



# INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

## A SOCIOLOGICAL ANALYSIS OF GANDHIAN PERCEPTION ON WOMEN EMPOWERMENT

REETA DEVI SINGH Government College Dholpur (Raj.)

### ABSTRACT

Women's empowerment is a prerequisite for the development of a society because it increases both the quality and quantity of human resources available for development. It is primarily one of the procedural concerns while addressing human rights and development. Women empowerment and achieving gender equality is essential for our society to ensure sustainable development of the country. The status of women in India has been subject to many great changes over the past few millennia. From equal status with men in ancient times, through the low points of the medieval period, to the promotion of equal rights by many reformers. It would be a fraud to think about the goals of sustainable development and gender equality without raising the social status of women. Mahatma Gandhi expressed his views on many issues related to Indian society in particular and humanity in general. He worked not only for the independence of the country but also for the liberation of all the oppressed and lower classes in Indian society and the upliftment of women. According to Mahatma Gandhi, empowerment means giving equal status to women and providing those equal opportunities and freedom to develop. Gandhi had said that "The goal of women empowerment depends on the threefold revaluation. First of all, bring a change in their lives. Secondly, create a change in their lives. Thirdly, change their social structure". The history of women in India has been eventful. In modern India, women have held various high positions including President, Prime Minister, Speaker of the Lok Sabha, Leader of the Opposition, etc. The current President of India is also a woman. In fact, the credit for all this goes to Mahatma Gandhi. It is said that she was the first to include women in the political movement in India. As a mass communicator, he reached and influenced more people than any other leader. Mahatma Gandhi's criticism of social evils, his persistent efforts for the emancipation of women and his immense faith in the moral strength of women led to the national struggle for independence. Gandhi was of the opinion that until and unless women, on the basis of education and knowledge do not find their proper place in social and economic fields, they could not achieve self-respect for themselves. Nor they could become self-dependent in any of the walks of life. In the presented study, an attempt has been made to understand Gandhi's views on women in the context of socio-economic and political fields. The objectives of the present study are to find out what role Gandhi played in the empowerment of women.

### KEYWORDS

Women Empowerment, Gender Equality, Humanity. Satyagraha, Social Equity, Woman's Rights, Social Injustice.

## INTRODUCTION

Empowerment is a multidimensional process which enables an individual or a group of individuals to realize their full identity and powers in all spheres of life. Empowerment of women helps in solving many social problems and in raising the status of women in the economic, social and political spheres. Plays an important role because it is traditionally reserved in the society. Women empowerment is very important to build a good nation. MK Gandhi was not an academic but was a charismatic leader of the Indian National Movement with the purpose of obtaining India's freedom from the colonial rule and restoring self confidence among the rural population, who makes up more than half of India's population. His economic thoughts mainly centred on rural economy and prioritized man over machines and yet when the movement gathered strength and the goal for independence was turning real, he became accommodative of the roles of entrepreneurs and other participant players of the economy from practical considerations which remained firmly rooted to the core value that economy and ethics were inseparable. For Gandhi, women were not mere objects meant to serve men nor were they competitors to men, rather he saw both men and women as equals who were fundamentally endowed with similar feelings and faced similar problems. Mohandas Karamchand Gandhi, as a major social and political reformer, played an important role in attempting to eradicate the social wrongs committed against the women of the country through ages. Gandhi strongly believed that any society can develop rapidly if people of all classes, rich and poor, high society people and low caste people and both men and women are taken together. Gandhi's political ideologies were essentially based on human values which were a reflection of his spiritual self. For him politics could not be seen separately from social factors. Mahatma Gandhi struggled very hard throughout his life for the upliftment of the socially deprived and made significant contributions to the upliftment of the status of women in India. Gandhi's inspiring ideologies raised the morality of women and significantly helped them in rediscovering their self-respect. This not only brought general awakening among women but under Gandhi's leadership they joined the national mainstream by participating in the national movement. In his lifetime Gandhi inspired Indians to take concrete and practical initiatives regarding women education which will bring them out of these centuries' old conservative customs and rules, which were responsible for their mental and social slavery. In Gandhi's words, "To call women the weaker sex is a libel; it is man's injustice to women." The views expressed by the Mahatma and the actions undertaken by him may not go entirely with the current times because the times have irreversibly changed but the honesty of the Mahatma, the love and respect he had for the women, can never be doubted. He is truly the best friend of the women of the world.

