

An Analysis upon the Role of Women in Different Movements of Indian Independence

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Abstract – This paper manages the Indian Freedom Struggle and the contribution of Indian women in this war of Independence. The article discloses to us the participation of women of Punjab in the nationalist movement from 1901-10, 1911-20, 1921-30, 1931-40 and 1941-47. In 1901-10, political changes in the area of Bengal influenced Punjabi women and couple of women demonstrated their sensitivity for the Bengali people. The decade 1911-20 was the most vital decade as the Jallianwala Bagh catastrophe and consequently the military law of 1919 went about as an impetus for making women cognizance for battling for the freedom of India. At that point these women unfortunate casualties and option thoughtful women specifically hopped into the Non-Cooperation movement of 1920. The decade 1921-30, saw the immediate involvement of young ladies of Punjab in the freedom struggle and these women came into the contact of M.K.

This examination manages the Indian freedom struggle and contribution of Indian women in this war of independence. The history of Indian Freedom Struggle would be inadequate without mentioning the contributions of women. The forfeit made by the women of India will possess the chief place. They battled with genuine soul and fearless mettle and confronted different torments, abuses and hardships to gain us freedom. Women effectively took an interest in the progressive movements for social changes amid the national struggle for Independence. The participation of women was not limited to one kind of action, for example, the non-savage Satyagraha Movement. A large number of Indian women committed their lives for getting freedom of their lives for acquiring freedom of their homeland.

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INTRODUCTION

The freedom movement gave an impressive chance to women to demonstrate their advantage and ability in public issues and conveyed to noticeable quality a few women political leaders. Women's Association with public action went through four stages, for example, Swadeshi Movement (1905-1911), Non-Cooperation (1918-1920), Civil Disobedience Movement (1930-1934) and Quit India Movement (1942).¹ The Swadeshi Movement in Bengal denoted the start of women's participation in nationalist activities.² The unsettling against the parcel of Bengal and the Swadeshi Movement pulled in the consideration of women in various parts of India. Amid this period (1905-11) evangelist cognizance, mass assembly and promulgation added to expanded involvement of women in public affairs.³ The Swadeshi Movement stressed blacklist of remote merchandise, increment in training and accentuated social legacy. This period denoted the development of a few women's associations.

'Swaraj and Swadeshi' turned into the mottos of the nationalists. Women who had started to take part in the thoughts of the Indian National Congress currently additionally assumed up the liability to share the national endeavors through the press. Kumudini Mitter, little girl of Kristo Mitter an eminent nationalist, was extremely dynamic amid this period. She lectured the reason for the radicals through Suprabhat; a Bengali Magazine.⁶ Sarala Devi was the niece of the colossal writer, Rabindranath Tagore. She shaped the connection among Punjab and Bengal progressives. At the seventeenth session of the Indian National Congress a melody formed by Sarla Devi summoning the general population of various areas of the nation to hold turns in the national struggle was sung in ensemble.

The disappointment of the Government to take up the Nehru Report to take up the Nehru Report and observe the demand of the general population inside the stipulated period constrained the Indian National Congress to continue with its designs of eating Satyagraha as had been chosen at its session in December 1928, at Calcutta. In this

manner, the Indian National Congress which met in December 1929, at Lahore proclaimed on the midnight of December 31, 1929, the objective of the Congress to be finished independence rather than Dominion Status. Therefore the New Year was introduced with new expectations, a changed doctrine and the possibility of a functioning battle ahead. The congress individuals from the lawmaking body were told to blacklist races and 26 January 1930, was proclaim as Independence Day which was to be commended all through the nation consistently. Gandhiji was enabled to start the Civil Disobedience Movement in any manner he thought about best. Gandhiji chose the overstepping of Salt Laws as the focal point of gravity. He felt that since salt was a thing of normal utilize, salt duty was out of line for the poor in the land.

Gandhiji began his noteworthy walk to Dandi on the ocean drift close Jalalpur on 12 March 1930, and formally initiated the Campaign. For violating the Salt Law he was captured on the sixth of April. Mahatma Gandhi's capture was the hotly anticipated flag and the battle began with countrywide hartals. It exceptionally energized the devoted enthusiasm in women which not just gave a twofold quality and support to the reason yet additionally welcomed consideration and gratefulness from the outside world.

