

VEDIC EGALITARIANISM, ĒKATMĀ MĀNAVAVĀD AND THEIR INFLUENCE ON GENDER-JUST LEGAL FRAMEWORKS IN NATIONAL SECURITY

- Dr Keshav Jha*

Abstract

Ēkatmā Mānavavād and Vedic egalitarianism form a profound and relevant intersection in contemporary academic inquiry and policy formulation regarding gender-just legal frameworks in national security. Their foundational commitment to unity, dignity, and equality provides the normative imperatives to reframe security as a holistic project inclusive of all genders. It represents an indigenous framework that also provides an alternative to other models.

Keywords: *Ēkatmā Mānavavād, Egalitarianism, National security, Vasudhaiva Kutumbakam.*

* Assistant Professor (Law) @ Bennett University, Greater Noida (U.P.).

INTRODUCTION

Ēkatmā Mānavavād, or integral humanism, is a truly humanistic philosophy that considers all individuals as interrelated, irrespective of their gender, caste, class, and other social differences. It teaches us to respect the inherent dignity and equality of every human being. Its roots in ancient Indian thought gel with Vedic teachings that emphasise the essential oneness of life and all human beings. Ēkatmā Mānavavād advocates for a mode of governance and a conception of security centred on humane values, inclusiveness, and justice. It calls for social systems that ensure equality and respect for all so that disparities are reduced, and harmony across society is promoted.

VEDIC EGALITARIANISM AND GENDER JUSTICE

Strikingly, the Vedic tradition offers a progressive option of equality and gender justice, well ahead of many modern discussions. According to the Vedas, all individuals are born equal, and women have the same intellectual and spiritual capacities as men. There were important female sages, such as Maitreyi, Gargi, and Lopamudra; they were not only spiritual figures but also played an active role in the philosophical debates and public life of their time. One beautiful metaphor comes from the Rigveda itself, where cows of different colours all give the same milk-a metaphor showing how diversity can exist alongside unity, an important Vedic insight into respect for differences in light of our shared humanity.

There is no shade of gender discrimination in the Vedas. Women's participation in rituals and intellectual life was recognised and valued. The concept of strī-dharma describes women's roles and responsibilities in such a manner that it never degrades their dignity. Instead, it portrays them as both nurturers and protectors of society, inspired by the concept of Ādi Śakti, the primal feminine energy embodying love and care. This ancient egalitarian spirit has influenced the development of modern gender equality laws, showing a continuous thread from past wisdom to present justice.

HOW ĒKATMĀ MĀNAVAVĀD AND VEDIC EGALITARIANISM SHAPE LEGAL FRAMEWORKS

Merging the integral humanism of Ēkatmā Mānavavād with the egalitarian principles of the Vedas will provide a sound ethical basis for formulating laws that shall be fair and non-

discriminatory toward all genders, particularly in the area of national security. Conventionally viewed, the realm of national security has been conceived in predominantly masculine and militaristic terms, with limited consideration of how security and justice are differently defined and experienced according to gender.

Ēkatmā Mānavavād dares us to think of security not only in terms of border protection but also in terms of the dignity and rights of each individual, irrespective of gender. It calls for dismantling the biases inherent in military and security organisations and making room for equal representation, participation, and leadership by women. This perspective also points out that gender violence, trafficking, and exploitation are some of the fundamental concerns of security and not peripheral ones.

APPLYING THESE IDEAS TODAY IN NATIONAL SECURITY

Modern security policies have started to recognise gender justice but most of them lack a strong cultural and philosophical foundation. The combination of Vedic egalitarianism with Ēkatmā Mānavavād adds a value-based context to promote improvements in these policies:

Inclusive recruitment and leadership: Drawing inspiration from Vedic respect for the equal intellectual abilities of women, Ēkatmā Mānavavād's focus on unified humanity, security institutions can institute full and fair recruitment and leadership pathways that address women's concerns.

Holistic security: Women's safety-from protection against domestic and sexual violence to cyber threats and displacement in conflict zones-is essentially linked with national security. This perfectly aligns with the Vedic teachings of dharma and the idea of Vasudhaiva Kutumbakam, or the whole world is one family.

Legal reforms: Laws influenced by such philosophies would guarantee that the rights of women are better protected in military, intelligence, and civilian spheres related to security concerns. They also encourage courts to interpret laws with respect to the deep-rooted Vedic ideals of justice and equality.

Gender-sensitive counter-terrorism and rehabilitation: Understanding the specific challenges women face in conflict and terrorism-prone zones creates policies that are not only effective but just and healing.

RELEVANCE IN LAW AND POLICY

It is the blend of Ēkatmā Mānavavād and Vedic egalitarianism that urges scholars and policymakers to go beyond simple legal codes or rights talk. It encourages seeing law as a living system woven with culture and ethics, grounded in the vision of humanity's unity and equality. This perspective opens up new legal strategies that respect the diversity of Indian heritage and offer alternatives to Western models of justice. It calls for collaboration across philosophy, law, gender studies, and security, all working together to build just laws and policies.

CONCLUSION

Ēkatmā Mānavavād and Vedic egalitarianism offers a powerful and timely means to bring about the creation of fair legal structures that promote gender justice in national security. They remind us that true security means respect for the dignity and rights of all people, creating a society where all can thrive and feel safe regardless of gender. This is accomplished not only through ancient wisdom but also as an approach that can meet contemporary demands of gender equality and security. It presents a hopeful vision that respects India's rich philosophical traditions while pushing for justice that benefits all humanity.

References:

Arvind Sharma, *Hinduism and Human Rights: A Conceptual Approach* (Oxford University Press, 2004).

Animesh Kumar, "Women in Contemporary Indian Society: An Overview", *Chhattisgarh Law Journal*, Volume 10 (1) 2024 pp. 90-93, Available at SSRN: <https://ssrn.com/abstract=5022915>

Deendayal Upadhyaya, *Integral Humanism* (Deendayal Research Institute, 1965).

Kapila Vatsyayan, *The Square and the Circle of Indian Arts* (Roli Books, 1997).

Madhavi Menon (ed.), *Gender and Sexuality in India: Theorizing the Postcolonial* (Routledge, 2020).

Mandakranta Bose (ed.), *Faces of the Feminine in Ancient, Medieval and Modern India* (Oxford University Press, 2000).

Navnita Chadha Behera, *Gender, Conflict and Migration* (Sage Publications, 2006).

Patrick Olivelle, *The Early Upanishads: Annotated Text and Translation* (Oxford University Press, 1998).

Rakesh Sinha, *Integral Humanism: The Philosophy of Deendayal Upadhyaya* (Deendayal Research Institute, 2017).

Stephanie W. Jamison and Joel P. Brereton, *The Rigveda: A Guide* (Oxford University Press, 2014).

Wendy Doniger, *The Hindus: An Alternative History* (Penguin, 2009).