

Shaping Of New India with Sarojini Naidu and Women of Her Time in Female Autonomy

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The Sky Has Numerous Women to Shine on Its Surface with Conceit, Chivalry and Core

The soil of India gave birth to many noted women to glorify it with their notable outputs in literature, education and politics with their actions, locutions and philanthropic servitudes in national building, women welfare and societal development. Twentieth century was an upheaval for India when this great nation was conflicting with colonization and several other clamours and one of them was declining status of Indian women in gender equality, schooling and social representation. These were the Indian women who once in part made their country proud with their outstanding contributions in nation and proved their stewardship all around but their status started to decline and conditions became worse During British period they were at the verge of self-realization, self-awareness and self-esteem and they were in ardent need of women crusaders who could raise their voice for them. In such chaos, some sagacious women of colonial era took the responsibility of shaping of women status with their works and reforms.

In British raj, some noted women emerged as whistle blower for women building in order to remove anti – women rituals in India. Madam Bhikhaji kama., kadambani Ganguly, Pandita Rama Bai, kamala Devi Chattopadhyay and Aruna Asif Ali. These lionesses hearted women came step by step to secure the ancient position of Indian women through their significant acts and words. Education is the sharpest weapon to fabricate the status of any community and gender with its letters and doctrines inside any nation. During British period women were coiled with barriers of backwardness and restrictions to approach the formal schooling for their physical and psychological privileges around the nation and their freedom was hang on a rusted nail for many decades and seeking for pedagogical opportunities under the control of masculine society. In twentieth century, there were

also several other changes and challenges emerging across the nation as freedom fighting, religious confrontations and female subjugation. Indian women were behind the veils and dense sheets of cloth to hide their powerful strength as freedom fighter, reformer, lawyer, philosopher and philanthropist.

Sarojini Naidu, Pandita Rama Bai, Kamala Devi Chattopadhyay, Aruna Asif Ali, Bhikhaji Kama and kadambani Ganguly are few prominent figures of British India who gave their best in crafting of new India with women upliftment with pedagogy, movements and motivation. Sarojini Naidu has etched lyrics those presented the various shades of Indian women with nature, season and positions of Muslim women and in her speeches, she summoned her sisters to stand for their rights in modern era. She established “All India Women’s Association” with Annie Besant for girls schooling, removal of Devadasi system and child marriage. As a nationalist She encouraged Indian women to participate in freedom fighting and duties for motherland. She assisted Gandhi in national movements and called upon women from each corner to participate in movements as through her speeches she tried to shift the value of women. In her poetry she highlighted the different hues of womanhood. In Palanquin Bearers, she sketched the picture of a newlywed girl who is going to her new abode. Sarojini’s females are tender, fresh and lively but she always insisted that women should be strong and attentive about their selfhoods and self-respect. They must have similarities with males in jobs and property. In the era of Sarojini Naidu, there were other groundbreaking women who nailed their identities with political strength and pedagogy. Such women directly challenged the masculine terminology with their high conceit and diplomatic attachments. Sanskrit is the pride of India as all Indian scriptures are compiled in this majestic and mesmerizing vernacular that astounded the world being mother of many dialects

around the world. Not only men but Indian females also subscribed their recognition in adoption of Sanskrit. In nineteenth century, there was remarkable figure who gave a new milestone to Sanskrit in British India. With lots of sufferings and clamours in her life, she inscribed her name on white marbles attaining the everlasting glorification with title of Saraswati by Calcutta university. In her childhood she lost her parents without any proper abode. She experted herself in Sanskrit and earned “Pandita”.

Pandita Ramabai is an enormous luminous star who nailed her selfhood being orphan. She was maestro in Sanskrit and bestowed as Pandita or Saraswati by Calcutta university as her deep command over sacred language. She travelled England and USA for preaching of Sanskrit and learned about women fabrication and flourishing. After observing women reformation in England, she decided to work for Indian helpless women who were widowed, shelter less and economically unstable. She established “Sharada Sadan” in 1889 for girls who became widow at a very small age. It was the orthodox pondering in previous time that a girl without her husband has not right to live properly in society and with society. After the death of their husband, she had to lead her love life like an animal on road and their relatives were not ready to shelter them. Both Sarojini Naidu and Pandita Rama Bai opposes child marriage and raised voice for the nourishment of widows as in that time women and girls were not allowed to have education and right to self-earning in that case after losing their husbands, they became the victims of male salaciousness. Their existence was measured with zero in society. Pandita Rama Bai also set up “Mukti Mission” in 1890 for rejected women and orphan children. The canopy was made to provide a kind and compassionate abode to disdain women and hopeless children. She composed a book titled “The High-Class Hindu Woman” where she commented on dual-minded thinking of society for women.

