

Participation of Women Power in the Uttarakhand Separate State Mass Movement

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Abstract

The society of hill region participated in the statehood movement since they thought that their worries for employment generation, growth, resources accessibility, equitable delivery of amenities and conveniences would be determined in a well-organized way in a small and separate state. The Womanhood of region played an important part in the movement which led to the formation of Uttaranchal now Uttarakhand.

Women from the far-off areas of hill region developed dynamic contributors in this separate state movement because they supposed that separate state was compulsory for the well-being of their generations as well as to afford liberation from underdevelopment and carelessness suffered at what time it was a part of big and populated Uttar Pradesh.

The Uttarakhand separate state movement was motivated by local and economic influences. The movement was fuelled by features like the migration of persons from the highlands for employment and higher education. The inhabitants of the hilly regions stroked themselves mislaid in the huge state of Uttar Pradesh and their requirements were disregarded by the political representatives

Keywords- Women, movement, regional and economic factors, education slogans

Near about 60 to 70 percentage of the movement comprised of women of Uttarakhand. They met with countless difficulties throughout the movement; several of them went on hunger strike only just for the call of our own separate state but then again, their contribution disregarded by the state governments. It is assumed that on August 31, 1994 around 100,000 women power joined in the statehood movement.

The Uttarakhand separate state movement was driven by local and economic features. The movement was fired through factors like the push migration of persons from the highlands for employment, better health facilities and higher education. The peoples of the mountainous districts touched themselves lost in the big state of Uttar Pradesh and their requirements were unnoticed by the political parties.

The Males were bound to leave their families, home, and pursue employment in the plains of Uttar Pradesh where maximum of them start lowly income works. The agitation was started in the year of 1994 by the students of hill area against the Uttar Pradesh Government for growing the number of reserved Government positions and college campus seats for minor caste persons extended into a scuffle

for Statehood and far ahead on the women of Uttarakhand joined in the remonstrations and played a significant part in the agitation.

Participation of women in the Uttarakhand separate state movement-

The Women power (Nari Shakti) of Uttarakhand region had played a core part at all phases of the Uttarakhand separate state movement: contributively to its socio-political control and way articulating, leading, and partaking in the agitation and protest; (s); and acting as an opinion of difference within the movement over constructive matters. The dialectal language was metaphorically positioned inside the state movement by together males and females, also diverse idealised pictures of 'the mountainous woman' remained at different periods inside the remonstrations in pursuit of the ethical grounds.

The daily life of women and worth of their lifecycle in distant hills has not better-quality altogether," Member of Uttarakhand Mahila Manch Kamala Negi expressed that women power of Uttarakhand region played the significant part in the State movement.

We want Gairsain (Chandranagar) to be the Uttarakhand capital therefore progress might be guaranteed in the hilly areas nevertheless the government is not prepared to fulfil the demands of people. Women have faced over countless difficulties throughout the demonstration but the state government has done nothing respectable for the womanhood of isolated area. Subsequently state creation the standard of roads, employment, education and medical amenities in hilly zones has worsened and government is not winning any stages for the improvement of remote areas, she added.

One more member of Uttarakhand Mahila Manch Uma Bhatt alleged that:

Government has none done whatsoever upright aimed for the women of the state and has steadily overlooked. The condition of the far-off regions is motionless worse through persons shifting from hamlets to cities for better living standard, employment, higher education besides roads and health amenities. Not any main development has remained accomplished in the remote hill areas later formation of Uttarakhand, she added.

Another participant of Uttarakhand Mahila Manch, Bhuvneshwari Kathait supposed that:

By the spell of the remonstrations, we confronted various complications and similarly sent to the lockup for many times. Nonetheless today the situation entirely appears hopeless as the state governments are disregarding the public of the far-off hill areas. "Subsequently state creation, all of us vanished all- jungles, land-living, and self-esteem whereas the government is not undertaking whatsoever for the high regions," she said.

Now attend to the power of voice of the women (give us our state, it is our birth right.

