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DISCRIMINATION AMONG GIRLS, WOMEN AND MEN IN INDIA:

A BRIEF REVIEW

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Abstract: The Rig Vedic Women in India were definitely highly respected in community and were in a good state. And women had the opportunity to achieve a superior learning and spiritual degree. There were no sati schemes or child marriages. However, women started to be marginalized against in educational as well as other rights and amenities since the last Vedic period, irrespective to equal and respected positions in the Rig-Vedic society. The status of women was aggravated by child marriage, widow burning, purdah and polygamy. The position and status of women in last few years has changed substantially as a result of globalization and commercialization. This article therefore has the goals in mind (a) studying past women's role and status. (b) to investigate whether the status of women in modern Indian society regarding Equality, Education, Marriage and Family life, Race and Gender, Religion and Culture is maintained or deteriorated. This study explores that, the status and reputation of women is deteriorated as society grows during the 21st century, since too many legal protections are insufficient to retain a respectable position. Technology has evolved in contemporary times, globalization and commercialism; however the status and position of women too have degraded.

Keywords: orthodox, Rig-vedic, equality, education, religion.

I INTRODUCTION

There was a social disparity between girls, women and men in most human societies and a lower role was granted in the majority of them. The fair standing of women has been allocated in recent times in socialist societies, but mostly legal rather than substantive. Women who make up almost one half of the population thus live in permanent subordination to the other half of men. Women are mainly regarded as breeders, while agricultures have been invented and around 50% of world food produced. Their position as producers is recognized but treated as a position transferable. "It appears that women have become an indispensable means of enslavement for the reproductions of human societies."¹

Pregnancy is seen as an incapacity era. "The time when a human child is dependent is one of the longest and the women must bear the heavyweight. These biologically based yet culturally enhanced female roles gave rise to the claim that human bio-programming is geared towards sexual labor distribution in society."²

Hunting was an important economic activity during the early stages of human civilization, and defending the group from

external violence, was the most important political activity, and was the monopoly of men, confirming the violent and dominant features of an individual. As genetic change is slower compared with cultural change, even in modern societies the male and female bio-grammar persisted. The status of women has declined even further in modern industrial societies. According to Marx the meaning differentiation can be clarified. Values are of two kinds; values are used and values are shared. In pre-modern society men and women performed various tasks for producing livelihoods, and thus both produced consumption values. As specialization in work occurred and production became market-oriented, men started producing more for sale and became exchange-value producers, while women tended to be use-value producers. The difference between work and job became apparent. Since women worked at home but have not been paid for it, they were also considered unemployed. The words "working women" and "just housewife" illustrate the importance of working outside the home and the insignificance of working at home. Thus man as the main producer of exchange values was appointed "breadwinner" and woman was given the status of "dependent" despite the lot of work being done at home. Overtime human status was connected to the development and the reproductive

status of women. As the former acquired power and privilege, they were diminished by women. Against this context, one should recognize the significance given to equal opportunities in the process of economic participation and political decision-making by women by women's liberation movements.

II LITERATURE SURVEY

The social framework

In socio-cultural contexts, we must look into the problem to understand the role of women in India. Our old holy literature such as Rigveda shows that women are at the maximum depth of understanding absolute equal with men in equality of rights and capacity, including knowledge of absolute Brahma. The brahmavadinis were brahmacharya training items, for which women were also eligible.³

The Rigveda focuses on young girls who have been trained as brahmacharini and then obtain married couples, in whom they fused in the ocean. The Yajurveda further specifies that daughters who accomplished her brahmacharya must be married to a person who has also been educated.⁴

The Atharvaveda also applies to the girls who are prepared to study in brahmacharya, the disciplined life of the second ashram, i.e. married life, the ashram of Grihastha. The Upanishad also stresses that men and women participated equally in the information. Rigvedic society was monogamous and patriarchal. The monogamy institution acknowledges women's high social status. The Upanishad in Brihadaranyaka mentions a rite by which a person prays for the birth of a son who must be Pandita or a learned lady.⁵ The Grihya-Sutra mentions how the wife and her husband pronounced Vedic Mantras at ceremonies of the religious order; the Purva-Mimamsa of Jaimini also concerns men and women equal rights to perform the highest religious events. As society became much closer and was not subjected to the relentless invasion pressure, the status of women was deteriorated.

