

Gandhiji's Civil Disobedience Movement and Women of Bengal

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Abstracts :

A patriarchal viewpoint was used to write the history of India. The breadth and depth of women's history are expanded by subsequent works by women writers, letters, biographies, literary interviews, and the rediscovery of previously lost historical records, personal and organizational materials, official reports, and correspondents. As they fought for equality and defied patriarchy, Indian women made history. The fight for independence was theirs. They occasionally have to make concessions as they do this delicate balancing act. The women's movement in India gained momentum as its leaders fought to elevate women's roles in politics from the home to the larger national movement. The breadth of India's liberation movement was widened by their involvement and the lives they offered for independence. Women were able to voice the problems and limitations of patriarchal society via their involvement in the independence movement, which bolstered the national campaign for freedom. There was a significant presence of women in the independence movement.

key words : Women, civil disobedience movement, national freedom struggle

Introduction:

The growth of the Gandhian Congress mass movement's popular politics gave Bharatiya Mahila Samiti a new dimension as an organization. There was evidence of women's involvement in the Swadeshi and Home Rule movements in Bengal prior to Gandhi. They were also present in Indian National Congress sessions. But since there were so many women fighting for independence, Gandhi recognized their unique contribution to the national movement. Mithuben Pettit, another activist, accompanied him on his April 9th salt law violation in Bhimrade. The ideals espoused by Gandhiji inspired many women of Gujarati descent in Bombay to take part in the national movement. In his famous "Mahatma Gandhi Jodha Hatho" speech, the Indian national hero urged Indian women to leave the home and join the fight against British colonial oppression. Many women joined Mahatma Gandhi's salt law violation in Dundee and thousands of women started breaking the salt law in different parts of India. Under the leadership of Sarojini Naidu, the 'Dharsana Salt Gela Abhiyan' was completed. Apart from breaking the salt law, women took part in picketing in front of foreign cloth and liquor shops, and women of the royal family also took part in open protest programs in cities like Allahabad, Lahore, Delhi etc.

Women's participation was comparatively higher during the civil disobedience movement (1930-34 AD) as compared to the non-cooperation movement. Gandhiji's call not only the women of Gandhi made salt a matter of civil disobedience, appealing to women wanted to make. Gandhiji's call not only the women of the upper strata of the society, but also the students and even marginalized women joined the movement. He was imprisoned. He endured police brutality. Gandhiji did not want to involve women directly in the Dundee campaign because first of all he felt that if women participated in this padayatra or campaign, the British government would promote the cowardice and escapism of the Indian police and they were putting their wives, sisters in danger. Second, the route was dangerous for tall women .

Gandhiji's Civil Disobedience Movement and Women of Bengal

There were two distinct streams of women's movement in Bengal in the thirties. On the one hand there was non-violent satyagraha and salt law breaking. On the other hand, there were revolutionary armed coups or raids. Mahila Rashtriya Stri Sangh was formed in 1924 by Oxford scholar Latika Ghosh under the inspiration of Subhas Chandra Bose. Their main aim was to achieve swaraj and improve the condition of women. At the opening of the Congress session in 1924, under the direction of Subhash Chandra Bose and led by Latika Ghosh, around 300 women, mostly students, took part in a march past in their distinctive attire. On the other hand, in 1929, Jyotirmayi Ganguly, Shanti Devi, Pratima Devi and others, led by Urmila Devi, formed the "Nari Satyagraha Samiti". They picketed in different places of Kolkata like Bara bazar, stopped the sale of foreign goods and sold clothes to customers. Women disobey the salt law in places like Ghatal, Kanthi, Tamluk etc. in Medinipur. In Bengal, Kamaladevi Chattopadhyay, Basanti Devi, Urmila Devi, Seniti Devi, Durga Devi, Ashalata Sen, Binapani Devi, Jyotirmayi Ganguly, actively participated in the movement.

Women obeyed the call to violate the salt rule in many rural districts of Bangladesh, including Medinipur, Twenty-four Parganas, Khulna, Bakerganj, Noakhali, and Chittagong. The police, however, were rather hardhanded in their treatment of the demonstrating ladies. Congress demanded an investigation on the brutality of the police against the ladies who were protesting in Kontai. The results were so alarming that the government issued an executive order requesting that the Bengal police be more accommodating to female demonstrators. In Chittagong, where Surya Sen's gang had previously declared India's independence and where assaults on armories had taken place, the police were especially brutal. Everyone in the hamlet was seen as a possible enemy after the girls aided the rebels who were escaping.

