

Where women are worshipped, there the Gods rejoice but already married Indian Actresses शादीशुदा महिला , अभिनेत्री in indecent provocative clothes ,dancing, romancing other men दूसरा मर्द के साथ on screen, is it a new normal, an innovative trend or the degradation of Indian Culture ? An overview of the traditional role of women in Hinduism from an apolitical Hindu Babuji perspective

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ABSTRACT: *The worldwide reputation of Bollywood cinema is not questioned in the paper. Being a Hindu Babuji and a huge fan of Bollywood movies, I do not deny the beauty of their cinema and their history. The paper elaborates the point of Culture change. I grew up watching, learning of a Culture but I have been negatively surprised to see a trend in current times that I decided to put pen to paper. From what I knew of Bollywood and Indian cinema, it was about the role and dignity of women in their movies. Unfortunately, the new innovative trend has been that Married Indian actresses in light indecent clothes are seen romancing other men on screen. This is a new normal. The debate is opened, free to opinion to whether it is a new normal and an innovative trend to see married Indian Actresses शादीशुदा महिला , अभिनेत्री romancing other men दूसरा मर्द के साथ on screen, lightly covered or whether is a degradation of the Indian Culture. The debate is endless , yes or no. This paper does not try to answer but rather describes what the roles of women have been in history , in Hinduism and whether it corresponds to what is seen today on screen. Do the Gods rejoice in seeing lightly covered married Indian women , dancing, romancing other men on screen ? I , as a Hindu Babuji I find it vulgare and have stopped watching their films. Social medias are bombarded with their provocative and indecent pictures and videos. Everyday I get suggestions to like join their dirty pages. I say no thank you, Indian woman no thank you.*

KEYWORDS: *Bollywood, Culture, married actresses, Hinduism , indecency , vulgare*

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I. INTRODUCTION

Bollywood wonders: The great work of Indian cinema and their veterans are global representations of the beauty of India. Through their cinema, songs, dancing, poems, literature, and artists, India is recognized as a country of magnificent creativity and ingenuity. The reputation of Indian Cinema has spread from one side of the world to the other. The paper neither tries to denigrate the elders of Bollywood nor the Indian cinema. The paper provides a critical analysis of the culture change that has become evident in recent times.

II. LITERATURE

Role of women in Hinduism: Woman has a very sacred place in Hinduism. Both worshipped and discriminated in their own respective ways. Women as mothers are worshipped and girls on the other side are not very desired by fathers since they are considered to be a burden. Women are imposed a certain religious rules specific to the Indian culture. It is said that where women are honoured there the Gods are pleased; but where they are not honoured no sacred rite yields rewards. Despite this declaration, it could be argued that the status of women is ambiguous in Hinduism. On one side, they are seen as the heart of the family, have strong positions in terms of running the home and educating the children, performing their Stri Dharma with great pride and celebration. On the other hand, many historical practices, such as sati and female foeticide, together with ritual purity issues and the status of widows and childless women, reveal a darker side of the treatment women have encountered by men and in Hindu society. The idea that male children are a blessing whereas female children are a burden. This suggests that women, ultimately, may not be valued as highly as men. The Indian Women's movement is

growing and slowly influencing social reform; the Hindu scriptures are being read in new ways that favour women - even stories about the Goddesses are being revised to enable them to be truly inspiring to modern Hindu women. Hinduism is difficult to be defined. To many it seems to be a name without content. Is it a museum of beliefs, a medley of rites, or a mere map, a geographical expression? Its content, if it has any, has altered from age to age, from community to community. The ease with which Hinduism has steadily absorbed the customs and ideas of people with whom it has come into contact is as great as the difficulty we feel in finding a common feature binding together its different forms (Radhakrishnan, 1974:11). The historical records date back to five thousand years and confirm that India had reached a stage of civilization and had a proper system of socio-religious governance which continues until the present age. Even though people of different races and cultures have invaded India from the dawn of history, Hinduism has been able to survive and maintain its supremacy and stood the test of stress and strain for over five millenniums. In spite of the proselytizing creeds with political power, it could not do away with spiritual thoughts and experience. The differences among the sects of Hindus are more or less on the surface, and the Hindu as such remains a distinct cultural unit, with a common history, a common literature and a common civilization (Radhakrishnan 1974:13). Hinduism is a human phenomenon of immense magnitude and is overpowering not only by reason of that, but also owing to its bewildering diversity (Chaudhari 1979:1). The role of women depends largely on the position of women in the society. As India remains a patriarchal society, a woman's role is generally relegated to that of a child bearer, child minder and homemaker. Altekar (1956) examines texts from 400 BC to 1200 AD and feels that several reasons have contributed to the deterioration of the woman's position in the society.

