



# Empowering Women: The Contribution of the Rani of Jhansi Regiment to the Freedom Struggle.

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## Abstract:

The Rani of Jhansi Regiment, a women's military unit formed under the Indian National Army (Azad Hind Fauj) during World War II, stands as one of the most singular formations in the history of South Asian anti-colonial resistance. Established in 1943 under the aegis of Subhas Chandra Bose's Azad Hind government-in-exile, and commanded by Captain Lakshmi Sahgal, the regiment drew its membership primarily from the Indian Tamil diaspora of Southeast Asia. The study reveal that when and why the military company started their journey, what was their ideology, which battle the women military group bravely confronted like Arakan, Imphal, Kohima battle remembered their contribution moreover the study also demonstrates the immense support that the Indian National Army received from women's regiment in the struggle for India's Independence. Adopt a qualitative historical data review methodology that cross-check data from different sources and also verify the historical documents, past records and secondary authentic research literature. The paper claims that women's military contribution was not merely propaganda nor a symbolic representation. The regiment strongly protested against both British rule and gender inequality, where female were never considered

active revolutionaries. The impact of Rani of Jhansi regiment's struggle compelled Indian patriarchal society to reconsider social norms and contributed to the development of ideas about Women's right, Citizenship and equal sacrifice in India's freedom movement.

**Keywords:** Rani of Jhansi Regiment, Azad Hind Fauj, Indian National Army, Lakshmi Sahgal, Subhas Chandra Bose, Women in anti-colonial resistance, Indian independence movement, gender and nationalism, Southeast Asian Indian diaspora, Imphal-Kohima campaign.



## Introduction:

The Rani of Jhansi regiment one of the most powerful and courageous unit among all other regiments of Indian National Army(INA). It is fully women's leading military unit who's every members were ready to sacrificing their lives for nation without any fear. When Subhas Chandra Bose arrived in Singapore in July 1943 and took leadership of INA, he did not just organized an existing army for took part an upcoming freedom movement, he restructured the whole battalion who could wish to fight for nation. Women at that period hardly involved any combat but Subhas Chandra broke the stereotype societal thought, he encouraged them women's role not only restricted within home, they would capable and physically strong for fighting their nation. He proposed the name Rani of Jhansi because of Rani Lakhmibai known for daring fighter and she never bowing down her head to the British East India Company till death( 1858). The name of Rani of Jhansi symbolized women's bravery, women empowerment, women's participation in freedom struggle. Subhas Chandra Bose used this regiment to proved that battle for freedom was open to all, progressive and intrinsic in the glorious history of India.

The Rani of Jhansi regiment remain standing with two important ideas, one was anti- colonial fire means those citizens had strong desire to fight against British rule and achieved Independence by any cost another was early feminist enthusiasm, where leadership, participation in freedom movement like challenging role women would gladly accepted which was not seen in the society before.

The regiment was a powerful mix of anti-colonial fire and early feminist energy in British-ruled Asia. All ordinary women who were willing to join INA, they all came from Southeast Asia and their job profiles were very low. Some of them plantation workers and few were shopkeepers and others were doing domestic works, in short they were common, working class women who had never been active in political sphere but Subhas Chandra Bose and his Military army helped transform women from domestic roles into soldiers. INA initiative to give military training and handed over weapons to the women, It was breaking traditional gender role. The INA revolutionary actions thought women what they were capable and what they were not. For the First time, women truly realized them that could fight and sacrifice their lives for their motherland. Dr. Lakshmi Swaminathan later on Lakshmi Sahgal, the leader of the Rani of Jhansi regiment later she became highly influential and admirable, which made her a legendary figure.

Most of the historians mainly emphasized on INA role towards India Independence Movement and male officers and soldiers sacrifices. Media widely reported the news of treason trials (1945-46) which was led by Shah Nawaz Khan and P.K. who were recognized as national heroes by public; however the contribution of Rani of Jhansi regiment was largely overlooked. This paper seeks to reveal the sacrifice of women for their beloved nation and to show that their participation not only proved their ability to be soldiers but also broke deep-rooted stereotypes in society.

This Paper unfolds in a clear sequence, starting with the research aims, followed by a review of existing literature and explanation of the methods used. It goes on to explore the background of the INA origin, structure, battle and immediate effect on the Indians and finally conclude by situating it within the broader context of Indian women's empowerment movement and devotion to the nation.

## Objectives of the Study:

The present study pursues the following specific objectives:

- (i) To find out the historical background that causes of the birth of the Rani of Jhansi Regiment as a significant part of the Azad Hind Fauj.



- (ii) To study the demographic identity of the each members of Rani Jhansi Regiment and analyse how Subhas Chandra Bose and Lakshmi Sahgal rallied and inspired them using certain belief and value system.
- (iii) To measure the major and minor participation of women's military group over the period of Burma and Imphal-Kohima campaigns of 1944.
- (iv) To Examine the diplomatic and emotional effect of the Rani of Jhansi regiment's ideology on public opinion as well as evaluate their contribution during war and in the context of the INA trials(1945-46).
- (v) To know about the regiment's everlasting service towards advocacy for women's liberation, national consciousness and the remembrance of the freedom movements in Independent India.

