

# WOMEN AND SOCIAL MOVEMENT IN INDIA: HISTORICAL AND CONTEMPORARY DIMENSION.

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## Abstract:

In pre independent era, in our Indian social perspective women, who were illiterate and mass, are seen rather passive and playing subsidiary role, dealing the key decisions whether it related domestic affairs or affairs of societies, leaving the primary to their male counterparts which is preeminently featured in patriarchal pattern of society. Number of Social thinkers, reformers, down the ages, advocating equity in terms of genders, initiated significant social movements, campaigned to sensitize the women to bring awareness among them, in different parts of the country for the upliftment of our womenfolk and primarily for mitigating gender inequality from all layers in society. But it is the core fact that as long as the orthodox pro male customs and conventions are not relegated and from the basic fabric of thought of society, the true egalitarian society ensuring social justice for women will remain a cry in wilderness only. Generally it is the realities that in social spectrum women are debarred from any engagement outside their homes, they are kept within and even they are robbed of their primary liberty to see the world around with their own pair of eyes. They were not allowed to think for their own development, they lived a proxy life, and women still hold a shaky, subsidiary position in society even after so reformative movements all through the ages. From the middle of nineteenth century firstly in some decades in dispersing manner, women gradually and later particularly during freedom struggle under the leadership of Mahatma Gandhi women participation in social matters is seen raised significantly which remarkably contributed to their overall upliftment and to secure for those rights where till then males used to enjoy their monopoly. If women are to secure their justifiable rights and true liberties for their overall development the mindset of all in our societies has to go through a radical change. It is only through the participation of all, thought by all, women can secure for which she aspires all the ages.

## Introduction:

Indian society represented a conflicting position of women vacillating between extremes of patriarchy and matriarchy. In this Indian society the coming of British rule again led to usage of the women question which figured prominently in their colonial discourses. The colonized society was considered to be "effeminate" in character, as opposed to "colonial masculinity" which was held to be a justification for its loss of independence. This journey of confluence and conflict of gender and colonialism in India was multidimensional and multilayered. Indian women congested for their legitimate space in society challenging the overarching patriarchal set up and also participated in the national struggle for independence. Women's participation in the Indian national movement expended base of women's movement in India. The freedom struggle saw the participation of women from passive to active to an activist's role. The involvement of really large number of women in freedom struggle began with Gandhi who gave special role to women. The participation of women in public domain started during Non-Cooperation Movement (NCM) 1920 when Gandhi mobilized large number of women. Though the domestic sphere and its fetter proved detrimental for women to participate in public space but this very segregation helped to organize their activities in the

domestic sphere. In the absence of the male who would be jailed for his involvement in nationalist activity, women become the emotional support.

They read the newspaper and also literature like the works of Premchand (1880-1936) occasionally the women would hold meetings in each other's homes. The female activism in Quit India movement was visible most significantly. Sucheta Kriplani: coordinated the non-violent satyagraha while women also participated in underground revolutionary activities. Aruna Asaf Ali provides leadership for these activities. Mahila Atmaraksha Samiti or women self-defense was in 1942 in Bengal by leftist women leaders, who mobilized the rural women. For example, the Tebhaga Movement 1946 saw the formation of women and Brigade as NariBahinis to fight against colonial policies. Subash Chandra Bose also added a women's regiment to his INA (1943) called the Rani of Jhansi Regiment. Among Muslims women had, one intense: fight in the domestic sphere, Purdah. Muslim women leaders like Bi Amman, mother of Shaikat and Muhammed Ali, who participated in Khilafat Non Cooperation Movement at a meeting in Punjab. In 1938 Muslim League started women sub-committee to engage Muslim women.

Indian society represented a conflicting position of women vacillating between extremes of patriarchy and matriarchy. While Sati -the barbarous practice negated woman life on its own, tying her with the innate presence of her husband even in his life after death. In this patriarchal society the women's question thus had an overarching presence, but was always answered by others rather than woman herself. In this Indian society the coming of British rule again led to usage of the women's question which figured prominently in their colonial discourse. While British rule used the barbaric and pitiable position of women in India to their role of Civilizing Mission, the Indian reformers used the analogy of female goddesses to free Bharatmata from the colonial rapists. The colonized society was considered to be "effeminate" in character, as opposed to "colonial masculinity", which was held to be a justification for its loss of independence. But women role vis-a-vis the family was looked through the patriarchal lens. The study of gender and colonialism is thus an interface of two independent fields of studies, which brings to the surface various conflicting questions leading to a confluence of these two parallel streams. However this journey of confluence and conflict of gender and colonialism in India was multidimensional and multilayered.

