “Brahmaachary” discipline including the “Upanayana” ritual. Women studied the Vedic literature like men and some of them like Lopamudra, Ghosa and Sikata-Nivavari figure among the authors of the Vedic hymns. Many girls in well-to-do families used to be given a fair amount of education down to about B.C. 300.
- (iii) **Position of Women in Matters Relating to Marriage and Family Affairs:** Marriage in the Vedic period was considered a social and religious duty and united the couple on an equal footing. Women had the right to remain spinsters throughout their life. Marriage was not forcibly imposed on them Child marriages were unknown. Girls were given in marriage only after puberty that too after completing their education women had the right to select their life-partners.
- (iv) **Economic Production and occupational Freedom:** Vedic women had economic freedom. Some women were engaged in teaching work. Home was the place of production. Spinning and weaving of clothes were done at home. Women also helped their husbands in agricultural pursuits.
- (v) **Property Rights and Inheritance:** Women rights were very much limited in inheriting property. A married daughter had no share in her father’s property but each spinster was entitled to one-fourth share of patrimony received by her brothers. Women had control over gifts and property etc. received by a woman at the time of marriage but the bulk of the family property was under the control and management of the patriarch. As a wife, a woman had no direct share in her husband’s property. However, a forsaken wife was entitled to 1/3rd of her husband’s wealth. A widow was expected to lead an ascetic life and had no share in her husband’s property. Thus, it could be generalized that the social situation was not in favour of women possessing property and yet protection was given to them as daughters and wives.
- (vi) **Women Role in the Religious Field:** In the religious field, wife enjoyed full rights and regularly participated in religious ceremonies with her husband. Religious ceremonies and sacrifices were performed jointly by the husband and the wife. Women even participated actively in religious discourses. There was no bar for women to read or study any of our sacred literature.

ROLE OF WOMEN IN PUBLIC LIFE

Girls should shine as debaters in public assemblies. They normally occupied a prominent area in social gatherings however they had been denied entry, into the “Sabhas” because these places except getting used for taking political selections had been also used for gambling, drinking and such others purposes. Women’s participation in public conferences and debates, however, became much less and much less commonplace in later Vedic length.



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POPULARITY OF WOMEN AT SOME STAGE IN THE EPIC LENGTH

The girls of Epic India loved an honorable function at home. both Ramayana and Mahabharata Epics had given a decent area for women; ladies were called the root of Dharma, prosperity and amusement in both the epics. we find widespread references of the expression of braveness, sturdy strength of will and valour of ladies like Kaikeye, Sita, Rukmani, Satyabhama, Sabitri, Draupadi and others. The Ramayana is a glorious illustration for the Hindu ideal womanhood, it glorifies the value of “Pativrata” and idealises womanhood as one of the maximum venerable elements of our heritage. The Mahabharata also outlines the responsibilities and the attitude of the wife to the husband.

WOMEN DURING THE LENGTH OF DHARMASHASTRAS AND PURANS

the period of Dharmashastras and puranas the reputation of ladies regularly declined and underwent a first-rate alternate. The girls were deprived of formal education Daughters had been appeared as 2nd class residents. Freedom of ladies turned into curtailed. Sons were given more weightage than daughters ladies had been prevented from getting to know the Vedas and becoming Brahma charinis.

Manu, the law giver of Indian society gave the declaration that women have to be under father in the course of youth, beneath her husband during adolescents and below her son all through antique age”. At no level shall she deserve freedom.

RESTRICTIONS IMPOSED OF SOCIAL TROUBLES IN GIRLS’ FREEDOM

Due to the diverse regulations imposed on the liberty of women some problems started creeping in. in the social fields, pre-puberty marriage got here to be practiced, widow remarriage was prohibited, husband was given the status of God for a female, training become completely denied to girl, custom of ‘Sati’ became increasingly every day, purdah gadget came into style and exercise of polygyny got here to be tolerated.

REGULATIONS IMPOSED OF FINANCIAL TROUBLES IN WOMENFREEDOM

Within the monetary subject a woman changed into completely denied a percentage in her husband’s property by preserving that a spouse and a slave can't own assets. inside the religious discipline, she became forbidden to provide sacrifices and prayers, exercise penance and undertake pilgrimages.

