

Women during the Indian Freedom Movement: With Special Emphasis to Few Renowned Women Hindi Literature Writers who were the Unsung Heroines of India's Freedom Struggle for Independence

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Abstract

The history of the Indian Independence Movement will be incomplete without the involvement of women. The sacrifice made by Indian women had to play a leading role. They fought with real heart and courage and endured numerous tortures, abuses and sacrifices to win us freedom. The women came in and took charge of the fighting while most of the male freedom fighters were in jail. The list of great women whose names for their dedication and undying commitment to Indian service have gone down in history is a long one.

The independence movement in India has been a time of high hope for many authors and poets who have encouraged them by their creative skills and imagination to contribute to the greater cause of liberation for their citizens and country. These authors and poets have acknowledged multiple hurdles, including prison terms.

Present paper mainly discuss about the contributions of women during the Indian freedom movement, with special emphasis to few renowned women Hindi literature writers who were the unsung heroines of India's freedom struggle for independence.

Keywords: Indian Freedom Movement, Women Hindi Literature Writers, India's Freedom Struggle for Independence, Indian National Movement, Subhadra Kumari Chauhan, Sarojini Naidu, Mahadevi Verma.

Introduction of Women during the Indian Freedom Movement

In the great revolt of 1857, certain Indian people boldly contributed to the cause of independence. On the horizon of the mass movement, Maharani Lakshmibai "the bravest of all the revolutionaries shone like a bright star. Not only the Hindu citizens, but even the Muslim women supported her with all their souls. There were very few such women

crusaders. Women's mobility was limited to the four walls of their homes by and wide. There was little access to school , college, and the average Indian man."

It has been very frequently and appropriately stated that the battle for democracy in India has often been a battle For Indian women's socio-economic empowerment. Many foreign-born women, including Margret Cousins, Dr. Annie Besant and Neili Sengupta, who served in India for the emancipation of the country and its socio-economic development, have also contributed to the renaissance of Indian women.

The Indian socialist heroine Mrs. Bhikaji Cama was also the first Indian nationalist heroine to struggle for her motherland 's independence at the time of the 1857 rebellion. She was born in Bombay on 24 September 1861. When Bombay convened the first Indian National Congress meet, she was 24. She was married to Rustomji Cama in the same year. They objected to their marriage because both of them had opposing opinions.

She also began writing Vandematram from Geneva and has been promoting the Indian Independence Movement for the past nine years. In 1907, in Europe, she lifted the Indian flag. The flag was tricolored and etched with Vandematram. When she was weak and ill for a long time she was allowed to return to India at the age of 74 in 1935. When she arrived at Bombay in November 1935, she was allowed to return to India.

“Dr. Annie Besant was born on 1 October 1847”. In very dramatic circumstances, she became public. Her marriage to Frank Besant was very unhappy in 1867. She left her husband in 1873. On 16 November 1893 she arrived in India and made her home in Adyar near Madras. It was propelled by India's pitiful socio-economic situation under the repressive British rule.

Sarojini Naidu was an Indian poet, Bharat Kokila or Nightingale, who wrote her first 300-line poem when she was 13 years old. Formed at the age of 12 on February 13, 1879, she enrolled at the age of 12 and was the first to become President of Madras. She went to Dr. Govind Rajulu Naidu for an inter-caste marriage and had a prosperous family life. She entered a pub influenced by Gopal Krishna Gokhale.

It is said that, much of the time, there is a beautiful woman behind a beautiful and wealthy man. “This is true in the case of Mahatma Gandhi, who popularly addressed Ba to a very faithful wife in the person of Kasturba Gandhi”. She's completely connected with the life and work of Bapu. She was jailed in South Africa because she led the women of Satyagraha. She was placed behind bars in India in 1930 and 1932 to pick up wine and sell overseas clothing stores. She was convicted again in 1942 for breaching prohibitive orders in Mumbai. During all Mahatma Gandhi's fasts she had one meal a day. She died on 22 February 1944 during her incarceration at the Agha Khan Palace. Through its acts of bravery and dedication it cherished the Indians to the degree that the thankful nation in those days had gathered a total of Rs.1.25 crores to create the Kasturba Gandhi Trust.

