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ROLE OF WOMEN IN THE INDIAN FREEDOM STRUGGLE: A HISTORICAL REVIEW

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ABSTRACT

India's women have made a significant impact on the improvement of many aspects of daily life. Their contribution to the struggle for Indian independence has been singular. One of the largest mass movements that modern society has ever witnessed was without a doubt the Indian national movement. Along with the British, French, Russian, Chinese, Cuban, and Vietnamese revolutions, it was a movement that brought millions of people of all classes and ideologies into political action and brought a powerful colonial empire to its knees. As a result, it has a great deal of relevance for those who want to alert the existing political and social structure.



The Indian national movement was able to draw on the diverse energies, abilities, and talents of a wide range of people because it was a mass movement. It accommodated intellectuals and the general public of all ages, wealth, and genders. The people took part in a variety of ways: from jail-going satyagrah and picketing to participating in public meetings and demonstrators, from going on hartals and strikes to sidelining Congress Volunteer jathas, and from various for candidates in municipal, district, provincial, and control election processes to participate in the constructive program me.

KEYWORDS: Ideology, Revolution, Position, Religion, Struggle, Organization, Satyagaha, Freedom, Independence.

INTRODUCTION

Helena Dutta, a revolutionary from Bengal, once said, "We were like caged tigers," describing how she and other girls her age entered politics and education. Women were more constructive "from liberal homes and conservative families, women from urban centers and rural districts, women – single and married, young and old – came forward and joined in the struggle against colonial rule"² Women's involvement was most significant; women participated in calling into question the British right to rule, which legitimized the Indian nationalist movement and, at least for activist women, ensured their approval from Indian men.

Politics had a profound impact on the objectives and activities of organized women. Education Social reforms and women's rights appealed to some progressive women, but the movement to

overthrow the country's foreign rulers drew people from all communities and ideologies. Nationalist leaders deliberately forged connections with women's organizations, workers, and peasants to show their support for their positions. Women were surprised to find that political participation was approved by men who wanted to keep their religious wives. Freedom fighter Man Mohini Zutshi Sahgal was imprisoned in Lahore in 1930. Women and men protested the British partition of Bengal in 1905 by obtaining foreign goods produced in the Bengali provinces. After that, Bengali women stopped providing the revolutionary organization with support. The ladies from the different pieces of the nation were effectively partaken in the battle for India.

Gandhi, the South African Struggle's hero, returned to India in 1915. He met women from Women's social reform organizations shortly after being introduced to Bombay Society. He was given the opportunity to discuss the widespread poverty in a group of middle-class women. He stated to his audience that, like the ancient heroines, India needed leaders who were "pure firm and self-controlled": Draupadi, Damayanti, and Sita—three women who were inspired by his insightful speech. On April 6, the day that marked the beginning of a general strike across India, Gandhi addressed a meeting of "ladies of all classes and communities to jail the Satyagraha movement" as he began developing a program for women.

The members of the reformed council began the non-cooperation movement by leaving this council. The next step was to boycott schools and the Supreme Court. This program was approved by Congress during a special session on August 20, 1920. The declaration was made by Congress on April 6-13, 1921. Women interested in politics met during Satyagraha week to show their support. Women decided to form an independent women's political organization called Rashtriya Stree Sangh at one of the meetings that Sarojini Naidu addressed. Basanti devi, Urmila devi, and Suniti devi were detained during the initial agitations. Mahatma Gandhi urged women from all over the country to emulate Bengali women's bravery. Six women listened to B. Amma at the All-India Ladies Conference in Ahmadabad.

The involvement of women in the freedom struggle is accelerated by Mrs. Annie Besant's entry into Indian politics in 1914. Between 1914 and 1917, women began to realize that they were excluded from political movements, and Mrs. Besant maintained that the progress of the Indian Independent was evidence of their emancipation. Sarojini Naidu became a prominent leader in the for Indian Independent after becoming the first Indian woman to make politics her full-time profession. In 1917, she was the first president of the Indian women's Association, and on the first day of the congress section, she was also the first president of the Indian National Congress. In March of 1930, Gandhi began the new phase of his Satyagrah by declaring that he would violate the salt law. "Gandhi had Sarojini Naidu to lead the raid on Dharasana after he had Abhas Tayabji were arrested," Gandhi said.

