

## Women's Participation in the Liberation War of Bangladesh (1971): A Historical Review

**Rajaul Karim, Farha Atif & Iftekhairun Yusufi**

### Abstract

Despite the positional weakness, exploitation, backwardness, disgrace and disenfranchisement of women in Bengali society, women society formed various organizations under different political parties and actively participated in every movement along with men during Pakistan period. Among the women who participated in all these movements were ordinary women of various levels including school, college and university students. Therefore, this article has tried to highlight the nature of women's participation in the 1971 Bangladesh Liberation War.

**Keywords:** Women, Liberation War, Independent, Freedom Fighter, Government, Bengali Nation.

### 1. Introduction

The liberation struggle of Bangladesh is the greatest chapter in the history of the Bengali nation. The movement for the emancipation of Bengalis, which started in 1947, reached its climax in 1971. As a result of the war of independence organized in 1971, independent Bangladesh emerged on the world map.

A new separate constitution was made for Bangladesh. In our great war of liberation women like men also play a glorious role by participating in different ways. They are also freedom fighters. Their number is also innumerable. But the contribution of these women fighters is evaluated as the mother, sister or wife of the martyrs. The participation of women in the war of liberation was multidimensional. In the city, in the village, all the educated and uneducated women took on various responsibilities on their own shoulders according to their ability and ability. Many fight for their lives. Many sheltered the freedom fighters in their homes, exchanged letters at risk, disguised as beggars and passed information about the Pak army camps to the freedom fighters.

Provides medical services to many injured freedom fighters. Many took weapons training and guerrilla training, including first aid training. Many women were in charge of cooking in different camps that day. Some are engaged in forming public opinion and raising money for the war while others are participating in Swadhin Bangla Betar Kendra and are active in inspiring refugees and

liberation war through songs. The importance of the courage, enthusiasm and motivation of these women to snatch our desired freedom in just nine months of war is undeniable.

## 2. Background And Literature Review

Reviewing the books on the Liberation War, it is seen that although some writings were written about the Liberation War during the period 1972-1975, very little was written about it till 1975-1990. Writing resumed after 1990 and continued until 2021. The contribution of women in the book on liberation war written so far is discussed below:

1. An examination of thirteen thousand pages of the 15-volume document edited by Hasan Hafizur Rahman shows that there was no discussion on the contribution of women in the liberation war of Bangladesh. Volume VIII contains interviews with some of the tortured women, which give an account of the brutality, brutality, brutality and murder perpetrated on the women by the Pak army over a period of nine months (Rahman, 1984).
2. Forkan Begum, in her book, has tried to evaluate the contribution of comrades in the liberation war. Although this book does not evaluate all aspects of the liberation war, it can be said that it is an initial attempt to evaluate the contribution of women in the liberation war (Begum, 1998).
3. In his book, Tapan Kumar Dey has tried to highlight the important role of men as well as women in the liberation war of Bangladesh. However, it has sporadically tried to discuss some of the issues of women's participation in the liberation war. It is not possible to clearly understand the role of women in the liberation war of Bangladesh (Dey, 1998).
4. In her book, Jahanara Imam chronicles the events of Dhaka during the war of liberation. Started March 1, 1971 and ended December 17, 1971. The author has collected information from his loved ones, the book accurately depicts the guerrilla operation in Dhaka city, the heroism of the freedom fighters and the inhuman torture of the Pak army. It is known from this book that the author himself got involved in the liberation war by sending his son to the war. Although there is an abundance of personal and family words in this book, the image of the author's contribution in the war of liberation has come to the fore perfectly. However, she did not mention other female freedom fighters in her book or the role of other women in the liberation war (Imam, 1986).

5. Begum Sufia Kamal has described the experience of witnessing the liberation war in her book. Although he did not mention the participation of women in the liberation war in a separate headline, he portrayed the active participation of women in the liberation war in his diary (Kamal, 1989).