Ms. Viyalakshmi Pandit was born on 18 August 1900 at Moti Lal Nehru in Allahabad. She was the first minister of women, the first diplomat of women, the first President of the United States. Not her aunt, Moti Lal Nehru or her brother, Jawahar Lal Nehru, but she joined the Freedom Movement when she got in touch with Mahatma Gandhi. She influenced her husband later, too. Ranjit Sitaram Pandit, join the freedom movement. Ms. Pandit was arrested three times for her nationalist activities in 1932, 1940 and 1942. She was discharged for ill health in 1944. She found that a meeting had taken place in San Francisco with nearly all nations to the new United Nations, someone could still be there to lift the question of Indian independence. The government of British India would hardly have given her a passport to see her daughters who were studying in the United States. She appeared there and attended numerous sessions describing the pitiful “conditions of India and the brutally repressive acts of the British”. Mrs. Pandit returned to India in 1946. She's a rights fighter, a negotiator, a social worker and an administrator. Who was rewarded with 16 honorary doctorates at home and abroad?

Sucheta Kriplani, was born to Ambala's Bengali parents in June 1908. Formerly she was a professor at Banaras Hindu University. In 1932 she became a social activist in public life and became interested in politics in 1939 and joined the National Congress of India. She went undercover after the Quit India Movement and did an outstanding job of quietly organizing the anti-British resistance.

Rajkumari Amrit Kaur belongs to the ruling family of Kapurthala. Her father, Raja Sir Harnam Singh, had adopted Christianity. Rajkumari Amrit Kaur was born on February 2, 1889. Driven by Gandhiji 's actions, she attended the Congress and was one of Mahatma's closest associates. She was a cabinet minister with Pandit Nehru in Independent India. She was arrested in Bombay for violating the Salt Satyagraha law. She was detained and imprisoned on charges of sedition as she travelled to the North West Frontier Region to defend the cause of the independence movement. During the Leave India Movement, she arranged many processions. She has been the President of the All India Women's Congress for seven years. She has been Gandhiji 's Secretary for 16 years.

Gandhi Burhi of West Bengal, Matangini Hazra, is a freedom fighter and martyr who will be remembered for his brave deeds. When she entered the Independence Movement on 26 January 1932, she was sixty-two when she led a spiritual and godly life. However, after four hours of detention, she was let go, taking into account her age. However, after lifting the national flag in a heavily guarded courthouse, she was again convicted and sentenced to six months in jail. She heard a lot from other detainees about Gandhiji in prison. On September 29, 1942, she attended the Leaving India Procession. She was leading the processions, shouting with Tricolor and Bande Matram in her hands. The police fired in her thigh and then on her foot, but limping and wounding continued her march. There were bullets that pierced her throat and forehead. In no time did she lie dead on the ground, but the Tricolor was still keeping up. She genuinely accepted the 'Do and Die' Master 's order.

The influential Hindi poet, Subhadra Kumari Chauhan, was a leading congressional leader in the Jabalpor area. She was imprisoned in 1940 and 1942. She was in custody with her baby in her womb for the final time. She led numerous anti-British processions and endured all the brutality of the police. In the context of the Jallian Wallah Bagh Massacre, her Hindi poem 'Kaisa Ho Veeron Ka Vasant' is a masterpiece that encourages and encourages feelings of patriotism and sacrifice.

Indira Gandhi, who has risen to become the first and most powerful woman Prime Minister of India, at 12 years of age, was initiated into the Freedom Movement when it started organizing Vanar Sena in Allahabad. This association has enrolled 60 thousand students in India. She became a member of the Congress in 1938, after she reached the age of 21. She had been imprisoned for 13 months in the 1942 Revolt. Even at a later date, Feroze Gandhi and her husband were interned for anti-British activities.

