CONCLUSION
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The struggle for freedom in India is one of the liberative movements in the World. Women in freedom struggle of the country have contributed significantly. Indian women actively participated in the revolution and movement for social change during the national struggle for independence. Thus the participation of women was not restricted to a particular type of activity such as non-violent satyagraha movement. Women's early contribution to the Indian National Movement started in the late in the 19th Century with Women's involvement in the Indian National Congress. Ever since the formation of the Indian National Congress 1885, the participation of women and their activities grew slowly but steadily and the Indian people got a platform to express their grievance against the British. During the time of freedom movement in India, Rani Lakshmi Bai of Jhansi, Sarojini Naidu, Kasturba, Vijayalakshmi Pandit, Rukmini Lakshmipathi, Ammu Swaminathan and others struggled and fought vigorously for getting independence of our country.

The Swadeshi Movement which started in the beginning of 19th century marked the formation of a number of Women's Organisation such as local Muslim Women's Association, Mahila Shilpa Samithi, Sri Maha Mandal. The members of the Women's Organisation actively participated in the Swadeshi Movement and awakened spirit among the common people for the freedom of our country. As far as Tamilnadu concerned the Swadeshi Movement had spread like wildfire throughout Tamilnadu especially Madurai, North Arcot, Madras, Tanjore Kumbakonam, Chengelpattu, Kanchipuram,
Vellore, Tuticorin and Tirunelvelli. During the freedom struggle of the country, women were not lagging behind. Women joined men to protest against the British rulers by boycotting foreign goods.

The extremist leaders like Nilakanda Bramachari, Sankar Krishnan Iyer, Subramania Siva and Padmanaba Iyer, went on a lecture tour in South India preaching Swadeshi and sedition. Women became actively involved with the Swadeshi League. Poets like Subramania Bharatiyar of Ettaiyapuram, A.Shanmugam of Madurai composed patriotic songs and Pillai A.Saalambigai Ammal of Chidambaram and Agilandammal of Cuddalore composed Swadeshi songs called "Vandematharam Kummi gal." Those songs inspired the people of Tamilnadu. The educated women and liberal families, as well as those from the rural areas actively joined Mahatma Gandhi in his Non-Co-Operation Movement. They joined the national movement belonged to all walks of life, all castes, religion and communities.

Home Rule Movement under the inspiring leadership of Annie Besant gained momentum during the war because many Indians saw in the best opportunity to snatch some concessions form Britishers. Annie Besant was an Irish lady by birth but an Indian by domicile and religious outlook. She had great regard for Indian culture and Vedic Philosophy. She had a feeling heart for the ill-fated people of this country. She knew that the roots of their misery lay in political subjection, hence she advocated the case of India and demanded Home Rule or Dominion Status. She argued that the free India was likely to be a more dependable friend of Great Britain than a dependant one.
During her visits to England between 1908 and 1913 as President of Theosophical Society, Annie Besant was much impressed by Redmond's Home Rule Movement in favour of Ireland. She decided to start a similar movement in India. After working for twenty years for the revival of Hinduism, She joined the Congress in 1914. For propagating her views she started an English weekly "Common Weal" and then an English daily "New India".

Annie Besant and Tilak gave inspiring lead to Home Rule Movement. Besant started the Home Rule league at Gokhale Hall, Madras, in September 1916 and Tilak started the same Home Rule League at Poona. As the Home Rule League became very popular and grew in its strength, the government was alarmed. The students were becoming the backbone of the movement in Madras. Naturally, they decided to curb the tendency of the students to identify themselves with political movements and take part in its activities, the government of Madras passed orders to prevent then from entering into politics.

The Home Rule League raised the slogan of Swadeshi, National education and home rule of India. The movement gathered momentum with lightening speed. The Government had no patience with the agitators, particularly when it was involved in war on the fields of Europe. The Bombay Government imposed restriction on the movement and activities of Tilak. Action was also taken by the Madras Government against Annie Besant.
She was arrested along with two co-workers, Arundale and Wadia. The highhandedness of the authorities raised a storm of protests all over the country. Public fury compelled the Government to release Annie Besant. The congress in recognition of her valuable services elected her as President in 1917.