When society became much more settled and did not endure the relentless assault, the condition of women worsened. In India, Hinduism, the majority religion, gave women a lower status. Manu, a former congressman, prescribed, "Women should never be autonomous." The life of an ideal Hindu wife should be used at the service of her husband. A Hindu woman should be a daughter of obedience, a faithful wife and a mother of devotion. Marriage was her life's only major event and occurred soon after puberty. This indicated that child marriage became a practice suggesting that young girls did not engage in decision making in choosing their husbands. A Hindu woman became a non-person because of Sati's tradition, the ban on widowed remarriage even when she is a widowed girl, an emphasis on dowry etc. The ban

on inter-religious and inter-caste marriages also forced some women to prostitute themselves or commit suicide.

Protestant Indian religions such as Jainism, Buddhism, Veershaivism and Sikhism have taken reform steps to improve women's conditions. However, the role of women in Hinduism remained similar. These religious communities are considered Hindus by the Hindu Code Bill and the Constitution and hence the same civil code applies to them. Theoretically, religion of Islam recognizes social equality for men and women but does not encourage women to engage equally in religion. Islamic wedding is a contract, but it does not grant men and women equal rights, polygamy is tolerated and husband alone has simple divorce. The Muslim women of the middle class are not allowed to take part in social activities and are particularly expected to follow *pardah* when they go on the streets. The majority of Muslims in India, apart from the Mopla Muslims in Kerala and Lakshadweep, are patrilineal. Classical Christianity does not recognize fair treatment of women, but stresses the monogamy and nuclear family that inevitably contributes to women's independence and autonomy. In religious matters and property rights, Indian Christian women also do not obtain equality. Therefore, women's position in India remained subordinate to men. In general, the female child is less sought after and less cared for than the male child. The girl is seconded in the household with regard to food, clothes, education, healthcare etc. Outdoor liability is seldom delegated. The form of schooling, the chosen subjects, the careers that are intended for them contribute to the strengthening of a complex of inferiority. "Indian daughter is not served from the company of her mother and the other women in the household, although like her brothers, she continues to be cared for by her mother, albeit more casually than before, as she gradually learns to be like her mother by taking care of herself as well as the other younger children in the family. Late childhood also marks the beginning of an Indian girl's deliberate training for how to be a good woman, and hence the conscious inculcation of culturally designated feminine roles. She learns that the virtues of womanhood, which will take her through life, are submission and docility as well as skill and grace in various household tasks".⁶ However, female culture as reflected in ballads, wedding songs and jokes, women tend to react against the discrimination of their culture by describing men as vain, faithless and childlike. All these factors help to reduce the damage to a girl's self esteem when she realizes that she is considered inferior to a boy which she discovers when she becomes aware of gender identity in the late childhood.⁷ It is often said that the inherent strength of a society, a culture and a system is judged by the way its women are treated and the role assigned to them by the society. The great socio-religious revolutionary saint, Swami Vivekananda stated that, the country which had no respect for woman-hood could

never become great. He said, "If you do not raise the woman who is but the living embodiment of the Divine Mother, do not think that there is any other way for nation to rise". To speak of gender equality is to speak about the world where ideal situation would be that both men and women are treated equal in all respects. Although the Indian religion and philosophy consider womanhood nearer to divinity and our religious scriptures assign respectable position of pride and honor to a woman and womanhood has been worshiped with high respect in our history, still in reality this contemplated equality has remained a myth. Gender equality is an important issue of human rights and social justice not only in India but also in the world as a whole. It has been recognized that efforts to promote gender equality between men and women can along contribute to the overall development of human society, despite this consciousness and greater awareness of the role of women; they are treated equal to men in any society. Consequently women continue to suffer from various deprivations.

The Political Context

The status of women in India, that is, in the first quarter of the 19th century, was marked by remarkable social changes. The measures taken towards women's emancipation were the legislation leading to the Abolition of Sati in 1829, the suppression of Female Infanticide, etc. The introduction of English as an educational medium offered a gateway to the evolving concepts of Western liberalization and democracy founded on the values of independence, liberty and secularism of the person. Social reformers such as Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, M.G. Ranade Dayanand Saraswati, Swami Vivekanand, Dr. Anne Besant, and Sister Nivedita made a major contribution to India's social reform movement and tried to liberate women by fighting against social evils such as sati, purdah, child marriage, female infanticide, widow remarriage prevention, devadasi scheme, etc.

