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## Unsung Warriors of Independence

Priyanshu Kumar, Ikhwat Mushtaq and Shradhanvita Singh

Amity School of Liberal Arts  
Amity University Haryana, India

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### Abstract

The unacknowledged Indian freedom fighters were the subject of an investigation. A few of the troops who made outstanding contributions but received little praise are included in the study. The main objective of this work is to acknowledge them. For everyone who was rooted to the earth, India's journey to independence was incredibly difficult. The names Sardar Vallabhbhai Patel, Mahatma Gandhi, Subash Chandra Bose, Bhagat Singh, Maharani Laxmibai, and others are among the most recognizable figures in the liberation fight. There are many such soldiers involved in the independence cause who go unsung. It is crucial to inform us of these significant individuals because the names that went unnoticed performed comparable deeds to the well-known people. The study will include all relevant details regarding their life and work, including their birth, death, and notable achievements. The methodology of this investigation is totally analytical. This research paper will introduce us to a handful of the movement's most important figures who continue to be mentioned in passing in the annals of India's liberation struggle.

**Keywords:** Freedom Fighters, Unsung heroes, important events, proceedings, trials

### Introduction

The history of Bharat's independence begins on May 11, 1857. the day that India's citizens initially rebelled against the British. The day is remembered in history books as either "the first battle of independence" or "the sepoy mutiny." The incident began when Mangal Pandey, who was in the 34th Native Infantry, opened fire on the sergeant major as a result of the introduction of "Enfield rifles" whose shells were made of pig's fat and beef and were therefore offensive to both Muslims and Hindus because it disrespects their respective

religions and cultures. The Sepoy Mutiny is made up of various incidents, each of which has a significant impact right now.

The "Swadeshi movement," which was led by Dadabhai Naoroji, Gopal Krishna Gokhale, and Bal Gangadhar Tilak, is another milestone in India's freedom. Dadabhai Naoroji expressed the grievances of Indians and proposed solutions. He served as president three times and was one of the founding members of the Indian National Congress. The Champaran Satyagraha, the Kedha Village in Gujarat, the Khilafat Movement, the Non-Cooperation Movement, the illustrious Dandi March, and many more satyagraha events were all led by Mahatma Gandhi. This embodies the "SATYAGRAH" ideology that Gandhi used in all of his uprisings.

There is also the "Home rule movement," which was led by Anne Besant and Bal Gangadhar Tilak. Anne Besant was also the first woman president of the Indian National Congress. This led to an upsurge in the participation of women in the independence struggles. The "quit India movement" at the ultimate end brought about complete freedom for India and signaled the end of British rule over that country. MK Gandhi, Jawahar Lal Nehru, and Dr. Rajendra Prasad are among the important figures. Fighting for freedom The Indian movement was not just a one-man show. There were thousands of leaders and participants in this movement. There must have been some well-known leaders of this independence movement that people knew. However, even though the fact that they performed great deeds, their names were never mentioned in the history of the freedom movement. who similarly sacrificed their life for nationalism. People from all walks of life and regions of the country took part in the Indian freedom movement. Numerous events have either been forgotten or relegated to footnotes in history books. We will broaden and straddle the lines of these names in this research article.

## **Methodology**

This research paper's quantitative methodology entails the usage of content from multiple websites sourced using Google. The information was presented in the following order: first, the subject's name; second, the location of their birth; third, an iconic moment that helped others remember them; and, finally, the subject's demise. Since everyone is familiar with some of the well-known combatants, such as Mohan Das Karamchandra Gandhi, Pandit Jawahar Lal Nehru, Bal Gangadhar Tilak, etc., the significance of this paper is to introduce these warriors to every Indian person. Yes, they have accomplished great exploits, yet there are those fighters who have faded into the background of India's history of independence. This research study draws materials from a number of books, old newspapers, and publically accessible periodicals.

## Results & Discussion

"All the weak will become strong when the woman, whom we name abala, becomes sabala." In his speech to the All India Women's Conference in December 1936, Mahatma Gandhi made this statement. Mahatma Gandhi's belief in the role of women to India's freedom struggle is supported by the quote itself.

