

ROLE OF MODERN SOCIAL REFORMERS TOWARDS THE EMPLOYMENT OF WOMEN IN INDIA

UGC CARE
APPROVED

ABSTRACT

The social climate in our nation is reflected in the status of women. In the societal framework, men and women have always been equally represented. Her position has periodically altered as a result of several factors, including economic advancement, political activity, and ideological overtones. Women perform a variety of roles in society. As a mother, sisters, or wives, they interact with, take care of, and support family members in a loyal, loving, sincere, and obedient manner. She serves as the primary pillar of support for the family and society. In India, women are revered as the goddess Shakti. She is deserving of respect, awe, and honour. All of our majestic rivers, which hydrate our crops and increase their productivity, are revered as representations of women. The goddesses of knowledge, wealth, and crops, Saraswathi, Laxmi, and Annapurna, are all female. Every God is also worshipped alongside his or her spouse; in these instances as well, the name of the lady is given emphasis, as in the examples of Laxmi-Narayan, Uma-Shanker, Radhe-Shyam, and Sita-Ram, among others. The gender of any civilization reflects the level of development it is at. Studying the history of women's roles and positions inside a society is the greatest method to comprehend its spirit.

Key Words : *Modern Social Reformers, Employment, Women, India.*

Woman in Ancient India

Women continued to have a high standing throughout the early Vedic age, notably in relation to study and culture, according to the Rig Veda and the Upanishads, two of the oldest known literary works in the world. The Vedic tradition of culture and education was still present during the times of Panini (14th century) and Patanjali. The wives of instructors, Upadhaya and acharya, as well as female intellectuals, are mentioned in these sacred writings.

The ascetic and domestic Indian women are frequently shown in the Ramayana and the Mahabharata. Sita is viewed as an idealised portrayal of Indian women, whereas "Gandhari, Kunti, and Draupadi" are depicted as devoted housewives.

The enduring Vedic principles of equality and harmony began to deteriorate through time, which resulted in a steady deterioration in women's standing.

There are many instances of religion. Due to its depth, complexity, and intrinsic existence as "a way of life,"

Hinduism stands out among the numerous different religions that have emerged in India. The beginning of it can be found in the "pre-Aryan origins of image worship, the yoga system of self-discipline, sacrifice to violent gods, superstitions, and complex burial ceremonies." Aryan fire worship practises,

Dr. V. KALYANI

Guest Lecture, DMI St Eugen University, Lukasa, Malawi Africa

Dr. M. SURYAKUMAR

Assistant Professor Department of Management Studies, Periyar University, Selam.

C. KALEECHARAN

Department of Management Studies, Alagappa University, Karaikudi, Department of Management Studies

Dr. L. ANITHA

Assistant Professor, Department of Management Studies, Saveetha Engineering College (Autonomous) Chennai.

yajnas (god offerings) to countless gods, and the "creation of varna Sharma dharma and the four-fold division of society or caste system, which became the backbone of Hinduism" followed. Hindu literature that is religious and intellectual The Gita reaffirmed its tenets.

The position of women in Hindu society "was not constant throughout history's centuries." In all religious writings, women are given a subordinate or auxiliary status to men. Outside of their families, women had no social life and to be precise there wasn't an option for them to. On the one hand, Manu, the first lawmaker, has been extremely careful to provide women with a respectable and honourable positions. He declares categorically. Fathers, brothers, spouses, and brothers-in-law who are concerned for their own welfare must honour and decorate their daughters. Where women are respected, the gods are happy. No religious ritual can be performed where women are not respected. The family quickly disintegrates when the female relatives are in constant mourning, but thrives when they are content.

Therefore, men who are concerned with their personal welfare should always provide gifts of jewellery, clothing, and delectable food to ladies on holy days and festivals. Manu places a lot of emphasis on her overall protection due to her emotional and physical state. "Her father should safeguard her during childhood, her spouse during his youth, and her sons during their senior years," he claims. Manu, on the other hand, has also stated that "no sacrifice is authorised to women except that of their husbands, no religious rites, no fasting: as far as a wife honours her master, so far she is elevated in heaven." Due to the fact that the first commandments were created by men, some philosophers have questioned whether this was done in order to keep women completely submissive and prevent them from exercising their own free will. The Vedic texts state that a wife "is thus a simple material machine and a household drudge." A widow climbed onto his funeral bonfire and burned herself to death in sati because she was a part of her husband. The wife never mentions the husband's name and worships him as a deity, whatever his

virtues may be because the husband is preoccupied and refuses to eat with her.



