



THE SUBORDINATED STATUS OF WOMEN IN THE POST- LIBERATION CONTEXT OF INDIA

Mr. M. Santhosh Kumar M.A., B.Ed., (Ph.D)

Assistant Professor of English

Department of English

VLB Janakiammal College of Arts and Science

Coimbatore.

Dr.T.Johnson M.A.,B.Ed.,M.Phil.,Ph.D.

Assistant Professor English

Department of English

VLB Janakiammal College of Arts and Science

Coimbatore.

Abstract

After India gained independence, efforts were made to improve the lives of women in society. Many programs were created to help women progress and become more independent. This included encouraging women to go to school and work. However, in some rural areas, women are still seen as inferior to men. Unfortunately, women and girls all over the country still face abuse and mistreatment. But with globalization and modernization, women are getting more opportunities for growth. Women in cities are improving their lives by getting a good education and finding jobs. This research paper looks at the status of women in post-independence India, how women are empowered, gender issues, women's participation in politics, and challenges faced by working women. Women writers from India have cleared a modern way for the country's scholarly rule. By challenging the long-held manly point of view, they have cleared out a permanent impact on English composing. There has been a move in viewpoint among cutting edge women. Men have been coordinating their sexist comments against women for centuries. Myths, stories, traditions, and history deliver voice to all the negative viewpoints. In case a fellow doesn't have a woman in his life, it's like he's a blossom

without fragrance, a dispatch without a rudder, or a body without soul. A woman is the spine of her family. Women are demonstrating their determination in each calling, frequently outflanking guys. Women are now not men's puppets. They're fair as successful as folks. It is Indian women creators who most regularly address issues of male inner self and female autonomy. Women scholars regularly utilize their work as a way to challenge male control. Women writers in India compose on the pitilessness, torment, and misery they experienced living in a patriarchal culture. Numerous of the works speak to disobedience against the limitations that society forced on women. Arundhati Roy, Geeta Mehta, and numerous more are fair a couple of the numerous energetic women creators that India's English writing have created. All of these women creators are well-known for the solid conclusions they communicated in their works. Their work has molded the involvement of ladies in English writing and past. To entirety up, we may say that the heroes of their stories are women who are marginalized by male-dominated culture. As a result, it's difficult to blame them for their in general commitment.

Key words: women progress, modernization, women creators, long-held, commitment

The Position of Women

Over the course of India's documented history, the position of women has undergone several transformations. Particularly in the Indo-Aryan spoken areas, their standing in society declined early in the ancient era of India, and their subjugation remained entrenched well into the country's early modern era. Improvement-oriented laws were passed during the British East India Company and British Raj eras. These laws included the Bengal Sati Regulation (1829), the Hindu Widows' Remarriage Act (1856), the Female Infanticide Prevention Act (1870), and the Age of Consent Act (1891). The Indian constitution allows the government to adopt special measures for them and forbids discrimination on the basis of sex. In addition to the freedom from discrimination and equality guaranteed by the Indian Constitution, women's rights are also governed by a number of other regulations. Several women have held high-ranking posts in the Indian government, such as Speaker of the Lok Sabha, President of India, and Prime Minister of India. Nonetheless, a lot of Indian women still have a lot of challenges. The health of children is affected by India's abnormally high rates of malnutrition among teenage girls and pregnant and lactating women. In India, there is a severe problem with violence against women, particularly sexual violence.

The Involvement of Indian

The involvement of Indian women has expanded to include various fields such as education, sports and politics. Additionally they have embraced media, arts and culture; service sector; and science and technology. The Constitution of India provides Indian women with equality, non-discrimination by the state, equal opportunity and equal pay for equal work. The State has the authority to create special provisions for the protection of women and children, rejecting actions that violate women's dignity, and allowing other types of labor to be created. In India, the status of women is closely linked to family relations. In India, family is considered very important and in many countries, part of the family is the head. Families often consist of multiple generations, and the daughter-in-law lives with her mother-in-law. Families are traditionally hierarchical; Old people have authority over young people, and men have authority over women. The majority

of marriages are monogamous, although polygamy and polygamy are common among some people in India. Weddings in India can be very expensive. Many rituals are held in India.

