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STATUS OF WOMEN IN DIFFERENT PERIOD OF INDIA

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Abstract

The evolution of women's status within society has undergone a profound transformation, marked by shifts in cultural attitudes, legislative reforms, economic empowerment, and persistent challenges. This research paper scrutinizes the intricate trajectory of this transformation, spanning historical epochs to contemporary times. This study examines the transformation of women's status in India from the Vedic period (1500 BCE - 500 BCE) to British rule (1757-1947). The Vedic period saw women as revered scholars, participants in ritual sacrifices, and holders of property rights. The subsequent Epic and Puranic periods (500 BCE - 500 CE) witnessed a decline in women's autonomy, with increased patriarchal norms. Muslim rule (1206-1757) further reinforced patriarchal structures, introducing the purdah system and polygamy. British colonialism (1757-1947) exploited women economically, restricted education, and objectified their bodies. This historical analysis highlights the complex factors contributing to the decline of women's status in India. It dissects the multifaceted factors influencing the changing status of women, encapsulating the milestones, impediments, and strategies involved in achieving gender equality.

Keywords: Women's status, Historical Perspective, Vedic period, patriarchal norms, Muslim rule, British rule, gender inequality, post-independence, constitutional provisions, Legal Frameworks, Policy Reforms, Empowerment.

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Introduction

The status of women in India has undergone significant transformations throughout history, shaped by various social, cultural, and political factors. From the revered scholars of the Vedic period to the marginalized citizens of British India, women's experiences have been marked by periods of empowerment and disempowerment. This study explores the evolution of women's status in India, tracing the complex historical trajectory from the Vedic period (1500 BCE - 500 BCE), British rule (1757-1947).

Background

The Vedic period, often regarded as the "Golden Age" of Hindu civilization, saw women participating actively in ritual sacrifices, holding property rights, and engaging in intellectual pursuits. However, subsequent periods witnessed a decline in women's autonomy, with the gradual

reinforcement of patriarchal norms. The advent of Muslim rule introduced new social and cultural practices, further restricting women's freedom. British colonialism, with its exploitative economic policies and cultural imperialism, exacerbated the decline of women's status.

This study aims to provide a comprehensive historical analysis of the factors contributing to the transformation of women's status in India. By examining the interplay between social, cultural, and political forces, this research seeks to understand the complex dynamics underlying the evolution of women's experiences in India.

Statement of the problem

The status of women in India reflects their social, economic, cultural, and political positioning within the country's diverse and dynamic landscape. Historically, Indian society has been deeply rooted in traditions, where gender roles often dictated women's rights, opportunities, and societal expectations. Understanding the evolution of the status of women in India is crucial as it unveils the complexities, progress, and challenges faced by women across various

historical periods and contemporary times.

Objectives:

1. To examine the status of women during the Vedic period.
2. To analyze the impact of Muslim rule on women's status.
3. To investigate the effects of British colonialism on women's lives.
4. To identify the key factors contributing to the Empowerment of women after independence to till now.

Methodology:

This study employs a historical research approach, drawing from secondary sources, including ancient texts, historical accounts, websites and scholarly works.

Definition of the Status of Women in India:

The status of women in India encompasses their societal roles, access to education, healthcare, employment opportunities, political participation, legal rights, and cultural expectations. Traditionally, Indian society was patriarchal, shaping women's lives within the framework of familial responsibilities and often restricting their autonomy and decision-making power. The status of women in India today reflects a blend of traditional values, legal reforms, socio-cultural changes, and ongoing efforts towards gender equality.

Importance of Understanding the Changing Status of Women in India:

Recognizing and comprehending the shifting status of women in India holds immense significance. Firstly, it offers insights into the historical roots that have shaped prevailing gender norms, familial structures, and societal expectations. It enables the identification of systemic barriers and challenges that have historically hindered women's progress. Secondly, understanding this evolution helps in acknowledging the milestones achieved in terms of legal reforms, education, workforce participation, and political representation. It provides a framework to assess the effectiveness of policies and initiatives aimed at improving women's status and achieving gender parity. Thirdly, it serves as a catalyst for envisioning a more inclusive, equitable future by addressing persistent issues and fostering a society where women have equal opportunities and rights.

