CHAPTER 1

Introduction
1. The Importance of Woman Studies from the Point of View of Human Rights with a Special Emphasis on Education.

'Nature' is free and glorified. All creatures, species or biological elements come from Nature. Nature comprises liberty and equality and provides the same for all biological species including animals and human beings. By constructing a social structure, human beings are transformed as social animals or social beings. As a social animal the human beings are privileged to enjoy the liberty and equality in Nature. But in the social process the human being could not understand or receive right path of Nature or Natural tendencies. Human beings are discriminated or distinguished from the animal because of the rationality. That's why human beings are considered rational beings unlike animals. Based on this reason human beings are superior to the other creatures in Nature. They have the privilege to "the right to life". This natural right is facilitated to all human beings. Every human being has human rights to lead the natural life or rejoice life.

Fundamentally the conviction that every human being is sacred and embody human rights in personal and social life. What is meant by human rights? Do they apply to woman? The researcher wants to study the status and education of woman in the domain of human rights in particular and in different societies/cultures, Religions, and Islam, in General.

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*Nature*: The physical world, including plants, animals. Natural phenomena as opposed to things made by people. The inborn qualities and characteristics of a person or thing. According to Indian schools, Nature means which consists Pancha Bhutas or elements i.e., Earth, Water, Fire, Air and Akasa (ether).
The term 'human rights' has gained highest place in the contemporary society particularly since 10th December 1948. But the notion of human rights was prevalent even in the most ancient Indian civilization including the east and the west. As far as Indian context in the Vedic age, it is said in the Rig Veda "There is one race of human beings" and the validity of different traditions, religions, had always been respected. The guiding principle has been "Sarva Dharma Samabhava".

The Buddhist doctrine of non-violence is par excellence, dating back to the 3rd century BC. Both Buddhism and Jainism emphasized the principle of equality, non-violence and denial of materialistic pleasures. Gautama Buddha prescribed that the "special responsibility of the king is to protect all beings and the several varnas and asramas according to the rule of Sastra". Kautilya in the Arthasastra proclaims the magnificent "Ideal in the happiness of the subjects lies in the happiness of the king".

The traditional norm governing the concept of human rights is respect for human personality and its absolute norm, regardless of colour, race, sex or religion. These rights are essential for the adequate development of the human personality and for human happiness. Human rights may be said to be those fundamental rights to which every man or woman lives freely in a society by virtue of having been born as a human being.
In particular case at different societies Egyptian precepts of ptah-hotep dating C3550 BC. Declared: "Do Justice, comfort the mourner, oppress not the widow and expel no man from possession of his father". Similarly the code of hammourabi the world's most ancient code of laws (d millennia BC) - "Provided for slaves' rights and freedom, women's rights and the like". In classical Athens, "the citizens enjoyed the rights to freedom of equality before the law (Isonomia), equal liberty to speak (Isogoria) and equal respect (Isotimia)". The Romans had adopted the stoic notions of equality for all persons and had declared that according to the law of nature, "all men are equal, and by the same law all are born free".

In the Chinese empire of the Choes and Han Dynasties (C1122-255BC) "there were a number of schools and to reduce the social inequalities". Traditional African culture sustained the notion that "Certain rights should be upheld against alleged necessities of state. Institutions were available to support individual dignity and welfares".

Indeed the human rights are not confined to a particular individual or society. These are the universal laws or Natural laws, which can be spread out in every civilization or culture at different societies throughout the globe. Apart from this significance and importance of human rights different philosophers and schools have also emphasized on human rights since the dawn of history.

According to Idealism, Plato explained in political thinking is a clear distinction between ideas on the one hand and culture and tradition on the other. It was laid for the conception of universal and
eternally valid norms and values. The stoics developed a theory of Natural law, which man made laws are simply imperfects. Thomas Aquinas, put great stress on natural law, which granted certain constant rights for individuals. The Gortius detached natural law from religion, laying the groundwork for the secular, rationalist version of modern natural law.

John Locke is the chief exponent of Natural rights theory. The natural law theory ultimately led to the natural rights theory. This theory was closely associated with modern human rights. Philosophically the individual possesses basic human rights inherent in his/her personality. Those rights cannot be denied to the individual or legally taken from him by the ruler or society. Locke expounded the principle that human rights of individual prevail over the interest of state or society. Locke asserted that the individual’s basic human rights are inalienable.

