

Women Liberty through Colonial Oppression: A Short Study on M. K. Gandhi and R. S. Hossain

Md. Eftekhairul

Kalinga University, Raipur, C.G., India

ORCID: 0000-0002-6931-1603

opensky124@gmail.com

Article Information:

Received: November 13, 2022, Accepted: December 20, 2022, Published: January 02, 2023

Abstract

The point of the current paper is to reveal insight into women's condition within Indian Subcontinent during the colonial period. The investigation will fixate on the gendered place that women had to take, and on the male developed generalizations to which they were oppressed from an Enlightenment Feminist viewpoint. Begum Rokeya brought the social condition of women into mindfulness how a lady was obliged to comply with social built biases which made of her an item; all chances for education, prospect, freedom and improvement were shut to her. When the people of colonial India could feel the independence, they could realize the essence of women education. Colonialism not only depress men but also became the key factor to trap the women into a case-house. The permission of women's education did not come automatically, but with a long struggle and well leading campaign. Only for Hindus, Mahatma Gandhi played an imperative part to support the dignity of women folk by stating that women were neither mere figures in the hands of male nor their opponents. Begum Rokeya Sakhawat Hossain, for both Muslims and Hindus, shouted the women's consciousness and women's freedom through education could play a vital issue to strengthen the man's heart for colonial freedom. They, both, wanted women's empowerment and equality in society; at the workstation; at the community, and even at family for sustainable-development of a nation. Their activism inspired modern women gliding to economic, political and mental growth. Nowadays, women is involving in all sphere of national or international sectors in the Indian Subcontinent.

Keywords: Subcontinent, Enlightenment, Campaign, Consciousness, Sustainable-development

1. Introduction

Although the ultimate goal of feminism is taking women 'out of the four wall' and 'enjoying the fresh air' by 'denying the family ethic' (Eftekhairul & Mishra, 2020), the contribution of man and woman was significant in the reign of the British; otherwise, independence was not possible for the Indian people. Men attempted to make independence by disputing with the British. But it did not make a good result for any community or Indian people. After the army rebellion, the Indian Nation understood the importance of education especially the Muslims. This conscience made the Muslims' comprehension of women's education that the

women might be able to protect the family and children against the British and their supporters. The conscience transformed into women's liberty through British oppression. Mohandas Karamchand Gandhi is the father of the Indian Nation and him who had transformed his name into Mahatma by his excessive hard work in every sphere of his people's freedom. He showed in his character the quality, at the same time, of a social reformer; of a revolutionary; of a philosopher; of a statesman; of an economist; of a religious; of an educationist; of a Satyagrahi; of a nationalist; of an internationalist; of a man of action; of a visionary. As a great politician, he worked hard not for political independence but social independence as if he knew that social freedom could only bring national independence. M. Gandhi had started reformation from the root level of the society where suppressed, isolated and oppressed beings were passing their disreputable lives. He had noticed this condition among women themselves and by men. Womanhood was thrown to the mouth of inhumanity. Social equality is surrounded by inequality. Likely, R. S. Hossain had worked with women's equality and liberty through providing true and practical education. Rokeya Sakhawat Hossain and Mahatma Gandhi are two flowers from the same branch of a tree. R. S. Hossain was born at Pairabandar under Rangpur District in 1880 at a landlords Muslim conservative Muslim family where learning Arabic and Urdu was franked. Learning Bengal and English was restricted. Going to school was prohibited. But with the help of her elder brother and sister, Ali Saber and Karimunessa, she came in touch with Bangla and English learning. She had no institutional education but she grew up with high ambition in her heart which is the result of her remembrance in the history of the Indian Subcontinent. The people of Bangladesh observe Rokeya Day on each 9 December of a year. There is a university named Begum Rokeya University, a Rokeya Hall at Dhaka University and a Rokeya Padak (Award) Occasion in the history of Bangladesh. She is the pioneer as well as the first Muslim feminist in the Indian Subcontinent. Literary, she had shown the world practical oppression, suppression and depression over women in the colonial period by the British as well as by the family and the community itself.

2. Literature Reviews

2.1 Colonialism and Oppression

Colonization is a process or an action that helps strangers to settle and establish control over the indigenous people of an area. According to google's definition 'colonization refers to a large scale population movement where the migrants maintain strong links with their ancestors' former country, gaining significant privileges over other inhabitants of the territory by such links'. Indian Subcontinent was one of the richest colonies of British imperialism. The doggish activities of the British materialized getting education especially, women education. Assistant Professor of History Ruchika Sharma at Gargi College, Delhi University said:

They don't talk about the colonial textbooks, it should be taught as part of the history because, after all, it is their history. It's also about acknowledging their past and learning about their ex-colonies. Denial is the worst thing.

The British entered India through Surat Port in 1608 and started a trade for getting the monopoly over the East Indies. Thomas Row approached the emperor and won permission to build the factory. With the expanding trade operation, the deceiver British started shaping colonies. They took advantage of bi-religion facts. Being educated and well armor, they enabled to seize the attention of some stupid natives who collaborated with the British and the British won over the Naban in 1757. English language being the colonial medium of

instruction pressed on the product helped the British reign to oppress the mass of India. The permanent settlement made some 'Babus' who combined the illiterate people of India and the British. They were used as the mouthpiece of the British and most of them were Hindus. They stressed on learning English to 'made to create a class of Indians, the Babus who could act as a bridge between the millions of Indians who didn't speak the language'. 190 years of ruling India, the British did not help but stole words from local Indian languages like, 'loot', 'bungalow', 'thug', 'veranda', 'pajama', 'shampoo', 'bangle', 'mantra', 'chutney', 'cheetah' and so on. The most oppression had been noticed when they wrote 'dogs and Indians not allowed' in the Indian Railways. It seems that the people of then the British Empire are treated like dogs, as a faithful servants. Finally, they ripped the Subcontinent into pieces just before they departed from the country.

With defecting Nabab Shirajudallah in the battle of Palashi, the English gained the throne of the Indian Subcontinent. The conspiracy of the native-mates is the arch-cause of losing power against the British. Since then the British had ruled the Subcontinent for 190 years. After degrading from the power, the people had started isolated fighting against the British. But they could not enable to win over the British because the people who were fond of the subcontinent were mostly illiterate. Only they had utilized their physical power, religious strength and natural weapons. A few of them could think far beyond bamboo stick, piece of stone, and branches of trees as weapons. They could only enable to make guns and pistols. When Indian people were thinking to make the British defect, the British were seeking the weak point of the people by utilizing their merit and intellectuality. Mahatma Gandhi and R. S. Hossain had clearly understood that only men were not fit against the British, where half of the population of the subcontinent was women or abala (weak). Keeping those women into the dark, no progress would come to light. As women themselves thought that they were weak, R. S. Hossain had proved that women can maintain all better than men because they are at a time house-maker as well as a fighter in Sultana's Dream. Women value noteworthy portrayed for freedom against the British and men were kept totally in rest. M. K. Gandhi had gotten the chance to travel abroad to meet with various nations to keep pace with them and also seen the development of their women. But R. S. Hossain had traveled around Indian Subcontinent to observe the mean condition of women. She had shown through her writings, women were being kicked by British police, old bearded men were condemned, the poor were being made slaves, had shown afraid of the British to women and so on. R. S. Hossain clearly stated that ignorance of education could make people separation from the belief. The main confusion among the Muslims on British was to transform them into Christianity. There was no conscience about this fact among the Hindus because they had already kept in touch with the education for the development. Colonial oppression had pushed Indian women to get modern education because only a man's brain could not enable to work sufficiently against the British modern weapons. So, for the sake of colonial freedom women supported men at home as well as women brains cultivated for discovering new weapons. Then, women transformed into sabala, and later, the result of joint attempts is the ultimate freedom from the British.

