

A Study about Contemporary Women in India

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Abstract – *The first chapter discusses many discourses on women's past as contemporary women in India and offers an outline of women as topics of literature. In this segment, I have attempted to locate 'females' in national and regional history, stressing the condition of women who reside in flung and poor places. I also sought to stress in this chapter that women's role is a social framework and defines their interaction with others. In this chapter I have tried to explore the prevalent social structures through different examples, especially through established customs.*

Keywords – Contemporary Women, Feminisms, Social Framework

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INTRODUCTION

In recent decades, women's history concept has emerged as the most important development in social science study, and especially in the field of history. This new layer has offered the academy a fresh strategy for constructing the history. The past of women is called a modern means of understanding the perspectives and perceptions of people that have traditionally been neglected.

The position of the women's movement in reforming school curricula is addressed in the second part, and the contribution of women to the redefinition of information is addressed. In the fourth section the empowerment and education of women is discussed from a women's movement perspective. The article concludes by highlighting challenges facing the feminist rights in promoting women's education for equal rights and empowering.

CONTEMPORARY WOMEN MOVEMENT AND FEMINIST THEORIES

It is well established that the women's revolution in the university gives birth to patriarchal theories. These campaigns played a crucial part in getting 'gender' into the politics' spotlight. In these campaigns, the subordination of women was the main problem. Shah points out that the women's subordination problems were first debated by feminist theorists in the early 1970s. You wondered if this subordination was a biological tendency or rooted in gender socialization, and if it was an institutional norm that was the economic foundation of that subordination? Was the racial division of labor driven? Feminist ideologies offer multiple interpretations for this topic utilizing common social constructs. The original questions applied to the

collection of insufficient knowledge for women in the social sphere. For starters, Indian history in popular understanding was seen as a time of literature, art and architecture etc. It was also a period, though, when women were refused education and sati was taught. Similarly, several more concerns about our knowledge of culture may be posed. When men fight battles, what did they do? Why did the role and history of women affect societies? Why and why have the misunderstandings about women's bodies, mental abilities and accomplishments been created? In addition to suggesting women's insecurity and impotence in culture, this study revealed that the creation of codified information is not beyond the desires of individuals and communities. It was apparent that such awareness ultimately validated men's moral values as a prevailing force. It was only after feminist theorists gained further insight into the complexities of the life of women that they questioned the form of the creation of information employed in philosophy in the standard and attempted to incorporate a more systematic and interdisciplinary approach towards knowledge.

Gender design applies to dynamic societal structures that define beliefs, norms of behavior, and expectations of conduct that regulate the positions and obligations of women and men as well as their interconnections. Jane Lewis opposed traditional historiography and claimed that the history cannot be interpreted without prejudicially only if historical evidence is checked. The study in history emerging in recent years in the west shows that during the 19th century gender was viewed as an unchanging biological reality regardless of the predominance of empirical practice in society. The creation of culture was due to men's and women's behaviors and was connected to the biological role

of reproduction alone. Such an interpretation of manhood and poverty focused on unchangeable biological evidence moved the gender issues in the study of social sciences forward and made them a domain of natural and medical sciences.

Historians have questioned this idea in recent decades by monitoring historical buildings and perception of sexual distinction. Specially to describe the concept of country and country state. The restricting interpretation of these fields of history to the issue of colonizing and colonizing is not so very important for scholars today, and modern topics such as femininity are being granted further consideration. This can be seen in Ida Blom's claims. Blom's study of the dichotomy of femininity argues that colonizers constructed a notion of colonized people, reflecting real femininity in service to and submission to men. This building might provide a male refuge from the danger of western emancipated femininity.