The womanhood of Uttarakhand is united now - the mountain woman is a world-shattering torch now!
Sayings overheard throughout marches-

Records of observers have pointed out, the adversities connected with over migration; environmental horrible situations besides economic insufficiency are forcefully gendered, through females frequently unhappiness predominantly seriously and painstaking behaviours (Agarwal, 1985; Kabeer, 1994). This circumstance remains undoubtedly measured with the hilly women, too supports clarify wherefore numerous of the over-all grievances of the regional movement, such as deprived progress and the dissimilarity of the specification direction, worried certain provision from women. In December 1994-95, a representative of women requested a proposal to the Member of Parliaments of Uttar Pradesh which drawn the detailed difficulties women appearance in the 'below developed' area of hills, by way of the further common grievances of the difference.

Other anxiety frightened there by the migration of numerous of the area's youth was mostly familiar, as were the assaults and harassment that had convoyed the state's tyranny of the movement. Maximum men in the agitation, the foremost happening that sketched women into the struggle was the reservation order, stated the effect that it would have on the higher education organization and profession chances for their children and, some whispered, for themselves.

A village lady said:

Very well, we are fighting for the forthcoming future of our future generations. Our children are well educated, but if they keep on without a job, what can mothers do for their wellbeing? It is the similar with the children's fathers. What is the usage of giving education to them if children could not get jobs.

Women regularly paraded at the head of miscellaneous meetings, rallies and involved significant positions on stages and at dharna (sit-in) protest locations. They are remained women's marches, agitation in maximum towns and villages, besides a massive number of women's strong organisations were established. Approximately of these were 'women's associated branches' of current parties and organisations, such as the Uttarakhand Sanyukt Sangarsh Samiti, Uttarakhand Kranti Dal, (set up to continue as an umbrella organisation for the diverse clusters engaged in the protest) and the national party Bhartiya Janta Party, however others were established up by and for ladies particularly in response to the public agitation, such as the Uttarakhand Mahila Munch.

In one event, recognising their different inimitability, and importance in the protest, the then Chief Minister of the Uttar Pradesh, Mulayam Singh Yadav, appealed to "the students, the women power, common people and political parties" to finish remonstrating. Women were not now there as supporters and followers, then also arisen as influential and executives at different important stages. However, comparable to their masculine equals, nearly some of high-profile women in the agitation appeared extra captivated in inside campaigning, criticizing their challengers at each occasion, shifting parties depending on the possibility obtainable them, and knocking for vision party-political advances in a separate state.

Although the generally high degree involvement of women power in the state movement, this did deviate completed spell and place. Whereas women in the Uttarakhand were rationally self-determining and permitted to travel than a lot of women in the north side, and even with the detail that there were plentiful particularly controlled women's agitation, gatherings and rallies, women were further fractional

than males in when, in what manner reserved and to wherever they can pass through. That was inferior afterward a number of Uttarakhandi women were mistreated and assaulted at area of Muzaffarnagar, consequential in several women being more and more terrified to take in straight movement as well as being forbidden from responsibility so by their relations and families. The duration of movement was also a solemn limitation for hamlet women in meticulous, lots of them who work very laborious, and take out the vast majority of domestic, animals, agricultural, jungle and everyday routine works.

Lot of women said that, *“We simply didn’t have the time to leave their arenas and go for a agitation.”*

A woman at Pauri Garhwal in September 1995 presented the subsequent reasons for her participation in the remonstrations:

We women are involved because of reservation and the possessions this will have on our future generations. They will be deprived of appearance to higher educational institutes, and this has made the women actual anxious. Without education there will be a lot of anxiety. When they applied this reservation in schools, the women converted uncompromising. Our children are well-educated, graduate and post graduate passed but they are without a career. The posts are being occupied by plains people who are joining here for jobs. So, this is the key motive behind women’s involvement. It is their children who are jobless. Similarly, their spouses are away, and capital Lucknow is far away from here.

Despite the widespread prerogatives that the separate state movement was in not at all method local or exclusionary, the Uttarakhand movement was motivated by regional tensions, caste, and communal women too formed and were designed by these differences and divisions. Women differed in their opinions with age, caste, region, and community, as well as basically for deputation and particular motives.