Feminist in nature

There's a concerted exertion in Indian English writing to record and analyze all the creators see and encounter within the world nowadays. In spite of the fact that numerous male creators have broached the subject of sex in their works, the commitments of female creators in this region are especially essential. By the center of the nineteenth century, ladies in India were starting to compose in English. Women creators from India have cleared a modern way for the country's scholarly rule. They will continuously be recollected as monsters within the history of English writing. Most female creators have looked for to free female perusers from men's chronicled authority over their gender in their works. Wherever questions of gender ended up significant, whether they are customarily feminine or feminist in nature, they are important all over. As a result of their marginalization, women writers regularly revolt against the for the most part male scholarly rule. Lyrics, stories, and books composed by women in English got to be more common and in some cases disputable. Women have a significant part in society. Without women's full and break even with inclusion in society, no country can trust to progress. In spite of the fact that women's parts have changed all through time and between societies, one consistent is that they have never been seen as completely rise to men. The reality that she gives birth to human creatures makes her a vital individual in society, and she is regularly as it were anticipated to perform residential obligations. It's secure to say that women have been battling for acknowledgment in this traditionalist culture since old times.

Legal Rights and Complete Egalitarianism

The extensive parties of literature composed in English and happen India sufficiently handles feminism. Cultural, financial, and governmental groups that inquire to guarantee daughters' legal rights and complete egalitarianism are all deliberate models of feminism. Women authors in India have fashioned exertion, still little, to evaluate the current social feeling. Several Indian novelists have inscribed works that reveal the bias and prejudice that mothers face in Indian society. Many books composed in English about India correctly represent the lives of mothers in Indian society. Women endure depend their fathers as youngsters, their husbands as young persons, their children as men, and their offspring or offspring-in-standard as retirees. No woman concede possibility always try to gain independence if she has no sons or the close relatives of her partner; if she has no relatives staying among her father's fathers; or if she has no fatherly relative between the sovereign. Relation between word and article: The English terminology and English drama are not the same thought but are still inseparably linked to each one. Georges Bataille, subpoenaed by B.P. Roy, argues, "Literature is either unavoidable or nothing"; without the additional, the old does not create much sense. Kalyan nath Dutta supplies some awareness into the relation betwixt two together when he writes, "The vocabulary namely found to foreshadow literature here and there, certainly, produces the concluding." A strong both fictional and nonfictional, still, can support, grow, and even bankroll a terminology. The article and sound go hand in hand, really. When you have an extraordinary vocabulary, you can build great history,

and with the order reversed. According to Amiya Bhushan Sharma, "experienced the people and the significant friendly occurrences of moment of truth in the back of your mind create knowledge of composition more entertaining and thought exciting." This is still another "prerequisite" of prose. In light of these concerns, the essay that follows will go intensely into a case that has acquire acclaim on account of the work of many wives authors because freedom.

The Pre-Aryan Society in India

During the Pre-Aryan Society in India, property was communal, and there were no caste or class distinctions within the tribe. According to Kosambi, women held a monopoly on agriculture and were the first potters and weavers. Patil mentions that matriarchy was prevalent in various parts of the continent before 400 B.C., with women even serving as rulers in some regions. The reign of 'Alli in the coastal islands is well-documented among the Tamils. Historians have confirmed that women in early Vedic times in India had an equal status with men in various aspects of life. There were around twenty women who composed hymns in the Rigveda. Women philosophers were known as Brahma Vadinis, and there were many learned women like Ghosha, Romasa, Lopamudra, Gargi, Vachaknavi, Aitreya, and Maitreya. Kautilya's Arthashastra mentions women soldiers armed with bows and arrows. Gargi states that individuals were named after their mothers. There is no mention of the burning or burial of widows; instead, we find examples like Sita, Draupadi, Savitri, and Rukmini, who chose their life partners through Swayamvara. In the Tamil Country during the early Christian era, specifically the Sangam age, a similar scenario was observed. Girls were not married off early and had some independence in selecting their partners. Many Sangam poems are credited to women scholars, with records of up to 37 woman poets.

Historical Background

Over time, the matriarchal system gradually faded away for various reasons. As the Aryans migrated towards the east and south, they began marrying non-Aryan women to solidify their dominance, resulting in women being treated more like possessions. Non-Aryan women, who were unfamiliar with Sanskrit, became ineligible to participate in religious rituals, and eventually, all women lost the privilege of studying the Vedas. The Upanayanam ceremony for girls became a mere formality and eventually vanished. Women were then equated with the sudras, who were also barred from Vedic studies and denied educational opportunities. By 100 A.D., early marriage for girls became a common practice, and the concept of marriage by choice disappeared. Women's status was diminished, and they became subordinate to men - their fathers, husbands, or sons. Evidence of the dowry system emerged after 200 A.D., as seen in the Brahma Purana where Sursena presented his daughter with gold, cows, horses, and ornaments. The Brahma Purana also mentions the practice of secluding women, advising them not to interact with men other than their husbands. The influence of the Dharma Sastras from the northern regions can also be observed in Tamilnadu, contributing to the decline in the status of women. Additionally, the influence of Jainism and Buddhism, which considered women as distractions from piety, further contributed to the marginalization and disdain towards women.