Bina das, Santi Das and Indumati Sinha Kalpana Dutt were the audacious and brave women who carried out daring actions of shooting and killing officers liable for harassing and torturing the rebels, along the lines of the Anti-Anusilan and Jugantar parties. On one or more main stages, EQS, Avantikabai Gokhale, Suhasini Ganguly, Hema Prabha, Sharda Ben Mehta and Lila Roy were all participants in the freedom movement. In more than one occasion, everyone was arrested and imprisoned for engaging in the Satyagraha Movement for Civil Disobedience, Non-Cooperation and Quit India.

In her youth and early career Aruna Asaf Ali, a conservative political activist, turned out to be a Communist. Her radical Muslim Asaf Ali took her into the realm of political advocacy and free movement. "She has been detained for active participation in the Civil Disobedience Movement (1930) and the Satyagraha Individual. She went underground after the 1942 Revolution" and avoided arrest and worked in areas like Calcutta, Bombay and Delhi to resurrect the Communist Party. In 1946, she appeared on the field just after a warrant had been lifted against her.

Many of us may not know that there were hundreds of Azad Hind Fauj female officers and soldiers served side by side with their male counterparts. The Rani Jhansi regiment of the Azad Hindi Fauj was led very competently by Captain Lakshmi Swaminathan. These ladies, as well as taking part in nursing activities, volunteered to combat the enemy and demonstrate themselves to be deserving of their regiment 's name. They did a lovely job at coping with the disabled and sick troops. How will we continue to neglect their services in their motherland?

Besides these women crucifixionists, thousands of women have been active in the Indian Independence Struggle. Clearly, "Indian women did not fall behind, and it was Gandhiji's great contribution to women's socio-economic upliftment through his initiatives and calls; no means of attainment".

Few Renowned Women Hindi Literature Writers who were the Unsung Heroines of India's Freedom Struggle for Independence

Subhadra Kumari Chauhan

The struggle for freedom in India for many authors and poets was a time of high aspirations that encouraged them to dedicate their skills and imagination to the larger cause of their nation and people's emancipation. These writers and poets took part in a lot of struggles, including prison terms. One such writer was Subhadra Kumari Chauhan (1904-1948), who combined the writer's position in his short life with an passion and dedication that earned her the heartfelt love of millions.

If (a) she was a dedicated mother of four children, her commitment to the challenging journey of a freedom fighter is much more exceptional; (b) her married Lakshman Singh was also imprisoned as a freedom fighter; (c) there was a period when both Subhadra and Lakshman had to go to jail together without social assistance.

In tandem of love and sympathy, Subhadra's story is a story of genuine sorrow and resolve. She is a strongly inspiring life among the economic struggles, physical diseases, prison terms and a life of relentless dedication to the needs of the needy and the distressed, since she has managed to create poems and short stories of high literary merit. She was invariably one of the many citizens in her region, of which the poorest had the most hope.

In her literary accomplishments, her combination of bravery and condolences, commitment and zeal, which characterized her life, is also very clear. On the one side, probably to the greatest of its admirers, in her profound poem 'Khoob Lari,' she is the poet who better captured the life and soul of Jhansi Ki Rani. On the other hand, as a translator of some of the most cherished poetry of girls, she is often treasured, often focused on the impressions of her own children.

Once again, it is noteworthy that her very attractive and near relationship with her children did not impede her continued ambitions and public commitment, one of whom always named her "bitiya rani" [the precious daughter] a three or four-year-old girl!

At the time of her sentences in prison these aspects of her profound respect for nature and deeper resolve are evident. Given her rather clear love for her children, even though her husband was also in prison, she did not obey the polite advice to abandon her political job (which would invariably lead to jail). So she had to go to prison, leaving her three children (albeit assisted by some friends) to her own destiny, led by Sudha, the eldest sibling.

Secondly, when she was incarcerated with her daughter, Mamta who had psychologically disabled herself, she dedicated her motherly love as much as she could to shielding and supporting her in the harsh conditions of the prison. But even in these cases, when she

learned of the lack of food at 'C' level, she hurried to supply them somewhere with food, despite the acquiesced fact that it would result in punishment for her and her daughter.