### OBJECTIVES OF THE STUDY:

- 1) Study of Gandhi's role in women empowerment,
- 2) Status of women in socio-economic and political fields,
- 3) Gandhi criticized various social practices and evils.

To fulfill the above objectives of women empowerment, this paper is mainly based on secondary sources. The data has been collected from various literatures available such as books, journals, working paper etc. It tries to review the existing literature on Gandhian thought in relation to women empowerment, economy and education

### WOMEN'S INFLUENCE ON MAHATMA GANDHI

Gandhi was influenced by his mother (Putlibai and wife Kasturba). Gandhi said: "The outstanding impression my mother has left on my memory is that of saintliness. She was deeply religious. She would not think of taking her meals without daily prayer. She would take the hardest of vows and keep them without flinching. Illness was no excuse for relaxing them." He got his mother's permission to go to England for studies by taking an

oath: "I vowed not to touch wine, women and meat." These three vows shielded him throughout his stay in England.

Gandhi wedded at thirteen years old. In any case, he lost no time in expecting the authority of spouse to stack over her life. Be that as it may, as the years passed, she turned into his dynamic accomplice and supporter in the entirety of his exercises. She was a dedicated spouse who was substance to live in the shadow of her famous husband. She had diverse character. She was savagely autonomous women. Kasturba became Ba-mother of all who dealt with Babu's more distant family.

In a letter kept in touch with Raj Kumari Amrit Kaur from Wardha on 2010-1936, Gandhi composed "If you women would only realize your dignity and privilege, and make full use of it for mankind, you will make it much better than it is. But man has delighted in enslaving you and you have proved willing slaves till the slave and the slave holders have become one in the crime of degrading humanity. My special function from childhood, you might say, has been to make women realize her dignity. I was once slave-holder myself but Ba proved an unwilling slave and thus "opened my eyes to my mission." He exercised authority on Ba not only physically but mentally as well. At one point Gandhi forced Ba to clean the toilet of his visitor and Kasturba refused and there was a violent conflict between the two.

Gandhi gained much from Kasturba and maybe considerably more from his mother. Millie Polak, a nearby colleague of Gandhi in South Africa, composed that "Gandhi's mother was largely responsible for the extremely tolerant, religious disposition of Gandhi," with Kasturba being the second major influence."

His commitment to women started with his dedication to his mother and Kasturba, most especially to women as mother. Parenthood turned out to be progressively his model for freedom of India and his own life, a mother, having delivered a kid, benevolently dedicates herself to his consideration till he grows up and gets autonomous. Over the span of his social change work the acknowledgment came to him that on the off chance that he needed to change and purge society of the different shades of malice that had crawled into it he needed to develop a mother's heart.

He was significantly impacted by Annie Besant, a British activist women's activist and a Theosophist, Sarojini Naidu a confided in Gandhi's associate, Kamladevi Chattopadhyaya, a red hot Satyagrahi. Geraldine Forbes looks at the model that Sarojini Naidu created in her discourse as President of the "Indian National Congress", a model with India as the "house", the Indian individuals as "individuals from the joint family and the Indian lady as the Mother". Naidu, Gandhi, and numerous different promoters of women' and national freedom concurred wholeheartedly that women and India would progress together to the degree this new familial model for India was embraced by the women and men of India. Gandhi accepted women could do a lot to change India on all levels. He accepted that equivalent rights for women and men were vital however not adequate to make a negligible simply social request.