FACTORS THAT INDUCED THE DEGRADATION OF LADIES

Prabhati Mukharjee, the renounced sociologist has diagnosed a few motives for the low fame of girls in put up Vedic duration. those reasons are imposition of Brahmanical austerities at the entire society, inflexible restrictions imposed via the caste machine and the joint circle of relatives’ device, lack of instructional centers for girls, creation of the non-Aryan spouse into the Aryan house maintain and foreign invasions.

LADIES IN THE BUDDHIST PERIOD

The reputation of ladies progressed a little in the course of the Buddhist period even though there was no super exchange. Some of the rigidities and restrictions imposed through the caste system were secure. Buddha preached equality and he tried to enhance the cultural, educational and religious statuses of girls. Throughout the benevolent rule of the famous Buddhist kings such as Chandragupta Maurya, Ashoka, Sri Harsha and others, ladies regained part of their lost freedom and standing because of the incredibly broadminded Buddhist philosophy.

Ladies had been no longer only restrained to home work but additionally they could lodge to an academic career in the event that they so desired. Within the spiritual discipline girls came to occupy an exceptionally advanced area. Women had been approved to emerge as “Sanyasis”. Many women took a main position in Buddhist monastic-existence, girls had their sangha known as the BhikshuniSangha, which turned into guided by way of the same rules and policies as those of the priests. The sangha opened to them avenues of cultural sports and social service and enough possibilities for public lifestyles. Their political and economic reputation but remained unchanged.

Ancient Women and Education

There are a few vibrant exceptions in this dismal photo. The position of women in historic Indian Literature is tremendous. Historic India had many learned ladies. There have been styles of scholarly girls the Brahmavadinis, or the ladies who never married and cultured the Vedas all through their lives; and the Sadyodvahas who studied the Vedas until they married. Panini cited of lady students’ studying Vedas. Katyana called female instructors



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Upadhyaya or Upadhyayi. Ashoka were given his daughter, Sanghamitra, inducted into preaching Buddhism. From the Jain texts, we learn about the Kousambi princess, Jayanti, who remained a spinster to study religion and philosophy. Frequently, Buddhist nuns composed hymns. Women did write Sanskrit performs and verses, excelled in tune, painting and other excellent arts.

HISTORICAL WOMEN IN POLITICS

Ladies regularly loved distinguished roles in politics. Megasthenes mentioned the Pandya girls strolling the management. The Satavahana queen, “Nayanika dominated the dominion on behalf of her minor son. So did Pravabati, daughter of Chandragupta II, on behalf of the minor Vakataka prince. a touch after the Gupta length, queens used to rule in Kashmir, Orissa and Andhra. Princess Vijaybhattarika acted because the provincial ruler beneath the Chalukya King; Vikramaditya I. girls had been provincial and village administrators within the Kannada vicinity.

FAME OF GIRLS WITHIN THE MEDIEVAL INDIA

The Medieval duration (length between 500 A. D to 1500 A.D) proved to be incredibly disappointing for the Indian ladies, for their popularity in addition deteriorated at some stage in this era. Medieval India became now not girls’ age it is supposed to be the 'darkish age' for them.

Whilst foreign conquerors like Muslims invaded India, they delivered with them their very own lifestyle. For them girls became the only property of her father, brother or husband and he or she does not have any will of her very own. This form of thinking additionally crept into the minds of Indian people and they also commenced to deal with their own women like this. One more motive for the decline in ladies’ popularity and freedom become that unique Indians wanted to shield their women folks from the barbarous Muslim invaders. As polygamy turned into a norm for these invaders, they picked up any girls they wanted and saved her in their "harems". As a way to defend them Indian girls started out using 'Purdah', (a veil), which covers body. Because of this reason their freedom additionally has become affected. They had been not allowed to transport freely and this led to the further deterioration of their reputation. Those issues related with ladies ended in modified mindset of humans. Now they commenced to do not forget a girl as distress and a burden, which has to be protected against the eyes of intruders and wishes extra care. while a boy infant will not want such more care and as an alternative might be useful as an earning hand. Accordingly, a vicious circle started in which girls changed into on the receiving give up. All this gave upward thrust to some new evils which include toddler Marriage, Sati, Jauhar and limit on lady education.

