

Revisiting The Idea Of Social Engineering: The Reciprocity Of Political Consciousness And Feminist Awakening In Colonial India

Ruchi Vats

*Assistant Professor of History, Adarsh Mahila Mahavidyalaya, Bhiwani, Haryana,
India. E-mail: ruchivats310@gmail.com*

It is a well-known fact that a significant number of women also played a crucial role in the Indian Freedom Struggle during the colonial era; Bai Amman was a prominent figure who advocated for women's rights and independence in India during the early 20th century. Coming from an elite Muslim family, she notably removed her veil as a protest against the oppression of her sons. She rejected participation in a women's suffrage delegation, preferring to influence her peers directly. Bai Amman's speeches emphasized the historical errors of Indian alliances with British rule and advocated for courage and sacrifice among women for India's freedom. She actively promoted Khaddar and Hindu-Muslim unity while contributing to the Khilafat movement and Swaraj. She travelled extensively, raising funds and mobilizing women for the national movement, and she was recognized for her relentless dedication until her death in 1924. Annie Besant, another key figure, was instrumental in the push for Home Rule and women's suffrage. She established the National Home Rule League and worked tirelessly to articulate demands for self-governance in England. Besant's efforts included founding the National Convention, advocating for a consensus constitution, and leading campaigns for political reforms. Despite her differences with Gandhi's approach, she emphasized unity and actively participated in the protests against British rule, especially concerning women's rights. Women like Sarojini Naidu and Kamla Devi Chattopadhyaya also played pivotal roles in the independence movement, leading demonstrations and participating in the Civil Disobedience Movement. Naidu's efforts were focused on promoting self-governance and women's rights, while Chattopadhyaya campaigned against oppressive laws and was involved in significant civil engagements. The women's movements during this period emerged as crucial in advocating for freedoms and eventually influenced the broader fight for India's independence from British rule.

Keywords: Home rule, British Rule, Freedom Movements, Women Movements.

Introduction

Content:

Actually, the idea of social engineering during the renaissance as well as the freedom movement remained a vital and vibrant force to bring socio-political awakening among Indian masses. Meanwhile, we can't forget that a number of women activists played a pivotal role in bringing socio-political awakening among women during the colonial period in India. Here it

is noteworthy to remind that Bai Amman was a significant personality during the freedom struggle in India. She hailed from an elite Muslim household but discarded her veil when her boys were stripped of their freedom. She conducted meetings around India. She received an invitation to participate in the delegation for women's suffrage. However, she declined, claiming that she preferred to sway her compatriots rather than present a petition to an Englishman. During a speech in Lahore, she said that the Indians had made two significant errors over the last 150 years: first, they allied with the British, resulting in the arrest of their own monarch; second, they assisted the English during the uprising of 1857. Had Indians not acted accordingly, the merchants would have lacked the opportunity to attain dominance in India and subjugate Indians to the bonds of serfdom. Would they, she persisted, perpetrate another foolishness and bring disgrace upon their elderly mother? 'Exhibit fortitude,' she urged, 'and execute the resolution you have established.' Bai Amman expressed gratitude to the public for their kind sentiments towards her boys in an open letter. She anticipated that the Muslim ladies would fulfil their obligation to the country by contributing every available grain as a patriotic responsibility. She said, We have been sacrificing ourselves for our fathers, husbands, and sons; however, as long as the essence of Indian womanhood endures, I believe that nothing of true significance is lost.

Bai Amman recommended the formation of Panchayats throughout India. She fervently promoted the use of Khaddar and the harmony between Hindus and Muslims. Her contributions to the Khilafat movement, Swaraj, and Hindu-Muslim cooperation were vital. In this regard, she visited Rawalpindi, Gujranwala, and Kasur. During a conference in Simla in September 1922, she made a specific plea to ladies to adopt Khaddar. She was eager to visit the Frontier Province; however, directives were made prohibiting her access into that area. During a subsequent conference in Punjab, Bai Amman said that although some individuals bequeathed homes or jewellery to their offspring upon their demise, she believed that nothing surpassed the value of freedom and urged women to leave Swaraj as a legacy for their children. Swaraj, she said, could not be attained via mere requests but would inevitably manifest if individuals exhibited bravery and women have the will to make sacrifices for the cause.