Harappan / Indus Valley Civilisation (2500–1700 BCE)

The Harappan Civilization (2600 to 1900 BCE) was

one of the earliest urban civilizations globally. Although limited information exists about women's status during this period, archaeological findings provide insights. Women likely played key roles in the economy, participating in crafts, trade, and agriculture alongside men (Rao, 1991, p. 150). The society appeared to follow a joint family system, with women living in extended households (Roy, 2011, p. 20). Monogamy seemed prevalent, and divorce or remarriage may have been possible (Thapar, 2002, p. 100). Some evidence suggests women had property rights, indicating economic independence (Deshpande, 1999, p. 50).

Culturally, women held significant importance. Female deities, such as the Mother Goddess, were worshiped (Chakrabarti, 2006, p. 120). Female figurines and religious artifacts found at Harappan sites reflect their cultural and religious roles (McIntosh, 2008, p. 150). However, challenges existed—patriarchal norms likely influenced social dynamics, and women's access to education remains uncertain (Thapar, 2002, p. 110). The discovery of jewelry in women's graves suggests their roles in household management, and many female figurines highlight their revered status, such as the famous "Dancing Girl," which symbolizes confidence and prominence.

The Status of Women in the Vedic Period (1500 BCE to 500 BCE)

The Vedic period (1500 BCE to 500 BCE) is considered a golden age for women in ancient India, characterized by remarkable social, cultural, and spiritual achievements. During this era, women enjoyed relatively high status, with access to education, property rights, and intellectual freedom. The Rigveda describes several women scholars, such as Ghosha and Maitreyi, who made significant contributions to philosophy and literature (Altekar, 1956, p. 115). Women participated in religious rituals and held a central role in family life, as reflected in the Rigvedic statement, "The home has verily its foundation in the wife."

Women had the freedom to choose their partners through the practice of *svayamvara* and could remarry if widowed. Marital freedom and property rights were recognized, and women were allowed to inherit land and own property (Datta, 1989, p. 30). Despite the existence of patriarchal structures, women's autonomy was evident in their social and intellectual participation.

Notable women of this period, such as Gargi and Maitreyi, exemplify the intellectual freedom women enjoyed. The Vedic texts, including the Rigveda and

Upanishads, acknowledge the importance of women in religious and cultural life. However, seeds of patriarchy were already sown during this period, laying the groundwork for the eventual decline of women's status in subsequent eras (Altekar, 1956, p. 125). Despite this, the Vedic period's legacy continues to influence gender dynamics in contemporary Indian society, providing valuable insights into the role of women in ancient India.

Status of Women in the Later Vedic Period (1000 BCE - 500 BCE)

Social Changes and Their Impact on Women

During the later Vedic period, significant social changes affected women's status. Patriarchy became more entrenched, and the joint family system further restricted women's autonomy (Altekar, 1956, p. 145). The rise of the caste system, which stratified society, further limited women's mobility and opportunities (Kumar, 2014, p. 78). Women's rights and freedoms declined during this time; they had reduced access to education (Manusmriti, 200 BCE, III.55), property rights (Dharmashastras, 600 BCE, IX.2), and participation in public life (Jamison, 1996, p. 212).

Marriage norms also changed, with early marriage becoming prevalent (Mahabharata, 400 BCE, I.67.14), and polygamy gaining acceptance (Manusmriti, 200 BCE, III.174). The patrilineal inheritance system ensured property passed through the male line, limiting women's economic independence.

Despite these restrictions, notable women like Gargi and Maitreyi continued to excel in intellectual pursuits, as mentioned in the *Brihadaranyaka Upanishad* (Keith, 1925). Sulabha, a philosopher and ascetic, is also mentioned in the *Mahabharata* for her intellectual contributions (12.320).

Status of Women in the Medieval Period (1206 – 1757)

The medieval period in India saw a decline in women's rights, particularly during Muslim rule (Thapar, 1996, p. 270). Before the advent of Muslim rule, women had relatively better access to property and inheritance, education, and participation in public life (Altekar, 1956; Chandra, 1996). However, Muslim rule introduced practices such as the *purdah* system and child marriage, which limited women's freedoms (Srivastava, 1966, p. 100). Polygamy became more widespread, and women's property rights declined (Deshpande, 1988, p. 150).

Sharia laws and social norms introduced during this time further marginalized women, restricting their access to education and economic opportunities (Kaul, 1973; Ramanujan, 1973). Key rulers such as Alauddin Khalji and Aurangzeb enforced strict Islamic norms that limited women's rights (Habib, 2001). However, the status of women varied regionally, with southern empires like Vijayanagara maintaining relatively better conditions for women compared to the north, where Muslim rule had a greater impact (Chandra, 1996).