Bihar's Tara Rani Srivastva was born into a modest household in the Saran district, not far from Patna. She came from a lowly family. She was influenced by the ongoing independence movement from a very young age. She married Phulendu Babu at the tender age of 13, who was already taking part in the ongoing freedom movement. Her marriage fueled her patriotism, and she disregarded all the customs that society expected of a bride because she had such enormous goals in her eyes. Even though she came from a background where women weren't encouraged to leave their homes and participate in the independence battle, she made an effort to connect with other like-minded women and so inspired women in the nearby neighborhoods to join the freedom movement. She taught all the women about Gandhi's philosophy because she was a huge Gandhian admirer. She played a key role in encouraging many women to join the "Quit India Movement." A member of Gandhi's Quit India Movement was Mrs. Srivastava. She and her husband Phulendu Babu organized a march to raise the Indian national flag in front of the Siwan Police Station on August 12, 1942, at Gandhi's request. This action would be viewed as "a tremendous defiance." When the cops shot Phulendu Babu, they were in the front row. However, Mrs. Rani was unaffected by this. With amazing courage, Tari Rani attempted to hoist the flag at the police station after bandaging her husband's wounds with pieces of fabric from her sari.

Such had a patriotic spirit and was determined to accomplish the goals they had set. When she got home, she learned that her husband had passed away from his wounds. Mrs. Rani maintained her composure and refused to let her patriotism perish along with her husband, despite the fact that she was still a bride and a member of a conservative community. She was aware of the stigma associated with being a widow, and despite all the challenges she faced, she persevered in taking part in the independence struggle. A prayer gathering was conducted in Chhapra on August 15, 1942, in memory of her husband's service to the nation. She played a crucial role in encouraging many women to join the "leave India" movement.



A photograph of the outstanding Mrs. Srivasta and her fellow movement participants.  
<https://www.chhatrashakti.in/2020/08/04/unsungfreedomfighter-tara-rani-srivastava/>

Despite losing a loved one, Tara Rani Srivastava had a courageous heart and showed amazing resolve. She belonged to the group of women who, although coming from traditional homes and lacking formal education, bravely fought the British Empire, made enormous sacrifices, and even gave their lives for the sake of their nation's liberation. As important cornerstones of our independence struggle, it is essential that we honour these individuals by bringing them out of the shadows.

From a little village called Mohobani in the Mendipur (Midnapore) district of West Bengal. Khudiram Bose is another another significant fighter whose existence has gone unrecognised.. Bose's birthdate is December 3, 1889. In his life, he encountered several challenges as a group. When he was only six years old, his mother passed away. He then met revolutionaries like Barindra Kumar Ghosh, who in 1906 began publishing the Bengali monthly "Jugantar," and a revolutionary group called Jungantar soon after. Around that time, British citizens spotted him handing out flyers that contained anti-British propaganda. At the age of 15, he joined Anushilan Samiti and started volunteering. Then, to attack officials, he got involved in detonating bombs close to police stations.

His involvement in the Muzaffarpur Conspiracy is well known. His fellow liberation warrior Prafulla Chaki came up with a scheme to kill Douglas Kinngsford, a judge. They attempted to kill him because the judge's ruling in Kolkata was extremely unjust,

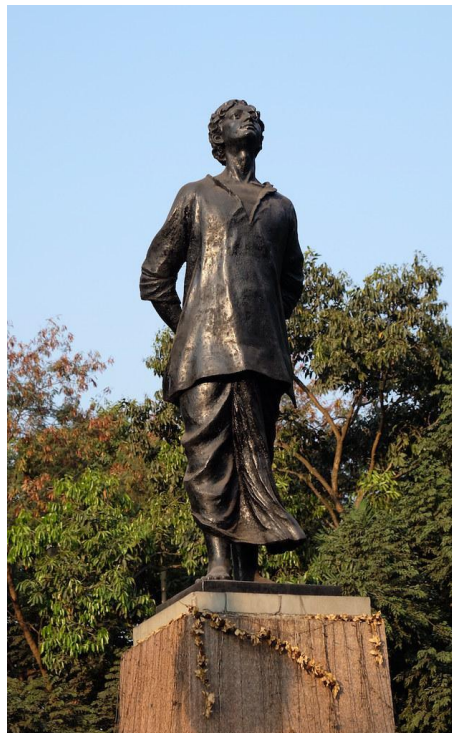
discriminatory, and severe on Indian Nationalists. They mistakenly killed two people when they detonated a bomb in a waggon they thought was carrying him. District magistrate eluded capture. Following the attempt, the British set out to capture Khudiram Bose and Chaki. Before they could reach him, Chaki shot himself. Khudiram Bose was apprehended and put on trial.