Under the leadership of Gandhiji, the Indian nationalist movement led to an essential shift in the prevalent approach to women. In response to Gandhiji's call, thousands of men and women from both rural and urban areas joined the 1921 Non-Cooperation Movement and the 1930 Civil Disobedience Movement, and faced police and prisons. In 1927, the All India Women's Conference was created, which was an important landmark in the women's march towards equality. A variety of laws have been passed, such as the Child Marriage Restriction Act, the Hindu Women's Right to Land, the Widow Remarriage Act and many other laws concerning the fixation of work time and working conditions. This provided the women with the ability to engage in politics and many other fields.⁸

The United Nations Charter, signed in 1945 at San Francisco, was the first international agreement to proclaim gender equality as a basic human right. "Since then, the organization has helped to create a historic legacy of globally negotiated policies, principles and programmes and objectives for advancing the status of women worldwide"⁹ The adoption by the United Nations on 10 December 1948 of the Universal Declaration of Human Rights, listed in article 2, has had an effect on women's growth.¹⁰

III RESEARCH PROBLEM AND ITS RELEVANCE OF TO INDIA

1. A people-centered development with greater involvement has been recognized today as a new development paradigm in the search for an alternative development model that is humanizing, equal, environmentally sustainable.
2. The participatory strategy of nongovernmental organizations, people mobilization capacity, closeness to the grassroots and better insights into people's needs has emerged as alternative institutional structures to act as a catalyst for growth and change and has grown over a period of time into a viable third sector in the Third World, next to government and private sector.
3. In particular, following the launch of the country's plans for development in 1950, the voluntary sector was incorporated into India by establishing a welcoming atmosphere for growth in social entrepreneurship.
4. It was agreed that democracy cannot be strengthened on the grass-roots without a history of public service and the spirit of voluntarism as voluntary organizations foster culture of citizen- and community-to-government cooperation, so the government has emphasized to establish replicated models of NGO-led development and NGO-led development

IV. METHODOLOGY

The approach with this article is solely descriptive and the relevant information is gathered from various other secondary data sources such as Epics, Vedas, Smritis and Puranas and other publications concerning women of old age. The real image of ancient civilizations is depicted by Hindu holy books such as Vedas, Upanishads, Ramayana and Mahabharata. The source of evidence on social, domestic, economic, educational, religious and political status of women from medieval civilizations have also been Manusmriti, Rigveda Samhita, Susruta Samhita, Smritis and Puranas. Vedas, the most cherished Hindu scripture, illustrated the noble role of women in old society and provided useful knowledge required for this handbook. The economic rights of a daughter who always resides with her parents were

exposed by Rig Veda.

V CASE STUDY

5.1 Women's roles and status in Rig Vedic and Later Vedic

The Rig Vedic women had a high social standing in India. Their situation was fine. They were fine. The women were given the chance to reach high academic and moral expectations. During this time, there were many Rishis women. While procreation was typically prevalent, the rich part of society was polygamous. No sati framework or child marriages were eligible. But women began to be marginalized against after the Later-Vedic period for education and other rights and facilities, regardless of their free and revered roles in Rig-Vedic society. Early marriage, widow burning, purdah and polygamy deteriorated the status of women further

5.2 Vedic women and post-Vedic women:

The Indian society of culture starts with the Vedas. It is commonly thought that perhaps the Vedic period ranges from 300 BC to 600 B.C. There have been some general comments in this article on the role of women in this extensive time.

5.2.1 Equal opportunities for women in education:

Girls have never been mistreated, even though male babies are favored to females. They also attended school like boys and moved through the discipline of brahmaachary, along with the rite of "Upanayana." Women have learned Vedic literature like men and some of them have been writers of Vedic hymns, like Lopamudra, Ghosa and Sikata Nivavari. Many girls in well-to-do families were educated about 300 B.C. in past.

5.2.2 Role of women in marriage and family matters:

In the Vedic period, marriage was considered a social and religious responsibility and united the couple with an equitable stealing. Women had the right to stay spinsters all their lives. Child marriages were not forcefully forced on them. Girls were married only after puberty that women also had the freedom to choose their soul mates after their studies.

5.2.3 Economic output and freedom of work:

Vedic women had economic equality, Economic freedom. Some women have been active in education. The place of production was home. Clothing was spinning and weaving at home. Women even supported their husbands with the purists in agriculture.

