

GANDHIAN PERSPECTIVE ON THE DEVELOPMENT OF RURAL WOMEN**Dr. Surender Pal Singh**

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Abstract

Mahatma Gandhi perspective on the development of rural women was multifaceted, emphasizing education, economic independence, political participation, health, self-reliance, and nonviolent activism. His vision aimed to create a more equitable and just society by recognizing and harnessing the potential of women as drivers of positive change. Gandhiji thought about the importance of women power and their responsibility in shaping the course of history and progress. Mahatma Gandhi asserted that women are indistinguishable from men in all their praise and can assume responsibilities with corresponding dexterity and efficiency. Gandhiji saw man and woman as two sides of the same coin and synchronized each other. Gandhi did not see himself as a prophet but as a practical optimist.

Women empowerment has been a focal point of government policy since the 1990s. Economic and political empowerment are dual processes driven through government efforts. Gandhi encourages parallel ideas that encourage women to understand their strength and strive collectively for social revolution. Nowadays women play a fundamental responsibility as an income earner. It also changes their personality and standard of living. There has been an unprecedented increase in the number of self-employed women in the advanced countries of the planet. Women constitute half of the human population in the world. It is the contractual obligation of a democratic state to promote and strengthen women's studies through teaching, research, extension, information dissemination and advocacy. Mahatma Gandhi was in the forefront regarding the ground work of women and their right to equal opportunity with men in every bubble of the nation's life.

Keywords: Women, Social revolution, Gandhiji, Women empowerment, Nation's life

Introduction

Gandhiji found the village to be the central place in the economic program as the only way to bring hope of a better life to the rural people, as the rural development outlined by Gandhi included self-reliance, interdependence for other needs and the development of village industries. He wanted to do rural reconstruction with good scientific and spiritual values. In India, as

empirical evidence shows, women contribute largely to the running of the family business, due to unpaid effort and manual labour. Mahatma Gandhi held a distinctive perspective on the development of rural women that was deeply rooted in his philosophy of nonviolence, self-reliance, and social justice. He believed in empowering women through education, economic independence, and active participation in community and national affairs. Gandhi believed that women could do much to transform India at all levels. They believed that equal rights for women and men were necessary but not sufficient to create a more just social order. In a letter dated 20-10-1936 to Princess Amrit Kaur of Wardha, Gandhi writes, "If you women only realize your dignity and privilege, and its full meaning for mankind, you can do it much better than But man has made you a slave and you have proved yourself a willing slave until slave and holder are united in the crime of degrading humanity. Gandhi continued: "I have worked among women. Started doing when I was not even thirty years old. A woman in South Africa who doesn't know me. But my job was among the poorest. Gandhi was completely against gender discrimination. Gandhi did not like the preference for the boy child and the general neglect of a girl child in Indian society. In fact, in most cases it is not allowed to be born. If born then its existence is not sure. If she somehow survives then she has to be a victim of neglect. He does not get respect and is equal to a boy. Gandhiji preached and practiced sharing of household chores of the family by both men and women. She encouraged women to do intellectual work and men to help with cooking, cleaning and care, traditionally 'women's work'.

Gandhiji and women empowerment

The Gandhian strategy of rural reconstruction was based on Gram Swaraj and the Swadeshi movement. The basic principles of Gram Swaraj mentioned by Gandhiji are Trusteeship, Swadeshi, Full Employment, Roti Shram, Self-reliance, Decentralization, Equality, Nai Talim etc. Thus the idea of the ideal village of the Gandhian dream was a comprehensive one, which included economic, social political and educational dimensions. Gandhi was not only a great political leader but also a passionate lover of humanity. He was an ardent enemy of all injustice and inequalities, he was a friend of the downtrodden. Harijans, women and the poor attracted his most tender attention. He had an almost instinctive understanding of women and their problems and had a deep sympathy for them.

Gandhi's great sense of justice inspired him to work towards the emancipation of all those oppressed and downtrodden sections of the society including women. He announced in the February 1925 edition of Young India. Gandhi's goals were numerous: not only did he strive to

achieve independence for India, but he worked tirelessly to bring about social change. One of the injustices that hurt him the most was the labeling of millions of people in the country as 'untouchables'. This was a particular problem for women from the lower-scheduled castes. In an attempt to assess the extent of Gandhi's influence as a social reformer for both men and women, Smt. Nathibai Damodar Thackeray University conducted an approximate survey covering the years from the Champaran Indigo Planters Movement of 1917 to the Quit India struggle of 1942. Almost inevitably the majority of participants felt that Gandhi had a great influence on their body and according to the survey one respondent, a non-Gandhian who converted to his ideology because of his contact with Gandhi, acknowledged that Gandhi He would never have adopted a realistic approach to the problem of poverty to the effect of.

Gandhian thoughts on rural women

Gandhi's political ideologies, firmly grounded in human values, were indicative of his spiritual self. His personal philosophy of life shaped his political strategies to a great extent, with which he determined the course of India's journey towards independence.

Under his auspices, women took a milestone step towards re-establishing their identity in the society. Gandhi's inspiring ideologies boosted his morale and helped him to rediscover his self-respect. He understood that there are deep-rooted customs in the development of women and the freedom of women from such fetters is necessary for the liberation of the nation. Gandhi sees a woman as a 'strong reservoir of energy' which can be harnessed to bring light in the darkness of the nation. In his opinion, "it deserves careful consideration as to how the country can avail itself of the services of the hundreds of widows, young and old, of rural India". Gandhi expected great things from women in the areas related to purity of life, removal of untouchability, spread of khadi, communal harmony and swadeshi. In Gandhi's views, women can never be considered as the weaker sex. In fact, for Gandhi, women were the epitome of virtues like wisdom, humility, tolerance, sacrifice and faith. The principle of non-violence preached by Gandhi integrated the virtue of suffering as evident in the woman. Therefore, Gandhi envisioned an important role for women in establishing nonviolence.