III. DISCUSSION

Rout (2016) explained that as Hinduism developed, certain facets became dominant such as the caste system, karma, dharma, and reincarnation. There were originally four main castes, and women were represented in all of them. Caste determined you identify yourself into, who you could marry, and your diet. Wedding is a very personal issue, even when it comes to Hinduism, but according to writings in certain cases a man was allowed to marry a woman of a lower caste, but a woman could not without disgracing her family and defiling herself. Because of the relative lower status of women in India, if you did not do your proper duty or dharma, then you did not accrue good enough karma to be reincarnated in a higher caste or life form, including being reborn as a woman, who was inferior to a man. Hindus came to think the various deities were manifestations or avatars of the Brahma, the world soul. Each God has had many rebirths. Goddesses of special reverence were Kali, Saraswati, Parvati, Lakshmi, Durga, and Devi. Saraswati was the consort to Brahma, who set the world in motion, but lost importance with the emergence of the Gods Shiva and Vishnu. Saraswati was the Goddess of learning, writing, knowledge, mathematics, the arts, music, magic, and eloquence. According to Hinduism, She created the first alphabet. Many consider Her the mother of all life since it was Her divine energy that united with the awareness of Brahma, who was born from the golden egg from sea. Thus the two created all knowledge and all creatures of the world. Saraswati was also a river goddess, and her name translates as the flowing one. She is usually shown seated on a lotus blossom throne accompanied by a white swan. She has four arms, showing that Her power extends in all directions. Two of Her arms hold books and beads showing Her spiritual knowledge, with the other two arms and hands She is playing the vina, an Indian lute. Parvati was Shiva's wife. She is often seen with Him in statues and paintings. They look like the model loving couple. In some of Her avatars or reincarnations She is also Durga, the ten armed goddess of battle, Kali, or Uma, the beautiful one who rides on a tiger. Parvati means mountain girl and She is considered the daughter of the Himalaya Mountains. Lakshmi was the wife of Vishnu the preserver. She is often shown seated on a lotus as She was born from an ocean of milk standing on a lotus flower. She is the goddess of good fortune, prosperity, wealth, and beauty. Representing all that is feminine, while Her consort Vishnu represents all that is masculine. Many paintings show them riding on the back of Garuda, the eagle, the giant king of birds, as they fly across the land. Lakshmi chose Vishnu. They had a son, Kama, who was the God of romantic love, and in many paintings he looks similar to the cupids on valentine cards. Her attendants are white elephants. Lakshmi is also worshiped as Sita, the reincarnation of the perfect wife to Rama in the Indian epic, the Ramayana. Once a year on the night of the new moon in November Indian women clean their homes and hang tiny lanterns outside that look like stars. Women hope that Lakshmi will be attracted to their homes, blessing them with good fortune and prosperity for the coming year. Lakshmi lives in the sky with the most beautiful jewels of all, the stars. Durga, the warrior goddess, is one of the avatars of Devi. She is invincible in battle, and was created by the gods to destroy the buffalo monster that was threatening their power. Taking a weapon in each of her ten hands, she killed the beast. The Goddess Devi was the essence of being, and in this She was the Shakti, less anthropomorphic than the conceptual. She was the one great mother goddess, and She was responsible for fire, water, earth, and air. Devi is unknowable, omnipotent, and the myth of Devi as Kali dates back to goddess worship in the early Indus Valley cultures. Kali is the most terrible aspect of Devi. Sent to earth to destroy the race of demons, Kali caused such devastation that many died. To bring an end to the slaughter her husband, Shiva, threw himself upon the

dead bodies. Only when Kali realized She was trampling on Shiva's corpse did She come to Her senses. She has four arms and hands. One holds a sword and the other a severed head, both symbols of death. With the other two hands She holds a holy book and prayer beads, both symbols of life. Sometimes Kali is depicted as a black goddess, signifying the essence of all perishable things, with Her dark skin reflecting the dark soil of earth. Her teeth are blood-stained fangs, and rivers of blood flow from Her. In India today bloody sacrifices still are made to Her at Her Kalighat Temple in Kolkata, the city named for Her.

IV. CONCLUSION

The role and importance of women cannot be denied in Hinduism as mothers, daughters and Goddess. The problems with development it seems that Bollywood women seem to have deviated from Traditions and want to be like Hollywood. This was not the culture of traditional Bollywood. The paper ends with an unanswered question are those already married Indian Actresses शादीशुदा महिला , अभिनेत्री in indecent provocative clothes ,dancing, romancing other men दूसरा मर्द के साथ on screen, a new normal, an innovative trend or the degradation of Indian Culture ? As a Hindu Babuji I see vulgarity , provocation and nudity. To my opinion this is not the image of women that they portray but indecent cinema, that I have stopped watching. Even on Social medias I block such types of people.

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