

Vol 6 Issue 8 May 2017

ISSN No : 2249-894X

*Monthly Multidisciplinary
Research Journal*

*Review Of
Research Journal*

Chief Editors

Ashok Yakkaldevi
A R Burla College, India

Ecaterina Patrascu
Spiru Haret University, Bucharest

Kamani Perera
Regional Centre For Strategic Studies,
Sri Lanka

Review Of Research Journal is a multidisciplinary research journal, published monthly in English, Hindi & Marathi Language. All research papers submitted to the journal will be double - blind peer reviewed referred by members of the editorial Board readers will include investigator in universities, research institutes government and industry with research interest in the general subjects.

Regional Editor

Dr. T. Manichander

Sanjeev Kumar Mishra

Advisory Board

Kamani Perera Regional Centre For Strategic Studies, Sri Lanka	Delia Serbescu Spiru Haret University, Bucharest, Romania	Mabel Miao Center for China and Globalization, China
Ecaterina Patrascu Spiru Haret University, Bucharest	Xiaohua Yang University of San Francisco, San Francisco	Ruth Wolf University Walla, Israel
Fabricio Moraes de Almeida Federal University of Rondonia, Brazil	Karina Xavier Massachusetts Institute of Technology (MIT), USA	Jie Hao University of Sydney, Australia
Anna Maria Constantinovici AL. I. Cuza University, Romania	May Hongmei Gao Kennesaw State University, USA	Pei-Shan Kao Andrea University of Essex, United Kingdom
Romona Mihaila Spiru Haret University, Romania	Marc Fetscherin Rollins College, USA	Loredana Bosca Spiru Haret University, Romania
	Liu Chen Beijing Foreign Studies University, China	Ilie Pintea Spiru Haret University, Romania
Mahdi Moharrampour Islamic Azad University buinzahra Branch, Qazvin, Iran	Nimita Khanna Director, Isara Institute of Management, New Delhi	Govind P. Shinde Bharati Vidyapeeth School of Distance Education Center, Navi Mumbai
Titus Pop PhD, Partium Christian University, Oradea, Romania	Salve R. N. Department of Sociology, Shivaji University, Kolhapur	Sonal Singh Vikram University, Ujjain
J. K. VIJAYAKUMAR King Abdullah University of Science & Technology, Saudi Arabia.	P. Malyadri Government Degree College, Tandur, A.P.	Jayashree Patil-Dake MBA Department of Badruka College Commerce and Arts Post Graduate Centre (BCCAPGC), Kachiguda, Hyderabad
George - Calin SERITAN Postdoctoral Researcher Faculty of Philosophy and Socio-Political Sciences Al. I. Cuza University, Iasi	S. D. Sindkhedkar PSGVP Mandal's Arts, Science and Commerce College, Shahada [M.S.]	Maj. Dr. S. Bakhtiar Choudhary Director, Hyderabad AP India.
REZA KAFIPOUR Shiraz University of Medical Sciences Shiraz, Iran	Anurag Misra DBS College, Kanpur	AR. SARAVANAKUMARALAGAPPA UNIVERSITY, KARAIKUDI, TN
Rajendra Shendge Director, B.C.U.D. Solapur University, Solapur	C. D. Balaji Panimalar Engineering College, Chennai	V.MAHALAKSHMI Dean, Panimalar Engineering College
Awadhesh Kumar Shirotriya	Bhavana vivek patole PhD, Elphinstone college mumbai-32	S.KANNAN Ph.D , Annamalai University
	Awadhesh Kumar Shirotriya Secretary, Play India Play (Trust), Meerut (U.P.)	Kanwar Dinesh Singh Dept.English, Government Postgraduate College , solan
		More.....



REVIEW OF RESEARCH



IMPACT OF INDIAN CULTURE AND CIVILIZATION

Meena Gaikwad

Doctor of Philosophy in Political Science of Gulbarga University, Gulbarga.

ABSTRACT:

Human civilization of any region or a nation, at any given period of time, was represented by so called civilized and social human beings, half of them being man and the remaining half being women. The two creations of nature among human beings- man and woman in equal proportions, naturally and rationally should enjoy equal status. But the life, status, role and rights of men and women were not the same. Women were treated by men as unequal, at times as slaves, servant or objects. Women were deprived of their equal natural rights and human dignity and respect. The customs and traditions were all "men" oriented with total dominance. The social status and privileges were centered to men. The norms of the society were codified by men with a total positive bias towards man and negative bias towards women.

