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Research Directions

THE STATUS OF WOMEN IN ANCIENT INDIA

Battul S. N.

Associate Professor, Department of A.I.H.C. ,
A.R.Burla Mahila Varishtha Mahavidhyalay , Solapur.

ABSTRACT

The status of ladies in India has been liable to numerous incredible changes in the course of the last couple of centuries. With a decrease in their status from the old to medieval times, to the advancement of equivalent rights by numerous reformers, the historical backdrop of ladies in India has been exciting. In present day India, ladies have held high workplaces including that of the President, Prime Minister, Speaker of the Lok Sabha, Leader of the Opposition, Union Ministers, Chief Ministers and Governors.

KEYWORDS :women ancient india , organizations , critical position .

INTRODUCTION :

In antiquated India, however patriarchal framework was exceedingly common - all male mastery - ladies delighted in a position of admiration and respect. A few engravings make references to the status of ladies in that they delighted in the opportunity to make liberal blessings to religious organizations like sanctuaries, dharmasalas not just for the welfare of leaders of the families yet for their guardians also.

Women held critical position in antiquated Indian culture. There are proofs to recommend that lady power devastated kingdoms and compelling rulers. Elango Adigal's Sillapathigaram said that Madurai, the capital of Pandyas was



smoldered, when Pandyan ruler Nedunchezhiyan murdered a lady's spouse by mix-up. Veda Vyasa's Mahabharata recounts the narrative of the fall of Kauravas in light of the fact that they embarrassed Draupadi. Valmiki's Ramayana is likewise about the destruction of Ravana when snatched and attempted to wed Sita persuasively. The plenty of Goddesses in antiquated period was made to ingrain regard for ladies. Ardhanarishwar (God is half-man and half-lady) was exceedingly venerated. Ladies were permitted to have different spouses. They could leave their spouses. In the vedic culture ladies took an interest in religious services and tribal gatherings. There is no disconnection of ladies from residential and parties however they were reliant on their male relatives for the duration of their lives.

The arrangement of Sati existed among the Aryans in the prior period. The songs of the Rig-Veda, the Adharva

Veda demonstrate that it was still standard for the dowager to lay typically by the side of her spouse's cadaver on the burial service, constrained kid relational unions were obscure. Ladies could pick their spouses through a sort of marriage called Swayamvara. In this, potential 40 grooms amassed at the lady's home and the lady chose her life partner. Occasions of Swayamvara function can be found in legends, the Ramayana and the Mahabharata. This proceeded even in the later period in high position families

ANCIENT INDIA

Women amid the early Vedic period delighted in equivalent status with men in all parts of life. Works by old Indian grammarians, for example, Patanjali and Katyayana propose that ladies were instructed in the early Vedic period. Rigvedic verses recommend that ladies wedded at a full grown age and were most likely allowed to choose their own particular spouses. Sacred texts, for example, the Rig Veda and Upanishads specify a few ladies sages and diviners, outstandingly Gargi and Maitreyi.

In around 500 B.C., the status of ladies started to decrease. In spite of the fact that change developments, for example, Jainism permitted ladies to be admitted to religious requests, all things considered ladies in India confronted repression and limitations. The act of tyke relational unions is accepted to have begun around the 6th century.

There are not very many messages particularly managing the part of ladies a critical exemption is the Stri Dharma Paddhati of Tryambakayajvan, an authority at Thanjavur c. 1730. The content gathers strictures on ladies' conduct going back to the Apastamba sutra (c. fourth century BCE). The opening verse goes:

STATUS OF WOMEN IN MEDIEVAL ANDHRA

A brief record of the status delighted in by ladies amid early medieval time of Andhra is entirely vital for our comprehension of the position of ladies in Indian culture. Ladies of high status, for example, rulers, princesses, and wives of nobles, concubines and artists were instructed in various fields including that of statecraft with the goal that they would give right exhortation at the correct time to their spouses. In the meantime, rulers justified by the exigencies like the passing of their spouses took the reins of organization into their hands.

Ganapamba, little girl of Kakatiya ruler Ganapathy and wife of Kota Chief Beta, led the area after the passing of her spouse. Ganapamba can be viewed as a perfect lady and committed wife who broadly charged the admiration and devotion of her subjects.

The Mogultla engraving records the blessings the ruler provided for a Brahman who performed Sraddha ceremonies of death for her spouse. Ganapamba was considered as a perfect wife. Her profound dedication to her spouse is bore witness to by her activities.