In Bombay, Kamaladevi Chattopadhyay and Awantikabai Gokhale were among the primary ladies to break the salt law. According to Kamaladevi, on April 6, 1930, tens of thousands of women marched with pride to the sea at dawn. However, pitchers made of clay, brass, and copper were used instead of weapons; and the straightforward cotton saris of India's rural villages, not uniforms. As one watched, one was awestruck and fascinated. How they broken their deep rooted will of open fighting? What had sparked their earlier peace to become militant rebels? They were transformed by the women into a stunning epic. Mr. Parin Captain, Mrs. Jamnaben Ratnaben, and other female volunteers prevented the police from entering the Bombay Congress House, where salt pans had been prepared, during their raid. On August 1, the depth anniversary of Tilak, Kamaladevi Chattopadhyay, Sarojini Naidu, Haseena Mahalia, Jaishri Rajani, and Maniben, among others, organized a procession. She stood by the police superintendent, who politely asked her to move further away. The police wouldn't let them go because processors aren't allowed in the Bombay Fort area, so they sat through the whole thing outside in the pouring rain. Desh Sevika Sangh, founded by Hansa Mehta and others, was crucial to the selection process in Bombay. The government outlawed their picket because it worked so well.

Special classes were started in Sabarmati Ashram to train women Satyagrahis, and they were sent to Belgaum Jail in Gujarat, where women's participation was perhaps highest. The Rashtriya stress Sabha vigorously promoted the use of Swadeshi. Kasturba, Saraladevi Sarobai, Mridule Sarabai,

Madumati seth, Mithuben , Nandubev Kanunga, Khurshadben Naoroji were among the forerunners in Ahmadabad.

The majority of women joined the struggle for freedom because they were patriotic and wanted to end British rule in their home country. Influence from family was a significant factor. Ladies from families like those of Lala Lajpat Rai, normally needed to share the privations and experiencing on their men people. When there was a nationalist atmosphere at home, it was also instilled there. The overall climate additionally preferred ladies' support in the battle. Kasturba Gandhi, Sarojini Naidu, Annie Besant, Nivedita, Madam Curie, Kamala Nehru, Mataji Chaudhari, Sucheta Kriplani, Vijaya laxmi Pandit, Pournima Banarji, Kamala Chaudhari, and Begum Aizar Rasul, lila Ray, Begum Ikramulla, Usha Mehata, Hansa Mehta, Mauln addition to this activist and wonders, numerous female workers actively participated in the struggle for freedom.

The Best Freedom Fighter in India?

It is impossible to determine who is India's greatest freedom fighter. Different researchers will have different feelings. However, India's independence would not have been possible without the efforts of each and every Indian freedom fighter. He became known as the "Father of the Nation" as a result of his contributions.

Political History

The English East India Company, which later evolved into a managing agent for the British government, initially established British control of the South Asian Subcontinent as a trading venture at the beginning of the seventeenth century. India came under direct British rule following an uprising in 1857, which the British called the "Mutiny." For official control of the population and the government, the British colonial government relied on the cooperation of Indian soldiers and elites. In the Indian Independence Movement, Mohandas K. Gandhi launched and directed three major campaigns: noncooperation between 1919 and 221, the Salt Satyagraha and civil disobedience movements between 1930 and 1931, and the Quit India movement between about 1940 and 1942. He studied law in England and was admitted to the bar at the High Court of Chancery. After that, he spent his formative 20 years in South Africa, where he met raw racial insults, rallied Indians to fight for their human rights, and developed his traditional methods of nonviolent civil resistance, or Satyagraha, as he called it.

After pleading guilty to the charge of publishing seditious writings in the journal Young India in 1922, Gandhi spent almost two years in prison reading, praying, and spinning. Then, as part of his noncooperation with British colonial rule, he worked behind the scenes in the Indian National Congress (INC) political party and focused on what he called "constructive work," which included easing tensions between Hindu and Muslim communities, opposing the practice of "untouchability," and spinning cloth in the textile industry. The establishment of a British commission to assist in determining the course of India's future that did not include any Indians prompted Gandhi and other INC members to take action. At its annual meeting in Lahore in 1929, the INC ratified Gandhi's resolution calling for full independence and promising civil disobedience if it was not granted. Gandhi was busy devising a strategy for the inevitable response to the INC's celebration of "Independence Day" on January 26, 1930. He decided to launch the campaign by opposing the British salt tax through civil disobedience. All Indians, particularly the poor, were personally affected by the salt tax, which was a political issue. Salt was regarded as an illustration of British arrogance because it was a fundamental necessity for survival. In a letter that Gandhi sent to Viceroy Lord Irwin on March 2, 1930, he stated that he would carry out civil disobedience within ten days if the salt tax, land revise assessments, levels of military spending, currency exchange rates, and a tariff on foreign clothing were not satisfied. Reginald Reynolds, a British Quaker, wrote the letter, which was addressed to the viceroy as a "friend," to show that it wasn't just Indians fighting the British. The civil disobedience campaign was meant to reach a wide range of people, including Indian civil society as a whole (to get them involved in the struggle), British officials, young freedom fighters who wanted violent confrontations, and some Indian economic elites who were against independence in and of themselves.