Jeremy Bentham rejected the idea of a law of nature. But he replaced natural rights by utilities. Bentham believed in freedom and equality of individual. John Austin, too, considered natural law to be vague. According to Austin the political or civil liberty constitutes the freedom of action granted by a sovereign to its subject.

Hegel’s idea of freedom was based on the old Greek notion of an individual finding his true personality and his freedom in the state. Marxism describe theory is an approach, which is also concerned with the nature of human beings. It sees a persons' essence as the potential
to use one's abilities to be fullest and satisfy one's needs through the satisfaction of societal needs. It recognizes the human rights in terms of materialistic conditions of society. Laski did not agree with the unlimited authority of the sovereign. Law is the same for the legislator and the citizen, the command is not binding on the giver. It is the duty of the state to provide the right conditions to the individual for his/her growth.

According to Naturalism reality is represented by Nature alone. Rousseau is a chief exponent of this philosophy and he describes the natural theory in his book 'Emile'. He was cry and revolt against the corruption of human society. He glorified and exalted Nature. Society is fickle and nature is not evil crafty as society. Nature provides us freedom, equality whereas there is only tyranny and authority in society. Rousseau advocated that natural man is not the savage man, but man governed and directed by the laws of his own nature. The child was born with absolute freedom but the society has been trying to impose its ideas on his/her personality and try to destroy natural life.

By and large different schools and philosophers advocated and emphasized the importance and significance of natural law and human rights. Physiologically the nature always maintains the balance and counter balance in its functioning. It intimates and provides same tendencies to the human being for the best of their (his/her) life. But the human beings have failed in understanding the "law of nature". No
School and philosopher deny the human rights, which are more realistic to the progress of human being as well as society.

Generally the human rights are ignored and exploited by all societies throughout the world. Indeed the violation of human rights has been a world-wide phenomenon in general and women rights in particular. Irrespective of their background of civilization / culture, the discrimination ratio varies from one society to another society woman have not been free from discrimination and violation.

Women rights are part and parcel of human rights. Both man and woman occupy and share equal ratio to reproduce the society (family). But women do not enjoy equal freedom, liberty, and justice in their own society. As a human being woman is entitled to equal rights in Nature. Human rights, as universally known are rights, which a human being enjoys by virtue of his/her being human. These rights are not dependent upon any individual kindness or any caste, creed, religion etc. There is no compromise to these basic fundamental rights or natural rights. Almost great religion and philosophies are finding about inter-relations of simple respect for human dignity and other individual values.

There are two views on human rights. One is the western viewpoint based on the experience of liberal democracies, which have Judeo-Christian traditional background. Another viewpoint is of Asian countries with diverse cultural patterns and ideological framework. The western concept of human rights is traced to humanist traditions of the Renaissance. The Renaissance has made greater impact on human thinking and life pattern in western societies. The Renaissance
is the result of great philosophies and it has its impact and influence on human thought.

Besides the great writings of political thinkers like Grotius, Locke, Hobbes, Rousseau, they have advanced the theory that atomized individuals possessing certain inalienable rights in Nature. The human rights are considered as inherent rights in the civil life of western societies. In the western democratic states, political and civil rights are stressed more and implemented to a greater extent. But in non-western traditional societies (like India) these rights are perceived as essentially communal or group oriented rather than of individual progress. Individual rights are of secondary importance in non-western societies.

The human rights are universal human possession. They can exist only within a secular context and not within the framework of religion and culture. The western societies maintain bi-polar system to maintain balancing in their life, i.e., human rights and civic liberties on one hand and religion and faith on the other hand. In Indian context the concept of Human rights is not recognize up to the mark. The highest percent of Indian women could not realize the importance and significance of Human rights, which help them to exercise their, liberty, equality, justice and fraternity in personal life. The Indian Constitution has given guarantees and protection to the human rights to each and every citizen and women are no exception.
Unfortunately the Indian woman is lagging behind in the exercise of their fundamental rights or human rights in spite of the Constitutional protection and safeguards and various laws and acts. There was a constant change in the life of men in different spheres of status and place in the family as well as in the society. He has been acquiring the freedom, liberty, and justice in terms of human rights by fighting and doing various struggles. The same are not initiated by woman to exercise the same human rights. Human rights are essential for each and every Indian woman in the 21st century. But the realistic path must be found out for this esteemed goal. Social changes and reforms are not to be secured by noise and shouting but by the awakening of thought and progress of ideas. However, the women of India have still been fighting for their basic human rights even at the threshold of the 21st century.

