

MARCH 8 - WOMAN'S DAY - CELEBRATED ONE DAY AND EXPLOITED THROUGHOUT THE YEAR.

"The admission of women to perfect equality would be the safest mark of civilization, and it would double the intellectual forces of mankind." ¹

Today in India the accession of many women holding responsible positions in large industries, banks and holding high ranks in politics presents a very good picture of woman. But.... the real picture does not correlate with the true achievement of women in public life and the number of crimes against women.

The survey of the Thompson Reuters Foundation published in 2011, according to which India is the fourth most dangerous place in the world for women. Recently it confirms us that India is the most dangerous country in the world for women. ² "It's true that India has only 93 women for 100 men". ³ There is an ancestral preference for boys because of various reasons as the religious tradition requires a son to ensure the father's funeral rites and also the traditional dowry and the wedding fee for a girl resulting into a silent killing. (Abortion of the girl foetus) A 1994 law prohibits ultrasounds scan procedure to know about the sex of the foetus in the womb and selective abortions. But we never stop this violence against women.

Historically, the Indian woman was not suffered as much from this male domination. No doubt the Rig Vedic Women in India enjoyed high status in society and their condition was good. Even the women were provided opportunity to attain high intellectual and spiritual standard. There was no sati system or early marriage. The women of the Vedic period could learn the Vedic hymns and they had written poems. Many authors report that women enjoyed an important status, especially during the Vedic period and in the Sangam period in South India. The learned women had the right to discuss with the Kings even about the administration. Ex: In Chola administration the queen and the princess played a significant role.

"The chief queen claimed equal status in the king. Queen's occupied a position of great dignity, honour and power. They had their own official, male and female, and their own retinue and resources. Royal ladies exhibited great philanthropic attitude in establishing mutts, rest houses, hospitals and schools. Royal women had been models for the society"⁴, "The Chola king's retinue included the padimagalir — women bodyguards who protected and attended to the king. They accompanied him while he was camping in wartime, guarding him against potential ambushes. These women were celebrated for their valour, as warriors ready to lay down their lives for the king. They were supported by additional women guards in the palaces and the living quarters. These women were trained for fighting from a young age and well-armed to protect the royalty"⁵. The poet Auvaiyar of the Sangam period advised the kings to eliminate small quarrels between them in order to stop the wars. And she dared to speak out the mental agony of a woman in the separation of her lover or husband including the sexual desires of a woman which was not much seen in the other literary works of women in the later years. (Écriture feminine)

¹ . Stendhal, 19th-century French author

² . Belinda Goldsmith and Meka Beresford | @BeeGoldsmith | Thomson Reuters Foundation

³ . Journal List Indian J Psychiatry v.57(Suppl 2); 2015 Jul PMC4539867

⁴ International Journal of Management Research and Social Science (IJMRSS)

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⁵ Hindu- August 24 2017

“காமம் காமம்” என்ப; காமம்
அணங்கும் பிணியும் அன்றே; நினைப்பின்,
முதைச் சுவற் கலித்த முற்றா இளம் புல்
மூதா தைவந்தாங்கு,
விருந்தே காமம்-பெரும்தோளோயே!”⁶

ENGLISH TRANSLATION:

Landscape: Mountain

Speaker: The Lover's friend

Contact Person: the Lover

“It is desire, it is desire,” they say.

Desire is not a fever that falls.

Like a mature cow that takes pleasure in grazing

The young herbs of the old meadow,

Desire, when you think about it, is transformed into pleasure,

My friend with the broad shoulders.”⁷

During the Mughal period Indian women did not enjoy a good position except the royal ladies, But during British rule the great women like Sarojini naidu ,Vijayalakshmi Pandit, Aruna Asaf Ali played a significant role to fight against the crimes against women.

