

A STUDY OF THE ROLE OF WOMEN DURING THE INDIAN NATIONAL MOVEMENT

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ABSTRACT

Multifaceted and difficult periods mark the course of the Indian National Revolution. In the nationalist discussions in the public domain from the late 19th century until 1947, the issue of social change remained alive. Women's understanding of social and national issues increased at the same time. The early stages of the Indian National Revolution were the agitation for judicial changes and the integration of Indians into the colonial legislative councils. The Social Justice Movement has been led by Indian men and women since the 1880s. The motto "Personal is political" has been raised in many women's autobiographies and writings from across India, particularly Maharashtra and Bengal.

KEYWORDS: Indian National Movement, Role of Women, India's freedom struggle, Political Movement, Indian National Revolution.

INTRODUCTION

Without considering women's contributions, the history of the Indian Independence Movement will be incomplete. India's women's sacrifice was the most important thing. They have fought for our independence with real strength and courage and faced numerous tortures, crimes and wars.

The women joined and took command of the fight while the rest of the men who battled for independence were in jail. The list of great women whose names were drawn into history for their unwavering devotion to the service of India.

Women's position in India's struggle for independence began in 1817. In the guerrilla warfare, Bhima Bai Holkar bravely fought against and defeated Colonel Malcolm.

A significant number of women in the 19th century, such as "Rani Channama of Kittur, Rani Begam Hazrat Mahal of Avadh battled against the British East India company".

In the 1857 Great Rebellion, the role of women is persuasive and even the leaders of the rebellion are respected. In the front lines were daringly lead their troops: the rani, the rani, the rani, the rani, the rani, the rana and the tamarani.

Indian women who joined the national revolution were educated and liberal families, rural and daily families, castes, creeds and cultures. Jhansi's Rani Lakshmi Bai, whose valiant leadership gave an indication of genuine patriotism.

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“Sarojini Naidu, Kasturba Gandhi, Vijayalakmi Pundit and Annie Beasant” are recognised to date for their special area of activity and political accomplishments during the twentieth century.

ROLE OF WOMEN IN INDIA'S FREEDOM STRUGGLE

It was a split from the tradition as women joined the dominated area of social reform. Bankim Chandra Chattopadhyaya (1838-94) wrote *Anandamath* (published in 1882) a novel depicting rebels who spent a life in the motherland. 'In India, the sentiment hymn of Bankim,' *Bande Mataram*, has grown popular. This appeal to save Motherland was a link between nationalism and an idealized feminine essence, not an appeal for women to be part of the democracy cause. A new women's journal published in 1875 actually stated: "We would not deal with political events and controversies because politics is not relevant or intelligible to women in the field." In 1889, 10 women participated at their annual meeting, 4 years after the creation of the Indian National Congress. The female writer Swarana-Kumari Ghosal and the first female doctor of B.A. in the British Empire, Kadambini Ganguly, attended as delegates in 1890. From that moment on, women have been present at every INC gathering, often as delegates, but most frequently as observers. Their contribution was both decorative and ceremonial as they attended with their fathers and husbands. These educated and politically knowledgeable girls and their mothers told the world that, in their view of women's public positions, India was as advanced as any western county.

The British partitioned the province of Bengal in 1905. In opposing this divide, women joined men by boycotting foreign products and purchasing only Swadeshi goods manufactured in the province of Bengal. Women made a promise to pursue the nation and saw it by

placing a handful of rice away from the cause every day. Nanibala Devi was the leader of the New Jugantar Party, which had devoted itself to the violent deraat of the international leaders. She went to the party and was her home guard, serving occasionally as the wife of one of the revolutionaries. The women's political movements were hidden from the British authorities in this atmosphere where both policy and physical structures sharply divided public and private posts. Mohandas K. Gandhi (1869-1948), hero of the South African war, returned to India in 1915. Shortly after his entrance to Bombay society, he observed women becoming part of women 's civil reform organizations. He advised his audience that India wanted leaders who are like ancient heroines, Sita, Damayanti and Draupadi who were 'stark, strong and self-controlled.' When he ordered women to get up to embrace fundamental equality with men, Gandhi remembered those heroines. Only if women realize the influence of their predecessors would they acknowledge their right to liberty and democracy. The legislature passed Rowlatt Acts, banished common assemblies and revoked civil rights at the outset, 1919, with the conclusion of the First World War and increased demands for self-rule. That's why Gandhi began to establish a curriculum for females. On 16 April, on the occasion of a general strike in India, he called upon "ladies of all classes and communities" to join the satyagraha movement in order to promote full engagement of men.

Shrimati Ambujammal, one of Gandhis faithful Madras followers, explained how Gandhi had influenced the Hindu and Islamic women's souls. First, he demonstrated to women that there was a role in the revolution far away from them, then shared his faith in their bravery. Without leaving home or neglecting the family, it was possible to follow the campaign. Gandhi told women, "Do what you can, reminding

them that any act counted. He told families at some point that their women would not lose family honour or dignity. Sucheta Kripalani created Gandhi for his unique attention to male attitudes: The character of Gandhi was such as to cultivate trust, not just for female guardians, for their husbands, fathers and brothers". Because of his moral status, "when women came out and served in the field of politics, their family members felt they were extremely secure, and were secured.

