



## **ECONOMIC PARTICIPATION OF WOMEN DURING MEDIEVAL INDIA**

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### **Abstract**

During the mediaeval era, women's place in society gradually began to deteriorate. During this time, the Muslim era was at its height of power and influence. The lives of women were significantly altered as a result of the events that occurred during this time period. They were looked down upon in comparison to their male counterparts and viewed as being of lower quality. The arrival of the female offspring was not welcomed with open arms. During this time period, the women were expected to go through a lot of challenging situations. Child marriage, the purdah system, sati, jauhar, and restrictions on the education of females were some of the issues that plagued women in the past and contributed to the degrading of their social standing. In addition to that, there was the introduction of new elements, which ultimately resulted in an improvement in their standing. These include education, possibilities for work, and the upgrading of skills and capacities, all of which would make a substantial contribution toward bringing about changes in their lives. As a result, it is vital for leaders and reforms to create measures that would contribute to the elimination of the issues and impediments that women suffer. This research paper focuses on the following primary areas: the most significant challenge that women in mediaeval India faced; the aspects that emphasise the status of women in mediaeval India; and the advancements that have been achieved in the status of women in mediaeval India.

**keywords:** *Women, Medieval India*

### **introduction**

The arrival of Muslim invaders in India marks the beginning of the mediaeval period in India. Approximately 500 years passed from the time of the Delhi sultanate to the beginning of the Mughal dynasty during this time period (Status of Women in Medieval India, n.d.). During the time of the Muslims, women's rights and standing in society started to deteriorate. The lives of women were significantly altered as a result of the events that occurred during this time period. They were looked down upon and considered subpar in comparison to their male counterparts. The arrival of the female offspring was not welcomed with open arms. There was a high incidence of the barbaric practises of female foeticide and female infanticide in several local societies. The death of female offspring while they are

still developing inside of their mothers' wombs is referred to as the practise of female foeticide. On the other side, the murdering of newborn female children after they have been born is referred to as the practise of female infanticide. These are considered to be horrible behaviours, and they demonstrated a lack of appreciation for the birth of girl children. In addition, there are a number of other customs, such as sati and child marriage, that are emblematic of the subordinate position of women in society. Widows were permitted to remarry, which was one of the key customs that was widely practised at the time.

During this time, there was a bias toward giving priority to the male members. It was a common belief that guys should be treated as assets to the family. They will be able to increase their competences and capabilities if their parents gave wholehearted attention to a variety of aspects and promoted their upbringing in a pleasing manner. When the male members of the community have received an education, they will be able to make a significant contribution to the improvement of the overall wellbeing of their families and communities. Because of this, boys were actively encouraged to further their education. Girls, on the other hand, were seen as a burden to the community. They received instruction on how to carry out the obligations of maintaining the household as well as attending to the wants and needs of individual members of the family. They were discouraged from attending schools because it was believed that if they were married, they would not be given the chances to make use of their educational credentials, talents, or abilities. As a result, they were discouraged from attending schools. They will be able to demonstrate that their parents have taught them the values that are necessary in order to promote the well-being of their families if they are able to satisfactorily carry out the responsibilities that are assigned to them in the household and if they are able to meet the needs and requirements of the members of the family.

The girls were treated in a manner that was biased against them. However, they came to the conclusion that girls should be provided with education in addition to equal rights and opportunities to those that were available to their male counterparts. It will be possible for the girls to increase both their skills and their capabilities if their parents provide the appropriate amount of attention to a variety of aspects of their upbringing and encourage it in an effective manner. When the girls have completed their education, they will be in a better position to make a substantial contribution to the overall health and happiness of their families and communities. As a result, the girls had the goal of obtaining an education, which would ultimately result in an improvement of their talents and capabilities. The practise of marrying off children was not something that was supported. It was widely assumed that this would prevent children from acquiring an education as well as taking part in a variety of activities and responsibilities. The girls found fulfilment in carrying out their obligations around the house and seeing to the wants and needs of their relatives and other members of the family. On the other hand, they had aspirations of obtaining an education and taking part in a variety of social, cultural, economic, and religious activities. The

perspectives of the individuals gradually shifted, and girls and women were given more opportunities to engage in a wide variety of activities and duties as time went on.