"The Hindu lady lacks a distinct self. A lady puts her spouse above her children, and a guy values his son more than his wife." The family will hate a woman if she gives birth to a girl for the first time, and if she keeps giving birth to female children, her husband might think about getting remarried. A son is sought because he will serve as the father's saviour from his sins, as well as a successor, inheritor, trustee, and perpetrator of tradition. In style at the time were child marriages. Female members were excluded from education since it was viewed as a luxury. Even a young widow was not allowed to remarry because bigamy was typically practised. Many limitations, such as "not to laugh," "not to talk," "not to run," etc., were placed on a female. The Hindu tradition holds that "the family is patrilineal, patrilocal, and hence patriarchal." The Vedas' sacredness was rejected by Jainism and Buddhism, and all sex relationships married or not were viewed as inferior to Brahmacharya.

Although viewed as inferior to the monks and forbidden from reading several of their literature, including the "Artha Sastra," women who self-confessed with the monastic order of nuns were nonetheless admitted. However, it was acknowledged that marriages for laity (non-clergy) were either "Swayamavara," or parent-arranged, or "Gandharva," or "love marriages." Infidelity in marriage and adultery were severely punished; monogamy was the norm. Women were viewed as a temptress and their desirability was viewed negatively. However, courtesans held a respected status in society. Purdah was observed by women of the "royal class who did not wish to be viewed by common eyes." Polygamy was a way of life for the ruling rulers who claimed to practise Jainism. The harem was guarded by eunuchs and old men-end ladies. Women were obtained for the harem through marriage, purchase, or captivity. Additionally, according to Gautama Buddha, "women are incapable of attending public gatherings, conducting business, or making a career in any profession"

because of their "anger, passion, envy, and stupidity." To a higher degree than their Hindu counterparts, Buddhism respected the uniqueness and freedom of women.

But the social setting where women find opportunities for engagement and dialogue with other women is the "Joint Hindu Family." The social and religious events also serve as a creative outlet, a source of entertainment, and a distraction. People interacted with other women in this setting, and no one ever felt that life was uninteresting or limited or that they were going through any conflict or distress because of their role. In addition, a number of women, including "Gargi, Maithreyi, Anusuya, Sulbha, Gandhari, Kunti, and Draupadi," seized opportunities as they came their way, broke free from limitations, and shone to their best potential. The "Tolkappiyam," a treatise on grammar published in Sanskrit, asserts that women's status started to deteriorate as Aryan influence grew.

Women in Premedieval and Medieval period

The effort to address women's roles in the family and in society has continued. Megasthenes testified that polygamy was increasing, widow remarriages and divorce were becoming accepted, and women were being hired as judges, dancers, housekeepers, palanquin bearers, wrestlers, accountants, palace guards, kind bodyguards, spies, etc. as a result of the socially oppressed status of women. Superintendents who prioritized the needs of women were chosen by Ashoka.

Men maintained women in an environment of distrust and seclusion at this time, in complete control of every aspect of their lives. In addition, the age of consent for girls to marry was lowered. Thanks to advancements in property rights, women may now inherit the wealth of their male forebears. As a result, the notion of women having private property was cemented as the feudal society grew.

It was also frequent practice to have dancing girls, or Devadasis, linked with temples. They received gifts including maids, jewelry, and land grants because of their high social status. Women's standing steadily declined after the Muslim invasion of India. As Muslim conquerors tried

to impose their values on the Hindu population they had subjugated, Hindu society as a whole grew more conservative and limited the freedom and rights of women from lower castes. Among other social issues, polygamy, divorce and remarriage, child marriage, Sati, Purdah, and the dowry system became more prevalent.

However, there were already a number of well-known Muslim women who were skilled in a variety of fields at this time, including Chand Bibi, Razia Sultana, and Nurjehan. Rani Rupmati and Padmavati both had a significant impact on Hindu culture.

Women in Modern India

Indian society and the status of women were greatly impacted by British rule. The implementation of a market economy, a contemporary educational system, and new ideas like equality, nationalism, secularism, and respect for individuality created a new environment supportive of the dissolution of the previous feudal order.