Those who diligently and impartially read Sanskrit literature in the original, cannot fail to recognize the law-giver. Many as one of those hundreds who have done their best to make woman a hateful being in the world's eye.

The above lines show the harsh reality of conventional thinking about women and Pandita Rama Bai challenged this through her works and teachings. The

book satires on the dark and dismal conditions of upper caste Hindu women who had a despondent destiny of child marriage and after that had to be miscreant of husband less pitiful lives. They used to spend their selfhoods with rebuke and harassments without opening the laments of their hearts in order to maintain the fake reputation of their families. She and Sarojini Naidu prioritized girls schooling as it was the prime demand of her time. Sarojini Naidu insisted upon women pedagogy in order to have social, political and economic recognition with men. She supported suffrage movement for right to vote for women as it was thinking that women should not be treated as inferior gender and deprived of political privileges as women also pay their parts in growth of their country. Right to vote would make their diplomatic status strong and subtle to prove their gender identity in state of affairs. Indian independence introduced women autonomy before colonial control and patriarchal organizations who were in oriental brooding of women subjugation. Women not only showed their ardent acts about their motherland but also adopted arduous attitudes about their self-improvement. Women from nook and corner started to join politics and political activities from salvation from foreign enslavement. Kamala Devi Chattopadhyay was an acquaintance to Sarojini Naidu who annexed her selfhood for freedom fighting. She willingly subscribed her servitudes for her homeland. She gave her share as freedom fighter and participated in national movements. Kamala Devi Chattopadhyay was a woman with multitalented skills and also addressed as “Hathkargha Maa” as she endorsed handlooms to Indian households and promoted handlooms industries as an Indian occupation. She amalgamated herself in Salt Satyagrah in 1930 when Gandhi began to march against British monopoly on salt and increasing unreasonable double taxes on poor and exploited Indians. She sent for women of all ages to pay their services and duties without any single hesitation to split the orthodox plunks of backward thinking. She assembled “Sevikas” to confront with foreign sovereignty in order to gain freedom from thralldom. Whenever the ball was in the favour of women, they never missed it to hit the goal. She was promoted Indian crafts as handicraft and handlooms pondering that women from all sections could be economically stable whether they are lettered or not. She was bestowed with significant awards by Indian government for her spellbound

contributions in national privileges. “All India Women’s Association” was the organization that was sheltered by Sarojini Naidu, Annie Besant and other eminent women in one of them was also kamala Devi Chattopadhyay who raised her voice against child marriage and girl's schooling.

Education is the sharpest weapon to fabricate the status of any community and gender with its letters and doctrines inside any nation. During British period women were coiled with barriers of backwardness and restrictions to approach the formal schooling for their physical and psychological privileges around the nation and their freedom was hang on a rusted nail for many decades and seeking for pedagogical opportunities under the control of masculine society. In twentieth century, there were also several other changes and challenges emerging across the nation as freedom fighting, religious confrontations and female subjugation. Indian women were behind the veils and dense sheets of cloth to hide their powerful strength as freedom fighter, reformer, lawyer, philosopher and philanthropist.

Sarojini had conceited female contemporaries who were obstinate to shape the drastic plights of Indian women. Madam Bhikhaji Kama was an amazing figure of her time who was aimed to variate women through schooling and selfhood. She was the gigantic freedom fighter who raised her voice for women subscription in national liberation in order to get rid of British enslavement. India was undergoing many upheavals and clamours where innocent men and women were losing their previous lives by heinous external control. She came forward to struggle with zealous will power and at the same time Sarojini was composing nationalistic lyrics to inspire her sisters to join freedom fighting with courage and dedication to their motherland. Bhikhaji kama joined politics with Lala Hardayal and became member of popular organizations like India House, Paris Indian Society and Indian National Congress.

Bhikaji kama wanted to free her nation from foreign hands with the assistance of women empowerment as only one gender was not able to achieve the liberation was their attempts so it was necessary for females to participate in national struggle to free from British enslavement. She travelled many nations to acknowledge the world about British subjugation on her helpless brothers and sisters that they were

suffering for uncountable years. Both Sarojini and Bhikhaji kama were prudent feminist who worked women upgradation with chauvinism and chauvinistic activities as they had solid foundation of pedagogy with diplomatic approaches in conventional masculine environment. Bhikhaji stepped in Indian National Congress like Sarojini to promote women donation for national welfare.