The four noble truths of human rights are liberty, equality, justice and fraternity. These rights are essential for all human beings especially for women's emancipation, Liberty of choice, in terms of choosing the life, equality between human beings including man and woman, justice for individual as well as social and spiritual life fraternity in personal, community and towards Nation.

Proper education, earning power and awareness about their rights can only enable the women to break the traditional code in the family and the society. Even after completion of 60 years of independence the Indian woman cannot know and understand her
human rights. The basic reason is due to lack of education. Naturally education plays an important role to realizing woman’s human rights.

For various reasons the Indian society did not provide education for woman’s emancipation in the part. The Indian orthodox society did not possess liberal attitude to provide education for the children of Indian soil. It was confined to the two sections of the society i.e., Brahmans and Kshatriya, the other sections were not permitted to have education. Especially women were not granted to receive the right education, which is their basic right, particularly for domestic and social life. This kind of narrow sense still prevails in the different corners of the Indian society, even after providing Constitutional guarantees.

Socrates believed that education helps the human beings to know about themselves. The prominent statement “know thyself” was based on education. Through the education people will be facilitated first to know about his/her life and then only they can understand social and spiritual life. Without education everything will remain as dogma. In 5th century BC the prominent Idealistic philosopher ‘Plato’ emphasized on the need of education. He gave a slogan on education i.e. “Education for all”. State is responsible to provide education for all. Indian society recognized the importance of education and mentioned in the Constitution through Article 45 – Free and compulsory education for all children including boy and girl. The historical decision was taken after 2000 years only.
The other philosophies like Materialism, Naturalism, Pragmatism, Existentialism and Humanism have also made great efforts on the need and importance of education. The growth of the individual and the nation certainly depends on education. Education is the basic and fundamental right of every human being. It is a necessity to all citizens irrespective of sex, caste, colour, creed and race. Globally, education was provided to all sections without any discrimination. But in Indian context the education is not treated as a basic right for all. It still is the right of a few sections. Based on this discrimination mainly the woman was victimized in the social structure.

According to the Reg Veda education makes a man selfless. The Upanishads said the end product of education is salvation. The statement denotes that, if any human being wants to obtain salvation he/she must be educated. Indeed the final goal of every human being is salvation. Education can only provide right path towards salvation either personal or spiritual. In Indian orthodox society because of the discrimination in woman education, she failed to attain personal, domestic and social salvation. Rousseau advocated that the meaning of education is development from within. It means the human development is possible merely through education and within nature. Nature is the supreme teacher. Nature is the source of all knowledge. So the human being must try to obtain knowledge from nature and develop as a natural man/woman. According to Naturalism Nature will provide inherent rights to liberty, equality and justice through education, which is part
of Nature. Indeed education is the only source to exercise the natural rights. Indian woman is in gloomy condition in this task.

Despite the legal safeguards and constitutional safeguards provided for woman, violence against woman continues unabated in our country or society, both inside and outside the home. Women are often terrorized so that they do not assert their rights. Violence against woman manifests itself as rape, molestation, stripping, eve-teasing, kidnapping and abduction, domestic violence, including wife battering, dowry harassment, dowry death, cruelty to women driving them to commit suicide or other forms of murders like female foeticide, female infanticide and sati.

2. Why the Study of Buddhism and Dr. B.R. Ambedkar

Buddhism is not a contradictory thought, it is a progressive thought, which helps to bring drastic change in humankind. Gautama Buddha was first a humanistic philosopher, born before Christ. Humanism is the chief manifest of Buddhism. He fought against the traditional and conservative idealism, which predominantly played a vital role in the Indian society. He advocated the importance of Humanism in all human life. According to his philosophy the human thought, human help and human cooperation are needed to each and every human being, rather than discrimination.