### **Objective of the Study:**

The present manuscript is aimed to (a) To investigate the place of women throughout history and their standing in society. (b) It is the purpose of this study to determine whether or not the position of women in contemporary Indian society has improved or deteriorated in the areas of equality, education, marriage and family life, race and gender, and religion and culture. In addition to that, the purpose of this article is to raise awareness of the challenges that women have experienced over the course of history and provide some insight into their position. The research will provide us with a better understanding of the roles that women played in ancient society, including those of a religious, economic, and domestic nature.

### **WOMEN IN HISTORY:**

It is a truth that women today hold a lower status to men in most countries, the few matrilineal nations being the sole exceptions. But things weren't always like this. Nor does it have any basis in the biological facts, contrary to the widespread notion. Throughout the development of human civilization's historical stages, there has been a steady decline in the position of women. The most well-known investigation of this phenomena was carried out by Fredrick Engels, and it was published in his book *Origin of the Family, Private Property and the State*. In this book, Engels challenges the notion that the subservient position of women is one that is predetermined by nature. He believes that the system of private property is to blame for the subjection of women. Even more so than the function that social traditions and legal laws play, the economic and political situations have a more significant effect. Men and women participated on an equal level in the activities of hunting and collecting food in ancient cultures. There was no property that could be owned or passed down from generation to generation. The beginning of the subordination of women, or "the world historic defeat of the female sex," as Engel referred to it, occurred with the advent of agriculture, which allowed men to begin the domestication of animals, acquire tools, and feel a sense of ownership over the surplus that was produced. This gave men the ability to subordinate women. This was the primary factor that led to the demise of the concept of "mother right" and the subsequent rise of the concept of "father right." This gave rise to the patriarchal family, which, together with monogamy, served to regulate the sexual behaviour of women in order to guarantee the legitimacy of the heir. As a result, "... the man took the reins in the house likewise," and "the woman was degraded, entranced, the slave of the man's passion, a simple tool of bearing offspring," according to the Bible (Engels 1977). This shift marked the beginning of a process that would eventually lead to the subjugation of women in all of the subsequent modes of production, in which different kinds of private property would come to play an important role.

Engels maintained that the status of the female sex might be returned to its natural state through the overthrow of the system of private property and the implementation of socialism (Sharma 1983).

When doing research on the topic of gender disparity in society, it is necessary to consider the idea of patriarchy. It's possible that Walby's (1990) theory of patriarchy as it exists in current western nations, and notably Britain, might also apply, at least to some extent, to Indian civilization. There are six different components that make up patriarchy: the patriarchal mode of production; patriarchal relations in paid employment; patriarchal relations in governmental institutions; male aggression; and patriarchal relations in sexuality and cultural institutions. The term "patriarchy" refers to "a system of social structures and behaviours in which males rule, oppress, and exploit women," according to her definition. Women Through the Ages The patriarchal production relations that exist in families are characterised by the fact that housewives make up the producing class, while husbands make up the expropriating class. In patriarchal societies, women are often relegated to lower-paying or less-rewarding sorts of labour because they are not given the opportunity to advance in their careers. The character of the state, which is patriarchal, manifests itself in the acts and policies that it implements. When the state refuses to intervene against male violence or takes insufficient steps to put an end to it, this violence is sometimes given the status of being acceptable. The interests of patriarchy shape how women are represented in religious institutions, in the media, and in educational institutions. In addition to this, Walby claims that throughout the 19th and 20th centuries, there was a transition in Britain from a private to a public type of patriarchy. This took place in the country. In contrast, public patriarchy is centred on public locations like jobs and the state, whereas private patriarchy is centred on the production that occurs within households. Even if it does not serve as the primary locus of patriarchal authority in a public patriarchy, the family remains an important source of patriarchal influence. In private patriarchy, the expropriation of women's labour is carried out by a single patriarch, whereas in public patriarchy, the expropriation of women's labour is carried out collectively. Both the public and the private sectors continue to exercise authority in India.

### **Major Problem Experienced by Women in Medieval India**

It is commonly believed that women in mediaeval India began to see a deterioration in their social position about this time. The most significant challenge that women have faced in the past is being subjected to discriminatory treatment (Nitisha, n.d.). The purdah system was widely used among the homes. Due to this arrangement, they were deprived of public observation. Everyone, regardless of the community they belong to, the category they fall into, or the background they come from, has the desire to maintain their living circumstances in a way that is well-organized and improve the overall quality of their life. They need to engage in conversation and conversation with others in order to accomplish their objectives. It is obvious that when the women will be confined within the enclosures, screens, curtains, and purdah, they will experience a number of problems and barriers in the process of maintaining their living conditions in

an effective manner. This is due to the fact that it will be difficult for them to communicate with one another. It was acknowledged that the isolation of women from public sight is one of the most significant obstacles that women face along their path to progressing, and it is one of these obstacles. As a result, the primary challenge that women faced in mediaeval India was the restriction of their access to public spaces.

