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The Day a Woman can Walk Freely on the Roads, that Day we can Say that India Achieved Independence: Lessons to be Learned from Mahatma Gandhi's Saying

By Alemnew Gebeyehu Dessie
Debre Markos University, Ethiopia

Abstract- Nowadays, each and every state person, state, and other stakeholders in every country run to add something useful to its country. And in the twenty century an abrupt activity was fight for independence. Among the many India is the one. In such struggle, the mere dream/whim of freeing mother/father land from colonial and other kind of dominations was common in the world. By the time such fighters have already forgotten, and/or gave less emphasis to domestic issues though usually this action is not deliberate and well contemplated. Among the multifarious domestic issues the one and the most sensitizing was independence of women. And this kind of independence is the foundation and an indispensable tool to erect the nation/countrywide independence. Having disregarded such ideal means to change ones country to a better place someday, many has sustained failures and their struggle become full of ups and downs.

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Abstract- Nowadays, each and every state person, state, and other stakeholders in every country run to add something useful to its country. And in the twenty century an abrupt activity was fight for independence. Among the many India is the one. In such struggle, the mere dream/whim of freeing mother/father land from colonial and other kind of dominations was common in the world. By the time such fighters have already forgotten, and/or gave less emphasis to domestic issues though usually this action is not deliberate and well contemplated. Among the multifarious domestic issues the one and the most sensitizing was independence of women. And this kind of independence is the foundation and an indispensable tool to erect the nation/countrywide independence. Having disregarded such ideal means to change ones country to a better place someday, many has sustained failures and their struggle become full of ups and downs. Peculiar to such fighters, Mahatma Gandhi had devised a comprehensive stand for independence. And that was participating women in the struggle and to declare their independence them from their oppressions/dominations simultaneously. Even though this was a great deed and achievement, it has a paramount significance to keep and protect the already built up independence of a nation. This is not to make those who mistaken to regret, but to reshuffle/compensate their past wrongs now. Rather this paper is aimed at pinpoint/insight what is independence comparatively with Indian independence in a comprehensive manner, and to construct a comprehensively understandable concept of Independence/independence globally.

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I. INTRODUCTION

Although Gandhi had spoken about many years ago, in the twenty century; he had realized and shown us that independence starts from home. That is women's independence. Gandhi's approach by that time was a dualistic and comprehensive for two reasons: first, he had believed, worked and succeed in liberating women at home. This is the prime and foundational thing to declare national independence of India from British rule. Second, it is the fruit of the first reason that Gandhi had reinforced his struggle to

independence of India by uniting women to the track of his and his colleagues endeavor so as to be more powerful than ever. For this justification the salt march was an exemplary. So, what Gandhi has laid is a great and blossom concept of independence, prior domestic/home independence of women. And this is one of the unique achievements of Gandhi which can be an everlasting teaching legacy to the global community in general and India in particular.

When we see the following note, it gives us a reasonable and persuading answer why Gandhi was able to do that astonishing miracle by his time, what type of belief and knowledge of independence did he hold. For this the note reads as follows:

*"Both men and women are of equal rank, but they are not identical. They are peerless pair, being supplementary to one another, each helping the other so that without the one the existence of the other cannot be conceived. The concept of self is the most important factor affecting the behavior of women. Self-realization of the potential of women was severely restricted in the pre-independence period due to various socio-cultural conditions and conditioning."*¹

The basic reason behind the failures and hardships on the road to get independence for long periods of time is for most countries is the jumping to national, or territorial independence leaving the home, women independence. So, what we can understand from Gandhi's saying is that anyone who wishes, or committed to undergoes fight for independence first should have to clean his home. Not only Gandhi, but also one of his colleagues had depicted an in-depth Knowledge of women's freedom and great contribution if they are involved in the fight for independence. So, let us see the following letter wrote by Gandhi's intimate partner to her young and lovely girl/daughter. It reads as follows:

Source 1: Letter Sarojini Naidu wrote to her daughter Leilamani Naidu, March 4, 1921

"Only remember that you are an Indian girl and that puts upon you a heavier burden than if you were an

Author: Fourth Year LL.B Student at School of Law, Debre Markos University (Ethiopia). e-mail: lawalemebeyehu@gmail.com