6. Begum Mushtari Shafi in her book has highlighted the important aspects of the history of the Liberation War in Chittagong. In the book, the author tells the story of losing her husband and brother. After losing her husband and brother, she took refuge in a village and later described the problems she encountered at the border when she started her journey to seek refuge in India. It has been narrated that he played a leading role in the liberation war by participating in Swadhin Bangla Betar Kendra. Although it is a personal memoir, in the book she gives a neutral account of the role of men and women associated with Swadhin Bangla Betar Kendra in the liberation war. She also gives details of various refugee camps in India (Shafi, 1992).

7. Begum Mushtari Shafi in another book written by her highlights the courageous contribution of the women fighters of Chittagong in the war of liberation. Although many women in the villages of Chittagong highlighted the contribution of the freedom fighters, it was not possible for her to find out all of them. Nevertheless, the contribution of women in the liberation war has been highlighted in her regional writings (Shafi, 1992).

8. Saiduzzaman Raushan and Tushar Abdullah Although the book edited by describes the memoirs of some of the women who participated in the liberation war, their contribution to the liberation war has not been fully evaluated (Raushan, & Abdullah, 1997).

9. Farida Akhter the book edited by describes the memorable experiences of some of the women who participated in the liberation war. In that book, some issues of women in the liberation war have been discussed sporadically. The book does not cover women's participation and contribution (Akhter, Farida, 1994).

### 3. Aims and Scope

From the above discussion it can be seen that there is no research analysis in any of the published books and articles on the important contribution of women in our great liberation war. In other words, most of the books and articles published on the liberation war of Bangladesh have discussed some issues from a general point of view. Although one of the two discusses the very small number

of women who took part in the liberation war in a very brief way, there is no place for discussion in most of the books. Therefore, we have started this research work realizing the need for important research on the contribution of women in the liberation war of Bangladesh.

## 4. Methods And Design

Research data has been collected mainly from primary sources. Newspapers and periodicals are important components of the liberation war. In the newspapers of the period 1972-75 we find various accounts of the Liberation War. The war of liberation did not appear in the pages of newspapers during 1975-90. Discussions about the liberation war have been back in the newspapers since 1991. Since 1996, articles about the liberation war and freedom fighters have been published almost daily in the newspapers of the pro-liberation forces. I looked at the dailies after 1972-75 and 1990 and the periodicals like Weekly Bichitra, Sunday etc. I have collected information from various programs based on the liberation war broadcast on Bangladesh Radio, BTV and BBC. Besides, I have also collected information by attending meetings and conferences of various women's organizations. In order to know the authentic information about the role of women in the liberation war, I have interviewed the women freedom fighters who participated in the liberation war.

## 5. Findings

### 5.1 The Condition of Bengali Women During the Pakistan Period

An independent state called Pakistan was born on 14 August 1947. Although Bengal gained independence as a province of East Pakistan under the India Independence Act of 1947, in fact East Bengal remained subjugated (Rahman, 2003). Because after independence, the central government of Pakistan deprived the people of East Bengal of socio-economic opportunities (Aziz, K.K., 1967). As a result, the people of East Bengal formed a strong movement against the Western ruling class demanding Rashtrabhasha Bangla (1948-1952), National Education Commission Report (1962), 6 points and 11 points (1966-1969). Finally, on 16th December 1971, East Bengal gained independence in the world court known as Bangladesh (Parveen, 2010).

From the second decade of the twentieth century to the fourth decade, progressive thinking developed in both men and women. Even before the partition, there was a resurgence of education

among Muslim girls and the blockade and prejudice against women's education began to subside. From the beginning of the twentieth century to the fifties, the following figures show the increasing rate of female education, but at the time of partition (1947), East Bengal had about 90% illiterates (Parveen, 1986).