It is surely understood to the understudies of history, that Kakatiya Rudramadevi, a proficient overseer, ambassador and a man of momentous valor who despite most noticeably awful difficulties and circumstances led the kingdom for a long time.

Another lady, by Kansani, wife of the Viriyala boss Erra helped the Kakatiya ruler Beta I in securing Anumakonda-vishaya as a blessing from the Chalukya lord.

Various engravings bear witness to the liberal endowments made to sanctuaries by the rulers, princesses and wives of nobles. As of now a reference has been made to Ganapamba of the Kakatiya administration for her liberality.

CULTURE

A sari (a long bit of fabric twisted around the body) and salwar kameez are worn by ladies all over India. A bindi is a piece of a lady's make-up. Regardless of normal conviction, the bindi on the temple does not mean conjugal status; in any case, the Sindoor does. Rangoli (or Kolam) is a conventional craftsmanship exceptionally well known among Indian ladies.

EDUCATION AND ECONOMIC DEVELOPMENT

According to 1992-93 figures, only 9.2% of the households in India were headed by females. However, approximately 35% of the households below the poverty line were found to be headed by females.

RELIGIOUS FREEDOM

The previous brief record bears confirmation to the religious flexibility delighted in by the ladies of high rank and economic wellbeing. These liberal endowments to sanctuaries and Brahmans made the first class segments of the general public glad and agreeable.

Along these lines, it is very sensible to guarantee that the ladies of the regal and rich families were accomplished. They got such direction which included not just expressive arts like music, move and painting and so forth., additionally writing, prosody, poetics, and so forth. One of the engravings from Panagallu alludes to one Shivarani, who is depicted as Kaliyuga Saraswati. Another engraving of Panagallu alludes to Mallmamba, mother of the Chief Bhima as Vagdevi. She has been commended by researchers as the goddess of learning. Despite the fact that such references don't pass on any data with respect to the grant of ladies, it can be construed, that ladies of high rank and societal position of Agra varnas were given training meriting to their position. The strategic part played by Nagamamba Nayakuralu of Palanadu in the family quarrel is too surely understood to the general population of Telugu addressing be related here.

WOMEN AND TEMPLES

There are a few epigraphical references to numerous ladies connected with sanctuaries in various limits. The majority of them were performers, occupied with enriching sanctuaries by the method for drawing Rangavallis and ladies accountable for modest work like cleaning utensils, clearing the sanctuary enclosure, drawing water from the wells, and so forth. These do exclude sanctuary artists. One of the engravings from Nadendla gives a vast rundown of ladies who were inspired by the Mulasthan Mahadeva sanctuary, of whom some were specialists in instrumental music and some were umbrella holders. Another source having a place with Draksharamam dated 1084 A.D. notice that, two ladies were utilized by the sanctuary for beating paddy, cleaning the sanctuary and getting water.5 Women subsequently utilized for different objects were paid wages both in real money and kind. Other than these offices, they were served nourishment and if essential gave cover in the sanctuary. For the humble employments the administrations of poor ladies were locked in. They were taken care of satisfactorily.

TEMPLE DANCERS

A few sanctuaries drew in the administrations of artists and performers. They were appended to the sanctuaries as Sahis (Swaminil). Move and music are among the sixteen sorts of Upacharas to be offered to god. Subsequently young ladies who were superb in these twin expressive arts were connected with sanctuaries. Andhra Pradesh is loaded with various engravings identifying with ladies

who were capable in move and music. Bhogam, Narthaki, Vilasini and all sanctuary artists to be offered to the administration of god. Indeed, even whores were connected with sanctuary administration.

STREE DHANAM

At the season of her marriage, lady used to get gems, land, and so on., as endowments from her guardians and these were thought to be Stree Dhanam. One of the engravings from Vijayawada sets out the tradition of the Telikis that in the occasion of death of a wedded lady just her spouse would have claim over her adornments and not her guardians. In this setting, we may take note of that the acclaimed law book Vignaneswaramu characterized a lady's property Stree Dhanam into five classes what is acquired, what is obtained, what is given as a blessing, what collects by co-sharing and that which is unclaimed. "On the off chance that father gets to be bankrupt, his little girls must be given atleast their mom's property." Women's property is acquired completely by little girls, spouse can't take her wife's property "with the exception of amid the season of an intense wind, illness, cataclysm or as a state obligation".