In order for humans to have a productive existence that is beneficial to their health and well-being, they need to fulfil the three fundamental necessities of having adequate food, clothes, and housing. The women were discouraged from obtaining an education and from participating in a variety of different sorts of employment possibilities. As a consequence of this, they were reliant upon the male members of the homes. When women live in their natal households, they are completely reliant on their dads and brothers. Alternatively, in households headed by married couples, it is the males — the husbands and the sons — who are tasked with seeing to the wants and necessities of the household's female residents. In natal households, the women were expected to obtain permission from their fathers to engage in any work or activity, but in marital houses, they were expected to seek permission from their husbands. Despite the fact that the women have come to the conclusion that their husbands and dads will not persuade them to take part in any endeavour or activity that will be to their detriment, they have acquired the opinion that their fathers will. As a result, women obeyed the regulations that had been set up by the males in their homes and followed the directions given to them. They ensured that all of the necessary resources and supplies were made available to them, allowing them to maintain their living circumstances in an efficient manner.

Education was seen as a tool that could make a significant contribution to leading to an increase in one's level of knowledge, skills, and capabilities, which might then be used to improve one's ability to effectively maintain one's living conditions. After receiving an education, women will be able to support themselves and will no longer be reliant on the financial support of the male members of their families. In addition to this, kids will have the ability to distinguish between suitable and inappropriate behaviour. It was believed that after the girls were married, they would not be able to use any of their educational credentials, talents, or abilities in any way, therefore they were discouraged from going to school. This led to the situation where the females did not attend school. As a result, when women did not have access to education, they encountered a variety of challenges and roadblocks in the course of carrying out a wide range of responsibilities and activities as well as in the process of participating in the decision-making processes. Therefore, it is apparently understood that when women are unable to generate awareness in terms of the methods, approaches, and strategies that are required in order to live effective lives, they will be forced to experience a number of problems and challenges. This is because they will not be able to live effective lives. It is of the highest importance to encourage women to continue their education in order to find answers to the issues that have been raised here.

## **Factors highlighting the Status of Women in Medieval India**

The years 500 to 1500 A.D. are considered to be part of the mediaeval time period. It ended up being a tremendous letdown for the majority of the women in Indian society (Status of Women in the Medieval India, 2020). The primary reason for this is because throughout this time period, their standing fell to a lower level. Medieval India was not the women's age, it was supposed to be the dark age for the women. When people from other parts of the world, such as Muslims, conquered India, they brought their own culture with them. For them, women were the exclusive property of their fathers, brothers, or husbands, and they did not believe that women had their own free will. The males of the family were the ones who were supposed to set the rules, and the women were supposed to observe them. They were not permitted to make any decisions, and the male members of the family were responsible for making all of the decisions. The majority of the members held the perspective that women should be treated as subordinates and that they should be required to adhere by the organization's rules, principles, and values. Therefore, it is possible to argue that one significant element that contributed to a deterioration in the status of women was the widespread perception that males possessed superior qualities to those of women.

Purdah was strongly promoted for women to observe (veil). They were commanded to maintain a concealed appearance at all times. They were not allowed the freedom to conduct their lives in accordance with their own interests and aspirations since the purdah system was so prevalent in their society at the time. It was not permitted for the ladies to have unrestricted movement. They were always escorted by others whenever they ventured out of the safety of their houses. They were counselled against taking part in any social, cultural, economic, or political activities. The majority of people who lived in rural areas made their living off the land through agriculture. In addition to agricultural and farming methods, the women were actively encouraged to participate in the production of artworks, handicrafts, pottery making, silk weaving, food production, rearing of the animals, and other related activities. They received training in all of these things beginning when they were still in their toddler years. For example, if a family runs a business producing artworks, the women in the family can benefit from the assistance of their daughters. Therefore, the prestige of women began to diminish throughout the mediaeval period. However, one of the good elements is that they were schooled in terms of all areas in their natal homes, which would enable them to live lives that were more fulfilling. Child marriage, the purdah system, sati, jauhar, and restrictions on the education of girls all contributed to a loss in the status of women. The different challenges that women faced, which resulted to a decline in their status, are listed below. These are described in further detail below:

### **Child Marriage**

Child marriage is defined as any marriage that takes place between a minor (male or female) and a parent who is younger than 18 years old. The arrival of the girls was not welcomed with open arms. They were instructed in the execution of home tasks and the taking care of the wants and requirements of family members from the time they were very young children. The institution of child marriage was regarded as one of the most significant societal problems. This practise prevented young women from taking part in a variety of tasks and activities that could have effectively contributed to an improvement in the overall quality of their lives. In turn, this prevented girls from realising their full potential. At the age of childhood, a person is eligible to join in educational programmes in order to obtain an education, play, participate in leisure and recreational activities, as well as social, religious, and cultural activities. When the girls are married off at the childhood stage, they are deprived of participating in these activities. In addition to this, they are tasked with carrying out the obligations that come with running a household and attending to the wants and needs of the various members of the family. Instead of being expected to carry books beginning in childhood, young females are instead tasked with holding various ingredients and utensils that are used in the cooking process. This is sad and is considered to be one of the most significant obstacles in the way of females' advancement. Since of this, child marriage is seen as one of the most pressing issues because it robs young women of their opportunity to enjoy their youth.

### **Purdah System**

It was strongly recommended that women observe purdah (veil). They were commanded to maintain a concealed appearance at all times. They were not allowed the liberty to conduct their life in line with their goals and desires since the purdah system was so widely practised in their society. The ladies were restricted in their ability to move about freely. They were strongly advised to keep within the confines of the house at all times. Through the use of garments as well as the construction of high-walled enclosures, screens, and curtains within dwellings, the purdah system indicates the isolation of women from public gaze. This is done to prevent them from being seen by males. The Islamic observance known as purdah has its roots in Persian culture but was adopted by Muslims following the Arab conquest of what is now Iraq in the seventh century A.D. The practise of purdah was originally a part of Persian civilization. Hindu religious practise had a significant impact on Muslim dominance in northern India, which in turn was impacted by Hindu religious practise. The Muslim minority was very observant of purdah and did not make any exceptions to its rules at any time. Since that time, this practise is no longer practised within the Hindu culture. Despite this, it continues to be a common practise in Islamic nations even in the modern era (Purdah, 2020). As a result of the ubiquity of this system, it is possible to comprehend that when women are deprived of public observation, they will suffer difficulties in the course of their advancement. This can be deduced from the fact that this system is prevalent.

### **Sati**

In line with the ancient Hindu customs, the practise of sati was the act of sacrificing widows by sacrificing them alive on the funeral pyre of their husbands. The act of sati was intended to bring an end to the marriage. It is an act of free will on the part of the ladies, who voluntarily accompanied their husbands into the hereafter. This custom is seen as an indication of how faithful a wife a person is. The social position of widows was in a state of decline at the time. As a consequence of this, it was expected of them that they put up their lives on the funeral pyre of their spouses. In the years 1815 to 1818, Bengal was the site of a number of instances involving the practise of sati. They numbered anything from 378 to 839 in total. As a result of the widespread belief that women were supposed to continue assisting and supporting their husbands after death as well as throughout their lifetimes, the practise of sati was common. However, one of the significant things that was discovered was that when women practised sati, they did not exhibit any type of anxiety or apprehension in their facial expressions or body language. They were self-assured to the point that they could put this deed into action. However, this practise resulted in the deaths of thousands of women. Women want to live and did not wish to sacrifice their lives by being cremated with their husbands on the funeral pyre. In other words, they did not desire to take their own lives at that point in time. As a result, it is possible to comprehend why the custom of sati was considered to be one of the most significant challenges and one of the obstacles in the way of the evolution of women's rights.