Years	Men	Women
1901	10.0	0.6
1911	13.9	1.0
1921	15.3	1.8
1931	15.4	2.9
1941	18.8	7.9
1951	33.3	11.3
1961	29.3	10.7

**The rate of female students studying in different classes in different districts in 1951 can be known from the following statistics (Nomani, 1952).**

Districts	Female Education Rate	Primary School	Secondary School	Matriculation	Higher Degree
East Bengal	11.3	29.3	5.0	0.4	0.1
Chittagong	22.4	19.4	4.9	0.6	0.1
Noakhali	14.5	26.2	6.7	0.2	0
Sylhet	17.3	23.6	6.1	0.6	0.1
Tripura	13.1	24.6	5.0	0.6	0.2
Bakerganj	13.6	32.7	3.7	0.2	0
Dhaka	13.3	29.8	5.8	0.7	0.1
Faridpur	7.4	37.6	4.8	0.2	0
Mymensingh	11.5	22.1	3.0	0.2	0
Bogra	7.8	38.0	5.2	0.4	0.1

Dinajpur	6.1	38.9	6.1	0.7	0
Pabna	6.7	46.9	6.5	0.5	0
Rajshahi	5.8	44.1	6.7	0.5	0.1
Rangpur	5.4	41.3	6.6	0.4	0
Jessore	7.3	36.9	4.1	0.2	0
Khulna	10.9	36.5	4.2	0.2	0
Kushtia	5.0	41.1	6.3	0.4	0

In this statistic, the picture of education of women in different districts can be noticed. According to this table, girls used to study till primary school. The rate of secondary and higher education is negligible.

The small number of women who had access to higher education made it difficult for them to participate in political activities. Among the female students, those who stayed in hostels had more opportunities to do politics (Mohammed & Noor, 1995). At that time only girls from middle class conservative Muslim families lived in dormitories. The total number of female students in the science and arts department of Dhaka University was not more than 70. At that time it was forbidden for girls to talk directly with boys. Had to speak through Proctor, otherwise there would have been a fine of 10 taka. The teacher would call the female students from the common room while they were going to class (Sayeed, K.B., 1968). They would go to class wearing headscarves. In the class, female students used to sit in the front row of the teacher. Even in the midst of such strict rules, university students began to join the movement on an equal footing with the struggling brothers, ignoring social barriers (Abdullah, 1997).

From the very beginning of the creation of Pakistan, the women of this province were aware of their own demands. To this end, they called for various initiatives to legislate for the establishment of fundamental rights through conferences at different times. Begum Jahanara Shahnewaz and Begum Shaista Ekramullah, two female members of the Pakistani legislature, played a leading role in the struggle for legal rights (Jahan, 1975). In the 1948 budget session, women delegates spoke out in favor of increasing women's rights and opportunities to work and overcoming the economic crisis. As a result of their efforts and the united women's protest movement, the Shariat Bill of Muslim

Women's Private Law was passed in 1951. The law recognizes the rights of girls to agricultural land and all kinds of property. The 1961 Muslim family law is a milestone in the women's movement (Ahmed, 1976). Religious reactionary leaders in both Pakistan, including Maulana Maududi, the founder of the Jamaat-e-Islami party, have said that the Muslim Family Act 1961 contradicts the Holy Quran. Women in all walks of life in East and West Pakistan became vocal in their protest. A press conference was held on 5 October 1963 in Dhaka, the capital of East Pakistan, in protest against the reactionary women's rights activists led by Shamsunnahar Mahmood and Begum Sufia Kamal. At the conference, Eden College student leader Matia Chowdhury gave a speech in support of the women's demand. As a result of their movement, the law was passed in the National Assembly without any amendment (Parveen, 2010).

In January 1964, Shamsunnahar Mahmud proposed an amendment to the electorate. East Pakistan member Begum Rokeya Anwar demanded that 25 per cent seats in the constituency, including the legislature, be reserved for women. But the military government has declared that it is not permissible for women to run for president (Afroz, 1984). In protest, on 17 September 1964, the Coalition Cop nominated Fatima Jinnah against the presidential candidate Ayub Khan. But against this Ayub Khan carried out various repressions. Even after such repression of Ayub Khan, the women of Bengal have been vocal in asserting their rights at different times (Begum, 1989). It is noteworthy that since the fifties, women have come forward in politics in an organized manner through organizations. As a result, most of the organizations are not limited to social services but have also participated in various movements to establish their rights and demands and also during the political crisis of the contemporary country. Women's organizations like Gandaria Mahila Samiti, Wari Mahila Samiti, Begum Club etc. were active in politics besides service work (Parveen, 2010).