Characteristics, Gender, and the regional movement-

During the regional protest many semi-idealised structures of the hilly circumstantial and troposphere, and of hill society and people, were broadly articulated. These strategies were projected to support the inspiration that (1) the hills were tremendously diverse from the plains of U. P. and consequently legally crucial a small and state status, and (2) to the hill population were peaceable and responsible honest and trustworthy society of India and hence characterized no harm, danger to the harmony of the sovereign of Nation. Solitary such ‘themes’ centred on women, and the festivity of their renowned condition in a ‘virtuous’ mountainous culture, principally once compared with the situations in the U.P. plains.

The following clarifications were distinguishing of those overheard:

Women are safe and peaceful in the hill region (our daughters, mothers and wives can go securely to the marketplace and in the forests.

We are safe and protected here. Our ladies wear lots of gold jewellery, but in the plains, it would be snatched away by robbers.

I and my brother are in the armed forces. If we leave, whether that be for five or ten years, then our women will be safe and harmless. In the plains a male would have to stay with them.

Remarkably, these types of commentaries were practically always made by males, and whereas the descriptions are constructed in the feature that mountainous women are normally freer to go to the woodlands and fields and grasslands around their hamlets than their plains counterparts, it does slight fairness to the unforgiving certainty of lifespan in the hills for several women, or the ongoing dissimilarities of gender relationships in hilly culture.

A prompt way a gendered explanation was organized in the regional separate state movement was in the greater sagaciousness of the Uttarakhand's location in 'Indian land'. For the period of 1994-5, state BJP claimed that the new state must be entitled Uttaranchal rather than the more acknowledged Uttarakhand at that period. The semantic difference is pleasing: *khand* means a detached segment or part of land, where *anchal* has further associations of hill region.

The BJP representatives claimed that '*Uttaranchal*' is subsequently supplementary inclusionary and does not have the more separatist undercurrents of '*Uttarakhand*', which necessity solitary mention to the three northernmost border districts of the eight that are generally occupied to make up the area. '*Anchal*' can likewise mean the portion of a woman's *saari* that falls over her shoulder (roughly where you would find Uttaranchal if a imaginary woman was transposed on the map of India (when more encouraging the discussion and images of the gendered body politics. Depictions of the gendered body in Hindu nationalist politics have involved great concentration (Alter, 1994; Vander Veer, 1994) and the use of a bodily sign now is remarkable. Though '*Uttaranchal*' fits the movement's non-separatist figure and purpose, a lot of persons do not exercise it. '*Uttaranchal*' is an expression with vibrant, clear, and strong politically aware associations while '*Uttarakhand*' is more secular, and lots of mountainous public are resolute that the separate state movement is not meeting political or absorbed by a high caste distinctiveness.

Generally, people sensed that this belief only covered the foremost questions. In January 1995, a woman in Mussoorie said "*Whether people say Uttarakhand or Uttaranchal, the State is the State. We just must go and get the separate State*".

Difference and distinction-

By way of it is seen that a lot of women were remarkably inspired to linking and take active part in the provincial movement by way of the important issues at chance (worries on reservation, and the longer-standing dissatisfactions over unsuitable and low levels of expansion in the hilly areas. Here were also matters which, though by no means totally women's alarms, were mostly significant in mobilising approximately women's backing for the movement and active involvement in it, such as liquor, exploitation of forests.

The Uttarakhand region has a lengthy history of agitation against issues of liquor, mainly organised by women protesters and Sarvodaya workers (Pathak, 1985). Women hurt from the

alcoholism of their men folk in a variety of conducts. The domestic resources may be unrestrainedly cut into, the male might be incompetent to get work (resultant in a problem sinking on the woman to make ends happen from agribusiness activities), and drinking is more prospective to lead to internal exploitation, domestic violence, and mishandling.