Buddha was the first mentor of social reform and social change. He guided the society and people towards change, in terms of individual life, domestic life and social life. As a social reformer he tried to root out and eradicate number of social evils and dogmas, which were
hindrance to humanism and human pleasure. He advocated non-
vviolence and peace, which are basic needs to human prosperity. He was
the first psychologist, who explained the individual emotional feelings,
social and religious feelings. And he also described or identified social
thought or spiritual thought is main root cause of desire, which leads to
suffering. Suffering is the cause of frustration, disgust and pressure
again that pressure leads to stress, finally this stress will spoil either
individual life or social life. The main doctrine of Buddha is
Mahakaruna. He advised his disciples to share Mahakaruna for all
human beings. Buddha wants to see the universal happiness in all
human beings not in a few lives. Liberty, equality, justice and
fraternity are the four cornerstones of civic life in Buddhism. Buddha
was against to the caste or class society. According to Hinduism and
Manu the human life/fate is be decided by his/her birth and caste.
Caste is the chief evil in Indian society. But Buddha advocated that
human life depended on the virtue of individual personality not by birth
or caste. He was the first and foremost thinker who denied castism in
Indian traditional society.

A movement, which moves society, is a social movement. For
thousands of years it has moved men and women to a higher life, to
noble truths and deeper principles. It has inspired races, peoples and
nations to develop art, literature, morals, manners, science and
philosophy and it has built patterns of civilization and forces of peace.
The History of Buddhist civilization (culture) has been the result of
Buddhist moral and social ideas and ideals, which are not all ascetic or
monastic.
Buddhist community is casteless and classless. The doctrine recognizes the freedom to every person without sex discrimination. It gave equality of opportunity to women and respect for the liberty of the individual. Social equality and communal harmony are the cornerstones of the Buddhist Ideology.

It is true that as his primary concern the Buddha delivered his message of spiritual emancipation to the suffering humanity. But then he did not lose himself in enjoying the bliss of Nibbana. Buddha is Mahakarunika, the Lord of compassion. As such he could not remain indifferent to the injustice done to millions of people through Brahmanism. Buddha did not close his eyes, to the terrible condition of the masses of his day. On the contrary he had to fight several battles against the social evils prevalent in the contemporary society and the greatest battle was fought on the caste front.

Buddha questioned the infallible nature of the sacred scriptures. He asked them not to accept anything unreasonable simply because it was recorded in the scriptures or upheld by other authorities. It is true that authority, traditional or otherwise, has got two sides - a good side and a bad side. When it supports a right cause it might do a lot of good. In the same way when it supports a wrong cause it certainly does a lot of harm. Reason alone can make a choice between the two. So Buddha advised the people to accept or reject a thing after taking into consideration merits and demerits of the case. By advocating the rational method Buddha taught them freedom of thought. Thus
Buddha dealt the first blow at the first fortification made by Brahmans for safeguarding the caste institution.

Buddhism has been summarized as to 'Cease to do evil' learn to do good'. Purity can be seen in one's mind. The wise who control their body, speech and mind are indeed well controlled. Such well-controlled individuals act like heaven on their society and do an immense amount of good to themselves and all others around them.

Dr. Babasaheb Ambedkar was a man of nature's gift, who devoted his life to the struggle for human rights and for the dignity of human beings. Ambedkar did so, by reminding the depressed classes (including women) of their inherent rights to equality with the others. He stressed and reminded the duties of society on the one hand and on the other hand he stressed the rights of human beings, which brought a revolution in social thought. He believed in action and used every opportunity, every talent and every minute that was available to him to further his ideals and to spend for the emancipation of human beings. The Constituent Assembly of India afforded Dr. Ambedkar the opportunity to give a shape to his social philosophy and to his undying faith in the dignity of human beings. Dr. Ambedkar identified the peculiar needs of Indian society; he raised brick by brick, the magnificent edifice which now stands in the shape of the fundamental rights. Dr. Ambedkar was not an individual but he was a mission and great soldier of Indian soil. He was the only person who took dare steps to transfer the natural rights into fundamental rights i.e. liberty,
equality, justice and fraternity and fixed these rights in the Constitution as a permanent basis.

Dr. B.R. Ambedkar's life was a relentless struggle against injustice and oppression. The contribution, which he made to the shaping of free India, was an enduring one. He was the symbol of struggle of the depressed classes of India. Women were featured as depressed classes in all castes in Indian society. His struggle became an integral part of Indian freedom struggle. He was the emancipator of the depressed and downtrodden masses.

