

Political Analysis of Indian Society from Ancient to Modern

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Abstract: In the traditional Indian society, women have been discriminated against in various ways. In fact, women are equal in ability to men. But in the pre-Vedic period, women had achieved equality in the fields of food gathering, hunting, clothing, and agricultural inventions. In the early Vedic period, restrictions were imposed on them by force. The priestly system flourished in Indian society. Due to this, women had to face even more inequality. Manudharma became a curse for Indian women. Women's freedom and development were hampered and women had to be subordinated to men. Gender discrimination has had innumerable adverse effects on women, and even today women are not seen as equal to men and are not fully equal. The traditions imposed on women by the patriarchal society have pushed them into a pit of exploitation to the point where they cannot escape. Sati system, Devadasi system, Dowry system, child marriage, naked service, widow marriage restriction, rape, prostitution, female foeticide, female infanticide, trafficking of girls. Due to such exploitations as sexual harassment, domestic violence, etc., women, especially Dalit women, are still subjected to more exploitation. Against this background, the background of the development of the status of women and Dalit women since ancient times has been examined in this chapter.

Key Words: Women, Dalit, Domestic, Exploitation, Devadasi, Harassment

Political Growth in Ancient and Medieval India: Although the social system of ancient India was dominated by men, there are many records that show that women had a respectable status. If we observe that during the Indus Valley Civilization, the earth was often considered a goddess and worshipped, it is clear that women were treated with respect during this period." Although there were many social contradictions during the Vedic period, the male society provided equal opportunities to women. The famous historian Allekara says. "The status of women in the Vedic period was satisfactory. It is evident that women were given a respectable status in most of the literature composed during this period. Based on this opinion, it is evident that in most of the verses in the Rinneda, women are depicted as more powerful and respectful than men. Also, there was no inequality on the basis of gender during the Vedic period. There are also many references to the worship of the Matrikaya Kumari." In addition, there are references to the Ghoshas who were scholars in political, intellectual and philosophical matters during the Vedic period.

There are also many references to the worship of the Matrikaya Kumari." In addition, there are references to the Ghoshas, Apala, Lopamudra, Indrani, Maitreyi and Gargis who were scholars in political, intellectual and philosophical matters during the Vedic period. Dr. B.R. Ambedkar has identified the system in the Vedic period in this way. "There was a tendency of sveccha even in the relations between the Aryans and the women. For a time, they did not know that marriage was a permanent relationship between a man and a woman. This is clear from the words of Kunti to Pandu in the Mahabharata about getting children from someone else. The status of women during the development of Buddhism

During the flourishing of Buddhism, there were many changes in the status of women. Initially, Buddhism imposed some restrictions on women. These were applicable to ordained women. "Women are weak. They need the guidance of men. Even if a monk is younger, he can give orders and warnings to an older monk. On the contrary, a nun, even if she is older than a monk, has no authority to do so. * There were provisions like this. In Buddhism, there was no difference between men and women in matters related to preaching and nirvana. "During this period, women were seen identifying themselves as Buddhist nuns. Some Buddhist monks. The Theragatha is a book written by women who lived under the influence of Buddhism." In addition, after Buddhism became a dominant religion in India, "the practice of child marriage was declining during the time of Buddhism. Buddhism encouraged widow remarriage. Women could live out their lives as widows and remarry. In the past, women could not get married and regain their status in society. According to Pandit Jawaharlal Nehru, "Before awakening the people, women should be awakened. Once they awaken, their family will move and the village will move along with it."

And there is evidence of a good status in society without getting married. A married woman could get a divorce from her husband if she wanted. Also, during the Buddhist era, a woman should get married only after

she became an adult, and there was opposition to women getting married at a young age, and it can be seen that the birth of a girl child was given priority over the birth of a boy child. When we look at the above, we can see that the status of women was at a good level.

Status of Women in Medieval India: During the medieval period, the ashram system existed in Hindu society as in ancient times, and every class of society had to continue this ashram system. As Neeradesai identifies, "Patriarchy. Polygamy, Paradapatti. Widow self-immolation, denial of property.