The reawakening

The status of Indian women today is an aggregation of several forces that function to fix several forms of problems created by a dead and destructive history. The Indian Women's Movement has followed a distinct direction since 1947. It started battling for absolute liberation for women from the old shackles. Many people participating in the national revolution were aware that they faced judicial penalties for their freedom to ensuring gender equality. First of all, they were not pleased with the provisions of the Indian Constitution which granted them fair justice and equal treatment. The key explanation was the enhancement of women's position with the so-called security and steps to ensure equity based on gender reporting. Despite the various privileges enshrined in the constitution, the laws and the law books of the State, the majority of women suffered:

So far, the ranks of the nationalist movement or the mainstream social pro-Caste reformers, such as Jotibha Phule, B.R. Ambedkar, E.V. Ramaswami Periyar, from those of militant Anti-Caste politicians who were often met by the non-Brahman and the Dalit new representatives.

In the shadows

"Cut my shadows. Split my colours. Deliver me from the torment of fruitless beholding."

The Indian women's movement seemed rootless in the late 1960's. Most became disillusioned with the economic and social turmoil in both urban and rural regions. Yet women's parties: moved through factions in the subsequent conflicts. Vibhuti Patel, a feminist activist, refers to trends as follows: "The revolution of the mind and, in the late 1960s, the phase of radicalization of the masses and of the battling working class was generated both globally and in India."

Radical feminism

Extreme feminism emerged in the late 1960s. It depicted men as true enemies of the force of women and women. The *Dialectics of Sex* by Shula Smith Firestone, the erotic politics of Kate Millet were the two books that established the philosophy of radical feminism. The oppressive family is regarded as the biggest oppressor of women by progressive feminism. Abuse is the main weapon used by the patriarchy to subjugate women. According to progressive feminism, this androcentric dominance paradigm cuts women's right to self-determination in pieces. Extreme feminists claim that in ancient times this rivalry between the sexes occurred. You conclude that all current structures have continued to marginalize women. Therefore, their main purpose is to be remembered. as people in their own way."

The liberal feminism

Another important improvement in the role of women was the revolutionary ideals of the French Revolution. Fraternity, freedom and liberty and the political ideology of individualism also made people mindful that their futures are decided by societal structures. This added to women's deep rejection of so-called custom and history. Freud thus defends these developments:

If a civilization has not evolved to a stage at which the happiness of one community of its people relies on the exclusion of another, the oppressed may grow an acute aversion to community, in whose wealth their effort has made it possible for them to live.

FEMINIST AND HISTORICAL WRITINGS IN INDIA

In India, the feminist texts can be linked to the anti-colonial sentiments that took women to the stage of social discourse. Mrinalini Sinha has demonstrated how Indian people, and how the colonizers viewed them, have been a significant aspect in British colonial policies at the end of the 19th century. During the first half of the 19th century, well before the missionaries, administrators wrote widely harshly regarding Indian culture, in particular defining Indians as "bar barbarians" and as "naturally inferior." Writers like Mill, Orme, Dubious, Macaulay and Bentinck depicted the native as "frilling, timid and pleasant corporate citizens." He concluded that the orientation in skewed phantasy systems was intentionally described by colonial rulers. It was evident that imperial philosophy claimed its spiritual supremacy because of the intellectual benefit of becoming a monarch. One area of dominance was the interpersonal activity they successfully utilized as a weapon.

The imperial force consciously stressed the low position of Indian women's writings of order to develop the idea of higher moral values. For e.g., in

colonial writings the middle-class men of Bengal were visualized in the tale of Katherine Mayo as tiny and physically frail without self-control²⁶. In reality Mayo's account generated immense controversies. Mrinalini Sinha rejected this representation of Indians and claimed that the importance of women as a legal force in their own right to the reform of the Sharda Act, in comparison to the common interest of the nation. She wrote that the arguments on the age of consent and legislation of marriage in colonial India were generally more about the demands for modernity than about women's role. The almost identical criticism comes from Masani, who argues that existence in conventional did not actually imply ignorance or backwardness, contrary to the western interpretation, as recalls:

Therefore, all these advances in recognizing the past of women questioned the underlying principles of feminist theory. These modern perspectives also separated the traditional theoretical theories of universal moral order, such that they may examine geographical and regional particularities in order to explain the complexity of human existence. Thus, history writing evolved in that sense, it began to expose the lives of women not only as the lives of those who were merely represented in the historical annals, but also as the lives of everyday people. The patriarchal historiography currently centered on addressing women's issues every day.

