

The purpose of Women Empowerment derives encouragement in the teachings of Sri Ramakrishna Paramahansa, with the view of modern analysis.

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Abstract:- Government officials, instructors, the government, and other institutions are participating in the process of women empowerment, which attempts to give women in our society the same possibilities in every facet of growth, particularly work, health, education, and governance. Although women are excluded from decision-making procedures because of social environments, they should be accepted and authorized. This is the fundamental operational definition of women's empowerment. In a scenario where women's worth or dignity are not recognized by other sections of society, the governmental, judicial in nature, and reservation mechanisms serving as protections and engines of upward mobility will turn out to be unproductive. A culture that is dominated needed to appreciate and respond to women exactly as it should, and Sri Ramkrishna Paramahasa was a man of example in that respect. To acquire women education and empowerment, the paper will through a light about the aspect.

Keywords:- The Ramkrishna Mission, Sarada Devi, women's empowerment, education, and teaching.

Sri Ramkrishna as a source of inspiration.

"The mission of Sri Ramakrishna on earth can be symbolized by the Ramakrishna Mission." In such a manner, Swami Bhuteshananda, the 12th President of the Ramakrishna Order, properly evaluated the Ramakrishna Mission. The present message of Sri Ramakrishna (1836–1886) must initially be assimilated if we are to properly evaluate the efforts of Ramakrishna Mission and Ramakrishna Sarada Mission on women's empowerment. He was the protector of women, the masses, and every individual in high and low, thereby rendering it astonishing that he was not a social reformer, as stated by Swami Vivekananda. In 1895, it had been addressed from the West to Swami Ramakrishnananda. It was he who, in the nineteenth century, characterized the exploitation and plight of women as the main root cause of India's decline through his uncommon vision and insight. When marginalized communities are given the social, political, economic, and cultural competence to represent themselves on an equal playing field with other dynamic individuals in society, this is sometimes referred to as empowerment. The vast majority of the people in this excluded category are women and those from Scheduled Cast. Women are not granted their legal, social, political, and economic privileges in many different kinds of ways. Even in the twenty-first century, they maintain disadvantaged positions in society. Though there is not any doubt that men are capable of expressing their will, constraining their desires, and make decisions, women endure discrimination as the "other" and receive less assistance from society. Most of the time, laws and institutions fail to acknowledge them as subjects or as individuals who have dignity who should be respected. Instead they serve as reproductive technology, caregivers, and promoters of the general welfare of the family. Consequently, when we analyze their place in contemporary life, the term "empowerment" will be addressed and closely connected to this area. The opening up of women from the customary socio-political grip of society is referred to as women's empowerment. In 1861, Sri Ramakrishna were distributed religious instruction by a nun named Bhairavi Brahmani, who exhibited great spiritual abilities, given that the orthodox Hindus' viewpoint was not favourable to appreciating woman's intelligence and judgement. Whatever was just as significant was his attitude toward his wife, Sri Sarada Devi. Sri Sarada Devi was once questioned her husband to describe what he considered of her as she was providing him a foot massaging. Her husband performed an extraordinary response: "The same Mother that is in the (Kali) temple, gave birth to this body and now lives at the music tower (His own mother Chandramani Devi was living there at the time of the birth), and she, again, is stroking my feet at the present." Sri Ramakrishna proved that his wife, whose was eighteen years old, was genuinely the Mother of the Universe on the night of the June 5, 1872, new moon (Shodashi puja),

demonstrating that the declaration was not just an illusion. He surrendered his rosary along with the rewards of his spiritual accomplishments to her feet.

The Ramakrishna Mission is to serve humanity and spread spirituality.

Swami Vivekananda founded the Ramakrishna Mission, a nonprofit organization and spiritual establishment, with its objectives of serving individuals while advancing the principles of spirituality. A determined group of human beings, among whom was Swami Vivekananda, became attracted to Sri Ramakrishna through his teachings and spiritual magnetism. Students regarding Sri Ramakrishna organized the Ramakrishna Math and Mission following he passed away in 1886 in order to maintain his work and preserve his teachings. Although transforming all throughout time, the Ramakrishna the company developed a monastic the company with objectives that were to advance spiritual knowledge, demonstrate selfless service, and practice devotion. Through the world, the Order constructed many different kinds of facilities for providing healthcare, education, spiritual support, and emergency support.

Attempting to attain gender equality.