2.2 Pessimism of Women Education and Colonial India

Women were neglected attending education since the British realm. Very few were achieved literacy until the independence of Indian. Lower, middle and upper-class Indians belonging to the wealthy, the higher class women had shown keen interest in education. But one obstacle that comes forward between education and decision is caste customs. The caste

customs system intensely protested Hindus from learning. Some of them who were from the Brahmin community had taken education either from institutions or from house tutors. In that era, Brahmins were priests 'through formal schooling to learn religious instructions through the study of religious literature. Later, when all understood the importance of learning, Kshatriyas and Vaishyas had been sent to the vocational schools with little impression on sacred scriptures. Naik & Nurullah (2004) stated that the Shudras had been denied religious learning and the adult of the family had trained them for the family occupation. Formal prescribed education was untouched for them as well as all women from several castes. Women were only trained for sewing, rearing children, cooking and some other household activities. It is noted that higher-class women who were considered as exceptions had been permitted to study exceptions literature and religious scripture. On the other hand, women from Muslims were not uneducated as well. They had been learning to read the Quran and teaching according to read to tackle property issues. We come to know about Nabab Faizunnessa' who had been entitled 'Nabab' from the British for handling his vast property. She was born at Homnabad under Cumilla district in Bangladesh (in 1834-40). She was taught by her house tutor, Md. Tazudding Mia. After her father's death, she had controlled his ample wealth and she established an English school. Nabab Faizunnessa liked books. So, she had a library where she read regularly. She had written a book, 'Rupzalal'. The British government of Bombay Presidency (1823-1825)) surveyed that there had no girls' school and William Adam in Bengal Presidency from (1835-1838) indicated that there had no girls' school except the home schools which taught household skills. Several reasons may be underlined for deprive women of education. Most of them are child marriage. It had displayed the Hindus' condition in believing superstition and they thought that if a girl learnt reading and writing, her husband would die very soon after their marriage. Women could not bear to learning for this sake to be widowhood. Women were fired with their husband's corpses at that time. It was a double burden for women if they went forward to educating themselves and it had been considered as a curse. The Hindus thought to lead a prosperous life instead of causing the death of husbands and so, they never accepted education. The ideas vanished with Raja Rammahan Ray and Isshor Chandra Bidha Sagar attempts. Although some of the girls took ABC of education at their father's house, they were not allowed to get an education after marriage. There is ample evidence in Bengali literature about child marriage. A great example is our grandmother who got married at 7 years of old and was born in 1921. Later she had given birth to nine of her children. Getting marriage at a tender age, she did not know how to decorate a house as Begum Rokeya demanded women's education to scope with the family and progress of its. Begum argued that a building would be constructed as a woman wanted. To manage a family, to educate a child, to inspire a husband, to motivate a society and a nation, education is a must for women because all come from women's side to men. Muslims in the Indian subcontinent were busy making the nation free from the hands of the British and typically they denied the educational system of the British. The condition of the Muslim women was more barbaric in that situation. The joint oppression of both the Hindus and the British had a double burden for the Muslims Community. Most of them were passing through poverty. But the sorrow matter was for them that because of a religious difference they could not be a brother or a helper of each other, although they were living together in the Subcontinent. The Hindus got sufficient power after the perpetual settlement by the Cornwallis administration between the East India Company Government and the Landlords of Bengal in 1793. When Muslims men visited to earn, the power party with the influence of the government jointly attached the

Muslim families. Afraid of further oppression by them, Muslims did not go outside of the house. But some rich Muslims inspired their men to pursue education outside of the house. Muslim women were kept at home and they were taught by a tutor. After the vain result of the Army Rebellion and Freedom Movement in 1857, the Company's reign is destroyed. Getting women's education had been given importance by Muslims then as women could enable to protect their own house and children on the behalf of men when they were outside of the house. There were much proficient Hindus educated personnel who could assist with Muslim education, and even M.K. Gandhi did not work with Muslim women where he had a passion for women affection. Begum Rokeya born in 1880, worked for not only Muslim women but also Hindu women as we see at her school most of the students were from Hindu families. She tried hard to bring Muslim girls into her school by inspiring Muslim parents through consulting and her writing with physical examples. The Indian men wanted to achieve independence through the fight but Rokeya gained it through education. She denoted that 'a half of the population is women' can assist men when they are in depression. They can gather boldness and even in her writing 'Sultana's Dream', she imagined a 'ladyland' where men were kept in Jenana and women were fighting against the foreigner enemy. Later, they won over the foreigners. This sense of strength is a touchstone of men against the British colonizer. The sense indicated the hungriness of independence. She argues and confesses that women are not physically strong but they have intellectuality and using the intellectuality they can discover new ideas and instruments which will be helpful for war. Her work, Sultana's Dream, is the first feminist science fiction and a satirical representation that brings to 'our notice the serious problems of a male-dominated society where women are thought of as symbols of culture and tradition, as purveyors of ethical and religious ideals (Minault, 1998). According to the sense of Begum Rokeya, the women's educational essence comes out of the ashes (the colonization).

2.3 M. K. Gandhi and Women Education

This is the age of humanism and ultra-modernism. It is also the ear of Artificial Intellectuality. The oppressed suppressed and other sections of the community as well as the social cruelty is the common scene nowadays. All crimes have been centralized by the women issue, where Gandhi had focused on several women facts like marriage, remarriage, dowry system, divorce, women involvement in politics, women education and so many. M. K. Gandhi was a humanitarian. Studying his life, it is seen that he did not even hit a mate. He disbelieved in fighting which could get freedom but he strongly believed that social reformation could bring happiness and equality among people. Many great social and religious reformers came to the earth provided their valuable contribution concerning sustainable development for the human nation. But Gandhi is different from others. He had implemented ideas in his life. When it was the first half of the 20th century, Gandhi had played a powerful and crucial role with the principle of gender equality and his principle had brought a groundbreaking modification in the grade of women. Its bright result is Gargi, Arundhuty, Opola, Indra Gandhi, Benjeer Bhutto, Begum Khalida Zia, and Sheikh Hassina. One of his noble life goals was all-around development through the emancipation of women from the social level to the peak of the national level. Gandhi suggested women for awakening themselves by realizing their own 'dignity and self-respect which could arise a sense of inferiority in them. According to the speeches of Gandhi, once women were called by 'abala' but time being they are now signified as 'sabala' through their power intellectually by getting an education. Education and freedom of movement helped them to be strong and

now women are able to participate everywhere at the earth and space.