KEYWORD: Human civilization, Social human beings, Human dignity, Vedic Period.

INTRODUCTION :

The study of history of any nation or a region is a reflection of the history of men and women of that region or nation. It denotes the socio-economic and political status, privileges and rights enjoyed by the citizens. In the process of formation of a societal

unit/community/village/town /empire as well as its disintegration and reorganization the historical studies traces and evaluates ultimately one aspect- "life of men and women living with human dignity" in a rational humanistic society.

Indian sub-continent has been one of the important places for the dawn and growth of human race, civilization and is still emerging/ growing. The ancient Indian historical studies have the rich records of ancient India, commonly known as "Vedic Period".

These historical studies reveal the essence of "Indian culture and civilization", where emphasis was for individual liberty, creativity and dignity of life". Women occupied a very and great status in this Vedic society. Not only, she was treated as equal, at time she was given a status above that of a man. She was treated with respected reverence and devotion. But the Post-Vedic period or later part of ancient Indian historical period, distortions appeared in the Indian society. The societal codes were created and



followed by men during this time introduced the element/ aspect of discrimination based on birth, community, caste and vocation, leading to hierarchical society. This hierarchical set-up not only eroded human equality, respect and dignity, but also brought in exploitation of the weak.

The height of this discriminatory socio-political-economic order was the further discrimination and exploitation of “women” in the order itself. Thus the women, irrespective of the social order were made secondary or a slave or an object of man. This codifications and practices deprived women totally of their rights to live with dignity- childhood, education, marriage, life, socio-political-economic rights and freedom. She was deprived to an extent of losing the decision making power/right/choice.

The Muslim invasion to India and its consequences on society further degraded and deteriorated the status of women (which was already at lower ebb) to its nadire. As a result, during medieval period and pre-modern period women become weakest among the weak. Number of social evils were forced on women. Child marriage, denial of rights (to education, choice of marriage, choice of vocation, property inheritance and economic power), sati system, purdah system, forcible widowhood, devadasi system and treating women as object of men’s entertainment are a few evil systems that emerged.

Any rational and humanistic society should have equality of all men and women. Social reformers emerged from time to time to preach and practice equality in life with dignity.

The British since 18th century exposed Indian society to that of western society. The impact of earlier social reformers and western society made a few Indians to fight for the cause of social discrimination, especially of women. These socio-political thinkers and reformers raised their voices, led movements and created awareness among the rulers and the ruled towards women’s emancipation and empowerment leading to a just and equal social order.

The ideologies of national movement for freedom also had the ideologies for socio-political-economic transformation of marginalized sections of society, especially the untouchables and women.

Several studies have been made to record the ideologies and contributions of several leaders in national freedom struggle, leading to independence. Autobiographical or biographical literatures of these prominent leaders are also available, narrating their life, mission and achievements. But there is a need to study the ideologies and contributions of socio-political thinkers towards women’s emancipation, empowerment and their impact on socio-economic-political transformation. Hence the present study was undertaken to analyze the ideologies and contributions of following socio-political thinkers.

1. Raja Ram Mohan Roy
2. Swami Dayanand Saraswati
3. Ishwar Chandra Vidyasagar
4. Mahadev Govind Ranade
5. Bal Gangadhar Tilak
6. Gopal Krishna Gokhale
7. Mahatma Gandhi
8. Pandit Jawaharlal Nehru
9. Dr. B.R.Ambedkar
10. Mahatma Jyotirao Phule
11. Netaji Subhas Chandra Bose
12. Annie Besant
13. Sarojini Naidu
14. Swami Vivekananda
15. Sri Aurobindo
16. Rabindranath Tagore
17. M.N. Roy

Important contributions of these thinkers on women are highlighted as under:

Table No. 1. Social Evils

Sl. No.	Political Thinkers	Contributions of Political Thinkers on Women
1	Raja Ram Mohan Roy	Succeeded in getting laws against practice of sati and polygamy and set up Brahmo Samaj to fight against social evils.
2	Swami Dayanand Saraswati	Emphasized Vedic culture and condemned social practices which restrict the women's freedom. Established Arya Samaj to continue social movement against the social evils such as untouchability, gender stratification, child marriage, polygamy, practice of sati, etc.
3	Ishwar Chandra Vidyasagar	As a result of his struggle for widows' remarriage law was passed
4	Mahadev Govind Ranade	Rehabilitation for dancing girls, child widowhood, etc, condemned child marriage, demanded the age of marriage should be increase both for boys and girls
5	Bal Gangadhar Tilak	He fought for child marriage, however he opposed for enforced widows' remarriage. He stated that if the widows are interested, they can remarry, opposed to dowry, untouchability, etc.
6	Gopal Krishna Gokhale	Gender Equality
7	Mahatma Gandhi	Fought against all the evils and restriction on women. He supported the struggle against purdah, child marriage, dowry and sati.
8	Jawaharlal Nehru	Stressed on removal of untouchability and abolition of purdah for women
9	Dr. B.R. Ambedkar	Condemned Brahmanical culture, which restricted freedom of women against the social restriction.
10	Mahatma Jyotirao Phule	Opposed social practices prevailing during those period and condemned brahmanical culture.
11	Subhas Chandra Bose	Gender Equality
12	Annie Besant	Condemned child marriage and child widowhood.
13	Swami Vivekananda	Equality between gender in all respects

Table No. 2 Political Empowerment of Women

Sl. No.	Political Thinkers	Contributions of Political Thinkers on Women
1	Mahatma Gandhi	Women must participate in politics; they must have votes and equal legal status.
2	Jawaharlal Nehru	Placed equal faith on political equality.
3	Annie Besant	Passing of a resolution for women's suffrage by the Indian National Congress in 1917. Struggled for voting rights for women.
4	Sarojini Naidu	Emphasized on women's political participation in Madras in 1917 itself. The Montague-Chelmsford Reform enabled the women their right to suffrage and political participation in India.

Table No. 3 Right of Inheritance

Sl. No.	Political Thinkers	Contributions of Political Thinkers on Women
1	Raja Ram Mohan Roy	First to fight for the right of Hindu women to inheritance, both men and women should be treated equally.
2	Mahatma Gandhi	Emphasized on the right to property for women.
3	Jawaharlal Nehru	Extended personal laws of inheritance and devised the laws which enable the property right to women equally.
4	Dr. B.R. Ambedkar	Introduced the Hindu Code Bill on February 5, 1951 in Parliament, including right over property to women (Executed the laws and policies for the inheritance for women)

Table No. 4 Political Thinkers on Women's Education

Sl. No.	Political Thinkers	Contributions of Political Thinkers on Women
1	Raja Ram Mohan Roy	Western Education, Socio-political approach
2	Swami Dayan Saraswati	Upholding of Vedic values and status of women as per Vedas and Upanishads. Vedic education/ cultural education and philosophic approach
3	Ishwar Chandra Vidyasagar	Scientific Education
4	Mahadev Govind Ranade	Western Education
5	Bal Gangadhar Tilak	Traditional Religious Education
6	Gopal Krishna Gokhale	Modern Education, as the old subjects are not useful for building modern India.
7	Mahatma Gandhi	Education as an instrument for changing women's subjugated position in the society; fulfill certain economic, political and cultural functions and improve socio-economic status
8	Jawaharlal Nehru	Had faith in spread of education, first official step was the appointment of a National Committee on women's education in 1958-59.
9	Dr. B.R. Ambedkar	Emphasized education of women, influenced by the principles of Buddhism about women
10	Jyotirao Phule	Knowledgeable education, it is possible to remove social evils in the society.
11	Subhas Chandra Bose	All round development of women through education and cottage industries.
12	Annie Besant	Emphasized on Education for Women for Equality.
13	Sarojini Naidu	Emphasized education of women through poetry and speeches.
14	Swami Vivekananda	Culture, Philosophy, Values, Human Rights, Education, Human Resource Development, Personality Development.
15	Sri Aurobindo	Have not contributed specifically for women's education
16	Rabindranath Tagore	Education based on attitudes and interests.
17	M.N. Roy	Have not contributed specifically for women's education

Table No. 5 Economic Freedom and Employment

Sl. No.	Political Thinkers	Contributions of Political Thinkers on Women
1	Mahatma Gandhi	He presented spinning wheel and supported Khadi as an industry.
2	Dr. B.R. Ambedkar	He stated that women must live independent life. Indirectly he felt the need for employment for women, not stated particularly about the kind of employment.
3	Subhas Chandra Bose	Illiteracy and economic dependence are root causes of serfdom of women. His INA and Rani of Jhansi Regiment consisted of women.
4	Annie Besant	Self-employment through Government Programmes. All India Women's Conference founded includes Poverty Alleviation Programmes through Micro-credit programmes.
5	Sarojini Naidu	Emphasized on Self-employment.