However, a roadway to gender equality is one that is lengthy and challenging. Even alongside the tremendous global efforts of governments and multiple non-governmental organizations (NGOs), and even just a few of encouraging success stories, the humanitarian crisis remains depressing. Laws and claimed policies are not nearly as significant as radically influencing deeply ingrained human attitudes. Around the world, rape as well as additional forms of violence against women are widespread and frequently accepted. For disadvantaged young women, forced prostitution and female sex slavery persist as painful actualities, even in prosperous nations. In economies that are developing, it is commonly done to test a foetus's genetic makeup in order to determine its gender, facilitating for the abortion of females. The Asian subcontinent still has an elevated percentage of child marriage and bride burning. It is disconcerting that in a significant portion of the world, gender discrimination occurs in the fields of education, health, nutrition, and chances for employment. Some intellectuals (Pratap Chandra Majumder, Sumit Sarkar, etc.) describe Sri Ramakrishna as a sexist and a sexually ill person, considering the fact that they both experienced transcendental happiness in their married human lives. In a letter to Professor Max Muller from 1895, Brahmachaitan Pratap Chandra Majumder, who was formerly an admirer of Sri Ramakrishna, denounced the latter's "barbarous" treatment of Sri Sarada Devi, implying that he had forced her to remain celibate entire the course of their marriage. Utilizing a letter from Mrs. Sara Bull, who met Sri Sarada Devi and informed of her adoring affection in the form for her husband, Professor Max Muller contradicted Mr. Majumder's allegations. The writings of Swami Vivekananda, headlined "My Master," are of paramount importance for investigating in this context as they illustrate his Master's mindset. His relatives attempted in order to restore him back home by obtaining him married to a young girl, believing that this would help him regain mental equilibrium after his unusual devotion as a temple priest led some to believe that he had become insane. Although returning, he claimed to have sunk more deeply into his psychosis. In our own country, boys who are married over by their parents at their tender ages often have no say in the ceremony. Undoubtedly, this kind of marriage is essentially nothing more than a recognized legal union. Although they live with their parents following getting married, the formal marriage happens just when the wife reaches her golden years and the husband returns to his own house to get back together with the woman he married. The spouse in this particular instance, however, was totally unaware that he was married. From afar, the girl understood that the man she married was developing into a fervent religious follower, however, driving many to believe he is struggling with a psychological disorder. Walking to the location with her spouse, she made her choice to find out the truth for herself. When she eventually made herself in front of her husband, he automatically acknowledged her claim to his life, even though in India anyone—man or woman—who chooses to engage in a spiritual life receives freedom from all other duties. In the event that the Mother exists in every woman, the young man diminished at his wife's kneecaps and stated, "As for me, I am coming to look upon every woman as Mother."

The study Historical Understanding of Women's Status throughout the years in India.

All through Indian civilization history, women maintained a dominant position in social circles and were considered to be the leaders of their own households, with masculines occupied with a nomadic existence and hunting activities. The Saraswati-Sindh belt's drought and the ongoing fear of foreign invasion forced the population to relocate to the Northeast Gangetic plains, where they meticulously adopted agriculture and essentially abolished their earlier nomadic lifestyle. Some anthropologists believe that men's conversion to agriculture and subsequently releasing of women to raise offspring is when the patriarchal system was brought into being. Throughout the Rig Vedic era, women were given complete academic possibilities to further develop their unique characteristics, alongside being

entitled to full religious rights. They were able to pick their own life partners, made significant choices in life, and had a voice in issues related to family. A testament to this is the long-standing "Swayamvara" system, which can be found in numerous epics and sacred scriptures. It was unheard of for marriage to a child. In the cultural contexts of ancient India, women were respected and accorded sufficient status. In other words, not only did ladies have the same status as the males at the time, but women sometimes enjoyed more prominent offices than the men did. A noble and pure soul, the maiden might empathize with and understand her husband's desires. Without delay, she notified him that her intention was to stay nearby with him, help him, and acquire expertise from him, not to drag him down to a commercial lifestyle. He always treated her as a divine being, and she became one of his most ardent pupils. He was now able to lead the life he had chosen because the last roadblock had been eliminated with his wife's acceptance. The road of celibacy was chosen voluntarily by both of them. Deprivation or denial was therefore not an issue. In opposition to the conventional social norms at the time, their married life was far healthier. Christopher Isherwood was quoted as saying, "The Hindu institution of marriage had become degraded at that time." The wife served her husband only for his lust and convenience at household. Nonetheless, Ramakrishna raised his wife in numerous manners and taken care of her like a father would. He revered her as an embodiment of the Mother and did not even recognize her as an equal.³ The real teacher of Sri Sarada with the Devi was Sri Ramakrishna. Moreover, he was convinced she had outstanding potential and that she would gain from the people far more than he did. Everyone of these things were true at the same time.