*English girl born to a heritage of freedom. Remember that you have to help India to be free and the children of tomorrow to be free-born citizens of a free land, therefore—if you are true to your country's need you must recognize the responsibility of your Indian womanhood. Nothing in your speech or action should cause the progress of Indian women to suffer; nothing in you should give room for wretched reactionary slave-minds to say, "This comes of giving too much education and freedom to our women." Think over it my darling. You are not free—one is—in the sense of being a law unto yourself in defiance of all existing tradition in our country—for freedom is the heaviest bondage in one sense—since it entails duties, responsibilities and opportunities from which slaves are immune... Noblesse oblige! And the ampler the liberty the narrower the right to do as one pleases. And you my friend of delight...you must shine as a foremost gem in the crown of India's freedom....You have in you all the seeds of true greatness: be great my little child, fulfill yourself nobly in accordance with all the profound and beautiful impulses and ideals of your nature...but always remembering that you are the symbol of India."*²

Not only the above belief of Gandhi asserts the freedom of women as a manifestation of India's national independence, but also he had a belief women are brave to resist violence, due to this he was said to be feminist. The note reads as follows too:

"Gandhi's 'feminism' - though that is not a term that he used - is also of interest today in shifting the focus from the transformation of women to the transformation of men. In the Indian context his concern for the position of women in society was ahead of his time. He was impressed when in England by the courage and dedication of the suffragettes, although he did not approve of their occasional resort to violence. And when women responded to his call in South Africa and India, showing themselves as willing as the men to face violent police action and jail, Gandhi saw that they had an unique contribution to make. He was quick to see that women could become the leader in the Satyagraha which does not require the learning that books give but does require the stout heart that comes from suffering and faith. Further, because for Gandhi true liberation always went much further than political independence, to the humane transformation of society, he 'believed that by taking part in the nationalist struggle, women of India could break out of their long imposed seclusion. His conception of the kind of gender revolution that is needed was novel in his time. For the wholehearted adoption of non- violence can be seen as making for a gentler and less aggressive masculinity. Sushila

*Gidwani puts the point challengingly in this way: 'Indian feminism aims at changing men to become qualitatively more feminine while modern feminism aims at changing women to become qualitatively more masculine'."*³

From the above note we can understand that women are determined in the struggle to combat any actions hindering violence, like challenges posed by the police as Gandhi has witnessed. And this condition is an additional and meritorious behavior of women essential to change. Having ignored such marvelous natural endowment of our mothers, sisters, and friends (simply women); the end of the struggle to become independent, or sovereign an inevitably amounts to crisis. That was what Gandhi experimented in his observation empirically.

Let us see one practical scenario in Ethiopia. Ethiopia is the sole independent country which fiercely and astonishingly defeated the fascist Italians during 1930's and 40's. But when we see its economical advancement and developmental transformation, sadly she is among the least developed countries in the world still now. Actually, Ethiopians should be deserted a great deal of admirations and respect for their determination and exciting victory over the Italians when we see from the perspective of safeguarding the national respect, honor, dignity, solidarity, identity...etc multifarious advantages, but that great success was not comprehensive and long lastingly effective. Anyway Ethiopians are under stagnant economic growth. When we ask ourselves why this is so, it is related to exclusion of women in their endeavor to independence. Due to this, women were not learned, participated, not experienced. Simply they remain idle; as such they stay dormant for a century, being home workers, child bearers...etc burdensome tasks in the house. This is unduly horrible to themselves more specifically and to their motherland wholly. It is not denied that Empress Taitu Bitul was the fore fronted war leaders at Adwa against Fascist Italians, but she was the only woman that accomplished a distinct victory. Other women were not involved in the fight as the Empress too, although they may have their own contribution to the victory. Anyhow, any public issue women were not involved is laborious, mere lose, and failure, or defeat. And even succeed in whatever means it doesn't result further fruits as Ethiopia. So, what Gandhi said and achieved is short of words to forward admirations of his thinking and experimentation of women's freedom/liberty is the base and prominent supportive thing to independence. Then, whatever country, even Ethiopia has not any independence still now unless women are independent, or being freed at home.

II. CONCLUSIONS

Anyway, states, groups or individuals engaged in the work for independence will not be successful from

their very start unless they include women in the right side. So, what Gandhi had shown us that he was able to free India from British rule having recognized much contributions of their participation, talent and merits in changing ones country status to a glorious one. Finally it is possible and apt to say one state, or entity is independent, first it is better to investigate the lives of women at domestic arena. Then, our assertion is dependent on the women independence.

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