At first, women had not been permitted to partake as Gandhiji had figured they would convolute issues. In any case, the women of the land, desiring a position of correspondence with men, couldn't sit back at the call of the country. They challenged that in these basic days there ought not be any watertight compartments of administrations. Women demanded that "no meeting, no congress or commission managing the welfare of India ought to be held without the nearness on them of their ruler. Likewise they should ask that no walks, no imprisonment, no showings composed for the welfare of India ought to restrict women from an offer in them." Later they were allowed to partake in all period of the crusade.

They (the women) began their walk making progress toward freedom by overstepping salt laws, woodland laws, taking out „Prabhat Pheries", parades picketing schools, universities, administrative chambers and clubs. The Government took care of the simply demand with lathi charge, shooting, captures, Section 144, Press Ordinance, Unlawful Instigation Ordinance and Intimidation Ordinance.

Women had resolved to partake in the movement even with different punishments perpetrated by the government. The Provincial Secretary of the Bengal Congress Committee revealed that sex was no security. Two women had been caned on their exposed backs. In another occurrence at Allahabad the police did the most

ghastly thing by lathi charging a parade driven by Smt. Swaroop Rani Nehru, spouse of Shri Motilal Nehru who additionally got a lathi blow because of which she ended up oblivious. In Delhi ten women were harmed incorporating the relative of Pandit Jawaharlal Nehru as an outcome of lathi charge; while in Madhya Pradesh three women were slaughtered because of terminating regarding the challenging of Forest laws.

For Indian women, the Civil Disobedience Movement gave the most freeing background to take an interest in various limits in the equivalent, and the period comprise their first real section into the public circles of political exercises. The dynamic participation of women in this mixing period frames a particular milestone and speaks to a way breaking development in Indian women in close relationship with the Congress Movement. It is important that at this point women themselves were quick to assume dynamic jobs and some of them demanded and verily "pressurized" Gandhi to relate women as an essential individual from the Satyagraha Army.

Gandhi's arrival to India around 1915 after his long-drawn struggle for the reason for the Indians settled in South Africa, got a warm and huge welcome from the Indian masses. His entry in India was a defining moment in the India's struggle for freedom. He was loved as a savior, a harbinger of peace, and tremendous masses were drawn towards his magnetic identity from different segments of society independent of standing, statement of faith and economic wellbeing. The achievements enlisted by him in South Africa were outstanding to the Indian individuals. His straightforwardness, lowliness, basic lingo and sensible style made his recognizable proof simpler and unconstrained. Little ponder that when Gandhi made his Non-cooperation program known to the majority, the reaction was overpowering, with men and women from various segments of society broadening their entire hearted bolster.

In spite of the fact that Gandhi had touched base in India from South Africa in 1915, the first political struggle was propelled by him in 1919. After the finish of World War I, when there were reestablished demands for self-run, the Government passed the harsh Rowlatt Bills "toward the start of 1919 disallowing public challenge and suspending civil freedoms. This was when Gandhi started to build up a program for women".¹ Gandhi framed a Satyagraha Sabha and reported that a hartal (conclusion of shops, workplaces and all public action) would happen on sixth April. On this day, he tended to a social affair of women (speaking to various classes and networks) and urged them the need to partake in the Satyagraha (tranquil opposition) movement.

Women established a ground-breaking bunch inside the Khilafat movement. They stretched out their help to the movement both ethically and fiscally by giving

their ornaments in philanthropy. A letter by Sir Harcourt Butler to Lord Hardinge appropriately features the vital pretended by women in the movement. He expresses: "The ministers and women are the most essential impacts in India... what's more, I am not especially anxious of the lawmakers until the point when they play on these two"

A woman who assumed a functioning job amid the Non-cooperation movement was the tireless Ali female authority Bi Amman. She was the mother of the regarded Ali Brothers and commanded extraordinary regard in political circles. She was vehemently against the possibility of women staying kept to their homes and not partner themselves with the political exercises. She had before been related with women through gatherings to help crafted by the Anjuman-e-Khuddem-e-Ka'aba. the motivation behind which was "to gather assets to keep up the place of the Ka'aba and other Muslim blessed spots, and to guard them against non-Muslim hostility, purposes which they underscored were "entirely religious, having nothing to do with legislative issues".