Mahatma Gandhi believed in oneness between men and women. He claimed that females are the buddy of males, gifted with equivalent spiritual capacities. It is a great respect to women irrespectively rural, urban, poor, rich, literates, illiterates, 'Indian or foreign'. He offered women to realize their status and work equally to men. All ideas seemed to be related to education. Gandhi had traveled around India by train to observe the condition of his countrymen. He had seen the oppression, inferiority and slavery of women. It all happened only for the lack of education. Gandhi said that a nation could be recognized by its women's education. So, it was undoubted that an educated nation was his priority for freedom and sustainable development of the county. He felt that war could not a solution for freedom but economical and intellectual development was the gun of revenge against the enemy and now Japan is a great example. Gandhi had not denied marriage because 'marriage is a state of discipline' and a powerful weapon for social and national development. He has freed women mentally telling them that 'one companion broke discipline, the other companion could break the bondage' (Young India, 21st October 1926). Gandhi involved himself straight forward in the matter of woman's rights from his childhood when he was taught by his mother about the respect of women. He had treated daughters and sons on a grip of faultless equality. He searched females' equality in women empowerment and for it education is needed. Promoting the role of women, he stated that womankind was not bordered to the kitchen. And when the women started to struggle with the sprite of freedom against the activity of the kitchen, their true life force might be discovered. He cleared his opinion by stating that women would cook in the kitchen but the domestic accountabilities must be communal with men, women and children. If a woman wants, even today, household responsibility she has to work outside in general. And getting work she has to prove her educational level. The Gandhian view is that the purdah system is signified to be a fact of purity and it cannot protect a girl but interferes to cope with women empowerment. Protection is not protecting women unless their minds are worked with self-control. This forceful protection cannot abolish sexual activities as the partner remains unknown, but the purdah system harms communication and affects getting education of women. Gandhi wanted women involvement in politics to accelerating colonial freedom through education and woman empowerment. Gandhi quoted:

Man and woman are of equal rank but they are not identical.....man is supreme in the outward activities of a married pair and therefore it is the fitness of things.....on the contrast home life is completely the sphere of females and thus in domestic affairs, within the upbringing and education of youngsters, females need to have more knowledge.....unless courses of teaching are based on a discriminating indebtedness of these basic ideologies, the fullest life of males and females cannot be industrialized. (Speeches and Writings of Mahatma Gandhi, pp, 425-26; 20-2-1918).

2.4 R. S. Hossain and Women Emancipation

When Muslim women were in seclusion mode during the British reign, R. S. Hossain woke up from the ashes of ignorance of women's liberty. She pulled women to come out of the house for education and established a girl's school with 5 Muslim girls at Bhagalpur when Gandhi has produced a lecture about women's respect and reformation of the society. R. S Hossain composed a dream which had touched the top of liberalism and women's emancipation turning man's seclusion. Sultan's Dream by Hossain had been printed on Indian Women Magazine (Madras) in 1905. She composed a battle by ink against the British

where newly invented arms by women were being used for winning over the enemy. Hossain clearly stated that only men could not enable to win over the British because half of the Indian population had been left immobility and they could not think except observing the slavery of their husbands' rules. To make them out of slavery, she came to Calcutta and again started Sakhawat Memorial Girls' School in 1911 enrolling 8 students. Later the number of students increased and within five years it became reached 105. R. S. Hossain was an artist of humanity. She correctly illustrated the anti-humanistic activities of so-called Muslims' and Hindus' society as well as the British torture of the native inhabitants. Hossain's Abaradh-Basini (Seclusion One) is a witness of this oppression. Getting rid of that oppression and otherness, she kept up her pen as a sword for women's liberty through education and assisting men for outer work. She became a rebellion in heart, so she could write such a daring story like Sultan's Dream. The dream had been dreamt where there was no man outside because a lady was ruling over the country; no hue and cry was seen at all. The women were educated, peaceful and inventing-minded. They used helicopters as transport for the queen. The queen swiftly moved around the country for looking over the condition of her people. Women had jobs for two hours a day where for the entire work a man did take the whole day is likely two hours. And women could do their household work very easily. So, Hossain suggested that a woman could handle office and homework skillfully in her dream country. She further claimed what men might do, women must enable to do. On the other hand, what women might do, men never enabled to accomplish. But she demanded equal rights between men and women. She said that men were perfect for the outside of the house and women were perfect inside of the house until a new social safety or norm had suited for women. Hossain wanted some specific activities for women, where men's connection was omitted, who wanted to continue an outside job for supporting a family. She was very confused about co-working afraid of sexual harassment which would rather be a barrier than sustainable development of a society, of a community and a country as well. In most of her writings, she glorified women's education and its complementation inside and outside the house. By getting proper education- women, she thought, could map a scratch in the heart of men for invention and colonial freedom. To make a learned housewife, she advised establishing 'Genana Medical College' to learn first aid treatment for the family.

3. Research Method

3.1 Books

Theoretical approach has been taken to develop the research article. Reading literature of the discussed individual's writing and their work history, the paper utilizes the activities of Rokeya and Gandhi for women development and education. The paper glides to their mental invest towards the sustainable development of a country. It is a mixture of primary and secondary sources.

3.2 Internet

All figures and tables are taken from www.theglobaleconomy.com considering it as a remarkable platform because it contains latest business and economic data for 200 countries.

4. Result and Discussion

Child marriage, laws for widows, Sati as well as Purdah (evil restriction; not Burkha) made lives wretched for silent women. It has occurred for lack of proper education of the people in