On August 11, a crucial day, groups carrying flower garlands gathered close to the prison. Khudiram reportedly made a confident approach to the gallows before being executed quickly. The noble patriot bravely faced death by singing "Vande Mataram."

One of the youngest independence warriors to sacrifice their life for the nation was Khudiram Bose. According to historical newspaper accounts, he entered the gibbet grinning. Later, the jail where he was executed, Muzaffarpur, was named in his honour. Young fighters like Khudiram Bose and Prafulla Chaki battle the well-equipped British army at the age of just 18.



Khudiram Bose at the Bihar prison of Muzaffarpur.  
The day of the greatest freedom fighter's execution.  
([https://en.wikipedia.org/wiki/Khudiram\\_Bose](https://en.wikipedia.org/wiki/Khudiram_Bose))



India, West Bengal, Calcutta (Kolkata), and the statue of Khudiram Bose, one of West Bengal's most respected liberation heroes, in front of the High Court building

(<https://www.flickr.com/photos/99386820@N07/26556782581>)

Freedom warrior, actress, social activist, art lover, politician, and feminist all wrapped into one, Kamaladevi Chattopadhyay made a significant impact on Indian culture but is not recognised or known outside of India. On April 3, 1903, in a Saraswat Brahmin community in Mangalore. attended St. Mary's College in her hometown before moving to London to study at Bedford College and the London School of Economics. She was a huge fan of Gandhi and was motivated by his philosophies, such as the satyagrah and the idea of non-violence. Her parents shared a commitment to progressive ideals and took part in the fight for freedom. After losing her father while she was a very young child, Kamaladevi's mother was primarily in charge of providing for her scholarly upbringing. Her grandmother is renowned for having defied restrictions put on widows and carried on with her pursuit of education and independent living. At the residence of her maternal uncle, she had her first experience with politics.

An prominent lawyer, politician, and social reformer, his home was frequented by Gopalkrishna Gokhale, Srinivasa Sastri, Pandita Ramabai, and Sir Tej Bahadur Sapru, among others. Following Gandhi's lead, Kamaladevi joined the Congress party in 1923 and began participating in the independence movement. She held the unique distinction of being India's first woman to run for political office three years later. Kamaladevi ran for election to the Madras Legislative Assembly but was defeated by 55 votes. In addition, Kamaladevi played a significant role in the global socialist feminist movement. Kamaladevi developed a reputation as an emissary for Indian women and political freedom from the late 1920s through the 1940s and beyond. She supported international issues like racism and international political and economic equity. In 1929, she also went to Berlin for the International Alliance of Women.

She strongly supported the Salt Satyagraha, although she disagreed with Gandhi's choice to exclude women from the march. Despite being prosecuted with breaking the salt regulations and receiving a prison sentence, Kamaladevi gained national fame as she tenaciously clutched to the Congress flag during a fight. Kamaladevi was also developing political ties outside of India at the same time. She first met Margaret Cousins, an Irish-Indian feminist who created the All India Women's Conference and served as its president from its founding in 1926 until Kamaladevi took over in 1936. She was also a fantastic writer, and her early works on Indian women's rights date from 1929. *Indian Women's Battle for Freedom*, one of her final novels, was released in 1982.

She belonged to the group of soldiers who fought in the shadows but yet did a lot for their nation. She passed away on October 29, 1988, in Bombay, India, at the age of 85 due to her advanced age.



Kamla Devi Chattopadhyaya

(<https://indianexpress.com/article/who-is/who-is-kamaladevi-chattopadhyay-5121371/>)