Women's Emancipation

Period, upper caste and appearance less Hindu women were completely subordinated Throughout the Moghul era; the Purdah system was firmly established, leading to an increased emphasis on women's chastity and the imposition of restrictions on widows. Consequently, by the medieval to their husbands. The middle classes followed suit, viewing women as inferior, possessions of men, secluded in inner quarters, and stripped of their freedom, equality, and educational privileges. In the 19th century, the influence of Western education and thoughts prompted educated Indians to make various efforts to enhance the status of women across the nation. Social reformers like Raja Ram Mohan Roy spearheaded movements to abolish sati, child marriage, and promote widow remarriage in the early 19th century. Subsequently, women's education gained more attention in the mid-19th century, leading to demands for political rights and suffrage. Women leaders campaigned for the right to enter legislatures, which they eventually won. Under Gandhi's leadership, the Congress demanded unconditional women's suffrage, resulting in independent India granting legal and political equality to women. The Indian Constitution enshrines complete gender equality, prohibiting discrimination based on sex, ensuring equal employment opportunities, fair pay for equal work, humane working conditions, maternity benefits, eligibility for electoral rolls, voting rights, and participation in public life. Since independence, our laws have rapidly evolved, with the Hindu Code Bill serving as a significant step towards women's emancipation. The Education Commission (1964-66) rightly noted that women's roles extend beyond the household and child-rearing in the modern world. Women have historically fought alongside men for freedom, and this partnership must continue in combating issues like hunger, poverty, ignorance, and ill health.

Women's Education

Social reformers and missionaries played a crucial role in advancing women's education, leading to the establishment of schools across the country. Training colleges specifically for women were set up, enabling them to become teachers in girls' schools. A significant milestone was reached in 1883 when two women graduated from Calcutta University. The progress continued, with 177 girls enrolling in liberal arts colleges and 87 in professional colleges by 1902. Women also began pursuing careers in nursing and medicine. During the first half of the 20th century, there was a remarkable increase in girls' enrollment in higher education. By 1950-57, there were 40,000 girls attending college, and this number rose to 270,000 by 1965-66. However, despite these impressive figures, the gender disparity remained evident. In 1951, there were only 14 girls for every 100 boys in colleges, and by 1965-66, the ratio improved to 25 girls per 100 boys. In the field of professional education, the number of girls also saw significant growth. In 1901, there were only 87 girls, but by 1950-51, this number increased to 5,000 and by 1965-66, it reached approximately 50,000. Although women's education expanded phenomenally in the first half of the 20th century, the primary objective remained focused on producing "good mothers and wives." Prominent educationist Karve believed in the distinct roles of men and women, with education preparing women for their designated place. This perspective was shared by Mahatma Gandhi, who emphasized women's education in domestic affairs and child-rearing. These views influenced post-independent India's policymakers, and the national committee on women's

education affirmed that the main purpose of women's education was to train them to be modern, educated, conscious, and skilled housewives and mothers. Women's associations also emphasized the importance of motherhood and homemaking. However, more and more professional women leaders advocated for removing barriers and allowing women to pursue professional or public causes through regular college and university education.

Conclusion

An increasing number of women are now opting for courses in Law, Medicine, Engineering, Fine Arts, and Social Sciences. With the spread of higher education among women, their interests are broadening and their activities are expanding. However, the concept of equality is still often defined within the framework of 'Indian ness'. Educated women and men continue to believe that women can pursue gainful occupations outside the home, but independent careers should not disrupt family life. The demand in India is for "faithful and uncomplaining wives". Despite more women taking advantage of higher education, discrimination persists in social, economic, and political spheres. The representation of women in decision-making bodies such as parliament and State assemblies remains minimal. The participation of women in the labor force has been decreasing over the years. The rate of suicide among females is higher than among males. Incidents of rape and bride burning are on the rise. Single women are not safe in Indian society. The inferior status of women is justified by the state in school textbooks and in India. Her sufferings are glorified under the guise of strengthening traditional values.

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