The nationalist movement as driven by Gandhi depended on non-brutality. Allegorically the avenues were seen as good war zones and this belief system guided women to advance over the edges of their homes. Amid the quit India movement in the 1940s, 20 years after the non-cooperation movement and 10 years past civil disobedience, more women approached to take part as a result of the priority in the previous two decades.

WOMEN PARTICIPATION IN SWADESHI MOVEMENT

The swadeshi movement, some portion of the Indian independence movement and the creating Indian nationalism, was a financial technique went for expelling the British Empire from power and enhancing monetary conditions in India by following the standards of swadeshi (independence), which had some achievement. Techniques of the Swadeshi movement included boycotting British items and the restoration of residential items and generation forms. It was most grounded in Bengal and was additionally called „Vande Mataram Movement". "The women of India ought to have as much offer in winning Swaraj as men. Presumably in this quiet struggle woman can surpass man by many a mile. We realize that a woman is any day better than man in her religious commitment. Quiet and stately enduring is the identification of her sex. What's more, now that the governments have hauled the woman into the line of flame, I trust that the woman all over India will respond to the call and sort out themselves,"⁶ Mahatma Gandhi bid in to the Indian women to enter the struggle for India's freedom. "In the event that

nonviolence is the law of our being, what's to come is with woman".⁷ "If Indian women emerged, he stated, "nobody cloud keeps the country's walk to independence".

Swadeshi movement was a seedling for the whole freedom movement and had spread to various parts of the nation. The women however remaining at home demanded that there ought to be restriction of remote merchandise into their home. The other state of swadeshi movement, or, in other words point for freedom, is heartedness towards remote merchandise (smallly against outside run the show). Alongside outside garments and products, individuals likewise denied remote drug in this swadeshi movement.

The swadeshi movement began with the segment of Bengal by the Viceroy of India, Lord Curzon, 1905 and proceeded up to 1911. It was the best of the pre-Gandhian movements. Its central planners were Aurobindo Ghosh, Lokmanya Bal Gangadhar Tilak, Bipin Chandra Pal and Lala Lajpat Rai. Swadeshi, as a methodology, was a key focal point of Mahatma Gandhi, who depicted it as the spirit of swaraj (self run the show).

As the Swadeshi movement was multifaced, it could draw in all areas of the society. The movement could spell its appeal to pull in proprietors, low-position individuals, understudies, and women by any means. In spite of the fact that the Swadeshi movement was a mass movement, the reality remains that it vanished by 1908-all around it were a „failure". In spite of it being named as a disappointment, the movement, by and by neglected to make its own contributions. It is, without a doubt, this movement, which mooted the „idea of nationalism".

In spite of its vanishing, the effect of Swadeshi movement could be seen in each phase of freedom movement like Non co-activity movement, Civil Disobedience movement and Quit India movement.

The Anti-segment movement, or the Swadeshi movement as it came to be called, was striking, in many regards and above all else in the dynamic program which it put before the country. The program was fourfold; a) Boycott of outside products, particularly of British merchandise; b) The select utilization of Swadeshi merchandise and the advancement indigenous businesses; c) National training as not the same as the heartless instruction which was implied just to manufacture savvy representatives lastly; d) Demand for Swaraj, or self-control on indistinguishable example from England itself.

The swadeshi movement had its birthplace in the counter segment movement. Amid 1900, Bengal

had turned into the operational hub for Indian nationalism. Around then it was the greatest territory of British India and included parts of Bihar and Orissa. To debilitate it, Lord Curzon (1899– 1905) the Viceroy of India, proposed segment of Bengal. The official reason was expressed as authoritative comfort because of the span of Bengal. In any case, parcel itself depended on a religious and political plan. Bengal was to be separated into two locales i.e. East Bengal and Assam out of whatever is left of Bengal. In this way to diminish the nationalist movement in Bengal and in this way in the whole nation, Bengal parcel was to occur on 16 October 1905.