Women in olden India were under the canopy of self - realization individual importance, diplomatic selfhoods and equality with males. They proved their soft physic with stone hearted performances and preparations to bewilder every century to note down on the sheets of accounts. They not only flourished Vedas, chivalry, arts and medicine. Indian women engraved their individualities on rocks to inspire the generations in future breaking the barriers when they got bridge to cross. In British India when women were hiding their existences behind the walls of their houses at time a woman earned fame by becoming the first female graduate and later on bestowed herself in western medicine. The lady recognized as kadambini Ganguly who embellished her homeland with incredulous achievement of anti – women society. She studied in Scotland drafting Indian identity in nineteenth century. She worked for women emancipation and schooling as she knew that Education was the sole path to fabricate the conditions of the dominated gender who scarified each and everything for masculine pleasure and pumper. Sarojini Naidu was her chronicle friends and she also summoned Indian women from rural and urban areas to be the part of self- esteem and economically independent to stand up so called supreme gender.

Kadambini Ganguly was ahead of her time in self-reliance as in that period to be self-independent was a far approached concern for girls and females. They had to married at very tender age with older males and widowers. There was no space and value for their desires and longings. They were also the victims of child marriage where they had to marry without stable and secure future for their further lives. After the death of their older husbands their existences become void in their own households. Sarojini and Kadambini were stalwarts from distinguished courses but they had same curriculum about women nourishments. Women who in past were the grace and greatness of Indian they were at the brink of vanishing their prestigious ancient

days just because of social restrictions and obstacles. Sarojini Naidu, Bhikhaji kama and Kadambini Ganguly were standing at the same stage for women empowerment and they made their ways easy and comfortable with the subvene of their letters and independency. They observed that Education is the only weapon that could increase the disdain circumstances of their sisters. Stewardship is the key of nourishing and designing the lives of any gender and human society as good leaders are the creator of good societal traits to renovate the shabby and dingy walls of crushed community, nation or gender for their adornment and settlement. When intellectual women became whistle blowers, they not only changed the plight of crestfallen women but also spread red carpet for future posterities.

Politics also helps to convert the role of females in a nation and it gets a strong association when it is joined by female representatives. Sarojini Naidu was the first woman who became the first Indian female president of Indian National Congress. Her nationalistic hat shadowed her with an ardent diplomatic humdinger who deeply devoted to her motherland through her locutions and actions. She directly challenged the British government through her stern participations in national movements and robusted her feministic activities among top male leaders of British India. She insisted on Indian women to annex their selfhoods with diplomatic relations and immunities to establish their existences with males. They had also the right of Right to Vote, Right to Representation Right to Economical independence and right to political advantages. According to her, women are the foundation of nation and its generations. If woman keeps untouched to numbers and alphabets, a country can never be on that zenith where it would be. Sarojini summoned females to struggle for their homeland retrieving their past of golden years when they had peculiar status of revered and adorned gender because of their extreme outputs.

Sarojini Naidu depicted a variety of female elements to define the intricate places of indian women from each sects. Women reformers never discriminated among sects and communities when it was the matter of female upgradation as according to them women from every society must have the right of self- improvement and development. Indian women were at frontiers to have face to face clash with British rule in order to architect the pillars and dooms of their motherland.

Modification and Modernization were the sharp demands of twentieth century when India was undergoing with several shiftings those were unacknowledged and distinguished to Indian citizens as their centuries old identities were erased by external ideologies. Day by day clamour was increasing against British maltreatments and women were whetting their actions under the umbra of pinnaced female freedom instructors.

Aruna Asif Ali was the bellicose who crossed sinuous ways of alien invasion to struggle against its barbaric and inhumane ruling. She joined national protests to confirm female philanthropic servitudes for her motherland. Indian independence was not the phenomenal success for the male leaders but also the triumph of that gender that was conflicting with internal and external sources as well. Aruna Asif Ali annexed herself with Quit India Movement with Gandhi and paid her utmost services to her nation. She encouraged women to abandon their crushed and weak recognition in male oriented surroundings because their reformation, restoration and rejuvenation all was under their own hands. She cleared that Political preferences are the tools and techniques to upgrade the status of women in India.

Sarojini Naidu and her women of her time fought for that hinder that was not easy to solve and resolve in man -made society for women. To fight with conventional rules and regulations was more tedious to resolve masculine crafted labyrinths for females. It was not that all make were opposite to women renovation but the numbers were limited and shrinked on the other side opposer of women empowerment were high in calculations. It was their consideration that if women get educated and independent in that case, they would aware to pitch up their echos for their benefits and men would not be suppress them for their amusements and subjugation. Women in past who stood their individualities with pedagogy, science, medicine and conceit are the eminent illustrations of female autonomy in British raj when they not only selves shined their selfhoods but also motivated their sisters from all nooks and corners to redefine themselves as an example to upcoming generations and their marvellous achievements let them allow to frame their pictures on the birches of everlasting accounts.

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