

“WOMEN’S MOVEMENTS IN INDIA IN 19th and 20th CENTURE”

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Abstract:-

In the history of India, we can see many social reformers and thinkers who thought for the emancipation of women, freedom and to remove their injustice in every era. Mainly in the nineteenth and twentieth century's, it can be seen that many social reformers and intellectuals have put forward the idea of women's liberation in a real sense and have greatly enlightened the society. It is also seen that the work of women's rescue has been done in that regard. It is seen that women are included in a large amount; they have done social movements to get justice and rights. Raja Ram Mohan Roy has to be credited with starting the movement for emancipation of female slavery in modern India. He enlightened the Indian society with strong thoughts against all bad practices. Mahatma Gandhi expressed his views in favor of women and opined that women should actively participate in the movement along with men. Revolutionary men have contributed as much as women revolutionaries in the Indian freedom movement. Many Indian women took up many social movements to break the injustice and challenge the dominance of men. Through this movement, they brought forward social awareness and women liberation. Therefore, the women's movement in India was successful in establishing social equality in many ways.

Key Words:- Indian Women, Women's Movement, Dalit, Farmer, Dowry, Self Help Group
Stri Mukti.

Introduction:

It is well recognized that women are victim of many domestic crime since ancient time. To tackle such situation and enhance the position of women, numerous woman movements were started. It is said that women's movements are among the most important crusade of modern social movements. Historical records indicated that since nineteenth century, Canadian women's suffrage campaigns to recent direct actions for sustainable development in India, When apprising the ideologies of women movements, it is specified that within the women's movement, there have been different understandings of patriarchal oppression and its outcomes and, therefore, also varied strategies to combat it. Some organizations have small intellectual groups while there have been some that have had mass support. Some have emerged in support of certain causes or for the purpose of a focused campaign, while there are some groups that have existed for years with evolving agendas. The principles vary from radical, liberal, socialist, Marxist and Gandhian, to the new fundamentalist

Research Methodology:-

The present research paper is based on secondary sources and various reference books, magazines, newspapers and authentic websites, sources etc.

Women's Movement in India:- Many women's movements emerged in India during the nineteenth and twentieth century's. Every women's movement seems to have happened for many reasons. In this social enlightenment movement are also seen. Such women's movement can be mentioned as follows.

1] **Women in Satya Shodhak Movement:-** The beginning of the women's liberation movement in India is the Satya Shodhak Movement. Stri Mukti thought is a thought that is opposed to the institutions that exploit women. The women's liberation movement is a movement for equality between men and women in all parts of the society. For this, it is seen that Mahatma Phule put forward the idea of equality between men and women and acted accordingly. Women like Savitribai Phule, Tarabai Shinde, Pratima Sheikh, Lakshmbai Patil etc. have contributed in this movement.

2] Arya Mahila Samaja:-In the early days, Reformers like Raja Rammohan Roy, Gopal Hari Deshmukh , Mahatma Phule, Mahadev Govind Ranade, G.G. Agarkar, Maharshi Dhondo Keshav Karve broke the injustice against women. He tried for women's education. Later women leaders also came forward for women's reforms. For this purpose, independent organizations were also formed. Efforts were made to improve women through their means. Eg: Pandita Ramabai founded 'Arya Mahila Samaja' in 1882. Also started Sarada Sadan School on March 1889 with two female students. While Ramabai Ranade in 1908 These organizations started by Indian women were of a local nature i.e. working for those regions. But later Bharat Mahila Parishad (1904), 'All India Women's Conference' (1927) were also established.

3] Women in Dalit Movement:- Dr. Babasaheb Ambedkar preached to Dalit women from the platform of various Samaj Parishads. For this, the Mahad Satyagraha movement, in its speech specially for women on 27 December 1927, opined that the progress of the society depends on the progress of women. Since 1928 Dr. Babasaheb Ambedkar emphasized. Therefore, Dalit women like Shantabai Dani, Sulochana Dongre, Radhabai Kamble came forward in the following period. Therefore, the leadership of Shantabai Dani and Sulochana Dongre seems to have come forward.