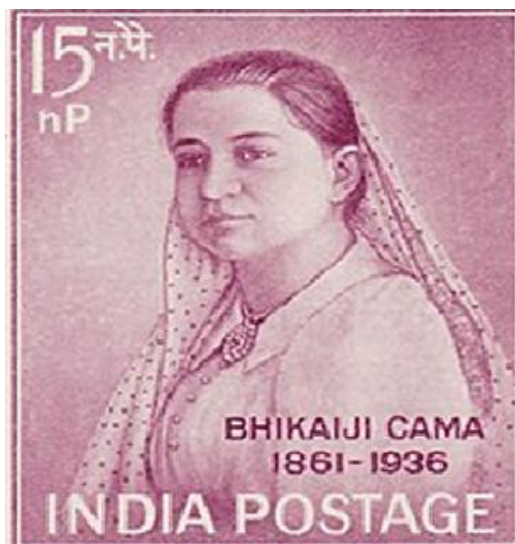
Madam Cama is another name for Bhikaji Cama born to a very prosperous parsi business family on September 24th, 1861 in Bombay. Her early schooling was gained in Bombay, the city where she was born. She became immersed in political matters at a very young age as a result of the milieu that the nationalist movement was taking hold in. In 1885, she got married to renowned attorney Rustomji Cama. However, there were issues in both couples' marriages because of the disparity in their job descriptions. Additionally, she needed adequate medication due to her poor health, marital issues, and both. She departed for London from India.

She met several outstanding figures, including Dada Bhai Naoroji, when she was in London and started working for the Indian National Congress. Cama attended numerous meetings at LONDON'S Hyde Park and interacted with leaders like Vir Sarkar, Lala Har Dayal, and Shayamji Krishnavarma.

She travelled overseas to stir up opposition to British rule in INDIA. She also advocated for women's rights in India. After hearing reports that she would be expelled from England, she relocated to Paris, where her house was used as the centre of operations by people pushing for Indian independence. She assisted Har Dayal in launching "Bande Maratam," a revolutionary periodical that was smuggled into INDIA from London. After Britain and France joined forces in World War I, the French government interned her for three years due to her anti-British actions. She communicated often with the leaders of the Russian, French, and Egyptian revolutions as well as those in India, Ireland, and Egypt. She was given permission to go back to India in 1935 when she was 75 years old, where she passed on the following year.

She raised the Indian flag for the first time on foreign land on August 22 at Stuttgart, Germany. She battled for women's rights, equality, and independence from Great Britain. She also advocated for human rights. She first brought the Indian fight to the attention of the world as a devoted patriot.

The battle with words, newspapers, slogans, and other means of expression is just as vital as the battle on the ground, which includes using weapons, strikes, marches, etc. As proof that age is simply a number, Madame Cama provides an example.



A Bhikhaji cama stamp

(<https://amritmahotsav.nic.in/unsung-heroes-detail.htm?55>)

On September 18, 1885, Madan Lal Dhingra was born into a well-educated Hindi Punjabi Khatri family. Madan Lal was one of the eight children raised by his civil surgeon father Dr. Ditta Mal Dhingra (seven sons and one daughter).

Dhingra was one of the seven boys who studied overseas. Dhingra completed his early schooling at the MB Intermediate College in Amritsar until 1900. His next stop was Lahore, where he enrolled in the government college university. He was influenced by the nascent nationalist movement, which at the time was more concerned with achieving HOME RULE than independence, in this regard. Dhingra was particularly worried by the endemic poverty in INDIA, so he read much on the causes of poverty famines and came to the conclusion that the key to finding answers to these difficulties rested in SWARAJ and the SWADESHI MOVEMENT.

Dhingra enthusiastically supported the Swadeshi movement, which promoted Indian manufacturing and entrepreneurship while foregoing British products in order to strengthen INDIA'S self-sufficiency. He discovered that the colonial government's industrial and financial policies were intended to undermine domestic manufacturing and encourage the purchase of British imports, which he believed to be the main cause of INDIA's lack of economic progress.

Dhingra organised a student protest against the principal's directive to have the college balzer made of cloth imported from Britain in 1904 while



enrolled in the Master of Arts degree. He was dismissed from the college as a result. His father, who worked for the government and earned a good living, encouraged him to apologise to the college administration, promise to refrain from engaging in similar actions in the future, and avoid expulsion. But the fearless and courageous man chose to remain where he was in front of his father. After a few months, he performed some unusual and low-paying tasks that enabled him to end his life. Additionally, he was a labourer in a factory where he organised a labour union. His family was becoming increasingly concerned about him by this point, and his older brother, Dr. Bihari Lal, persuaded him to travel to Britain to finish his academic study. After eventually coming to a decision, Dhingra left for Britain in 1906 to enrol in University College, London, where he would pursue a degree in mechanical engineering.