PARTICIPATION IN THE INDIAN NATIONAL MOVEMENT

Indian society spoke to a clashing position of women wavering between limits of male centric society and matriarchy. While Sati - the uncouth practice discredited woman life all alone, tying her with the natural nearness of her better half even in his eternal life, female goddesses in various structures like Sita-Parvati-Durga or Lakshmi commanded the center of Hinduism and Hinduized lifestyle, as a definitive wellspring of quality, riches and shrewdness. Anyway the goddesses themselves and their accounts of immense power dependably had an overall nearness of elements like regard for spouse, forfeit and one's obligation towards the bigger society. In this man centric society the women's question accordingly had an overall nearness ,however was constantly replied by others as opposed to woman herself. In this Indian society the happening to British lead again prompted utilization of the women's question" which figured unmistakably in their frontier talks. While British run utilized the savage and pitiable position of women in India to their job of Civilizing Mission, the Indian reformers utilized the similarity of female goddesses to free bharatmata from the pilgrim attackers. The colonized society was viewed as "delicate" in character, rather than "frontier manliness", which was held to be an avocation for its loss of independence. However, women job opposite the family was glanced through the male centric focal point. The investigation of sexual orientation and expansionism is consequently an interface of two independent fields of studies, which conveys to the surface different clashing inquiries prompting a conjunction of these two parallel streams. Anyway this adventure of intersection and struggle of sexual orientation and imperialism in India was multidimensional and multilayered. Conventional accounts of nationalism have generally been composed from male point of view. Anyway mining of new sorts of sources – women's works, correspondences, true to life writing, meets and additionally the modifying of more stranded recorded document: authoritative and private papers, official reports and reporter augmented the ambit and extent of women's history. It uncovers an account of movement inside a movement. Indian women

challenged for their authentic space in society testing the all-encompassing male centric set up and furthermore took an interest in the National Struggle for independence. It was an exceptional exercise in careful control, where in they had now and again to trade off and reassure itself with the incomplete products of their long and ardors struggle and different occasions to forfeit it inside and out. The battle from residential life to political field was and is along drawn fight for women. Women's participation in the Indian national movement extended base of women's movement in India. Their participation in freedom struggle fortified not just the national struggle for freedom, it additionally gave the discussion to women to deliver the contestation and constrictions of the male centric society. The freedom struggle saw the participation of women from latent to dynamic to an activists job. The fundamental type of women's movement was activated by nineteenth century male reformers. Frontier social change of the nineteenth century attempted to cancel maltreatment of social life and endeavored to introduce more dynamic sexual orientation relations. " another frontier training furnished through the state, and Christian Missionaries, changed and modernized conventional social recognitions; another religious movement resuscitated and merged more established humanitarian driving forces and a sudden rise of a pool of human significance anxious to spare the feeble and powerless" prompted enactment of social enactment by the government. For instance: Abolition of Sati (1829),Widow Remarriage Act. (1856) Child Marriage Act. (1872) Banning of Devdasi (1925).Despite these positive dynamic enactments the women's question was a long way from being replied by the women themselves. One likewise needs to recall that women's question and the worry for home life was particularly a piece of the civilizational investigate of India. In the mid nineteenth century, the liberal reformers or the Pentecostals, made women as the beneficiary of social change. Brahmo samaj and Prathana samaj particularly did important work in instructing women and gave them their first involvement with public work. Diverse people group began looking at teaching women, all things considered not as a correct holder but rather as serving the greater male-overwhelmed network. Before the finish of the nineteenth century women began taking upon themselves the job of emancipators and battled bludgeons for individual changes and political rights.

Indian women relationship with the freedom struggle took another dimension with the development of mainstream governmental issues of the Gandhian congress mass movements. The women's participation before Gandhi was in a restricted manner for instance in Swadeshi Movement in Bengal (1905-11) and Home Rule Movement. They likewise went to sessions of Indian National Congress. In any case, the involvement of extremely huge number of women in freedom struggle started