## **IMPORTANCE OF WOMEN IN SOCIETY AND GANDHI**

It has been accepted by Gandhi that the role of women is very important in the economic, political and social liberation of the country. Under the guidance of Gandhi, women played an important role in India's freedom struggle. Women played a key role in India's freedom struggle under his guidance. Women held public meetings, selling foreign alcohol, organized picketing of shops and article, sold khadi and actively participated in national movements. She played an active role in various movements, faced the power of the police and even ended up behind the bars. Encouraging them to play an important role in India's freedom struggle proved to be

very helpful in changing the attitude of women. Gandhi concept of Swaraj uprooted the age old taboos and restrictive customs. Through their participation in the freedom movement, women broke all the chains of oppression that had kept them in a secondary status since time immemorial. In the context of women's economic independence, Gandhi believed that the workplaces of men and women are different. In his opinion, women can adopt economic activities like spinning to increase the income of their family, which Gandhi considered to be a very good option available to women. In the social field, Gandhi considered the role of women to be very important to remove evils like caste system, communalism and untouchability. Gandhi's views, "Women can never be considered to be the weaker sex. In fact, women for Gandhi were incarnation of virtues like knowledge, tolerance, modesty, sacrifice, and faith". These qualities were indispensable for imbibing the virtue of Satyagraha.

## **GANDHI'S VIEWS ON WOMEN'S FREEDOM**

Gandhi worked not only for the political independence of the country but also for the liberation of all the oppressed sections of the society. A notable result of his life's work has been the awakening of women which helped them overcome their deep feeling of inferiority and gain dignity and self-respect. For Gandhi, "When woman, whom we all call abala becomes sabala, all those who are helpless will become powerful". The welfare of the weaker sections of society was dear to his heart. He had no qualms about the priority of social over political ends. In his opinion, to postpone social reform till after the attainment of Swaraj. The stance taken by other social reformers and leaders, prior to Gandhi created a helpless image of the Indian women. With the emergence of Gandhi, a new conception of women gradually gained currency. For Gandhi, women were not mere toys or dolls in the hands of men neither their competitors. According to Gandhi, "Intellectually, mentally and spiritually women is equivalent to a male and she can participate in every activity."

## **GENDER BASED DISCRIMINATION AND GANDHI**

Gandhi was very much against gender discrimination in India. He did not like Indian society's attachment towards boys and neglect of girls at all. In fact, in most cases, girls are not allowed to take birth or their continued existence is not ensured. Gandhi described discrimination against women as a relic. He said that, "I fail to see any reason for celebration over the birth of a son and for grieving over the birth of a daughter. Both are God's gifts. They have an equal right to live freely and are equally needed to keep the world going". Gandhi ji called "women as the epitome of sacrifice and ahimsa". Gandhi believed that the daughter's share should be equal to that of the son and the husband's earnings are the joint property of the husband and wife because he earns money with her help. Gandhi had a deep understanding of the condition of women and their problems in Indian society and also had deep sympathy towards them. Gandhi also attacked evils like dowry, he suggested that girls should prefer to remain unmarried throughout their life rather than be humiliated by marrying men who demand dowry. He condemned the practice of giving money by parents to arrange marriage should be stopped. The system was directly connected with caste system. He opined that the girls or boys or their parents will have to break the bonds of caste if this sin is to be eradicated. In the freedom struggle, thousands of women were gathered with Gandhi on call for civil disobedience. Gandhi was adamant in his opinion towards women's rights. In his opinion she should labour under no legal disability not suffered by man. One should treat daughter and sons on an equal footing of perfect equality".

## **MATHMA'S VIEW ON PARTICIPATION OF WOMEN IN POLITICS**

Gandhi is considered to be one of the few people who encouraged the active participation of women in the freedom struggle. Gandhi is known as a rare promoter of women's liberation. In Gandhi words, "My contribution to the great problem (of women's role in society) lies in my presenting for acceptance of truth and