the Indian Subcontinent. At the beginning of the 18th century, the conservative mind has been transferred into a liberal one towards the role of women in society with the help of proper education. At the same time, the people understood the importance of women learning for a nation's progress. Women's education has become possible for the tiresome hard work of the social reformer. The British ruler's intervention and the National leaders' interest attempted of women to obtain education and recover their prestige in society. M.K. Gandhi and R.S. Hossain had hankered after colonial freedom during the colonial reign. They stood at the first queue of practical and literal movement and sang the songs of the woman's emancipation for achieving independence and development of the nation. M. K. Gandhi and R. S. Hossain had conceptualized the oneness between men and women. Both of them stressed that women are the mate of men; not dolls or slaves but gifted with equal mental capacities. While working for the national sake, they faced barriers from their family and the community but they gathered strength and made their spiritual speed double towards the goal. R. S. Hossain asked women to sing the heroes' heroic songs in *Sugrihini (Well-Housewife)*. She had told this because of making children educated and bold to fight for independence. She further suggested women through her works as a woman can make a nation influencing men and contributing brain for the fruitful task. Similarly, M. K. Gandhi said if anyone wanted to see the development of a nation, he/she should look over the women's literacy rate. To Hossain a compulsory knowledge is education. Compulsory knowledge would be acquired so that a housewife could provide the right decision when a man was in depression mode and roamed to arrange house as paradise. Gandhi said that women are perfect for the house and men are perfect for outside work. R. S. Hossain emphasized equality between women and men by showing their responsibilities stabling on the responsible track, home and outside of the home. A man's responsibilities are in the outfield and a woman's responsibilities are rearing children, looking after domestic arrangements and making influence at men's hearts. Gandhi had demanded 'better wives' and 'better mother'. He had accused men of formulating social norms and customs. He denoted 'mutual co-operation and consultation'. Education of women emerged in a view to establishing rights and freedom of colonial people and it had been materialized by colonial oppression, inequality among men, women, society, race, power, community, religion and development of mind and soul through the activities of M. K. Gandhi and R. S. Hossain. Gandhi's Views on Women Empowerment has cleared the statement that women contribution in the mass movements led by him (Gandhi); he completed a great innovation in Indian women's lives. It was Mahatma Gandhi's groundbreaking call to women to intersect the freedom fight that led to the depiction of a novel age. He documented the reputation of women's contribution to the freedom struggle. The weightiest point is that Gandhi being a man did not support an active role for women in the public sphere but he supported the issue of women suffrage in 1921. His inactiveness seems that Gandhi did not expose women before the public. But R. S. Hossain was very active and fought against women's oppression and ignorance since her childhood. It got speed from 1905 by her writing. She had established schools for women's education which is running till today.

The figures are taken from the source of different websites. UNESCO reported in September 2020 that women's literacy was 17.972% in 1981 and 71.182% in 2018. But it was 55.112% in 2011. Within thirty-eight years of traveling, Bangladesh reaches the rate of women's education in 53.21% ahead. On the other hand, according to the census of India reported that women's literacy was 29.8% in 1981 and 65.5% in 2011. The women's education rate increases 35.7% within 30 years. The reports show that women's education in Bangladesh is

behind 10.388% of the rate of Indian women's education (according to Census India and UNESCO). According to Banglapedia (National Encyclopedia of Bangladesh) in the British Era in 1901, the literacy rate in British India was 5.6%. Growth in literacy rate was very slow and in 1941, it was 13.9% in India and 16.1% in Bengal. Today's Bangladesh is a great example of development and the rate of literate is 74.68% in 2019 and 77.7% in India in 2020 (Wikipedia). The survey, below, has been taken from 'list of UN member and observer states by adult literacy rate' by UNESCO Institute for Statistics (UIS) on behalf of UNESCO in 2015 (this page was last edited on 7 March 2021, at 06.49 (UTC)). The people aged over 14 are considered in the survey. It is seen the global literacy rate is 86.3 percent with 90 percent of males and 80.2 percent of females. The literacy rate is 73.9 percent in Bangladesh where 76.7 percent is male and 71.2 percent is female in 2018. Similarly, the literacy rate is 77.7 percent (Hindustan Time, 08 Sep 2020) where 82.37 percent of males and 65.79 percent are female in 2018 (Table 1). Table 2 & 3 shows the continuous development of adult literacy in Bangladesh and India. Women's gradual development in learning is increasing year to year at the rate of literacy. It is understood that women are coping with the obstacle of learning because they are becoming self-conscious and are taking part in the national development by employment and small business of their own. Figure 1, 'Women employment rate in India', indicates that the average value during the period 1990-2019 is 27.66 percent with the maximum of 31.79 in 2005 and the minimum of 20.71 in 2018. The fallen of women's labour force rate is not declared in the report. On the other hand, figure 2, 'Men employment rate in India', shows the participation of the man workforce from 1990-2019. The average value during the period is 81.62 percent with the maximum of 84.73 percent in 1990 and the minimum is 75.92 percent in 2019. It may be said that the fallen empowerment of man occurs due to migration as an overseas labour force or self-empowerment. Figure 3, 'Women employment rate in Bangladesh', shows the readers that the average rate of man empowerment is 28.71 percent with a maximum of 36.37 in 2019 and a minimum of 24.65 percent in 1990. This is very notable that empowerment is increasing year by year. There is a downfall of the woman empowerment force. On the other hand, figure 4, 'Men employment rate in Bangladesh', indicates the fallen trend from 1990 to 2016 and the further development shows in 2017 respectably. The average man empowerment force is 84.91 percent with a maximum of 88.42 percent in 1990 and a minimum of 79.83 percent in 2016. The average rate indicates that Bangladesh is developing the cope with creating a new departmental sector. Figure 5 starts from 2017 and ends in 2021. 20.93% Indian female has participated in work force in 2017 and, at last in 2021, it reaches at the rate of 19.23%. Among those years, sudden in female labour participation falls are seen in the years 2018, & 2020. Figure 7, in contrast, has shown us the improvement of Bangladesh female enrollment in work force in 2017-19, and 2021. But, for Covid-19 pandemic, 1.77% female involvement reduces in 2020. Figure 7, in contrast, has shown us the improvement of Bangladesh female enrollment in work force in 2017-19, and 2021. But, for Covid-19, 1.77% female involvement reduces in 2020. In the figure 6, it is easily apprehend that Indian male labour force is much affluent than female labour force, but declined slowly. In the year 2021, it grows just 0.66% from the previous year. The same condition has been seen in the figure 8, where Bangladesh male labour force reached the mean level in four years from 80.14 to 78.56 percent. Later in 2021, the labour force grows around 0.22 percent to become 78.78 percent.

It is noted that the figure considered an adult as 15 and above aged people of both countries.

Table 1: Literacy rate in SAARC countries

Country	Adult Literacy Rate in %	Male Literacy Rate in %	Female Literacy Rate in %
Afghanistan	38.2	52.0	24.2
Bangladesh	73.9 (2018)	76.7	71.2
Bhutan	64.9	73.1	55.0
India	77.7 (2018)	82.37	65.79
Maldives	99.3	99.8	98.8
Nepal	64.7	75.6	55.1
Pakistan	59.1 (2017)	71.1	46.5
Sri Lanka	92.6	93.6	91.7
World Ave.	86.3	90.0	82.7

Year based figure of literacy rate for Bangladesh and India.

Table 2: Increasing literacy rate in Bangladesh

Years	Literacy Rate in %	Annual Change in %
1981	29.23	6.09
1991	35.32	6.09
2001	47.49	12.17
2011	58.77	12.11
2013	61.02	3.15
2015	65.14	4.04
2018	73.91	1.02

Table 3: Increasing literacy rate in India

Years	Literacy Rate in %	Annual Change in %
1981	40.76	5.07
1991	48.22	6.55
2001	61.01	1.74
2006	62.76	12.79
2011	69.30	7.46
2018	74.37	7.46

Female Labour Force Participation aged 15 and over in India from 1990-2019.

