



**Initiative for Moral and Cultural
Training Foundation [IMCTF]**

Foster Women's Honour

[Theme V]



"Kanya Vandanam" and "Suvaasini" Vandanam

***Reverence for Girl Children
and
Motherhood***

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Foster Women's Honour

Kanya Vandanam / Suvasini Vandanam

Yatra Nari Astu Pujyante, Ramante Tatra Devataa
Meaning : Gods reside in places where a woman is worshiped.

Revere Girl Children and Motherhood

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The IMCT Philosophy in a nutshell

The Initiative for Moral and Cultural Training [IMCT] is an innovative module devised to **impart, implant and ingrain cultural and moral values** in young boys and girls. The essence of the IMCT programmes insists **only on voluntary participation** by the educational institutions, teachers, students, parents and the public.

IMCT has devised training modules [Samskarams] which are **scientifically devised, connected to the timeless values of our tradition**, based on emotional quotient and grounded in our civilisational assets and virtues.

IMCT offers knowledge and protection to young boys and girls who **often drift from our ancient Indian culture due to contextual compulsions and peer pressure under the pervasive effect of ill-defined modernity** that undermines traditions, family and societal values.

IMCT Samskarams rest on the ancient **Indian philosophy of “Isavasyam Idam Sarvam”** [everything, even the tiniest atom, is manifestation of the Divine]. This principle manifests in the six Themes or values of IMCT namely— **Conserving Forests and Protecting Wildlife, Preserving Ecology, Sustaining Environment, Inculcating Human and Family Values, Fostering Women’s Honour and Instilling Patriotism.**

IMCT has devised Samskarams [training modules] for each Theme [value] to impart and implant the values in the minds of young boys and girls **volunteering to participate** in its programmes.

IMCT’s thematic samskarams are designed to penetrate the subconscious, so not just to make impact on the students’ thinking but to influence their conduct as well to inspire them.

IMCT’s programmes rest on the triangle of Themes [values], Samskarams [training] and Symbols [sign] to implant reverence in them towards nature, trees and wildlife, all living beings, parents, elders, women and nation underlying the six Themes.

IMCT provides moral and cultural anchor through thematic samskarams by connecting the Symbols with the Themes in **young minds — so that they recall the forest when they see a tree.**

IMCT programmes are devised to **protect and preserve our heritage, family, society, nation and economy.**

IMCT trusts that **Virtues and Values build families, societies and nation.**

IMCT intends to prepare the young Indians to measure up to their national and global responsibilities, **as Bharat is rising as a Geo-political, economic and cultural power.**

IMCT believes, **individual’s personality building through thematic samskarams is directly connected to Nation Building.**

IMCT’s motto therefore is : **“Value Building is Nation Building”**

Preface

The Initiative for Moral and Cultural Training Foundation [IMCTF] has worked on how to impart values and implant them deep in the consciousness of young students in their highly impressionable years. IMCTF enables the young boys and girls to imbibe values and handle the contemporary world which is founded on west centric modernity. The corpus of knowledge built by the IMCTF aligns the basic and fundamental values of Indian Civilisation and Culture which is the timeless heritage of India to the contemporary life.

The IMCTF modules are designed with value imparting training known as “Samskarams” in ancient Indian thought. The IMCTF training models are classified into six basic Themes which connect the core of the culture of India to the contemporary challenges. The six Themes are: Conservation of Forests and Protection of Wildlife; Preserving Ecology; Sustaining Environment; Inculcating Family and Human Values; Fostering women’s honour and Instilling Patriotism.

The first three Themes — Conserve Forests and Protect Wildlife, Preserve Ecology and Sustain Environment — are directly connected to the most challenging issue of Climate Change which is regarded as the greatest challenge ever faced by humans in history. All contemporary works on Forests, Ecology and Environment are almost agreement with the fact that all ancient thought systems and indigenous cultures had a reverential attitude to nature which the contemporary world has undermined. With the result humans who were preserving and Conserving Nature turned into their consumers and destroyers. The IMCTF Thematic Samskarams endeavor to bring Reverence back into human relation with nature. It endeavors to re-build human consciousness to Conserve Forests by recalling the ancient Reverence for Trees and even by Reverence for Wildlife like Snake, to Preserve Ecology by traditional Reverence for Animals like Cow, Elephant and plants like Tulasi, and to Sustain Environment by Universal Reverence for Rivers, Nature and Mother Earth.

The fourth Theme, Inculcate Family and Human Values, builds reverence for parents teachers and even strangers — consistent with the ancient Indian values. The fifth Theme, Foster Honour of Women recalls and builds respect for Girl Child and Womanhood in accord

with the traditions and culture of diverse communities in different parts of India. The sixth Theme, Instill Patriotism builds Reverence for Mother Land through the pre-independence spirit of worshipping Bharatamata. To that, the contemporary respect for the Paramveer Chakra Awardee heroes belonging to all communities of India who sacrificed their life in defense of the motherland is added as an immediate emotional connect for Instilling Patriotism.

The IMCTF Themes have worked on the sociological and cultural inheritance and resources of India and by effective use of Symbols and Symbolism has designed a triangular module of Themes, Samskarams and Symbols as demonstrated here:



S. No.	Theme	Samskaram	Symbols
1	Conserve Forest and Protect Wild life	Reverence for Plants & Wild Animals	Vruksha Vandanam Naaga Vandanam
2	Preserve Ecology	Reverence for all Plant Kingdom and Animal Kingdom	Go Vandanam Gaja Vandanam Tulasi Vandanam
3	Sustain Environment	Reverence for Mother Earth, Rivers and Nature	Bhoomi Vandanam Ganga Vandanam
4	Inculcate Family & Human Values	Reverence for Parents, Teachers and Elders	Maathru-Pitru Vandanam Aacharya Vandanam Aditi Vandanam
5	Foster Women's Honour	Reverence for Girl Children and Motherhood	Kanya Vandanam Suvaasini Vandanam
6	Instill Patriotism	Reverence for Nation and National War Heroes	Bhaarat Maata Vandanam Param Veer Vandanam

The Symbols are powerful reminders of the Theme and the Samskarams connect the Theme and the Symbols and make those who undergo the training to recall the Theme through the Symbols — like when one undergoes the Samskaram of Vruksha

Vandanam will see a Forest in a Tree or like one who undergoes the Samskaram of Tulasi Vandanam will recall the entire plant kingdom. The Samskarams by effective use of Symbols build a deep emotional connect with the Theme and influence not just the thinking of the young but also their conduct.

The scientific, historic, sociological, cultural and psychological corpus of knowledge underlying the IMCTF training modules are contained in the six thematic volumes. This volume is devoted to the value of Foster Women's Honour.

The triangle of the Themes, Samskarams and Symbols is inherited through the age-old traditions, which this great country has preserved. The idea that the entire creation is Divine [God] is a cultural foundation of this country. Without this country the world will be bereft of this high consciousness of the whole creation as manifestation of God. That is why the motherland itself is revered as divine in our tradition. In IMCTF's view, the Nation [Desam] itself is Divine [Deivam] hence not separate from our value system is [Dharmam] and all the three—Desam, Deivam and Dharmam are therefore inseparably interlinked.

S.Gurumurthy

Chairman, Advisory Committee

Suggestions for Efficient Conduct of Thematic Samskarams

Initiative for Moral and Cultural Training Foundation [IMCTF] has designed a set of suggestions to enable the associate schools for conducting the Thematic Samskarams uniformly and efficiently is mentioned here under.

IMCTF emphasises **voluntary participation** by students, teachers, parents, and neighborhood.

1. **Suggestions for Associate Schools [schools which have agreed to be the associate of IMCTF]**

The associate schools may follow the given suggestions for the proper conduct of the IMCTF programmes in their respective schools.

- i. Display the board designed by IMCTF to indicate the school's association with IMCTF at the entrance of the school.
- ii. Display panels and thematic posters of IMCTF at prominent locations where parents, visitors, teachers and students will be able to read.
- iii. Depute an interested and involved teacher to be the IMCTF Faculty.
- iv. Form IMCTF chapter in the school headed by the IMCTF Faculty and consisting of teachers who have undergone the IMCTF training programmes.
- v. Motivate and encourage teachers and students to partake in the IMCTF programmes;
- vi. Include IMCTF thematic programmes in the school calendar to facilitate advance planning.
- vii. Invite and encourage all students, teachers and parents to volunteer to witness the performance of IMCTF programmes.
- viii. Assist in sponsoring or identifying the sponsors to meet the expenditure towards
 - a) Prizes to winners of Thematic competitions
 - b) Printing handbills, publicity materials
 - c) Performing Thematic Samskarams
 - d) Video and photography

2. Suggestions for IMCTF Chapter in School

The IMCTF Chapter in each school may endeavour to do the following

- i. The IMCTF Chapter in each associate school will plan and guide the conduct of the samskarams.
- ii. Display the IMCTF panels in different locations of the school, so that it draws students to read and understand the goal of IMCTF programmes.
- iii. Display the thematic posters in the classrooms and prominent places one month ahead of the date of the programme.
- iv. Display of banners with particulars of the date, time and venue as well the guests in prominent locations inside and outside the school area.
- v. Encourage the students to participate in the programmes voluntarily.
- vi. Choose the students who volunteer to participate carefully.
- vii. Encourage teachers, parents and neighbours to participate and/or witness the programme.
- viii. Invite and encourage the neighbouring schools and their management to participate or witness the Samskarams.
- ix. wherever possible Invite the management officials of the neighbouring schools or their principals as chief guests or guests of honour for the programme.
- x. Invite as far as possible important people in the neighbourhood, instead of a celebrity, as chief guest or guest of honour.
- xi. After identifying chief guest brief him/her about the IMCTF programmes.
- xii. Design invitation and hand bills for printing.
- xiii. Choose the appropriate and attractive words to describe the samskarams in banners and hand bills and for publicity.

- xiv. Plan and conduct competitions based on the selected Theme from the competition manual provided by IMCTF among all classes and in the neighbouring schools, if possible.
- xv. Select a proper Master of Ceremony in English and Tamil [Regional language] who can articulate well.
- xvi. Choose singers and get them well-versed in the slokams and thematic songs in the sequence listed in the Annexure-I
- xvii. Nominate follow up teams to carry out the Samskaram throughout the year;
- xviii. Select the songs, skit, drama and dances relevant to the theme and stage them by involving the volunteering younger students.
- xix. Review-team mainly constituted by IMCTF Faculties and higher-class volunteer students.
- xx. Get feedback in the form of writing and by videographing from performing students, participants, visitors and Guests after the completion of the programme.
- xxi. Get video and photos of the programmes for the school and for IMCTF
- xxii. Prepare well worded write ups for media, IMCTF and school souvenir.
- xxiii. Prepare document or PPT showing the preparations and programme which can be screened in future.

3. IMCTF programme as the bridge between the school and neighbouring residents, traders and eminent personalities

The schools and local residents, businessmen, and important people of the neighbourhood do not interact on any common programme. The schools are like islands. Therefore IMCTF programmes will be a great bridge between schools and neighbourhood. So the school will be benefited greatly if the neighbourhood is personally invited by management, teachers, students depending on who is to invite whom.

4. Suggested approach for participating students

The participating students may be encouraged to

- i. Partake on their own will voluntarily.
- ii. Study the panels and posters of the IMCTF related to the samskarams to imbibe the values imparted.
- iii. Receive consent from the parents to participate in the samskarams.
- iv. Perform and participate in the samskarams in the appropriate attire.
- v. Invite or accompany their parents for the programme.
- vi. Get inspired and to concentrate wholly in the programme and should realise the need and necessity to practise it.
- vii. Practise the samskaram as a part of their daily routine and observe the transformation in their conduct.
- viii. Share their experiences with others.

5. Suggested approach to media

- i. Media may be informed in advance.
- ii. Television channels may be encouraged to telecast the samskaram as attractive as possible for viewers.
- iii. A brief note of IMCTF concept, how the selected Thematic Samskaram is scientifically devised and connected with the timeless values of our tradition also may be described to media well in advance of the programme.
- iv. Encourage publications of articles in local newspapers and visual channels

6. Role of IMCTF

- i. IMCTF Will give all support at any level for the conduct of the programme.
- ii. Will provide well in advance the posters, quiz book, thematic songs, thematic competition materials in Indian national languages, Arts & Crafts, Carnatic Classical and Folk cultural, Games etc that are relevant to the theme that the school is to perform as a Thematic Samskaram.

- iii. Will coordinate with media for the programme if informed ahead of the programme
- iv. Will felicitate to inform other IMCTF associated schools about the event.

7. Suggestions for follow up

- i. Follow up is the crucial to implant the values in the participating students as otherwise the programme will be merely an event.
- ii. The IMCTF chapter may conduct competitions — essay writing, oratorical, quiz, and other competitions on the thematic competitions.
- iii. Such competitions may also be conducted for other schools as inter school competitions.

IMCTF Classifies the Thematic Samskaram Programmes as follows

- 1. Dress Appropriate for Samskarams
- 2. First requirements
- 3. Pre-programme preparation
- 4. Arrangements at the programme
- 5. Suggestions for conducting Thematic Samskaram
- 6. Performance of the Samskaram
- 7. Post programme
- 8. Follow up

1. Dress Appropriate for the Samskarams

- i. The Participant students may be encouraged to wear traditional dresses.
- ii. However for Paramveer Vandanam, the dress code will be more appropriate to be in army, navy, air force uniform dress.
- iii. Women teachers and guests may be requested to wear sarees.
- iv. Teachers who are men may be requested to wear dhoti, kurta or formal shirt.