### **Jauhar**

In line with the ancient Hindu customs, the practise of sati was the act of sacrificing widows by sacrificing them alive on the funeral pyre of their husbands. The act of sati was intended to bring an end to the marriage. It is an act of free will on the part of the ladies, who voluntarily accompanied their husbands into the hereafter. This custom is seen as an indication of how faithful a wife a person is. The social position of widows was in a state of decline at the time. As a consequence of this, it was expected of them that they put up their lives on the funeral pyre of their spouses. In the years 1815 to 1818, Bengal was the site of a number of instances involving the practise of sati. They numbered anything from 378 to 839 in total. As a result of the widespread belief that women were supposed to continue assisting and supporting their husbands after death as well as throughout their lifetimes, the practise of sati was common. However, one of the significant things that was discovered was that when women practised sati, they did not exhibit any type of anxiety or apprehension in their facial expressions or body language. They were self-assured to the point that they could put this deed into action. However, this practise resulted in the deaths of thousands of women. Women want to live and did not wish to sacrifice their lives by being cremated with their husbands on the funeral pyre. In other words, they did not desire to take their own lives at that point in time. As a result, it is possible to comprehend why the custom of sati was considered to be one of the most significant challenges and one of the obstacles in the way of the evolution of women's rights.

### **Improvements made in the Status of Women in Medieval India**

It is common knowledge that successful development and advancement of families, communities, and the nation as a whole are not possible when women are not treated with respect and decency. However, there is a widespread misconception that this notion is false. They should be given the possibilities to advance and flourish in life, which should be provided for them. When women are given the opportunity to voice their opinions and points of view, they will be in a better position to make a significant contribution that will help families, communities, and the nation as a whole grow and develop in a healthy and positive way. Women should not be forced to remain in purdah or restricted to the houses where they were born; rather, they should be encouraged to engage in public life and be seen by others. This concept needs to be understood by the members of families and communities. The following is a list of the variables that, when taken together, demonstrate the fact that advancements have been achieved in the position of women:

*Achieving Success in Education* - The individuals will be able to increase their knowledge and understanding in terms of the ways and procedures that are necessary for them to live their lives in a well-ordered manner and achieve personal and professional goals if they acquire education. This will allow them to do both of these things more effectively. Therefore, when women receive an education, they will make a significant contribution to the improvement of the wellbeing of their families and the communities in which they live. As a result, it was essential to push for more educational opportunities for women. Therefore, it is completely acknowledged that attaining an education will not only result in an increase in one's knowledge and abilities, but it is also viewed as an important aspect that highlights the fact that advancements have been achieved in the status of women.

*Taking Advantage of Available Employment Opportunities* – The majority of people who lived in rural areas had jobs related to agriculture and farming techniques. Apart from agriculture and farming practices, the women were encouraged to participate in the production of artworks, handicrafts, pottery making, silk weaving, food production, rearing of the livestock and so forth. In order for the girls to be able to make a positive contribution to the overall health and happiness of their families and communities, they were encouraged to take part in these activities from the time they were very young. As a result, it is not hard to comprehend why women's involvement in the labour force is considered such an essential indicator of the progress that has been done in elevating their social standing.

*Participation in Decision Making Processes* – Individuals have to make choices about a lot of aspects of their lives, such as education, work possibilities, the management of the family, the development of children, and so on and so on. When the women will be able to bring about improvements in their standing, when they will be permitted to express their opinions and perspectives, when their male counterparts will listen to them, and when they will be able to express their viewpoints and perspectives. Participation in decision-making processes in personal and professional lives is therefore regarded as a

factor that highlights improvements made in the status of women on a large scale. This can be stated as a fact, as it can be said, that participation in decision-making processes in personal and professional lives is regarded as a factor that highlights improvements made in the.

*Participation in Various Activities* – The participation of women in social, cultural, economic, and religious activities is regarded as one of the essential factors that rendered a significant contribution toward bringing about improvements in their status. This is because women's participation in these activities has been shown to help bring about these improvements. Both natal and marital households have a responsibility to foster and support these values. The primary justification for this is that when they take part in these activities, not only will they increase their knowledge, skills, and aptitude, but they will also be able to contribute in an effective manner to the process of elevating their standing. Participation in social, cultural, economic, and religious activities is therefore seen as a component that highlights the fact that gains are being made in the status of women on a broad scale. This may be expressed as a statement, and it can be proven.

*Encouraging Empowerment Opportunities* – When it comes to fostering opportunities for empowerment, there are a number of considerations that need to be made, including the following: the acquisition of an education; participation in employment opportunities; participation in decision-making processes; participation in a variety of activities; the upgrading of skills and abilities; the expression of their ideas and points of view; the promotion of social interaction; the encouragement of public observation; and so on. When women are given the opportunity to participate in a wide variety of jobs and activities, they will be more likely to seize opportunities for personal growth and advancement, which will ultimately lead to an increase in the overall quality of their lives. Therefore, it is easy to see how fostering possibilities for women's empowerment will play a vital role in bringing about changes that will result in an improvement in the position of women.

