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Inspirational factors that promoted women's role in freedom movement

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Abstract

The women have played a very vital role in the freedom movement in India and Karnataka. The factors that have led to motivate the women in the freedom struggle is varied. The present study accounts the inspirational factors that led the women to participate in the freedom movement in the country at large and Karnataka state in particular.

Keywords: Freedom struggle, Women, factors

1. Introduction

The subtle question that is what factor influenced large women freedom fighters in Karnataka to take part in a nationwide movement of freedom struggle is important. Not only for the purpose of present study but contribute partly to understand the status of women during the days of freedom. For example for convenience one can group the factors into three main groups such as

1. Inspirational Factors,
2. Leadership Factors and
3. Miscellaneous Factors which have influenced the participation on their own.

Inspirational Factors

No doubt it is extremely difficult to rank the inspirational and leadership factors. In one sense 'self of an individual dominates both physically and emotionally more than any other consideration for taking decisions. Besides Bentham points out that "every individual is the best judge of himself. As considered by us are

1. Family factors,
2. Personal Desire,
3. Self Respect and Dignity,
4. Desire for change in Traditions, Other's Influence,
5. Regional Pride,
6. The crude and rude prohibitory rules of the British government.

1) Family Factors

The term family has great vividity. Keeping other factors apart, it consists of husband, wife, brother, mother, children, grandchild, aunts, uncle's etc. This broad connotation of the term is needed for the purpose of our study. It is interesting to note that husband influenced the wife to take part in the freedom movement. But we could also find in our study that wife influenced the husband in taking part in the freedom movement. The example of Yashodharamma Dasappa, who influenced her husband H.C. Dasappa, too left his law practice and joining hand with her in the freedom struggle.

Besides, we have examples of the family in which mother dragged the daughter into freedom struggle and in other instances the daughter (especially college girls) dragged the mothers into the freedom movements. On the top of all these by way of concluding one can say that the liberal, educated and elite families were revolutionaries and created the firebrand of women freedom fighters right from the childhood. Some women got involved in the freedom fight after being inspired by the examples of their husbands and children. Abandoning the shelter homes for the first time, they went straight to the life of hardship in the jail. In this connection,

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mention may be made of the women folk of the families of the following leaders, T.R. Nesvi, Gudleppa Hakkuijeri, Jiveenrao Yalagi, Channabassappa Ambali, Govindrao Kanbur and Govindreddy. Nagarathamma Hiremath and Tayamma Veerannagouda followed their husband into the thick of the freedom fight.

2) Personal Desire

These women therefore were ready to sacrifice their own person for the purpose of freedom. The personal interest was in most cases in the form of an oath taken to achieve freedom or else sacrifice the life till its attainment. In Bilagi Durgamma Yane Ramabai Prabhu & in Belgaum Laxmibai Sohni jumped into freedom movement because the environment around them was hooting up for freedom. The participation of these women was due to their own interest and others did not impose it at all. They serve as good examples of hooting up factor contributing for participation.

Similarly B. kamakshamma also influenced by self-interest participated in freedom movements. The participation of the women was due to their own interest and another woman named Gangavva Arer was one of the heroic freedom fighters. She enters in struggle by her own inspiration by hearing the Vachanas and the Puranas taught at Agrahara. She took part in the procession in front of the shop for restrict the Ragbe Cigar.

3) Self Respect and Dignity

In a traditional society of India, great importance was attached to self-respect and dignity, anything that offends the two could make Indians extremely unpleasant and fight for putting things in order to save their dignity and respect. This was an important factor, which forced women to take part in the freedom struggle. The police came to the house and throwing out the articles breaking the locks, beating men, all these made women a mentally different entity and jumped into the action. The term freedom fighter is extended to include protecting self-respect and dignity, the example of Sonubai Patil of Gunjoti comes to our mind. The law-keeping policeman had a bad eye on her and she was subjected to harassment for several times. But one day she told this to a group of youths & with the help of them she killed the policeman.

Basamma Kusugur of Sunkalbidari in Ranibennur taluk needed no such stimulus. All on their own she jumped into the struggle and became herself a source of inspiration for women around her. Through she had no education. She was an eloquent speaker.

4) Desire for Change in Traditions

It was the well-founded thesis that without being internal orthodox and traditional practices followed in the society would hinder the desire for freedom. Therefore some women participated and therefore contributed to the freedom movement by shaking up the traditional society and old and outdated cultural practices. The contribution of Mate Mahadevi in preventing child marriages is worth recapitulating.

Similarly marriage of widow was another socially desirable against the ill conceived thought of no remarriage for widow is a significant contribution made by Kamaladevi Chattopadhyay. Indeed this may be considered as very significant contribution in the background that when many men were killed many young in the freedom struggle, for contribution of freedom struggle on one hand and rehabilitating the widowed women

on the other are very germane to the women participating in freedom struggle.

Similarly the other daunting, historically deep rooted evil hindering the freedom movement was the traditional practice of untouchability of harijans. But, Nagamma Patil opened Harijan Balikashran for harijan children, Umabai Kundapur worked for collecting women to run the "Kasturi trust and Gandhi trust" heaped to strengthen freedom movement with the inclusion of harijans in it. This is no small a contribution.

The participation of Kamaladevi Chattopadhyay of Mangalore who took part in the freedom movement, drew the curtain of freedom before the eyes of large number of women to take part in national freedom.