ahimsa in every walk of life, whether for individuals or nations. I have hugged the hope that in this, woman will be the unquestioned leader and, having thus found her place in human evolution, will shed her inferiority complex". Women's entry into national politics through non-violent methods brought miraculous results. On the one hand, women became aware of their inner strength and on the other hand, this process brought human and moral elements to the political surface. Women's participation in the independence struggle feminized nationalism and the nationalist fight and struggle helped them to liberate from age old traditions. Though Gandhi had never challenged the traditional set up, he inspired women to shape out their own destinies within it, and thereby changing its very quintessence. Women learnt from Gandhiji that how to be strong, even if they seem weak and to object to injustice. They understood that they do not have to accept the standards of male-dominated politics. Inspired by Gandhiji, women organized public sit-ins, sold khadi and prescribed literature, started picketing their shops to protest against liquor and foreign goods, prepared banned salt, and endured all the hardships, including inhumane treatment and imprisonment by police officers. They were prepared to sacrifice everything, their wealth and strength, their jewels, their skills and labour, for this unusual and unprecedented struggle. Gandhiji's call for women to involve themselves in the freedom struggle had far-reaching consequences and also brought about a change in their outlook. The goal of Swaraj ended all the taboos and old customs that existed before them. Many women changed their personal lives. They abandoned their age-old traditions towards the caste system and did not hesitate to cross the boundaries of their homes and go to jail. Women learnt from Gandhi that one can be strong, even if seemingly weak, to protest against injustice. They realised that they do not have to accept the norms of male-dominated politics. They evolved their own perspectives and formulated their own methods. In a way they presented a critique of the colonial unethical state.

## **SOCIAL EMPOWERMENT OF WOMEN AND GANDHI**

The concept of women empowerment is a global issue and the discussion on women's political rights has been the main issue of many formal and informal campaigns across the world. Gandhiji not only worked for the political liberation of the country but also for the liberation of all the oppressed sections of the society including women. One of the noteworthy results of his lifework has been the awakening of women, which made them shed their deep rooted sense of inferiority, raised their self-esteem and provided them with an opportunity to live a dignified life. Women and harijans were rightly seen by Gandhi as the two most depressed groups in Indian society since their disabilities had certain specificities which needed special attention. Gandhiji has made a major contribution in creating a general environment of complete awareness of the status of women. According to him, if what we call abla becomes sabla, then all those who are helpless in the society will become more powerful. The welfare of the weaker sections of the society was most dear to Gandhi. He had no hesitation in giving priority to social goals over political goals. Equality between men and women was accepted as one of the objectives in the Fundamental Rights Resolution of the Indian National Congress in 1931. Many women freedom fighter also became active on the issues of women's rights. This period saw the emergence of numerous women's organizations. Gandhiji wanted women to be trained in all human activities. Equality between men and women was accepted as an objective in the Fundamental Rights Resolution of the Indian National Congress in 1931. Women associated with the Indian freedom struggle played an active role on women's rights issues. Many women's organizations emerged during this period and Women's India Association (WIA) was established in 1917. the National Council of Indian Women were jailed during their participation in Salt march when Gandhiji urged people to break the salt law by making salt themselves. the National Council of Indian Women were jailed during their participation in Salt march when Gandhiji urged people to break the salt law by making salt themselves. Thus we can say that the active participation of women in the Indian National Movement helped in breaking many old barriers of various traditions and customs.

## **ECONOMIC EMPOWERMENT OF WOMEN AND GANDHI**

Mahatma Gandhi spoke on the economic independence of both men and women. He believed that economic independence is essential for the empowerment of women. He constantly encouraged women to spin yarn and weave cloth. Addressing women in 1919, he suggested that they should participate in economic activities instead of spending so much time in temples. Gandhi was of the opinion that the beads in temples undoubtedly is dharma but real bhakti according to Gandhi was in serving the motherland. Gandhi did advocate spinning of khadi as a means of livelihood for women and a way of combating the declining employment of women, especially in rural areas where such decline followed the destruction of traditional crafts and occupations. Although at that time spinning the charkha could not become a suitable means of livelihood for most of the Indian women, as far as the economic liberation of women was concerned, Gandhiji believed that the work areas of men and women were different. In his opinion, women could take to economic activities to supplement the income of her families like spinning, which he believed to be a good option available to the women. In the social realm, Gandhi contemplate a critical role of women in doing away with the forces of communalism, caste system and untouchability. According to Gandhi, there is an integrated and inseparable relationship between education and women empowerment. Education enables women to advance, achieve economic stability and increase their social status. According to Gandhi, a woman in the companion to man are gifted with equal mental capacities. She has an equal right to freedom and liberty like men. He further asserted that education for women was the need of the hour which would ensure their moral development and make them capable of occupying the same platform as that of men.