SATI

The ritual of death at the funeral pyre of the husband is known as "Sati" or "Sahagaman". According to some of the Hindu scriptures lady’s loss of life at the funeral pyre of her husband pass instantly to heaven so it’s correct to exercise this ritual. to start with it became not compulsory for the ladies but if she practiced this type of custom, she was highly reputable by using the society. Sati was considered to be the higher alternative than living as a widow as the plight of widows in Hindu society became even worse. Some of the scriptures like 'Medhatiti' had special perspectives it says that Sati is like committing suicide so one must avoid this.

Jauhar: it is also extra or much less similar to Sati however it's miles a mass suicide. Jauhar turned into ordinary in the Rajput societies. On this custom other half immolated themselves whilst their husband turned into nevertheless alive. whilst human beings of Rajput clan have become positive that they have been going to die on the hands of their enemy then all the women set up a huge pyre and set themselves afire, at the same time as their husband used to fight the ultimate decisive warfare known as "Shaka", with the enemy. Hence shielding the sanctity of the women and the whole clan.

Infant Marriage: It become a norm in medieval India. Ladies were married off at the age of 8-10. They were not allowed get right of entry to to training and were dealt with as the cloth being. The plight of women may be imagined by using one of the shlokas of Tulsidas where he writes "Dhol, gawar, shudra, pashu, nari, ye sab tadankeadhikari". Which means that animals, illiterates, lower castes and girls have to be subjected to beating. As a consequence, girls had been as compared with animals and had been married off at an early age. The kid marriage at the side of it delivered some greater troubles together with increased birth charge, poor fitness of girls due to repeated baby bearing and excessive mortality fee of girls and youngsters.

Limit on Widow Remarriage: The situation of widows in medieval India turned into very horrific. They had been now not dealt with as human beings and were subjected to a variety of restrictions. They have been speculated to stay pious lifestyles after their husband died and had been now not allowed entry in any party. Their presence in any true paintings become taken into consideration to be a terrible omen. Every so often heads of widows were additionally shaved down. They have been not allowed to remarry. Any



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female remarrying was seemed down by means of the society. This cruelty on widows was one of the fundamental reasons for the massive wide variety of women committing Sati. In medieval India residing as a Hindu widow become a form of a curse.

Purdah gadget: The veil or the 'Purdah' device became broadly regular in medieval Indian society. It became used to protect the ladies folk from the eyes of overseas rulers who invaded India in medieval period. but this system curtailed the liberty of girls.

Woman education: The girls of medieval India and especially Hindu society had been not given formal education. They have been given education related to household chores. However, a famous Indian logician 'Vatsyayana' wrote that girls have been presupposed to be best in sixty 4 arts which covered cooking, spinning, grinding, and know-how of drugs, recitation and lots of extra.

BATTER REPUTE OF LADIES IN SOUTHERN INDIA COMPARATIVELY NORTHEN INDIA

The fame of girls in Southern India was better than the North India. at the same time as in Northern India there have been now not many girls' administrators, in Southern India we will discover some names that made women of that point proud. Priyaketaladevi, queen of ChalukyaVikramaditya dominated three villages. Every other woman named Jakkiabbe used to rule seventy villages. In South India girls had illustration in each and every discipline. Domingo Paes, well-known Portuguese traveller testifies to it. He has written in his account that in Vijaynagar state girls had been present in every and each discipline. Nuniz, some other well-known vacationer to the South also agrees to it and says that ladies had been employed in writing money owed of charges, recording the affairs of nation, which indicates that they have been knowledgeable. There is no evidence of any public college in northern India but in keeping with famous historian IbnBatuta there have been thirteen schools for girls and 24 for boys in Honavar. There was one fundamental evil present in South India of medieval time. However, it turned into the custom of Devadasis. Devadasis turned into a custom conventional in Southern India. in this device women were committed to temples in the name of gods and goddesses. The girls had been then onwards known as 'Devadasis' that means servant of God. Those Devadasis had been presupposed to live the life of celibacy. All of the requirements of Devadasis were fulfilled with the aid of the presents given to the temples. In temple they used to spend their time in worship of God and via making a song and dancing for the god. a few kings used to invite temple dancers to carry out at their court for the delight of courtiers and hence a few Devadasis transformed to Rajadasis (palace dancers) familiar in a few tribes of South India like Yellamma cult, (Sharma,2002).