with Gandhi who gave extraordinary job to women. "The nationalist articulations of women in the freedom struggle should be dissected from following points of view: 1. That women drew in with Nationalist countries regardless of requirements of social practices like the purdah framework, backwardness and low level of female education. 2. That women took part in INM through two parallel procedures. a) The training of the public circle - women took an interest in the roads without trading off on their local qualities. b) The politicization of the residential circle - women took care of circumstances in their families when nationalism entered families through the exercises of their spouses and children. 3. That women utilized the representative collection of the INM and the political dialect of Gandhi to encourage their own participation." The participation of women in public area began amid Non Cooperation Movement (NCM) in 1920, when Gandhi activated expansive number of women. Anyway the participation of women a long way from dynamic and they could take an interest just from inside the residential circle. Anyway the degree and power of this control or isolation inside the local circle fluctuated from family unit to family, network to network, class to class and district to area. In spite of the fact that the household circle and its chain demonstrated detrimental for women to partake in public space however this very isolation composed their exercises in the local circle. Without the male who might be imprisoned for his involvement in nationalist movement, woman turned into the passionate help. Women composed themselves as both imparters and beneficiaries of national data.

WOMEN AND CIVIL DISOBEDIENCE MOVEMENT

The Civil Disobedience period involves an extremely noteworthy place in the history of women's job in the national movement since it was amid the period. 1930-34 that women began developing bigly as speakers, marchers, picketers, and so on. Truth be told, women's dynamic relationship with the continuous freedom struggle had begun from the plain first day of the commencement of the Salt Satyagraha. Kamaladevi Chattopadhyay reviews :

"Regardless I have before me the fabulous scene of Chowpatty Sands in Bombay, the principal day, April 6, 1930, when the salt law was broken. Rather than the minor sands there was just a flooding mass of humanity covering the ocean confront. The scene indicated innumerable women with water pots loaded up with salt water from the ocean, little children additionally conveying diminutive person water pots, wending their way to their separate homes to make salt and resist the law ... Here was an unsuitable law being broken with intentional consultation all through the nation by men, women and kids Most importantly, the revolt had now entered each home,

settled down in the plain hearth. Women, similar to men. were getting the main taste of freedom; for diverting from the shackles of dread denotes the introduction of freedom."

Not long after the Women's Conference at Dandi, the Gujarati women, under the motivation of Gandhi, made their goals clear. They needed to be effectively related with the national movement. In a letter routed to the Viceroy, the main Gujarati women put on record the accompanying : "We the undersigned women of Gujarat, have arrived at the end that we may not keep ourselves detached from the immense national change that is occurring. We are in full sensitivity for the civil disobedience campaign".²⁷ They tried untiring endeavors to include however many Gujarati women as would be prudent in the picketing exercises, and to compose the offer of stash salt all over Gujarat.

In the Civil Disobedience crusade around 50 women had functioned as volunteers. Out of these, five, specifically, Sarala Devi, Rama Devi, Malati Choudhury, Chandramani and Suryamani, pursued capture and were sent to the Bhagalpur, Vellore and Puri prisons. Government reports communicated grave worry at the intensity of women to picket regardless of the nearness of police. Gandhi was totally right when he said that if women had taken up valuable exercises like picketing and represented considerable authority in them, they could have contributed more than men to the reason for the nation's freedom.

When the Satyagraha movement was commenced. Gandhi, in an open letter routed to the women of India, requesting that they add to the National movement through participation in the blacklist of outside fabric and intoxicants. This would thusly empower the generation of hand-made material. Also, Gandhi trusted this could be accomplished if women began giving "each accessible moment to the turning of yarn".⁹⁸ He additionally said that with the end goal to check the Civil Disobedience movement the British experts may go to any degree like causing real wounds, and so on. Gandhi's recommendation in this way was women should keep pushing ahead in their picked way with most extreme assurance and be set up for all outcomes. He said : "To endure such affront and damage would be their pride. Such enduring it arrives at them will rush the end".⁹⁹ The women of Bihar reacted well to Gandhi's call and approached in significant numbers to include themselves in "infringing upon Salt Laws and timberland law's, taking out praphat pheris and parades, picketing schools, universities, administrative chambers and clubs. These women who had just been inclination the beat of another life currently approached boldly 'on the planet's expansive field to impart to men, the

struggles, and delights in the nation's fight for freedom".