Dr. Ambedkar's contribution to social justice and to the uplift of the oppressed is worthy of emulation. His life was that of a struggle for human rights. He fought for the dignity of man/woman. As he said "In politics we will have an equality and in social and economic life we will have inequality, we must remove the contradiction at the earliest possible moment". Dr. B.R. Ambedkar was the modern lawgiver of India, who helped us to adopt a new Constitution. The life of Dr. Ambedkar gives a lesson to Indian people that introducing domestic reforms as can eliminate most of the evils in society introduced by the great leader. Dr. Ambedkar's vital contribution is building India based on liberty, equality, justice and fraternity. These are the principles, which are essential for all human beings particularly for women.
3. **Buddha and Dr. Ambedkar as Forerunner of Women's Education**

Gautama Buddha and Babasaheb Ambedkar were great wise men in Indian subcontinent. Both of them tried to provide right education for all the people. They established universities, sanghas, colleges and schools for unprivileged groups of people. They recognized the importance of education and believed education acts as a powerful weapon or instrument in eradicating all evils including individual, social and religious. They advised their followers and disciples to go around the country and provide education for all. Education will seize and root out the darkness and ignorance in the individual and provide Jyothi (light) for vibrant life in terms of social, economical and spiritual aspects. According to these two statements education helps an individual of know about himself and it will generate the strong notion to fight for human rights. The inherent rights like liberty, equality, justice and fraternity will be fully exercised or wholly by virtue of education.

Buddha and Ambedkar fought for humanism, love, cooperation, sympathies, and affection between person and person. The conflict, selfishness, authority will never helps the human beings to lead life with peace and harmony. Buddha and Ambedkar had positive concepts on woman's issues and problems. They recognized the economical prosperity, which will provide liberty and equality to every woman. Hence, Ambedkar introduced the Hindu Code Bill in the Indian Parliament. They accepted woman as human being and not a sub-
human. They advocated for women's self-respect, self-confidence, self-dignity, self-honour. The economic dependence leads to a number of evils. The economic independence will generate prosperity to all women.

4. The Significance and Need of Education

The Rig Veda regards education as a force, which makes an individual self-reliant as well as selfless. The Upanishads regard the end product of education is salvation. Panini, the scholar identified education as a training that one obtains from nature. Kannad, the ancient philosopher considers education as a means of developing self-contentment. Yajnavalaka, the ancient legislator regards education as a means to the development of an individual. Sankarascharya regards education is synonymous with self-realization. Swami Vivekananda, modern exponent of Vedanta philosophy, perceived education as the manifestation of divine perfection already existing in man. Rabindranath Tagore said it should help the individual child realize the essential unit of man in relationship with nature. Mahatma Gandhi describes education as "an all-round drawing out of the best in child, man-body, mind and spirit".

Ramakrishna Paramahamsa explained education as a means of purification of mind and heart. B.R. Ambedkar stated that education ensures liberty, equality, justice and fraternity to all human beings. According to Indian tradition education is not merely a means to earn a living. It is an initiation into the life of spirit, a training of human souls in pursuit of truth and practice of virtue. It is a second birth, Divityam
Janam - Education for liberation: The western thinkers have also reflected on education. Plato held that education should enable one to attain the highest good (*Summum Bonum*) or god. Aristotle held that education exists exclusively to develop man's intellect in a world of reality, which men can know and understand. According to Herbert Spencer education means preparing for complete living. T.P. Nunn describes education for complete development of Individuality. John Dewey's concept of education is increasing social efficiency. Martin Luther stated education is to ensure proper morality and salvation. The social scientists however define education as the transmission of the cultural heritage.

Human life is most sacred. It has two aspects, one is biological and another is sociological. The biological aspects of human life is maintained and transmitted by nutrition and reproduction. The social aspect of man life is maintained and transmitted by education. In the primitive society the primary needs of human comprised food, shelter and cloth. But with the progress of society and civilization, three primary needs have been multiplied into six i.e. food, shelter, cloth, education, recreation and health. Thus the education has provided the remaining primary needs in human life as well as in social life.