Dhingra met well-known Indian political and independence leaders Vinayak Damodar Savarkar and Shyamji Krishna Varma, who were moved by his tenacity and fervent patriotism, which caused him to dedicate his attention to the independence fight. Savarkar, who supported revolution, sparked Dhingra's adoration for the assassination cult. Later, in addition to frequenting a shooting range on Tottenham Court Road, Dhingra became remote from India House. He joined and was a member of the Abhinav Bharat Mandal, a covert organisation formed by Savarkar and his brother Ganesh. Savarkar, Dhingra, and other student activists were furious about the 1905 Partition of Bengal during this time. His father, Gitta Mall, the Chief Medical Officer of Amritsar, disowned Dhingra because of his involvement in politics. His father went so far as to publicise his choice in the newspaper.

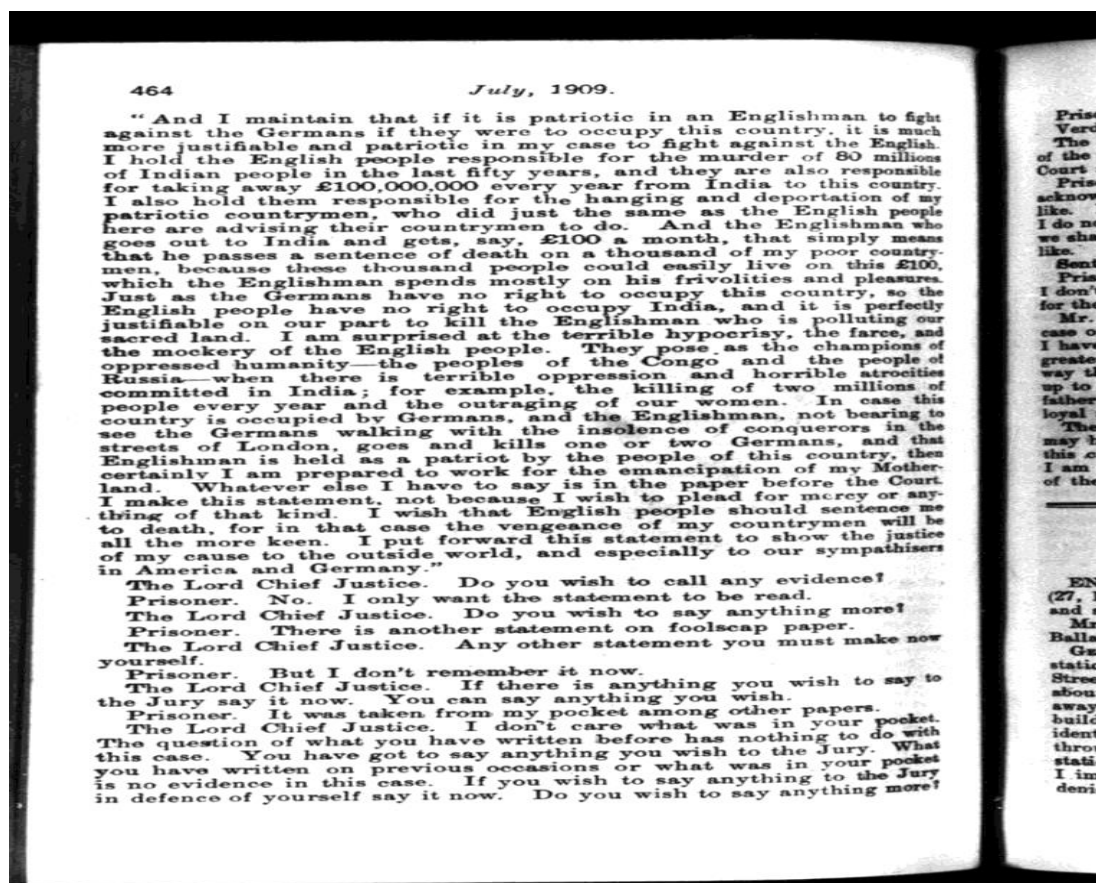
Dhingra and many other Indians and Englishmen had assembled to attend the annual "At Home" event hosted by the Indian National Association at the Imperial Institute on the evening of July 1, 1909. When Curzon Wylie, the Secretary of State for India's political aide-de-camp, and his wife left the hall, Dhingra fired five shots directly at his face, four of which found their mark. A Parsee doctor named Cawas Lalcaca (also known as Lalkaka), who attempted to save Curzon Wylie, was killed by Dhingra's sixth and seventh bullets, which he shot because Lalcaca had stood in their way. Dhingra was detained right away. The police detained him right away. Several weeks before the assassination of Curzon Wylie, Dhingra had tried to kill George Curzon, viceroy of INDIA. He had also planned to assassinate the ex-governor of Bengal, Bampfylde Fuller, but was late for a meeting the two were to attend, and so could not carry out the plan.