2. First Requirements

- i. The management's involvement, support and encouragements will enhance the introduction of IMCT programmes in the respective schools.
- ii. Make the teachers, parents and students aware of the vision and goal of IMCTF through handbills and banners kept in prominent locations inside and outside the school premises.
- iii. The management and parents may assist in sponsoring or identifying the sponsors to meet the expenditures on various heads of the programme.
- iv. Identifying voluntary teachers and other staffs of the school to conduct IMCT programmes in the manner suggested by IMCTF.
- v. Recruiting student volunteers who are willing to work for IMCT programmes.

3. The Pre Programme Preparation to commence before 30 days of scheduled programme.

- i. Relevant thematic posters of IMCTF relating to the samskarams to be displayed one month ahead of the programme and the school must reverberate with the atmosphere of the samskaram ahead of the programme.
- ii. Attractive Posters about the programme to be put up in classrooms and in all prominent locations inside and outside the school premises before one month.
- iii. All teachers, students and parents should be informed through school gatherings, notice board, announcements and through handbills about the programme.
- iv. Meeting neighbours with handbills or invitation, so that the programme links the schools to the neighbourhood.

- v. Arranging dignitary preferably from the same locality after briefing them about IMCTF and Thematic Samskarams will yield desirable results. Important points that need to be highlighted by the Chief Guest may also be given as a note.
- vi. Providing brief and descriptive write up about the programme and the pre-programmes like thematic competitions to media and to ensure that it is covered by them in local papers and TV Channels before and after the programme.
- vii. Conducting thematic competitions based on the Thematic Samskaram selected by the school using the materials suggested by IMCTF in various categories.
- viii. Thematic badges, bags, caps or kerchiefs printed with photos of Thematic Samskaram or Theme/ Samskaram / Symbol may be distributed to the students.
- ix. A detailed description of the Theme, Symbol and Samskaram, the course of the programme, how samskaram will be performed may be explained by master of ceremony student in English or Tamil before the commencement. This will give clarity and understanding about the programme.
- x. The process of thematic samskaram may be explained while the preparations are going on before the starting of thematic samskaram. This will engage the audience.
- xi. The students who are designated to sing during the Thematic Samskaram may practice in advance the dedicated songs and slokams given in Annexure I.
 - i. Deepa Slokam
 - ii. Isayasam Idam Sarvam
 - iii. Shanthi Mantrams
 - iv. Maithreem Bhajatha

[Tamizh thai vanakkam, National anthem or Vande Mataram can be used depending on the nature and composition of the school]

4. Materials required

- i. Decorated Kuthu Vilakku with five wicks and single hand vilakku for lighting the lamp, match-box, oil, wicks camphor and plate, Harthi. (Please avoid Candles) Waste clothes for dirt wiping
- ii. Lot of agal vilakku with oil and wick
- iii. Akshataha, Uthiri poo (Largh quantity) flowers may be kept in plenty for performing the Samskaram
- iv. Create pleasant smelling ambience using incense sticks etc
- v. Floral decoration for the Symbols of the samskaram to be made attractive Like Decorated Tulasi Maadam; Tree saplings, Naaga cut out or picture, Akhanda Bharat, Paramveer Awardees Photos, etc that are symbols
- vi. Persons (Kanya, Suvaasini, Aachaarya, Maatru-Pitru, others) as Symbols to be in traditional dresses.
- vii. Civil service uniforms like Naval, Military and Air-force may be used for Param Veer / Bhaarat Maata Vandanam.
- viii. Prasadam for offering to the symbol –food for Go/Gaja etc,
- ix. Sound and Mike
- x. Dias arrangements
- xi. Photo and Videography
- xii. Feedback documentation
- xiii. Follow up team

6. Performance of the Samskaram

- i. It is advisable to keep good Thematic music going on at least 30 minutes before the programme starts and 15 mts after the programme.
- ii. Deepa Prajwalan Slokam, Santhi Manthrams, Isavasyam Idam Sarvam and invocation song “Maithreem Bhajatha” etc as suggested before to be explained by the master of ceremony before the commencement of the programme.

- iii. The welcome speech itself may contain the brief about IMCTF concept, samskaram that is going to be performed, the sequence of performance, IMCTF's mission to impact as well influence the participant, visitors or guests and acknowledgment of contributions from various ends so that there is no vote of thanks at the end. The speech will explain the concept of IMCTF, Thematic Samskaram that is going to be performed and its need of the hour in the present situation. How it influences the conduct of the participants and builds values will be given by IMCTF representative students.
- iv. After welcoming the dignitaries, they may be seated comfortably off the dais to view the Samskaram. They may also be invited, if willing, to participate in the Samskaram.
- v. A small skit of thematic samskaram highlighting the relevant Theme, Samskaram or Symbol which will be self explanatory be presented before the performance of Thematic Samskaram.
- vi. Cultural programmes like dance, folk music etc., to be aligned with the respective Theme, Samskaram or Symbol.
- vii. After the performance of samskaram by the participants, floral offerings by the dignitary, head of the institution, officials of the school, visitors, parents etc. may be done to the Symbols - be it Vruksha, Naaga; Go, Gaja, Tulasi; Bhoomi, Ganga; Maatru-Pitru, Aachaarya, Adithi; Kanya, Suvaasini; Bharat Maata, Paramveer Awardees whichever theme represents the Samskaram.
- viii. Administering the IMCTF Pledge by student volunteer is to be repeated by all.
- ix. Dignitary's speech specifying the effect of Thematic Samskaram and Symbolic representation of the relevant samskaram performed will be appropriate. (The host to provide with the relevant panels and posters of IMCTF well in advance to the dignitary or prepare a brief note of the speech that is to be delivered.)

- x. The programme may be concluded with Shanthi Manthram, Vande Mataram or National Anthem depending on the nature and composition of the school.
- xi. Feedback of the experiences of performing students, participants, dignitaries, visitors, and media persons to be collected in writing, audio visual recording may be done before the gathering is dispersed.

7. Post Programme :

- i. Briefing the media
- ii. Analysis of the responses
- iii. Editing of the DVD
- iv. Preparation of report with photographs for IMCTF office as well as for school magazine.

8. Follow up

Follow up is the crucial to implant the values in the participating students as otherwise the programme will be merely an event. (Refer 6. Suggestions for Follow up for further information).

Annexure - I

1. Deepa Slokam- Sanskrit (While lighting the Lamp)

Deepa jyothir Param Jyothir, Deepa jyothir Janardhana
Deepo Hara Tu Me Paapam, Deepaa Jyothir Namostute.
Subham Karoti Kalyanam, Arogyam Dhana Sampadah
Shatru Buddhi Vinashaya, Atma Jyotir Namosthute.
Aathma jyothir Pradeepthaya, Brahma jyothir Namosthute
Brahma jyothir Pradeepthaya, Gurur Jyothir Manosthute.

2. Thiru Vilakku Sostram-Tamil

Vilakke, Thiru vilakke , Vaendhan Udan Pirappae
Jyothi Vilakkae Sridevi Pennmaniyae
Andhi Vilakkae Alankara Kanmaniyae
Kanchi Vilakkae Kamakshi Deviyare

Pasumpon Vilaku Vaithu Panchu Thiri Pottu
Kulam Pol Neyyai Vittu Kolamudan Yaettri Vaithaen
Pottu Mittaen Kunkumatthal Poomalai Sooti Vaithaen
Yaettrinaen Nei Vilakku Enthan Kudi Vilanga

Vaithaen Thiruvilakkai Maaligaiyil Thaan Vilanga
Maaligaiyil Jothi Ulla Mathavai Kandu Kondaen
Mangalya Pichchai Madi Pichchai Thaarum Amma
Santhana Pichchaiyudan Dhanangalayum Thaarum Amma

Petti Niraya Bhushanangal Thaarum Amma
Kottagai Niraya Pasu Maadu Thaarum Amma
Pughazhudambai Thandu Endhan Pakkathil Nillum Amma
Agathazhivai Thandhu Enthan Agathinilae Vazhum Amma

Saevi Thozhuthunindraen Devi Vadivam Kandaen
Vajra Kiridam Kandaen Vaidoorya Maeni Kandaen
Muthu Kondai Kandaen Muzhu Pachchai Malai Kandaen
Saviri Mudi Kandaen Thazaimadal Chuzha Kandaen

Pinnal Azhagu Kandaen Pirai Pola Netri Kandaen
Chanthudan Netri Kandaen Thaayaar Vadivam Kandaen
Kurukidum Netri Kandaen Kovai Kani Vayum Kandaen
Senthamarai Poomadal Pol Sevi Irandum Kandu Kondaen

Senbhaga Poopol Thirumookkum Kandu Kondaen
Maarbil Pathakkam Minna Malai Asaya Kandaen
Kaalil Silambhu Konja Kalazhi Peezhi Kandaen
Pattadai Than Udutha Padai Irandum Kandu Kondaen

Mangala Nayagiyae Unnai Manam Kulira Kandu Kondaen
Anbae Arun Thunayae Unnai Adaintha Endhanukku
Vandha Vinai Agartri Maha Bhagyam Thantharulvai
Thanthai Thai Piravi Neeyae Tharkakkum Rakkshagi Neeyae

Andharthirku Udavi Seyyum Atharamaanaaval Neeyae
Undhanayae Uravaga Nambi Uttraarai Kai Vittaen Thayae
Santhaanam Sowbhagyam Alitthu Sakthikalum Saevaigalum Enakkarulvai
Bakthi Ulla Manitharukkae Para Devi Krupayudan Arulvai

3. Santhi Mantram

Asato mā sadgamaya, tamasomā jyotir gamaya
Mrityormāamritam gamaya, Om śhānti śhānti śhāntih

4. Isayasam Idam Sarvam

Om Isavasyamidam sarvam, yatkiñca jagatyam jagat
tena tyaktena bhuñjitha ma, grdhah kasyasvid dhanam

5. Tamil Thai Vazhthu

Neeraarum kadaluduththa nilamadandhai kezhilolugum...
Seeraarum vadhanamena thihazh baradha kandamidhil...
Thekkanamum adhil chirandha Dravida nal thiru naadum...
Thakkasiru pirai nudhalum thari thanarum thilagamume...
Aththilaga vaasanai pol anaithulagum inbamura...
Yeththisayum puhazh manakka irundha perum Thamizhanange!!!
Thamizhanange!!!
Vun seerilamai thiram viyandhu seyal marandhu Vazhthudhume!!!
Vazhthudhume!!!
Vazhthudhume!!!

6. Maithreem Bhajatha

Composed by Kanchi Maha Swamigal for the Universal Unity and Peace.
Sung by
Smt. M.S. Subhalakshmi in the United Nations Organisation in 1962.

Maithreem Bhajatha, Akhila Hrujjethreem,
Atmavadeva paraanapi pashyatha
Yuddham thyajatha, Spardhaam Tyajata,
thyajatha Pareshu akramamaakramanam
Jananee Pruthivee Kaamadughaastey
JanakO Devah Sakala Dayaalu
Daamyata Datta Dayadhvam Janathaah
Sreyo Bhooyaath Sakala Janaanaam
Sreyo Bhooyaath Sakala Janaanaam
Sreyo Bhooyaath Sakala Janaanaam

7. Santhi Manthram

1. Aum Poornam adah Poornam idam
Poorna aat Poornam udachyate
Poorna asya poornam aadaaya
Poornam evaa vashishyate
Aum śāntiḥ, śāntiḥ, śāntiḥ
2. Aum Sarveshaam svastir bhavatu
Sarvesham shantir bhavatu
Sarvesham purnam bhavatu
Sarvesham mangalam bhavatu
3. Aum Sarve bhavantu sukhinah
sarve santhu niramayah
Sarve bhadrani pasyantu
maa kashchit duhkha vagh bhavet
Aum śāntiḥ, śāntiḥ, śāntiḥ
4. Aum dyauḥ śāntirantarikṣam śāntiḥ
pṛthivī śāntirāpaḥ śāntiroṣadhayaḥ śāntiḥ
vanaspatayaḥ śāntirviśvedevāḥ śāntirbrahma śāntiḥ
sarvaḥ śāntiḥ śāntireva śāntiḥ
sā mā śāntiredhi
Aum śāntiḥ, śāntiḥ, śāntiḥ

- Yajurveda 36:17

7. Vande Maataram

Vande Maataram.. vande maataram.. vande maataram.. maataram..

sujalaam sufalaam malayaja sheetalaam
sasyashyaamalaam maataram

Vande Maataram

shubhrajyotsna pulakita yaaminiim
phulla kusumita drumadala shobhiniim
suhaasinim sumadhura bhaashhinim
sukhadaam varadaam maataram..