Traditional histories of nationalism have largely been written from male perspective. However, mining of new kinds of sources -women's writings, correspondences, biographical literature, interviews as well as the reworking of more stranded historical document organizational and private papers, official reports and correspondent widened the ambit and scope of women's history. It reveals a story of movement within a movement. Indian women contested for their legitimate space in society challenging the overarching patriarchal set up and also participated in the National Struggle for independence. It was a unique balancing act, where in they had at times to compromise and console itself with the partial fruits of their long and arduous struggle and other times to sacrifice it altogether. The fight from domestic life to political field was and is along drawn battle for women. Women's participation in the Indian national movement expanded base of women's movement in India. Their participation in freedom struggle strengthened not only the national struggle for freedom; it also provided the forum for women to bring forth the contestation and contradictions of the patriarchal society. The freedom struggle saw the participation of women from passive to active to an activist's role.

In the early nineteenth century, the liberal reformers or the revivalists made women as the recipient of social change. Brahma Samaj and Prathana Samaj especially did valuable work in educating women and gave them their first experience with public work. Different communities started talking about educating women, nevertheless not as a right holder but as serving the bigger male-dominated community. By the end of the

nineteenth century women started taking upon themselves the role of emancipators and fought cudgels for personal reforms and political rights.

### **Methodology:**

The method of analytical study using descriptive method has been followed in the study of the topic: “Women and Social Movement in India: Historical and Contemporary Dimension”. The study is based on secondary data collected from different published books, journals, internet sources, published research papers and articles, newspapers, etc.

### **Objectives:**

- a) To analyse the participation of women in National movement in India.
- b) To outline the historical status of women in pre-independent India.

### **Discussion:**

Indian women association with the freedom struggle took a new dimension with the growth of popular politics of the Gandhian congress mass movements. The women's participation before Gandhi was in a limited manner for example in Swadeshi Movement in Bengal (1905-11) and Home Rule Movement. They also attended sessions of Indian National Congress. But the involvement of really large number of women in freedom struggle began with Gandhi who gave special role to women. The nationalist expressions of women in the freedom struggle needs to be analyzed from following standpoints:

1. Women engaged with Nationalist politics despite constraints of social practices like the purdah system, backwardness and low level of female literacy.
2. Women participated in INM through two parallel processes. a) The domestication of the public sphere -women participated in the streets without compromising on their domestic values. b) The politicization of the domestic sphere -women handled situations in their families when nationalism entered households through the activities of their husbands and sons.
3. Women used the symbolic repertoire of the INM and the political language of Gandhi to facilitate their own participation.

The participation of women in public domain started during Non Cooperation Movement (NCM) in 1920, when Gandhi mobilized large number of women. However the participation of women far from active and they could participate only from within the domestic sphere. However the degree and intensity of this control or segregation within the domestic sphere varied .2m household to household, community to community, class to class and region to region. Though the domestic sphere and its fetter proved detrimental for women to participate in public space but this very segregation helped to organize their activities in the domestic sphere. In the absence of the male who would be jailed for his involvement in nationalist activity, woman became the emotional support. Women organized themselves as both imparters and recipients of national information.

They read the newspaper and also literature like the works of Premchand ( 1880-1936). Some women, especially those of north India learned greatly from the work of Mahadevi Venna and Subhadra Kumari Chauhan. They also listened to the conversations of their menfolk within the household. Occasionally the women would hold meetings in each other's homes. The women of a mohalla would invite other women to their homes to discuss political events and to sing patriotic songs.

"Mard bano

mard bano

sab Hindustani mard bano

Avtaar Mahatma Gandhi huye

Azaad Hindustan Karane Ko"

Thus, Gandhi evoked the idea of collective sisterhood. Concepts like "sisters of mercy" and "mothers of entire humanity" epitomized the women's role. "There were five ways in which women participated passively in nationalist activities:

1. Constructive programmers like spinning khadi.
2. Familial sacrifice
3. Being supportive wives and mothers to activists
4. Being pillars of support and strength.
5. Conducting secret activities.

In the Non Cooperation Movement Gandhi consciously involved women in the attempts to link their struggle with the struggle for national independence. But the programmes for women were devised in a way that they could remain domestic and still contribute. He gave women a sense of mission within their domestic field. Thus women keeping their traditional role became the base of the freedom movement.

However with the progress of the freedom struggle even the women's question and consciousness was caught in the swirling vortex of political emotions but it still remained within the contestation and subordination of patriarchal structures. Through the two inter related processes, the domestication of the public space and the politicization of the domestic sphere, often the confining social practices of purdah and the norms of segregation and respectability, were turned around and at times re-invented to become enabling one. If women could not confront or change their circumstances through normal channels, they contested those limiting spaces by doing what they wanted to do. By aligning those contestations for the benefit of the nationalist movement, they developed political awareness of their own abilities as mothers, sisters and daughters but within the disabling stricture of patriarchy.