In the words of John Stuart Mill education means "The culture which each generation purposefully gives to those who are to be its successors, in order to qualify them for at least keeping up and if possible for raising the level of improvement which has been attained". According to idealists the aim of life is spiritual development. As much
they regard education as a spiritual process, which aims at bringing together the soul and the creator leading to self-realization. Pragmatists think about education as a process of social progress. Education includes individuals, societies, environment, social fabric and prevailing traditions. Hence, the meaning and definition of education ought to be a very comprehensive and all-inclusive one. Education may be defined as a purposive conscious or unconscious and psychological, sociological, scientific, philosophical process which brings about the development of the individual to the fullest extent and also the maximum development of society in such a way the both enjoy maximum happiness and prosperity. In other sense education is the development of individual according to his needs and demands of society. Education is not static but a dynamic process, which develops the child according to changing situation and times. Its progress goes on from birth till death. In other words, every one learns something or the other throughout life by various experiences and activities. All this is education.

The newborn infant is a helpless human being and not aware of the social customs and traditions. But as he or she grows older, they are influenced by the informal and formal agencies of education. In this way they develop their physical, mental, emotional, self and social feelings. By and by they are able to develop a sense and ability to solve the problems of life successfully. Education is able to instill in the child a sense of maturity by bringing in them the desired changes according to their needs and demands of ever changing society, of which they are
an integral part. Speaking more frankly, education bestows upon the child immense benefits. A well-educated person is known all over the region. He or she is able to meet the conflicting challenges and tides over all the difficulties. In this sense education is that conducive process, which drags a person from darkness, poverty, misery and social evils and wrongs, also develops their individuality in all aspects, like physical, mental, emotional and social. With this type of all-round development they become responsible citizens of strong, good moral character and use all their capacities to develop their own, their society and nation.

Education develops to the full personality of individual and contributes to the growth and development of society also. It is only through education, that moral ideals and spiritual values and cultural heritage are transferred from one generation to another generation for preservation and higher achievements. In other words, with the growth and development of the individual, the society also develops to higher and higher levels of attainment. Thus, education is greatly essential for the growth and development of individual as well as society.

Education, in common parlance, is taken to mean some kind of instruction, knowledge, training or skill in any sphere of human activity. In its wider sense education may be described as a creative process of progressive development of individual and social life. As an agency or a group of agencies of cultural advancement, it has been an essential element in human civilization all through the ages. As an agency of progress, education may be conceived as an illumination of, or
an influence of human life; it gives guidance, increases knowledge and equips us with insight. Education is thus a source of power and an invisible force which transforms human nature so as to make him or her a perfect personality, physically, morally and mentally or intellectually. Conceived thus, educational concept takes a philosophic turn; and, in fact, education has been called the dynamic side of philosophy, and implies rather a modification of natural growth and a purposive process of development.

With regard to the ideals of education, there has never been a perfect unanimity among educational thinkers. And this is not to be wondered at, for the educational ideals are correlative to the ideals of life, so long will there be divergence of educational ideals. As we are aware of this significance, education is essential and needed for every individual. Besides this importance of education, one thing should be discussed here. Are we (society) providing education for all individuals (men and women) since the dawn of history? Plato advocated in 500 BC, education for all the people. The Indian Constitution also determines education for all the children, be it boy or girl.

To overcome the problems, social evils and for getting equal status on par with men and attainment of high prosperity in their life, education is needed for women without any discrimination.

In the words of Pandit Jawaharlal Nehru "If a boy is educated only one person is educated, if a girl is educated the entire family is educated". We understand that the educated women will help to the
prosperity and enrichment of family as well as society. In this direction education is a dire need for all the individuals including boys and girls or men and women. The so-called Hindu Society, is based on Purusasukta and Manusmriti, claims the four orders, the origin of the classes and divine justification of the order of society i.e. Brahman, Kshatriya, Vaishya and Sudra. The outstanding features of Hindu Society are segmental division of society, hierarchy, restrictions on feeding and social intercourse, civil and religious disabilities and privileges of the different sections, Lack of unrestricted choice of occupation, restriction on marriage - endogamy as the essence of the caste system. The basic principles of caste can be summarized as "In equality of mankind based on Birth, Inequality of professions and absolute and rigid social exclusion between the main four Varnas.

The Varna system of social order does not provide any kind of opportunity to the development of individual and society. Social change is nothing but cultural change. The social change can't occurred or happened in this present Hindu Society. Rather than present Hindu Social order the ideal society seeks a new order based on four principles (1) Liberty (2) Equality (3) Justice (4) Fraternity. These four orders are essential and needed to bring the social change and cultural change in the Hindu Society. From the day of the Rig Veda till today the Hindu society has simply denied the four principles. The discrimination has continued in the Indian society even after completion of 60 years of Independence. Restriction, discrimination, inequality, injustice continue as common factors in Indian society and culture. The people
and society are unable to come out from these social evils, as the Hindu ideology predominantly influences our social life by way of preaching birth, re-birth and Karma theories. This particular Hindu ideology vehemently denies the ideal status of women in particular and privilege of education for all the people in general.