Vande Maataram

sapta koti kantha kalakala ninaada karaale
nisapta koti bhujaidhruta khala karvaale
ka bola ka noma eith bole
bahubal dhaariniin namaami taariniim
ripudalavaariniin maataram

Vande Maataram

tumi vidyaa tumi dharma, tumi hridi tumi marma
tvan hi praanaah shariire
baahute tumi maa shakti,
hridaye tumi maa bhakti,
tomaarai pratimaa gadi mandire mandire

Vande Maataram

tumi durgaa dashapraharanadhaarinii
kamalaa kamaladala vihaarinii
vaanii vidyaadaayinii, namaami tvaam
namaami kamalaan amalaan atulaam
sujalaan sufalaan maataram

Vande Maataram

shyaamalaan saralaan susmitaan bhuushhitaam
dharaniin bharaniin maataram

Vande Maataram

- Bankim Chandra Chattopadhyay

8. National Anthem

Jana Gana Mana Adhinaayak Jaya Hey,
Bhaarat Bhaagya Vidhaataa
Panjaab Sindhu Gujarat Maraatha,
Draavid Utkal Banga
Vindhya Himaachal Yamuna Ganga,
Uchchhal Jaladhi Taranga
Tav Shubh Naamey Jaagey,
Tav Shubh Aashish Maange
Gaahey Tav Jayagaathaa
Jana Gana Mangal Daayak,
Jaya Hey Bhaarat Bhaagya Vidhaataa
Jaya Hey, Jaya Hey, Jaya Hey,
Jaya Jaya Jaya, Jaya Hey

- Rabindranath Tagore

**Theme :
Foster Women's Honor**

**Sanskaram :
Reverence for Girl Children and Motherhood**

**Symbols :
Kanya Vandanam, Suvaasini Vandanam**

1. Celebration of Women and Girl Child in the Indian tradition



Ardhanareeswara

Unlike in West, the **Indian philosophy does not have inherent gender conflict or discrimination. The Indian philosophic belief is that man and woman together make absolute human being as symbolised in the concept of Ardhanareeswara, where Eswara the creator is depicted as half-man and half-woman.**

In Hindu philosophy, women occupied superior positions than men. In Sanskrit language the qualities of strength and power are feminine—‘Shakti’ means “Power” or “Strength”. **All powers including in males, originates from the feminine.**

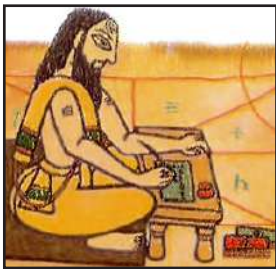
In ancient times the religion mostly decided one’s social status. Vedas treated women and men on par. Men and women were inseparable partners in religious functions. Many woman scholars were found in Vedas like Visvavara, Shashwati, Gargi, Maitreyi, Apala, Ghosha and Aditi. Indra, one of the devas received instructions in the higher knowledge of the Brahman from Aditi.



Vachaknavi and Gargi

One script mentions a female rishi Visvara. Some Vedic hymns, are attributed to women such as Apala, the daughter of Atri, Ghosa, the daughter of Kaksivant or Indrani, the wife of Indra. Apparently in early Vedic times women also received the sacred thread and could study the Vedas.

The **Harita Smrti** mentions a class of women called Brahnavadinis who remained unmarried and spent their lives in study and ritual.



Acharya Panini

Grammarian Panini's distinction between Acharya (a preceptor) and Acharyani (a lady teacher or a preceptor's wife), Upadhyaya (a preceptor) and Upadhyayani (a lady teacher or a preceptor's wife) indicates that women at that time could not only be students but also the teachers of sacred Vedas. There were several noteworthy women scholars of the past such as Kathi, Kalapi, and Bahvici.

The **Rig Veda** also refers to women engaged in warfare. One queen Bispala is mentioned, and even as late a witness as Megasthenes (fifth century B.C.) mentions heavily armed women guards protecting Chandragupta's palace.

In **Harshavardhana's time**, when the Chinese traveller Hieun Tsang came to India, the position of Indian women was very high.. Chinese traveller said that : **"The position of women was good in the society. There was no purdah system. Women of respectable families received education."**

The Upanishads refer to several women philosophers, who challenged with their male colleagues such as Vachaknavi, who challenged Yajnavalkya.



The philosophically high status of woman is emphasised by the perception that earth, nature, river, mountains and even other living creation are also manifestation of the divine mother. All elements of the earth [Bhoomata, Bharatmata], rivers [Ganga maata / Kaveri Annai] , animal [Gomata] bear women's name and are revered as feminine characters. The

function of all elements of nature is to provide sustenance and life to the Human beings, which is the principal function of mother.

In no other ancient civilisation and philosophy girls and women celebrated or occupied such high position.

2. Swami Vivekananda on Indian Women then now and in future

"The soul has neither sex, nor caste nor imperfection. The best thermometer to the progress of a nation is its treatment of its women. There is no chance for the welfare of the world unless the condition of women is improved. Woman has suffered for aeons, and that has given her infinite patience and infinite perseverance.



The idea of perfect womanhood is perfect independence. Soul has no sex, it is neither male nor female. It is only in the body that sex exists, and the man who desires to reach the spirit cannot at the same time hold sex distinctions. (Collected Works of Swami Vivekananda,V.4, P.176)

In what scriptures do you find statements that women are not competent for knowledge and devotion? In the period of degeneration, when the priests made the other castes incompetent for the study of the Vedas, they deprived the women also of all their rights. Otherwise you will find that in the Vedic or Upanishadic age Maitreyi, Gargi, and other ladies of revered memory have taken places of Rishis through their skill in discussing about Brahman.

In an assembly of a thousand Brahmins who were all erudite in the Vedas, Gargi boldly challenged Yagnavalkya in a discussion about Brahman. Since such ideal women were entitled to spiritual knowledge, why shall not the women have same privilege now? What has happened once can certainly happen again. History repeats itself.

All nations have attained greatness by paying proper respect to women. That country and that nation which do not respect women have never become great, nor will ever be in future. The principal reason why your race has so much degenerated is that you have no respect for these living images of Shakti.

Manu says, "Where women are respected, there the gods delight; and where they are not, there all works and efforts come to naught." There is no hope of rise for that family or country where there is no estimation of women, where they live in sadness. (V7. p.214-15)

When people are discussing as to what man and woman can do, always the same mistake is made. They think they show man at his best because he can fight, for instance, and undergo tremendous physical exertion; and this is pitted against the physical weakness and non-combating quality of woman. This is unjust. Woman is as courageous as man. Each is equally good in his or her way. Can a man bring up the child with such patience, endurance, and love as the woman? The one has developed the power of doing; the other, the power of suffering. If woman cannot act, neither can man suffer. The whole universe is one of perfect balance. (CW V.2,p.25-26)

If you do not allow one to become a lion, he will become a fox. Women are a power, only now it is more evil because man oppresses woman; she is the fox, but when she is no longer oppressed, she will be the lion. (CW vol.7,p.22)

[Talking to an American audience] I should very much like our women to have your intellectuality, but not if it must be at the cost of purity. I admire you for all that you know, but I dislike the way that you cover what is bad with roses and call it good. Intellectuality is not the highest good. Morality and spirituality are the things for which we strive. Our women are not so learned, but they are more pure.



Not until you learn to ignore the question of sex and to meet on a common ground of common humanity will your woman really develop. All this is the cause of divorce. Your men bow low and offer a chair, but in another breath they offer compliments. They say, 'Oh, madam, how beautiful are your eyes!' What right have they to do this? How dare a man venture so far, and how can you women permit it? Such things develop the less noble side of humanity. They do not tend to nobler ideals.



We should not think that we are men and women, but only that we are human beings, born to cherish and to help one another. No sooner are a young man

and a young woman left alone than he pays compliments to her, and perhaps before he takes a wife, he has courted two hundred women. Bah! If I belonged to marrying set, I could find a woman to love without all that! (CW Vol. 5, p. 412-413)

Men and women in every country, have different ways of understanding and judging things. Men have one angle of vision, women another; men argue from one standpoint, women from another. Men extenuate women and lay the blame on men; while women exonerate men and heap all the heap on women. (CW V.7, p.378)

"In India the mother is the centre of the family and our highest ideal. She is to us the representative of God, as God is the mother of the universe. It was a female sage who first found the unity of God, and laid down this doctrine in one of the first hymns of the Vedas. Our God is both personal and absolute, the absolute is male, the personal, female. And thus it comes that we now say: 'The first manifestation of God is the hand that rocks the cradle.'" (CW V.4 p.170)

3. Not only Gods were women, but, even women were worshipped as and like Gods

In all religions that are originated outside India, God is Man only. In fact their belief is that God made man in his own image. This is why the position of women in Western religion made them inferior to man. This attitude resulted in denial of voting rights to women in modern Western History.



But the Indian tradition depicts God as women. Some Gods are exclusively women like Durga and Kali.

But, there is no male God without a female consort – whether it is Siva and Parvathi or Vishnu and Lakshmi.



In fact, Indian tradition worships Shakti as women power of which the man is only a donee. Moreover, the three great individual and social powers – physical power, wealth and knowledge -- are depicted as women Gods Durga, Lakshmi, Saraswathi and are

worshipped.

It is not that Gods are depicted as women. Women are worshipped as Goddesses personified. Like wise man is never worshipped in Indian tradition.



Louis jacolliot, the celebrated French author of the “Bible In India: Hindoo Origin of Hebrew and Christian Revelation” says: “India of the Vedas entertained a respect for women amounting to worship; a fact which we seem little to suspect in Europe when we accuse the extreme East of having denied the dignity of woman, and of having only made her an instrument of pleasure and of passive obedience.” He also said: “What! here is a civilization, which you cannot deny to be older than your own, which places the woman on a level with the man and gives her an equal place in the family and in the society”

4. Honoured position of Women in Smritis [Dharmasastra]

This is how women were celebrated in the ancient scriptures [Smritis] Manusmritis which are critiqued by some as not as gender neutral and actually celebrates women and grants them high status and rights as explained here;

“Where women are honoured there the gods are pleased; but where they are not honoured no sacred rite yields rewards,” declares Manusmriti, a text on social conduct. [Manu Smriti III, 56]

“Women must be honoured and adorned by their fathers, brothers, husbands and brothers-in-law, who desire their own welfare”. [Manu Smriti III, 55]

“Where the female relations live in grief, the family soon wholly perishes; but that family where they are not unhappy ever prospers”. [Manu Smriti III, 57]



“The houses, on which female relations, not being duly honored, pronounce a curse, perish completely as if destroyed by magic”. [Manu Smriti III, 58]

“Hence men, who seek their own welfare, should always honor women on holidays and festivals with gifts of ornaments, clothes, and dainty food”. [Manu Smriti III, 59]

In an old Shakti hymn it is said - Striyah devah, Striyah pranah “Women are Devas, women are life itself”. “If a husband dies, a wife may marry another husband. “If a husband deserts his wife, she may marry another”. [Manu, chapter IX, verse 77]

“A woman’s body,” says Manu the lawgiver, “must not be struck hard, even with a flower, because it is sacred.” It is for this reason that the Hindus do not allow capital punishment for women. [Manu, chapter III, verse 56]

Atharva Veda

In the Vedas, she is invited into the family 'as a river enters the sea' and 'to rule there along with her husband, as a queen, over the other members of the family. [Atharva Veda xiv. i. 43-44]



Rig Veda

The commentator explains this passage thus:

"The wife and husband, being the equal halves of one substance, are equal in every respect; therefore both should join and take equal parts in all work, religious and secular." [Book 5, hymn 61. verse 8]

Brihadaranyaka Upanishad states, "He (the divine person) divided Himself two halves: thus was the origin of husband and wife. Therefore, this (the body of man) is only like the one half of a split pea."

Similar relationship between wife and husband is aptly described in Atharvana Veda [14.2.71]

I am He, you are She;

I am Song, you are Verse,

I am Heaven, you are Earth.

We two shall here together dwell, becoming parents of children.

5. Ancient Scriptures on the Role of women as Mother

Hindu religion has given her exalted position compared to any other religion. Matru Devobhava is the dictum no body can forget. Mother is divine. It is important to remember that only Hindus worship God in the form of Divine Mother.



Bhishmacharya in Mahabharata says, “The mother is the panacea for all kinds of calamities. The existence of the mother invests one with protection; the reverse deprives one of all protection. The man who, though divested of prosperity enters his house, uttering the words, “O mother” - have not to indulge in grief. Nor does decrepitude ever assail him. A person whose mother exists, even if he happens to be possessed of sons and grandsons and even he himself is hundred years old, but in the eyes of his mother he looks like a child of two years of age.



Whether the mother is able or disabled, lean or robust the son is always protected by the mother. None else, according to the ordinance, is the son’s protector. Then does the son become old, then does he become stricken with grief, then does the world look empty in his eyes, when he becomes deprived of his mother. There is no shelter like the mother. There is no refuge like the mother. There is no defence like the mother. There is no one so dear as the mother.



For having borne him in her womb the mother is the son’s dhatri. For having been the chief cause of his birth, she is his janani. For having nursed his young limbs, she is called amva (Amma). For nursing and looking after the son she is called sura. The mother is one’s own body.

Vedas have also addressed the contribution of Mother. The prosperity, well-being and success of any society depend on the respect women are accorded. Women are described to possess innate qualities that guide the society, unlimited patience to preserve the family, and endowed with compassion to shower blessings to the humanity.