## **GANDHI'S VOICE AGAINST THE SOCIAL EVILS**

Although Gandhiji had great respect for the traditions of the country, he also felt that the customs and traditions of the Indian society were contrary to the spirit of development of the women of the country. According to him, swimming in the waters of tradition is good but drowning in them is suicide. Gandhi criticized various social practices and evils which were justified on the ground of their traditional sanctions which included the custom of child marriage, enforced widowhood, sati pratha, dowry etc.

### **Purdah**

Gandhi was tormented and felt embarrassed by the custom of pardha. He was incited to compose as ahead of schedule as 1927 that "celibacy is definitely not a hot house development. It can't be dinner forced." He said that it can't be secured by the encompassing mass of pardha. It must be developed from inside and to be worth of anything, it must be fit for withstanding each unsought allurements. He exhorted men to be men, must have the option to believe their women people even as the last are constrained to confide in them. He said that Rama would be no place without Sita, free and autonomous even as he was himself. He asked very pertinent question "why do our women not enjoy the same freedom that the men do? Why should they not able to walk out and have fresh air." He didn't accept purdha as Indian tradition.

### **Widow Remarriage**

Widowhood forced by religion or custom is an agonizing burden and contaminates the home by mystery bad habit and corrupts religion. So as to spare Hinduism, authorized widowhood must be ridden. Youngster widows must be appropriately and all around wedded and not remarried. They were never truly married. One can't have a superior view on Widow Remarriage than what the Mahatma has introduced. He was plainly against Child Marriages and needed kid widows to be very much hitched in light of the fact that they were not so much wedded. He was the man who drove the nation by model. In 1918, when Hiralal's significant other kicked the

bucket of flu, he was fifty and needed to remarry. Gandhi didn't permit his child to remarry. He later on yielded however needed Hiralal to wed just a widow.

### **Child Marriage**

Gandhi was against child marriage, which he considered as a shameless and barbaric act, for it undermined, our ethics and instigated physical degeneration. Revoking the case that youngster marriage had a strict assent, Gandhi contended, smritis which urged early relationships don't portray the genuine embodiment of Hindusim and must be dismissed as insertions. In 1931, the pace of maternal mortality in India was 24.5 per thousand when contrasted with 4.5 in England. These relationships hurt mother as well as the youngster and thus the race. He argued for rising the time of union with 16 years for young ladies. He accepted that both the child and the young lady ought to be completely grown truly and intellectually at the time marriage and they ought to have the voice in a mind-blowing decision accomplice.

Gandhi accepted that no genuine upliftment of women was conceivable without the extreme changes in the marriage framework. The greater part of the handicaps from which women endured were because of the insidious which had crawled into the organization of marriage itself. On the off chance that women endured as widow it was because of the child marriage and forswearing of the privilege to widows remarriage. The Hindu marriage exceptionally had numerous maltreatment, for example, polygamy, and new born child marriage, preclusion of widow remarry and substantial endowment and so forth. Fundamentally Gandhi had confidence in the structure and reason for marriage as imagined in the Hindu religion.

### **Dowry System**

Gandhi passionately contradicted the settlement framework and called it “the contemptuous system”, “marriage by purchase” and a, “degrading practice”. He saw the natural malice in it for both the provider and save since it make the subjugation, since it resembles purchasing and selling, dealing, and in light of the fact that this framework transforms people into things Gandhi had considered to be places of young women as youngster, spouses, and widow. Gandhi denounced endowment as an unfeeling custom which was liable for transforming women into dairy cattle to be purchased and sold. He accepted that any relationships ruined his training and disrespected womanhood. Mahatma Gandhi, whose energy as a reformer outperformed even his duty to riding India of the British Raj, criticized the “evil custom” consistently in his papers, Harijan and Young India, and disgraced men for consenting to be “purchased”. He supported that ladies hold on to get hitched until they discovered grooms who might not request endowments.