5) Influence of others

Besides family members even known or family known or unknown men and women influenced women freedom fighters in Mysore and brought them into the fold of its activities. In other words related or not related persons influence also has acted as a factor contributing to freedom fighting by women. We have two outstanding examples with respect to these factors

- Bellary Siddamma was influenced by S. Nijlingappa, T. Siddalingayya and Veerannagouda Patil.
- T. Sunandamma was influenced by T. Siddalingayya and Tagodur Ramachandrarao, Sitaramashastri to take part in Mysore congress.
- Bhagirathamma Chabgalaradhya was influenced by Kamala Krishnappa, Bhadravati and Laxmidevi participated in the various freedom movements.

Thus it may be noted that Bellary Siddamma later turned out to be the most outstanding and vibrant women freedom fighters of Karnataka were influenced by others.

6) Regional Pride

More than the national, the original movement was important for mass of women they felt pride in taking part in the locally designed and organised activities in their local places (cities, town and villages). The taking part in the movement was considered as a pride. Accordingly the pride has emerged as a contributory factor for the role of women in freedom struggle of Myaoew. As a matter of pride for example large number of women took part in Shivapur Flag hoisting ceremony. This was confined to the Shivapur village. But more interestingly the taking out of Prabhat Pheri and undertaking Vidhayak, activities and flag hoisting spread across and wide of Shivapur village.

Similarly many women took part in the Mysore Chalo movement demanding for freedom and responsible government. Thus taking part in this movement for women was a matter of great pride.

Lastly the Regional activity in connection with freedom fighting in which women took part with great pride, is the 'Vidhuraswatha' event. The women boldly and bravely took in the festival against the prohibition imposed by British Government. It may be sad to record that it turned out tragedy in which the police shot down many women. However to keep up the pride the fair was conducted and a large women attended it. The local event, of course ending as a tragedy acted as a factor in contributing women's contributing in the freedom movement.

7) The Crude and Rude Prohibitory Rules of the British Government

The prohibitory rule (crude and rude) of British authorities aroused great interest among women to take part in freedom movement in Karnataka. The women were physically, spiritually and sentimentally are and were attached to their household family, land relatives and friends. In this context it may be recalled that the taking out processions, flag hoisting, was their way of life. But the British rule started collecting taxes, confiscation of the property, consumption of British salt forced on them beating women, to arrest women and taking them to jail, not pertaining them to organise fairs, celebrations and other organisation touched the pride of woman. As a hatred and protest against the crude British rule woman had to take part in the freedom struggle in Mysore. The British rule themselves acted a factor for participation of women.

Women Participants in Mysore Chalo Movement

Sl. No.	Name	Place	Imprisonment
1	Saraswati Gandhi		
2	Tayamma Veera ngouda		-
3	J.C.Bhagirathamma	Tumkur	
4	Sushtamma		-
5	Yashodharamma Dasappa	Bangalore	-
6	Bellary Siddamma	Haveri	
7	Bellary Gouramma B.	Challakere	6 months
8	Kuntala Seturao	Bangalore	
9	Vimala	-do-	
10	Maitreyi	-do-	
11	B.L.Subbamma	-do-	Imprisoned
12	Vaidehi	-do-	
13	Ramamani	-do-	
14	Shanta	-do-	
15	Smt. Annapurnamma Nanjappa	Bangalore	
16	Nagaratamma Hiremath	Chitradhurga	2 years
17	Jayamma D.	Hosanagar	1 month
18	N.S. Gowrainma	Pandavapur (Mandya District)	2 months
19	Bhanuvati Veerappa	Harihara taluk	3 months
20	Gowramma Sanchalaki	Gowribidnur taluk	Rs. 25 fine
21	Subbamma Jois	Mysore dist	
22	T. Sunandamma	Tumkur	5 months
23	M.r. Laxamma	Mysore	5 months
24	Annemma Suryanarayana	Bangalore	1 month
25	Bhagylaxmi Wyo Jagannath. G		Police Custody
26	Shankuntala bai w/o V.Ramanjulu IMaidu		1 month
27	Kameshwaramma Kuppusswamy		
28	Mate Mahadevi	Bangalore	
29	Jayadevi Tayi Ligade	Solapur	
30	Mohana	Old Mysore	
31	Jaya	-do-	
32	Mangala	-do-	
33	Hansa Mane	-do-	
34	Shakuntala Mane	-do-	
35	Venkatalaxmi g.	-do-	
36	Ambu	-do-	
37	Rukmini	-do-	
38	Padama	-do-	
39	Komala R.	-do-	
40	Vasanti	-do-	
41	Kyatyiyni	-do-	
42	Ponnamma Vasanti	-do-	

Thus the Mysore Chalo Movement, otherwise known as demand for responsible government became culminated with the national freedom movement in general and parts of Quit India Movement in particular. It is hard for the historians to distinguish between the two movements. Whenever it is, the

fact remains is that large number of women participated in this movement for its success at various points of time.

Conclusion

The role played by women in the freedom movement is so remarkable and glorious. In the national movement large number of women participated namely, anni Beasant, Sarojini Naidu, jhansi Lakshmi Bai, Sister Nivedita, Kasturaba Gandhi, Kalpana Dutt and others.

There are hundreds of women who have taken part in freedom struggle in princely Mysore. The women played very important inspiring role by there direct and indirect participation in freedom movement. The women freedom fighters were an eye opener in the msses. It has been found that there are 70 women participants in freedom struggle in princely Mysore.

Like this the policy of the British government changed in accordance with the changing in the political scenario. The creation of princely states was political necessity and this was done at the cost of freedom of expression and liberal political ideas. The political benefits accruing from the creation of such buffer lands was accommodative for the British. They could expand the empire, enhance their resources and could boast of becoming a world power. The policy made during Nationalist activities was a death knell to the princedoms of Mysore and Mysore could never take part in the activities of the Congress. They suffered heavily due to the dual restriction imposed on them. They could not claim participation in the Nationalist struggles and hence they were made as Islands.

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