6. Mothers Description in Vedas

Rigveda

Oh enlightening Mother! You have the potential to destroy the evil. You have a character as pure as gold. You have the potential to destroy the clouds of frustrations and doubt. You are brave and you only aspire for our well-being and success! We are indeed blessed! [6.61.7]

Yajurveda



Oh pure and blessing Mothers! Satisfy our mind, speech, life, eyes, ears, soul and society with nobleness. [6.31]

O Mother! Protect us from infighting. Protect us from violence and hatred. Propel us to conduct noble acts of valor. May we together conduct virtuous acts alone. [11.68]

7. Adi Shankara on Mother



Adi Shankara wanted to take up Sanyasa at a tender age. His mother refused. But he convinced her that he would be present at her deathbed no matter where he was. But she died just before he arrived.

He performed her funeral ceremony. He paid tribute to his mother in his "Matru Panchakam" [Five verses on mother]

Suffice it to read the first verse of AdiShankara where he expresses the agony, pain and anguish mothers go through when they bore their children. He says

Oh mother mine,

With clenched teeth bore thou the excruciating pain,

When I was born to you,

Shared thou the bed made dirty by me for an year,
 And thin body became thin and painfull,
 During those nine months that you
 bore me,
 For all these in return,
 Oh mother dearest,
 I can never compensate,
 Even by my becoming great.



8. Ancient Scriptures on Role of Women as Wife

Mahabharata says “There is no friend like the wife, there is no refuge better than the wife. There is no better ally in the world than the wife in acts undertaken for acquisition of dharmic merit. [Shanti Parva 144-16].

She is a true wife who is skilful in household affairs. She is a true wife who has borne a son. She is a true wife whose heart is devoted to her lord (husband). She is a true wife who knows none but her lord. The wife is a man’s half. The wife is the first of friends. The wife is the root of religion, profit and desire. The wife is the root of salvation. They that have wives can perform religious acts”.



“Home is not what is made of wood and stone; but where a wife is, there is the home.”



[Sanskrit: Na graham kasthapasanair dayita yatra tad graham - Nitimanjari, 68]

Hindu tradition has accepted and upheld the virtue that a happy family is essential for

the welfare of the society. Housewife is the backbone to maintain the household in peace and harmony. We should never forget the greatness of the women in India's past. The ideals of self-sacrifice, chastity, purity, modesty, simplicity, compassion, divinity and humility have shaped the character, personality and ethics of women for ages in Hindu tradition. That is the nature, the innate character of a woman. There is a tendency in the present modern society let loose the innate nature of women as influenced by the modern ideology of freedom, equality and independence.

Wife's role has been respected, appreciated and valued in many of Hindu scriptures. She was considered a friend, counsel and companion to her husband. Sita was considered the role model for all Hindu women. She always wanted to share the troubles her husband faced instead of enjoying the comforts. She was willing to sleep on the bare ground with scorpions, worms, mosquitoes, and gnats as constant nuisances. She wanted to accompany her husband by saying, "O Rama, all these hardships will seem like blessings to me. If you protect me, I can tolerate anything."



Swami Vivekananda in this context:

'you may exhaust the literature of the world that is past, and ... future, before finding another Sita. Sita is unique; that character was depicted once and for all. There may have been several Ramas, perhaps, but never more than one Sita! She is the very type of the true Indian woman, for all the Indian ideals of a perfected woman have grown out of that one life of Sita.'

Lord Rama appreciated the companionship of Sita when he was separated by the abduction of her by Ravana. Rama recollected how she had always stood by him and assisted him at various junctures in life: ***"She was like effective medicine during sickness. She was a***

delightful companion at play, an able wife when I performed dharmic rituals like the Agnihotra, a valorous associate when I fought with enemies, an efficient disciple when I performed duties to be discharged with reference to Gods and my dead ancestors, and a companion in times of distress. It is such a Sita that I am separated from today."

On the one hand, Sita is thus held up as a repository of traits worth emulating, while on the other hand, questions are sometimes raised about the efficacy of her role and attitudes. She is sometimes venerated as the noblest form of woman and in other versions considered as oppressed, enfeebled, and pitiful.

9. High position of women in Indian Tradition of worship of Goddesses has promoted women in politics

Eco- feminism, a new women's movement in the world, says that the Indian tradition of worshipping women as Shakti, and Goddesses associate women with Power, while in the West, women were never associated with power. They were therefore considered to be weak.

Ashis Nandy, a well-known intellectual said," in India, competition, aggression, power, activism and intrusiveness are not so clearly associated with masculinity. In fact, in mythology and folklore, from which norms often come for traditionally undefined social situations, many of these qualities are as frequently associated with women."

J.Freedman, a feminist scholar says that women were never associated with power was the main obstacle to the presence of women in the political institutions of Western countries.



Tawa Lama also found that the concept of Bhaarat Maata, the symbol of the battle for India's freedom, the rise of Indira Gandhi to power and the description of her as Durga when she won the 1971 war against Pakistan were all indices of the influence of women as manifestation of **Shakti**.

Stephanie Tawa Lama, French scholar, says that the Hindu Goddess, "an uniquely popular, positive figure of feminine power had an

impact on the political representation of women in two countries where Hinduism is the major religion especially in India and Nepal". The "Goddess" of Power is either Kali or Durga, who are without consorts and embody absolute Shakti, the cosmic, feminine principle of power.



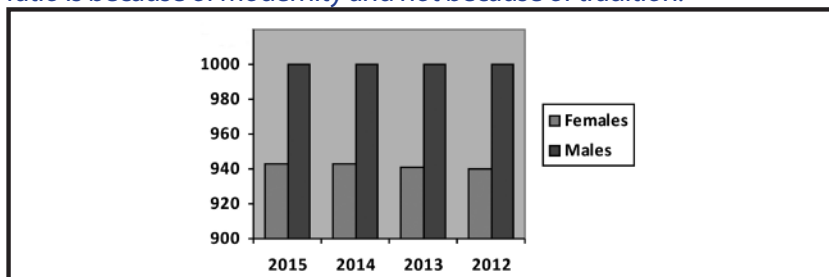
Again another important Indian female politician Jayalalitha has been regularly associated with the Goddess. Jayalalitha compared how she, a lonely woman, was assaulted in the State's Assembly by members of the rival party, has to how Draupati was disrobed by the Kauravas in Mahabharatam. And later when her party defeated the rival party, she was

depicted as "Mahishasuramardhini" (destroyer of Evils).

The Goddess thus appears to perform a function of legitimization of the woman politician as a leader in her own right - and not because of any battle, for equality with men as in the West.

10. Contemporary India has lowered women's position –As evident from the low gender ratio

There is a wrong perception created that Indian tradition does not welcome girls children and that is why the gender ratio – that is the ratio of girls to boys – is low in India. This is a canard. The decline in gender ratio is because of modernity and not because of tradition.



The birth of a girl child is regarded as the arrival of Lakshmi or good fortune for a family. A girl child is the most loved in a home. It is said that there must be boy to look after the property and a girl to be loved. The gender ratio of India was high just hundred years back. In 1901, the number of females per 1000 males was 972. It fell to 946/1000 in 1951. It means only during colonial rule and not earlier the gender ratio began to fall. In the non-modern states like Bihar, the gender ratio in 1901 was 1:1.61(1061), ie: 61 women more than men; as late as in 1961 it was 1005 (1:1.05).

The number of female to male in India as per 2011 census is 940 females per 1000 males. This had gone down to 927 female per 1000 males in 1991 and improved to 933/1000 in 2001.

Importantly, in urban areas, those areas more modernised in India, the number of female to males is less as compared to rural India, which is less modern. In urban India the number is 926/100 and in rural areas it is 947/1000.



Again, it is the developed states [more modern states], which have lower female ratio. In more developed Delhi it is 848/1000; in Haryana it is 756/1000; in Punjab it is 728/1000.

So modernity, not traditional India, which seems to have made girl child less valuable as compared to the traditional India.

11. Piplantri: A Rajasthan village which celebrates the birth of every girl child with 111 trees



Image source: pipplantri.com

Piplantri is a village located in Rajsamand district in Rajasthan State, India. The villagers of Piplantri plant 111 trees every time where a girl child is born and the community ensures these trees survive, attaining fruition as the girls grow up. To ensure financial security, after the birth of a girl child, the villagers contribute Rs 21,000 collectively and take Rs 10,000 from the parents and puts it in a fixed deposit, which can be broken when she turns 20. To make sure that girl child receives proper education, the villagers make the parents sign an affidavit which also restricts them from marrying her off, before she attains the legal age for marriage. Shri Shyam Sundar Paliwal, the former sarpanch (village head) started this initiative in the memory of his daughter Kiran, who died a few years ago. The community ensures that the trees survive, attaining fruition as the girl grows up. The initiative has also helped the town's economy. To keep termites away from the trees, many of which bear fruit, the village has planted more than 2.5 million Aloe vera plants around them. Gradually, the

villagers realized that Aloe vera could be processed and marketed in a variety of ways. So the community now produces and markets aloe-based products like juice and gel, among other things. In a country that still favours the birth of a son, Piplantri village in Rajasthan not only embraces daughters but has created a tradition that benefits both the local people and the planet. This endearing village makes a conscious effort to save girl children and the green cover at the same time, by planting 111 trees every time

12. In Indian tradition when women were dishonoured, Kingdoms were destroyed

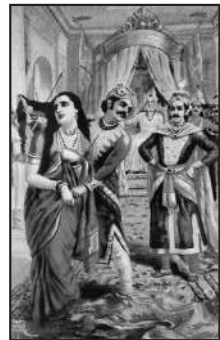
Ancient literary evidence in India suggests that kings, kingdoms and towns were destroyed because a single woman was wronged by the state.

Just take the following three instances.

1. Ramayana teaches us that Ravana and his entire clan were wiped out because he abducted Sita.
2. Mahabharatha teaches us that all the Kauravas were killed because they humiliated Draupadi in public.



3. Elango Adigal's Sillapathigaram teaches us that Madurai, the capital of the Pandyas, was burnt because Pandyan Nedunchezhiyan mistakenly killed Kovalan, Kannagi's husband on theft charges.



This tradition of upholding women's honour explains why when there is crime against women the entire country rises as one and condemns the crime, demands and secures action.

The Delhi rape crime victims were punished within a year of the crime with death sentences.

13. Western Scholar's comparative view on Women in India and West

Jason Hardaway argues that, "Freedom without responsibility is self-centeredness and leads to chaotic breakdown of society and the loss of freedom. Every action or decision has its consequences. Without taking responsibility for our actions and decisions as an individual and dealing with those consequences, then the community or more likely the government will have to deal with those consequences."

Whenever government enters into the picture, there would be loss of freedom. It is the responsibility of every citizen of the world to protect his/her safety and welfare. One has to recognize that there are limitations and boundaries surrounding freedom. We need to acknowledge and operate within these borders.



Will Durant (1885-1981) American historian says: **"Women enjoyed far greater freedom in the Vedic period than in later India. She had more to say in the choice of her mate than the forms of marriage might suggest. She appeared freely at feasts and dances, and joined with men in religious sacrifice. She could study, and like Gargi, engage in philosophical disputation. If she was left a widow there were no restrictions upon her remarriage."**

Professor H. H. Wilson says: **"And it may be confidently asserted that in no nation of antiquity were women held in so much esteem as amongst the Hindus."** In Ancient India, however, Hindu women not only possessed equality of opportunities with men, but enjoyed certain rights and privileges not claimed by the male sex. The chivalrous treatment of women by Hindus is well known to all who know anything of Hindu society. Knowledge, intelligence, rhythm and harmony are all essential ingredients for any creative activity. These aspects are personified in Saraswati, the Goddess of Learning, Music and Fine Arts.

14. In contrast, women had low status in West, thanks to Greco-Roman traditions

While traditionally women enjoyed very high status in Indian philosophy and religions, in the West their status was relatively very low Greco-Roman social and political thought were clearly anti-women as brought out in the following analysis:

“Western culture kept women away from entering the mainstream, starting with the Greeks, Aristotle, the Greek philosopher who lived from 384-324 BC. For about fifteen hundred years his “scientific” opinions were accepted among them, that the female is a defective male and in human reproduction the woman had no active role, he asserted. So the female is not fit for freedom or political action”.

[p. 175, as quoted from H.G. Well’s The Outline of History, p. 309, Macmillan Publishing, 1921, New York]

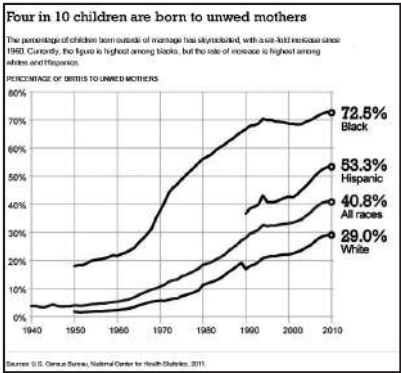
This influenced the Romans and then spread throughout the Middle Ages into Europe. In particular, the “teachings” of Thomas Aquinas, a monk who later became a saint and wrote 21 volumes of a treatise and relied on Aristotle’s “science” to argue and prove his positions on God, society, and the subordination of women.

[see<http://www.evoyage.com/Book%20Reviews/Women%27sRoots.htm>]

Thus, the bias against women implicit in the West is a continuation of the Greco-Roman sociology.

15. Western women denied respect, demanded rights

While in India, women were revered, in the West women did not command any respect. They had to rebel and fight for their rights –



from voting rights to personal rights. This gender conflict in Western history has no equivalent in India. Philosophically there was gender neutrality and harmony in India.