WOMEN AND DANDI SALT MOVEMENT

As a component of the bigger independence movement, Gandhi required a conclusion to the British imposing business model and duty on salt in January 1930. About multi month later, Gandhi reported he would walk to Dandi, a beach front city, to illicitly manufacture salt. On the celebrated Dandi walk through the towns of Gujarat, Gandhi began off with 70 tranquil, non-savage dissenters (satyagraha). En route, individuals from towns and towns precipitously joined the gathering. At the point when the parade achieved Dandi, a huge number of individuals were strolling with Gandhi. Among them were many women.

Gandhi incorporated no women in his unique gathering of 70 satyagraha and this drew impressive resentment from many female freedom fighters. Some kept in touch with him energetically encouraging him to welcome women to take an interest. On the most recent day of the walk, Sarojini Naidu, Gandhi's dear companion and a nationalist pioneer in her very own right, demanded going along with him. Sarojini Naidu was among the most noticeable leaders (male or female) of pre-independent India. As leader of the Indian National Congress and the main woman legislative leader of free India, she was an intense backer for India, ardently preparing help for the Indian independence movement. She was additionally the primary woman to be captured in the salt walk. Her quality flagged a huge number of other women to join the dissent. A portion of the women who joined the salt walk were rich tip top women from urban areas, yet the dominant part were conventional town women. After the walk to Dandi, a huge number of women were infringing upon the salt law and driving dissents everywhere throughout the nation. Truth be told, it is by and large comprehended that the salt dissent was made so effective absolutely as a result of the many women who made salt, as well as sat transparently in business sectors offering and getting it. This time denoted another level of participation by Indian women in the nationalist movement. The occasion is for the most part recognized as the first run through masses of Indian women took an interest in the struggle for independence and denoted the involvement of women from all kinds of different backgrounds, expanding the movement out of its privileged enclave.

At first, Gandhi's decision of salt as an image of dissent had interested and confused many individuals—British authorities, and also individuals from his very own Congress Party. In any case, Gandhi perceived the representative intensity of salt and the centrality of the apparently paltry however basic subtle elements of everyday living, which were frequently consigned to the household circle of

women. Salt is one of the least expensive wares and a thing that each woman purchases and uses routinely nearly without thought. Making salt, in disobedience of British laws, turned into a path for Indian women to pronounce independence in an extremely close to home route and in their own day by day life. The activity likewise changed a comprehension of the kitchen as connected to the country; and of private, household space as connected to the public, political domain. This challenge movement electrifies such substantial quantities of women enthusiastically definitely in light of the fact that the activity, however basic, contacted the regular daily existence of every Indian woman.

The job of women in the salt dissents fits into a bigger comprehension of the job of women in India's battle for freedom from British run the show. As of now, thoughts on women's participation in the nationalist movement became out of usually held social convictions on the idea of Indian women as basically benevolent and in this manner in a perfect world suited to non-brutal challenge. Accentuating these ladylike characteristics and their job as moms, particularly as moms of the country, engaged women to discover puts in the public field of dissent. Gandhi and other nationalist leaders trusted women were particularly appropriate to spread a message of non-savagery and to manage the hardships of dissent. The accentuation on the fundamental idea of the Indian woman made another place for women in public life, another self-see, where women could move toward becoming operators of progress in public spaces.

NON-COOPERATION MOVEMENT: WOMEN'S PARTICIPATION

Women in the Non Cooperation movement took part in extensive numbers. The Non-Cooperation Movement started with individuals from the improved boards pulling back from these committees. The subsequent stage was to blacklist the law courts and schools. Congress acknowledged this program at a unique session hung on August 20, 1920. This occasion was a triumph for the quest for Mahatma Gandhi and guaranteed a more dynamic job for women than the one offered by the Swadeshi promise. Gandhi's allure went past "decent" women to women underestimated by white collar class society. He had notoriety for being a political pioneer who trusted women included and had confidence their ability to encourage the country and themselves.

Congress pronounced April 6-13, 1921 as Satyagraha week, and women inspired by governmental issues held gatherings to demonstrate their help. At one of the few gatherings which Sarojini Naidu addressed, women chose to frame their very own political association, Rashtriya Stree Sangha (RSS), an independent women's association, which required its individuals to join the District Congress

Committee. Addressing this gathering in August, Urmila Devi, the widowed sister of the Bengali Congress pioneer C. R. Das, encouraged women to be prepared to leave their homes to serve the nation. By November, 1,000 Mumbai women were exhibiting against the Prince of Wales' visit to India.