In the 19th century several women's organizations were started by the European women's like Annie Besant, Margaret cousins and Dorothy to fight for native women's right. The autonomous women organizations such as the women's Indian Association, All India women's conference played a very active role from 1917 onwards in taking up several women issues. The main objective of these organisations was to work for the upliftment of women and to work for the political rights of women. The Women's Indian Association published its monthly journal in English named Stri-Dharma. Muthulakshmi Reddy worked as the editor of this journal from 1931 to 1940. The formation of Women's Indian Association played very important role in the struggle for women franchise. The first camping for women's franchise was started in the year 1917. In 1919 the South borough Franchise Committee visited India for further study about franchise. A women's deputation led by Sarojini Naidu and Annie Besant voiced the committee for women's suffrage on equal terms with men. The committee accepted the petitions received from a few provinces. In 1931, the British Government appointed a Franchise Committee under Lothian. In 1932, the Lothian Committee visited India to collect opinions. The committee met a small percentage of Indian Women and
accepted the joint memorandum, which was given by the All India Women's Organizations. The committee also rejected adult franchise. In August 1932, the Communal Award was announced. The women's organizations opposed communal electorates and they thought that the only way to solve all these problems was adult suffrage.

The Act of 1935, provided the reservation of forty one seats for women in provincial legislatures. It gave the right to vote for women with property and educational qualifications, and wives of men of military service. In 1937 election, eight women were elected from several constitutions. In the Madras Provincial Assembly eight seats were received for women.

A close analysis, however, reveals that women's participation during the Non-Co-Operation Movement was not on a large scale. It was confined chiefly to urban areas and largely to those higher and middle class women whose husbands, fathers, brothers, sons and relatives had already joined the non-violent struggle under Gandhiji's leadership. It is undoubtedly true that during the movement the number of women who actively participated was very small but the significance lies in their having come forth and in the fact that they organized meetings and demonstrations and participated in boycott and picketing programmes and also courted arrest. Even a small meeting of forty women was an important event keeping in view the fact that women for centuries had been deprived of their initiative. The spirit of service and sacrifice which they had shown during the non-co-operation movement was very much appreciated.
Further, it would be appropriate to analyze how women's participation in the Civil Disobedience Movement differed from the Non-Co-operation movement. This movement was definitely an advance over the previous movement. Though the intensity of action varied among different provinces, yet Gandhi's call had clearly evoked a momentous response from women in every region of the country. They came out from their traditional seclusion and broke salt Law, marched in processions, participated in public meetings and organized picketing outside foreign cloth and liquor shops.

This movement also marked an increase in their sufferings. Thousands of women faced police repression and atrocities during this movement. The police action and police atrocities became harsher as they after arresting women volunteers started leaving them at lonely places about sixteen to twenty miles away from the town to deter them from participation.

Whenever they found women volunteers picketing before the liquor or foreign cloth shops, police party used to come with pistons and buckets filled with coloured water or water mixed with dirt and mud and discharged the water through the pistons at the women Satyagrahis with such a force that they would become breathless on account of the force with which water was splashed on them.

Police repression was such that in an incident they did not even hesitate to hurl liquor bottles at the lady picketers while they were picketing
near teddy shops on account of which some of them received injuries. Women in Madras courageously participated in the breaking of Salt law and boycott programme bravely facing police atrocities, repression and humiliation. A large number of women were arrested for participating in different activities.

Hitherto women’s participation was smaller in number but now they came forth in thousands and participated with increasing favour and courted arrest. According to the Government reports around more than four hundred women courted arrest during the period from January 1932 to April 1933 only. The participation of women in Madras during the Civil Disobedience Movement was remarkable.

An analysis of the available literature and Government reports reveals that during the Quit India Movement Women from all provinces of India played an illustrious and heroic role with unflinching determination and unbending faith and spirit. However, there were some regional variations in their participation. It was more intense in Bombay, Bengal, Punjab, Uttar Pradesh, Assam, Gujarat, Delhi and Karnataka. However, in Madras, their participation was remarkable one. Despite the punishments, fines and imprisonments a large number of women of the province participated whole heartedly in the movement.

There were numerous women in Tamilnadu who contributed their might to the cause of India's freedom. There was no power in the world
that could set any limitation to women's achievements. In the words of Sarojini Naidu, "there was no Salic law which would hold good in the world when women were determined that they would rise to the full height and stature of their capacity".

Women's participation in the freedom struggle should also be judged by its long-term impact, namely, the women's empowerment in all sphere of life, social political and economic. Very significant advancements have been made in the area of women's empowerment in India since independence.