Gandhian perspective on Women's Movement

In India and elsewhere, there are healthy movements of Gandhi's followers, and more posthumous Gandhians who speak in Gandhi's name, but also erode the power of his theory and practice by failing to remain open to new movements. Are. Feminists and other women are

engaged in a variety of causes that Gandhi might not have imagined. We have much to learn from Gandhi's theory and practice, but not at the expense of modern ideas and movements. Mahatma Gandhi's vision of Swaraj pervades the discourse on the contemporary history of India in all its aspects and from different perspectives. Gandhi's role as the greatest figure in India's freedom struggle will remain unchanged. The impression of his moral philosophy as a practical political ideology has been particularly indelible throughout the world. Yet Mahatma Gandhi's position on social, political and economic matters is transparently evolutionary, a constant examination of reality, the human condition and truth. From feminist ideas in a text book to spinning charkhas for Swaraj, she always came up with a creative proposition to bring women out of their traditional mental shackles and into a better dignified life. But Gandhi revealed a keen sense of the pulse of society, and reflected its rhythms. She offered spinning and salt agitation as a non-violent way for women to join the political movement for Swaraj. She saw it as being as correct as possible for women at that time in history. By 1940, she had provided modifications to her earlier more generalized approach to the contribution of women to public life.

Gandhian perspective on the power of women

Perhaps because of the extreme importance given to the chastity of women in Indian society, the Mahatma once again emphasizes on female chastity and purity. His solution for the helpless woman under sexual assault to die before she is violated is a very traditional view of what women should do when they are sexually assaulted. It is similar to Hara-Giri or Jauhar. In the days of armed sexual assaults and gang or mass sexual assaults on women, the Gandhian solution is inadequate. According to Gandhi, women as powerful, important, multi-task-oriented personalities are best suited for the competitive world of big business. Women have been handling important portfolios, be it political scenario or economic development. In today's time, the world is thinking a lot on such examples. Boardrooms are increasingly dominated by women, they head corporations, and women entrepreneurs have developed a new style of leadership. Gandhi gave a new dynamism to the traditional role, a firm believer in the chastity and transparency of women. He was convinced that a woman's "dazzling chastity" could disarm even the most brutal of men. The women of India got a new identity in Gandhi's philosophy. Her words and actions have inspired thousands of women and will continue to do so in their struggle against injustice and inequality.

Gandhian perspective on economic equality

Gandhi believed that untouchability was a sin against God and man. It was like "slowly eating poison into the soul of Hinduism". It degraded both the untouchables and the untouchables. The solution to India's fundamental problems lies in the practice of non-violence. Gandhi opposed capitalism because it resulted in the exploitation of human labour. He believed that nature produced enough to satisfy people's needs and that there would be no destitution and starvation if everyone took only what was sufficient for him. With regard to 'economic emancipation', Gandhi realized that men and women have different spheres of work. In her opinion, women could take up economic activities to supplement their family income, such as spinning, which she considered a good option for women. In the social sphere, Gandhi envisaged an important role for women in warding off the forces of communalism, the caste system and untouchability. Mahatma Gandhi accepted that untouchability was an old institution; but since it was an evil, it could not be defended on this ground. He held that if some scriptures sanctioned it, it was a sin committed by Hinduism; this sin should be removed.

Gandhian perspective on village cleanliness

In this way the village worker will be the living embodiment of the industry. He would master all the processes of khadi, from tilling and sowing to weaving, and would devote all his thought to perfecting them. The divorce between intellect and labor has resulted in criminal negligence of the villages. Often one wants to close one's eyes and stuff one's nose; such is the filth and offensive smell around. If most of the Congressmen have come from our villages, as they should, they should be able to make our villages a model of cleanliness in every sense. The task of rural sanitation is not an easy one, it means nothing less than giving village Bhangi the status of Adarsh Bhangi. The whole subject is unexplored; Profession, far from being dirty, is a purifier, a life saver. Only we have maligned it. We have to raise it in its true position. An ideal Indian village would be constructed in such a way that it lends itself to complete sanitation. It will consist of cottages with adequate lighting and ventilation constructed from materials available within a radius of five miles. The cottages will have courtyards so that the householders can plant vegetables for domestic use and keep their cattle. The streets and lanes of the village shall be free from all avoidable dust. It will have wells according to the need and will be accessible to all. Village cleanliness, household hygiene, personal hygiene and health care is the first place and its full scope, the underlying idea being that by doing so no disease can occur."

Conclusion

Gandhiji's concept of rural women is the upliftment of the common man. The upliftment of life of a common man is being developed by the village. He realized the need for integrated rural development and believed that education and health. It can be said without doubt that Mahatma Gandhi did experiments in all these three fields a century ago and showed the way for women empowerment and improving the status of women in the country. No other man in the entire history of India or in the world had such godly views about women. The power of non-violence lies in the soul of man and Mahatma is undoubtedly the greatest architect of this spirit and spirituality, he is the greatest sculptor of this spirituality called non-violence. Critics argue that Gandhi's ideals of Swadeshi, the voluntary curtailment of one's will, trusteeship, self-sufficient villages, and the use of manual labor in preference to machines are obsolete these days, especially in the weeks of India's new economic policy of privatization, liberalization and globalization. He is the noblest of all nobles and awarding him the Nobel would only be a recognition that is widely known and recognized. Gandhiji says that, the whole world is one family which extends love and affection and fraternity with humanity. Gandhiji's lofty vision gives us a rare insight into the future of mankind! Gandhalji belongs to the future, not the past. His message is eternal and will live on as long as the sun shines in the vast open sky.

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