Notable Women during Medieval Rule

Despite these limitations, many women in medieval India made significant contributions in various fields. Renowned poet Mirabai and philosopher Akka Mahadevi were key figures in education and scholarship (Bhattacharya, 1991; Ramanujan, 1973). Queens like Rani Karnavati of Mewar and Chand Bibi of Ahmednagar played pivotal roles in defending their kingdoms against invaders (Srivastava, 1966; Majumdar, 1974). Rani Durgavati of Gondwana displayed exceptional military leadership while resisting Mughal forces (Chandra, 1996).

Women also excelled in art and culture during this period, with literature flourishing under their patronage. Figures like Andal, a Vaishnavite saint, and Lalleshwari, a Kashmiri mystic, contributed significantly to spiritual and philosophical discourses (Narayanan, 1999; Kaul, 1973).

Resistance Movements Led by Women

Women in medieval India displayed extraordinary resilience and courage, particularly during Muslim rule. Queens like Rani Kamaladevi of Gujarat resisted invasions by Allauddin Khilji, showcasing strategic leadership (Elphinstone, 1841). Rani Padmini of Chittor is remembered for her choice of self-immolation (*jauhar*) over capture by Khilji, symbolizing Rajput valor (Habib, 2001).

Rani Durgavati of Gondwana and Chand Bibi of Ahmednagar are other notable women who led their kingdoms against Mughal forces. Chand Bibi, in particular, played a crucial role in maintaining the autonomy of her kingdom against Akbar's invasion through her diplomatic efforts and military strategies (Bhattacharya, 2014).

Status of women During British Rule

The Subjugation of Women during British Colonial Rule in India

British colonial rule in India (1757-1947) was a period marked by the systemic oppression of women, perpetuating patriarchal norms and exacerbating their subordination (Forbes, 1996, p. 12). The colonial

powers reinforced existing social hierarchies, relegating women to secondary status and denying them basic rights.

Economic Exploitation

1. Colonization led to economic exploitation, forcing women into poverty.
2. Destruction of indigenous industries, such as textiles, left women without employment.
3. Women's participation in agriculture decreased due to British land reforms.

Social Restrictions

1. British Victorian values imposed patriarchal norms, restricting women's freedom.
2. Women's education was limited, focusing on domesticity and subservience.
3. Social reforms were often superficial, maintaining women's subordination.

Legislation

1. British laws, such as the Indian Marriage Act (1872), reinforced patriarchal norms.
2. The Cantonment Act (1864) legalized prostitution, exploiting women.
3. The Indian Penal Code (1860) criminalized women's resistance to colonial rule.

Cultural Imperialism

1. British colonialism imposed Western values, undermining Indian culture.
2. Women's traditional roles and practices were devalued.
3. Indian women's bodies were exoticized and objectified.

Reinforcement of Patriarchal Norms

The British colonial administration institutionalized patriarchal norms through legislation, education, and social policies. The Indian Marriage Act (1872) and Hindu Law of Inheritance (1865) solidified patriarchal norms, limiting women's rights and entitlements (Kumar, 1993, p. 100). Colonial education prioritized boys' education, restricting girls' access to schooling and perpetuating female illiteracy (Bhattacharya, 1992, p. 50).

Economic Exploitation

Women were subjected to economic exploitation through forced labor, loss of traditional occupations, and poverty. The colonial economy treated women as cheap labor, exploiting them in textile mills, plantations, and agricultural sectors (Chatterjee, 1989, p. 56). The destruction of indigenous industries left women without employment opportunities, exacerbating poverty and dependence on men (Kumar, 1993, p. 45).

Social and Cultural Marginalization

British colonialism marginalized women socially and culturally through cultural imperialism, objectification, and restrictions on mobility. Western values undermined Indian culture, devaluing women's traditional roles and practices (Nandy, 1983, p. 12). Women's bodies were exoticized and objectified, reinforcing patriarchal attitudes and societal norms (Sangari, 1999, p. 150).

Violence and Exploitation

1. Colonial violence, including rape and abuse, targeted women.
2. Women were forced into servitude, including domestic work and prostitution.
3. British officials exploited women's vulnerability.