Despite the fact that the lady of medieval periods had no equivalent property rights with those of men, her status became higher than some time recently. We can comprehend from various references which record the endowments made by ladies who alluded to themselves as Bhogastrees with no delay. In spite of the fact that concubinary was censured as a social insidiousness, it was not denounced all things considered and that it was very regular among the rich. The children who were conceived of those courtesans held high positions in a few kingdoms.

WOMEN IN THE BUDDHIST PERIOD:

The status of ladies enhanced a bit of amid the Buddhist period however there was no huge change. A percentage of the rigidities and confinements forced by the standing framework were casual. Buddha lectured balance and he attempted to enhance the social, instructive and religious statuses of ladies. Amid the big-hearted standard of the renowned Buddhist rulers, for example, Chandragupta Maurya, Ashoka, Sri Harsha and others, ladies recovered a piece of their lost flexibility and status because of the generally progressive Buddhist reasoning.

Women were limited to household fill in as well as they could depend on an instructive profession in the event that they so sought. In the religious field ladies came to involve an unmistakably unrivaled spot. Ladies were allowed to wind up "Sanyasis". Numerous ladies played a main part in Buddhist devout life, ladies had their sangha called the Bhikshuni Sangha, which was guided purchase the same guidelines and regulations as these of the ministers. The sangha opened to them parkways of social exercises and social administration and plentiful open doors for open life. Their political and financial status however stayed unaltered.

POSITION OF WOMEN IN MATTERS RELATING TO MARRIAGE AND FAMILY AFFAIRS:

Marriage in the Vedic period was viewed as a social and religious obligation and joined the couple on an equivalent plundering. Ladies had the privilege to remain old maids for the duration of their life. Marriage was not coercively forced on them Child relational unions were obscure. Young ladies were given in marriage strictly when pubescence that as well in the wake of finishing their training ladies had the privilege to choose their life-accomplices.

Frequently there were additionally adore relational unions called "Gandharva vivaha". Monogamy was the type of marriage amid the Vedic days. Re-marriage of dowagers was permitted. These are various references to custom of "Niyoga" where a sibling or the closest relative of a perished

spouse could wed the dowager with the consent of the senior citizens.

In family matters, however the custom and convention put the spouse with more noteworthy forces in the administration of the family unit, still in numerous regards they were viewed as equivalent of their spouses. Both spouse and wife were viewed as the joint leaders of the family unit. The wife was however anticipated that would be devoted to the spouse helping him in the execution of his obligations including the religious ones.

PROPERTY RIGHTS AND INHERITANCE:

Women rights were particularly restricted in acquiring property. A wedded little girl had no offer in her dad's property however every old maid was qualified for one-fourth share of patrimony got by her siblings. Ladies had control over endowments and property and so forth got by a lady at the season of marriage yet the greater part of the family property was under the control and administration of the patriarch.

As a wife, a lady had no immediate offer in her spouse's property. Notwithstanding, a spurned wife was qualified for 1/3rd of her spouse's riches. A dowager was relied upon to lead an austere life and had no offer in her spouse's property. Hence it could be summed up that the social circumstance was not for ladies having property but then security was given to them as little girls and wives.

STATUS OF WOMEN DURING THE EPIC PERIOD:

The Women of Epic India appreciated a respectable position at home. Both Ramayana and Mahabharata Epics had given a respectable spot for ladies; ladies had been known as the base of Dharma, success and satisfaction in both the sagas. We find inconceivable references of the outflow of fearlessness, solid self discipline and valor of ladies like Kaikeye, Sita, Rukmani, Satyabhama, Sabitri, Draupadi and others.

The Ramayana is a radiant delineation for the Hindu perfect womanhood, it extols the estimation of "Pativrata" and romanticizes womanhood as a standout amongst the most admired parts of our legacy. The Mahabharata likewise diagrams the obligations and the state of mind of the wife to the spouse.

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Battul S. N.

Associate Professor, Department of A.I.H.C. , A.R.Burla Mahila Varishth Mahavidhyalaya , Solapur.

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Address for Correspondence

56, 'PARASHURAM' Ayodhya Nagari, Near Reliance Office,

Hydrabad Road, Dahitane,

Solapur-413006. (Maharashtra)

Email: researchdirection2013@gmail.com

cell: 9822870742