In Bengal, occasions took a significantly more emotional turn. C. R. Das, the most critical Congress pioneer in eastern India, chose Congress volunteers should offer khaddar (hand crafted material) in the city of Kolkata to test the government's restriction on political shows. The principal bunch of volunteers, including C. R. Das' child, was captured, at that point his significant other, Basanti Devi, his sister, Urmila Devi, and his niece, Miss Suniti Devi, rampaged and were captured. At the point when expression of their capture spread, an immense horde of Marwaris, Muslims, Sikhs, coolies, process hands and school young men processed around until the point when the police discharged the women. On December 8, 1921, the entire city was in confusion. With respect to the women from the Das family, they continued picketing material shops and offering khaddar joined by various woman volunteers, particularly Sikh women. Kolkata understudies turned out in hundreds, joined the restricted volunteer corps and walked out with khaddar on, looking for imprisonment.

Women from all areas of British India ventured forward because of Gandhi's call. In East Godavari District, a gathering of women assembled to meet and tune in to Gandhi. Duvvuri Subbaram, a woman going to this get together, joined the freedom struggle as of now and set out to shape a women-just framework of Devasevikas (god-dedicated hirelings). Discovering that he would visit Kakinada, likewise in East Godavari District in April 1921, a twelve-year-old young lady, Durgabai (later Durgabai Deshmukh) needed neighborhood Devadasis to meet him. In anticipation of Gandhi's visit, Durgabai visited the Devadasis to educate them concerning Gandhi and afterward inquired as to whether a different gathering could be orchestrated. Congress authorities playfully answered it could be masterminded on the off chance that she raised Rs.5, 000 for the Mahatma. The Devadasi gathered the cash and Durgabai acquired consent to hold the gathering in a school compound. At the point when Gandhi landed, there were somewhere around 1,000 women holding up to meet him. He conversed with them, with Durgabai interpreting, for over 60 minutes. The women listening removed their gems and added another Rupees 20,000 to the satchel.

The movement depended on six in particular: (i) Boycott of law court by legal counselors and in set up well known councils for managing equity; (ii) Boycott of school and school claimed or helped by the government, and the establishment, of national

instructive foundations; (iii) Boycott of decisions; (iv) Surrender of distinctions and titles; (v) Boycott of British merchandise and encouragement of Swadeshi; and (vi) A moderation battle to wean addicts from liquor.⁸³ first and foremost, the movement was non-brutal however gradually it wound up rough. As it was quicker in north, it pulled in the government to broadcast Martial law in the region. Subsequently, the occasion of Jallianwala Bagh at Amritsar occurred, somewhere in the range of 400 individuals were shot dead and 1200 harmed (including women and youngsters), well beyond this, the general population were mortified in different courses as detailed by Hunter Enquiry Committee.⁸⁵ In striking back, there was an episode of brutality in various parts of the nation as illegal conflagration, plundering and even attacks on Englishmen at the physical level. Gandhi was left significantly tormented at these occurrences, and on April 18, 1919, he deferred his Satyagraha battle. He genuinely conceded that his choice to dispatch the Satyagraha battle was a 'Himalaya erroneous conclusion' in light of the fact that the majority were not set up for such movement.

QUIT INDIA MOVEMENT: WOMEN'S PARTICIPATION

Women dependably establish to be a vital area of the society. There is extensive equivocalness about the nature and status of women in Indian society. Some holy antiquated writings give women a lifted up status in different manifestations of mother goddesses like Durga, Kali or Chandi. Be that as it may, there is another profile of women additionally authorized by religious works and old stories. She is accepted to be whimsical and delicate, sexy, seductress and given to lie, duplicity and contamination. The tilt in the acknowledged generalizations is towards the negative and deprecatory picture. There are obviously a few special cases which allows a more prominent proportion of balance and freedom for women.

The idea of woman's rights is a result of western society. Women's liberation just means backing of women's rights on the grounds of political, social and monetary fairness to men. Women's liberation is the social hypothesis or political movement supporting the correspondence of both the genders in all parts of public and private life.

