

Chapter III

Women Rights in India

3.1 Introduction

This chapter proposes to investigate the societal conditions and rights of women in India. In the 19th century, women arose as a distinct interest group largely because of the 17th and 18th century bourgeois democratic revolutions that excluded women from their definition of equality (Saryal, 2014). The early societal conditions of women have changed over time through the Ancient times to the Modern age, where women have been treated equally in the society to the inequality that developed in the later periods. Literature has it, that during the Vedic era the women held equal positions in the society like that of the men (Sharma, 1981). With time the role of women saw changes regarding their societal rights, property rights, religious rights, educational rights, role in the economic activities and domestic work of the women. The choice of life of the women was reflected on solemnizing marriages, the marriageable age, and position of widows, presence of widow re-marriage and institution of divorce and polygamy along with the other rights of women. In Post - independence period , various initiatives have been taken up and implemented to improve the position of women .There are various Constitutional Rights, Legal Rights and Governmental Policies developed for reducing the discrimination against women and provided the women with equal opportunity in the society. However, to understand the present condition, it is very important to know the past as James Hutton had said “Present is the Key to the past”. So, to know about how the present status of the women have found its foothold in the society it is necessary to understand the forces that have led to the transition of spots that women held in the Indian society. For a historical understanding about the situation of women in Indian society, the entire history has been divided into three different stages: Women in Ancient India, Women in Medieval India and women in Modern India and modern India is again divided as pre independence and post – independence period.

3.2 Women in Ancient India

In order to understand the status of the women in Indian society the initial foundation is laid by the ancient civilisation in India. Women have played an significant role in building India's history (Mahapatra, 2018). During the ancient period the women were revered as the important contributors to the welfare of the family as well as in the society. The

women were given high status and also provided the opportunity to attain spiritual and educational standards (Kapur, 2018). The Indus Valley Civilisation was highly progressive and also had a proper system of religious education. Evidences show that they worshiped Mother Goddess; therefore, during the time, veneration for the mother is evident. The role of women was believed to be honoured at that time, particularly in the representation in the religious ceremonies (Wadley, 1977). The women enjoyed equal status with men in all the fields of life (Neelam, 2015). During Vedic period women in India enjoyed high status in society, they enjoyed free and esteemed position in the society and had a good status both socially and economically. The discrimination was however visible during the later Vedic period in education and others social rights and activities (Saravanakumar, 2016). In this study an attempt has been made to show the real picture of the women in ancient time

3.2.1 Educational Rights

The Vedic period has witnessed highly intellectual women; Gargi was one of them, Maitreyi participated in the intellectual and philosophical discussion on 'Paramatma' means Universal soul and its relation with the individual soul (Nanda & Rajnish, 2014). Girls were trained as boys and had to go through the phase of Brahmacharya and their education was deemed so necessary that the Atharva Veda stated that "the success of woman in her married life depends upon her proper training during Brahmacharya" (Sharma, 1981). During this period those who did not get higher education they were given training in music, dance, fine arts, painting etc. (Deshpande & Seth, 2009). Women could choose their way of life, there were the Brahmavadinis who did not marry and practiced the Veda and the culture throughout their lives. On the other hand there were women who chose to get married but studied Veda till they were of marriageable age, known as the Sodyodvahas (Rout, 2016; Aggarwal, 2016; Neelam, 2015). Panini mentioned about women with enormous Vedic knowledge, female teacher was known as Upadhyaya or Upadhyayi described by Katyana. In Vedic period women studied Philosophy, Theology, Astrology, Vedic literature etc. and they were also expert in dance, music, fine arts, and various other field (Rout, 2016). Ashoka got his daughter, Sanghamitra, inducted into preaching Buddhism. We hear of the Kousambi princess, Jayanti, from the Jain texts, who remained a spinster to study philosophy and religion. The Buddhist nuns also wrote hymns. Women wrote Sanskrit plays and scriptures and achieved success in poetry, painting and other fine arts (ibid). However, with the introduction of 'Manusamhita' the women were denied the right to study the Vedas, recite Vedic mantras

and perform Vedic rights. With the freedom curtailed, the right to formal education was denied and women were refrained from becoming Brahmacharinis (Mahapatra, 2018).