Women's liberation movement evolved in the West as women who did not have respect in the religious field were denied even the right to vote. In US women got voting rights only in 1923, in UK 1926, in France 1945, in Italy

1945, in Switzerland 1972. But women liberation movement made men and women clash and the conflict has affected women more than men.

The movement got for the Western women rights but not respect. In the name of modernity and women's rights, the West has actually trivialised gender relations and brought disrespect to womanhood and has also lowered the status of women than men. This is evident from the state of both men and women in most western countries.

Here is the fact sheet of the families, men and women in the highly developed US.

- 41% of the children are born for unwed mothers.
- Almost half of them are born for school-going teenage girls.
- In 1995, 55% were husband-wife households.
- In 2010, it declined to 48%.
- Of the 48% married households only 28% have children.
- 12% families are single woman families, 15% are single man families.
- And 10% families are single parent families. The Rest 15% are non-families.

- America's Families and Living Arrangements 2012 : Between 1970 and 2012, the share of households that were married couples with children under 18 halved from 40 percent to 20 percent.
- The proportion of one-person households increased by 10 percentage points between 1970 and 2012, from 17 percent to 27 percent.
- Between 1970 and 2012, the average number of people per household declined from 3.1 to 2.6.
- Almost 20% American couples have chosen not to have children.
- More than 11% American couple live together without marriage.
- 55% of the first, 67% of the second and 74% of the third marriages break.
- Some 60% of American men and women do not marry.
- The American President has initiated US Marriage Project 2012 to revive marriage in America.



In UK the situation is much worse. 47% of the babies are born for unwed girls and women. And almost half of them are born for teenage, school going girls.

This catastrophic consequence is because of women liberation movements in US and Europe

leading to gender conflicts sourced on their philosophy. Hyper Individualism of both men and women in modern times has destroyed mutual love and affection between father, mother and children.

It is evident that rights do not bring respect. Rights and respects are two different paradigms. In fact, voluntarily and mutually giving up one's individual rights and accepting mutually protective duty-based relations makes one respectable. That is what makes the family. Mother or father or son or daughter or brother or sister is respected because they mutually give up their rights for the common cause of the family.

16. The US women unhappy after 40 years of women rights movement



It is now established by series of studies that women's liberation movement in the US for the last 40 years has not only not made women happy, it has made them less happy than they were in 1970. The Women Liberation

movement was launched for equality with men. In many areas women have attained equality with men. And they have achieved economic independence.

An article 'Decoding the Female Happiness Paradox' by W.F Price [December 12, 2011] says that "Women in the United States have reported steadily decreasing happiness since the 1970s, when equality feminism took off and society began to change to accommodate more women in positions of power. A University of Pennsylvania Study from 2009 reported that women's happiness, while higher than men's in the 70s, has steadily declined to the point that men are now, on average, happier than women".

The US General Social Survey 1972-2006 finds that since 1972, women's overall level of happiness has dropped, both relative to where they were forty years ago, and as compared to men, women are less happy.

A 1993 poll showed that 48% of women think the women's movement has made women's lives harder than they were twenty years ago.' "These figures [which demonstrate that traditional views have been hard to change] parallel the upsurge in the divorce rate over the same period, which has caused many women to experience a significant drop in income and loss of lifestyle."

17. Crime against women very high in the West but very low in India



Latin America & Caribbean Lawmakers in Colombia passed a bill imposing tough sentences for hate crimes against women.

Contrary to the notion that crime against women is high in India and low in the West, it is actually the other way round. Recently news items have projected India in bad light. Actually only in India, crime

against women make headline news and stops the country from functioning.

A contrast was made between how crime against women bring India to its feet and how it is the other way round in developed West, by EmerO'toole, a women journalist in Guardian newspaper in UK [1.1.2013].

Emer compared the gang rape in Delhi in December 2012 which stopped India for a whole month with the gang rape in Steubenville in Ohio in US, where, in August 2012, a 16-year old girl was dragged, drunk and unresponsive, from party to party where she was raped allegedly by members of a high school basket ball team.

Contrasting the brutal Delhi rape and death which spurred the Indian civil society to its feet, causing protest and unrest, bringing women and men into streets, with the army and the states of Punjab and Haryana cancelling new year's celebrations,

Emer says that in Steubenville, sports-crazy towns-folk blamed the victim. She says that but for a blogger Alexandria Goddard, exposing it, followed by New York Times but four months after the crime, US might not have noticed the incident at all.

Statistics reveals that while in UK, a country which has less than 1/20th of India's population the total rapes top 95,000, the rapes in

India in 2008 according to the report of the Central Statistics Office, Government of India, are far less – 20771.

US is similar to UK. The reported rapes in US in 2006 were 212,000. If unreported rapes are added only 5% of the rapists ever spend a day in jail in US. *[National Center for Policy Analysis US Report No 229]*

One of six U.S. women has experienced attempted or completed rape *[Colorado Coalition Against Sexual Assault: Statistics]*. According to the latest report of US government one-fifth of US women have been sexually abused in their life.

More than a quarter of college-age women reported having experienced a rape or rape attempt since age 14. *[Kolivas, Elizabeth; Gross, Alan (2007)]*

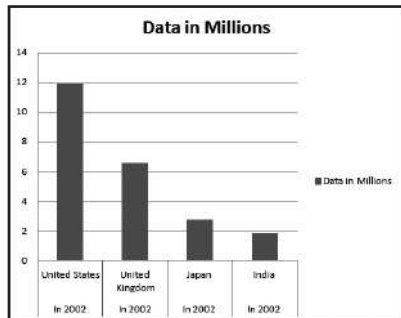


This is not to say that, **on the scales of the 'civilised' UK, India can tolerate 1.6 million rapes, or on US scale [including unreported rapes] it can accept 3.4 million rapes. This is to point out that even if UK is 'less civilised' like India, its total rapes should not exceed 1000. And even if the US is as 'backward' as India rapes in US should not exceed 5200. But, in UK, it is 100 times India's; and, in US, it is 65 times India's.**

In Norway, the first ranking country in global Human Development Index [HDI] one in ten women are raped. *[New York Times 17.4.2012]*.

According to the BBC *[14.9.2012]* rape per 100000 population is the second highest in Sweden which is ranked 10th HDI and yet as the world's best place for women! *[BBC 17.10.2010]*.

United Nations data shows that in Sweden the rape rate is 63.5 per 100000. In US, it is 27.5; but as more than 4/5 of forcible rapes in US are not reported at all [National Crime Victims Research and Treatment Center Report July 2007], the effective rapes in US will be more than 137.5 per 100000! And what is the figure for India?



Just 1.8! [See www.unodc.org documents on sexual violence]

The low rate of crime against women in India is because girls and women are respected in India – traditionally, while women were not respected in Western tradition, even though women claim to enjoy more rights in the West. Better rights do not seem to give security to women like greater respect.

18. West-Centric Modernity is eroding respect for women in India

The influence of West-centric modernity has confused many Indian intellectuals, thinkers, leaders including women and young girls and boys.

Many of them, particularly women and young girls have begun copying the Western notion of women's rights, not knowing that the origin of the gender tussle in the West was the lack of respect for women in Western tradition. This is what made the Western women fight for even such small issues as voting rights which the Swiss women got only in 1972!.



But when India attained independence the issue whether women should have or not have voting rights did not arise at all. While many advanced nations including the US have still not elected a state head. In India as early as in 1966 Indira Gandhi could become the Prime Minister. This was because there was no bias against women in Indian tradition.

But the concept of unbridled individual rights is alien to Indian culture and way of life. It is duty of individuals which was always dominant in the Indian culture and life. The concept of duty was enshrined in the traditional idea of dharma. In India individual rights are asserted only against the State laws. There is no individual rights vis-a-vis family for instance because the duty to the family and to others in the families dominates. So the Western concept of individual rights has confused Indians.

This has led to some modern women demanding rights on the scale of the West. This is actually eroding the respect for women, which is absolutely unnecessary in Indian conditions. **Women's honour is protected by respecting her and not by rights at the cost of respect. The Western experience has shown that rights are no substitute for respect.**



Because of erosion in the respect for women there are distortions in the gender relations in India with crime against women, unheard of in India increasing and gender ratio coming down.

Increasing crime against women and fall in gender ratio are indications that the respect for women and girls is falling in the Indian society and that is because of the erosion in the traditional values of respect and reverence for women.

19. Revival reverence for girls and women through Kanya Vandanam and Suvaasini Vandanam necessary in the larger national interest



Ancient and traditional India had built respect and reverence for women through culture- which celebrated women and girls through Kanya Vandanam and Suvaasini Vandanam and through observation of Raksha Bhandan and Bhai Dhooj.

It is therefore extremely necessary to build, rebuild and sustain respect and reverence for girls and women in line with the age-old and ancient traditions of India.

The respect for women and girls is at the heart of Indian family and society. There is a sequence linking girls, women, mother, family and society.



Respect for girls sequences into respect for women Respect for women which translates into respect for mother and motherhood. Respect for mother and motherhood is at the heart of the Indian families. A family can survive a bad father but it cannot survive a bad mother. So, the mother is at the core of the family. Families are the foundation of our society and economy. Women constitute the centre of the Indian culture, society and economy.

It is only traditional values which can protect girls and women in India. In India there are 6.6 lac villages and towns but only 12800 police stations. India is policed by social norms. That is why not only crime against women is low but in the over all crime rate India is among the lowest.

That was why in the Indian tradition girl children were revered as Kanya. This practice exists in all regions and communities of India. Likewise, in the Indian tradition, the Suvaasini, representing motherhood, is revered.

As west-centric modernity threatens to trivialise, even disrespect, girls, womanhood and even motherhood, it is necessary to revive the traditional idea of reverence for girls and women in a form which is acceptable in contemporary conditions.

The IMCTF therefore has designed the samskarams of Kanya Vandanam and Suvaasini Vandanam by making the girls and women symbols of reverence of womanhood and motherhood which are the foundation of Indian family society and economy.

Questions & Answers

1. Celebration of Women and Girl Child in the Indian tradition

1. The Indian philosophy does not have _____gender conflict or discrimination (**inherent**)
2. That man and woman together make absolute human being as symbolised in the concept of _____
(**Ardhanareeswara**)
3. Who is the creator, depicted gender-Neutral?
A. Brahma B. Vishnu **C. Eswara** D. Krishna
4. Science now confirms that the human body, man or woman, has a mix of _____ of both man and woman.
A. Nucleic acid **B. Chromosomes** C. Heredity D. Blood
5. In which philosophy, women occupied position superior to men?
A. Buddhist B. Muslim **C. Hindu** D. Jainism
6. In Sanskrit language the qualities of strength and power are _____
A. Soft B. Dainty **C. Feminine** D. Masculine
7. All _____including male originates from the feminine
A. Skills B. Lack C. Yielding **D. Power**
8. Which of the following treat women and men on par?
A. Scriptures B. Epics C. Vedas D. Jainism
9. _____and _____were inseparable partners in religious functions (**Men and women**)
10. How can the persons mentioned in the Vedas like Visvavara, Shashvati, Gargi be categorised?
A. Scientist **B. Woman Scholars** C. Disciple D. Ignoramus
11. Who instructed Indra, one of the Devas, in the higher knowledge of the Brahman ?
A. Eswara B. Vishnu **C. Aditi** D. Shakti
12. Who is the daughter of Atri who authored many Vedic hymns?
A. Kaksivant **B. Apala** C. Maitreyi D. Aditi
13. Who is the daughter of Kaksivant who authored many Vedic hymns?
A. Indrani B. Shashvati C. Gargi **D. Ghosa**

14. In early Vedic times women also received the _____ and studied the _____ (**sacred thread, Vedas**)
15. Which book mentions a class of women who remained unmarried and spent their lives in study? (**Haritasmti**)
16. How were the women who remained unmarried, conducting rituals called? (**Brahmavadinis**)
17. _____ distinguished between Acharya and Acharyani and Upadhyaya / Upadhyayani (**Grammarians Panini**)
18. What is the meaning of the Acharyani?
A. Women teacher B. Women remained unmarried
C. Teacher's wife D. lady teacher
19. The _____ refer to several women philosophers (**Upanishads**)
20. Upanishads refer to several women philosophers who challenged their male colleagues _____ and _____ and raised serious disputes with them.
A. Upadhyaya, upadhyayani **B. Vacaknavi, Yajnavalkya**
C. Bahvici, Kalapi D. Kathi, Vacaknavi
21. Which of the following refer to women engaged in warfare?
A. Yaju Veda B. Sama Veda **C. Rig Veda** D. Atharva Veda.
22. Megasthenes mentions of heavily armed women guards protecting _____
A. Padmanabhapuram palace B. Nayak palace
C. Thanjavur palace **D. Chandragupta's palace**
23. In whose times, according to Hieun Tsang was the position of Indian women very high?
A. Victoria **B. Harshavardhana**
C. Suguna Dynasty D. Khilji emperors
24. Who was the Chinese traveller who came to India and said that the position of women was good in the society?
A. Kang B. Liang **C. Hieun Tsang** D. Qiang Tsang
25. Women of respectable families received _____ and There was no _____ system (**education, purdah**)

26. The philosophically high status of woman is emphasised by the perception that Earth Nature, River, are manifestation of the _____
A. Unsacred B. Mother C. Beautiful **D. Divine Mother**
27. All elements and Animals such as Cow, bear _____ and are revered as _____ characters
(**women's name, feminine**)
28. What is the function of all elements of nature, to provide to the people?
A. Starvation B. Comestible **C. Sustenance** D. Nourishment