In 1928, the Civil Disobedience movement began and Gandhi returned to politics, which into the public life carried huge numbers of women. The participation of women in the civil disobedience movement of 1930-32 was qualitative and quantitative, and took place in their history. The Rashtriya Stree Sangha, a women's political organization, was presided over by Sorojini Naidu. It listed its aims as Swaraj and the empowerment of women. By 1930, the RSS's leadership and structure had been sufficiently established to establish a new, smaller organization, "the Desh Sevika Sangha, whose members were ready for action. With his 240 mile march from Ahmedabad to Dandi to make salt in violation of the British monopoly", Gandhi launched the civil disobedience movement in March 1930. For Indian women, Gandhi created a modern ideal, rewriting passivity and self-suffering as courage.

STATE-WISE WOMEN'S POSITION HIGHLIGHTS IN THE INDIAN NATIONAL REVOLUTION

NORTH INDIA: "Women from Allahabad, Lucknow, Delhi and Lahore entered public marches in North India and stunned the public without veils to see decent women on the streets. Demonstrations in these northern cities regularly drew as many as 1,000 females, but most of them were much smaller. Women of

the Nehru family in Allahabad have been prominent figures. They delivered public addresses to inspire women and went door-to-door. Swarup Rani Nehru, Jawaharlal Nehru's old and poor mother, came out of Zenana childhood to walk along the Khaddar avenues. Abuse has marked protests against the Simon Commission in Lahore. Lado Rani Zutshi, wife of Motilal Nehru's nephew, and three of her daughters, Manmohini, Shyama and Janak, were leading the Lahore movement". Manmohini became Lahore Student Union's first female President and volunteered for the Lahore Congress. One of the leaders of Delhi is Satyavati Devi, Sister of Swami Schradhdhanad. Swami Dayananda, who was converted to the Arya Samaj and who collaborates, as he was known in his previous years. In the north, elite women and women are involved in the political struggle without credentials. They belonged to two distinct communities, but the weight of social norms which prevented their freedom was shared. Women's feminists wanted their less advanced sisters to be mobilized with immediate reform, and they understood that without husbands and fathers' consent this would be hard. It then tackled nationalist issues easily and omitted feminist issues from speeches.

CHENNAI (EARLIER KNOWN AS MADRAS):

Electoral protests by women in Madras have been "less dramatic than in either Bombay or Bengal. Women picketed and marched in processions", but mobilizing vast numbers of women into action was still difficult. Madras women have never been part of the independence struggle, nor have they been the perpetrators of intense police brutality. The reason is the essence of the strategy of Madras and the facts of that province's nationalist movement. First, there was a big debate during the Madras Congress over recognizing Gandhi's leadership. There have been several leaders who have not supported his policy. Secondly,

Congress is considered a Brahmin elite party. Third, women were exceptionally active in implementing the boycott of foreign-made garments in other sections of the world.

BENGAL: At this point, women from Bengal came forward, but their protests were fewer and their practices were more militant than those of women from Bombay. The city was also the center of the nationalist movement, and women's colleges became bases for new participants to be recruited. Women entered processions in district cities and towns, wore Khaddar, and veiled escaping rebels. Violence was still cherished by Bengali nationalism, and this culture deeply affected Bengali women's participation in the fight for independence. The first organized organisation to organize women for political service was the Mahila Rashtriya Sangha (MRS), which was started in 1928. Similar to the RSS in Bombay, the MRS had objectives; they wished to accomplish Swaraj and increase the status of women. Swaraj's first step was to lift women as colonial slaves and less sex to their dual injustice. Nari Satyagraha Samiti (NSS) was founded by Calcutta women in 1929 in response to Congressional inviting women to represent the country. Urmila Devi was elected president of first woman inmates, a group of 15-20 women preparing for picketing and facing arrest. They were trained from a technical perspective and were all observed with a form of Purdah. In October 1930, the British agreed to apply special ordinances enabling them to prosecute and detain people without reasonable doubts. It was risky to enter even nonviolent protests by strict enforcement of these ordinances. Most of the female demonstrators were in jail by 1933. There were between sixty and seventy women who had helped the resistance movements, and about forty of them were jailed. They were patriotic young people and their mission was to inspire action by the masses. They were also educated, intelligent about political problems, and

wanted to show that women could be as courageous as men. Saraladevi recognized the role of men in getting women into the struggle for liberation, but she denied that they actually cared about improving women's lives. Women were honored with flowery speeches but not named to sub-commit and councils summarizing the interactions of women with politics, she said Congress "assigned the status of law-breakers only to women and not law-makers." Women need to seek fair justice and equal status. She spoke to a more conservative crowd than herself and echoed the standard demands in their final session, opposed motions in support of birth control and fair care for women, and agreed not to form a new Women's Congress.