The Dalit Mahila Samiti is the organizational name of movement of Dalit women in Uttar Pradesh. In 1987, organize the first national meeting of dalit women in Bangalore and it gave rise to the National Ferderation of Dalit Women in 1995.

4] Women in Freedom Struggle:- After 1929, women participated in large numbers in the non-cooperation struggle against the British government called by Gandhiji. Women from ordinary households started joining the struggle by becoming volunteers from all parts of the country. Hindu and Muslim women participated in the freedom struggle. A large number of women joined Gandhiji's salt satyagraha in 1930. After the arrest of Mahatma Gandhi, Sarojini Naidu led the Satyagraha. Around this time, women formed unions in various parts of the country. A network of women's organizations was formed in Bengal. The British government banned those who were active participants in the freedom struggle. In 1939-31, nearly twenty thousand

women were imprisoned for civil disobedience. For every six men, one woman was active in the political movement.

5] Women in Farmers Movement:- Farmer women are seen to have taken out various agitations and marches by reacting angrily when injustice was done to them. Active participation of women in the Champaranya movement is seen in Champaranya district of Bihar state. Women like Avantikabai Gokhale, Oni Besant, Sarojini Naidu etc. made the Champaranya movement successful. Women are also seen participating in Kheda Satyagraha in Gujarat.

Mulshi Satyagraha, Bardoli Satyagraha, Bilashi Satyagraha, Tebhaga Satyagraha, struggles in Ketal, struggles in Bihar, women's power can be seen in all the movements. Women have participated in all farmers' movements since 1980. For this reason, women are aware of the problems of agriculture, the sufferings of farmers, who have eaten with sticks, stayed outside the house, and that's why a large number of women participated in the social movement through farmers' organizations.

6] Chipko Movement:- The creative invention of women power was seen in the 1973 Chipko movement. Forest trees in the foothills of the Himalayas were to be felled on a large scale for commercial purposes. Sandeep Prasad Bhatt, Sundarlal Bahuguna protested against this. Women adopted the technique of walking around the tree hand in hand. Since the nature of the movement is to hug the trees in the forest to prevent felling, it is called Chipko Andolan. Women participated in the movement in large numbers.

7] Dowry and anti-rape movement and women:- Though payment of dowry is voluntary, a large number of cases of dowry occur. So this question becomes a social issue. When all can resist against it, it takes the form of a movement. There have been cases of dowry in all castes, religions and classes in India. Dowry remains the main issue of women's liberation movement. The anti-dowry movement in India was started in 1975 by the Progressive Women's Progressive Women's Association in Hyderabad. After that there have been anti-dowry movements in Delhi as well. Between the 70s and 80s, there were strong protests by women's movements everywhere against obscenity in advertisements, the display of female bodies on posters, obscene scenes in

some plays, dances of half-naked women in movies. At some places obscene posters were removed with the help of the police. Experiments on certain plays were discontinued.

8] Women's Self-help Group Movement and Women:- Self-help groups were formed to empower women economically. The need for women's self-help groups is in rural areas or urban slums. The self-help group movement is a widespread and highly successful women's empowerment movement. A.D. In 1983 Dr. Muhammad Yunus made the cooperative society movement successful in Bangladesh. The movement of self-help groups in Bangladesh, which was established by the efforts of Dr. Mohammad Yunus, served as a guide to the whole world. This movement has been successful in India too.

Women's self-help groups will help bring new leadership of women from rural areas, providing loans at low interest rates will stop the exploitation of moneylenders. Women scholars believe that if this movement is successful, it will be a great work for women empowerment. Empowerment of women will help achieve the goals of social transformation and bring women into the mainstream of the development process. One can hope so.

