

Socio economic position of Bagdi woman in Bardhaman district in colonial and post colonial period

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Abstract

Work is a piece of the existence of women independent of their social and class areas. Women go about as specialists of social change and make new social spaces for themselves through pay creating yet regularly casual occupations. This paper takes a gander at the expanding association of working class Bengali women in different kinds of casual pay creating exercises, and inspects how their social space is changed through their work outside of home. Burdwan, a medium-sized metropolitan focus of India, has a metropolitan social history of traditionalist custom boundedness commonplace among likewise positioned towns in the province of West Bengal, India. The paper depends on continuous experimental examination in Burdwan led by means of broad field overviews and rehashed individual meetings with singular women. The information utilized in the work is generally essential in nature. The paper states that, while the progressions achieved by women through such casual work are hard to see effectively, they by and by free and enable women by and large.

Overview

In India, women in this class are progressed, but then occupied with the safeguarding and support of the badly characterized 'Indian tradition'. In her 1999 investigation of Bengali women in Kolkata, Dagmar Engels noticed that 'purdah didn't just mean confining women behind cover or dividers, however involved a comprehensive philosophy and set of principles dependent on female humility which decided women's lives any place they went'. Accordingly, Bengali women's public appearance and investment should be deconstructed and contextualized by taking a gander at a more extensive scope of talks. The heap manners by which millions of

working class, metropolitan, Bengali women in non-metropolitan areas perform work inside and outside of their homegrown circles, and attempt to thrive personally, in this way represent an examination issue worth investigating. Coming from a comparable foundation ourselves, it was by all accounts a captivating subject for us to see women attempting to discover their way through the continually changing, yet constant, working class society in modest community India. This paper looks at the manners by which a lady pushes back the limits forced upon her by social and social standards without plainly undermining the social framework into which she has a place. We are attempting in this paper to zero in on how, in the cycle of partaking in numerous kinds of casual pay producing exercises, the customary lady develops new characters for herself and reworks the limit of the social spaces occupied by her. This investigation into the re-planning of social space by working class women working in casual pay creating exercises outside of their homes has the target of reconsidering Bengali women's work and organization. All the more explicitly, this paper means to recognize how some working class women attempt to defeat prevalent burdens and gain a traction in the market-economy through casual financial exercises that lead to other sorts of changes in the dynamic and force relationship inside the man centric family.

Burdwan are relied upon to lead a more sequestered existence with less chances than, say, women living in Kolkata, the closest city (situated around 100 kilometers toward the southeast). We, hence, accentuate the explicitness of Burdwan, picked in view of our nearby experience with it. After a concise audit of writing on women, work and changes in social space, we put the general public of Burdwan in its recorded and financial setting, and afterward recognize the different exercises/occupations that women of working class families have decided for themselves with an end goal to reclassify and grow their social spaces. This redefinition implies that the space utilized and saw by its occupants is changed alongside the re-meaning of sex parts through casual financial exercises. As every social space is related to a particular gathering whose qualities, inclinations, and yearnings are reflected in that space, a lady feels enabled and completely prospered as an individual through the methods for work. This strengthening and self-satisfaction may happen regardless of whether she picks home as the base to work from or works in an alternate site. The philosophy chose for this enquiry is exact and subjective, based on

the ethnographic technique for individual reaction. Here we are worried about the investigation of women time permitting and space, in their regular daily existence, and, as such, are considering subjects in their normal environment rather than the unnatural setting of the proper meeting or research facility. The individual reaction procedure is generally acknowledged in sex examination, and this procedure fundamentally focuses the passionate connection with the interviewee. It incorporates not just the account of each part of how an interviewee reacts, including her contemplations, conduct, emotions, etc, yet additionally the relationship of scholarly reaction also, impression of the researcher. Often, there are contrasts in unmistakable reactions given by the exploration members and their real conduct. Along these lines, we had to circle back to articulations made by the people, returning to them consistently for explanation. Altogether, our examination analyzes the instances of around 50 women. Nonetheless, in the short space of this article, we can harp neither on all these angles nor their full stories. Following Yvonne Darlington and Dorothy Scott's view that, in subjective examination, the example size can be more modest than quantitative research, this paper centers around the observational portrayals of accounts of six working class women of Burdwan. Note that our own encounters and information acquired from other contextual investigations have affected a few proclamations made in this paper. The six stories were chosen since we feel they address a wide variety of circumstances and picked occupations and a cross-part of middleclass women in Burdwan