Bai Amman spoke at a women's convention in Bombay, attended by six thousand individuals. A resolution encouraging women to register as members was adopted by the assembly. During a subsequent conference in Ahmadabad, she urged the populace to unify, asserting that without collaboration among many groups, national liberation and the attainment of peaceful, dignified lives was unattainable. In February 1922, she travelled to Patna and Bhagalpur. In Bhagalpur, she was prohibited from seeing the political prisoners, prompting both the prisoners and their family to abstain from meeting one another as a form of protest. She amassed sixty thousand rupees from Darbhanga (Bihar) for the Khilafat Committee and was bestowed with a purse containing twenty thousand rupees at Mongayr (Bihar). The issue of prosecuting Bai Amman for controversial statements was also raised before the administration. However, her apprehension was deemed inadvisable. Mahatma Gandhi sent a significant message to Bai Amman on the precipice of his imprisonment in March 1922. He requested that Bai Amman pray for him and for everyone, and continue the task we have abandoned. Her prayers and efforts will be enough to guarantee our prompt release and success. Bai Amman persisted in her cherished political endeavours till her death in 1924. Mahatma Gandhi paid a poignant

homage to her. He said, 'She saw that India's independence was unattainable without Hindu-Muslim unity and Khadi.' Consequently, she fervently advocated for unity, which had become a fundamental belief for her. She had eliminated all her foreign or factory-produced garments and adopted Khaddar.

Women throughout almost all provinces were diligently motivating males to engage in the war and assisting in the dissemination of propaganda. Upon learning about her only son Jawaharlal's conviction, Mrs. Motilal Nehru said, 'I am pleased that Jawaharlal had the fortitude and valour to uphold his beliefs for the sake of liberty and truth.' She urged her sisters to see the contact with alien fabric as contaminating. This fabric bears the blood of our kin; how can we do it? She said that the endeavour for which Jawaharlal was incarcerated could not be halted. She said that if the males of India have lost their courage, we women would take action. Are the prisons of India exclusively for men? During this period, Lucknow served as a hub of activity. Meetings outlawed under Section 144 did not alarm the populace. Their sessions occurred at the Congress Committees office, presided over by Mrs. Abdul Qadir. Women were encouraged to don Khaddar and to persuade males to participate in the national movement. A committee was established, with Mrs. Abdul Qadir serving as president, to continue the initiatives for women. Sindh was not to fall behind. Women from this region organised processions, traversing the principal bazaars and thoroughfares while singing national anthems and offering motivational speeches. The non-cooperation movement progressively gained traction. The Simon Commission's author noted that insubordination towards authority had proliferated, marking an unprecedented occurrence in Indian areas, where governmental control had remained unchallenged for generations.

The government addressed this difficulty by apprehending individuals, using batons on demonstrations, and designating the group as illegal. At the Congress convening in 1921, around thirty thousand Congress staffers were incarcerated. The movement at this period was increasingly growing violent. Riots in Bombay resulted in fifty fatalities and three hundred seventy-nine injuries. In the same year, a Moplah outbreak occurred, which was subdued via the prompt intervention of national authorities. The riots culminated in a sad incident at Chauri Chaura, Gorakhpur district, United Provinces, when a crowd, fuelled by the anti-government movement, brutally killed twenty-one police constables. Gandhiji could not tolerate the movement's deviation from its principle of non-violence and thus suspended it. He was apprehended and sentenced to six years of incarceration.

On the other hand, Mrs. Besant was opposed to Gandhiji's plans from the start and thought that he was bringing about a time of chaos if his plans were implemented. She was quite vocal about her disapproval. She defined non-cooperation as rebellion at a National Liberal Federation meeting on December 30, 1920. Besant refused to send her annual payment to the Congress because she was unhappy with the non-cooperation campaign. Mrs. Besant became very disliked when she spoke out against Gandhiji's plan of action. In April 1919, she founded the National Home Rule League after being rejected as president by her own Home Rule League members. Lord Selborne presided over the Inquiry Committee that Parliament had appointed, and she subsequently spoke before the committee in her official capacity. Among the delegation members that accompanied Mrs. Besant to England were B.P. Wadia, P.K.