### **Sati Pratha**

Gandhi considered sati-pratha as boorish in the current age. He accepted that self-immolation on the fire of the spouse is an indication that of edification however of gross numbness regarding the idea of soul, the spirit is undying, unchangeable and inescapable. It doesn't die with the physical body however venture starting with one good casing then onto the next. He proposed women to demonstrate their sati hood not by the mounting the burial service fire however by renunciation, penance, self-refusal and the devotion to the administration of her better half, his family and the nation. Despite the fact that Gandhi reprimanded Sati Pratha entire heartedly, yet his analysis didn't reach out to the then existing social standards which required absolute self-denial on the cause in law and society. He additionally didn't scrutinize the inconsistent property relations which leaves a widow any entrance to the methods for subsistence.

## Prostitution and Devadasi

Gandhi posted against prostitution, which he considered as good uncleanliness. He didn't anyway sentence prostitution that had to carry on with an existence of transgression. In this supposition men visiting these spots were similarly answerable for sustaining this wickedness. He was viable enough to perceive that the men would be as fallen as the women if this calling spread. He said that all men should drape their heads in disgrace insofar as there is single women who be commit to our desire.

He bestowed with a solution for overcoming for this dreadful disease by leading a chaste and simple life with "Charkha". He appealed to all Indian men to ponder over the fate of the thousands of the sisters who are destined to a life of shame for their unlawful and immoral indulgence. Hence he questioned, what is worse or more hurtful to society to steal property or to steal the honour of the women. Mahatma Gandhi once said, "Whether they known as devadasis or by other name the problem is the same. It is a matter of bitter shame and sorrow of deep humiliation that a number of women have to sell their chastity for man's lust."

## Equality of Sexes

Women must not endure any lawful handicap which isn't endured by men. Both are splendidly equivalent. Sexual balance doesn't convert into word related balance notwithstanding the nonattendance of a lawful bar. Women naturally pull back from a capacity that has a place with men. Nature has made genders as supplements of one another. Their capacities are characterized similar to their structures.

The Mahatma's view on sexual fairness won't be taken merciful either by the cutting edge man or the women. The instinctual pulling back of women from a capacity that has a place with men is an outcome of chronicled teaching. What has a place with men and what has a place with women is profoundly installed in the mind of people. It ought to be matter of decision both for the man and the woman as a couple regarding what business they should take up. It is shameful to anticipate that the women should supplement as an issue of an unwritten standard. Today people, contend and co-work, supplement and even supersede one another. Be that as it may, the Mahatma's view on women being a supplement of man ought to be taken a gander at from the perspective of his expectation. He needed to ensure the organization of family and simultaneously magnify women with equivalent status.

## Birth Control

Brahmacharya is an infallible sovereign remedy. Artificial methods are like putting a premium upon vice. They make man and woman reckless. Adoption of artificial methods must result in imbecility and nervous prostration. The remedy will be found to be worse than the disease. It is unethical to look for escape from the results of one's demonstrations. Moral outcomes must be delivered by moral limitations. Every single other restriction nullify the very point for which they are proposed. The utilization of contraceptives slaughters the longing to practice patience. Man must comprehend that women is his friend and not a methods for fulfilling his bodily want. Women must be instructed the specialty of saying no even to her better half. She has rights just as obligations. The main thing is to liberate her from mental bondage, to show her holiness of her body and to show her respect of national assistance and the administration of humankind.



## Sterilization

I think of it as brutal to force cleansing law on the individuals. I am against the utilization of contraceptives if there should be an occurrence of women. I wouldn't fret intentional disinfection if there should be an occurrence of man since he is the assailant while the Mahatma surrendered Sterilization for men since he believed that man was the attacker, he was plainly against the utilization of contraceptives by women. His contemplations about restraint and immaculateness appears to have blurred his psyche and kept him from making reasonable big time answers for big time issues like the issue of populace blast.