The instinctive desire to advocate with the marginalized and oppressor, constantly pushing her down the least traveled path, was very important to her disposition, to consider the most complicated of the different choices that were arisen before her.

However, what is truly amazing in the midst of all this is that it continued to maintain its equally intense drives to share the little joys of life and even more. Her home was accessible to the children of the community, whose numbers of toffees and lemon drops were hanging around Subhadra. Before moving to a city famous for coloring work, Subhadra picked the sarees from her neighbours. Her home was always a welcoming place for local poets and writers and visiting authors (particularly young writers and authors of upheaval). Gajanan Muktibodh and Jainendra Kumar were regular visitors, and in the unlikely position of organizing free Subhadra films, we also saw the latter when he could! She had extra money in her purse for one point, a visit to the movies, a shopping trip to get the long awaited relief from her family. A lot of the little joys she cherished were there. There was more joy in the culture of long-time family members, such as the famous writer Mahadevi Verma, who was also her schoolmate and two years her junior in Allahabad. They were both used to writing poems as school children.

In 1904, Subhadra was born into the Allahabad high caste family (Rajput) and, at a very young age, she developed her instinct for poetry and revolt. For discriminating against a low caste friend she would be angry at her mother and would insist on helping domestic workers with their homework. Later on, her elder brother discovered that she was able to compose a poem in an ikka on her way to school, a horsecart.

Her elder brother, Rajju Bhaiya, was able to help Subhadra, Lakshman Singh Chauhan, a writer and activist, who was also his classmate, to find the right child. Lakshman has been in contact with social reformers and democracy fighters. This marriage violated the regressive traditions of veil and dowry that prevailed. Although Lakshman accepted this social reform, in Khandwa's ancestral home, his family members did not and consequently abused Subhadra.

Lakshman Singh was invited to support his Karmaveer newspaper by one of the lead editors, Makhanlal Chaturvedi. For this reason, the young couple migrated to Jabalpur, and Subhadra eventually became the principal place of work in the city of Kanpur, Nagpur and Bilaspur.

The current status of Subhadra proved conducive to writing poems on subjects related to the war for independence. Her poetry about Jallianwala Bagh's slaughter was widely distributed. Her best-known poem was, of course, based on Jhansi Ki Rani and her part in the colonial rule uprising in 1857. She played a significant role as a participant in engaging in many

women's congress campaigns at the same time. She finally began her political path to other areas of the province.

In 1923, Subhadra and Lakshman played the leading roles in Jabalpur and Nagpur, and came from the Satyagraha Jhanda (National Flag). At the age of 18, Subhadra went to prison for the first time. Her first child was pregnant, and her condition gradually declined in prison and led to early release. She continued to join the campaign, despite her poor health. Her first daughter, Sudha, came into being when she came back to Jabalpur.

The relocation of the office in Karmaveer has created new economic problems. Lakshman practiced as a lawyer, while Subhadra began to write short stories that would have a greater chance of making income, as opposed to poetry. Subhadra's first book of poems and the first short stories were twice given the coveted Seksaria Prize for Woman Writers. The vulnerabilities, injustices and dilemmas that women face in society have been exposed by her stories. Her novels are known for their plots and characters that are less familiar and less repetitive. The reformist zeal of Subhadra and her devotion to the struggle for independence are also expressed in some of her short stories.

Two prison sentences against Lakshman Singh in 1930 and again in 1932 disrupted the life of the young couple again, thanks to his role in the war for freedom. They attracted countless supporters in their attempts, but Lakshman and Subhadra were also hit by the abuse of narrow-minded legislative leaders who refused to absorb their growing success. However, in the midst of all the challenges, in 1936 Subhadra was elected to the assembly of the state.

Subhadra has continuously championed social change, including the education of women, the elimination of the veils and the removal of untouchability, as well as its role in the Independence Struggle. She and her child's daughter were arrested in 1941. This time, she used it to boost inmate status and to publish short stories.