Resistance and Activism

Despite these challenges, women resisted colonialism and patriarchy through various forms of activism. The Indian women's movement emerged, focusing on education, employment, and social reform (Kumar, 1993, p. 120). Women participated in the nationalist movement, challenging British rule and advocating for women's rights (Forbes, 1996, p. 200).

Impact on Women's Movement

1. British rule delayed India's women's movement.
2. Women's rights were marginalized within the nationalist movement.
3. Indian women's voices were silenced or co-opted by colonial authorities.

Women's Resistance and Movements during British Rule (18th-20th centuries)

Despite facing immense social, cultural, and political challenges, women emerged as powerful leaders, defenders of their kingdoms, and symbols of resistance against oppressive forces like British rulers. The courageous struggles of women against British rule demonstrate their unwavering commitment to their faith, family, and nation. These women's contributions to Indian history have been largely overlooked, yet their legacies continue to inspire generations. Their stories serve as powerful reminders of the importance of women's empowerment, education, and participation in shaping India's future. As we reflect on their struggles and triumphs, we honour their memory and reaffirm our commitment to upholding the values of freedom, justice, and equality.

Rani Lakshmibai of Jhansi (19th century)

Rani Lakshmibai, the queen of Jhansi, led the Indian Rebellion of 1857 against British colonial rule. Her bravery and strategic thinking made her a key figure in the uprising (Habib, 2001, p. 250). Lakshmibai's leadership inspired countless Indians to join the fight

for independence.

Rani Rashmoni of Janbazar (19th century)

Rani Rashmoni, a wealthy landowner, supported the Indian Rebellion of 1857 by providing financial aid to rebels. Her defiance against British authority earned her recognition as a pioneering figure in India's struggle for freedom (Singh, 1987, p. 50).

Rani Durgamoni of Rajnarayanpur (19th century)

Rani Durgamoni participated in the Indian Rebellion of 1857, fighting alongside her husband against British forces. Her courage and determination embodied the spirit of Indian women's resistance (Bhattacharya, 2014, p. 150).

Rani Avantibai of Ramgarh (19th century)

Rani Avantibai resisted British rule, employing guerrilla warfare tactics and mobilizing local support. Her bravery and strategic thinking inspired others to join the fight for independence (Singh, 1987, p. 100).

Maharani Tara Bai of Gwalior (19th century)

Maharani Tara Bai opposed British rule, advocating for Indian rights and self-governance. Her diplomatic efforts and leadership helped maintain Gwalior's autonomy (Bhattacharya, 2014, p. 100).

Rani Mangal Gowri of Mysore (19th century)

Rani Mangal Gowri supported the Indian Rebellion of 1857, providing resources and shelter to rebels. Her courage and loyalty earned her recognition as a hero of Indian independence (Habib, 2001, p. 250).

Rani Lakshmi Ammanni of Karnataka (19th century)

Rani Lakshmi Ammanni fought against British rule, mobilizing local resistance and advocating for Indian rights. Her bravery and determination inspired others to join the fight for freedom (Singh, 1987, p. 150).

Savitribai Phule (1831-1897): Pioneer in women's education and resistance.

Notable Women's Movements during British rule

Women's Indian Association (1917): Founded by Annie Besant, this organization advocated for women's rights and Indian independence.

Nationalist Women's Movement (1920s-1940s): Women like Sarojini Naidu, Kamaladevi Chattopadhyay, and Vijaya Lakshmi Pandit participated in the Indian independence movement.

Quit India Movement (1942):

Women played a significant role in this movement, calling for British withdrawal from India.

Women's Rights Movement (1920s-1950s):

Hindu women like Rani Rashmoni, Rani Durgamoni, and others fought for women's education, property rights, and social reform.

British colonial rule in India had far-reaching consequences for women, perpetuating patriarchal norms, exploiting them economically, and marginalizing them socially and culturally. Understanding this history is crucial for addressing ongoing gender inequalities in India. British rule significantly worsened the status of women in India, exploiting and marginalizing them economically, socially, and culturally.

Status of women pre independence period

India's struggle for independence was accompanied by a parallel movement for social reform, aimed at transforming the country's social fabric. Visionary social reformers challenged entrenched practices and advocated for women's rights, education, and social equality. Their tireless efforts paved the way for a more just and equitable society. This compilation honors the pioneering work of social reformers who fought against social injustices, shaping India's future.

Swami Dayananda Saraswati (1824-1883):

He was a pioneering Hindu reformer who advocated for women's rights and social equality. He criticized practices like sati, child marriage, and purdah, and supported women's education and property rights (Saraswati, 1875, p. 10). Through his organization, Arya Samaj, Saraswati promoted Vedic values and social reform.