## CONCLUSION

Women plays a pivotal role in the progress and development of society by participating in the economic, political and socio-cultural practices. There was a stamped take-off of Gandhi's view of women from that of different reformers. The position taken by other social reformers and pioneers, before Gandhi made a vulnerable picture of the Indian women. For Gandhi, women were not insignificant toys in the hands of men, neither their rivals. According to Gandhiji, empowerment of women is not possible without sharing their intellectual, financial and material resources. No social reformer has done as much work as Mahatma Gandhi to take educated women out of the four walls of the house, hence even in the present era need to know about Gandhiji's efforts for women empowerment. According to Gandhi, the three important factors that promote women empowerment are: education, employment and change in social structure. All the three components are equally important and mutually related. Simply development of education of the women would not automatically empower them. The political system of the country is not able to effectively implement and integrate the most powerful national and international agendas like gender equality, social justice and the basic human right to live with dignity. We can conclude that the position of woman in India compared to other developed countries is poor. In rural India, women are still considered as the kitchen bee and their activities are limited within the four walls of the house. There are many provisions in our constitution to improve the position of women, but this is not sufficient to accomplish the objective of women empowerment. There is the need of the hour to change the outlook of society towards women and to create an environment in which there will be no gender discrimination and women have been provided full chance in decision making and taking an interest in political, social, and financial existence with a feeling of equity. Gandhi's ideas and view relating to women and their upliftment were progressive which makes Gandhian thoughts relevant at present for empowerment and emancipation of women.

## REFERENCES

1. Atlekar, A.S., The Position of Women in Hindu Civilization (Benaras: Motilal Banarsidas Publishers), 1956.
2. Bharti Dalvir, Women and the Law (New Delhi: A PH Publishing Corporation), 2008, pp. 155-156.
3. Desai, A.R., Social Background of Indian Nationalism, 2012.
4. Despande, S and Sethi, S. (2010). Role and Position of women empowerment in Indian Society, International referred journal. Vol. 1, Issue 17.
5. Devi, T. R. (2017). Gender equality: Women empowerment. Global Journal for Research Analysis. Vol.6, Issue 9.
6. Fischer, L. (1951). Mahatma Gandhi-His life and Times, Janathan cape Publishers, London.
7. From Gujarati, Mahatma Gandhini Vicharsrishti, CWMG, Vol. xiv, pp. 31-36. Harijan,24 Feb.,1940, p.13.
8. Gandhi, M.K, Constructive Programme: Its Meaning and Place (Ahemdabad: Navajivan Publishing House), 1940, p. 9.

9. Gandhi, M. K., Women and Social Injustice (Ahmedabad: Navajivan Publishing House), 1958, p. 167.
10. Gandhi, M.K., Women and Social Injustice, op. cit., p. 55.
- 11 .Gangrader, K.D., “Gandhi and Empowerment of Women”, Gandhi Marg, Volume 22, 2000, p. 437.
12. Iyer, Rahavan, The Moral and Political Thought of Mahatma Gandhi (Clarendon: Oxford University Press), 1969, p. 150.
13. Jha, Madhu, Women in Decision Making Position (New Delh: Kanishka Publishers), 2005, p. 30.
14. Kapadia, S. (1995). A Tribute to Mahatma Gandhi: His views on Women and Social Change, Journal of South Asian Women Studies ,vol.1.
15. Mukherjee, Subrata, Ramaswani Sushila, Facts of Mahatma Gandhi Economic and Social Principles (New Delhi: Deep and Deep Publication), 1994, p. 300.
16. Parathara, Fr. T.J. (2016). Gandhi’s Concept of Womanhood: A Critical Study. International Journal of Scientific and Engineering Research, Vol. 7, Issue 10.
17. Thakur, Bharti, Women in Gandhi’s Mass Movements (New Delhi: Deep and Deep Publications), 2006, p. 15. The Amrit Bazar Patrika, 12-1-35.
18. Valecha Simmi, “Gandhi and Women Empowerment”, Journal of Gandhian Studies, Vo1. VI, Nos. I & II, 2008, p. 218.
19. Gandhi, M.K, Women and Social Injustice (Ahmedabad: Navjivan Publishing House), 1958, p. 58.