Talang, Jamna Das, and Dwarika Das; they worked to rally public opinion in favour of Indian reforms, with the ultimate goal of securing Home Rule for India. Under Mrs. Besant's leadership, a number of MPs from India formed a parliamentary committee in England. This group made it easier for the League to disseminate books and articles on India. Out of its total membership of 188, more than 300 were affiliated with labour unions and associations. She spoke passionately and well on behalf of India, arguing for some degree of federal autonomy.

Because the nation's conservative groups were already powerful, Mrs. Besant thought that a Council of State would be a bad idea because it would give them more power and slow down the country. The Act of 1919 suggested a diarchy, which Besant said should not last more than five years. Annie Besant's main objective in India was to advocate for the Reform Act of 1919. She exhorted the people to work for these improvements and distributed pamphlets in several languages. In the years after the 1919 Amritsar Congress, Annie Besant made many journeys and eventually succeeded in establishing twenty-five National Home Rule League sections in Madras. 45% in Andhra, 9% in Malabar, 13% in Bombay, and 2% in Sindh. New offices were set up in Delhi, Uttar Pradesh, Bihar, and Bengal. In accordance with the Reform Scheme (Government of India Act 1919), Besant took the initiative after the elections to call a National Convention to draft a constitution that would be acceptable to the people and then passed by Parliament. In 1922, liberals and the National Home Rule League formally assembled the National Convention. To introduce the idea to the two Houses of Parliament that were meeting in Simla at the time, Besant—who had a crucial role in forming the group—was dispatched there. The several provinces' representatives in both houses formed an Executive Committee. It was reaffirmed in a conference that took place in Delhi in 1923. With the help of a private company he set up in England, Besant launched a weekly newspaper called *United India* and launched a fierce battle to get this entity recognised. The selected group of peers of the House of peers and Indian media were the recipients of this.

On April 26, 1924, a group of delegates from the National Convention, headed by Besant, were sent to England to promote the nation's cause of self-governance. During the deputation's time in England, Besant classified their activities as follows: first, lectures and standard discussions; second, massive public demonstrations at Manchester's Free Trade Hall and London's Queens Hall to influence public opinion; and third, a special meeting with the Indian Parliamentary Committee, where members of the House of Commons would be addressed and government officials interviewed. Along with Dr. Besant and others, the delegation's memorandum pushed for India to be granted Dominion Home Rule. Early in 1924, not long after the national elections that ended in late 1923, the National Conference met in Delhi. Mrs. Besant was appointed as the General Secretary. Dr. H. S. Gour, who nominated her for this position, stated, 'I am confident that upon the completion of the convention's objectives, she will be remembered as a woman who has contributed significantly to the emancipation of our nation's populace, surpassing any political theorist or statesman of our heritage who has endeavoured for India's self-governance.'

The Convention established seven committees to address various areas of the constitution to be created for the nation. A draft was developed from these reports, and the convention convened in Bombay in December of that year to review and alter it. It sent the findings to

political parties, soliciting more revisions. The document was then presented to a sub-committee established by a Committee of All Parties, chaired by Mahatma Gandhi. The sub-committee proposed several amendments, which, along with others, were presented to a Draughting Committee in Madras comprising the Hon. C. P. Ramaswamy Aiyer, Mrs. Shiva Rao, Sir Ram Yadunandan Prasad, and Dr. Annie Besant. This committee was authorised to rectify any linguistic oversights as needed and to oversee the publication of the Bill in the name of the Convention. The Bill was brought to England in July 1925 and presented in the House of Commons as a private members' proposal in December 1925 and again in 1927. The Labour Party provided active assistance. For over three years, it served as the inaugural and sole constitution for India, formulated by accountable representatives in a National Convention, thereby effectively countering claims that Indians lack national unity and that their leaders could not devise a consensus constitution. Despite her inability to align with Gandhiji's Non-Cooperation Movement, Besant articulated her willingness to collaborate with the Congress for Swaraj at the All India Congress Committee meeting in May 1926. She believed that the English, as a third party, had exploited these disagreements and factions. Consequently, it was imperative for the nation that all individuals unify. In May 1927, she reiterated her call via a cable sent from London to the Indian press: Let us overlook the recent past and unite for the forthcoming future. If the current measure in the House of Commons does not satisfy you, propose an alternative; should that alternative provide you with the same liberties as the 1925 law, I will be the first to discard the old one and embrace the new.