3.2.2 Social Rights

Marriage, religion and domestic stand points of the women saw distinctions during the ancient period. Women engaged in religious rituals and tribal gatherings in Vedic culture. The husband and wife together participated in the religious rituals and sacrifices. They were equal in every aspect in life and both jointly participated in all religious and social work (Kaman, 2014). During that period religious rituals could not be performed without participation of women. If a man did any rituals then participation of his wife was essential (Chattopadhyay, 2009). In Vedic society, women enjoyed marriage as well as domestic life. They could practice polygamy (though prevalent mostly in the royal families) as well as divorce their husband. Widows could remarry and child marriage was not in vogue. The marriage of girls used to take place at the age of 16 or 17 years (once they reached puberty). Being educated and of an eligible age the women had a voice in their mate selection. For women, marriage was not mandatory, but an absolute religious requirement for both sexes (Sharma, 1981). The Rigveda gave highest social status in society to the eligible women of that time. Women could choose their partners through a form of marriage called 'Swayamvara' or live in a relationship called 'Gandharva' marriage (Majumdar, 1951). There are indications of matrilineal influence in the society. The Rigveda says, the wife and husband are equal sides of the same coin homogeneous substance, Ardhanareshwar, in every way they are equal. Therefore, should equally take part in all works, be it religious or secular. There seems to be no exclusion of women from social and domestic relations, but during their lives they were dependent on men relatives (Mahapatra, 2018).

3.2.3 Land and Property Rights

During the Vedic period women were allowed to have personal property in the form of jewellery and clothes which they got as a gift during the marriage. The women had no rights on the father's property after her marriage. They did not have any direct share on her husband property but in some cases one third properties was given to the wife after the husband's death (Sharma, 1981). It also explicitly states that women were given the lead in governing the country and they were get the same right over the father's property as sons (Mukherjee, 2008). During 500 A.D. women had limited property rights. The married daughter had no rights on father's property and the unmarried daughter got only one fourth

of patrimony compare to her brothers. A wife got one third of husband's property in case the man was alive. If husband died then the married woman had to lead an ascetic life. So she had no rights on property (Pal, 2018).

3.2.4 Political rights

In Vedic period political system was based on the monarchy. Mostly women were not interested in politics (Sharma, 2014). But they participated in public activities like war, decision making, education and selection of their male partners (Devi and Subrahmanyam, 2014). The women participated in the war with the men to defend and protect their kingdoms in both the Epics (Ganguli et al. 1986). During the age of Buddha, the economic and political freedom was mostly limited among the upper class and Royal families (Sharma, 2014). The nun's political and economic status was low as compared to monks which indicate the deterioration of women position during this period (Pal, 2018).

3.3 Women in Medieval Period

The medieval period (700 A.D. to 1500 A.D) was extremely disappointing for the Indian women. Although the status of women was deteriorated during age of sutra and smriti but in this age it reached to the worse condition. This age should be considered as the Dark Age for Indian women. It was started with the Muslim invaders, when they invaded India they looted valuable resources from India. Along with this they also kidnapped women and brought with them just like any other commodities (Sharma, 2017). From that time the Indian people were started applying various restrictions on women to protect them from the Muslim invaders. So the women start using Veils or Purdha to cover their face and body from the outsider in house or outside the house. They were not allowed to move freely in the society (Bhat, 2015). The problem was mainly associated with women and it changed the mindset of the people. From that time the girls become burden for the family. The girls had to protect from the eyes of the invaders every time whereas the boy had no need for extra care. So all this gave birth to some new social evils such as Veils, Purdha, Sati, Jauhar, Child marriage, and restriction on girls education and mobility (Sharma, 2017).

3.3.1 Social Rights

During the medieval time the child marriage was very common among both the Hindu and Muslim community. It was quite normal in that period and girls were married in between the age of 8 to 10 years. The child marriage was one of the serious problems that time and

it imposed negative impacts on girl's life as well as society. The quality of life of the girls was badly affected by the child marriage (Ghosh, 2007).

In medieval India the condition of widow was very bad. Various restrictions were put on them and they were even not treated as human beings. They lived a simple life after the death of their husband. They wore white saree and they had to shave their head. They were not allowed in any celebration. They had to take meal once in a day and had to sleep on floor. Widow re-marriage was not allowed. Because of the cruelty most of the women committed sati. But the situation of the Muslim women was quite better in that period (Sharma, 2017). Sati and Devdasi were the serious problems at that time and largely practiced by the Hindu women (Das, 2017).

3.3.2 Property Rights

The property right of Indian women in medieval period was uneven and unfair. Earlier the women had no property rights although in this period the property rights also increased. The girls got one third of his father property. Widow had full right on her husband property if her husband died sonless. The concept of private property is known in this period. Instead of the jewellery, clothes the women were allowed to keep money, gold and land as a personal property (Sharma, 2017).