## 5.2 Women's Participation in the Liberation War

On March 25, 1971, the Pak army carried out the cruelest massacre of unarmed Bengalis in history. In order to prevent this, the Bengali EPR, the army and the police force put up a strong resistance (Huq, 1985). Along with the resistance war of military personnel and officers, the resistance struggle started from March 26 under the leadership of local Awami League leaders in almost all the cities-ports-cities, police stations and district headquarters, railway stations, markets (Islam, 1974).



During this time weapons were brought out from various government arsenals. Armed training camps were started in different school and college grounds (Parveen, 2010). Members of the military and paramilitary forces who came on vacation gave this training. At the same time barricades were set up on the roads to block the movement of Pakistani forces. Roads were cut in places. The bridge culvert was demolished (Ayoob, 1971). This is how the people's resistance war started. Although they were able to keep the country free most of the time in April, this resistance was finally broken and many Bengalis were martyred. Eventually the guerrilla war began. When the war started, men as well as women participated in different ways (Ahmed, 1975). The role of men as well as women in the liberation war is highlighted below.

### 5.3 Fighting with arms

It is known that some women fought with arms in the war of liberation. During the War of Liberation, the only female freedom fighter training camp approved by the Mujibnagar government was set up at Gobra near the area between Padmapukur and Park Circus in Kolkata, known as Gobra Camp (Rahman, 1984). In this camp about 400 women freedom fighters received training in armed struggle. It was decided that these women freedom fighters would be sent to the battlefield if the war was prolonged. But no women trained in the Gobra camp could take part in the battle on the battlefield because Bangladesh gained independence within a short time of their training (Chowdhury, 1985). However, many women in general take part in direct combat with weapons on the battlefield. They received training primarily under members of the private guerrilla forces, under sub-sector commanders, under members of the regular forces, and spontaneously participated in the war (Trivedi, 1998). All these women put their signature of achievement by facing the enemy on the battlefield. Moreover, the modern weapons of the women at the Lembuchora camp in Agartala are higher training. Eight women participated in this training. The leader of this group was Mrs. Forkan Begum (Asad, 1992). Notable among those who fought with arms on the battlefield are Karuna Begum of Barisal, Shovarani, Bithika Biswasi, Shishirkana, Sahana, Sabha, Ashalata Vaidya of Gopalganj, Meherunnesa, Monoara Begum of Patuakhali, Saleha Begum of Jessore, Peer Chad of Sunamganj, Tarabim of Kurigram. Taraman Bibi learned to wield weapons while cooking in the freedom fighters' camps and fought against the Pakistani forces at Rajibpur, Mohanganj, Abartali etc. in Sector 11. He was awarded the title of 'Bir Pratik' for his meritorious contribution in the war of liberation (Rahman, 2003).



## 5.4 Participate in War Without Training

During the war of liberation, there were some women who did not have weapons training but delivered ammunition to the freedom fighters on the battlefield, delivered food to the bunkers and cleaned the weapons. Kakon Bibi of Tripura, Bhanunesa of Pabna, Amena Begum and Momena Begum of Gopalganj were involved in this work on the battlefield (Rahman, 1991). Although none of these women were killed in the fighting, many were seriously injured. Many have lost the ability to move normally as a result of being shot in the leg (Hannan, 1992).

## 5.5 Provides Shelter

During the war of independence of Bangladesh, when the freedom fighters were stationed inside the country and engaged in clashes against the Pak army, they felt the need for food and shelter to repel the onslaught. In such a situation, the women of the freedom fighters of this country showed immense courage by saving the lives of the freedom fighters by sheltering them in various ways in the villages (Parveen, 2010). They risked their lives to protect the freedom fighters from the Pak army, razakars and al-badrs by hiding them in their homes and bathrooms. In this case, sometimes they introduce the sheltered freedom fighter as a relative to her husband. Many doctors at that time identified the freedom fighters as patients and saved their lives from the Pak army. The women provided food for the sheltered freedom fighters. Many times they themselves and their family members fed the freedom fighters from starvation (Rahman, 2003).