But today it is true that Indian women suffer a lot, in her family life she has to undergo a lot of physical and mental agonies .Because in traditional India the woman is an object, she is first under the paternal care then under the marital bond. In both the situations the decisions about her life is taken by the others in the name of the custom and of religion. Her life is torn between the culture and the male dominance as she is deaf and dumb in the society where she runs madly to fulfil the duties expected of her. In professional life they receive very low salaries, psychological tensions of sexual harassment continues to haunt her. The woman is confronted by this dilemma throughout her life. In the end it is a revolt much closer to suicide in the sense that she does not have enough physical resources to defeat her enemies who not only do not entertain her but constantly torture her. Women are not likely to register a complaint in person. Some others are concerned but are afraid to be heard. But her desire to see her situation change is so strong that most of the times she prefers the death. At least she'll die free. “Suicide ranks as the number one cause of mortality in young girls between the ages 15 and 19 years globally. In India, girls outnumber boys below 14 years and young women below 30 years are at a high risk of committing suicide”.⁸

Even though we are aware of all this problems as usual we are silent observers as long as it affects our personal life. Being born in a country which is the birth place of renowned religions, great philosophers whose philosophy is ever attracting the people of other soils, great literary works ... teaches the value of human life And what else we need?

The man who wants to dominate his wife by violence must read the words of Mahatma Gandhi, **“I understood that the wife is not the slave of the husband, but a companion and a collaborator to share his joys and sorrows while remaining as free as she is to choose her own life.”⁹**

He condemns those who describe women as weaker sex. **“Calling women weak sex is defamation;” It is the injustice of man towards women. If the non-violence is the law of mankind, the future belongs to women’.**¹⁰

⁶ . Sangam literature (204) Kurunthogai part 5 Milai Perungandhan

⁷ . 204 The works of Sangam poetry English language translations of A. K. Ramanujan,

⁸ . Journal List Indian J Psychiatry v.57(Suppl 2); 2015 Jul PMC4539867

⁹ . Journal List Indian J Psychiatry v.57(Suppl 2); 2015 Jul PMC4539867

Despite all these differences today's women have the desire to lead their professional life, their emotional and family life. Few are willing to give up a job to have children or vice versa. We understand that a series of injustices that are no longer sustainable. The imbalances of social system and injustice against women must be eliminated in order to improve not only our society, our nation but also the humanity in general. So the womanhood it's our time to change the so called fate. Let's arise awake and stop not till the goal is reached. As *Bharatidhasan*, the eminent Tamil poet rightly said.....

“Do you deny
Freedom of speech to women
Do you think
Women can be treated like dirt?
Till suppression of women is cured
It is difficult to achieve freedom for the nation”¹¹

The poet expresses his dream of creating a society where there is charity common for both the sexes and moral values do not change according to gender. The ethical values which are forced on women must be implied on men also.

“Women of the world today have woken up
Are no more naive, you, son of richman,
Need not blame the sword that came to kill you?
A similar sword is your wife's slender waist!
Would have kept you away from other women
Rogue of a man! Be not here but hide yourself
In your conscience!” I roared and he left”¹²

"செல்வப்பிள்ளாய்! இன்று புவியின் பெண்கள்
சிறுநிலையில் இருக்கவில்லை; விழித்துக் கொண்டார்!
கொல்லவந்த வாளை நீ குறைசொல் லாதே!
கொடுவாள்போல் மற்றொருவாள் உன் மனைவி
மெல்லிடையில் நீகாணாக் காரணத் தால்,
விளையாட நினைத்துவிட்டாய் ஊர்ப்பெண் கள்மேல்!
பொல்லாத மானிடனே, மனச்சான் றுக்குள்
புகுந்துகொள்வாய்! நிற்காதே!" என்றேன்; சென்றான்.”¹³

The words of Louis Michel-Feminist portraits the same symbol of Bharatidasan about today's women , "Simple Strong; Loving art and the ideal, brave, and free too, the woman of tomorrow neither will want to dominate or be dominated".¹⁴

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¹⁰ . quotes of Gandhaboutwomen <https://www.mkgandhi.org/articles/womenempowerment.htm>

¹¹ Bharathidasan, Bharathidasan Kavithaigal, Part I, Sanjeevi Parvathathin Saaral, Pudukkottai, 1938, p.6.

¹² Eluchiyurra Pengal - Bharathidasan

¹³ . பாரதிதாசன் “எழுச்சியுற்ற பெண்கள்”

¹⁴ . the words of Louis Michel-feminist