For the first time, social reformers in the 19th century "spoke out against the unequal position of women in society." Women's subordinate status in society was a matter of great concern for Rajaram Mohan, Roy Ishwar Chandra Vidyasagar, M.G. Ranade, Maharishi Karve, Jyotila Phule, Dayanand Saraswathi, and many others. They believed that her education had significantly raised her position. Though it still isn't today, the Indian civilization has never been wholly feudal. The societal framework of India still regards women as being second-class citizens with few privileges. She is oppressed and exploited, therefore she works nonstop for eighteen hours a day both inside and outside the home. She also doesn't have financial freedom.

Despite the fact that "women's standing has increased since independence," there hasn't been a consistently or uniformly good development. It has been shown that because the historical seeds are so strong, religion's effect may still be clearly recognized in every social movement. The author notes that while Sankara, Vivekananda, and Gandhiji were deeply concerned with the condition of

UGC CARE
APPROVED

women, their progressive principles "completely collapsed when coupled with religious and societal difficulties." Indian society has not yet embraced a scientific way of thinking, despite having superior technologies. It must draw a line between religion and science, economics, politics, and other fields.

"The International Women's Year Conference in Mexico City in 1975 and the World Conference of the United Nations for Women in Copenhagen in 1980 both acted as impetuses for the current surge in women studies. "In order to create a just, advanced society where women are treated equally, scholars should investigate and assess changes in women's status and function in society"

References

1. Agarwal. C. M, *Indian Women, Vol-II, Indian Publishers Distributors, New Delhi, 2001*
2. Anjani Kant, *Women and the Law, A.P.H. Publishing Corporation, New Delhi, 1997*
3. Chattopadhyaya. K, *Indian Women's Battle for freedom, Abinav Press, New Delhi, 1993*
4. Jame Matson Everett, *Women and Social Change in India, Heritage Publishers, New Delhi, 1978*
5. Kumar. A *Women and Development, Institute for Sustainable Development, Anmol Publications Pvt. Ltd, Lucknow, 2000*
6. Majumdar Vina, *Emergence of Women's Question in India and Role of Women Studies, New Delhi, 1985*
7. Mitra, *Hindu Law, Orient Publishing Company, Allahabad, 2006*
8. Raj and Maithreyi, *Women's Studies in India some perspective, Bombay, 1986*
9. Rama Metha, *Socio-Legal Status of Women in India, New Delhi, 1987*
10. Sarkar, *Epochs in Hindu Legal History, Vishveshvarananel Institute Publications, New Delhi, 1958*
11. Sharma. K, *Women Power in the twenty-first Century, Anmol Publications, New Delhi, 2000*

EFFECTIVENESS OF ...

References

1. R. O. Duda and P. E. Hart, (1973), *Pattern Classification and Scene Analysis*. New York, NY, USA: Wiley.
2. Ronald T. Azuma, (1997), *A Survey of Augmented Reality*, In *Presence: Teleoperators and Virtual Environments 3*), 355-385
3. Si Jung Jun Kim, (2012) *A User Study Trends in Augmented Reality and Virtual Reality Research*, *International Symposium on Ubiquitous Virtual Reality*
4. S. Wang, H. You, and K. Fu, (2012) "BFSIFT: A novel method to find feature matches for SAR image registration," *IEEE Geosci. Remote Sens. Lett.*, vol. 9, no. 4, pp. 649–653.
5. Rencheng Sun, YiSui, Randi, Fengjing Shao, (2011), *The Design of a New Marker in Augmented Reality*, *International Conference on Economics and Finance Research, IPEDR vol.4 (2011) © (2011)IACSIT Press, Singapore*
6. Jiménez Toledo J.A., Collazos C.A., Ortega Cantero M., Redondo M.Á. (2019) *Collaborative Strategy with Augmented Reality for the Development of Algorithmic Thinking*. In: Agredo-Delgado V., Ruiz P. (eds) *Human-Computer Interaction. HCI-COLLAB 2018. Communications in Computer and Information Science*, vol 847. Springer, Cham. https://doi.org/10.1007/978-3-030-05270-6_6
7. D. N. E. Phon, M. B. Ali and N. D. A. Halim, (2014), "Collaborative Augmented Reality in Education: A Review," *International Conference on Teaching and Learning in Computing and Engineering, Kuching, Malaysia*, pp. 78-83, DOI: 10.1109/LaTiCE.2014.23.
8. CheSamihahCheDalim, MohdShahrizalSunar, ArindamDey, Mark Billingham, (2020), *Using augmented reality with speech input for non-native children's language learning*, *International Journal of Human-Computer Studies Volume 134, Pages 44-64*, <https://doi.org/10.1016/j.ijhcs.2019.10.002>.