LADIES'S BATTLE AND REFORMS

Though ladies of India are not at par with her counterpart in Western global however she is suffering hard to make her mark in guys' world. There were social reformers like Raja

Ram Mohan Roy, Ishwar Chandra Vidyasagar, Swami Vivekanand, Swami Dayananda Saraswati who have helped girls benefit their previous fame in society.

RAJA RAM MOHAN ROY

Raja Ram Mohan Roywas strictly in opposition to the evils established in society in his time. he's the one who has achieved women a terrific favour by using abolishing Sati lawfully. He himself married a widow consequently setting the example for the complete society. in conjunction with 'Dwarka Nath Tagore' he founded "BrahmoSamaj" for the reform of Indian society and emancipation of ladies.

ISHWAR CHANDRA VIDYASAGAR

Ishwar Chandra Vidyasagar turned into popularly called Vidyasager, because of this sea of understanding. He changed into a pillar of social reform movement of Bengal in nineteenth century. He strongly supported women schooling in Bengal and went door to door to influence human beings to ship their female baby to high school. He also did a lot in the subject of widow remarriage. He opened many colleges for ladies.

Mahatma JyotiraoPhule

Jyotirao Govindrao Phule was a real philanthropist. He was the one to open first girl school in India. He is also credited with opening first home for widows of the upper caste and a home for newborn girl children so that they can be saved from female infanticide.



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Swami Dayananda Saraswati

He was the founder of Arya Samaj and gave a cry, "back to Vedas". He translated Vedas from Sanskrit to Hindi so that a common man can read it and understand that the Vedic Hindu scriptures gave utmost importance to women. He emphasized for the equal rights for women in every field. He tried to change the mindset of people with his Vedic teachings.

Mahatma Gandhi

The social reformers of 19th century laid down the stage for the emancipation of women but it was Mohan Das Karam Chand Gandhi under whose influence these reforms reached masses. He was the one who liberated Indian women from the clutches of 'Purdah' and other social evils. Gandhiji was strictly against the child marriage and favored widow remarriage. He urged the youth to come forward and accept young widows as their life partner.

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 favor of women and children (Article 15(3)), renounces practice 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).

Modern Indian Women

The status of women in modern India is a sort of a paradox. If on one hand she is at the peak of ladder of success, on the other hand she is mutely suffering the violence afflicted on her by her own family members. As compared with past women in modern times have achieved a lot but in reality, they have to still travel a long way. Their path is full of roadblocks. The women have left the secured domain of their home and are now in the battlefield of life, fully armored with their talent. They had proven themselves. But in India they are yet to get their dues. The sex ratio of India shows that the Indian society is still prejudiced against female. There are 933 females per thousand males in India according to the census of 2001, which is much below the world average of 990 females. There are many problems which women in India have to go through daily. These problems have become the part and parcel of life of Indian women and some of them have accepted them as their fate.

The main problems of Indian women include

Lack of education

In India women education never got its due share of attention. From the medieval India women were debarred from the educational field. According to medieval perception women need just household education and this perception of medieval India still persists in villages of India even today. Girls are supposed to fulfill domestic duties and education becomes secondary for them whereas it is considered to be important for boys. The lack of education is the root cause for many other problems. An uneducated mother cannot look after her children properly and she is not aware of the deadly diseases and their cure, which leads to the poor health of the children.

Lack of power

In India a large percentage of women do not have power. They cannot take decisions independently not even related to their own life. They have to take permission of male members for each and every issue.

Poor Health

The malnutrition results in poor health of women. The women of India are prejudiced from the birth itself. They are not breastfed for long. In the want of a son the women want to get pregnant as soon as possible which decreases the caring period to the girl child whereas the male members get adequate care and nutrition. Women are not given the right to free movement that means that they cannot go anywhere on their own if they want and they have to take the permission of male member of family or have to take them along.