5.2.4 Women's role in the field of religion:

In religious matters, the wife enjoyed full privileges and frequently engaged with her husband in religious ceremonies. The husband and the wife held religious rites and sacrifices together. Women have also been prominently interested in

religious speeches. Women should not read or review any of our sacred literature.

5.2.5 Role in public life for women:

Women may shine in public assemblies as debaters. They typically played a leading role in social events, but their admission to the "Sabhas" was rejected, since these places were often used for gambling, drinking and other purposes besides political decisions. Women's participation in public meetings and discussions in the later Vedic era became less and less frequent.

5.3 Women's status during the Epic period:

Epic India's women enjoyed an honorable place at home. Both Ramayana and Mahabharata Epics had given women a respectable place; women were called the root of Dharma, both of whom were wealthy and enjoyable. We have broad references to the bravery, strength of will and bravery of women such as Kaikeye, Sita, Rukmani, Satyabhama, Sabitri, Draupadi and others. It glamorizes the importance of "Pativratya," and idealizes women as among the noblest facets of our culture, as a magnificent example for Hindu ideal femininity. The Mahabharata also describes the husband's responsibilities and behavior towards the spouse.

5.4 During the Dharmashatras and Puran era, women:

During the time of Dharmashastras and puranas women's position slightly dropped and changed greatly. The girls had been denied of formal schooling and the girls were considered second-class people. Women's independence has been curtailed. Sons were given more weighting than daughters Girls could not learn the Vedas and become Brahma charinis. Manu, the Indian lawgiver, claimed that women must be under the father while they are still young, underneath the husband even under the son. She deserves no freedom at any point.

5.5 Women during the time before independence

In the orthodox Hindu society, male chauvinism was fully developed due to the lack of self-confidence and economic backwardness of women. Most families and society treated the woman as a matter of fact. They had little value and equality in their everyday lives. In the nineteenth century the spread of Western education and culture made the men anxious about the position of the second half of society. At first, the reform movement was focused on abolishing the sinister customs of society. The next step was to spread women's education. The standard bearer of women's social changes, Raja Ram Mohan Roy, was strictly opposed to this societal evil practice prevalent in his day. He is the man who legally accepted the abolition of this Satidaha. Because of his efforts and sacrifices, Lord William Bentinck abolished Sati's custom in 1829.

The abolition of this normal practice and the implementation of the law against not only had a major impact on women's life but also to some degree changed people's thought. He decided to avoid child marriage from society and the beginning of widow marriage. He and Dwarka Nath Tagore formed "Brahmo Samaj" for Hindu society reform and women's emancipation. In this context we must note that the first female schools in India were founded by Christian missionaries. Obviously they were interested in themselves, and the Hindu upper caste families were not enthusiastic about the missionaries' efforts. The first girls' school in India opened with credit from Mahatma Jyotirao Govindrao Phule. After he educated his wife, in 1848 he opened a school for girls from the lower castes. This was the second girls' school set up by the Indians in India.

In 1847 in Barasat, a suburb of Calcutta, Peary Charan Sarkar who was an ex-student of Hindu College and a member of "New Bengal," set up the first free school for girls (later called the Kalikrishna Girls' High School). Mahatma Phule is one who has opened a newborn girl's home for the widows of the higher caste to save them from women's infanticide. Ishwar Chandra Vidyasagar was another cornerstone of the late nineteenth century social reform movement. He read ancient Hindu religious texts extensively and noticed that the sexual inequality or lower status of women that was prevalent in society is not really ingrained in divine scripture but rather the product of disgusting politics at the time that made women subordinate to men. He did a lot for the remarriage of the widow. Widow Remarriage was legitimised in 1856 because of his incessant efforts. His role in spreading education for women was commendable. The first women's school to send their daughters by the revered Hindu families was a 'Calcutta Female School,' founded in 1849 by J.E.D. Bethune (later Bethune School). Madan Mohan Tarkalankar, Vidyasagar, Dakshinaranjan Mukhopadhyay and others overwhelmingly backed his effort. In that school Madan Mohan Tarkalankar sent his own daughters.