3.3.3 Political Rights

Women were take active part in politics in medieval India, Raziya Sultana who led the Delhi administration for four years successfully. Chand Bibi who successfully defeated Mughal's many times and save Ahmadnagar. The Mughals were unable to capture Ahmadnagar during the life span of Chand Bibi. In the name of her minor son Tara Bai the wife of Rajaram was a successful ruler of Maratha Kingdom. Under her administration Maratha began to rise again. Rani Ahalya Bai, the ruler of Holkar state was one of the successful administrators of this period (Das, 2017).

3.4 Women in Modern India

Modern India begins in the 18th century with the arrival of the British in India. The Western liberal ideology and democracy is primarily influenced the women in India and gone through various programme of social reform from the various social barriers. During this period the women are oppressed, are the subject to dispossession and societal inequalities (Srivastava, 2019). Women status was dependent on the men during the colonial period (Mill, 1840). The role of women in contemporary India is far more

complicated than that various historians suggests in their books, mainly because of changing the social order. The classical texts, scripts, books and surveys had shown that there was no such change that happened over time from the past in women status. Most of the scholar tried to show the changes in the position of women in India in respect of intellectual or political history. In nineteenth century, the social reformers tried to improve the position of women in India and their works was visible (Leonard, 1976). The contemporary British administrative and missionary's works was appreciable during this time for the improvement of women's position in the society. During this time the Bengali reformers put the Indian men into a dilemma on the name of women status in society (Kenneth, 1994). They were in a situation like fishbone in their throat, they could not swallow it and could not throw it out. The reformers like Raja Ram Mohan Roy, Iswarchandra Vidyasagar and Kesab Chandra Sen, they showed a path in the darkness (Sastri, 1890). Women were deprived from their basic rights like rights to education, rights widow remarry and equal rights to property. In contemporary times, the status of women can be divided into two separate time periods i.e. – Women during pre – independence and women in post-independence period.

3.4.1 Women in Pre- Independence

The women were deprived in the country in pre-independence period. The main cause was the prevalence of male dominancy. Due to this reason the situation of women was undermined. The main duties of the women were to do the household activities and their participation in other events was not approved. They were not allowed to express their views or ideas. Their status was primarily depending upon their society and upbringing within the society and household atmosphere. But it is true that before independence some women were skilled and master in their fields and fought for their rights. They also struggled against the British rule for independence. The women of the lower castes and economically backward class of the society did not enjoy the equal rights and opportunities. The women were totally dependent on the male members of their family and follow the rules and regulation of the society mainly implemented by the men (Kapur, 2018). The lives of the women more or less similar to the men in the earlier period. But some women achieved substantial progress to demolish some social evils like Sati Pratha, Pardha Pratha, prohibitions of widow remarriage etc., with the help and efforts of the social reformers like Raja Rammohan Roy, Iswarchandra Vidyasagar and Keshab Chandra Sen. This social evil was the hurdle in the path of the women's progress (Mainwal, 2014).

3.4.1.1 Educational Rights

The Improvement of the social status of women is always associated with their advancement in education. This is the reason education is always emphasized as the most significant instrument for improving the women's status throughout the world (ICSSR, 1975). In pre independence India the social reformers started advocating for the women education and Pandit Vidyasagar opened first girl's school in Kolkata after that the Christian Missionaries also started schools for the girl's in various part of India. This was the birth of modern education system in India. The reformers were the first who realised the value of women education. Before 1854 the British Government in India were not taken any responsibilities for women education. They opened 2875 schools and other educational institution in the Bombay province for men and over lakh of students studied there whereas only 65 girl's schools were there and mostly were non-government and 3500 girls studied in those schools (Department of Education Bombay, 1855). The gap continuously increased in Indian education during the British period and even after the independence. During this time the Hindu society suffered from false religious believed that the Hindu scripture did not allow women education because it leads them to wrong direction from the God until the social reformers come into existence. Mainly in Bengal they established Bramho Samaj in 1828 by Raja Rammohan Ray and Debendranath Tagore to advocate for the women rights like women education, equality among men and women in the society (Kenneth 1994). They work on the ground to make the people and the Brahmins understand about the importance of girls' education and for demolishing the various social evils present in the society like Sati Pratha, Pardha Pratha, Dowry, and started widow remarriage etc. (Heimsath, 1964).