2. Swami Vivekananda on Indian Women then now and in future

29. The _____ has neither sex, nor caste nor imperfection.
A. Ignorance B. Marrow **C. Soul** D. Breath of life
30. The best _____ to the progress of a nation is the treatment of its women
A. Instrument B. Calorimeter C. Pyrometer **D. Thermometer**
31. There is no chance for the _____ of the world unless the condition of women is improved
A. Progress **B. Welfare** C. Woe D. Profit
32. Woman has suffered for _____ and that has given her _____ patience
A. Epoch, infinite B. Epoch, era **C. Aeons, infinite** D. Span, day
33. The idea of perfect womanhood is perfect _____
A. Dependence B. Subordination C. Home rule **D. Independence**
34. _____ has no sex, it is neither male nor female
A. Ignorance B. Marrow **C. Soul** D. Breath of life
35. In which country, with its background on Vedanta, it is difficult to understand why so much difference is made between men and women?
A. England **B. India** C. United States D. Sri lanka
36. Which scripture declares that one and the same conscious Self is present in all beings?
A. Smritis B. Upanishads **C. Vedanta** D. Pathigam
37. Swami asks "You always criticize the women, but say what have you done for their _____
A. Depress B. Boost C. Discourage **D. uplift**

38. Raise the status of women, who are living embodiment of the _____.
A. Irreverent B. Glorious **C. Divine Mother** D. Spiritual
39. No scriptures can be found to state that women are not _____
for knowledge and devotion
A. Unable **B. Competent** C. Skilled D. Dynamite
40. In the period of who made other castes incompetent for the study
of the Vedas?
A. Vicar B. Mentor C. Elders **D. Priest**
41. The assembly of a thousand _____ who were all erudite in the
Vedas had a discussion on Brahman.
A. Noble B. Patrician **C. Brahmins** D. Thoroughbred
42. Who boldly challenged Yagnavalkya in a discussion about Brahman?
A. Kaksivant **B. Gargi** C. Maitreyi D. Aditi
43. Which ideal woman had good spiritual knowledge ?
A. Kaksivant B. Aditi C. Maitreyi **D. Gargi**
44. All nations have attained _____ by paying proper respect to
_____ (**Greatness, women**)
45. Swami Vivekananda says, the principal reason why your race
has degenerated is that you have no respect for living images of

A. Droupathi **B. Shakthi** C. Kali D. Durgai
46. Where women are respected, there the gods _____
A. Trouble B. Jollity **C. Delight** D. Felicity
47. Where women are not respected, there all works and efforts come
to _____
A. Cipher **B. Naught** C. Insignificant D. Zot
48. There is no hope of rise for that family where there is no _____
of women , where they live in _____
A. Disbelief , happiness B. Stock, sadness
C. Estimation, Sadness D. Favor
49. Many people think they show man at his best because he can
_____ for instance and undergo tremendous _____
A. Strain, Entertainment **B. Fight, physical exertion**
C. Labor, Industry D. Struggle, strain

50. Aggression & physical strength of the man is pitted against the physical weakness and _____ quality of woman
A. Supporting B. Battle **C. Non-combating** D. War D. Make peace
51. Woman is as _____ as man. Each is equally good in his or her way.
A. Afraid B. Assured C. Plucky **D. Courageous**
52. What man can bring up a child with such _____ and _____ as the woman can ?
A. Guts, Laziness **B. Patience, Love**
C. Moxie, Constancy D. Passivity, Grit
53. If woman cannot act, neither can man _____
A. Calm B. Brave **C. Suffer** D. Agonize
54. The whole _____ is one of perfect balance
A. Nature B. Cosmos C. Macrocosm **D. Universe**
55. If you do not allow one to become a _____ he will become a _____ (**Lion, Fox**)
56. Women are a power, only now it is more _____ because man _____
A. Corrupt, Foul B. Offends, Kind
C. Evil, Oppresses D. Stinking, Helpful
57. Swami said to his American audience " I should very much like our women to have your _____ but not if it must be at the cost of _____ " (**Intellectuality, Purity**)
58. Swami dislikes the way that people cover what is bad with _____ and call it good?
A. Lotus **B. Roses** C. Lilly D. Sun Flower
59. Which one is not the highest good?
A. Ignorance B. Enlightenment **C. Intellectuality** D. Cultivation
60. _____ and _____ are the things for which we strive
A. Dishonesty, evil B. Virtue, Manners
C. Morality, spirituality D. Justice, spirituality
61. Our women are not so _____ but they are more _____
A. Cultured, Solid **B. Learned, Pure**
C. Skilled, expert D. Grave, Sage

62. We should not think that we are men and women, but only that we are _____.
A. Mortal B. Higher animal **C. Human beings** D. Earthling
63. We are born to _____ and help to one another. (**Cherish**)
64. In the US generally, when a young man and a young woman are left alone he pays _____ to her
A. Blame B. Disfavor **C. Compliments** D. Tribute
65. Swami says " If I belonged to marrying set, I could find a woman to _____ (without all the false courting and compliments). (**Love**)
66. Men and women in every country, have different ways of _____ and _____ things
A. Selfish, Patient B. Kindly, Sensitive
C. Forgiving, merciless **D. Understanding, Judging**
67. Men have one angle of _____ women another (**vision**)
68. Women _____ men and heap all the heap on women
A. Pardon B. Sanitize **C. Exonerate** D. Dismiss
69. Men _____ women and lay the blame on men (**Extenuate**)
70. In India the _____ is the centre of the family and our highest ideal
A. Father **B. Mother** C. Predecessor D. Origin
71. Mother is to us the representative of _____ (**God**)
72. God is the mother of the _____ (**Universe**)
73. Who first found the unity of God, and laid down this doctrine in one of the first hymns of the Vedas?
A. Swamiji **B. A Female Sage** C. Judicious D. Sagacious
74. Our God is both personal and absolute, the absolute is _____ the personal is _____ (**Male, Female**)
75. The first manifestation of God is the hand that rocks the _____
A. Bassinet B. Pannier **C. Cradle** D. Divan
76. In America, men bow low and offer a chair, but in another breath they offer _____
A. Homage **B. Compliments** C. Honor D. Kudo

77. False compliments develop the less _____ side of humanity.
A. Gentle B. Servile C. Ignoble **D. Noble**

3. Not only Gods were women but even women were worshipped as and like Gods

78. In all religions which originated outside India, God is only a ____ (man)
79. What is the belief of the Western religion on how Man has been made by God ?
A. Individual B. Recognize C. Peculiar **D. His own image**
80. In the Western religion what is the position of the woman to man?
A. Foremost **B. Inferior** C. Superior D. Major
81. The inferior position of woman to man attitude resulted in _____ of voting rights to women in modern Western History
A. Allowance B. Abstaining **C. Denial** D. Claim
82. The Indian tradition also depicts God as _____ (women)
83. Mention some of our Gods who are exclusively women?
A. Parvathi, Lakshmi B. Parvathi, saraswathi C. Saraswathi, Lakshmi
D. Durga and Kali
84. There are no male Gods without a _____
A. Opponent B. Antagonist C. Weapons **D. Female consort**
85. The Indian tradition worships Shakti as _____ of which the man is only a _____
A. Capacity, virtue B. Surrender, Disability
C. Woman Power, Donee D. Bent, done
86. What is Goddess Durga associated with?
A. Wealth **B. physical power** C. Knowledge D. Judgement
87. What is Goddess Lakshmi associated with
A. Knowledge B. Wisdom **C. Wealth** D. Expertise
88. It is not only that Gods were _____ as women but Women were worshipped as _____ too.
(depicted, Goddesses personified)
89. In which tradition, unlike Women, man is never worshipped?
A. Western B. Eastern **C. Indian** D. Muslims

90. Which author says India of the Vedas entertained a respect for women amounting to worship?
A. Turolde B. Marie de France
C. Jean Renart **D. Louis Jaccoliot**
91. People do not suspect that in Europe, Women were _____ dignity when we accuse the extreme East of having _____ dignity to women.
A. Validate **B. Denied** C. Concede D. Restrain
92. In Europe, women were considered as an instrument of pleasure and of _____.
A. Apathetic B. Concerned **C. Passive Obedience** D. Sleepy

4. Honoured position of Women in Smritis [Dharmasastra]

93. Women must be honored and adorned by their fathers, brothers, husbands and brothers-in-law, who desire their own _____.
a) **Welfare** b) Progress c) Contentment d) Restriction
94. Where women are honored there the gods are pleased; but where they are not honored no sacred rite yields rewards," declares _____.
a) Shudras b) Bharata sakthi c) **Manu Smritis** d) Atharva ved
95. Where they are not honored no _____ rite yields rewards.
a) Spiritual b) Pious c) lay d) **sacre**
96. Where the female relations live in _____, the family soon wholly perishes.
a) **grief** b) Anogy c) Anguish d) Peace
97. Family where they are not unhappy ever _____.
a) Blossom b) **prosper** c) Flourish d) lose
98. The houses, on which female relations, not being duly _____ pronounce a curse, perish completely.
a) Privileged b) Revered c) **honored** d) Disgrace
99. Men, who seek their own _____, should always honor women
a) Benefit b) Misery c) **welfare** d) Success
100. Women are Devas, women are _____ itself.
a) Impulse b) Growth c) Abstract d) **Life**

101. A woman's _____ not be struck hard, even with a flower, because it is sacred.
a) Anatomy b) Immateriality c) **Body** d) Constitutio
102. Hindus do not allow capital _____ for women.
a) **Punishment** b) Abuse c) Reward d) Forfeiture
103. The wife and husband, being the equal halves of one _____, are equal in every respect.
a) Being b) **Substance** c) Person d) Texture
104. Wife and husband join and take equal parts in all work, _____ and secular.
a) **Religious** b) Immoral c) Orthodox d) Divine
105. _____ Upanishad states, "He divided Himself two halves: thus was the origin _____ of husband and wife
a) Prashnopanishad b) Aitreyopanishad
c) **Brihadaranyaka** d) Chaandopyaopnishad
106. Similar relationship between wife and husband is aptly described in _____ Veda
a) Sama b) Rig c) Yajur d) **Atharvana**

5. Ancient Scriptures on the Role of women as Mother

107. _____ is the dictum no body can forget.
a) **Matru Devo bhava** b) Ishavasyam Idham Sarvam c) Sathyam Shivam Sundaram d) Atithi Devo Bhava
108. Hindu religion has given women a _____ position compared to any other religion.
a) Evaluated b) Honored c) **Exalted** d) Subordinate
109. Mother is _____
a) Spiritual b) **Divine** c) Supernatural d) Ordinary.
110. It is important to remember that only Hindus _____ God in the form of Divine Mother.
a) Adoration b) Ritual c) Humiliation d) **Worship**
111. _____ in Mahabharata says The mother is the panacea for all kinds of calamities.
a) **Bhishmacharya** b) Yudhisthira c) Dhritrashtra d) Gandhari

112. The existence of the mother invests one with _____.
a) Certainty b) Preservation c) **Protection** d) Harm
113. "O mother" - have not to indulge in _____.
a) Grievance b) Anguish c) **Grief** d) Pain
114. Does _____ ever assail men?
a) **Decrepitude** b) Decay c) Strength d) Infirmary
115. Whether the mother is lean or _____ the son is always protected by the mother.
a) **Robust** b) Vigorous c) Fragile d) Potent
116. Does the son become old, then does he become _____ with grief.
a) Harmed b) **Stricken** c) Injured d) Unaffected
117. Does the world look empty in his eyes, when he becomes _____ of his mother?
a) Destitute b) Underprivileged c) Privileged d) **Deprived**
118. There is no _____ like the mother.
a) Sanctuary b) **Shelter** c) Dwelling d) Refuge
119. There is no _____ like the mother.
a) **Refuge** b) Protection c) Immunity d) Closure
120. There is no _____ like the mother.
a) Armor b) Guard c) **Defense** d) Desertion
121. There is no one so _____ as the mother.
a) Intimate b) Familiar c) Precious d) **Dear**
122. For nursing and looking after the son, Mother is called _____.
a) Aura b) **Sura** c) Amva d) Amma
123. The mother is one's own _____.
a) **Body** b) Shaft c) Mortal d) Anatomy
124. The _____ have also addressed the of contribution Mother.
a) Upanishads b) **Vedas** c) Smritis d) Puranas
125. The success and prosperity of any society depend on the _____ women are accorded.
a) **Respect** b) Courtesy c) Adoration d) Criticism
126. O _____ Mother! You have the potential to destroy the evil.
a) Educational b) Broadening c) **Enlightening** d) Enriching

127. Mother have a _____as pure as gold.
a) **Character** b) Quality c) Humor d) Aspect
128. Mother have the potential to destroy the clouds of _____and doubt.
a) Annoying b) Grievance
c) Contravetion d) **Frustrations**
129. Mother are brave and you only _____for our well being and success.
a) **Aspire** b) Pursue c) Crave d) Struggle
130. We are _____blessed.
a) Absolutely b) **Indeed** c) Certainly d) Questionably
131. Satisfy our mind, speech, life, eyes, ears, soul and society with_____
a) **Nobleness** b) Grace c) Honor d) Reward
132. O Mother! _____us from infighting.
a) Assure b) Conserve c) **Protect** d) Support
133. Protect us from _____and hatred.
a) Assault b) Ferocity c) **violence** d) Passivity
134. Propel us to conduct _____acts of valor.
a) Imperial b) **Noble** c) Gentle d) Ignoble

