

## **REGIONAL NARRATIVES AND NATIONAL OPINIONS OF WOMEN ON FREEDOM STRUGGLES**

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### **Abstract**

*This study focuses on India's anti-imperialist movement while examining women's national perspectives and regional narratives around freedom fights. Traditionally, the history of the Indian liberation movement has exalted "great leaders," so obscuring the roles played by the stratified masses and local fights. In response to this imbalance, the subaltern school of history was formed in the 1970s, emphasizing local movements and oppressed voices within the larger national narrative. In addition, the study examines the worldwide context of freedom by referencing the evaluations of political rights and civil freedoms conducted by Freedom House. It aims to comprehend how women participated in and influenced the nationalist movement by examining significant moments in India's freedom struggle, such as the first war of independence, the Swadeshi Movement, and the Quit India Movement, along with the contributions of female leaders like Sarojini Naidu, Rani Laxmi Bai, and Kamaladevi Chattopadhyay. The objective of this research is to enhance comprehension of the crucial era in Indian history by presenting the varied viewpoints and experiences that were part of the country's freedom movement.*

**Keywords:** *India, freedom struggle, women leaders, regional narratives, subaltern history, nationalist movement, women's organizations*

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### **1. INTRODUCTION**

The well-known history of India's liberation battle has essentially lifted up individual stories. Indeed, even in common contexts, where the autonomy development is recollected through the hagiographical retelling of local freedom warriors, the life and times of "extraordinary leaders" are omnipresent in the historiography. This sort of history composing seeks to present leaders as symbolic of the more extensive enthusiastic goals of the Indian people, lifting the person as the creator of history. As a result, these tales encompass the struggles and aspirations of the stratified masses who took part in the freedom development at this point had goals and objectives distinct from the made idea of freedom.

The subaltern school of history composing arose in response to the developing criticism of this style of composing from a gathering of historians all through the 1970s. The objective of the subaltern school was to recast the account of the autonomy development according to the perspective of individuals who have traditionally been marginalized. Inside the system of the more extensive national struggle for liberation, a work was made to recover the narratives of smaller, more localized conflicts. These conflicts were regularly intersectional. The prospect of freedom presented an opportunity to improve social arrangements. Thus, "Swaraj" was

also associated for some with the desire to rise over the disadvantage that went with one's nearby identity.

### **1.1. History of Freedom in the World**

The Monetary record of Freedom was the first year-end assessment of freedom directed by Freedom House during the 1950s. This small paper offered analyses of political developments and what they mean for personal freedom. The Relative Study of Freedom was the name of a new, more top to bottom yearly study that Freedom House presented in 1972. The methodology was made by Raymond Gastil, a Harvard-prepared specialist in regional studies from the University of Washington in Seattle. It appraised 151 countries and 45 territories as per their political and civil liberties and classified them as Free, Somewhat Free, or Not Free. Consistently, the results were published in Freedom House's every other month distribution, Freedom at Issue (subsequently known as Freedom Audit). At the point when Freedom On the planet was first published as a book in 1978, it contained various essays by famous academics on pertinent topics notwithstanding short accounts for each country and territory that was positioned in the study. Gastil created Freedom On the planet until 1989, so, all in all a bigger group of in-house analysts was shaped. The task's development in size and scope has gone on in the years since the extension of the nation and territory narratives during the 1990s required the arrangement of outside analysts, an assortment of local specialists from the media, the scholarly community, and basic liberties sectors.

Over the long haul, the strategy has gone through various minor adjustments to oblige changing conceptions of civil freedoms and political rights. To ensure that the ratings are practically identical from one year to another, these adjustments are made step by step. The phrasing has occasionally been changed to explain the conditions being assessed more meticulously. Starting with the 2018 version of Freedom On the planet, Question An on Extra Discretionary Political Rights was eliminated, a structural change that main impacted a tiny number of nations. This rating gave points to established government that considered public consultation however needed strong electoral systems or political parties. This sort of consultation is currently shrouded in one more section of the process. Starting with the 2018 version, nations seeking to be classified as electoral democracies must also have a general score of 20 or higher in the Political Rights classification and a general score of 30 or higher in the Civil Liberties classification, notwithstanding a score of 7 or higher in subcategory A (Electoral Process).

## **2. LITERATURE REVIEW**

**Kelly & Breslin (2010)** gives a comprehensive outline of the difficulties and developments relating to women's rights in the MENA region. It recognizes the continuous resistance women stand up to from cultural and political reasons, as well as the advancements made in areas like schooling and lawful reforms. This intensive methodology provides a useful starting point for understanding the locale's intricacies.

**Ahmed-Ghosh (2006)** article highlights Afghan women's opinions on monetary development and common liberties by focusing on their experiences. This work highlights the significance

of directly understanding women's needs and ambitions to accomplish enduring improvement in the locale by giving voice to them.

**Barakat & Wardell (2002)** The paper challenges the portrayal of Afghan women as simply victims, battling that this perspective undervalues their organization and resiliency. It suggests an alternate strategy for giving philanthropic guide that uplifts Afghan women and honors their cultural foundation. This work provides a useful analysis of stereotypes of women nearby.