Over the next year, Besant advocated for unity and urged the country to present a singular draft to Parliament as India's demand. She participated in the first meeting of the All Parties Conference (1928), when she instigated discussions that culminated in the establishment of the Nehru Committee in May 1928, subsequent to a proposal proposed by Mrs. Besant. Throughout this time, the authorities continued to intercept her correspondence. She urged the authorities to initiate prosecution if they have evidence against her. In 1928, while endorsing the resolution on Dominion Status at the All Parties Conference, Besant advocated for the establishment of a parallel administration using Sinn Féin's techniques. She told him, "Set up a few Bardolis across the country, and I promise you that the English people are very practical. Before there are a lot of Bardolis, they will come to you for help." They are familiar with this kind of turmoil. Even at 72 years of age, Besant was probably not exhausted. She began her effort to support the Nehru Report by going on a trip to Lucknow, Banaras, Bombay, Poona, and other places. December saw the National Congress ratify the report; but, she was once again confronted by Gandhiji, who had proposed a resolution that the Congress would reinitiate Non-Cooperation if the British government did not completely accept the report by the end of 1929 (the constitution that the Nehru Committee had pushed).

Mrs. Besant's health was deteriorating. The relentless civic service she performed for six decades impacted the health of her indefatigable soldier. By 1933, she had passed away; yet, her contributions across several domains continue to resonate in the hearts of people to this day. Mrs. Besant's efforts progressively contributed to the achievement of Swaraj. The Commonwealth of India may exist. Bill 1925, contingent upon consensus among all political leaders, may have facilitated the country's liberation far earlier, perhaps averting its split. Annie Besant's activism and ambitions contributed to Mahatma Gandhi's non-cooperation

campaign. She insisted that the title of 'Kinghood' be renounced, initiating a disassociation from state educational institutions. Annie Besant also established the National Education Trust. Sri Prakasa astutely noted that upon reflection, it could be asserted that Mahatma Gandhi, the unequivocal leader of the Indian National Congress and, consequently, a significant segment of political India since 1920, merely amplified the agenda established by Annie Besant during her leadership of the radical faction of Indian politics. Mrs. Besant addressed issues such as untouchability, education tailored to Indian contexts, economic self-sufficiency (Swadeshi), women's involvement in the independence movement, and Hindu-Muslim cooperation; these were the themes that Mahatma Gandhi subsequently emphasised. It must be acknowledged that Mrs. Besant was an influential figure who accomplished significant contributions to this nation and motivated its people to pursue their liberation.

The years were very significant as it was the first occasion when women exercised their right to vote in the 1926 elections. The franchise conferred to women was very limited. In these elections, 22 percent of women voted in Madras, 12 percent in Bombay, 9.6 percent in Punjab, and 4.5 percent in Uttar Pradesh. Kamla Devi Chattopadhyaya was the first woman to contest in elections. She received 4,461 votes, whilst her opponent garnered 4,979, resulting in her losing the seat by a slim margin. Travancore was the first Indian state to provide representation to women. Dr. Poonam D. Ducose was the first female health minister of India in 1935. Smt Madhavi Ammal was appointed to the Cochin Legislative Council.

Appointing Muthulakshmi Reddi to the Legislative Council was another example of Madras's proactive role in British India. Eventually, the Madras Legislative Council elected her to the position of vice president. The first female medical graduate from Madras University was Muthulakshmi Reddi. She was an early supporter of women's suffrage and was an ally of the Women's Indian Association, which she joined upon its founding in 1917. Upon Mrs. Reddi's ascension to the Council, a fervent proponent of women's welfare, she facilitated the eradication of the Devadasi system and the implementation of regulations to shut down brothels and safeguard young girls. She proposed modifications to the Children's Act and advocated for the establishment of Health Schools and Children's Wards. Reddi was a strong proponent of the Sharda Act, which was enacted by the Central Legislature. Reddi served as the first Alderwoman of the City Corporation, Madras, for a duration of two years, during which she focused on issues such as child education, child welfare, and beggary. In 1928, Muthulakshmi Reddi was in England as a member of the Hartog Committee, established by the Secretary of State to examine women's educational advancement and issues in India. While returning to India, she served as a delegate for the country at the Congress of the Women's International Alliance in Paris. Engrossed in her efforts for the advancement and education of women, the elimination of social injustices, and the reformation of Indian society on an equitable and democratic foundation, Mrs. Reddi was inevitably compelled to engage in political action. The nation's emasculation and the economic exploitation it endured were insurmountable obstacles to the pursuit of a better society. Mahatma Gandhi initiated the Salt Satyagraha, a civil disobedience action, in 1930, which led to his incarceration. In 1930, Mrs. Reddi resigned from her Legislative Council membership in protest over Gandhiji's detention and dedicated herself to the constructive agenda initiated by the Indian National Congress. The All Asian Women's Conference occurred in Lahore, where Mrs. Reddi of Lahore played a