With regards to the ascent of present day western women's activist movements of the mid nineteenth and twentieth century and the status of women in the Indian social orders, the participation of women in the Indian freedom struggle by and large and all the more especially the women's participation in the Quit India Movement can be investigated.

Women's participation in the Indian freedom struggle added to the authenticity of the Indian freedom struggle. Their dynamic participation changed their objectives as well as composed the exercises. The political participation of women were similarly endorsed and increased in value by men who generally need them to be ideal spouses at home.

The participation of women in the Quit India Movement of 1942 was huge from a few perspectives. The women of India, everywhere, were enriched with another soul on the call of Mahatma's 'do or bite the dust'. A 'leaderless movement' furthermore, the men society being behind the bars the women were dynamic all through the movement. There was immediate involvement of women in the radical exercises. Tremendous quantities of women saints were recorded in this movement.

The struggle for Indian independence acquaints Indian women with another sort of freedom movement. An awareness of other's expectations and commitment towards one's very own nation drove them to sort out and battle for accomplishing the finishes.

The Indian women liberated themselves from medieval Indian universality, got pervaded with sound thoughts, and built up their very own philosophy making a circle of impact. The Indian National Movement unquestionably added to this phenomenon.

CONCLUSION

Women from every one of the areas were spoken to in this movement propelled under the leadership of Mahatma Gandhi. The names of Rajkumari Amrit Kaur and Amar Kaur in the Punjab and Ansuya Bai Kale in Madhya Pradesh merit unique mention. Country regions likewise turned out to be politically alive. The laborers in Midnapur and the inhabitants in Bareilly and Faizabad and Adivasis of Chhota Nagpur declined to make good on regulatory expenses. The British Government embraced severe measures and announced both the Congress and the Khilafat associations unlawful. Be that as it may, there was in the demise of a couple of policemen which drove Gandhiji to suspend the movement. The transactions among Gandhiji and the British Government bombed as the last declined to consent to the demand of the Congress for Dominion Status. Thus, the Congress at its gathering at Lahore in December 1929, under the Presidentship of Jawaharlal Nehru, pronounced finish independence as the national objective. As the British Government declined to yield, Gandhiji chose to oppose the Salt Law. He propelled his Civil Disobedience Movement by attempted the noteworthy March to Dandi, a town on the ocean drift around 332 kms. from the Sabarmati Ashram in Ahmedabad. Gandhiji was captured. The Civil Disobedience Movement currently accumulated momentum and around ninety

thousand Satyagraha originated from the distinctive strata of Indian society. The participation of women in the fomentation wherever was phenomenal. Kamala Devi Chattopadhyaya's record of the part played by the women at this phase of struggle merits citing. "Gandhiji's first nature was to hold women for some exceptional work and not enable them to take an interest in the general struggle. However, the movement demonstrated too huge for that. Despite the fact that just a couple of women were picked authoritatively in the salt Satyagraha with which the Indian upheaval opened on the morning of April 6, 1930, by dusk of that first day it had transformed into a mass movement and cleared the nation.

The swadeshi movement additionally helped the arrangement of a few women associations - Bharat Stri Mahamandal by Sarla Devi Chaudhrani after genuine contrasts with male leadership, Mahila Shilpa Samiti, 1906-08, A magazine - Streets Bodh was begun in Bombay. The Prathana Samaj which sorted out Arya Mahila Samaj in 1882 under the honorable direction of Pandita Ramabai Ranade. She additionally shaped National Social Conference (NSC) to give an All India Forum to exchange of social change. Tilak was sharply restricted to Ranade's choice and NSC held separate sessions.

Women job in salt satyagrah was huge in light of the fact that this spoke to a move from job of steady assistants to coordinate participation in the struggle and it broke the dividers of convention in the society and beams of new expectation developed. The participation of Muslim women declined from Khilafat/Non-Cooperation Movement to Civil Disobedience Movement in light of the fact that the later made an environment of doubt and collection in the wake of mutual uproars between 1923-27 and the Sudhi Program in United Province where Hindu women were advised not to communicate with Muslim women. In any case, Sultana Hayat, Begam Mohammad Ali Johar, Lady Abdul Qadir, Shaista Ikramullah, Fatima Begum and Miss M. Qureshi appreciated making political cognizant among Muslim women.

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