3.4.1.2 Social Rights

The most of the people of India are Hindu. They allowed the different people to settle down and stay peacefully from the thousands of year and Hindu gave freedom to every religion to fallow their own religion, customs, cultures and rituals. So, in India all the religion mix with each other and every religion have their own rituals for marriage, death and for any other occasion in their life. Marriage is always a very important occasion in every religion. Various reforms were happened in marriages in India during this era. In 19th century the Raja Rammohan Roy, the father of Indian Renaissance, had taken up the issue of inhuman practice of Sati and continuously tried convincing the Hindu mainly the Brahmins that the custom had no religious sanction (Paranthaman et al, 2019). He proved with evidence collected from various religious books that there was no such type of

custom mentioned in any religious books. Finally, his effort came into action and the British Governor General of India William Bentinck passed a law to prohibit Sati practice which was known as the Sati Regulation XVII or the Sati Abolition Act 1829 (Sharma, 1981).

The another social reformer of Bengal during the 19th century was Pandit Iswar Chandra Vidyasagar for his effort the Government of East India Company forced to passed the Hindu Widow Remarriage Act in the year 1856 to legalise and legitimate the child of the widow. They were given a right to live their live in their way which they could not avail before in the society. It was implemented in irrespective of caste which provides a opportunity to live the widow in a legal way in the society with respect (Sahai, 1996). After a long fight of Iswar Chandra Vidyasagar and Kesab Chandra Sen it was fruitful and the Child Marriage Restraint Act, 1929 was passed. Due to the reformers of Bengal start their movement against the various social evils like Sati Pratha, Child Marriage, Pardha Pratha, Devdasi etc. and they become success in their mission and these social evils removes not only from Bengal but from India (Sharma, 1981).

3.4.1.3 Property Rights

Before independence of India there was no such law which could provide the property rights to the women. In 1937 a law was passed by the British Government in India “Hindu Widow’s right to property Act XVIII” this act ensures the property rights of the widows of their husband property. The entire property of her dead husband goes to her control as the widow has no male child. After the death of the widow the property goes to the nearest living legal representative of her already dead husband. The women had no rights on her parental property (Nanda, 2014).

3.4.2 Women in Post-Independence

After the independence of India there was a huge change that had taken place in the status of women in India. It has reduced the exploitation of women compared to the earlier period and provides equal opportunity to the women in various fields (Mainwal, 2014). With the help of social reformer, the social as well as political reform has taken place in Indian society which brought women into a new sphere of life. Under political reformers like Mahatma Gandhi the women involve themselves in national movement and they participated in political parties. The women had full rights to vote (adult franchise) caste so the women entered in to the new world with their freedom after the independence (Kaur,

1968). After the independence the women got equal rights in the constitution. So the legal, political and social system provided opportunity to the women which lead to the initiation of the women to achieve higher status in the political, social and professional life (Wasi, 1971). Today the position of the women has changed in the modern Indian society. The women are the half of the entire Indian population. A civilized country always respects, give honor to the women. Indian constitution believed this concept, so the Indian laws are never discriminate against women it provides equal position and rights with men of the country, so the women enjoyed more freedom and high status in the society after independence. The constitution provides various articles specially to protect the women from any kind of crime and offences against women in any circumstances.

3.4.2.1 Educational Rights

Earlier the cultural and traditional values hindered the educational prospects but after Independence the women got equal rights and achieved equal status in the society. The right to education is ensured by the constitution of India for every citizen in India under the fundamental rights. The education also reduces the inequality in the society and by the improving the educational facility for the women it helps to develop skills which allow them to become self dependent, establishing themselves as a respectful citizen of the society (Aggarwal, 2016). It also guarantees the economic growth of a person as well as the society. Educated women are taking part in various decision-making processes. But in some societies the women are engaged in the household activities as they perceive that women education will change their cultural identity.

3.4.2.2 Land and Property Rights

Before independence most of the Indian women did not have any property of their own and they had no rights in the share of her parental property. Women had little access on land and property due to the weak enforcement of laws. In terms of land and property rights some laws was discriminating against women. After independence the Hindu personal law was passed in 1956 which was applicable for Hindu, Sikh, Buddhists and Jain where the women get rights to inheritance (Thomas, 1964). The daughters don't have equal share on her father's property. A father could deny her daughter to give the share of his property but the boy will get the share of his father's property. The daughters had no residential right on her father home and those who had facing the mental and physical harassment in their husband house they had no place to go because they had no place of their own. Before their marriage they used to stay in their father's house and after their

marriage they lived in their husband's house (Sharma, 2005). This is also the biggest problem in the Indian society so the women were forced to live within a household within the inhuman condition and behaviours and harassment has increased day by day. But this drawback was overcome in 2005 by the amendment of the Hindu marriage law. It was based on the Hindu succession Act 1956 and according to the amendment women get the equal property rights on their father's and husband's property as compared to the men. But the Christian and Muslim communities are excluded from the laws, so the women of these communities are still suffering (Myneni, 2005).

