



Role of Women in the Indian National Freedom Movement in Raja Rao's Kanthapura

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Abstract

The history of India's struggle for independence is filled with stories of enormous sacrifice by its fellow countrymen. Women's involvement in the freedom struggle has been there since the beginning, but sporadically, but in most movements men played the leading roles, and women played the role after the initiative of Gandhi ji in the 2nd and 3rd centuries in the foreground of the 20th century. These traditional women fought alongside their male counterparts with exemplary courage and dedication. Nevertheless, many of them were not sung. Raja Rao's Kanthapura tells the story of these brave Indian women using fictional characters. These women in Kanthapura villages collectively represent the disadvantaged position of Indian women, one at home, and the patriarch who was trying to break the shackles that limited their role in household chores. It fought a double war, one against the Registrar and the other against Britain. The novel is told from the perspective of a woman and is narrated in the voice of an old woman, Achakka. Achakka follows the story of how the Gandhian movement brought to the village by the novel's protagonist, Moorthy, brought about great changes in the lives of marginalized women in pre-independence India. This novel explores how large-scale political movements such as non-cooperation have helped Indian women to transcend conventional boundaries to some extent, and how these women's awakenings have benefited the struggle for independence. The characters of Rangamma and Ratna are portrayed as aspiring new women who defy convention and fight a war of independence.

Keywords: Conventional, Independence Movement, Marginalized, Non-Cooperation movement, Patriarch, Women emancipation

Introduction

Whenever, the history of India's struggle for freedom is written, the sacrifices made by the Indian women will surely find the most prominent place in it. It was a pity to call a woman an idiot. The weak part was the mistakes made to them by men. If it meant moral courage, women had it many times more than men. Mankind could not have survived if she did not possess more inner strength, self-sacrifice, and tolerance than men. When non-violence reigns over men, the future belongs to women. Great things happened when most people were in prison. Our women have stepped into the arena of the freedom struggle. They have always contributed to the freedom struggle, but their unprecedented outpouring of enthusiasm has taken the British government by surprise. There has been a great awakening among Indian women and the role they have played in Indian politics.

Women in India and other patriarchal nations symbolize weakness. She is said to lead a miserable and dependent life. Our culture neither gives her the right to maintain her freedom and independence, nor the right to act of her own will. It is considered a creature that must be commanded. She transforms into a cultural symbol rather than a material entity. Before the 20th century, women's emancipation was strictly prohibited in the Indian subcontinent. In Kantapura novels, we find that women play the leading roles. They take a more active role than men. Women are therefore an integral part of the novel. His choice of the old woman Achakka as the narrator indicates that he wants the novel to be told from a female point of view. This is very rare when

the story is viewed from a female point of view, as opposed to the analytical force, which is a male point of view. The research paper pays tribute to the indelible sacrifices made by Indian women in India's struggle for freedom.

