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P18

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ONE DAY NATIONAL LEVEL SEMINAR

“Quest for Identity”

20th January 2020

Certificate



This is to certify that Prof./Dr./Mr./Mrs./Ms. TATERAO BAPURAO NIKALJE
of Sant Bhagwan Baba Arts College, Sindhkheda
Dist. Buldhana
has actively participated/presented paper on Study of Feminist Identity Development in
Buddhism
organised by Department of English, Milind College of Arts, Aurangabad.

Signature

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A Study of Feminist Identity Development in Buddhism

Taterao Bapurao Nikalje

Indian women were always subordinate and discriminate in the name of religion. Buddhism was the first religious revolution in the world, which offered the equal status and identity to women. Buddhism has always aimed at the ideal relationship between men & women. Buddhism is based on the principles of the freedom, equality, fraternity & scientific approach towards female identity in life gender equality as well as feminist identity is the part of Buddhism. One of the meanings of the Pali word "Sama" is equal level, impartial, even in the last of the 20th century whole world has started to talk about feminist identity like seeking explanation of how & why women have less power than men and how this imbalance could be challenged and transformed. The major hypothesis of feminism is, "Women are exploited in the patriarchal society." The women in India have a matter of joy and a source of amusement as such she was used and misused by men just to serve their evil ends. She has been used just like a machine for procreation. The woman is the bond slave of her father when she was young, to her husband when she is middle aged and to her son when she is a mother. Of course, all the epigrams, aphorisms, proverbs, platitudes and truisms bear necked truth about the stature of women in India.

It does not mean that no efforts have been made in the past to bring dignity, identity to women. It is Europe Christianity inaugurated the era of equality, literacy and fraternity by preaching that a prince and a pauper are equal in the eyes of God. These is also a very long tradition of social reforms by our saints and other social reformers. But the proprietors of the orthodoxy thwarted these efforts. In absence of any legal sanction or authority, these efforts could not sustain.

The feminist identity development this concept, we come to know that was already present in the Buddhist system, "The Lord Buddha did not subscribe to gender discrimination. In this direction Dr. B. R. Ambedkar has tried to break down the barriers in the way of advancement of women in India. He laid down the foundation of concrete and sincere efforts by codifying the common Civil Code for the Hindus and the principle is capable of extension to other sections of the Indian Society. Prior to these efforts of Dr. B. R. Ambedkar the destiny of the Indian women depended upon the wrong notions and perceptions chalked out by the proprietors of orthodoxy.

In Buddhism Therigatha were the proof of women's freedom and emancipation. It had proved that, women were intellectually developed free as well as equal to men. Therigatha is a collection of 73 qathas (verses) of elder nuns who became very famous through their virtue during the time & Buddha. It has a total of 522 verses.

Amrapali, a courtesan who became a convert and supported the Sangh, Dhammadipa, the great Preacher, Mahaprajapati the Buddha's footer-mother, who found the 'Sangh' for women Klema the consent of King Bimbisara, renowned for her profound insight & Yosdhara, the wife of Gantama also entered the Sangha, Vishakha a wealthy patroness of the order, Mukta the Brahmin woman who became a Bhikshuni exclaimed, "Aha! I am really free and there are no limits to my freedom." It shows the freedom of women in Buddhist era.

Mahaprajapati Gautami, Punna, Tissa, Dira, Vira, Mitta, Budda, Upasama, Multa, Dhammadina, Uttara, Sumana, Dhamma, Abhirupa, Nanda, Jenli, Sumangal mata, Adakisa,

Chitta, Metlika, Abhaymate, Abaya, sama, Uttama, Dantika, Ubhari, Sukka, Sela, Soma, Buddhakapilani, Uimala, Siha, Mittikali, Sakula, Sona, Bhaddakundalkesa, Patachara, Sujata, Amrapali, Anupama, Gulta, Vijaya, Chala, Upachala, Sisuchala, Punnika, Rohini, Sundari, Subha, Kamardhita, Jivkammbika, Sumedha, were the great Bhikkhunis who contributed for women's liberation & shows their identity in Buddhist Philosophy & Therigatha that's way of the symbol Feminist identity.

Article 25 of the Indian constitution permits all the freedom. The reforms introduced by Dr. Babasaheb Ambedkar through "Hindu Code Bill" have been adhered to and have been accepted by the large. He by codifying Hindu law in respect of marriage, divorce and succession, rationalized and restored the dignity of woman. Let us be a little bit honest to diagnose the illness by taking into consideration all the aspect and aspirations in changed scenario, circumstances and atmosphere. Only then we could have a perfect planning to achieve our cherished aim that is empowerment of Indian women and could able to restore their property & other rights in order to bring her as per with other human beings. This could be achieved only if we are able to use dynamite as affirmed by none else than Dr. B. R. Ambedkar the emancipator as well as a feminist identity of the Indian women.

Lord Buddha was the first emancipator as well as the feminist of India. And we found the roots of feminism in Buddhism. Feminist movement fights for women's right & liberations. In Buddhism we found that Lord Buddha had tried for the women's identity, he had given them right to live as equal as men & offered them the right to salvation through establishment of nunnery. When Hindu religion "denies the knowledge and the right of renunciation to women Buddha has spread the preaching of equality, fraternity & freedom to woman.

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