6. Ancient Scriptures on Role of women as Wife

135. _____says there is no friend like the wife.
a) Ramayanam b) **Mahabharatam**
c) Vedas d) Srimad Bhagavatham
136. There is no _____better than the wife.
a) Resort b) Protection c) Preserve d) **Refuge**
137. There is no better _____in the world than the wife.
a) **Ally** b) Associate c) Friend d) Confederate
138. In acts undertaken for _____of dharmic merit.
a) **Acquisition** b) Procurement c) Attainment d) Need
139. Women is a true wife who is Skilful in _____affairs
a) Domestic b) Business c) Ordinary d) **Household**

140. She is a true wife who has _____ a son.
a) Braved b) Endured c) Tolerated d) **Borne**
141. She is a true wife whose heart is _____ to her lord (husband)
a) Caring b) Dutiful c) **Devoted** d) Adherent
142. The wife is a man's _____
a) Moderate b) **Half** c) Bisected d) Whole
143. The wife is the _____ of religion, profit and desire.
a) **Root** b) Origin c) Beginnings d) Seed
144. The wife is the root of _____
a) Redemption b) Lifeline c) Liberation d) **Salvation**
145. Home is not what is made of wood and stone; but where a _____ is, there is the home.
a) Money b) **Wife** c) Family d) Women
146. Hindu tradition has accepted and upheld the _____
a) Ethic b) Morality c) **Virtue** d) Purity
147. Happy family is essential for the _____ of the society.
a) **Welfare** b) Benefit c) Well being d) Progress
148. Housewife is the backbone to maintain the household in _____ and _____
a) Accounts, investments b) **peace, harmony**
c) Courage, peace d) Tenacity, finance
149. We should never forget the _____ of the women in India's past.
a) Intensity b) Amplitude
c) **Greatness** d) Abundance
150. The ideals of self-sacrifice, divinity and humility have shaped the _____ and ethics of women.
a) **Personality** b) Charm c) Dynamism d) Nature
151. There is a tendency in the present modern society let loose the _____ nature of women.
a) Inborn b) Ingrained c) **Innate** d) Acquired
152. As influenced by the modern _____ of freedom, equality and independence.
a) Creed b) Ideas c) **Ideology** d) Philosophy

153. Wife _____ has been respected, appreciated and valued in many of Hindu scriptures.
a) Aspect b) Execution c) Reality d) **Role**
154. She was considered a friend, counsel and _____ to her husband.
a) **Companion** b) Accomplice c) Associate d) Consort
155. _____ was considered the role model for all Hindu women.
a) **Sita** b) Kannagi c) Gayatri Devi d) Vandhana
156. Sita always wanted to share the _____ her husband faced instead of enjoying the comforts.
a) Dilemma b) Anxiety c) **Troubles** d) Predicament
157. Sita was willing to sleep on the bare ground with scorpions, worms, mosquitoes, and gnats as constant _____.
a) **Nuisances** b) Trouble c) Problem d) Inconvenience
158. Sita wanted to accompany her husband by saying "O Rama, all these hardships will seem like _____ to me.
a) Dedicated b) Grace c) **Blessings** d) charm
159. Sita says if you protect me, I can _____ anything.
a) Accept b) Permit c) Sustain d) **Tolerate**
160. You may _____ the literature of the world that is past and future, before finding another Sita.
a) **Exhaust** b) Drain c) Aid d) Fatigue
161. Sita is _____.
a) Exclusive b) Uncommon c) **Unique** d) Similar
162. Sita character was _____ once and for all.
a) **Depicted** b) Portrayed c) Concealed d) Illustrated
163. There may have been several _____, perhaps but never more than one Sita.
a) Kannagi b) **Ramas** c) Droupadi d) Jhansi rani
164. Sita is the very type of the _____ Indian woman.
a) **True** b) Accurate c) Proper d) Correct
165. All the Indian _____ of a perfected woman have grown out of that one life of Sita.
a) Ethics b) Principles c) Values d) **Ideals**

166. Lord Rama appreciated the _____ of Sita.
a) **Companionship** b) Camaraderie
c) Affiliation d) Seperation
167. Rama recollected how she _____ him at various junctures in life.
a) Aided b) **Assisted** c) Benefited d) Reinforced
168. Sita was like effective medicine during _____.
a) Disease b) **Sickness** c) Disorder d) Syndrome
169. An able wife when I performed dharmic rituals, like the Agnihotra _____ associate.
a) **Valorous** b) Courageous c) Brave d) Bold
170. A companion in times of _____
a) Wretchedness b) **Distress** c) Concern d) Vexation
171. It is such a Sita that I am _____ from today.
a) Detached b) Abstracted c) Distant d) **Separated**
172. Sita is thus held up as a repository of _____ worth emulating.
a) Attribute b) **Traits** c) Behaviour d) Manner
173. Questions are sometimes raised about the efficacy of her role and _____.
a) Perspective b) Fairness c) **Attitudes** d) Position
174. Sita is sometimes venerated as the _____ form of woman.
a) Gentle b) Imperial c) Well born d) **Noblest**

7. High position of women in Indian Tradition and Worship of Goddesses has promoted women in politics

175. How does the Indian tradition make people associate women with Power?
A. worship of Lakshmi **B. Worship of Shakti**
C. Disrespect of women D. Genuflection
176. In the West, women were never associated with _____ and were therefore considered _____.
A. Devotion, disrespect B. Praise, humiliation
C. Power, weak D. Praise, ritual

177. In India, qualities of competition, aggression, power, and intrusiveness are not so clearly associated with which of the following ?
A. Femininity **B. Masculinity** C. Potency D. Mettle
178. From which of the following, do norms that are frequently associated with women often come from?
A. Tradition and Reality B. Conviction
C. Mythology and Folklore D. Stories
179. What was the main obstacle to the presence of women in the political institutions of Western countries?
A. Women without Education **B. Women without Power**
C. Women without Knowledge D. Voting Rights
180. Which French scholar says that the Hindu Goddess is a uniquely popular, positive figure of feminine power?
A. Canon de Bethune B. Gontier de soignes
C. Stephanie Tawa Lama D. Antoine de la sale
181. Which religion has played a major role in the political representation of women in country?
A. Jainism B. Buddhism C. Zoratrism **D. Hinduism**
182. Which Goddesses of Power are without consorts?
A. Saraswathi **B. Kali or Durga** C. Lakshmi D. Parvathi
183. What was the symbol of the battle for India's freedom?
A. Durga B. Bhooma Devi **C. Bharat Mata** D. Shakthi.
184. The rise of Indira Gandhi to power can be attributed to the description of her as _____
A. Saraswathi B. Bharat Mata **C. Durga** D. Shakthi
185. At which year did Indira Gandhi win the war against Pakistan?
A. 1988 **B. 1971** C. 1972 D. 1973
186. Who was the lonely Indian Woman politician in our country?
A. Indira Gandhi B. Sheila Dikshit C. Brinda Karat **D. Jayalalitha**
187. Who was politician Jayalalitha compared to when she was assaulted?
A. Shakthi **B. Draupadi** C. Durgai D. Kali

188. When Jayalalitha, defeated her rival party she was depicted as _____.
A. Durgai B. Kali **C. Mahishasuramardhini** D. Shakthi
189. The Goddess thus appears to perform a function of _____ of the woman politician as a leader in her own right.
A. Sanctions B. Prevent C. Formulate **D. Legitimization**
190. With a woman politician as a leader, there should not be battles for equality with _____ as in the _____ (**men, West**)
191. By whom Draupadi was disrobed in Mahabharatam?
A. Pancha Pandavas **B. Kauravas** C. Saguni D. Lord Krishna

8. Western women denied respect, demanded rights

192. In which country were women revered?
A. West **B. India** C. England D. South Africa
193. In the West women did not command any _____.
A. Ignorance B. Neglect **C. Respect** D. Homage
194. They had to rebel and fight for their rights from _____ to _____ (**voting rights, personal rights**)
195. Which movement for women has been evolved in the West ?
A. Enlargement B. Salvation
C. Women's liberation D. Setting Free
196. In which year did the women in US get their voting rights?
A. 1943 **B. 1923** C. 1925 D. 1949
197. In which year did the women in UK women get their voting rights ?
A. 1923 B. 1924 **C. 1926** D. 1928
198. The women of which country got their voting rights in 1945?
A. Switzerland B. England C. India **D. France**
199. The conflict due to the movement of women's liberation has affected _____ more than _____ (**women, men**)
200. What have the Western Women got from the Women's liberation movement ?
A. Disadvantage **B. Rights** C. Respect D. Prerogative

201. In the name of _____ and women's rights, the West has actually trivialised gender relations.
A. Stagnation B. Innovation **C. Modernity** D. Uniqueness
202. This is evident from the state of both men and women in most _____
(western countries)
203. What is the percentage of children born to unwed mothers in the highly developed US?
A. 50% B. 42% C. 48% **D. 41%**
204. Of the unwed mothers, almost half of them are _____
(school-going teenage girls)
205. In 1995 what was the percentage of husband-wife households in the developed US?
A. 52% **B. 55%** C. 56% D. 60%
206. In which year, were the husband-wife households found declined to 48%?
A. 1999 B. 2011 **C. 2010** D. 2012
207. Of the 48% married households, how many of them have the children?
A. 40% B. 20% C. 26% **D. 28%**
208. How many of the households are single woman families in the developed US?
A. 10% **B. 12%** C. 15% D. 0%
209. In the developed US, 10% families are _____ families
A. single woman B. single man **C. single parent** D. non-families
210. Almost 20% of the American couples have chosen not to have _____
A. Mother B. Father C. Families **D. Children**
211. More than 11% American couple live together without _____
A. Children **B. Marriage** C. Families D. Divorce
212. In the developed US 74% of the _____ break
A. Marriage B. First Marriage
C. Third marriages D. Second marriages
213. In the developed US 67% of the _____ break
A. Marriage B. First Marriage
C. Second Marriage D. Third Marriage

214. Some _____ the American men and women do not marry (**60 %**)
215. The American President has initiated US _____ 2012 to revive marriage in America (**Marriage Project**)
216. In UK, what is the percentage of babies born to unwed girls and women?
A. 50% **B. 47%** C. 48% D. 53%

9. In Indian tradition when women were dishonoured kingdoms were destroyed

217. Ancient literary evidence in India suggests that kings, kingdoms and towns were destroyed even when a _____ was wronged by the state.
A. Non Justice B. Battle **C. single woman** D. Accord
218. Ramayana teaches us that _____ and his entire clan were wiped out because he abducted _____ (**Ravana, Sita**)
219. Which epic tells that all the Kauravas who humiliated a woman were killed?
A. Ramayana **B. Mahabharatha** C. Kamba Ramayana D. Vedas
220. In Mahabharatha who was humiliated by the Kauravas in public?
A. Kannagi B. Kunti **C. Draupadi** D. Satyavathi
221. _____ tells us that Madurai, the capital of the Pandyas, was burnt due to injustice done to a woman.
A. Valayapathi B. Kundalakesi
C. Sivaga sinthamani **D. Sillapathigaram**
222. Who made the mistake of killing Kannagi's husband on charges of theft?
Karkala Chola **B. PandyanNedunchezhiyan** C. Cheran D. Pulakesi
223. The _____ crime perpetrators were convicted within a year of the crime with death sentences. (**Delhi rape**)

10. In contrast women had low status in West thanks to Greco-Roman traditions

224. Traditionally women enjoyed very high status in _____ (**Indian philosophy**)
225. In the West, the status of Women was relatively very _____ (**Low**)
226. _____ kept women away from entering the mainstream (**Western culture**)

227. Which Greek philosopher had given his 'scientific opinion' that the female is a defective male?
A. Pittacos B. Gorgias C. Socrates **D. Aristotle**
228. According to Aristotle, the Greek philosopher, the female is not fit for _____ or _____
A. Limitation, Swing B. Margin, Slavery
C. Freedom, political action D. Right, Civilian
229. The wrong idea of woman being a defective male influenced the Romans and then spread throughout the Middle Ages into _____
A. England **B. Europe** C. United States D. United Kingdom
230. _____ is a monk who later became a saint and wrote 21 volumes of treatise and relied on Aristotle's so called science.
A. Summa Contra Gentiles B. Aristotle
C. Thomas Aquinas D. Anselm
231. The bias against women implicit in the West is a continuation of the _____ (**Greco-Roman sociology**)

11. The US women unhappy after 40 years of women rights movement

232. The women's liberation movement in the US for the last has not made women happy.
A. 30 years **B. 40 years** C. 60 years D. 20 years
233. For What purpose Women Lib movement has been launched?
A. Imbalance B. Par with men **C. Equality with men** D. Identity
234. What did women achieve through Women Lib movement?
A. Retailing B. Talented C. Pecuniary **D. Economic independence**
235. From which year in the United States, Women report steadily decreasing happiness according to an article by Price in 2011 ?
A. 1980 **B. 1970** C. 1960 D. 1968
236. Equality feminism took off and society began to change to accommodate more women in positions of _____
A. Faculty B. Aptitude **C. Power** D. Influence
237. _____ Study reported that women's happiness, was higher than men's in the 70s (**A University of Pennsylvania**)