significant role. Mrs. Reddi travelled to America and participated in the International Women's Council in Chicago in 1933. That same year, she travelled to England to give testimony before the joint select committee about women's suffrage.

Mrs. Reddi played a pivotal role in the development of the Cancer Hospital in Madras. She served as the first organiser and Chairman of the Madras State Social Welfare Advisory Board from 1954 to 1957. Muthulakshmi Reddi received the Padma Bhushan in 1956 for her contributions. She maintained an active involvement in several organisations. It is crucial to identify specific provincial movements, since they garnered national attention.

On 12 March 1930, Gandhiji began his historic march to Dandi from the coastal area near Jalapur, officially launching the campaign. He was apprehended on April 6th for violating the Sal Law. The arrest of Mahatma Gandhi served as the anticipated catalyst, prompting the initiation of nationwide hartals. It particularly invigorated the patriotic fervour in 123 women, which not only provided dual strength and support to the cause but also garnered notice and acclaim from the external world. Initially, women were prohibited from participation, since Gandhiji believed their involvement would confuse the situation. However, the women of the country, desiring equality with males, could not remain passive in response to the nation's cry. They contended that at these crucial times, there should be no rigid divisions among services. Women insisted that no convention, congress, or commission concerning the welfare of India should occur without the participation of their monarch. Likewise, they must request that no marches, imprisonments, or protests staged for the benefit of India exclude women from participation. Subsequently, they were allowed to participate in all stages of the campaign. The women started their march towards freedom by violating salt and forest regulations, organising "Prabhat Pheries," and conducting processions and picketing at schools, colleges, legislative councils, and clubs. The government responded to the legitimate demand with lathi charges, gunfire, arrests, the enforcement of Section 144, the Press Ordinance, the Unlawful Instigation Ordinance, and the Intimidation Ordinance.

Sarojini Naidu, recognised as a poetess, statesman, and peacemaker, was born in Hyderabad on February 13, 1879. Her father, Dr. Aghonath Chattopadhyaya, a Bengali gentleman, was the founder of Nizam College and dedicated his life to the area of education till his death. He was a distinguished scientist. Following her matriculation in Hyderabad, Sarojini was granted a scholarship by the Nizam to pursue further studies in England in 1895. She attended King's College, London, followed by Girton College, Cambridge University. She was unable to continue her studies because of her health and returned to India in 1898. She resided in Switzerland and Italy for many months prior to her return to India. The rich historical legacy of Italy seems to have ignited her passion for liberty. In 1898, she wed Dr. Naidu, transcending the constraints of caste and religion. In 1909, Mrs. Naidu urged the students of the Byramji Jeejabai Institution in Bombay to embrace the paramount ideal of modernity: the unification of India's diverse races through collaborative industry, shared education, selfless labour, the dismantling of historical barriers, the eradication of longstanding animosities, and the acknowledgement of a common brotherhood uniting Hindus, Muslims, Parsis, and Christians.