### **3. MILESTONES IN INDIA'S FREEDOM STRUGGLE**

- 1857-1858: Sepoy Mutiny/Indian Rebellion
- 1905: Anti-Partition Movement
- 1919: Rowlatt Act Agitation
- 1920: Non-Cooperation Movement
- 1929: Lahore Conspiracy Case

### **4. WOMEN LEADERS OF THE NATIONAL MOVEMENT**

Women were unquestionably essential in the Indian anti-imperialist mission. The list of women who drove our national struggle would be long if we would recall them all. Among the normal level leaders are Aruna Asaf Ali and Sucheta Kriplani from Bengal, Matangini Hazra from Midnapore, Sucheta Kriplani and Usha Mehta from Bombay, and numerous others. Kalpana Dutta, Preetilata Waddedar, Sucheta Kriplani, Sucheta Mazumdar, and Begum Hazrat Mahal may be the first to be thought about at the national level. It is very hard to recognize leaders in India at the national and regional levels because to the idea of our nationalist development. A considerable lot of the women who proceeded to turn out to be notable nationalist activists started on a smaller scale. Notwithstanding the Indian women previously referenced, there were Irish women who gave their personal accounts of the Irish experience, such as Annie Besant and Margaret Cousins.

#### **4.1. Women freedom fighter of India:**

It is very difficult task to list out all women freedom fighters and equally difficult to segregate a few amongst them.

- **Kamaladevi Chattopadhyay:** She took part in the Salt Satyagraha during the 1930s. She supported theater, handlooms, and handicrafts. She got the Padma Bhushan in 1955 and the Padma Vibhushan in 1987 from the Indian government.
- **Annie Basant:** In 1917, she was chosen as the Indian National Congress' first president. Her associate Margaret cousins established the "Women's Indian Association" and wrote the legislation granting Indian women the option to cast a ballot.
- **Vijayalakshmi Pandit:** Mrs. Pandit served three prison terms (1932, 1940, and 1942) for her nationalistic actions. Together with her sister and her young daughters, she coordinated processions and picketed alcohol and unfamiliar attire stores during the

Salt Satyagraha. She has driven numerous campaigns and defeated numerous obstacles for the benefit of Indian women.

- **Mridula Sarabai:** She valiantly struggled during Part to rescue girls abducted by rioters and to stop Muslim and Hindu refugees from being killed or harmed. She was chosen as a representative from Gujarat for the All Indian Congress Council in 1934.
- **Basanti Das:** During the British colonial period in India, she was a contender for Indian freedom. She effectively partook in various social and political activities. She effectively partook in liberation movements and was confined during the mission against pressure. In 1973, she was granted the Padma Vibhushan.
- **Sucheta Kriplani:** In 1932, she started her profession as a social laborer in the public sector. The next year, in 1939, she enlisted in the Indian National Congress and went into politics. She was imprisoned for a very long time in 1940 for her contribution in a one-on-one satyagraha in Faizabad. She self-isolated during the Quit India Development and was very successful in sorting out anti-British resistance in a clandestine way.

#### **4.2. Women organization**

The National Board for Women in India (NCWI), one of the three fundamental women's organizations. Women's issues were generally expressed by the Women's Indian Association (WIA) and the All-India Women's Conference (AIWC). All racial, cultural, and religious groups of women were represented by the women's Indian Association. Their primary objective was instructing, and the branches were encouraged to start grown-up perusing, sewing, and first guide classes. The national part of the world chamber of women, the national board for women in India 1925, was tasked with social affair information about women, composing memos, and submitting them to the fitting authorities. It supported their efforts to hoist women's status and so had an interest in appeal politics. The chamber attempted to keep ties with the British and tried not to engage in the freedom development. Herabai Goodbye, Tarabai Premchand, and Dame Begum Saheb of Bhopal were among the ladies in this gathering. The essential objective of the All India Women's Consternation (1927) was women's schooling. Women such as Margaret Cousins and Maharani Chimnibai of Gaekwad spearheaded its nufure, expanding its domain to incorporate concerns about women's and kids' headway, social changes, and a bound together India. It released the Hindi and English month to month Roshni. It served as the essential means of articulating women's issues before to freedom, and through its branches, its liberal feminist message spread to various parts of the country. In a joint memorandum, the three women's organizations reaffirmed their demand for grown-up franchise and had a problem with plans for segregated electorates and seat reservations after 1932.

#### **5. CONCLUSION**

The research has brought attention to the varied and frequently disregarded roles that women played in India's independence movement, both locally and nationally. A more nuanced knowledge of the ways in which women participated in and shaped the anti-imperialist struggle has been obtained by studying the historiography of the nationalist movement in India and the global context of liberation. The histories of oppressed women who were vital

to local and regional freedom movements have been largely illuminated by the subaltern school of history. Women leaders who have battled for social justice and freedom in India include Sarojini Naidu, Rani Laxmi Bai, and Kamaladevi Chattopadhyay. They are examples of their bravery and tenacity. Furthermore, it is impossible to overstate the significance of women's groups like the All India Women's Conference, the National Council for Women in India, and the Women's Indian Association. These groups gave women a forum to express their issues and push for societal changes, which helped establish gender equality in India after independence.

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