238. The state of women's happiness steadily _____ to the point that men are now, on average, happier than women
A. Bypass B. Gainsay C. sanction **D. Declined**
239. Which survey has found that since 1972, women's overall level of happiness has dropped?
A. US Census Bureau **B. US General Social**
C. US Geological D. ACSM land title survey
240. How many % of women thought in the 1993 poll that the women's movement has made women's lives harder than they were twenty years ago?
A. 50% B. 25% C. 48% D. 60%
241. These figures parallel the upsurge in the _____ rate over the same period (**Divorce**)

12. Contemporary India has lowered women's position – as evident from the low gender ratio

242. There is a wrong perception created that Indian tradition does not welcome _____ (**Girls Children**)
243. The wrong perception is that due to the Indian Tradition, the ratio of girls to boys is _____ in India This is a _____
A. Flat, Deep **B. Low, canard** C. Bottom, lesser D. Big, canard
244. The decline in gender ratio is because of _____ and not because of _____
A. Crazy, habit B. Sport, stagnation
C. Modernity, Tradition D. Change, oddity
245. The birth of a girl child is regarded as the arrival of _____
A. Parvathi **B. Lakshmi** C. Luck D. Saraswathi
246. A girl child is the most loved in a _____
A. Country B. Commercial **C. Home** D. Central
247. It is said that there must be boy look after the _____ and a girl to be _____
A. Equity, worth B. Claim, riches C. Land, debt **D. Property, Loved**
248. The gender ratio of India was high just _____ back
A. Thousands years **B. Hundred years** C. Ten years D. Fifty years

249. In which year was the number of females per 1000 males, 972?
A. 1900 B. 1923 **C. 1901** D. 1910
250. In 1951, what was the number of females per 1000 males?
A. 972 **B. 946** C. 950 D. 918
251. It means only during _____ and not earlier the gender ratio began to fall (**colonial rule**)
252. In which State the gender ratio in 1901 was 1061?
A. Punjab B. Delhi **C. Bihar** D. Gujarat
253. According to 2011 census, what was the number of females in India per 1000 males ?
A. 850 B. 900 C. 920 **D. 940**
254. This had gone down to _____ female per 1000 males in 1991
A. 920 **B. 927** C. 925 D. 928
255. How had the number of females improved per 1000 males in 2001?
A. 950 B. 930 **C. 933** D. 928
256. In the more modern urban India, the number of female to males is less as compared to _____ (**Rural India**)
257. For every 1000 males, what are the number of females in the urban areas?
A. 900 **B. 926** C. 928 D. 950
258. For each 1000 males, what is the number of females in the rural areas?
A. 940 B. 945 **C. 947** D. 980
259. It is the developed modern states which have _____ female ratio
A. Subordiante B. elevated C. Major **D. Lower**
260. In the developed state of Delhi for 1000 males, how many number of females have been reported?
A. 900 **B. 848** C. 850 D. 750
261. In the developed state Haryana for 1000 males how many number of females are there?
A. 947 B. 848 **C. 756** D. 750
262. In which state do they have 728 females for 1000 males?
A. Chandigarh B. Delhi C. Rajasthan **D. Punjab**

13. Western Scholar's comparative view on Women in India and West

263. Freedom without _____ is self-centeredness.
a) **Responsibility** b) Blame c) Obligation d) Duty
264. It leads to chaotic _____ of society and the loss of freedom.
a) Disruption b) Mishap c) **Breakdown** d) Collapse
265. Every action or decision has its _____.
a) Corollary b) Consequences c) Importance d) Causes
266. Without taking responsibility for our _____ as an individual, dealing with those consequences.
a) **Actions** b) Behaviour c) Conduct d) Proceedings
267. The community or more likely the _____ will have to deal with those consequences.
a) Non Government b) **Government**
c) Commercial d) Administration
268. Whenever government enters into the picture, there would be loss of _____.
a) Ability b) Right c) Liberty d) **Freedom**
269. It is the responsibility of every citizen of the world to _____ his/her safety and welfare.
a) Assure b) Preserve c) **Protect** d) Defend
270. One has to _____ that there are limitations and boundaries surrounding freedom.
a) **Recognize** b) Distinguish c) Make out d) Admit
271. We need to _____ and operate within these borders.
a) Recognize b) **Acknowledge** c) Support d) Approve
272. Women enjoyed far greater freedom in the _____ period than in later India.
a) **Vedic** b) Historic c) Epic d) Standard
273. Women had more to say in the _____ of her mate than the forms of marriage.
a) Selection b) Pick c) **Choice** d) Alternative

274. Women appeared freely at feasts and dances, and joined with men in religious _____.
a) Drop b) Forgo c) Endure d) **Sacrifice**
275. Women could study, and like Gargi, engage in _____ disputation.
a) **Philosophical** b) Rational c) Thoughtful d) Idealistic
276. If she was left a widow there were no _____ upon her remarriage.
a) Constraint b) **Restrictions** c) Boundaries d) Liberation
277. It may be confidently asserted that in no nation of _____.
a) Ruin b) Relic c) **Antiquity** d) Modernity
278. Were women held in so much _____ as amongst the Hindus.
a) **Esteem** b) Respect c) Admiration d) Value
279. Hindu women not only possessed equality of _____ with men, but enjoyed certain rights and privileges.
a) Freedom b) Space c) Leisure d) **Opportunities**
280. The _____ treatment of women by Hindus to all who know anything of Hindu society.
a) Benevolent b) **Chivalrous** c) Courteous d) Mannerly
281. Knowledge, intelligence, rhythm and harmony are all essential _____ for any creative activity
a) **Ingredients** b) Element c) Whole d) Integral
282. These aspects are personified in _____, the Goddess of Learning, Music and Fine Arts.
a) Lakshmi b) **Saraswati** c) Durga d) Parvati

14. Crime against women very high in the West but very low in India

283. Recently news items have projected India in _____ (**Bad light**)
284. The notion that crime against women is _____ in India and in the West is contrary to reality. (**High, Low**)
285. It is only in India, that crime against women make _____ and stops the country from functioning.
A. Caption B. scarehead **C.Headline news** D. Title

286. The response to crime against women in India and the West is a study in _____ ?
A. Variations B. Diversity C. Reverse **D. contrast**
287. The population of UK is less than _____ of India's population (1/20th)
288. How many rapes have been reported in the US in 2006 ?
A. 2,00,000 B. 1,50,000 **C. 2,12,000** D. 1,60,000
289. If unreported rapes in the US, are added to the statistics, only _____ of the rapists ever spend a day in jail in US
A. 10% **B. 5%** C. 25% C. 2%
290. United States similar to which country with respect to crime on women?
A. Australia B. India **C. United Kingdom** D. France
291. According to the latest report of US government _____ of US women have been sexually abused in their lives.
A. One- third B. one- Fourth C. Half **D. One- fifth**
292. More than a _____ of college-age women in US reported having experienced a rape
A. Span B. Part **C. Quarter** D. Half
293. Applying the same crime rate as in UK, based on the population in India, how many millions of rapes should India expect?
A. 2 millions B. 1.2 million **C. 1.6 million** D. 1.8 million
294. Applying the same crime rate as in US, the how many numbers of rapes on the US scale should India accept?
A. 1.9 million **B. 3.4 million** C. 2 million D. 3.3 million
295. Even if UK is 'less civilised' like India, its total rapes should not exceed _____
A. 1 million B. 10,000 **C. 1,000** D. 1,00,000
296. Which one is the first ranking country in global Human Development Index?
A. India B. China C. Japan **D. Norway**
297. Which is the country ranking tenth in global Human Development Index?
A. England B. United States **C. Sweden** D. Norway

298. According to the BBC, rape per _____ population , is the second highest in Sweden
A. 1000 **B. 1,00,000** C. 10,000 D. 50,000
299. United Nations data shows that in Sweden the rape rate is _____ per 100000.
A. 60 B. 63.1 C. 63.2 **D. 63.5**
300. More than _____ of forcible rapes in US are not reported at all
A. 2/5 B. 3/5 **C. 4/5** D. 1/5
301. The effective rapes in US will be more than _____ per 100000.
A. 120.5 **B. 137.5** C. 136.5 D. 125.7
302. The low rate of crime against women in India is because girls and women are in India
A. Favorite B. Homage **C. Respected** D. Beloved
303. Women were not in Western tradition, even though women claim to enjoy more _____ in the West
A. Admired, homage B. Consideration, Honor
C. Respected, Rights D. Honor, Fealty

15. West-Centric Modernity is eroding respect for women in India

304. Which style of thinking has confused many Indian intellectuals?
A. Focal B. Centroidal **C. West-centric modernity** D. Western
305. Which movement in India particularly by women and young girls has begun copying from the western nations?
A. Moral B. Western Culture C. Equitable **D. Women's rights**
306. Which phenomenon in the West was due to the lack of respect for women in Western tradition?
A. Battle B. Gender agreement **C. Gender Tussle** D. Harmony
307. Gender tussle made the Western women fight for even such small issues as _____
A. Liberty B. Immorality **C. voting rights** D. Priority
308. At which year did the women in Switzerland get voting rights?
A. 1970 **B. 1972** C. 1980 D. 1962

309. In which country, the question whether women should have, or not have voting rights, did not arise at all?
A. England B. Norway **C. India** D. Japan
310. Many advanced nations including the US have still not elected a _____ (**woman Head of State**)
311. In which year, could Indira Gandhi become the Prime Minister of India?
A. 1960 **B. 1966** C. 1971 D. 1977
312. In Indian tradition there was no _____ against women
A. Tendency B. Justice **C. Bias** D. Spin
313. The concept of _____ individual rights is alien to Indian culture and way of life.
A. Unchecked **B. Unbridled** C. Noisy D. Madcap
314. It is duty of individuals which was always dominant in the Indian _____ and _____ (**Culture, Life**)
315. The concept of duty was enshrined in the traditional idea of _____
A. Teachings B. Conduct C. Enlightenment **D. Dharma**
316. In India individual rights are asserted only against the _____
A. Case B. Equity **C. State laws** D. Mandate
317. The _____ of individual rights has confused Indians.
A. Eastern concept **B. Western Concept** C. Modernized D. Culture
318. Being influenced by the Western concepts, has led to some modern women demanding rights on the scale of the _____ (**West**)
319. Western concept is actually _____ the respect for women
A. Build B. Corrode **C. Eroding** D. Crumble
320. _____ is protected by respecting her and not by rights at the _____ of respect (**Women's honour, cost**)
321. According to the western experience what cannot be substituted for respect?
A. Authority **B. Rights** C. Immunity D. Deserving
322. It is because of _____ of respect for women, there are distortions in the gender relations in India
A. Consumption B. Wear **C. Erosion** D. Despoliation

323. What is the result of erosion of respect for women and girls in the Indian society?
 A. Misconduct **B. Increasing crime against women**
 C. Wrongdoing D. Dereliction

16. Revival of reverence for girls and women through Kanya Vandanam and Suvasini Vandanam necessary in the larger national interest

324. Ancient and traditional India had built respect and reverence for women through _____
 A. Skill B. Cultivation **C. Culture** D. Manners
325. In India they celebrate Women and Girls through _____ and _____ Vandanam (**Kanya, Suhasini**)
326. Celebration of vandanams, builds and sustains _____ and _____ for girls and women. (**Respect, reverence**)
327. The respect for women and girls is at the _____ of Indian family and society
 A. Affection B. Compassion **C. Heart** D. Soul
328. According to Indian society family can survive a _____ but it cannot survive a _____
 A. Bad mother, bad father, B. Parent, ancestor
 C. mother, father **D. Bad father, Bad mother**
329. According to Indian society the mother is at _____ of the family
 A. Root B. Burden **C. Core** D. Source
330. What is the foundation of our society and economy?
 A. Parent B. Network C. Siblings **D. Families**
331. Who constitute the centre of Indian Culture and economy?
 A. Matron **B. Women** C. Mother D. Grandmother
332. How many villages and towns are there In India?
 A. 5 lakhs B. 6 lakhs **C. 6.6 lakhs** D. 70,000
333. How many Police stations are located In India?
 A. 12000 **B. 12800** C. 1,00,000 D. 56000

334. India is policed by_____That is why not only crime against women is _____
A. Scale, high B. rule, Par **C. Social norms, Low** D. Rule, low
335. In the overall crime rate which country is among the lowest?
A. England **B. India** C. United states D. Norway
336. In the Indian tradition girl children were revered as _____
(**Kanya**)
337. In the Indian tradition the Suvasini, representing _____is revered.
A. Parenthood B. Girl children **C. Motherhood** D. Child birth
338. The IMCT therefore has designed the_____by making the girls and women symbols of reverence (**Samskaram**)

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IMCTF Pledge

*I revere "**Trees**" as symbol of **Forests***

*I revere "**Snakes**" as symbol of **Wild Life***

*I revere "**Cows**" as symbol of all **Living Beings***

*I revere "**Ganga**" as symbol of **Nature***

*I revere "**Mother Earth**" as Symbol of **Environment***

*I revere my "**Parents**" as symbol of **Human Values***

*I revere my "**Teachers**" as symbol of **Learning***

*I revere "**Women**" as symbol of **Motherhood***

*I revere "**War Heroes**" as symbol of **Bharat***



Initiative for Moral and Cultural Training Foundation [IMCTF]



Six Thematic Samskarams

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