## 5.6 Arms Storage And Supplier

During the war of independence of Bangladesh, many women of the country played a leading role in storing and supplying arms at the risk of their lives. At that time, the women carefully hid the weapons left by the freedom fighters in rice drums, wheat pots, chicken cages, kitchen utensils, on the ground floor, under the mattress, under the wooden bed and handed them over to the freedom fighters (Safiullah, 1990). Besides, in the case of supply of arms, they have to adopt various tactics to avoid the sight of Razakars and Pak army. They tied the weapons under their clothes, hid them in the boat and handed them over to the freedom fighters (Singh, 1976).

## 5.7 Cooking, Food Collection And Supply

During the war, the freedom fighters needed food as they continued to fight against the enemy forces inside the country. For this they have to depend on many families in the village. In this case, the women of this country used to cook and provide food for the freedom fighters in spite of the threats of Pak army, razakar, al-badr and al-shams (Rahman, 2003). It has happened that many people did not turn off the stove in their house, many people stayed up all night cooking, many people used to prepare food for the freedom fighters every night. Many would give them their dry food when they went to the operation. Many of them worked in the freedom fighters' camps. In this case, women play a leading role more than men (Parveen, 2010). There are many women who used to cook and feed the wounded freedom fighters. Among them are Aleya Begum of Nawabganj, Rahima Khatun of Manikganj, Rahima Begum of Gopalganj, Anwara Begum, Jamela Begum of Tangail, Rizia Begum of Chittagong, Amena Begum of Sirajganj and Begum Rokeya Sarkar. Many more women have set an example by cooking, collecting and supplying food to the freedom fighters during the war (Hannan, 1992).

## 5.8 Nursing And Medical Services

Many freedom fighters were injured when the freedom fighters started resisting against the Pak army during the war of independence of Bangladesh. A meeting of all sector commanders was held at the BSF office at 8 Theater Road, Kolkata to provide medical services to the injured freedom fighters (Islam, 1991). The meeting decided to build several field hospitals. The meeting also saw the signing of a Memorandum of Understanding with the Indian Army for the treatment of wounded soldiers in Indian military hospitals. The injured freedom fighters and refugees were also treated at Agartala GB Hospital and VM Hospital and mobile medical centers were set up at various refugee and freedom fighter camps (Asad, 1992). On the other hand, hospitals were set up in the country to provide medical services to the wounded. The women society of this country plays an important role in healing the wounded freedom fighters through the services of these hospitals (Trivedi, Rabindranath, 1998). Among the women doctors who served in these hospitals were Dr. Makhduma Nargis Ratna, Dr. Nurunnahar Zahur, Dr. Shamsunnahar Kamal, Dr. Renukna Barua, Dr. Jobaida and others. Even students studying in medical colleges during the war of liberation performed sebarata in different hospitals. Nursing college students have also been dedicated to nursing services. The Mujibnagar government arranged for the first aid training of girls and formed a

steering committee of the Nursing Training Center. The members of this board were Mrs. Badrunnesa Ahmed, Begum Rafia Akhter Dolly, Begum Sajeda Chowdhury and Mumtaz Begum (Parveen, 2010).

## 5.9 Women in Information Exchange

In order to defeat the Pak army during the war of independence of Bangladesh, it was necessary for the freedom fighters to know the location of the Pak army, the news of their hideouts, their plans, the weapons of the base and so on. In this case, men as well as women play an important role in gathering news or information by bypassing the Pak army and Razakars (interview of Mahfuza Khanam). They would deliver letters or urgent documents to the freedom fighters at various places at the risk of their lives. They identified enemy bases in disguise and secretly informed the freedom fighters about the conspiracy of the Pak army (Ayoob, 1971). Moreover, during the war, the government of Pakistan used its controlled newspapers to spread false information about the massacre of the people. In this, the intellectuals of the country distributed magazines in front of the people and in front of the world to present the real picture of the massacre of Pak army. Women were responsible for distributing these magazines in different places. Even the women would observe the position of the Razakars and Al-Badrs in the Pak army camps and pass on the information of their secret plans to the freedom fighters' camps (Parveen, 2010). Thus, during the war of liberation, Dr. Shamsunnahar Kamal, Hannana Begum, Dil Afroz, Hasina Begum, Farida Akter Buli, Ferdous Ara Runu, Monica Matin, Usharani, Maryam Begum, Meherunnesa Mary, Hazra Sultana and many other women of the country were involved (Baby Moudud's interview).