3.4.2.3 Social Rights

Marriage was always given as the high priority in the Indian society from the ancient time. It is the one of the most precious occasion of the people's life for both the men and women. Earlier the parents arranged the marriage of their sons and daughters. The girls had no rights to choose their life partner and some time the girls were forced to marry an unknown person. The grooms some time twice the age of the bride but the bride could not refuse to marry against their parents as the parents taught the girl from the childhood that she should always obey all the order of her parent and husband (Thomas, 1964). However, the situation has changed since independence, as the Constitution of India gives every person fundamental rights. So after the independence the girls could select their life partner and the constitution also protect the women from the abuse and crime against women in the house but still in some part of India within some community the women don't have these rights. After marriage the men and women have the equal rights and responsibilities in every section of life starting from marriage to end of the life and in some case till dissolution or divorce. In most of the countries around the world the women could not get equal status in marital and family life as compared to men. But in India the various laws has been passed after independence to support and give the equal status to the women in family after marriage like Hindu Marriage Acts 1955 which gave the equal right to men and women to solve the marriage related issue like marriage and divorce on some certain specific issues. Similarly, for the Muslim women Protection of Divorce Act, 1986 was passed after independent to provide legal help to them (Apte, 1996). The force marriage in the name of culture, religion and economic condition exists in many countries. In India child marriage was another big problem before independence and even after the independence the child marriage was practiced in various state of India. Child means a person if male below the age of 21 years and if female below 18 years. So, to restrict the child marriage Government of India under British rule has passed the Child Marriage

restraint Act 1929 and after independence the act was modified and the child marriage restraint (Amendment) Act 1949 was passed under section 7. The act was again revised in 1973 and the criminal procedure was applied under section 203 and 202 with this act in the violation of child marriage restraint act (MW&CD). So as per the constitution, the marriage is illegal if the girl is below 18 year of age and the boy below 21 years of age. Another Biggest evil was existing in the Indian society was Dowry. Some time for the dowry the bride has to face harassment in her husband's house. Dowry death is also very common till today. In order to demolish the evil practice from the society the Government of India has passed Dowry Prohibition Act 1961 but still this practice is observed in our society.

In India the women are discriminated on the ground of wage. Their wages are generally less than their male counterpart. Collier (1994) mentioned whether it is developed or developing country the discrimination among the gender is still there almost in every matter mainly in wage pattern. The disparity in wage pattern is universal problem in the labour market which is associated with the economic wellbeing of the country (Newell and Reilly, 2001). According to SEWA (Self Employed Women's Association, 2000) the women workers work in the minimum wages, sometimes they work for half of the wages and their monthly income is half of the male worker for the same work which is still observed in the Koch Bihar district.

3.4.2.4 Constitutional Rights

The preamble of Constitution resolved to secure all its citizens, including equality of status and opportunity while Articles 14 to 18 and 39 provide for Right to equality and non-discrimination among men and women. Article 14 ensures that no person shall be arbitrarily deprived from equal opportunity before law by the state. It restricts class rules but allows for equitable classification. It is really a effective provision that also gives the women equal legal protection from any crime against women. Article 15 (1) – No person shall be discriminated on the basis of religion, caste, race, colour, sex or place of birth or any other ground by the state while Article 15 (3) allows protection of rights in favour of women, whereby the government has the right to make special arrangements for women. In other words, this provision allows the state to discriminate affirmatively in favour of women. Again in Article 16 (2) of the India constitution allows no citizen to be discriminated against or to be disqualifying for any job on the basis of sex in office within the state.

