



FLAG SATYAGRAHA AND WOMEN SATYAGRAHI : AN ASSESSMENT

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INTRODUCTION

Several phases of movements took place in the Indian independence struggle, among them the Gandhian movement has its own distinct place. From the Non-Cooperation Movement to the Quit India movement, Gandhiji was a constant struggle and his diligent efforts had led to the backless of India's subordination, Gandhiji started the freedom movement from 1917, which is known as Champaran and Kheda Satyagraha. The Non-cooperation movement started from August First, 1920 which lasted till 1922. On 5 February 1922, due to the Chauri-Chaura scandal, Gandhiji postponed the Non-cooperation Movement on 12 February 1922. This step of Gandhiji not only put a halt to the independence movement, but the movement for the independence of the country also became frustrated and frustrated. Gandhiji move was greatly criticized, Gandhiji divided the Movement into two as the prohibitory program and creative program was approved in the creative policy for the congress Jhanda Satyagraha. This program included the procession and hoisting of flag at every place. On this basis a huge flag Satyagraha program was made in Nagpur under which the country volunteers arrived as Satyagrahis from all over. Police crossed all limits on flag Satyagraha in Nagpur. Volunteers were brutally assaulted. Satyagrahis were brutally assaulted. Satyagrahis were killed a lot, streams of blood flowed from their bodies, but the volunteers remained stubborn did not lose. Nagpur was successful in the flag movement at the time, Congress had appointed Pandit Jawahar Lal Nehru as the head of administration. Nehru saw that not a single Satyagrahi had reached Nagpur from all over Bundelkhand. Nehru called Diwan Shatrughan Singh at Annad Bhawan in Allahabad and said that you should make arrangements for Bundelkhand to be represented. Talked to Sripat Sahay Rawat (Sribhai) of Jarakhar, On this Sribhai said that you should not be disturbed. I will go to Nagpur flag Satyagraha with four volunteers eternity. Sripat Sahay Rawat ie Sribhai, Kirat Singh, Indrajeet, Pancham and Kunj Bihari went to Nagpur for the Nagpur flag Satyagraha, Pandit Mannilal Pandey was made the Dictator of Bundelkhand. After his permission and acceptance, One Hundred Fifty Satyagrahi departed for Nagpur.

The national tricolor had become a symbol of the pride and honor of the country. When the tricolor was propagated in the whole country in 1923, not only the male Satyagrahis of Bunelkhand, but the women Satyagrahis did not contribute less, the women flag of all the district participated flag in the Satyagraha. The flag procession used to take off regardless of the Police flag singing, under the leadership of Rani Rajendra Kumari women of the entire district used to participate in the Satyagrahi flag procession.



Many women including Saraswati Devi of Mahoba District participated in the flag movement, thus it can be said that the women of Mahoba district also participated in the flag Satyagraha stayed.

AN OBJECTIVE

India's independence, after centuries of struggle, the people of India as well as women have not contributed less to achieve this goal of independence, it cannot be denied that Mahoba is one of the districts of Bundelkhand which is a Veer Bhoomi. It is known by the name that many of the women here have participated in the flag Satyagraha, which is still duly deliberated. Although some national righteous writers must have written about him from his foot assembly, but that is insufficient, this research paper is an attempt to fill this lack.

HYPOTHESES

From the study of the flag Satyagraha and female Satyagrahi, some of the following hypotheses can be formed.

1. The flag Satyagraha movement was attended by male Satyagraha besides female Satyagrahis.
2. Urban women fighters as well as villages women fighters also participated in flag Satyagraha.
3. In addition to the famous women fighters like Rani Rajendra Kumari, the woman Satyagrahis of the villages also participated in flag Satyagraha.

STUDY METHOD

In the presented paper, the schedule and inspection method has been used, in addition to this, an effort has been made to get the second facts related to the study from various dissertations, gazetteer and research journals this study is based on the library study method.

STUDY AREA

As far as participation in the Satyagrahi flag of Nagpur is concerned, in this connection it can be said that in this Satyagraha movement, volunteers from all over the country had reached as Satyagrahis, in this campaign the districts of Bundelkhand were not untouched as far as Mahoba district. If there is a question of women Satyagrahis, then it can be said in this regard that women fighters from all over the districts had participated extensively in this area of study.

CONCLUSION

Flag Satyagraha and women Satyagrahi, the conclusions drawn from the study of an assessment can be explained in this way-

1. Rani Rajendra Kumari played a major role in the flag Satyagraha, But her campaign also affected the women of the villages.
2. Along with urban women, rural women also participated in the flag Satyagraha movement.



3. The flag of the women of Mahoba city and Kulpahar town was participating more in Satyagraha.
4. Some villages of Mahoba district, such as Patna, Gauhari, Gohand, Jaitpur and Saidpur villages women, the graph of Satyagraha remained high.

SUGGESTION

Although the role of Rani Rajendra Kumari in flag Satyagraha movement was commendable, there were some aspects which cannot be forgotten. Some suggestions related to flag Satyagraha can be given in this way.

- 1 .The flag Satyagraha movement was quite uneventful. Volunteers from all over the country had reached Nagpur, so that there are some women of this district who are yet to be discussed.
2. Rani Rajendra Kumari was a brand name at that time but despite all this, some women fighters remained neglected, they should be underlined.

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