

# ROLE OF RURAL WOMEN IN AGRARIAN SOCIETY OF INDIA

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Research Paper

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**Abstract :** In India we see a picture where many leading figures of women who played a very important role for the development of the society. these women's were mostly well educated and were open to the life of towns and cities. But there is another picture where the women's of rural background played a very important role. These were the women's from agrarian society who's contribution where parallel to the modern women regarding its contribution towards development of society.

*"I am not an Investment if I m destroying my planet"* every creature in this world is an investment but today we see more loss in comparison to profit. Women are one of the great accet of profit but it is going towards loss in the past few years specially women's in agrarian society.

## Introduction

What is Agrarian society? An **agrarian society** (or **agricultural society**) is any **society** whose economy is based on producing and maintaining crops and farmland. Such a **society** may acknowledge other **means** of livelihood and work habits but stresses the importance of **agriculture** and farming.

India is known to be an agriculture based country where agrarian movement played and very important role. One of the greatest freedom struggle i.e. INDEPENDENCE of INDIA from British rule is said t be born from the wombs of agrarian movement. But when we talk about role of women in these movement it is offen been neglected, and if not the the women is been shown as a supporting characters of the movement.

## Agrarian Women Movement

Here I will like to discuss about four important agrarian movements, in four different directions of India where women participation was seen in lead.

- **CHIPKO MOVEMENT:** this movement is considered to be historical because it showed the ecological political and the moral strength of the women's. When the British officials came to cut the trees for their benefit the women protected the forest by hugging the trees. Around 300 women's of Bolshoi community in Rajasthan lead by AMRITA DEVI sacrificed there life for this movement. The study of recent chipko movement is considered to be women movement. But due to some male activist the women's contribution is neglected.
- **WARLI STRUGGLE :** this was another women's agrarian movement. This movement was fought by the women's of Adivasi group. It is a warli movement because the warli woman's revolted in 1945 to 1947 in Thane district of Maharashtra. This movement took place because of British policies of exploitation of adivasi women by the moneylender and musclemen. GODAVARI PARULEKAR and her sister GODUTAI played a leading role in this movement.

They were associated with the women's throughout the period of struggle, which gave them confident, political consciousness and courage. Parulekar was one of the leaders of Kisan Sabha.

- **TEBHAGA MOVEMENT** : this women movement took place in 1946 at the united province of Bengal . This movement was initiated by the rural people of women against the landlords and the state. The highlighted factor of these movement was the formation of organization i.e. MAHILA ATMA RAKSHA SMITI. One of the leading figure of this movement was RANI DASGUPTA a member of the female communist party encourage the women's to participate in the stuggle. The main wepons of the women's in the movement was knives, chill powder, swords etc.
- **TELENGANA MOVEMENT** : in this movement protest was made by the women's of peasant class against the feudal oppression, in the Telengana region of the princely (nizam) state of Hyderabad. This movement began in 1946 and it continued till 1951. The main causes for this movement was exploitation of women in form of 1)VETTI CHAKKRI ( forced labour) 2)BHAGELA SYSTEM i.e. becoming serf tied with masters by dept 3) ADI BAPA – young girls accompanying the bride who is given right to provide sexual service to the groom. ANDRA MAHILA SABHA formed against such services. One of the important face of this movement was CHAKALI AILAMMA who was threaten by the landlords when her husband was imprisoned along with her son, she bid for the right to cultivate her land is often considered to be the beginning of armed struggle.

### Conclusion

Today when the womens has been discussed in every aspects of society we find womens from village or rural areas are still lagging back in comparision to the womens living in towns and cities. One of the major drawback of the rural womens is that they have a strong belive in myth and the stories of the past. Some of the eg are – **i) Manusmriti** – according to which as a girl, she should obey and seek protection of her father, as a young woman her husband, and as a widow her son. **ii) Sati**, the original wife of Shiva, though having the steadfast love of her husband, yet suffered because her father did not reciprocate the love for Shiva. In fact, he hated him and found every excuse to insult him. Unable to bear the humiliation, Sati gave up her life . **iii) Sita**, the wife of Ayodhya prince Ram, epitomises a suffering woman.

These stories have been misinterpreted and rural womens followed them blindly and continued them as tradition by passing from one generation to another. They belived that womens are given birth only to look after the family. They considered it to be only there duties and are not even paid a penny for it. Apart from this there are some extraordinary womens who tries to break these boundaries and come out but are pulled backed by the male dominated society which is very strong in agrarian society.

### Aims and objective

The main aim of this research is to show the real picture of women in the rural society. This would encourage the womens to know there status in the society and also led to the development of the society. womens who have accepted the misinterpretation of stories and myth should know the

correct interpretation of these stories and myth. This would help them to come out form the darker world to the brighter side.

The main objective that is to be taken for the fulfillment of these aims are:

- Compulsary primary and higher education
- Books on correct interpretation of myth and stories translated in local languages
- Formation of Rural women organizations
- Government special funds and rules for the use of funds for the deprived womens of society

### **Bibliography**

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