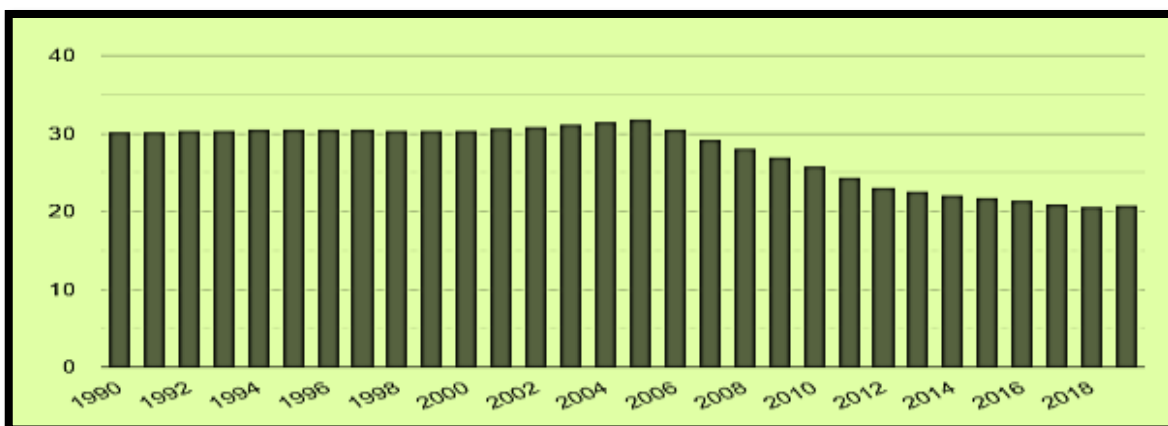


Figure 1: Female employment rate in India

Male Labour Force Participation aged 15 and over in India from 1990-2019.

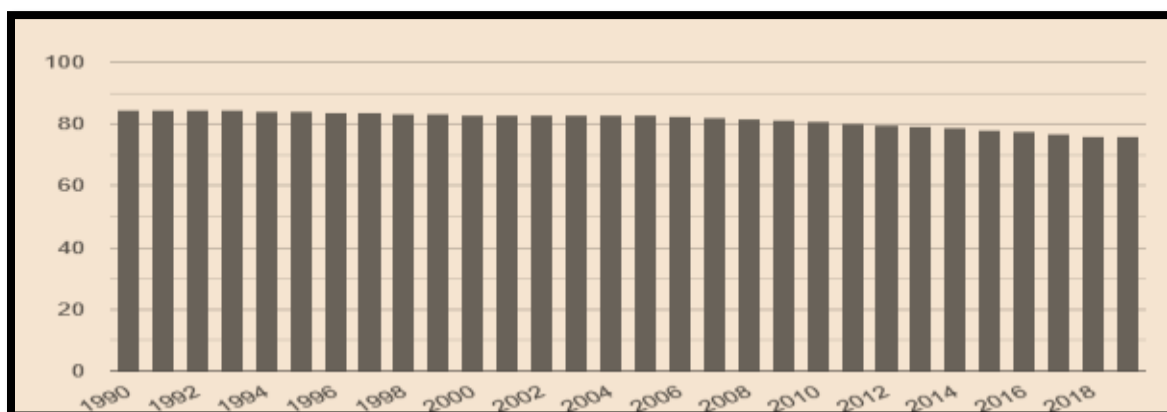


Figure 2: Male employment rate in India

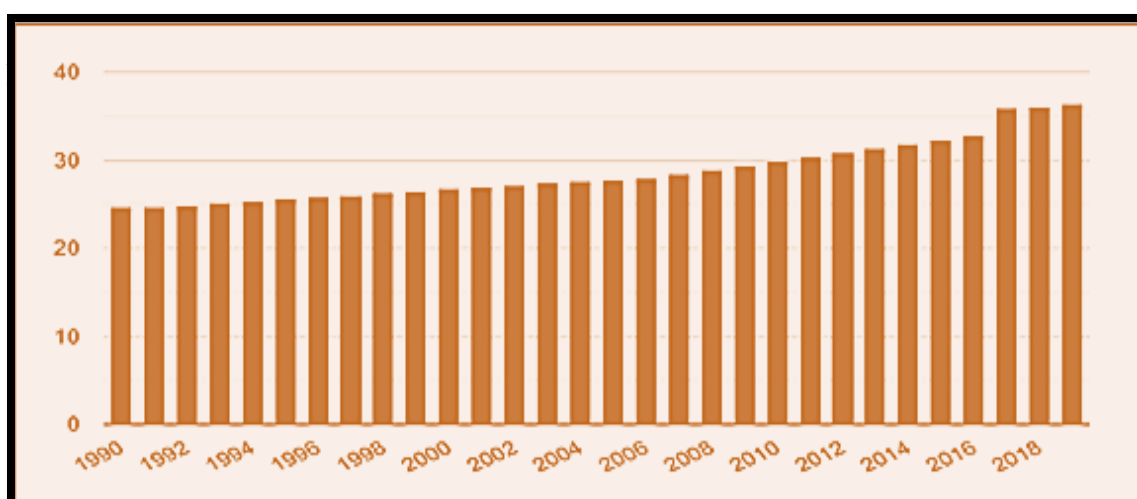


Figure 3: Female employment rate in Bangladesh

Male Labour Force Participation aged 15 and over in Bangladesh from 1990-2019.