Women as Satyagrahis

In the novel, a woman as Satyagrahis plays an important role. When the hero Amber returns from the city as Gandhi's man, he goes to the women in the village and gives out free charkhas, telling them that foreign goods are making India impoverished and that they (women) I was told that I have an important role to play. He can spin or use handcrafted things to fight. The Kanthapura women continue their fight as Amber is arrested along with some men. They are harassed, tortured, raped and even beaten, but despite all the violence they don't lose hope and do not resist foreign rule. After the death of Harikatha's narrator, Lakna, the widow becomes the new narrator. Raja Rao uses a female narrator to challenge the orthodox view that only men should participate in national religious affairs. Thus, Raja Rao reveals the importance of women in society. Through in his novels, he explores women's participation in national politics and religion. Kanthapura is therefore also a novel that criticizes the orthodox and patriarchy of Indian culture. Women like Amber very much, so follow his advice. Rangamma is well educated and reads the newspaper regularly, thus playing an important role in the village. Influenced by Gandhi's philosophy, she is a source of knowledge and inspiration for the women of her village. To gain female support, she tells stories of historical figures such as Lakshmi Bhai and Sarojini Naidu, encouraging them to actively participate in the struggle. Amber, like Gandhi, knew the importance of women in the struggle and made Rangamma, a wealthy and educated widow, a member of parliamentary committees, declaring, "Parliament is for the weak and the lowly. So we need a woman on the committee." Kanthapura is a politically motivated novel as it relates to national movements. It stands out for its postcolonial subject matter, well recognized and cultivated by novelists. The novel shows how myth, religion, and legendary history come together to decolonize the psyche and spread nationalism. In order to motivate people and shape their historical consciousness, Kanthapura must be placed within the genre of historical fiction that emerged in this country during the British period. Aside from the political circumstances in which the genre developed, existing narrative traditions have helped make the story obsolete. Kanthapura is a fictional village, identifiable as a settlement in Karnataka, southern India, embroiled in the freedom struggles of the 1930s, and eventually transformed so completely that "no humans or mosquitoes were left". Through Harikatha, her grandmother tells how the wave of nationalism launched by Mahatma Gandhi overcame all differences and turned docile villagers into freedom fighters. Kanthapura is based on the Italian novel Fontamara by Ignazio Silone. Fontamara is the story of a quintessential southern Italian village, portrayed with a European sensibility during the time when a fascist regime ruled Italy. The novel tells the story of the exploitation of the poor by the rich, as demonstrated by the anti-fascist and socialist activism of the 1930s. Unlike Fontamara, Kanthapura's message is political, spiritual and cultural. From the preface to Kanthapura, Rao attempts to create a rich 'sthala-purana' or fabled history of India. In it, the man describes women's awakening and the role of women in the national liberation movement. With particular reference Rao drawing on mythological heroes and heroines, the author recognizes that our ancient traditions are Indian, and from the start gives the struggle for freedom itself a mythological flavor. He also attempted to make the story more authentic by bringing in a verbal narrator, presenting a purely Indian village setting. Gandhi's involvement of women in India's freedom struggle provides a contrast to the involvement of the fictional heroine Rao, who joins Satyagraha in response to Gandhi's call. The novel presents a reconstruction of Gandhi's appreciation of women combined with the role of women in national movements. Despite the overall predominance of Brahmin patriarchy in the novel, it is surprising that women participate in Gandhi's program on an equal footing with men. The author does not only allow Indian women to come together in true satyagrahi by forming a 'Sevika Sangha'. Mahatma Gandhi's benevolent treatment of women threatened the dominance of a chauvinistic Brahman culture that belittled his encouragement of women to get more. Mahatma Gandhi worked in many ways that overwhelmingly opposed the patriarchal order and provoked reactions from women. The feminine nature of his protest touched on the realm of women's domestic life in an environment where women had no official power to hold their place in a male-dominated system and through penance and fasting, which were essentially female instruments, both women and Mahatma Gandhi were able

to press men to consent. gave nature About the virtue of female patience. His opponents argued that his approach was unmanly and would later lead to disability, but Gandhi's methods of resistance helped draw women into the national movement. By promoting equal rights for women in various fields, Gandhi emphasized the importance of women in the non-violent struggle for a just social order. He also argued that "to postpone social reform until we have achieved Swaraj is to not know the meaning of Swaraj" and that "the women of this country The heroic role of women, therefore, was to lead a revolution against abuse, inequality and social injustice, both for themselves and for other exploited groups in society. A program of national integration was a program of reform for Harijan and women to change the course of our society. However, Gandhi's role for women was largely limited. Although he entered the domestic realm and was rarely seen outside the freedom struggle, he attacked Parda practices, Devadas practices, prostitution, child marriage, widowhood, and dowry. He believed that men and women played complementary but distinct roles, and insisted on serving his husband, his family, and his country. In the same order) must be accepted as a woman's primary duty. In fact, national service is offered only if it does not involve the first two. Gandhian ideal was Sita, who embodied the sacrifice, devotion, and moral strength of femininity. He wanted to break down the traditional stereotypes of women. He instead possesses moral strength that stands against the sheer savage physical strength of men, so women are not weak. However, he does not envisage a complete change in the role of women, while his writings suggest that women, despite their inner strength, are steadfast within the system. His eyes were on Mother Symbol logy, even as he sought social reforms that would allow him to conveniently establish a connection with Mother India and Mother Goddess. Mahatma Gandhi defeated the family resistance of his female peers by ensuring that women would never leave their families. By expanding the role of women beyond the patriarchal framework, it fulfils the role of traditional household chores. He himself gave up having children simultaneously they built their wealth and started leading a Brahmacharya life. For women, he advocated fulfillment of the main duty public and domestic.