In 1857, Vidyasagar, who was the honorary secretary of the university, set up 50 female schools in Bengal. He was strongly supported by the then lieutenant governor of Bengal, F. J. Halliday, but the government did not endorse him financially at the initial level. The venture relied solely on Vidyasagar's individual financing and his supporters. It should be recalled that, because of the shortage of girls' school as well as educated parents and liberals, there was little space for formal and non-formal girls' education in rural areas. Not only that, wherever the girls' school is, orthodox Hindus did not accept male teachers. Another big impediment was child marriage. Brahmo Samaj's role in this process was remarkable.

Keshab Chandra Sen, one of Brahmo Samaj's renowned leaders, wished to train women teachers through Miss Merry Carpenter

(who came to India with the mission to spread education to women). He set up "Female Normal School" (1871) for the training of women teachers, "Metropolitan Female School" (1879) and others. Although several schools of girls were launched during this time, Hindu society's mindset was not favorable to enlighten the female citizens. In the late 19th century, only Brahmo women, Christians and educated Hindu families had the opportunity to study formally or non-formally. But the big part of the woman was in the dark.

Swami Dayananda Saraswati, founding member of Araya Samaj, had translated Veda from Sanskrit to Hindi, in such a way that the common man and women would understand the Vedic religious scriptures and know the significance of women in ancient scriptures. He stressed women and men's equal rights in every aspect of life. Through his Vedic teachings, he sought to change the mindset of people. In the first half of the 20th century, the condition steadily improved. The 19th-century social Reformers had set the stage for women's liberation from socio-cultural evil practices, but through the initiative of Mohan Das Karam Chand Gandhi it has become more vibrant and widespread in the masses. He rescued indigenous women from Purdah's clutches and other social evils. Women engaged in the fight for freedom in Gandhi's free India task. According to him, women should be freed from kitchen bondage and their exceptional value can only be realized. Thus according to him, while women have an important responsibility for household work, it should not be their only duty and responsibility. In reality, women should engage in the tasks of building nations. It was because of his efforts that women engaged in the war for freedom. They got out of their houses to organize meetings, to spread Swadeshi's word, to sell khadi, to give away their jewellery and ornaments, to pickets near foreign clothes shops.

He spread the message of gender equality to the people, condemning Indians' preference to have male children rather than females (Patel, Sujata, 1988). Gandhiji was specifically opposed to child marriage and widow remarriage. He said the girls are able to do everything that the boys can do. It was largely due to his efforts 'right to vote' that Indian women came after independence, while women got this right after much agitation in other developed countries such as England and the United States.

5.6 Women during the post independence period

Post independence, India's government sought rules, regulations, progressive oppressive policies and strategies to protect the rights of women and to raise them, owing to the very spirit of democracy, sovereignty and socialist government. In the constitutional sense, the divisive social forces are attempted to be minimized and the fair treatment of caste, gender and religion, etc. is pursued. There is also ample legislative action and

evolving measures to increase women's involvement in economic affairs by emerging from the conventional and rigid socio-cultural constraints and customs and attitudes; steps have been taken to raise consciousness of gender equality, but an indices of mission achievement seems to be being identified within intellectual circles.

The standard of many women's lives has clearly improved through workplace, property and other legislation. Even so, such improvements do not imply substantial improvements in the position of women in general, particularly among the majority of low caste, illiterate and poor women. Sex means a socio-cultural phenomenon when intermixed with other social problems, such as Caste (Scheduled Caste), religion (Minority), locality (rural), and compounds the status. The 2011 census reveals that our domestic sex ratio is 943:1,000 (943 women per 1,000 men).

The decline in sex ratio, from 972 in 1901 to 933 in 2001 and 943 in 2011, reflects the declining role of women in society. Biological evidence suggests that women are more immune to diseases than men. Life expectancy is evidence of this. Women's life expectancy is 65.27 years in our country, while men have only 62.36 years. While women have a higher death rate until they are 34 years old, their survival rates are higher after this era. The percentage of women over 60 years is also higher than that of men. But the sex ratio of children (in the age group of zero to six) has fallen in India to 914 women versus 1,000 males — the lowest since Independence, as recorded in the 2011 Interim Census Report released by the Government of India. Despite legislation to discourage the abortion of feminine fetide and structures to enable families to have children, in 2001 the ratio of 927 feminine children per 1,000 male children declined to 914, a "issue of serious concern" perceived by the Indian Census Commissioner C. Chandramauli.