- **Right to Freedom of Women**

The Constitution of India provides lots of rights to freedom mainly under article 19 to 22. In the Article 19 (1) the constitution gives rights to six freedom to every citizen in the country with reasonable restrictions like freedom to speech or freedom of expression, right to assemble, right to association or union, right to movement, right to residence and right to profession or occupation. Article 21 of the constitution provides rights to live and personal liberty to every citizen of the country which includes rights to live with dignity, rights to work, rights to livelihood, rights to privacy and protected from the sexual harassment etc. According to the constitution every citizen has equal rights everywhere in the country in every aspect but still discrimination happened in the name of sex, caste, race, religion etc. to stop these discrimination various special acts was also implemented in the country. The Indecent Representation of Women (Prohibition) Act, 1986 which prohibits the indecent participation of women of any kind of activities like paintings, writings, films, advertisement, music and any other manner because every citizen in the country has the rights to live with dignity. The constitution provides the safeguard to the sex worker to live with dignity so various programmes has been launched to enhance their skill and they could earn their livelihood easily instead of selling their bodies (Saravanakumar, 2017).

- **Rights of Women against Exploitation**

Article 23 and 24 of the constitution protect the women against exploitation. The Article 23 prohibits the trafficking of human being mainly the women, child, beggar and bonded labour. The human trafficking is the international problem including India. In India an act was passed in 1956 to stop such kind of immoral trafficking under the act of the Suppression of Immoral Trafficking in Women and Girls. The Article 21 and 23 also imposed duty on the state to identify, release and rehabilitate the bonded labours.

- **Rights of Women under Directive Principles of the State**

As per the constitution of India the Article 36 to 51 are related to the criteria of guidance of National policy which is the responsibility of the state to implement, for law making for the protection of women rights and implemented through legislation. The Article 39 (a) provides equal rights and adequate livelihood to every citizen of India. Article 39 (d) ensures the equality in the wage among both men and women for public and private sector.

The Indian parliament had also passed an act on the basis of equal wage on or salary for same work the equal Remuneration Act, 1976. Under the constitution Article 42 of ensures that the working condition of the work place should be in humanitarian condition and it also ensures the maternity benefit of the women under the Maternity Benefit Act, 1961.

- **Legal Rights**

In order to carry out the constitutional mandate, the state has formulated numerous legislations aimed to ensuring equal rights, combating social injustice and atrocities and providing support services, particularly to working women. Though women may suspects of any of the crimes such as murder, rape, robbery and any other crime which specifically targeted the women are known as 'Crime against Women'. Significant steps were taken by the legislation that proved to be women's arms and help them stand in the male dominance nation. The various legislations include several rights for the women which provide safeguards to the women.

3.4.2.5 Political Rights

In India every women have voting rights (Adult Franchise) after the independence. The Indian women did not face much problem for their voting rights as faced by the American and European women. Even in the present world most of the countries the women don't have the basic rights including voting right mainly in the Muslim countries. The Indian constitution has not only given the voting rights to the women it also provides the rights to the women in political participation from the panchayat level to as a Member of Parliament. Under the Article 40 the responsibility for the organizing vote in the panchayat level shall be taken by the state. The 73rd and 74th amendments ensure a certain portion woman as a Panchayat Pradhan and chairperson in the municipalities. In 108th amendment introduced the Women Reservation Bill according to the bill 33% seats are reserved for the women in the Lok Sabha and Vidhan Sabha. Article 243-D(3) and 243-T(3) ensure the one third of the total seats will be reserved for the women in the Panchayat and Municipalities including SC and ST. The participation in the local level governance improves the social and economic condition of the women as well as the area. Article 243-T(4) advocate for the women reservation for Panchayat Pradhan and Chairperson in the municipalities as provide by the State Legislature.

3.5 Conclusion

Indian women faced so many problems from the beginning of the society mainly in the three aspects social, economic, and educational, from ancient to modern period. Although modern period ensures various rights to the women by the numerous legislation implemented through the constitution. But the discrimination is still present in our society and women face this every day. Most of the women go through this problem regularly and some of them accept this problem as their destiny, no one really bother about the problem faced by the women in the male dominated society. Malnutrition, poor health condition, mistreatment in household, low educational status, less economic support, unsuccessful marriage and divorce are the main evil of their life. Various measures have been taken by the Government to solve this problem but it was not visible in the ground as these were not implemented properly in the ground. Various legislations have enacted to protect women against any kind of crime although the situation is still same. Now the time has come to literate men instead of women. Women studies should be introduced in the school syllabus and the boys have to learn how to treat a woman or girl in the house as well as outside the house. Then only the situation may change. Beside constitutional rights and legal provision for Indian women in India, it is not reflected in the society, as till today it has been seen that women in general and particularly scheduled caste women are denied of equal opportunity for education, employment, equal wages, right to property, social security, political participation and taking decision for herself, family and society.

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