9] Anti-Inflation Movement and Women:- Since 1970-71 India has seen an increase in the prices of essential commodities. Due to the rise in inflation, the budget of housewives collapsed. A deep resentment against the government arose among the women. Some women political leaders worked to break this. Among them Pramila Dandavate and Ahilya Rangnekar, Tara Reddy, Manju Gandhi, Mrunal Gore have to be mentioned. In Maharashtra and in the country from 1973 to 1975, women took out marches on the issue of inflation, used black flags, Kersuni. There was also a large society of sweepers and bank employees. It is unfortunate that women's organizations and women activists do not raise their voices against inflation even though it has increased tremendously today. Therefore, it appears that everyone has become accustomed to inflation

10] Post 1975 Movement: - 1975 to 2000 were 25 years of truly creative movement of women's organizations. Women's issues are innumerable and the power of women's movements is limited and we tend to be more committed to geographical issues. Therefore, it is seen that they have

taken steps to improve the condition of women by undertaking some constructive programs. Stri Mukti Sanghatanga created 'Stri Mukti Lalkari' a song book on the movement's enlightening and entertaining simple moves. It became so popular that fifty thousand copies were sold.

This song, which was initially called vigorous, created a sense of unity and the next programs were performed in an enthusiastic atmosphere while performing the Kalapathaka performances in front of women's groups, factories, farm laborers. 'Mulgi Jhali Ho' was such a path drama and the heartbreaking tragedy of a woman's life effectively depicted in it was very effective. It was also presented at the International Women's Convention. In 1986, the same Stree Mukti Sangathan started a mouthpiece called 'Prerak Lalkari'. Women's health, education, poverty, unemployment, violence, family planning, women's laws and environment were mainly discussed in it. Visual media are more effective than written media. Therefore, to give scientific information about menstruation, pregnancy and childbirth, slide shows like 'Kahani Nahanichi', 'Kahani Nau Mahinyanchi', 'Kahani Janmachi' were prepared and conveyed to women. During this period 'Baija' magazine was published from Pune. This magazine had a special emphasis on the issues of women in rural areas and various activities for it.

In 1983, Saheli, a women's organization in Delhi, conducted a workshop for women representatives from India. Various sessions such as song, drama, dance and painting were organized with the aim of bringing positivity in women's lives, strengthening women's unity, establishing dialogue among women from different regions, eradicating class and caste differences, and bringing women's problems to the surface through entertainment. In order to inspire women by listening to the stories of the struggle women in Telangana movement and Chipko movement, the Stree Shakti Sangathan of Hyderabad also organized storytelling programs in many places. In Maharashtra too, lectures on the lives of mighty historical women like Jijabai, Tarabai, Ahilyabai, Rani Lakshmibai etc. were organized at many places. Also, in order to educate people on women issues, questionnaires were filled to understand the minds of young people on Ganesh Utsav or similar occasions and then discussions were held in the college.

Radicalism should be stopped, division of labor based on gender should be broken, women in the unorganized sector should come together and present their demands. The Stri Mukti Andolan Contact Committee repeatedly followed up on their demands that they should also get bonus and maternity leave.

Temporary shelter centers for women who are evicted overnight, abused, abused, divorced women, free legal advice, counselling, economic-psychological support, employment arrangements for women Stri Mukti Sangha, Nari Samata Manch, Bharatiya Stri Shakti Jagran, Stri Aadhaar Kendra etc. Organizations set up such temporary shelter centers.

Conclusion:

The conclusion of the present research shows that the women's movement in India in the 19th and 20th centuries has given women a social force to fight against injustice. It is seen that the work of making women aware of their existence has been done by this women's movement. To improve the social status of women, as well as to bring their social problems to the world and to create new leadership from women, research, thoughts, literature, articles, etc. started to be created about women and from that, women's social, political, educational the women's movement has become a powerful vehicle for family development.

In the 19th and 20th centuries, the women's movement developed qualitatively and numerically. From this social women's movement, the graph of social progress stands in front of the eyes. In the women's movement, the family socio-political position of women is changing and therefore the women's movement has become a very important process in terms of the society, in terms of the country, and from this the breadth and strength of the women's movement is definitely moving towards development.

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