Gentlewomen in the pre-independence elimination and their position.

The fundamentalist Hindu society has totally ingrained male chauvinism as the consequence of women's economic backwardness and lack of self-confidence. Women have been seen as mere objects by the overwhelming majority of families and society. They received inadequate regard or autonomy in their ordinary lives. Men in the nineteenth century started getting anxious about what was becoming of the other half of society as western philosophy and education spread. At the beginning, the reformation movement was concerned with eradicating the evil practices from society. Female education expansion was the next and the most significant stage. Raja Ram Mohan Roy, the pioneer of women's social reforms, vehemently opposed the ills that were pervasive in his day's society. It is he who has appeared in the best benefits of women by lawfully prohibition of Sati. Lord William Bentinck condemned the Sati custom in 1829 as the consequence of his tireless efforts. This law had an impact on the views of individuals to some extent, but it was not an immensely successful deterrent. He was in favour of widows remarrying and advocated child marriage. He co-founded "Brahmo Samaj" with Dwarka Nath Tagore with the goal of eliminating women and reforming Hindu society. In that vantage point, it's necessary to keep in mind that Christian missionaries founded India's first female schools. It is undeniable that they were fueled by their own interests, and the Hindu families from higher social strata had an unfavorable viewpoint towards the missionaries' efforts. His advice to his male followers to give up women and riches (kamini-kanchan) in order to accomplish spiritual enlightenment had been interpreted incorrectly by feminists in later decades. As far as the feminist perspective is concerned, he dishonored women by designating them as the obstacle to spiritual ardor. The real meaning of his counsel, however, was that the primary characteristics associated with austerity are the renunciation of lusts for wealth and sexual wants. Regardless of gender, these apply to every member of humanity. He also gave instructions of the same whenever he encountered his female admirers. It is incorrect to interpret the term "kamini-kanchan" since no one recorded his conversations with women, unlike Mahendranath Gupta, who had done so with male disciples.

Paramhansa's points of view on education and associated with age considerations.

In accordance with his notion that all women are part of the ultimate authority, Sri Ramakrishna afforded them all motherly compassion without regard to their caste or creed. At the time of his Upanayana (thread ceremony), at the age of nine, he had accepted the blacksmith woman and midwife Dhani Kamarni as his alms-mother by accepting her first alms. Since it was characteristic for the alms-mother to be a Brahmin woman, his entire family disapproved of his position. Despite a time when racial discrimination was strongly embedded in Hindu society, the young lad confronted the issue straight away and treated Dhani with particular respect for the rest of his life. Even the prostitutes and those who operate of the times theater expressed his unbiased, happy devotion. Bengali theatrical improved in the latter half of the nineteenth century with the development of female musicians. Nevertheless, the involvement of women who had predominantly come from brothels caused a majority of the refined, kind men to begin to exhibit aversion towards theater. But Sri Ramakrishna weren't interested in them as simple harlots, instead thinking of them as beautiful representations of the Mother God. He repeatedly went to the theater and had transcendent take pleasure seeing the religious plays. The celebrated actress (noti) Binodini and others received his

sincere blessings. To him, mythical plays served as both a useful tool for popular education and a source of entertainment, imparting valuable knowledge to the audience. The way that Bengali orthodoxy thought was established was altered somewhat by Sri Ramakrishna's progressive views toward women performers and Bengali theater.

Conclusion.

If we investigate Sri Ramakrishna's deeds and words, we are going to discover the foundational concept of modern psychology addressing women's emancipation. In spite of their male their sexual orientation, the social reformers of the era had an elevated social stature. They pitied their deprived counterpart, suffering from a superiority complex. They attempted to support their advancement through providing legal protection or by founding schools for girls. Sri Ramakrishna, however, took a completely different position. He was the first man to acknowledge that women had a higher rank since they were the representation of the Almighty Power. He always instilled in his male followers the value of treating women with reverence and taught them that women were deserved of nothing less than unconditional admiration. In the words of Sri Ramakrishna, "I am pouring water, you knead the mud," he really advised his female pupil Gouri Ma to take action that would effectively express the innate inner strength of women and pledged his whole support to her endeavor in this regard. In his opinion, self-realization and spiritual freedom were within the reach of all people, regardless of gender, caste, or creed. He acknowledged Gouri Ma's austere lifestyle with great respect and gave her the orange garment. It was quite remarkable that the nineteenth century social perspective could be so advanced.

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