Dhingra said during his trial that he was motivated by patriotism when he carried out the murder in the interest of Indian independence. He received a death sentence. Dhingra is reported to have said, "I am pleased to have the honour of laying down my life for the country," after the court announced the verdict. But keep in mind that we will have our chance in the days ahead. Madan Lal Dhingra was executed on August 17, 1909.

### **Statement of Dhingra before Pronouncement of Verdict**

I do not want to say anything in defence of myself, but simply to prove the justice of my deed. As for myself, no English law court has got any authority to arrest and detain me in prison, or pass sentence of death on me. That is the reason I did not have any counsel to defend me. And I maintain that if it is patriotic in an Englishman to fight against the Germans if they were to occupy this country, it is much more justifiable and patriotic in my case to fight against the English. I hold the English people responsible for the murder of 80 millions of Indian people in the last fifty years, and they are also responsible for taking away £100,000,000 every year from India to this country. I also hold them responsible for the hanging and deportation of my patriotic countrymen, who did just the same as the English people here are advising their countrymen to do. And the Englishman who goes out to India and gets, say, £100 a month, that simply means that he passes a sentence of death on a thousand of my poor countrymen, because these thousand people could easily live on this £100, which the Englishman spends mostly on his frivolities and pleasures.

Just as the Germans have no right to occupy this country, so the English people have no right to occupy India, and it is perfectly justifiable on our part to kill the Englishman who is polluting our sacred land. I am surprised at the terrible hypocrisy, the farce, and the mockery of the English people. They pose as the champions of oppressed humanity—the peoples of the Congo and the people of Russia—when there is terrible oppression and horrible atrocities committed in India; for example, the killing of two millions of people every year and the outraging of our women. In case this country is occupied by Germans, and the Englishman, not bearing to see the Germans walking with the insolence of conquerors in the streets of London, goes and kills one or two Germans, and that Englishman is held as a patriot by the people of this country, then certainly I am prepared to work for the emancipation of my Motherland. Whatever else I have to say is in the paper before the Court I make this statement, not because I wish to plead for mercy or anything of that kind. I wish that English people should sentence me to death, for in that case the vengeance of my countrymen will be all the more keen. I put forward this statement to show the justice of my cause to the outside world, and especially to our sympathisers in America and Germany."



Madan Lal Dhingra Statement from Old Baileys Proceedings

[https://commons.wikimedia.org/wiki/File:MadanLalDhingra\\_Statement\\_from\\_Old\\_Baileys\\_Proceedings\\_Archive\\_190907190064.jpg](https://commons.wikimedia.org/wiki/File:MadanLalDhingra_Statement_from_Old_Baileys_Proceedings_Archive_190907190064.jpg)

This was the story of another freedom fighter who was that much dedicated to the nation and to the people of nation who gave his entire life and soul to the country. Dhingra fought with the entire british empire and added another mark in INDIA's independence.

## Conclusion

The purpose of this study project was to identify some of the illustrious freedom fighters whose names were obscured and relegated to the background of the Indian freedom struggle. There are uncountable numbers of fighters like those whose names were included in this research work. These warriors gave their lives in the service of their country in order to achieve independence, as this research paper demonstrates. These individuals, who also battled for India's independence, ought to be recognised throughout India. We have freedom fighters like Tara Rani Srivastava, who was still in a position of authority to welcome the flag at the Siwan Police Station despite her husband being wounded and passing away immediately while she was

fighting for independence. Another legendary soldier, Khudiram Bose, began aiding in the freedom battle for India at a very young age. When he was 18 years old, he hurled a bomb at a judge's carriage. Then there is Madam Cama, who fought for India's independence despite coming from an orthodox household and having poor health. These people did something great in and of itself that ought to be remembered.

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