Several ladies made an anti-liquor obligation the crucial reason for their partaking in the regional movement. In one protest rally in Dunia (Pithoragarh), Radha Behen, a renowned and extremely honoured Sarvodaya worker, sketched on an openly Gandhian vision of liquor-less Uttarakhand. 'Otherwise,' she asked, '*what is the point of the separate State for women?*'

In December 1994, Uttarakhand Mahila Munch (Uttarakhand Women's association) was shaped and at its induction Kamla Pant, the Convenor specified that, *on top of other issues, they would continue to fight the twin evils of drinking and betting.*

In January 1995, another member of the Uttarakhand Mahila Sangarsh Samiti (Uttarakhand Women's Protest Group), delivered a challenge to suppliers in liquor and lottery tickets in the region to accept other trades by 15 January. If they did not do so eagerly, the spokesperson said, *women would launch a direct action against them.*

Another substance of the state which might have been projected to attraction specific deliberation among women, assumed that the Uttaranchal is possibly best recognized for being the home of the *Chipko protests* in the decade of seventies and early eighties. Women contributed a main part in these struggles, and some observers, such as Sunderlal Bahuguna and Chandi Prasad Bhatt, have suggested that *Chipko* categorized an argument of wellbeing and perceptions between men and women in the areas over the way in which the environmental premises should be exploited (Shiva, 1988). Nonetheless, it will temporarily argue the privileges made about the environment and progress throughout the local agitation and the modifications and likenesses articulated by men and women in relation to them.

Some others were stayed in the regional movement supposed to be convinced that the community of the hill can manage the hills improved within a separate statehood, plus in relations of natural reserve management. Positively, this argument shaped portion of the effort measured above to encourage the Union Government that a separate state for the county would brand strong rather than weaken the Indian democracy. The ecological clarification of the movement was now and then related not only to refining advancement in the concerning region, but also to the Uttaranchalis' promise to national harmony, unity, security and well-being.

Kashi Singh Airi stated that: *It is our responsibility to safeguard the environment of the Himalayan region for the rest of India. If the forest and the environment of the Himalaya are damaged it will result in disaster for the whole of India.*

The ecological battle designed greater portion of the complaint. Two of the anxieties regularly recorded in the remonstrations were that the 3-4000 cases listed under the Forest Conservation Act should be dropped besides that the Forest Conservation Act must itself be changed. The former understandings, objections about the rapidity and type of development in the mountains shaped an essential portion of the

local determination, a matter which is not disconnected from conservational perception. But not for all are convinced that a separate state would have a appreciated conclusion on ecological society in the hill region.

A villager from Tehri Garhwal who had been very concerned in the Chipko movement, told: *I am not in the favour of a separate State. The formation of the separate state would extremely exploit the forest(our so-called leaders would simply use the forests as a source of quick revenue. The separate State movement is completely politically motivated. It is a movement of politicians and leaders.*

Alike others a very eminent environmentalist, Sunderlal Bahuguna has the same disagreement about the separate state; *it would not provide a result for the environmental problems of the hills as it would not challenge the present leading concept of development. He said that in all the Himalayan States, whether Kashmir, Himachal Pradesh or Nepal, development had simply been equated with financial development, and nature viewed as an output to be 'cashed in' to fund that development.*

In this method the leaders of a separate state would need, moreover taxes, duties, customs, and manufacture, but the people of this region have less income. Persons are not able to get property tax, possessions or income tax or other such levies. So, the lone means of revenue for the government would be marketing natural resources and properties, extravagance tourism and now this blocking of the waterways in direction to sell the rivers and the power besides unfortunately spirits.

The idea of a separate state respites on the belief that women will have superior choice, decision-making, and control in it, at the domestic, community, town, and state-levels. One of the renowned social and environmental activists Chandi Prasad Bhatt positions his word for appropriate progress (particularly in relation to the environment) in the growing political skill and announcement of women:

Forests will be good under a separate State. Women of the separate state are more aware than earlier for their basic rights(they know in which way they have to develop the area . . . women were essential part of The Uttarakhand movement. There was an 80% woman in the procession of the Chipko movement. As their participation is so pronounced now, I think their participation in the Government [of a separate State] will be strong too, and their interests will be tied to the villages.

So far environmental worries were via no means absent from women's discussion of the planned state they were not continuously the furthest significant apprehension. Among both male and female, there was a possibility of opinions on the questions, somewhat associated to characteristics such as occupation, time of life and economic situation, but also in relations of individual understandings, lookouts, and apprehensions. Numerous women also desired occupations and business development in the hill region, which is not to contradict that many were tremendously concerned by ecological matters in the hill area, but to differentiate that this was correlated with concerns around supplementary arrangements of persuasive a source of revenue in the hilly areas.