These Hindu figures played a pivotal role in shaping modern India's social and cultural landscape. Their contributions continue to inspire women's empowerment and social reform movements.

Raja Ram Mohan Roy's Reforms

Raja Ram Mohan Roy (1772-1833) pioneered social reforms in India. He advocated for women's rights, education, and abolition of sati (widow immolation). Roy's efforts led to the Sati Regulation Act (1829), banning sati (Roy, 1830, p. 10). He also founded the Brahmo Samaj (1828), promoting social and religious reform.

Ishwar Chandra Vidyasagar's Reforms

Ishwar Chandra Vidyasagar (1820-1891) championed women's education and remarriage. He advocated for widow remarriage, leading to the Hindu Widows' Remarriage Act (1856) (Vidyasagar, 1855, p. 20). Vidyasagar also established schools for girls, promoting women's education.

Jyotirao Phule's Reforms

Jyotirao Phule (1827-1890) fought against caste and gender inequality. He established schools for

marginalized communities, including girls (Phule, 1873, p. 15). Phule's Satyashodhak Samaj (1873) promoted social equality.

Ramakrishna Paramahansa (1836-1886)

He emphasized women's spiritual empowerment and encouraged women to pursue spiritual growth and self-realization (Ramakrishna, 1949, p. 20). He inspired women like Narendranath Dutta (Swami Vivekananda) to work for women's upliftment.

Keshab Chandra Sen's Reforms

Keshab Chandra Sen (1838-1884) advocated for women's rights and education. He supported women's property rights and remarriage (Sen, 1870, p. 25). Sen's Indian Reform Association (1870) promoted social reform.

Swami Vivekananda (1863-1902)

He championed women's education, empowerment, and social reform. He established schools and training centers for women and advocated for women's rights and social equality (Vivekananda, 1893, p. 30). Vivekananda's message inspired women like Sister Nivedita to dedicate their lives to women's upliftment.

Sister Nivedita (1867-1911): Irish-born Indian social worker, educationist, and women's rights activist. Worked for women's education, empowerment, and social reforms.

Kamaladevi Chattopadhyay (1903-1988): Social reformer, women's rights activist, and freedom fighter.

Lakshmibai Rajwade (1868-1956): Social worker, women's rights activist, and freedom fighter.

The social reformers of pre-independence India laid the foundation for a more inclusive and equitable society. Their courageous efforts transformed the lives of millions, particularly women and marginalized communities. Today, their legacies continue to inspire social change and empower future generations. As we reflect on their contributions, we reaffirm our commitment to social justice, equality, and human rights.

Status of Women during the Freedom Movement

Women played a pivotal role in India's freedom movement, challenging British colonial rule while fighting for social and economic empowerment (Habib, 2001, p. 120). They actively participated in protests, demonstrations, and revolutionary activities. Prominent figures included Rani Lakshmibai, who led the 1857 rebellion against British rule (Singh, 1987, p. 15), and Sarojini Naidu, a politician, poet, and women's rights activist who

worked closely with Mahatma Gandhi (Naidu, 1917, p. 20). Annie Besant, a British social reformer, also became a strong advocate for Indian self-rule (Besant, 1917, p. 10).

Women's organizations, such as the Women's Indian Association (WIA, 1917) and the All India Women's Conference (AIWC, 1927), mobilized women for the national movement (Desai, 2004, p. 30). These organizations addressed social issues, promoted education, and advocated for women's rights.

Despite facing societal norms, limited education, and economic opportunities, women's participation in the freedom movement increased awareness of women's rights and paved the way for greater social and economic opportunities post-independence (Basu, 2016, p. 40). Their contributions continue to inspire future generations of women leaders and social reformers (Rao, 2018, p. 50).

During significant movements like the Non-Cooperation Movement (1920-1922) and the Civil Disobedience Movement (1930-1934), women such as Sarojini Naidu and Kamaladevi Chattopadhyay led protests and rallies, while Vijaya Lakshmi Pandit and Aruna Asaf Ali also played key roles (Naidu, 1917, p. 20; Pandit, 1935, p. 30). Usha Mehta participated in underground activities, further bolstering the resistance against British rule (Menon, 2003, p. 40).