Another important problem is position and place of women in the family and society. It is crystal clear in our society that women can't attain equal status from birth to death. Even in the modern society people are not interested to give birth to a female baby. Number of abortions is found against female foetus.

In the marriage system too a girl has no right to choose her life partner. Family members select the life partner of their daughter. Another major setback in the marriage ceremonies is dowry. On behalf of the bride the family members have to pay dowry to the bridegroom. As a wife, woman is the property of man. There is least respect to the word and deed of women in all the families. Outside the family eve teasing is common at all levels. Sexual harassment in the offices and rape are the common factors in women's life in the society and within the family (i.e. between husband and wife) and women are treated as unrecognized labour in agriculture and industrial field.

People are well aware of the existing social malaise with all its attendant evils like child-marriage, Sati-system, dowry, dowry deaths, rape, illiteracy, reluctant widow remarriage, resist education, caste and untouchability among women and the masses. These are the social
evils and social wrongs which have been transferred from one generation to another generation. Before and after Independence the social reformers and makers of constitution fought against these social evils.

However the child marriages are common in modern Hindu Society. For example in every Sivaratri Festival at Srikalahastri Temple, which is a great sign of Saivasm in Hindu Society and on the day of it child marriages being celebrated as a part of Hinduism. Matangi or Matamma system in Rayalaseema and Basavi system in Telangana region of Andhra Pradesh are continuing till today. Dowry deaths and dowry harassment either physically or mentally are prevailing in majority of Hindu families and societies at different stages. We can see these incidents in every daily newspaper.

Women rapes and child rapes are natural in Hindu Society because of poverty. Infant deaths (female) are happening in a clockwise manner, we can find out dead bodies at different ugly places and some deaths were reaming has unknown to the society. Casteism is a bitter enemy to the Indian women. She has been suffering with in the caste and out of caste by Hindu male members. This situation is going on in rural and urban slums of Hindu society.

Denial of education to the girl is a crystal clear phenomenon in Hindu family. Some times she was permitted up to study 7th or 10th class only. In rural areas Hindu Society does not permit the widow
remarriage. Only in educated and employed family a widow is permitted for remarriage. Immoral traffic is a great curse in the life of innocent girls in modern society. These are very fearful to discuss the issues of women. The other issues and problems of women, which are nothing but stars in the galaxy.

Religion and culture are nothing but the second mirror of every society to examine the human life patterns and fates. The Investigator has taken liberty to peruse the privileges and pains of women in different religions and societies. It is a comparative study between differenced religious/societies from vedic society to modern society rather than criticism. It is only an attempt to know the position of women in terms of domestic, social and education at different periods, societies according to their philosophical approach.

Women were treated as Dhatri, Bhudevi, or Bhumatha in Indian society. But in social practice the situation is different. The historical background of Indian society will ensure the status of women in family and in society. No one has liberty (right) to know about social issues without knowing the historical background and social philosophy principles. As for as history is concerned, Jawaharlal Nehru advocated, "One who is oblivious of history has no character. But one who creates history is noble one." In the light of this statement the Indian society has needed to create new history in the women's life. Past (history) is the foundation of future. We have to make a constructive Nation in terms of Realistic, Rational, Natural, Pragmatic foundation to women in Hindu society. Instead of criticism the realities are essential to mould
our psychological approaches. According to Natural laws nothing is permanent, every thing is changed based on subjective condition. According to optimistic theory every thing is possible to bring changing conditions and situation. In this juncture till today we have a lot of viṣṭas, ways and means to bring social change in Hindu society and in the life of women. Otherwise the Hinduism may be remaining as a great social evil in human society.

The forth coming chapters indicate the deeper analysis of problems, issues, status of women and education at different stages since her birth in general and Buddhism and Ambedkar in particular. Here in, emphasis is made to study status and education of women with special reference to Buddhims and Amberkar. Ambedkar's philosophy is a product of Buddhism since he was profoundly influenced by Buddhistic life and philosophy.
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