It depicts social discrimination against women even at the birth stage. The key causes for this wide difference are sexually wise abortions and female infanticide. Abortion, though legal in our country, is a crime here (Regulation and Prevention of Miss use Act 1994, which prohibits prenatal diagnostic techniques and selective sex abortions). In India, however, gender-sensitive abortions are on the increase. While abortion of female fetuses has a strong relationship with poverty because of its visualized preference for economic recovery. The trend is higher in economically developed states like Haryana and Punjab. Although the trend in the 2011 census is rising, Punjab and Haryana remained at the bottom of the sexual ratio list. Haryana has 830 women and Punjab 846 girls, against a million men. The accepted explanation for female infanticide is the presence of a dowry system in India in which parents of girls have to pay a lot of money to married couples. A family may avoid paying a large dowry on their daughter's marriage by avoiding a child. In India,

dowry continues to be the key point of inequality and oppression for women. It was often an important component of Hindu marriages. His evil tentacles now extend to other faiths, not just among the Hindus. While dowry in 1961 was legally forbidden (Dowry Prohibition Act), it remains highly institutionalized.

According to the ban on dowry, the precipitant and the dowry supplier shall be sentenced to five-year incarceration and a penalty of Rs 15,000 or the value of the dowry, if more. The practice of dowry violence is still on the rise in India. It is ludicrous to see that the tradition of dowry is viewed even by highly educated sections as a status symbol from both ends. Statistical evidence is more evident in Bihar and Uttar Pradesh, but Bangalore, the country's largest IT market, has also experienced a disturbing increase (Ministry for Women and Child Development 2015). Survey data reveal that in India, half of the world's malnourished children live mainly because their mothers do not have nutritional meals throughout delivery. At all levels of social growth, e.g. prenatal, postnatal, baby, adolescence, adolescent years, girls or women suffer from malnutrition solely because of sexism and a limited social mindset.

This form of discrimination is more common in the lower middle class or in the poorer families. In poor families with inadequate income to meet the basic needs of life, men are given priority in the case of food and nutrition without concern for the welfare of women. Poverty is a major cause for poor health and numerous social problems in India, and the problem of analphabetism and lack of education for girls is also closely linked to poverty. According to 2011 census results, India's literacy rate is 74.04 percent. Where the male literacy rate is 82.14% and the female literacy rate is 65.46%. According to the literacy rate, the deficit indicates a substantial decline compared to 2001. The literacy deficit in 2001 was 21.59 percentage points, down to 16.68 percentage points in 2011. Also, literacy growth is higher among females (11.8%), while it is (6.9%) among males during the decadal period between 2001 and 2011 that suggests a reduction of literacy gender gap. However, the gap between male and female literacy is immense. More boys than girls are enrolled in primary schools. More girls drop out of school before graduating or obtaining a diploma than boys.

The explanation for this result of the studies is, of course, the perception of society that women in the family, especially in poor areas, do not require learning since they have no budgetary responsibility for the maintenance of households. It is significant that the people living under the poverty threshold have inadequate resources to teach all their children. They thus choose to teach boys and keep girls away from schools and universities. While girls get basic education, they are often called home when they begin their adolescence to support their mothers in family

choirs. Another issue is the shortage of work prospects for rural educated women. Parents typically find it very unproductive to get the girls better trained, since they end up working in a field and traditional household jobs such as cooking, watering crops or cattle, etc. Parents hardly found any scope for their daughters, mostly in rural and economically backward areas. People don't have a great view on the future when they go to school. As a consequence, in rural areas, the gender gap in literacy is higher.

Despite a variety of government actions and schemes, women are still immobilized and mistreated both inside and outside the house. Intense research shows that government consciousness is very low. More efficient ads and the monitoring system for women's welfare and empowerment programmes must therefore be created. In addition to the government, several NGOs are engaged in the capacity building process for vulnerable women to better their conditions financially, intellectually, culturally and mentally

VI CONCLUSION

Socio-cultural values, behaviors and practices are essentially driven or influenced by the role of women in Indian society. Vedic age was the golden time when the mindset or behaviors of conservative gender differential were hardly noticed. But the condition gets worse progressively due to different religious and other social problems such as, poverty, caste system. While constitutional structure work has been adopted, development policies have been placed in place, but they cannot be beneficial in achieving the mission of equality without changing social attitudes, and this route is recommended as the best mechanism.

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