ROLES OF INDIAN WOMEN WHO TOOK PART IN THE FIGHT FOR INDEPENDENCE AGAINST BRITISH EAST INDIA AND BRITISH EMPIRE:

A. THE FIRST WAR OF INDEPENDENCE (1857-58)

It was the first general upheaval against the British East India Company's influence. The First War of Independence (1857-58) "The Lapse Doctrine, the question of cartridges greased at Meerut by Indian soldiers with cow and pig fat" triggered the flames. In addition, a very large segment of the Indian population had been infuriated by the adoption of the British education system and a host of social reforms, soon becoming a popular movement and presented a significant challenge to British rule.

As a result of this agitation, East India Corporation was closely governed by the British Crown. In a year's time, it was undoubtedly a common uprising where the Indian government, the citizens and the militia were so involved that they were dubbed the First Indian War. Instead, the British managed to crush it. "Rani Lakshmbai was the great

heroine of India's First War of Independence. She displayed loyalty, love for one's own self and heroism. She was the ruler of a small realm but was the empress of a glorious empire without limits".

B. MASSACRE AT JALIANWALABAGH (1919)

The Jalianwala Bagh massacre by General Dyer preceded the strike surge, when over 1600 rounds of ammunition mercilessly targeted an unarmed crowd of 10,000 celebrities from Baisakhi. However, even though the resistance of ordinary Indians started in December 1919, Gandhi continued to promote collaboration with the British. The first six months of 1920 saw a much larger degree of mass opposition, with 1.5 million employees engaging in no fewer than 200 strikes. The Congress leadership was obligated to deal with its populism, and to lend its policy a more radical face, in response to the rising huge revolutionary surge. Thus, a "non-violent non-cooperation" movement was undertaken under the administration of leaders such as Mahatma Gandhi, Lajpat Rai and Motilal Nehru.

C. NON-COOPERATION MOVEMENT INITIATED (1920)

In 1915, Mohandas Karamchand Gandhi returned from South Africa to India to set up a campaign for self-regulation and non-cooperation. Among the many women participating in the non-violent struggle there were Sarla Devi, Muthulaxmi reddy, Susheela Nair, Rajkumari Amrit Kaur, Sucheta Kripalani and Aruna Asaf Ali. The National Movement was embodied by Kasturba Gandhi, Mahatma Gandhi 's wife, and members of the families of Nehru, and Vijaya Lakshmi Pandit and Swarup Rani. The protest was led by Lado Rani Zutshi, Manmohini, Shyama and Janak.

D. DANDI SALT MARCH (1930) CIVIL DISOBEDIENCE

The groundbreaking Dandi Salt March, which defied the salt laws enforced by the United Kingdom Government, opened Gandhiji's Civil Disobedience Movement. On his 200-mile journey to the distant village of Dandi on the Arabian Peninsula, he set out to follow 79-stranded prisoners to the Ashram from his Sabarmati ashram. On 6 April 1930 Gandhi, along with 79 satyagrahis, breached the Salt Act by gathering an immense amount of salt on the beach, on 6 April 1930. Civil disobedience has been an important milestone in the history of Indian Independence. The aim of this campaign was to fully disobey the British government 's instructions. It was announced during this campaign that India would mark January 26 all over the world as Independence Day. Meetings were held all over the world on 26 January 1930 and the tri-color flag of Congress was hoisted. In an effort to repress the movement, the British Government resorted to violent shooting, murdering hundreds of civilians. Along with Gandhiji and Jawaharlal Nehru, thousands were jailed. The campaign, however, reached to all four corners of the world.

E. (1942) THE QUIT INDIA REVOLUTION

The Quit India campaign was initiated in August 1942. I want independence immediately, if it can be had this very night before dawn. We're going to liberate India or perish in the effort, we're not going to live to see our slavery perpetuated, "the Mahatma said, as the British resorted to ruthless violence against non-violent satyagrahis." The resolution of Quit India, taken against the British, addressed women specifically "as disciplined soldiers of Indian liberty" needed to withstand the fires of battle.

A radio transmitter called The "Voice of Democracy" was set up by Usha Mehta, a dedicated nationalist, to spread the "mantra" of democracy-war. The crowds circulated news of riots and protests, the acts of young nationalists, and Gandhi 's famous "Do or Die" call to the Quit India movement. Usha Mehta and her brother continued to be detained for their broadcast mission.

CONCLUSIONS

The role of women in the 1920s non-cooperation movement as well as in the 1930s civil disobedience movement criticized Britain's civilizing mission in India. British leaders justified their rule in the 19th (19th century) by drawing attention to the declining status of women in India. To justify their religious motives, they asked their actions to provide schooling and medical services and to pass the laws to protect women. Women's involvement in the nationalist movement vigorously contested the claim that the British were the official rulers of India such that Congress earned complete support for political authority as rightful heirs. The existence of women is a Freedom Campaign that has also inspired the women's rights movement.

Above everything, it legitimized their right to play a role in the Indian government. "Sarala Devi Chaudhurani asked the question, 'Why are we winning rights?' and responded, 'By force of agitation, we must force men to accept our

demands and, at the same time, to propagandize in ourselves.'

So, we may conclude that the role of women is significant in the national revolution.

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