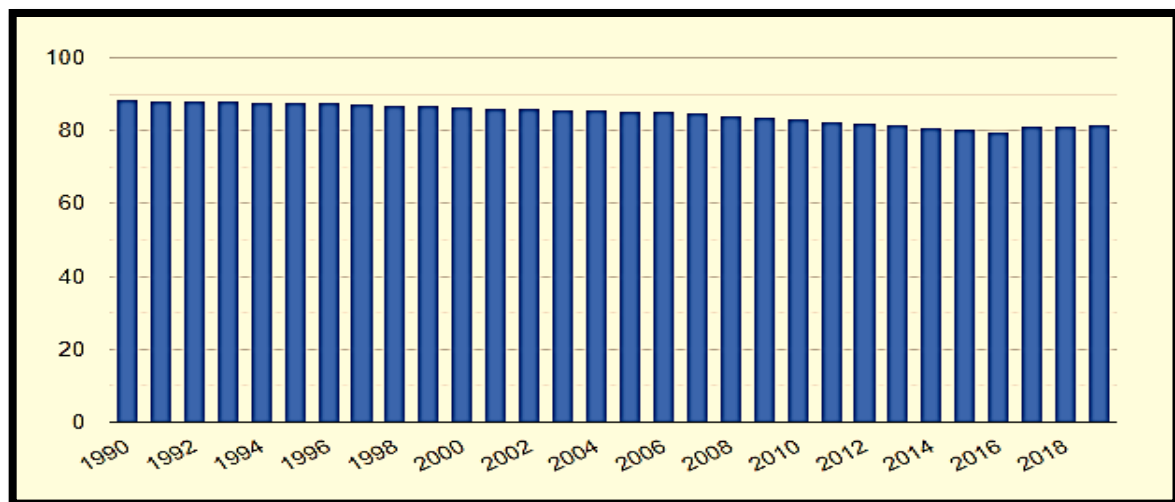


Figure 4: Male employment rate in Bangladesh

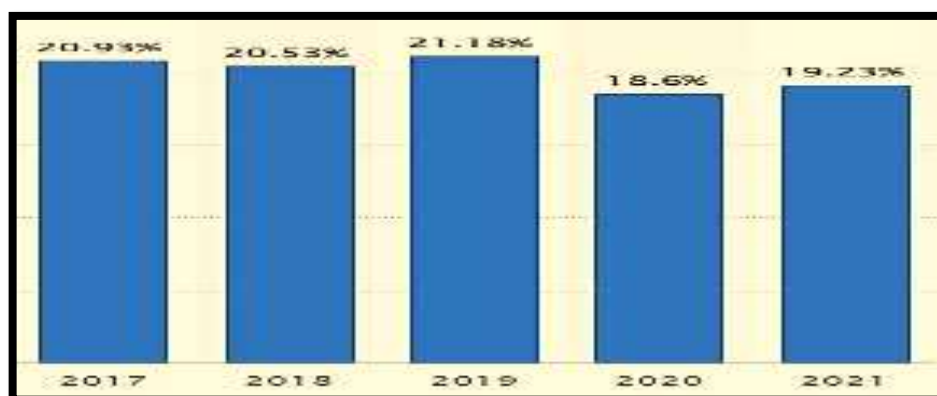


Figure 5: India Female Labour Force from 2017 to 2021

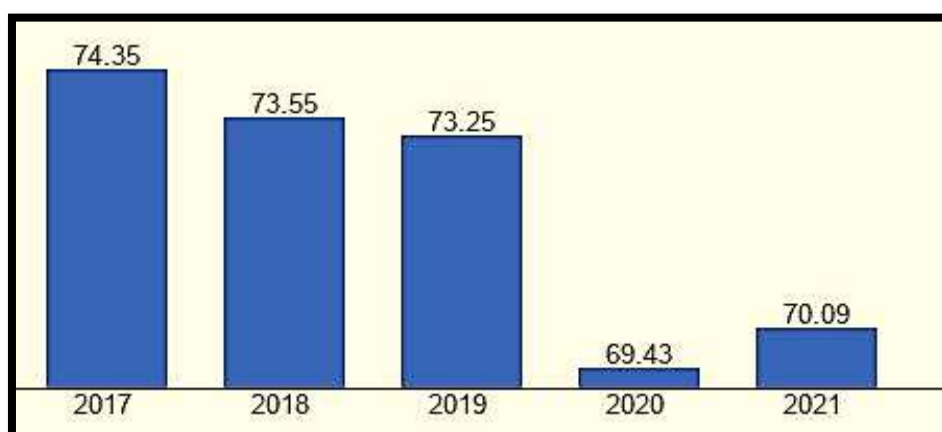


Figure 6: India Male Labour Force from 2017 to 2021

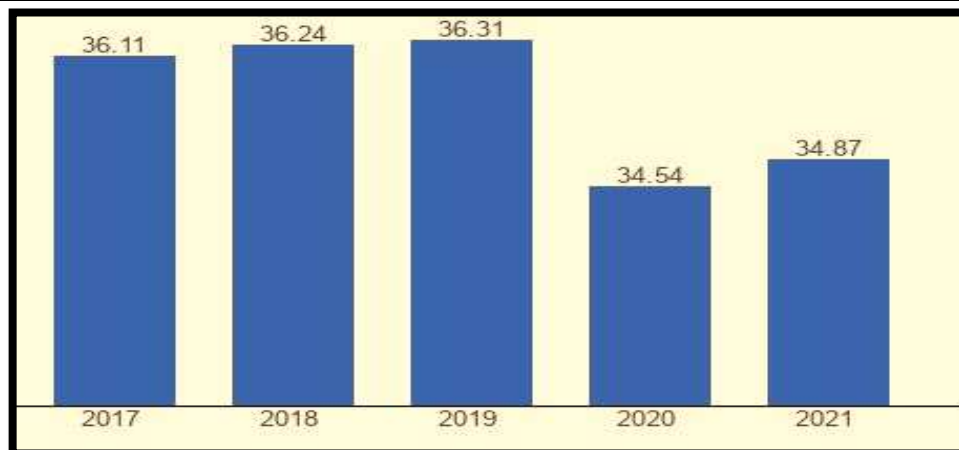


Figure 7: Bangladesh Female Labour Force from 2017 to 2021

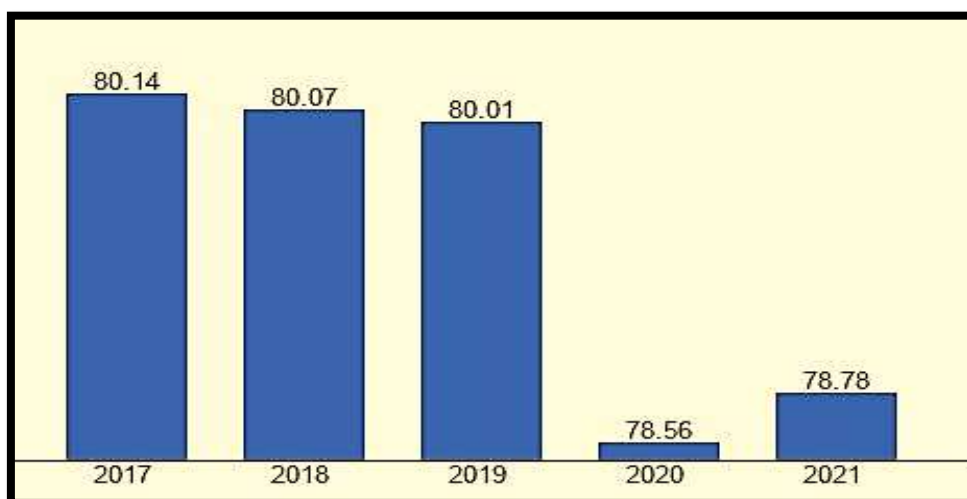


Figure 8: Bangladesh Male Labour Force from 2017 to 2021

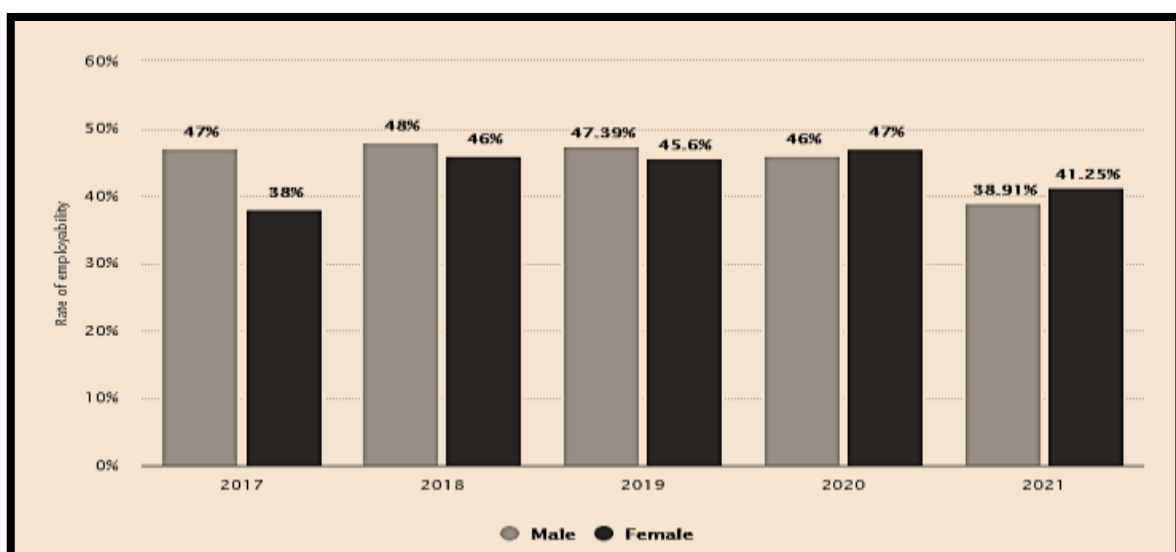


Figure 9: Rate of employability across India from 2017-2021

Bahrain	2019	87	
Bangladesh	2019	82	
Barbados	2019	69	
Iceland	2019	78	
India	2019	76	
Indonesia	2019	82	

Figure 10: People involvement in work station during Covid-19

We see the growth of man employability in increased from 2017 to 2018, but a sudden fall occurred in 2019-2021. It is because of the growth of woman employability. The chat said that woman employability grew between 38%-47% with a little fall of 0.4% in 2019. But, it went down in 2021 and it may for Covid-19 situation all over the world. People all over the world are showing their capability of work. Accordingly, the people of Bangladesh involve themselves in work station 82% aged 15+ people and in India 76%. This flow noticed us the child labour is increasing in Bangladesh and decreasing in India. Therefore, the result comes out of poverty.

Colonialism and Inequality

Colonialism was the manifest of anti-humanism related to treatment, providing equal rights, stopping violence, seizing properties and portraying colonized people as inferior, childlike, unable of taking care of themselves with barbaric faces and clothes. The feminine attitude was painted in the back of the colonized people, which has been defined as a relation towards power- inferiority and superiority. Colonialism exemplified inferiority as colonized and superiority as the colonizer. The colonizers colonialized the colonies for their own sake and development which has signified them as modern and civilized as well as well equipped. Colonialism is a race between white and black; ability and inability; literacy and illiteracy; intellectuality and dullness; attract and protect; leadership and worship; gain and elimination; independent and dependent; Occidentalism and Orientalism; self and other; nothing else but opposition. All positive goes to the colonizers. Similarly, independence emerges from the heart of colonized people and they worked with their heart and soul to

regain the freedom from the British as it was a paradise regain to the Indian Subcontinent. Women's education except for the Arabic language and Urdu language seemed to be unnecessary at the attitude of Muslims because of women's mental weakness fearing the proselytizing to Christianity. Actually, the fear comes from the deference of culture as scholars know cultural variation depends on the country to country; religion to religion. At that time women of English were enjoying the freedom and were involving themselves with open sexuality, but in the Indian Subcontinent, these were property and ornament of women. So, the Muslims denied continuing the education of the English. They were involved with the