In medieval Hindu society, as in ancient times, the ashram system existed, and every class of society had to continue this ashram system. As Neeradesai identifies, "Patriarchy, polygamy, Paradapatti, widow self-immolation, denial of property, and traditions like child marriage were factors that hindered the development of free independence for women. These were imposed on women by force. She became devoid of her own personality. She became socially neglected."²⁴ During this period, two major classifications came into existence, Hindu women and Muslim women. It is noteworthy that in both societies, women remained second-class citizens. The practice of sati continued during this period as before. Women were also reduced to the level of Shudras. However, the Bhakti movement that began during this period, the pioneers of the Bhakti movement, such as Saint Namdeva, Saint Chokamol, Ramanuja, Madhvacharya, Ramananda, Kabir, Ravidas, Guru Nanak, Tukaram, Chaitanya, etc., challenged the flawed traditional practices of the society of that time.

The status of women in ancient and medieval times took a new turn with the advent of the British. Although it cannot be forgotten that they had their own interests embedded in the British rule, the modern education they introduced taught individual freedom, human rights, equality, rationality, Values such as democracy and secularism influenced the Indian educated class. Changes such as the new legal system, modern industries, internal transport links, the construction of roads and railways, urban growth, land ownership rights, modern agricultural methods, etc. created new opportunities for everyone, including people in the lower social strata.

Western culture and Christian missionaries had a profound impact on the Indian people. English education greatly weakened the caste and color issues. This led to the abolition of the Sati system by Rajaram Mohan Roy (1772-1833). As a result, Lord William Bentinck passed the Sati Abolition Act in 1829. That is why Rajaram Mohan Roy is called the "Father of the Modern Indian Renaissance". Like him, Swami Dayananda Saraswati, Annie Besant of the Theosophical Society, Jyoti Ba Pule's Satya Shodhak Samaj movement, and Swami Vivekananda's Ramakrishna Mission opposed gender discrimination and exploitation of women in Indian society. Also, the Dalits, who are at the very bottom or the lowest community of Indian society and are socially restricted, we can call them Scheduled Castes and Scheduled Tribes. Scheduled Castes or Scheduled Castes The term was first used by the British. Due to this, even the marginalized communities of society

The women's organizations that started in the late 1880s became national women's organizations by 1910. Women's organizations like 'Bharatiya Stree Mandal' were started under the leadership of Saraladevi Chaudurani and Lady Balachandra and others. These not only formulated the concept of 'Bharatiya Stree' on a national basis, but also recognized a different scope of work from organizations like Brahma Samaj, Arya Samaj, Satyashodhak Samaj. The first meeting of the first Bharatiya Mahila Mandal organization held in Allahabad in 1910 was conducted entirely by women, and both cultural and material issues related to women were identified and discussed here. Later, important national women's organizations like Women's Indian Association, National Council of, Women's Indian Association, All India Women's Conference came into being."

Social Reformers and Women's Reforms in India

When we look at the history of modern India, we can see that the socio-religious reform movements that took place here have mainly taken place on two bases. One base is the social and religious reform movements started by social reformers who belonged to the upper caste against the social evils of the Hindu social system, such as sati, widowhood, female infanticide, and child marriage. In this context, it can be observed that the reformers who set out to improve society not only laid great emphasis on the problems of the upper caste, but also focused on the problems that were in the family. Among such reformers, one can identify Ram Mohan Roy, Dayanand.

Aurobindo Ghosh, Dundo Keshav Karve, Ishwar Chandra Vidyasagar etc. This reformist sect did not pay attention to the socio-religious problems of the lower classes, which were given to the society with a high status in the society. But due to the influence of Western culture and English education that existed during this period, the pioneers of conscious humanity of the lower classes started religious-social movements in their own base, focusing on the neglected communities. They rose up against the social evils of the lower classes such as casteism, untouchability, and gender-based discrimination and inequality, and through their social movements, they made the majority of the lower classes aware and aware of their rights. Not only that, throughout their struggle, they gave more emphasis to the problems and evils of the lower classes. Therefore, in my study The background of the

subject is mainly the work of Basavanna, Mahatma Jyoti Pule, Nalvadi Krishnaraja Wodeyar and Dr. B.R. Ambedkar on the reform of women and Dalit women.

Conclusion: Even in a powerful country like America, the status of women is politically, educationally and economically diverse. In America, which has a large immigrant community, people from almost all countries of the world, including those of African origin and Indian origin, can be found. The status of women in these immigrant communities is not uniform but different, and if we look at the overall political history of America, it can be seen that until 2020, a woman (black or white) has not been able to hold the position of president of that country. Also, unlike India, although there is no caste system in America, racism exists there. It can be seen that the indigenous Negro people, that is, the black race there, were treated very badly by the white community people like slaves. In this context, black women have not only faced a very difficult situation but have still not been able to identify themselves in the mainstream of society. Overall.

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