Mrs. Naidu first appeared in the political arena as an advocate for Hindu-Muslim unity in 1913, when she participated in and spoke at the Muslim League Session. In 1916, three years later, Mrs. Naidu spoke at the Congress platform, promoting the motion for self-governance. Thereafter, she took on a prominent position in the country's political matters. The next period was characterised by difficulties and, therefore, unwavering efforts by those dedicated to serve the country. Sarojini Naidu, who saw the salvation and realisation of life via national service, promoted self-governance while concurrently advocating for women's rights. In December 1917, Mrs. Naidu led a group of distinguished women in social and political domains. This delegation sought Montagu's support for women's suffrage. In September 1918, she took part in the special session of the Congress in Bombay and was instrumental in the adoption of the resolution on women's suffrage, which mandated that no person would be excluded on the basis of sex. In 1919, Mrs. Naidu travelled to England as a delegate of the Home Rule League Deputation to give evidence before the Joint Parliamentary Committee. She used this opportunity to promote women's suffrage as well. Mrs. Naidu contended that the Montagu–Chelmsford Constitution would probably be undermined by gender disqualifications without robust lobbying. As a result, she organised a powerful campaign in England. She headed a cohesive delegation of several Indian political parties in England and articulated a persuasive argument for the enfranchisement of Indian women. She said that the province should be allowed to assess the need of specific measures in regions where purdah was observed. In early 1919, when Gandhiji initiated the Satyagraha Movement, Sarojini Naidu was one of the first to convey her support. Thereafter, he journeyed to Bombay, Madras, and Ahmedabad, working diligently to advance the cause. Sarojini Naidu sent particular appeals to the women of the country on the Rowlatt Act. She further disseminated illicit materials and participated in Satyagraha demonstrations in Bombay. Mrs. Naidu first emerged in the political arena in 1913 as an advocate for Hindu-Muslim unity by attending and addressing the Muslim League Session. In 1916, three years later, Mrs. Naidu spoke at the Congress platform, promoting the motion for self-governance. Thereafter, she took on a prominent position in the country's political matters. The next period was characterised by difficulties and, therefore, unwavering efforts by those dedicated to serve the country. Sarojini Naidu, who saw the realisation and joy of life in serving her country, promoted self-governance while concurrently advocating for women's rights. In December 1917, Mrs. Naidu led a group of distinguished women in social and political domains. This group sought Montagu's assistance in securing voting rights for women. In September 1918, she took part in the special session of the Congress in Bombay and was instrumental in the adoption of the resolution on women's suffrage, which mandated that women should not be discriminated against on the basis of their sex. In 1919, Mrs. Naidu travelled to England as a delegate of the Home Rule League Deputation to give evidence before the Joint Parliamentary Committee. She used this opportunity to promote women's suffrage as well. Mrs. Naidu contended that the Montagu–Chelmsford Constitution would probably be undermined by gender disqualifications without robust lobbying. As a result, she organised an impressive campaign in England. She headed a cohesive group representing many Indian political parties in England and articulated a persuasive argument for the enfranchisement of Indian women. She said that the province should be allowed to assess the need for specific measures in regions where purdah was observed. In early 1919, when Gandhiji initiated the Satyagraha Movement, Sarojini Naidu was one of the first to pledge her

commitment. Thereafter, he journeyed to Bombay, Madras, and Ahmedabad, working diligently to advance the cause. Sarojini Naidu sent targeted appeals to the women of the country against the Rowlatt Act. She further disseminated illicit materials and participated in Satyagraha demonstrations in Bombay.