Gandhi led 78 members of his ashram on a march of 241 miles (390 kilometers) from Sabarmati, Gujarat, to the coastal village of Dandi, on March 12. Gandhi delivered his message of Indian independence, the injustice of the salt tax, and the necessity of spinning in order to promote a boycott of British cloth and thus attack the core of the British Empire's exploitative relationship with India, which was the textile industry. He was greeted by large crowds along the way, some of whom joined the march. Although the campaign did not result in independence or even significant concessions, it did inspire the Indian people and, to quote Jawaharlal Nehru, broadened the perspective of "the village masses," who "began to think a little in terms of India as a whole" for the first time. The satyagrahis' repression by the regime—including beatings, imprisonment, and even torture—backfired, harming the Empire's credibility at home and abroad. The Salt Satyagraha was viewed as a turning point in the Indian independence struggle by scholars and many Indians when India finally achieved independence on August 15, 1947.

HISTORICAL BACKGROUND:

In areas directly under British rule, the Congress movement and nationalism's spirit were more pronounced. However, it just so happened that Indian princes ruled more than half of Karnataka. In the Nizam's state, in addition to Mysore and the Kannada Districts, there were nearly a dozen smaller princely states like Sondur, Savanur, Ramadurg, Jamkhandi, Mudhol, and Akkalkot. British Indian provinces surrounded these princely states, which had separate and independent administrations. These regions went under the impact of political disturbance and upheaval that came from the English controlled domains. It was only natural that the citizens of these states shared the political aspirations of their neighbors living outside of their borders for democracy and freedom. Therefore, the people of princely states were impacted by the political upsurge in British India. Karnataka State has contributed a great deal in the opportunity battle. The courage and bravery of Kannadigas are well-known traits. They have always held the belief that having freedom is more valuable than having a life. When people talk about freedom, they always think of the rulers of Karnataka—the Kadambas, Hoyasalas, Chalukyas of Badami, Vijayanagar Kings, and many others—and their love and commitment to freedom. Dr. According to D. C. Sarkar, "Kannadigas have played a remarkable and memorable role in the history of freedom movement ever since the growth of Chalukyan dynasty from the 6th century." Additionally, there is some evidence of Karnataka kings who ruled Bengal, Bihar, and other parts of India. The culture of Karnataka is one of a kind in that women make sacrifices. Attimabbe from the tenth century, Akka Mahadevi from the twelfth century, Gangambika of Vijayanager, Onake Obavva, Rani Kittur Channamma, and Belavadi Mallamma are all names that come to mind. Rani Channamma of Kittur was the first Indian woman to rebel against the British in 1824. She was from Karnataka. In his compositions in triplets known as "Vachanas," the Karnataka poet Sarvajna of the 17th century praised Kannada culture and its dominance. In Karnataka culture, people referred to him as the "pole star." He has made it clear in his writings that everyone deserves freedom and does not need to be tied down in any way. He has eloquently depicted the loyalty and patriotism of the Karnataka people in his "Vachanas." He held the firm belief that one must make sacrifices for one's country.

IMPORTANT WOMEN FREEDOM FIGHTERS:

Gold letters ought to be written about the Karnataka women satyagrahis and how they played a role in the struggle for freedom in history. In order to achieve their goal, they sacrificed everything they had to their homeland and devoted their lives to the cause of freedom. The job of ladies in the opportunity development is novel in Karnataka. Women participated very actively and gave their lives for the cause of their motherland both before and during the Gandhian era. In Karnataka, the freedom struggle under Gandhi roughly began in 1920. There will undoubtedly be some emphasis on the leadership of prominent individuals who stand out due to their greater initiative, forceful personality, or organizational skills, as there has always been in all human history. Mahatma Gandhi led the freedom struggle from 1920 to 1947. His leadership attracted people from all walks of life. The freedom fighters

were forever changed by Gandhiji's 1924 visit to Belgaum, and many women became devoted followers of Mahatma Gandhi. Umabai Kundapur, Bellary Siddamma, T Sunandamma, Kamaldevi Chattopadhyaya, Nagamma Patil, Krishnabai Panjikar, Subbavva Jois, Yashodharamma Dasappa, Padmavati Bidari, Jayadevitai Ligade, Sitabai Ramchandra, Madagaonkar, and Shakuntala Kurtakoti were the most prominent female participants in the freedom