Lakshman Singh was first arrested early after the emergence of the 1942 independence movement, though Subhadra succeeded in taking part in demonstration meetings. She advised the children to face with bravery the difficult times ahead, her suspension already rising fast. Soon, she and her tiny, mentally challenged daughter Mamta, who was in her care, were also arrested. Again, before her health escalated, she was campaigning for the protection of political prisoners in such a way that officials had to free her for life-saving surgery. She survived, thanks especially to the treatment of her dutiful daughters, led by Sudha.

In this tough period, there was a whiff of love when Amrit Rai, the son of Munshi Premc, asked for Sudha's hand in marriage. However, this was an inter-caste alliance, and the excitement created some friction nonetheless. But Subhadra was not the one who tracked these issues backwards. She met those who resisted inter-caste marriage with courage. She went to invite Amrit Rai to spend several days with her family before marriage, so that she

and Sudha could better understand each other before they began their marital life! In their wider social context, Subhadra was well ahead of her time.

The elections in 1945 were again, and this time around Subhadra, without Jabalpur opposition, was elected to the provincial assembly. She hastened through her different duties that were undermined by health concerns. She left her way to help the health workers in strike when she was part of Congress (Congress withstood the strike). She met a woman who had just born a child while visiting the sanitary huts, but nobody was there to help her.

Democracy was there, but it still bore the pain of partition. Subhadra and Lakshman made every possible attempt to suppress and discourage communalism, but had only marginal success in the prevalent circumstances. The assassin country of Gandhiji came to Subhadra like a bolt of thunder before she was able to recover from it. It was a hit she has never completely returned from. And in the middle of this great grief, Subhadra struggled for the right of women of the working class to follow Gandhiji when high-security rules impeded her.

Subhadra died on February 15, 1948, in a road crash near Sivni, after a training lecture, while returning from Nagpur to Jabalpur. Millions have been shattered across the world by this sudden and premature end to such a multi-faceted contribution life.

Subhadra Kumari Chauhan would long appreciate Subhadra Kumari Chauhan 's literary achievements, battle for freedom, social reform and civic service. Her role as a national leader was marked by a powerful public service that focused on aiding needy, combating inequality, the values that legislative leadership often wanted in the days after independence. "It was a great shame that this leader was stripped from the world at the height of his public life".

Sarojini Naidu: A Freedom Fighter and Poet of Modern India

As one of the most influential freedom rebels, Sarojini Naidu played a key role in freeing India from British imperialism. She was also a great orator, an equal crusader, and a New India poet.

Sarojini Naidu was born to the Bengali family in Hyderabad on February 13, 1879. The Principal of Nizam College in Hyderabad was her father, Aghorenath Chattopadhyay, who had a Ph.D. in science from the University of Edinburgh. Her mother, Devi Chattopadhyay Barada Sundari, was a poet and used to write poetry in Bengal.

The eldest of the eight children, Sarojini was a talented student. She went to the University of Madaras at the age of 12. She once wrote a Persian play "Maher Muneer" that Mir Mahbub Ali Khan, the Nizam of Hyderabad, accepted quite well. She graduated at "King's College, London, and Girton College, Cambridge". He offered her a scholarship. She met Paidipati Govindarajulu Naidu, a doctor, when she was 19. It became one of the different castes of

Sarojini and Paidipati. Caste weddings were not common at the time, but Sarojini got her father's permission to marry Paidipati, whom she married after completing her studies.

Sarojini Naidu wrote poetry on a variety of subjects, including youth, nature, patriotism, love and death. Thanks to her lush and melodic poems and her themes, she is commonly regarded as the "Nightingale of India." Her poems were full of emotions and images, known for their sensual creativity, their words and their lyrical quality.

After the partition of Bengal in 1905, she joined the independence movement. She later encountered and contacted Gopal Krishna Gokhale and other influential personalities, such as Annie Basant, a feminist, Jawaharlal Nehru, Rabindra Nath Tagore, etc. Gopal Krishna Gokhale was the one who urged her to use her intellect for the good of India. So, in the struggle for independence, Sarojini took a break from writing and got involved.

In 1916, in Champaran, Bihar, she campaigned for the interests of farmers. She was incarcerated on her own by the British Government for this move.