Interestingly, although sexism was thought to be a restricting force in social science, the emergence of a subaltern methodology in culture broadened the scope of feminist theory so that it could highlight the unseen views and perspective of common peoples. In "Can subalterns (women) chat" Gayatri Chandrashekar Spivak put subaltern claims and discussed women's past issues? She claims that women were 'historicized objects' of scholarship particularly Western because women endured not only colonial injustice, but also patriarchy in their own period under colonialism. She studied the subaltern women's issue and remarked:

In this sense, the issue of women seems more problematic; should hierarchical people speak? Our attempts to offer a voice in history to the subaltern are now more vulnerable to the hazards of Freud's speech

In India, the feminist writings can be traced back to the anti-colonial sentiments that have put women in the popular discourse. In this time, Indian intelligentsia met colonial ideology in two ways. On the one side it was met with the so-called civilizing project of imperialists who depicted it as savage; on the other, with India being presented as a great civilization by orientalist rulers. For e.g., the definition of India. It is worth noting that women too were not influential in his career. Muller's works, like any other scholar, concentrated largely on valuing the Hindu culture rather than giving significant attention to the role of women in Indian society. Women were presented primarily to

demonstrate the power of society. In this sense, for example, his description of characters. It does not mean that women have been utterly neglected. In explaining the Vedic life, Muller told us in some cases that despite the involvement of women in the Vedic ceremonies, the understanding of the Veds was less known. Argues that the view had of women was mostly focused on the reasoning of the Greek writer Strabo, who stated:

Indians did not transmit their philosophical doctrines to women who felt that they would not have to be hostages to others if their spouses knew these doctrines and learnt to be insensitive to enjoyment and suffering, treating existence and death as the same. Sanskrit Literature History.

A parallel effort in Western writings of the 19th century can be found in Mrs. Speier's job. Speier cherished the womanhood of ancient India in her work, *Life in ancient India*. She portrayed a fascinating and virtuous portrait of women in India. She saw that:

Women are as secure as Trojan ladies or Judaeans daughters. Hymens described them with reverence and love in *Reg Veda*. In one of the Upanishads we see a king who offers a ceremonial sacrifice and invites his head visitor to speak on theology. Between these visitors is a educated woman called Gargi.

How women in Hindu society is viewed, Ramabai says that girls in Hindu society come to be 'lucky or more nature' Chakravarty remarks that Ramabai was very explicit in regards to the influence of women's status on society as a whole relative to James Mill and R.C. Dutta on the other. On the other. She also says that although Mill had attributed women's low status to the primitive essence of society and Dutta had noticed the contrary, Ramabai rendered a significant correction to it by looking at her own narrative. Uma Chakravarty suggests that these perceptions were the product of people's growing historical knowledge in the first half of the 19th century. It indicates, though, that conservative scholars have displayed greater populism than objectivity in considering the role of women in their study.

The analysis of the role of women leads one to the topic of gender. From the explanation above, it is clear that the emphasis in the writings of the 19th century was on Hindu women of high caste rather than on ordinary women. If it was to demonstrate its elevated standing in the past or to change its decline in later years. Latest study has placed forth the argument that women's role and sexuality have a dialectic relationship. It is stressed that it was impossible to establish an ideology in the past without changing its position. It was also connected to the degrading photo of male as effeminate. The images of womanhood from the past were simpler to follow in order to create a modern and strong

portrait. For the picture of holy people, characters from the past, particularly their moral possibilities and valiant acts, were valorized to defy the invaders and even accept death instead of dishonor. This characterization portrayed a modern women's concept that fits both today and the future. Thus, as a response to the imperial building of the past, Nationalist ventures have ensured that the Indian women are represented in a mixture of mystical, educated Gargi, struggling Sita, loyal Savitri and the valiant Lakshmana. In this specific case, the Sahadharmini model was fundamental to the notion of femininity. It was seen as a significant force in the nation's recovery. Bankim Chandra Chatterjee was the first person in this sense to create the national identification of women.