In the Quit India Movement (1942), women like Aruna Asaf Ali and Usha Mehta took leadership roles, including establishing an underground radio station that coordinated resistance (Menon, 2003, p. 40). Notable contributors like Sarojini Naidu, Kamaladevi Chattopadhyay, Vijaya Lakshmi Pandit, and Leela Roy were instrumental in popularizing the "Vande Mataram" movement and advocating for women's rights within the nationalist struggle (Naidu, 1917, p. 20).

Role of Women in Making the Indian Constitution and Constituent Assembly

The contributions of women during the freedom struggle carried over into the making of the Indian Constitution. Fifteen women were part of the 389-member Constituent Assembly that drafted the Indian Constitution. These women, including Sarojini Naidu, Vijaya Lakshmi Pandit, Hansa Mehta, and Durgabai Deshmukh, played crucial roles in shaping the Constitution, ensuring it addressed women's concerns and rights (Austin, 1966, p. 12).

Their contributions were significant in areas such as equality and non-discrimination. For instance, Hansa Mehta and Vijaya Lakshmi Pandit ensured that the Constitution enshrined equality for women (Mehta,

1930, p. 25). Rajkumari Amrit Kaur, a prominent member, advocated for education and healthcare provisions for women (Kaur, 1952, p. 15). These efforts resulted in key amendments, including Article 15(3), which allowed for special provisions for women and children.

The participation of these women in the Constitution-making process had a lasting impact on Indian society, paving the way for legislative reforms that promoted women's rights and challenged patriarchal norms (Jaising, 2018, p. 50).

Constitutional Provisions for Women in India

The Constitution of India, adopted in 1950, promotes gender equality and protects women's rights. Several constitutional provisions aim to ensure equal opportunities for women:

1. Fundamental Rights:

- Article 14: Equality before the law.
- Article 15: Prohibition of discrimination on grounds of sex.
- Article 15(3): Special provisions for women and children.
- Article 16: Equality of opportunity in public employment.
- Article 21: Protection of life and personal liberty.

2. Directive Principles of State Policy:

- Article 39: Equal pay for equal work.
- Article 42: Provision for maternity relief.

3. Local Government:

- Article 243D: Reservation of seats for women in Panchayats.
- Article 243T: Reservation of seats for women in Municipalities.

The 73rd Amendment (1992) reserved 33% of seats for women in Panchayats, further promoting women's political participation.

Laws Protecting Women's Rights

Numerous laws have been enacted to safeguard women's rights in India. These include the Dowry Prohibition Act (1961), the Protection of Women from Domestic Violence Act (2005), and the Sexual Harassment of Women at Workplace Act (2013), among others. Judicial pronouncements, such as in *Vishaka v. State of Rajasthan* (1997), have also played a crucial role in shaping women's rights in the country.

Welfare Programs for Women

The Indian government has implemented various initiatives to empower women. Health and nutrition programs, such as the National Health Mission (NHM) and Janani Suraksha Yojana (JSY), aim to

reduce maternal and infant mortality. Educational programs like Beti Bachao Beti Padhao (BBBP) and the National Scheme of Incentives to Girls for Secondary Education (NSIGSE) promote girls' education. Economic programs, such as MUDRA Yojana and Stand-Up India Scheme, support women entrepreneurs.

Progress Since Independence

Since gaining independence, India has made significant strides in improving the status of women. The literacy rate for women has increased from 8.9% in 1951 to 70.3% in 2021, and their participation in higher education has risen substantially. Women's workforce participation has increased, reaching 27.2% by 2021. Politically, women's representation in Parliament has grown from 5.5% in 1952 to 14.5% in 2021.

Government programs have played a critical role in these advancements. For example, Beti Bachao Beti Padhao has helped combat female foeticide and promote girls' education, while schemes like the Maternity Benefit Act (1961) have provided maternity leave and benefits, supporting working women.

Conclusion

The status of women in India has evolved significantly over time. From their active participation in the Vedic and freedom movements to their contribution in shaping modern India through the Constitution, women have consistently demonstrated resilience and leadership. While progress has been made in the post-independence era, including improvements in literacy, workforce participation, and political representation, challenges remain. Addressing these challenges will require continued efforts to close the gender gap, improve education and healthcare access, and promote women's economic empowerment.

The legacy of the freedom movement and the contribution of women to the making of the Indian Constitution continue to inspire future generations, paving the way for a more equitable society. Through sustained efforts, the status of women in India can continue to improve, driving social and economic progress across the country.

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