## 5.10 Women in the Supply of Money, Food and Medicine

When the freedom fighters fought valiantly against the Pak army, they needed a lot of money, clothes, medicine and food. However, in this case, as there is no government initiative, men as well as women take the responsibility (Parveen, 2010). Ignoring the fear of death at the risk of their lives, the women collected money, clothes and food from acquaintances and confidants and reached the liberation war (Afroz, 1984). Among the women who collected money, clothes and food and delivered it to the liberation war - Syeda Zeenat Ara Begum, Nurunnahar Begum Bailey, Shibani Das, Mahfuza Khanam, Baby Moudud, Sufia Kamal, Sufia Khan, Mrs. Khairun Nesha, Saleha Chowdhury, Farida Rahman, Begum Sufia Kamal, Basanti Guhathakurta, Mrs. Syeda Halima, Mrs.

Syeda Halima, Halima Rahman, Mayadhar Chowdhury, Mrs. Khairun Nesha, Raushnara Khatun and others. During the war of liberation, these women used to secretly collect money from relatives and acquaintances in the market and hand it over to the freedom fighters (Sambad, 8 December, 1996).

## 5.11 Women in Shaping Public Opinion

The atrocities perpetrated by the West Pakistani military on the people of East Bengal on 25 March 1971 marked the worst chapter in the history of the world. In this context, the freedom-loving people of this country jumped into the deadly battle to face the Pak army with empty hands only with morale. In this case, in the interest of independence, in the interest of the country, by depicting the torture of Pakistani forces, it became necessary to form public opinion at home and abroad in order to provide support and cooperation to the war of independence of Bangladesh (Rahman, 2003). This time, domestic and foreign women's organizations were active in forming public opinion by presenting the picture of torture of Pakistanis in Bangladesh. Following this, the politically conscious women of this country joined the parliamentary party formed under the Provisional Government of Bangladesh with the aim of building public opinion in favor of the Liberation War (Sunday, 15 December 1985). These women traveled to Bombay, Delhi, Madras, Lucknow, India at the invitation of the Indian Women's Federation. They discussed the importance of recognizing the Mujibnagar government in consultation with the Government of India and the Opposition, and established political contacts with the workers of various organizations, including the University, and sought public opinion through meetings and rallies (The Daily Ittefaq, 13 December, 1972). Not only that, they explained the assassination of Yahya Sarkar in Bangladesh to the members of Lok Sabha and Rajya Sabha at the Joint Session of Parliament in Delhi as ambassadors of the Government of Bangladesh and highlighted the rationale for independence (Mascarenhas, 1971). They inspire and sensitize the people towards the freedom struggle through writing magazines and through rational and emotional appeal through Swadhin Bangla Betar Kendra. The politically conscious women of the country also give speeches in the refugee camps in order to form public opinion in favor of the liberation war. Moreover, various women's organizations such as Mahila Parishad, Indian Women's Federation, West Bengal Mahila Samiti, London Mahila Samiti have made significant contributions in shaping public opinion (Mankeker, 1971).