Women's public activities were more pronounced during Civil Disobedience Movement. Though Gandhi visualized a supportive role for women, but they started getting impatient and demanded more active role. Gandhi appreciated the impatience as healthy sign but refused to increase their greater role for he believed that women can play higher role in picketing of liquor and foreign cloth shops. He chose women for these tasks because of their inherent capacity for non violence. He maintained that the agitation of picketing was to be:

"...initiated and controlled exclusively by women. They may take and should get as much assistance as they need from men, but, the men should be in strict subordination to them." (Young India, 1920). Kasturba Gandhi initiated women's participation in the salt satyagrah by leading 37 women volunteers from Sabarmatt ashram. Sarojini Naidu and Manilal Gandhi led the raid on Dharsana Salt Works. Karola Devi led procession of 15,000 to raid the Wadala Salt works. Women thus participated actively in processions, picketing of foreign shops and liquor shops. Women were organized in Bombay, most militant in Bengal and were limited in Madras. In Bengal some women also participated in violent revolutionary movement and unlike Swadeshi Movement where they played a domestic supportive role, now they stood shoulder to shoulder with men with guns and shooting pistols at magistrates and governors.

The female activism in Quit India Movement was visible most significantly. The important leaders of congress being behind bars, made it contingent for the women leaders to take upon themselves the responsibility of directing and taking forward the national movement. Sucheta Kriplani: coordinated the non-violent Satyagraha while women also participated in underground revolutionary activities. Aruna Asaf Ali provided leadership for these activities. The movement also witnessed large participation of rural women and also women who had joined the communist movement. Mahila Atmaraksha Samiti or women's self defense was in 1942 in Bengal by leftist women lads, who mobilized the rural women.

For example, the Tebhaga Movement 1946 saw the formation of women and Brigade as Nari Bahinis to fight against colonial policies. Subash Chandra Bose also added a women's regiment to his INA (1943) called the Ram of Jhasi Regiment. He believed in the power of mothers and sisters. Thus, assigning a new role to passive roles of the mythic Sita to a heroic valorous role of the Rani of Jhansi.

Among muslims, women had more intense, fight in the domestic sphere "Purdah" was unique of their culture and any contradiction to it was considered to be blasphemy. However, the history does record the defiant efforts of Muslim women leaders like Bi Amman, mother of Shaukat and Muhammed Ah, who participated in khilafat **Non Cooperation Movement** at a meeting in PunJab. At a meeting in Punjab she lifted her veil saying that one does not need a veil in front of her children, thus giving shape to idea of quaaam. In the case of Muslims, the personal laws too, were less problematic than Hind social reforms. They did not demand widow immolation and contained no strictures against widow remarriage. The Faraji reformers of the mid-nineteenth century attributed the prevalence of such norms in Muslim to Hindus and thus encouraged Muslim to popularize widow remarriage. Similarly with the growth of education, Muslim women, were instigated to eradicate female rites and customs that Muslims shared with Hindus. However soon enough the Muslim women activists outran the original intention and they started criticizing absolute female seclusion. By 1930, they also started demanding inheritance rights and by 1939, Muslim women got the right to initiate divorce. Growth of communalism often worked in favour of women creating a competitive mobilization whereby women emerged as a significant constituency. In 1938 Muslim league started a women's sub-committee to engage Muslim women. With the emergence of "Pakistan Movement" more and more Muslim women got sucked into the political movement. Their participation in this public spaces itself was moment of emancipation and liberating for them.

### **Conclusion:**

The colonial historiography indicates that in India the modern notions of gender rights in the public domain were premised on the public private split whereby private disempowerment and the subordination of Indian women were masked and reinforced by the bestowal of public rights. Colonial reforms were modest but at the same time the underlying throes of patriarchy were not questioned. It was merely the recasting of male domination. Even after Independence, the reality is quite harsh. Despite citizenship rights being guaranteed by the Indian constitution egalitarian society is a myth for majority of women. Legislations have not been able to change societal attitudes and perceptions about women. Thus a fight for new values, new perceptions and a new egalitarian based society-the women's movement-continues. Till the paradox exists the movement will and should continue!

The land that provides grain and clothes is referred to as "motherland" and the cow that gives milk, ghee and other dairy products is called mother-cow (gaumata). In the west the country is referred to as father -land but in India it is referred as "motherland".

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