Bengali women as catalysts for social change

In her new book, Raka Ray finds that, despite being popular for a rough political life, 'Kolkata was obvious by its nonattendance in both scholarly writing and public conversation about Indian women's developments'. Beam expresses that metropolitan women's developments are obvious in Mumbai and Delhi, as well as in Hyderabad and Bangalore, yet not in Kolkata. She attributes the evident nonappearance of a tough women's development in this piece of India to the nature of issues women will in general put together around, as opposed to without coordinating. Beam is part of the way right in that, in women's activist developments, vital sex interest issues, for example, viciousness against women, lewd behavior, safe contraception and amniocentesis have been distinguished as expressly women's activist issues. In Kolkata, women's developments have

received issues, for example, business and destitution, proficiency and expertise obtaining—that are not genuinely gendered. Subsequently, the Kolkata model of the women's development isn't considered in the West as an indication of woman's rights' appearance in India. However Ray feels that the genuine distinction among Kolkata and Mumbai regarding the women's development lies in their dissimilar political chronicles.

In Kolkata, Bengali women have a background marked by dynamic support in political life, from the social change developments of the nineteenth century to the battle for Indian freedom and from that point. Bengal got in full measure the effect of British colonial principle, and encountered a renaissance fairly along the lines of the European illumination. Starting during the 1870s, instructed working class women of illuminated homes in Bengal started to venture into the modernizing world so far overwhelmed by guys. The creation by illuminated metropolitan Bengali men of an ideal ladylike lady, improved outwardly by new clothing that was fitting to the idea of arising respectfulness just as good changes, made the new lady coded as *bhadramahila* (delicate lady). Malavika Karlekar shows how these women both bargained with, and pushed the limits of, the class-man controlled society of the Bengali center class, while Meredith Borthwick contends that the arising *bhadramahila* class holds the key to women's modernization in late-nineteenth-century Bengal. In metropolitan Bengal, a division between *ghar* (the homegrown world) and *bahir* (outside space) made by colonial advancement was obscured from various perspectives. At the base finish of Bengali public activity were *adivasi* (ancestral) and lower-rank women who partook in whatever advanced monetary exercises (coal mining, ranch work, and so forth) their families were occupied with, subsequent to being uprooted from their ranger service based means vocations by the horticultural ranks. At the upper end was the high society of world class women of predominantly illuminated Hindu families of Kolkata, and Karlekar portrays in detail how colonial advancement was extending the skyline of these women. In the tremendous center reach were numerous fluctuated gatherings of women, particularly the Anglo-Indians and, later, the women of traveler families from East Pakistan who were leaving homes looking for occupations. This reality doesn't sit easily with Rakhi Roy Chaudhury's conceptualization of women's developments in Kolkata as possessing a 'domineering field' with 'a centralization of force and a homogeneous culture'. A comparative

assessment is voiced by Amrita Basu in her astounding work contrasting provincial women's activism in Maharashtra and West Bengal, in which she contends that a mix of financial and political elements has given a less assailable character to women's developments in country West Bengal.

Factors behind the Growth of Marginal Women as Independent Earners

The development of these women as free workers needed to do a great deal with the surrounding conditions and the evolving financial and to some degree political scenario under the British. A few impetuses are examined here. Torture and abuse: Life of women, exceptionally in a provincial setting, was very difficult where female misuse was a customary marvel. Manimala, an active fighter for sex examines, in her article "Women of the Killing Belt of Bihar" gives figures about the manner in which sexual orientation misuse went on unabated as a fundamental fixing in position/class persecution. She demonstrated that the Harijan women of the most unfortunate section bore the most noticeably terrible consumes of abuse. This was comparable if there should be an occurrence of East Bengal. The increasing torment level and any desires for improving life hauled numerous women to the towns. A lady was appeared in a contemporary paper that went to the city to escape the torment of parents in law and began selling betel leaf. Bankim Chandra Chattopadhyay's champion Prafulla Kumari in the novel *Debi Chowdhurani* (1884) urged to her bereaved mother: "For what reason should we live by begging?... Allow us to turn sacred threads available to be purchased and get some cash (kowri) for that" when her parents in law denied to accept her.

Discussion

Thinking about the instance of women in Colonial Bengal, women from upper and middle strata had a place with the middle and bankrupt dominant part had a place with the edges. By the end of the second from last quarter of 19th century attributable to different social changes and women educational foundations, another class of taught women from the special families grew who started to venture out to procure through different positions alongside men yet at the same time in limited areas. Before these socio-scholastic activities, these tip top women were placed in the

Andarmahals relying completely upon the male providers. Even in not all that well off families with high position personality, women scarcely came out to earn. In 1930s, the overall extent of working women was the least in the higher castes. There were just 7 female specialists for each 100 among the Brahmans and only among the kayasthas and Baidyas. In numerous cases, these women were active workers in their families generally yet, they were not perceived as independent earners as their work was not paid one.

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