In 1925, "she presided over the annual Kanpur session of the Indian National Congress". She was an active participant in the Civil Disobedience Movement and was sent to prison for this, along with Gandhiji and other personalities.

She participated with Mahatma Gandhi and Madan Mohan Malaviya, in 1931, in the London Round Table Meeting.

Sarojini Naidu has had an everlasting effect on women in India. "She was the first Indian woman to become Congressional President". She was the later governor of the United Provinces (1947-1949) and the first woman to take office in the state.

She also went to the foreign countries to support the cause of the independence movement. In 1919, as a delegate, she was a member of the All India Home Rule Deputation to England. Padmaja, her daughter, followed her footsteps and was an active participant in India's struggle for independence. Sarojini Naidu continued to work till the end, and died in her office on 2 March 1949.

Mahadevi Varma

Mahadevi Varma was not only a Hindi poet, he was also an Indian freedom fighter and educator. She was once a secret poet, now called a new Mirabai, and a famous chief.

While Mahadevi began to write rhymes when she was only six, Brajbhasha was her childhood attempt. The other great poet, Subhadra Kumari Chauhan, influenced her to write Khari Boli. Subhadra, a senior at the Crosthwaite Girls College in Allahabad two years ago when Mahadevi was 5th grade, played an awkward tale and revealed in a classroom that she secretly wrote poetry, which was usually frowned upon during those days. Subhadra chuckled

and asked him, "Why am I meant to be hurting on my own?" Now, we are both in this together.

Initially, Mahadevi wrote her poetry anonymously, but her roommate, Subhadra Kumari Chauhan, exposed her inner talent. The two young girls were both determined to write poems together. They would also submit their poems, where it was published, to weekly magazines. They will also hold poetry seminars and visit eminent poets. They also read their poetry to the audience, too. Mahadevi Varma also writes about the time when the family found a girl's child to be responsible. She was grateful that she was born in a liberal household where her mother was well educated and fluent in Sanskrit and English. Her grandfather had imagined that she would be a brilliant scholar.

The literary popularity of the books was very early, as the poetry collection was published in 1930, followed by Rashmi (1932), Neeraja (1934), Sandhyageet (1936) and Deepshikha (1942). In 1990, Agnirekha was posthumously published. Not only was Mahadevi Verma a brilliant poet, but also a fantastic essayist. There is a proverb in Sanskrit: "Gadyam kavinam nikasham vadanti" and the pure form of gold is measured by Mahadevi. Her pen portraits are considered masterpieces and are of their own kind in her memoirs. Not only did she write about her contemporaries, but her pets as well. Ilachandra Joshi, who wrote a Mera Parivar preface, points to the possibility that in high-brow literature, the non-human world would have been able to find such a position for the first time since Panchatantra.

On 26 March 1907, she was a native of a cult family in Farrukhabad, married at an early age, rebelled against the marriage institution and spent much of her time living apart from her husband. She may be the first Hindi writer to comprehensively write about women's problems. In 1935, she wrote an essay on 'Stree ke arth svatantrya ka prashna,' on how a necessary prerequisite for their eventual emancipation was the economic equality of women. She will be remembered for her informed gender discussion in Hindi, in addition to her brilliant literary contribution.

In 1903, she started her professional career by teaching at village colleges around Allahabad. She was greatly influenced by Gandhi's philosophy, and she adopted his ideals. She became the headmaster and then chancellor of Allahabad Mahila Vidyapeeth, but while teaching, she was able to write extensively. Her extraordinary works include Yama, Mera Parivar, Path Ke Saathi and Mere Baachpan Ke Din, her famous childhood biography. Gillu, the story of a little squirrel, is one of her heart-warming novels. Any of her works are often found in different syllable boards. She was awarded the 1956 Padma Bhushan Award and the Jnanpith Award for her lengthy selection of poetry.

Mahadevi Varma was a linguistic reformer. She has advocated extensively for the cause of women in India. In the village of Umagarh, 25 kilometers from Ramgarh, now known as the Mahadevi Sahitya Museum, she also built her own bungalow.

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