The emphasis in writing women's background has shifted in recent years. In terms of the fact that, during the colonial period, both colonial leaders and nationalists, fair room was granted to gender dialogue, it is now shifting from traditional approach. Forbes looks at early women's writings and claims that in the 19th century the topic of gender was first taken up by colonial officials because of the woman's partnership problem *Vis a Vis* modernity. Forbes suggests that there weren't sufficient archives of gender until 1930s, because much of the writings were written by men and focused on fiction that generally glorified the past. In India, extensive study was only carried out in post-independence periods to resolve the issue of gender. Particularly following the emergence of the second phase of the 1970 women's movement.

It is true that much of the literature created during the 1950s and 1960s emphasized women's political successes in their fight for independence from colonial rule. The study of Neera Desai, *Woman of Modern India*, was a proper social and women's past in this sense. Desai opposed the current definitions which merely recounted the presence of women in public life and accepted the research which clarified how gender ideology is preserved and replicated. Forbes states that it was not only Indian women's first academic study, but also a formal empirical analysis of women and criticism of Indian society.

Only after Desai's work was the study of the Committee on Women's Status seen as a relevant piece of work to establish in future the course of women's history writing. The title of this article is *For Equality: the opinion of the Committee on Women's Status in India*. The research directly explored women's role. The paper has been reported to strive to effectively attract historians' interest and shape the trajectory of women's culture in the future. The historians concentrated on documentation relating to gender, making women prominent and recording the lives of non-Elite people in the coming decades, especially between the mid-1970s and the 1980s.

In the 1980s, though, the pattern changed somewhat. History also reflects on the phenomena such as Colonisation and its effect on women. For example,

the 'Recasting People' initiative reassessed and challenged the nationalistic conception of people in the past. Sangari & Vaid with a band of scientists found this approach to determining the path of enquiry about women's past to be tremendously important. Uma Chakravarty was a historian who arranged a bias study to that purpose. She tried to understand the role of women in ancient India, particularly in their household, education, caste relation and reproductive control, as an explanation for widow ship between the castes. She demonstrated that people of low caste had more rights. A comprehensive analysis by Chakravarty and Roy of the pre-independence papers pointed out that in ancient India, the representation of women was focused on inadequate and selective knowledge. The authors relied primarily on theological texts and either overlooked or excluded important details regarding the life of women. Therefore, the simple presence of certain women in religious debate cannot be regarded as evidence of popular rights.

The subaltern historian clarified how nationalist authors created an entirely different view. He concluded that women were governed by the current patriarchal notion of increasing strength. Tanika Sarkar has further established these theories surrounding social issues. In the 19th century, she clarified the origins of metropolitan communities. The nationalist architecture of women is synonymous with the portrayal of mother and son in Hindu wife and Hindu country Sarkar. In the other side, scholars including Sonia Nisht Amin, Swapna Banarjee and Judieth Walesh were interested in the colonial domesticity controversy. In reality, scholars used the modern historiography during this time to update the current materials. For eg, Susie Taru and K.Lalita discovered a new picture of ancient women in their analysis of woman's writings from 600 BC. Forbes made identical attempts. (Traduced by Forbes memoirs of Sudha Majumdar, Manmohini Zutsie Sahagal and Tankia Sarkar, Rashsundari Devis's memoirs were written. Historians who dealt with women, especially after the 1990's, have placed "country" on history writing, thereby opening a new window for history of women.