Mrs. Naidu became the Indian National Congress's interim president in 1932. It was determined that the Congress Reception Committee was unlawful. There was a ruling that the Reception Committee of Congress was unlawful. This did not deter her from holding the conference, and she even moved it to Delhi. The order forbidding Mrs. Naidu's participation in the Civil Disobedience Movement and her departure from the city limits without the Commissioner's consent was issued to her on April 20th. Despite this order, she boarded the Frontier Mail for Bombay. She was arrested when the train stopped in Bandra, which is 10 miles away from Bombay. She was sentenced to one year in prison. Another woman of this generation who played a pivotal role in the fight for national independence is Smt. Kamla Devi Chattopadhyay. Kamla Devi wed while still a student after being born in Mangalore in 1903. Kamla became a child widow when her husband passed away. In defiance of societal norms, she continued her studies and eventually attended Madras's Queen Mary's College. Harindranath was her husband-to-be. Mrs. Naidu's brother Chattopadhyaya is a prime example of a remarriage that crosses caste, province, and gender. Kamla decided to become involved in politics in 1922 and joined the Congress party the same year. She never wavered from her position in the front of the fight for freedom. In 1926, this fearless lady made history by running for the Legislative Assembly of Madras. Kamla Devi attended the International Congress of the Women's League for Peace and Freedom in Prague on August 23, 1929, and was a member of many women's organisations. The situation in India was briefed to the assembly by her. Mrs. Naidu became the Indian National Congress's interim president in 1932. There was a ruling that the Reception Committee of Congress was unlawful. The Congress Reception Committee was declared to be illegal. Her determination to host the conference remained unwavering, and she even moved its session to Delhi. The order forbidding Mrs. Naidu's participation in the Civil Disobedience Movement and her departure from the city limits without the Commissioner's approval was issued to her on April 20th. Despite this order, she boarded the Frontier Mail for Bombay. She was arrested when the train stopped in Bandra, which is 10 miles away from Bombay. She was given a year in prison. Another young woman who helped propel national independence forward was Smt. Kamla Devi Chattopadhyaya. Kamla Devi wed while still a student after being born in Mangalore in 1903. Kamla became a child widow when her husband passed away. She went against the grain of the time and enrolled in Queen Mary's College in Madras to further her studies. Harindranath was her husband-to-be. Mrs. Naidu's brother Chattopadhyaya is a prime example of a remarriage that crosses caste, province, and gender. Kamla joined the Congress party in 1922, the same year she decided to become involved in politics. She never wavered from her position in the front of the fight for freedom. This fearless lady made history in 1926 when she ran for the seat of Legislative Assembly of Madras, the first female candidate for that office. Kamla Devi attended the International Congress of the Women's League for Peace and Freedom in Prague on August 23, 1929, and was a member of many women's organisations. The situation in India was briefed to the assembly by her.

In the Civil Disobedience Movement of 1930, Kamla Devi conducted meetings, produced salt, and picketed establishments selling foreign textiles and alcohol. During a conference in Esplanade Maidan, Bombay, she urged the populace to emulate Gandhiji's example by defying the laws, as this would incapacitate the authorities. Kamla Devi used passive resistance and protected the salt pans during the police attack on the Congress House in Bombay. Salt was openly produced by her and sold on the open market. She selected the premises of the High Court for the sale of salt. The salt was marketed at a premium price. Although Sarojini Naidu had the honour of leading the attack on the Dharasana Salt Works, it was Kamala Devi who was tasked with orchestrating a raid on the Salt Fields in the vicinity of Bombay city. Prior to achieving her aspiration, she was apprehended. Her last exhortation to the populace was to persist in the struggle until British Imperialism is relegated to a mere shadow of history; India's liberation would pave the way for global emancipation. The Rastriya Stri Sabha, a women's group, initiated a vigorous push to promote Swadeshi throughout the city. Members of this group conducted door-to-door visits and obtained signatures for the swadeshi promise. Gujarat served as the stronghold of this campaign. The province received comprehensive instruction under the direct tutelage of Gandhiji. The ladies demonstrated remarkable organisational prowess and effectively directed the effort. In Gujarat, the majority of the dictators were female. The males were apprehended in the first days, leaving women to emerge as battle leaders consecutively.

Concluding Remarks:

Thus, on the contrary, Lotika Ghose played a crucial role to organise women during the freedom movement in India. She helped to form the Mahila Rashtriya Sangha with Subhas Bose's support, and Subhas Bose's mom was its first president. This group's affiliates were located in different regions. Coastal women who produced salt were active participants in the Salt Satyagraha. For almost six months, the Rashtriya Sangha dispatched groups that were able to effectively picket and appear in court. Under Lotika Ghose's supervision, the members staged pickets at several educational institutions, while Arunbala Sen, a fellow Sangha member, targeted international clothing stores in Bara Bazar. In an effort to put a stop to the import of foreign fabric, several women's groups also made an appearance. For a while, trade in imported textiles came to a virtual standstill. During this time, the Nari Satyagraha Committee was also an important player. Distinguished women activists from the Congress party, including Deshbandhu C. R. Das's sister Smt Urmila Devi, Mohini Devi, Jyotirmoyi Ganguli, Hemprabha Das Gupta, and Ashoklata Das, served as vice presidents. Members of the secretarial staff were Samiti Das and Bimal Partima Devi. Despite government orders to the contrary, they proceeded with processions. The authorities apprehended them after they refused to back down from the pursuit and confrontation with the mounted police. According to an article in the Amrita Bazar Patrika from May 25, 1930, a football match was cancelled on Saturday in Calcutta for the first time ever because female picketers were at the club tents.

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