war prosecution against the English. When they failed to gain this achievement, they had turned the idea of war with the weapon. They started getting an education and learning English. At that time, some women feminists originated with the demand on women education and identified that only men would not be able to fight for liberty against the British because they must have needed women's help in the sense that keeping half of the population into ignorance, no nation could win and develop. The women feminists started roaming from door to door; from women to women; from men to men. Understanding the people of the nation the essence of education at all activities- inside the house and outside the house, they established women schools and colleges and taught women. Notably, very few Muslim women had participated in taking education. When women were captive and ignorant for going outside work of home, they had gain approval only for getting an education. Women started thinking that they were human and incorporated the idea of new technological inventions as well as ruling a nation as R. S. Hossain had shown in her *Sultana's Dream* is her epical creation solely women domination thinking the total reverse towards men. As a princess of a landlord, she dreamt it her own, if the men were staying at home forever, the nation could be run smoothly by the women. It is greatly noticeable that she could not approve anywhere in her all writings about a joint work of men and women which may risk for violence- mentally and sexuality that is going on at most workstations around the world. M. K. Gandhi had done so likely Rokeya Sakhawat Hossain. They had respected knowledge that is not above suspicion rather it is overwhelmingly associated with the 'operation of power'. Finally, the liberation of women and the liberation of a nation both had been achieved. Though M. K. Gandhi was eleven years senior to R. S. Hossain, they remain respectful in their way. They came off in the colonial era of educational ignorance where the goal of women issues made them united. Their aim had glided towards sustainable development of a country and nowadays, the country people are enjoying its fruits and fragrance, by contributing women labor with household chores as well as with official responsibilities. Now women of both Bangladesh and India are working well with the fame in their respectable position. Some of them are ruling the country as well which was impossible without proper education. That is why education is called the backbone of a nation. A nation is identified with its educated people and its rate. As many people will be educated, that such a nation will be developed.

5. Conclusion

Nobody can restrain the oppressed people from getting freedom as well as development. The arch slogan of freedom is development. The existences of women during colonialism were not the same as we see them today. Women were relied upon getting married, having children, working in the house, and submitting to their spouses. Despite the limitation putting on women, they assumed a significant part in the development and endurance of the Indian Subcontinent. From multiple points of view, it was the backbreaking difficult work of