Among Gandhi's female freedom fighters, Umabai Kundapur was a pioneer. In 1923, she arrived in Hubli from Bombay. Sri Anand Rao Kundapur, her husband, was a Nationalist himself, and he encouraged young Umabai to be a part of social and public life. Sadly, she decided to dedicate her life to serving her country after becoming a widow at a young age. During her time in Bombay, she was able to hear the speeches of important Congress nationalist leaders. She met Dr. N. S. Hardikar, Hubli's primary leader at the time, while she was there. The Bhagini Samaj and Tilak Kanya Shala worked to inspire women to join the national movement and train them for it. Umabai assumed control of these centers after a few years. On the eve of Gandhiji's visit to Belgaum in 1924, Umabai's efforts to raise women's awareness of national issues were highly commendable. She traveled throughout Karnataka and brought female volunteers to the annual National Congress session. She was given the position of Chief Leader of the Seva Dal's women's wing for all of these things. Umabai indeed visited Karwar region for Salt Satyagraha development. On January 26, 1933, she was given the position of Director for the non-cooperation movement in recognition of her extraordinary bravery in bringing people together. She was detained on Satyagraha charges. She continued to be involved in Adult Education and other social programs after she was released from jail. Another name to remember for her active involvement in the freedom movement is Bellary Siddamma. She was born in 1903 in the Haveri taluka's Dhundasi village. The national spirit was instilled in her by her father. She was also spiritually inclined. She was married to Bellary Murigeppa, a Gandhiji follower and ardent nationalist.

The imposition of the death penalty on Mallappa Dhanashetti and his associates was the first significant event that shocked Bellary Siddamma and propelled her into public life. They were hanged despite the efforts of state leaders. Many more children were inspired to join the freedom movement by this incident. Siddamma declared at this time that India should be freed from the British and that independence should be achieved at all costs. She was an extremely courageous woman. She went on a tour of all the Davangere and Chitradurga villages nearby, spoke to men and women in their native tongue, and she asked for their help. She quickly rose to prominence as a prominent Mysore State leader due to the excellent work she did organizing women volunteers. She was able to expand her activities thanks to her connections to Sardar Veeranagouda Patil, K. F. Patil, Nagamma Patil, S. Nijalingappa, and T. Siddalingaiah. Her participation in the memorable April 1938 Shivapur Congress session was her first significant public activity. It was the princely Mysore State congress's first session. On April 12, 1938, the leaders who carried the national flag were detained and imprisoned during that session. Bellary Siddamma was arrested shortly after she raised the national flag. The Mysore State police arrested her as the first lady. After her delivery, she voyaged broadly all over Karnataka and Mysore. Her activities were mostly concentrated in the rural areas. Her participation in the Quit India Movement's program to cut down toddy trees in Turvekere, Chitradurga district, under S. Nijalingappa's leadership was her second major political activity. She was very involved in doing work in the shadows. A Tamrapatra was given to her in honor of her service to women and the nation.

CONCLUSION:

As a mass movement, the Indian national movement was able to overcome the negative energies, talent, and capacity of a wide range of individuals. This was the foundation of the Indian national movement. The Indian freedom movement was led by a large number of men and women throughout Indian history. Women formed groups and were willing to participate in procreation or risk being fired by the police and going to jail. Women were important participants and contributors to the non-cooperative, civil disobedience, and quit India movements. They were motivated to get involved in the fight for India by Mahatma Gandhi. They were confined in solitary cells and frequently interrogated for hours to make them confess the names and whereabouts of their colleagues. Young women, girls in

their teens, and women with children went to prison, which were dark, filthy places with a dump air musty smell and bats hanging from the ceiling.

Indian women assisted in their own liberation struggle. Feminism and nationalism were intertwined in India. The goal of independence became the only concern for the men's and women's antagonism that is typical of the women's movement in the West as the national movement gained momentum. In India ladies were acknowledged as political friends and offered equivalent chances for cooperation in the Indian opportunity battle and they have a record of which they likely could be pleased.

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