### **Review of Related Literature:**

Scholars first seriously studied the Indian National Army through Shah Nawaz Khan's memoir, *My Memories of the INA and Its Netaji* (1946). He wrote as a top male officer. Still, it gives key details on how the Rani of Jhansi Regiment formed.

Peter Ward Fay's book *The Forgotten Army: India's Armed Struggle for Independence, 1942–1945* (1993) is the best full English history of the INA. It covers the regiment's actions in Burma in depth. But Fay focuses mainly on military operations, not gender issues (Fay 183–210).

Joyce Lebra-Chapman's book *The Indian National Army and Japan* (1971) places the INA in Japan's bigger pan-Asian plans. It explains the political world the regiment worked in. Her later essays on women in Asian nationalism were among the first to spotlight women's roles in the INA separately. She argued the Rani of Jhansi Regiment was truly new for nationalist women under colonialism. It differed from things like ambulance or nursing groups in European wars. That idea became a key foundation (Lebra-Chapman 212).

Scholarly engagement with the Indian National Army begins in earnest with Shah Nawaz Khan's memoir *My Memories of the INA and Its Netaji* (1946), which, though written from the perspective of a male senior officer, provides valuable detail about the formation of the regiment. Peter Ward Fay's *The Forgotten Army: India's Armed Struggle for Independence, 1942–1945* (1993) remains the most comprehensive single-volume history of the INA in English and devotes significant attention to the regiment's operations in Burma, though Fay's treatment is primarily military-operational rather than gender-analytical (Fay 183–210).

Joyce Lebra-Chapman's pioneering work *The Indian National Army and Japan* (1971) situates the INA within the broader framework of Japanese pan-Asianism and provides important context for understanding the political environment in which the regiment operated. Lebra-Chapman's later essay collections on women in Asian nationalism are among the first scholarly texts to isolate women's participation in the INA as a distinct analytical subject. Her argument that the Rani of Jhansi Regiment represented a genuinely novel form of nationalist women's mobilisation in the colonial world—distinct from the ambulance corps or nursing auxiliaries of European warfare—has proven foundational (Lebra-Chapman 212).

Lakshmi Sahgal's autobiography, *A Revolutionary Life* (1997), compiled with the assistance of Vijay Agnew, provides an indispensable first-person account of the regiment's daily life, training regimes, and the experience of campaigning in the dense jungles of Burma. Sahgal's narrative emphasises the transformative effect military service had upon women who had previously been socially marginalised within the Indian diaspora of Malaya, and she explicitly connects their military service to their subsequent assertiveness in claiming civil rights in independent India (Sahgal 88–102).



The political context of the INA trials and their impact on Indian nationalism is examined in Kalyan Kumar Ghosh's *The Indian National Army: Second Subhas Brigade* (1969) and in Sugata Bose's *His Majesty's Opponent: Subhas Chandra Bose and India's Struggle Against Empire* (2011). Bose's biography, the most authoritative recent scholarship on Subhas Chandra Bose, carefully analyses the symbolic value of the Rani of Jhansi Regiment within Bose's broader political vision of a united, casteless, and gender-equal India (S. Bose 241–258).

Feminist historiography has engaged the regiment through works such as Aparna Basu and Bharati Ray's *Women's Struggle: A History of the All India Women's Conference* (1990) and Geraldine Forbes's *Women in Modern India* (1996). Forbes situates the regiment within a broader pattern of women's increasingly visible participation in the Indian nationalist movement from the 1920s onwards, arguing that the regiment was the most radical expression of that trajectory because it placed weapons in women's hands (Forbes 179).

More recent scholarship by Soibam Haripriya (2015) and Hemant Singh Katoch (2019) has examined the regiment's operations specifically in Manipur and the Northeast, regions where the physical presence of INA women soldiers left deep impressions on local populations and contributed to the mythology of Indian resistance in the region. Regional oral history projects in Tamil Nadu and Singapore have also begun recovering the voices of surviving regiment members and their descendants, adding a micro-historical dimension to the literature (Katoch 54–67).

A persistent gap in the existing literature concerns the regiment's post-war trajectories. Most studies follow its members only to the point of surrender or capture in 1945. The question of how the regiment's veterans shaped women's political activism in independent India—through organisations such as the All India Women's Conference or through electoral politics—merits deeper investigation, which the present study also briefly addresses.

### **Methodology:**

The study applied a qualitative historical research design for knowing the causes of the birth of the Jhansi women's regiment and their active participation during 1942-45 war, empirical data collection through interview not possible because all members from this group not alive today. This study solely on three categories data obtain through triangulation.