The women of hills had contributed a central character in the struggle for a separate state Uttarakhand, serving form the nature, procedure, and goals of the regional movement. By the understanding of a new state now almost undisputable, the hilly region is set to board on a possibly affecting period of transformation. Uncertainty the optimistic privileges preserve in the cognizance, this will include the creation of a further manageable and devoted conventional of policy developers and administrators and an additional constitutionally answerable established of representatives. These fluctuations, it is claimed, will brand relaxed quicker growth and healthier development, which will be less ecologically disapproving and of far better advantage to resident public in the region. This is of specific implication to the women of the Uttaranchal area, agreed that the load of under-development and environmental lack falls unreasoningly on their shoulders.

Uttarakhand women have been the pillar of the state's economy and families. Women have permanently stood in the lead throughout the struggle of state creation. Women are the backbone of the culture and backgrounds of the mountains. Constantly hill women have shown extraordinary daring and contribution in advancement plans. Half population were further aggressive than their masculine partners for CHIPKO movement: a movement that is well-thought-out at par with Mahatma Gandhi's Satyagraha.

Uttarakhand women have always been the victors, be it the Uttarakhand movement or anti-liquor movement. The lifespan in the hills of Uttarakhand is very tough. Notwithstanding the adversative circumstances, the rural women of the region represented massive possible and importance in the social order. Practically all the women in the society are employed in one way or other. In approximately cases, their position was improved off than any woman living in a metropolitan city like Delhi and others. A woman in Uttarakhand is getting Rs. 18.13 per day. This is more than the per capita income of country. Nevertheless, the possible of Uttarakhand women is not being utilized fully. There is a necessity to promotion the status and standard of women in Uttarakhand. That can be done by endorsing and inspiring women entrepreneurship that will provide them economic empowerment and social freedom.

The women of Uttarakhand have continuously been remained as a backbone of the village economy due to their entire connection with cattle care, farming, forest protection and dairy farming. The male memberships of the household frequently migrate to cities and towns to earn livelihood. Therefore, women in rural areas become the heads of the family. Even somewhere the men endure to reside in the villages, it is the women and girls who look after the farming and livestock. They live in near harmony with mother nature and environment and assistance to preserve the traditions of Uttarakhand agriculture and quality of life. In agriculture and animal care, women contribute about 90 percent of the total work. The males come in only to cultivate the lands. Women take decisions concerning the farming. In the executive making progression a woman's contribution is 51 percent of total task. Women have 50 percent portion in implementation of Family Planning Approaches. In daughter- son matrimonial, her share is 44 percent while for the child's education and career she gives only 11 percent. When it comes to community functions her share is 22.6 percent and she also contributes 9 percent in political events of her village and area.

Uttarakhand woman is a combination of managerial skills, leadership, prudence and initiative. Woman strengthens the essence of lifecycle in the hill areas. She positions right to the saying '*the hand that rocks the cradle . . . rules the world*'. Therefore, the Uttarakhand woman is better off because of her economic freedom. Yet, women in Uttarakhand do not peculiar the land-living on which they are hard working. Nor does this give them the authority to make decisions in main economic matters regarding investment, sale, and property. Nor do the land harvest so much creation or profits that it gives hill women the significantly desirable money and pronouncement creation power to look after her requirements and of the children. Notwithstanding presence the heads of these families, the women is silent and cannot overwhelmed the male-controlled society. This absence of cash income and the break between effort and economic improvement hereafter wants to be connected by free enterprise among women. The furthestmost noticeable example of women impresarios in Uttarakhand is "The women weavers of the Kumaon Commissionerate in Uttarakhand". Women from over 32 villages in the hilly region of Almora are involved in the processing of raw resources and manufacture of woven and knitted products. The women weavers are producing their own income and have upgraded their standard of life. These families can have enough money to nurturing, educate their children and in many belongings, are the only employees in the household.

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