## 5.12 Women as Inspiration

The inspiration of women in the liberation war was the great strength of the freedom-loving people. There is no way to deny the abandonment of women as mothers, as sisters, as wives. Many mothers have sent their sons to the war of liberation voluntarily. Shaheed Janani Jahanara Imam is his burning example. Jahanara Imam and Sharif Imam sent their eldest son Rumi to the war of liberation and dedicated it in the name of Bangladesh. Being a martyr, Rumi was really dedicated to the country (Lohani, 1995). There were countless mothers like Jahanara Imam who spontaneously sent their son to war and sacrificed for the country. Many inspire husbands, brothers, and village youths to join the war and to take part in various acts of war. Many of them stayed in different villages during the war and used to persuade the mothers and sisters of different families to give shelter and food to the freedom fighters. From the above discussion it is understood that the mother of many inflexible strong characters did not prevent her only son from dedicating himself to the work of liberation war but the contribution and inspiration of those majestic women in the history of liberation war is unforgettable (The Today's Paper, 26 June, 1997).

## 5.13 Women to Make the Liberation War Dynamic Through Cultural Activities

During the war of liberation, radio, magazines and cultural activities have played an important role in inspiring the freedom fighters and all the freedom loving people and awakening the hope of victory in their minds (Rahman, 2003). Patriotic songs, dramas, stories, etc. were broadcast on the radio. Popular female musicians and playwrights of the country used to participate in all the programs (Parveen, 2010). Among the news readers are Parveen Hossain, Jarin Ahmed, playwrights Sumita Devi, Madhuri Chatterjee, Laila Hasan, Karuna Roy, musician Sanjida Khatun, Kalyani Ghosh, Shefali Ghosh, Namita Ghosh, Jhuma Khan. Begum Mushtari Shafi, Rahman, Dr. Nurunnahar Zahur is one of the readers (Mankeker, 197). During the liberation war, various artists' associations were formed. Under the banner of these organizations, male and female artists organize cultural events in border refugee camps and liberation war camps (Afroz, 1984). In this way female artists help to keep the morale of the freedom fighters strong. Moreover, the cultural party has formed public opinion in favor of the liberation war by holding cultural programs in different states of India. Thus we have seen that women cultural activists had a commendable contribution in the war of liberation (Parveen, 2010).

## 6. Conclusion

The participation of women in the war of independence of Bangladesh is not an isolated incident. During the preparation of the war of liberation and during the war, the women of this country received training in armed struggle and participated in the war. Not everyone was able to take part in the war because of the shortage of weapons. However, everyone was always ready to go to the battlefield along with the men if needed. Although not able to take part in the war with arms, many women sheltered the freedom fighters, stockpiled weapons, provided food, provided medical services to the war-wounded freedom fighters, provided information, provided clothing, formed public opinion, encouraged participation in the liberation war and conducted various cultural activities. Through these steps, women have been able to take the war of independence of Bangladesh many steps forward. With the infinite motivation of these women, the brave Bengalis jumped on the enemy with indomitable zeal and enthusiasm. In the freedom struggle, women who are not confined to the four walls of the house are inspired by patriotism and nationalism. The glory of freedom and victory is the greatest in the world. Realizing this reality, women risked their lives to ignore the enemy's attack and worked tirelessly day and night to protect the motherland. That is why these women are one of the proud freedom fighters in the freedom struggle. It is because of these inspiring women that we are able to establish an independent sovereign state through a bloody struggle.

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## **Acknowledgement**

We would like to express our gratitude to Professor Dr. Md. Ruhul Amin, Department of Political Science at Rajshahi University, for his valuable comments, suggestions and assistance with data analysis.

## **CONFLICTS OF INTEREST**

The authors declare no conflicts of interest regarding the publication of this paper.

## **HOW TO CITE THIS PAPER?**

Karim, R., Atif, F., & Yusufi, I. (2023). Women's Participation in the Liberation War of Bangladesh (1971): A Historical Review. *International Humanities Studies*, 9(1), 1-17.

## **ABOUT THE AUTHORS?**

Rajaul Karim, Assistant Professor, Bangladesh Studies, Khwaja Yunus Ali University, Bangladesh.

E-Mail: [mdrezaukarim801@gmail.com](mailto:mdrezaukarim801@gmail.com)

Farha Atif, Assistant Professor, Department English, Khwaja Yunus Ali University, Bangladesh.

Iftekhairun Yusufi, Assistant Professor, Khwaja Yunus Ali University, Bangladesh.