Maternal Mortality

The mortality rate in India is among highest in the world. As females are not given proper attention, which results in the malnutrition and then they are married at an early age which leads to pregnancies at younger age when the body is not ready to bear the burden of a child. All this results in complications, which may lead to gynecological problems, which may become serious with time and may ultimately, lead to death.



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Mistreatment

In India violence against women is a common evil. Not just in remote parts but in cities also women bear the brunt. They are subjected to physical and mental violence. They are the one who work most but are not given their due. The women is not safe anywhere neither at home nor at workplace. Every hour a woman is raped in India and every 93 minutes a woman is burnt to death due to dowry problem. There are many laws such as The Hindu Marriage Act of 1955, The Hindu Succession Act of 1956, The Hindu Widow Remarriage Act of 1856, The Hindu Women Right to Property Act of 1937, The Dowry Prohibition Act of 1961, to protect women and punishment is severe but the conviction rate of crime against women is very low in India.

Overworked

Indian women work more than men of India but their work is hardly recognized as they mainly do unskilled work. Their household chores is never counted as a work, if a woman is working in a field to help her husband it will also be not counted as a work. A study conducted by Mies in 1986 states that in Andhra Pradesh a woman works around 15 hours a day during the agricultural season whereas a male on an average works for around 7-8 hours, (Gadhre, 2015).

Dowry

It's a serious issue. Courts are flooded with cases related to death due to dowry harassment by husband and in laws. In ancient times women were given 'Stridhan' when they departed from the house of their parents. This amount of money was given to her as a gift which she can use on her and her children but her in-laws did not have any right on that amount. This amount was supposed to help the girl in time of need. Slowly this tradition became obligatory and took the form of dowry. Nowadays parents have to give hefty amount in dowry, the in laws of their girl are not concerned whether they can afford it or not. If a girl brings large amount of dowry, she is given respect and is treated well in her new home and if she does not bring dowry according to expectations of her in laws then she has to suffer harassment. Due to this evil practice many newlywed women of India have to lose their lives.

Female infanticide/feticide

As women were supposed to be and in some areas of India are still considered to be curse by some strata of society their birth was taken as a burden. So, in past times they were killed as soon as they were born. In some of the Rajput clans of Rajasthan newly born girl child was dropped in a large bowl of milk and was killed. Today with the help of technology the sex of the unborn baby is determined and if it is a girl child then it is aborted down. In all this procedure women do not have any say they have to do according to the wish of their husbands even if she does not want to abort, she has any choice.

Crimes against women

Police records show high incidence of crimes against women in India. The National Crime Records Bureau reported in 1998 that the growth rate of crimes against women would be higher than the population growth rate by 2010. Earlier, many cases were not registered with the police due to the social stigma attached to rape and molestation cases.

Trafficking

The Immoral Traffic (Prevention) Act was passed in 1956. However, many cases of trafficking of young girls and women have been reported. These women are either forced into prostitution, domestic work or child labour.

- Reservation of women in Local Self Govt. The 72nd and 73rd constitutional Amendment Acts passed in 1992 by Parliament ensure one-third of the total seats for women in all elected offices in all Rural and Urban Local Bodies.
- The National Plan of Action for the Girl Child (1991-2000 AD) The Action Plan is to ensure survival, protection and development of Girl Child with the ultimate objection of building up a better future for the girl child.
- National Policy for Empowerment of women, 2001 The Department of Women and Child Development in the Ministry of Human Resources Development has prepared a 'National policy for Empowerment of Women in the year 2001. The goal of this policy is to bring about the advancement, development and empowerment of women.

Conclusion

It may thus be concluded that in Vedic India, women did not enjoy an inferior status rather they occupied an honorable place. They had ample rights in the social and the religious fields and limited rights in the economic and the political fields. They were not treated as inferior or subordinate but equal to men. We have honored our country as our Motherland "Bharat Mata" and our nationalism has grown up from the seed Mantra "Vande Mataram". Position of women in society is the index to the standard of social organization. Through this study we come on conclusion that as the women has equal participation in human development. She is half other human race. But she lacks in society. Women are not treated with respect as in the ancient Indian society. Lot of crime against



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women is seen in modern society. Constitutional provisions are not sufficient to get the respectable position in society. Some certain changes inside mind-set of women as well as man are required.

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