In overview of the historical growth of gender and feminist literature in India, it can be said that accessible research on women's past have scantily focused on the issues of women's lives and have also very little looked into what has happened to women's position of various periods in history.

It will be worth noting here that the history of women needs explanations for people of the non-elite, especially those who reside beyond the Brahminic domains and adds geographical trends as well as historical variations. Until now, study into the history of women was restricted to the main stream culture as depicted in national history.

In a nutshell, however, it can be seen that women have had a very negligible position in historical literature, both in national and in regional history. It is a mystery that historians neglected writing regarding women who actually represent near to half the population and had become a social influence.

The major demands of the contemporary women movements:

- topics including child marriage, sex-selective abortions and abuse linked to dowry.
- Equity for growth, not just fairness
- The focus should be on women's economic empowerment
- Childbearing as a collective obligation should be shared
- Homework identification as national efficiency
- Love and maternity need not be handicapped
- Women's liberation should be associated with collective liberation
- Special conditional de facto inclusion initiatives.

The popular Chipko revolution, which was essentially an ecological campaign, not only increased the consciousness of women in the rural and middle class, but also brought forth a modern philosophy of the right for women to self-determination. The Chipko campaign pictured people as well as nature as an oppressed society and violence against nature was identified with violence against women.

There were three different streams of feminist orientations:

- The Liberal Stream insists on requesting changes in the democratic aspects that concern women directly.
- The Leftist Stream positions inequality of women in a comprehensive examination of the overarching inequality system, arguing for an assembly of particular social justice campaigns in order to alter the world revolutionarily.
- The Progressive Feminists are trying to identify the creation of femininity and masculinity as basic polarities of culture, playing with reclaiming a conventional basis of femininity, innovation, etc.

The 2012 New Delhi gang rape became a milestone in the Indian movement for women's empowerment and

feminism, contributing to legal reforms and placing gender at the core in national discourse.

Although the Indian women's movement has gained a great deal, feminists and researchers believe there is still a long way to go. Meanwhile, the women's movement confronts ever-new challenges, with enormous economic and social reforms taking place throughout the world, while old minds are still governed by hegemony.

At the beginning of the 21st century Indian women introduced a fundamentally new form of democratic politics which had not previously been witnessed. Driven by language on young people's rights and forms of activism globally, such as Occupy Wall Street and the Arab Spring, a number of social media movements have been started against the epidemic of sexual harassment.

The earliest movements – the 2003 Blank Noise Initiative against Eve-teasing, the Pink Chaddi Movement (underwear) in 2009 and SlutWalk's protest in 2011 were not enough, but the stage for this new form of protest was set. Their reach was small. Campaigns such as 2011 The explanation why Loiter 's proposal on the right of women to public space resonated with a vast number of women, rendering this social networking campaign a real women's revolution: the 2015 Pinjra Tod (Break the Cage) campaign against discriminatory curfew laws in student schools and the 2017 Bekhauf Azadi March (Freedom without Bearing).

The problems confronting the feminism movement now lie in India 's overwhelming diversity. Feminism is segregated into age, gender, ethnicity and impairment within India, and as areas of India grow more quickly, the growing social and economic disparity contributes to more issues, such as sexual abuse at work and public transport.

As it fights the latest issues, Indian feminism also struggles with the old problems. The new # MeToo initiative reveals how women's campaigns are evolving in India.

CONCLUSION

The historical evolution of gender debate and feminist literature particularly in India reveal that analyses of the past of women have barely influenced the facets of the events of women's lives, and have made very little analysis of the condition of women in various periods of history. Another part of women's past was to explore how men think about women and what women think about themselves. Desai appropriately protested the reality that ' the accessible story merely applaud women's involvement in public life and appreciate studies demonstrating how the concept of gender is preserved and replicated. However, to objectively

and truly appreciate human experience, it requires fresh research in the sense of shifting dynamisms in the role of women in a given culture.

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