Rangamma as a symbol of courage

Kantapura's widow, who becomes the secondary leader of the Gandhi movement after her best friend Amber. She comes from a wealthy urban family and after her husband's death becomes the sister-in-law of her Venkamma Waterfall, who lives in her husband's large house. The house will be the centre of the village council and its protest movement. Initially concerned about the erosion of the caste system, she was one of the first villagers to join Moorthy's movement and soon became second-in-command. She also leads the women's group "Volunteers", which the book's narrator, Achakka, eventually joins. Rangamma, having grown up in the town, is well-read and knowledgeable about events outside her village, and she starts editing a newspaper that quickly spreads news about Kantapura's nationwide Gandhi movement. After police arrest Moorthy, Rangamma stays with Advocate Sankar in Karwar town and learns about the All India Congress and takes over Moorthy's role of telling a discourse about Gandhi. She was arrested on the eve of the final conflict in Kantapura, and the villagers are still awaiting her release at the end of the book that Shows how it abolished and gave women (especially widows, who are commonly displaced by the caste system) a significant political role. But with its roots in this city, while Gandhiism was to some extent a bottom-up movement led by the oppressed Native Americans, the knowledge and resources of powerful people also contributed to its success.

Attitude of male volunteers to female volunteers

In the novel, Murthy gives the example of Queen Lakshmi Bai, who lost her husband, so she was brave and went to war alone like a macho. Women were inspired to join the movement, turning women into volunteers. But men are against these female volunteers. They must have been pretty embarrassed and annoyed to see the women brave enough to do gymnastics in public. So, they started bitching. Many were very old-fashioned and thought that women were only suitable for housework. When something went wrong in the house, the men started blaming the volunteer women. One or two of her were beaten by her wife for that. But Rangamma shut them up, saying that women should take care of their jobs. After that, they keep silent on the female volunteers. It is said that women have always lived within the limits of men, society and responsibilities. As a result, they

have no chance of becoming independent. Neither can they be free from marriage. One day Venkamma arranged the marriage of her daughter to Seenappa. But he was much older than her daughter. However, Seenappa was very rich and rich, so no one cared about his age and arranged a marriage with Seenappa.

Conclusion

This research paper seeks to explore the pain endured by the hundreds of female volunteers who chose the Ahimsa path to fight the British Raj after Gandhi. To protect themselves from foreign powers, these women left their well-defined roles as domestic goddesses and assumed the roles of fearless queens, Jhansi Ki Rani. Raja Rao has created an impressive gallery of female characters. The female characters are in many ways perhaps more authentic than the males and represent the zeitgeist of Indian society moving from ancient traditions to modern conditions. Raja Rao has a deep empathy and understanding of the female psyche and sees women as primordial forces that consciously or unconsciously shape the destinies of men and their world. In fact, she constructs a complete myth about women, derived from the Vedic tradition and updated to the emergence of the modern liberated woman. Women in all states and presidents were in full force during the freedom struggle. Due to the lack of education, the movement was not very strong at first, but little by little women became enlightened about the movement, and at Gandhi's call, not only urban women but also rural women emerged, among whom very They were second to none when it came to contributing to and caring about the country's ongoing freedom struggle.

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