*Curbing the Societal Problems* – The various problems were experienced by women, which led to a decline in their status and these are, child marriage, purdah system, sati, jauhar and restriction on the education of the girls. It is of utmost significance to curb these problems to up-grade the status of women. There was the need to implement reforms and formulate measures that would contribute in curbing the societal problems. When these will be curbed, effective growth and development of women will take place. Therefore, one can acknowledge that curbing the societal problems is a key factor in highlighting that improvements are made in the status of women.

*Promoting Public Observation* – The purdah system indicated the isolation of women from the public observation, by the use of the clothing as well as high-walled enclosures, screens and curtains within homes. The abolishing of the purdah system will contribute significantly in promoting public observation.

When the women are encouraged to participate in public, they will encourage empowerment opportunities and bring about improvements in their overall quality of lives. Therefore, one can acknowledge that promoting public observation is a fundamental factor in highlighting the point that improvements are brought about in the status of women belonging to all communities, categories and backgrounds.

*Encouraging Up-gradation of Communication Skills* – It is abundantly clear that the goal of every human is to communicate and express their thoughts, feelings, and points of view. Women will be able to improve their ability to communicate when they are given the chance to share their thoughts and when they are given the opportunity to have their opinions taken into consideration. They will be able to effect change in their position when their male coworkers and other women take the time to listen to what they have to say. Only then will they be able to fully realise their potential. Therefore, it is possible to claim that encouraging women to upgrade their communication skills would not only assist to bringing about changes in the status of women, but will also aid them in the process of building a social circle.

*Generating information in terms of Managerial Functions* – It is generally agreed that the production of information on the managerial duties of planning, organising, directing, leading, coordinating, and managing should play a vital role in the process of bringing about advances in the status of women. When women are given the chances to succeed and improve not just their work responsibilities but also the entire quality of their life, they will be well-equipped to perform management activities. These possibilities may be found both within and outside of the house. These are put into effect in the process of carrying out household obligations in addition to other chores and functions, such as seeking work prospects, continuing education, carrying out domestic responsibilities, and so on. As a result, the generation of knowledge in terms of management duties proves to be beneficial to women and successful in bringing about changes in their position.

*Practicing Creative Skills* – It is important to encourage the women to engage in creative activities such as the production of artworks, handicrafts, pottery making, silk weaving, food preparation, playing musical instruments, singing, dancing, role plays, and so on. When women put greater effort into improving their knowledge and expertise in one or more of these areas, they will be able to put that knowledge and expertise to use in improving the chances for earning a living that are available to them. To be able to bring about improvements in one's position, one must be able to strengthen the skills and capabilities that are necessary to maintain one's living conditions in an efficient manner. Therefore, it is possible to say that developing one's creative abilities via practise is an essential aspect that highlights the progress that has been accomplished in the position of women.

## **Conclusion**

The arrival of Muslim invaders in India marks the beginning of the mediaeval period in India. From the time of the Delhi Sultanate through the Mughal dynasty, the period in question spanned around five hundred years. During the time of the Muslims, women's rights and standing in society started to deteriorate. They were forced to go through a variety of challenges, which resulted in obstacles in the way of their healthy growth and development. These challenges were a requirement. The lives of women were significantly altered as a result of the events that occurred during this time period. When compared to their male colleagues, the women were looked down upon and considered to be of lower quality. Child marriage, the purdah system, sati, jauhar, and restrictions on the education of females were some of the several issues that women faced, which led to a drop in their status as a result. This decline was brought about as a result of the different issues. Acquisition of education, participation in employment opportunities, participation in decision making processes, participation in various activities, encouraging empowerment opportunities, curbing the problems that plague society, promoting public observation, encouraging up-grading of communication skills, generating information in terms of managerial functions, and practising creative skills are some of the factors that highlight that improvements have been made in the status of women. Other factors that highlight these improvements include practising creative skills and developing managerial functions. In conclusion, it is possible to claim that throughout the mediaeval period in India, women's position suffered a drop; but, with the implementation of reforms by various kings and leaders, women's status subsequently improved.

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