Muslim women were not left behind as Jobeda Khatun organized the "Mahila Rashtriya Sangh" conference at Srihattan. Subhash Chandra Bose, Urmila Devi, Shanti Das and others joined it. Also Daulatunnisa Khatun, Razia Khatun, Halima Khatun, Hossain Ara Begum and others participated in this movement. Apart from educated middle class families in Bengal, girls from peasant families also joined this movement. Inspired by Gandhi's ideals, 15 thousand satyagrahis led by Kamaladevi Chattopadhyay protested at the Wadalba Salt Factory. Sarojini Naidu led Dharsana's Labangola Satyagraha. Many women volunteers, including Avantika Bai Gokhel, break the salt law by making salt from sea water. Women's Satyagraha Committee, Nikhil Jatiya Nari Sangh, Mahila Rashtriya Sangh etc. many women's organizations were formed in Bengal. Bengali and non-Bengali women's sabha-samiti, led by Shanti Das, joined Indumati Goenka, Sajjan Devi and others in Calcutta, processions and picketing. Women like Kasturba Gandhi, Sarojini Naidu, Basanti Devi, Kamala Nehru, Swaruprani Nehru, Urmila Devi, Sarlabala Devi, Leela Nag, Radicular Amrita Kaur, Neli Sengupta etc. led this movement. Indian women's society participated in this movement in large numbers to prove that they did not want British rule.

The fact that Bengal was the epicentre of India's female education movement boosted the number of nationalist activities undertaken by women. A group of feminist women held a rally outside Calcutta's Bethune College in 1930. "Here these women, upper or middle class, peasant, labor, wealthy, impoverished, disobeying government orders in their thousands," Jawaharlal Nehru wrote in *The Discovery of India*. Gandhi tried to strengthen the national movement by involving women. Women have participated in the national movement and contributed to the mass movement. Thousands of women from different social backgrounds started their participation in salt Satyagraha, meetings, morning ferries and talks by making and selling salt. Processions, school-college picketing, hoisting of national flags at foreign cloth and liquor shops. Many notable women resigned from their posts as a sign of protest against the government. Anusuyaben Kale resigned from the Central Provincial Legislative Council.

Aims and objectives of the research:

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In 1920, during the Non-Cooperation Movement, Gandhi rallied a sizable number of women, and their involvement in public life started then. However, women's involvement was little and inactive as they were confined to the house and could not participate outside of it. The agitators were assisted in their house hiding by them. Throughout the civil disobedience movement, women's public involvement was at its peak. Although Gandhi did not prioritize the role of women, he wanted them as assistants in the movement, but they demanded an active role. The purpose of the work is why women wanted to participate in the civil disobedience movement in Bengal, and what impact it had on the national movement as a result

Hypothesis:

The civil disobedience movement dominated the Indian political scene with various aspects of the 1930s and 1940s struggles. The Nari Satyagraha Samiti was formed under the chairmanship of Urmila Devi to conduct women's activities during the agitation calling for civil disobedience. , saw the women of Bengal take an active part in the civil disobedience movement. The primary means of protest were of course picketing and boycotts. The role of women in the movement was mainly handled by two organisations, Mahila Rashtriya Sangh and Nari Satyagraha Samiti. Nari Satyagraha Samiti formed several District Committees for proper coordination. More women than upper and middle class educated Bengalis participated in the movement. But as the movement spread to the district, ordinary backward women also joined the movement. The easy identification of women of all classes with the popular perception of the image combined with Gandhi's saintly personal forced the women of Bengal to take up civil disobedience as their religious duty

Significance:

Women's participation in political struggle has long been a popular theme of research. Recent research on middle-class Bengali nationalism has opened up various possibilities in the field of women's studies over the past few decades

Research Methodology:

The methodology of this study will be mainly descriptive. This study will try to find out the role of women in civil disobedience movement in Bengal during 1930-34 and the importance of movement led by them. The research is mostly written based on historical nature. Qualitative method of research will be adopted to understand the pattern of participation of women in civil disobedience movement in Bengal.

Conclusion:

Forced the formulation of some sort of policy to deal with women satyagrahis. Activism during the movement took place in various provinces like Bengal, Gujarat, Bihar, Madras Delhi. It can be observed in places like Orissa. The participation of women in civil disobedience movement is so great. The number inspired other Indian women to participate in the national movement. As a result many Indians women participated in the national freedom movement. They did not just participate indirectly. He also came forward to bear the torture of the jail. Men and women participated equally in Independence Movement and as a result India got independence on 15th August 1947. Many women joined Mahatma Gandhi's salt law violation in Dunder and thousands of women started breaking the salt law in different parts of India. Under the leadership of Sarojini Naidu, the 'Dharsana Salt Gela Abhiyan' was completed. Apart from breaking the salt law, women took part in picketing in front of foreign cloth and liquor shops, and women of the royal family also took part in open protest programs in cities like Allahabad, Lahore, Delhi etc.. Along with the women's movement, they marched with their rights and demands. He demanded reservation of seats in the suffrage law meeting. Sarla

Gandhiji's Civil Disobedience Movement and Women of Bengal

Devi Chattopadhyay commented on this reason "Congress assignment to women the position of law breakers only and not lawmakers".

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