R. S. Hossain and M. K. Gandhi that they did in the house.

Most women got almost no proper schooling, where the Muslims abandoned the British education, but the Hindus collaborating with them got educational power which was taken by Muslims later. Although some figured out how to peruse and compose, many were unskilled. Young women regularly acquired the abilities expected to deal with a home from their ancestors. It was imagined that a lady didn't require schooling as she should work in the home. The fundamental occupation of the lady during colonialism was to deal with the home. They were answerable for bringing up the children, preparing dinners, sewing garments, weaving fabric, learning Arabic in Muslims and maintaining the house in control. Women were distorted during the colonial period. Their major works were planning suppers, repairing garments, making bangers, washing clothing, or watching out for the animals. Women worked from sun up to sunset as the day progressed. Colonial women had not many legitimate rights or opportunities. They were relied upon to comply with the man in their life whether it was their dad, sibling, or spouse. Men and Women were not permitted to cast a ballot or hold public office. A wedded lady's lawful personality was addressed by her better half. They could be bested by their spouses and surprisingly coercively got back to their husbands if they attempted to flee. Child women couldn't make a will or own property. Widows were fired with their husbands' corpses. The colonial period is a sign of the slavery system and it is a race competition among the countries. The condition of women was in the state of slavery. They had no right to think and not only that they themselves could not know how to think too. R. S. Hossain and M. K. Gandhi organized some welfare programs and established a school and 'Sammiti' for teaching women education and to raise their consciousness. R. S. Hossain became the first women feminist in that Muslim society. She wanted to create awareness of women for education among the societies. She built the boldness for fighting against the Colonizers. Most of her work dealt with liberation; not only from the family but also from the British oppression. In her work, *Sultana's Dream*, she cast men into prison and came out of the house to fight with the English as she invented a new scientific weapon and the book is science fiction and a piece of pure feminist work. Colonialism was a time of indiscipline, and of sucking blood by suppressing the colonized people. Colonialism is occurred for thieving the property of others by – blind them, oppress them, mischievously rolling them, ceasing their rights, and putting them into violence. Hossain and Gandhi understood the colonial condition and the women in the society. Although Gandhi worked with Hindu women and did not talk about women in public, R. S. Hossain established a school – Shakhawat Memorial Girls School – for all women irrespectively Muslim and Hindu. Most of the students were Hindus. So, we see her liberal activism in women's education. Later, education started spreading in women and society when the men could understand its value. Nowadays, women are coming out of the house to work outside and they contribute to the development of a nation, although most of them are not contributing their income to their families. Women are now free from family burden, but they are harassing in their workstations. It is because we cannot change our view of them. It is noteworthy that some women are also undisciplined. They are engaging with double burden – of a family matter and, of a boyfriend affair. Sometimes, women are killed, or they killed one of her men. City women are more conscious than village women because the city women are getting modern technological touch and they can be able to enlighten their brain capacity. Village women are not getting the touch of technology, so hallucination dominates them as they orally hard from the speaker they believe it and start work accordingly. It is because, many times, an educated family can produce an educated child. As Gandhi's saying

‘to make an educated nation, we should educate our women first’ indicates a woman can give an educated nation, accordingly the Holy Hadith says that ‘mother’s lap is the first school’.

Women could do the more talented deed if they get a fair environment and keep themselves out of marry-making, as R. S. Hossain demanded a woman's environment, not a woman working environment.

Acknowledgment

It is acknowledged to Ayesha Banu, Associate Professor, Department of Women and Gender Studies, Dhaka University, that she has written in her article entitled, 'Global-local Interactions: First Three Decades of the Women's Movement in Bangladesh' Journal of Asiatic Society of Bangladesh (Hum), Vol. 60(2), 2015, pp. 203-230. On the point of, she referred, 'the women's movement has been successful in raising issues, injustice and denuding rights, but not much progress was made in terms of influencing policies in favour of women.....; the women's movement in Bangladesh has indeed built vibrant transnational networks for peace and justice since the very inception of Bangladesh as a nation. It has created feminist spaces within international and national institutions and was used by the women's organizations and feminists to promote gender justice within the country.'

Reference

- Banglapedia (2015): National Encyclopedia of Bangladesh, 19 March
- Forbes, G. (2012). Education for Women. In Sumit Sarkar and Tanika Sarkar (Ed.), Women and Social Reform in Modern India, (pp. 32- 63). Ranikhet: Permanent Black
- Gangrader, K. D. (2000). Gandhi and Empowerment of Women. Gandhi Marg, Vol. 22, pp. 430-37
- Garai, S. (2015). Gandhi on Women Emancipation. Pratidhwani the Echo, Vol. IV. Issue-I, July, pp. 98-109. ISSN: 2278-5264 (Online) 2321-9319 (Print)
- Hazarika, Jutimala. (2021). Gandhi and his view on Women Empowerment. Journal of Xi'an University of Architecture & Technology. Volume XIII, Issue I, 2021, ISSN No: 1006-7930 . pp- 228-237
- Hossain, B. R. S. (2015). Motichur-1. Begum Rokeya Rachana Sangraha, Ed. Dr. Kamrul Ahsan. Salauddin Boi Ghor: Dhaka, September, ISSN: 984-70311-0032-3
- _____. Sugrihini. Begum Rokeya Rachana Sangraha, Ed. Dr. Kamrul Ahsan. Salauddin Boi Ghor: Dhaka, September, ISSN: 984-70311-0032-3
- _____. Abaradh-Basini. Begum Rokeya Rachana Sangraha, Ed. Dr. Kamrul Ahsan. Salauddin Boi Ghor: Dhaka, September, ISSN: 984-70311-0032-3
- _____. Nakkhtra (Solar System). Begum Rokeya Rachana Sangraha, Ed. Dr. Kamrul Ahsan. Salauddin Boi Ghor: Dhaka, September, ISSN: 984-70311-0032-3
- Hossain, R. S. (1905). A Celebration of Women Writers: Sultana's Dream, Retrieved From <http://digital.library.upenn.edu/women/sultana/dream/dream.html>

- Manga, B.V. & Ramakrishna. R. (2017). Gandhiji and Women Empowerment. International Journal of Academic Research, Vol. 4. Issue-4(1), April, ISSN: 2348-7666
- Md. Eftekhairul, M. S. Mishra. (2020). BHROMOR KOIGIA: A STUDY IN RADICAL EVENT ON TASLIMANASRIN. *PalArch's Journal of Archaeology of Egypt / Egyptology*, 17(6), 7914 - 7923.
- Minault, G. (1998). Secluded Scholars: Women's Education and Muslim Social Reform in Colonial India, (pp. 1-13). New Delhi: Oxford University Press
- Mukherjee, R. (1994). Facts of Mahatma Gandhi Economic and Social Principles, New Delhi: Deep and Deep Publication, pp. 298-302
- Naik, J. P. and Nurullah, S. (2004). Indigenous Education in India at the Beginning of the Nineteenth Century. A Student's History of Education in India 1800-1973 (6th ed.), Macmillan India Ltd.
- Parathara, J. T. (2016). Gandhi's Concept of Womanhood: A Critical Study. International Journal of Scientific & Engineering Research, Vol. 7. Issue-10, October, pp. 1403-14. ISSN: 2229-5518
-(2015) 'Women's Education in Colonial India: Transformation of Women's Identity by Colonial, Nationalist and Community reforms', Education: In and Out, 27 Jan <https://tiss-toss.blogspot.com/2015/01/womens-education-in-colonial-india.html>
-(2017) '5 ways the British Empire Ruthlessly Exploited India', <https://www.telesurenglish.net>, 25 April
- Literacy rate, youth female (% of females ages 15-24) (2020) - Bangladesh. September *** Internet
- <https://www.statista.com/>
- <https://www.theglobaleconomy.com/>

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>)