METHODOLOGY:

Modern political processes and developments emphasized the importance of Democracy, Freedom, Self-rule, Fundamental Rights, Equality, Liberty, Fraternity, and Sovereignty of State. Constitution became fundamental to the growth and development of a nation. A nation is represented by the people living in the society. Customs, traditions, rituals, blind beliefs and faith have their deep roots in the minds of people of any society. These aspects dictate the socio-economic and political transactions and transformation, irrespective of the type of political process. These dictations and dictoms leads to social inequality and evil practices. Hence there is always a need to transform the society from the point of liberty, equality and justice.

CONCLUSION:

The status of Indian society during British rule had all these hallmarks of rigid social structure, inhuman social practices, evils, discrimination and oppression of women. In order to literate India, politically there was a need to liberate India socially that self-rule is possible. Numbers of socio-political thinkers of modern India have given their best ideologies for the emancipation and empowerment of women and marginalized section of society, apart from national liberation movement.

These thinkers not only had their own stated ideology but led the movement and achieved their goals effectively towards women's emancipation. It is their strength to take up the movement to a logical conclusion till a real or constitutional measure is initiated and implemented.

These socio-political thinkers were able to complement and supplement each other as their common cause and aim was social transformation and freedom movement. Thus their ideologies and movement worked and acted in unison and not in isolation to reach the goal. The influence of their ideologies and movement would be a solid foundation on which modern India can be built on the principles of liberty, equality and justice towards a humane society.

REFERENCE:

1. Bhattacharje, MM (1961): Rabindranath Tagore: Poet and Thinker. Allahabad: Kitab Mahal Pvt Ltd, 1961.
2. Chauhan, Poonam S (1996): lengthening Shadows: Status of Women in India. New Delhi: Manak Publications, 1996.
3. Chitkara, MG (2001): Women & Social Transformation. New Delhi: A.P.H. Publishing Corporation, 2001.
4. Chopra, Vipla (2001): Employment and Occupational Structure of Women in India. IN: Women and Employment. Edited by S. Murthy. Jaipur: RBSA Publishers, 2001. P. 1-2.
5. Collect, SD (1915): Life and Letters of Raja Ram Mohan Roy. Calcutta, 1915.
6. Das, Swamamala (1993): Sri Aurobindo: A Political Thinker. Delhi: Ajanta Publications, 1993.
7. Dasgupta, Tapati (1997): Gandhiji's Philosophy of Rural Reconstruction: A Milestone for Today and Tomorrow.

- IN: Gandhi Yesterday and Today. Edited by Amitabha Mukherjee. Calcutta: Institute of Historical Studies, 1997. P. 67-80.
8. Dubey, SN (1984): Modern Indian Political Thinkers. Delhi: Books N' Books, 1984.
9. Forbes, Geraldine (2000): Women in Modern India. The New Cambridge History of India. Vol. IV.2. New York: Cambridge University Press, 2000.
10. Gangrade, KD (2003): Gandhian Approach to Empowerment of Women. IASSI Quarterly. Vol. 22. No. 2.2003. P. 5-33.

Publish Research Article International Level Multidisciplinary Research Journal For All Subjects

Dear Sir/Mam,

We invite unpublished Research Paper, Summary of Research Project, Theses, Books and Books Review for publication, you will be pleased to know that our journals are

Associated and Indexed, India

- ★ Directory Of Research Journal Indexing
- ★ International Scientific Journal Consortium Scientific
- ★ OPEN J-GATE

Associated and Indexed, USA

- DOAJ
- EBSCO
- Crossref DOI
- Index Copernicus
- Publication Index
- Academic Journal Database
- Contemporary Research Index
- Academic Paper Database
- Digital Journals Database
- Current Index to Scholarly Journals
- Elite Scientific Journal Archive
- Directory Of Academic Resources
- Scholar Journal Index
- Recent Science Index
- Scientific Resources Database

Review Of Research Journal
258/34 Raviwar Peth Solapur-
413005, Maharashtra
Contact-9595359435

E-Mail-ayisrj@yahoo.in/ayisrj2011@gmail.com