The first primary sources collected from two files that was British War Office and India office. The British Library's Oriental and India Office sources also studied; Thoroughly analyzed the record of INA relief and Enquiry Committee(1946) recommendations;contemporary newspaper overview like *The Hindu*, *The Tribune* and also studied the report of *Times of India* at that time (1943-1947). The researchers examined the narrative report published by the regiment members and INA administrative staff members. The secondary sources means scholarly articles, monographs, journals and edited news selected those evidence because all documents supported by original historical manuscripts and that were reliable and legitimate. The well known documentary film *Netaji*(1975) made by the Film division of India was accepting third category of sources and oral testimonials preserved in the local document repositories also considered as third category of valid documents.

The study applies a collaborative approach to understand the facts. It uses both Postcolonial feminist theory and traditional theory to explain the concept of “engendered nationalism” written by Kumari Jayawardena in *Feminism and Nationalism in Third World* (1986) this concept explores how Nationalism is shaped gender role. The paper gives equal importance to two contrasting Perspective: First the impact of the Jhansi Women's Regiment on military events and political outcome and second is influence, on ideas about gender role, National identity and modernity in South Asia,



The delimitation of this paper is that only Hindi and English translated materials have been considered for the review literature. Sources in another language like Japanese, Tamil and Burmese have been omitted; however they may contain valuable and authentic information relevant to this study. Future researcher should focus on this gap and proceed the research to a more significant level.

## **Analysis:**

### **1. Historical Background: The INA and the Southeast Asian Indian Community**

The Pacific war create a situation that gave rise to the organization of Azad Hind Fauj. Japan quickly defeated the area of Malaya and Singapore during the period of December 1941 and February 1942. At the time of Pacific War, Japan when removed all the British soldiers, approximately also captured 40,000 Indian soldiers who were control by the British authority. Coincidentally, extended Indian communities living in places like Malaya, Singapore, Burma and Thailand along with Indian soldiers who were recognized as British Soldiers also came under Japanese supremacy. Japanese victory and leadership create a new political context that support to formation of Indian National Army(INA) who's main aims to fight for Indian freedom movement with the help of Japanese soldier.

Rash Behari Bose was the first leading personality to control the Indian Independence League. Latar Subhas Bose reorganized Indian Independence League from mid 1943. The main objective of league was to motivate Indian soldiers who were captured by Japanese Army and inspired the living civilians who's ware part of the Indian Community during pacific war. It especially influenced the women's association whose members were considered very inferior as their roles were limited to hard labour jobs such as rubber plantation work. Women had no political representation nor a strong voice and for this reason they needed to come out of this pathetic situation and they believed that by actively joining Indian National Army they would gain freedom from their traditional work and create a revolutionary position which uplift their status that far beyond their previous condition.

### **2. Formation and Organization of the Rani of Jhansi Regiment:**

The official organization of Jhansi Women's regiment became operational when Subhas Chandra Bose reached in Singapore and delivered an encouraging speech to the mass gathering of the Indian community. Bose deliberately invoked the name of Rani Lakshmibai and her dedicated contribution in the Sepoy Mutiny of 1857. He also mentioned that she was a great worrier and famous for her bravery and one of the first women to protest against British colonial rule. He reminded the gathering of feminine heroism and provided glorified example from the past to inspired women in the regiment to join the INA and contribute their lives and sacrifice for their nation (S.Bose 243).

The Jhansi women regiment divided into three working department, first one was medical wing means any frontline casualty, nursing and medical emergency actively doing this group female workers, if INA any soldier needed medical surgery then carrying with proper care to the the hospital done by medical wings female staff members. The Second was direct frontline warrior means those women were trained for actual fighting, this department called infantry wing. This group female workers received training in using weapons like male soldiers. Last wing was known as propaganda and liaison wing means which members were expert in social work, they contact with Southeast Asian civilian community, aware them to fight for their nation, welfare work and raising fund for bring freedom of India and generate political, educational awareness among Indian communities. This famous three tier structure help women as their interest and physical strength almost every



female were actively taking part in Indian freedom movement. It was great support for them. Who wants to willing they would find their suitable role and fulfil their desire.

The regiment was organized into three functional wings. The first was a nursing and medical wing, responsible for frontline casualty care and field hospital operation. The second was a combat-trained infantry wing that received weapons training alongside the male brigades of the INA. The third was a propaganda and liaison wing that worked among civilian Indian communities in occupied Southeast Asia, conducting welfare work, fundraising, and political education. This tripartite structure meant that regardless of individual aptitude or background, virtually any woman who presented herself for service could be accommodated within the regiment's framework (Fay 186).

Dr. Lakshmi Swaminathan was appointed commanding officer with the rank of Captain, later promoted to Colonel. Born in Madras in 1914 to a family connected to the Indian National Congress, she had qualified as a physician in Madras and subsequently moved to Singapore where she practised medicine. Her combination of professional authority, political conviction, and Tamil cultural connections made her uniquely suited to organise a regiment whose rank and file was predominantly Tamil. Recruitment proceeded through public meetings, personal networks, and the structures of the Indian Independence League, and by early 1944 the regiment had enlisted approximately 1,500 women (Sahgal 74).

### 3. Training, Ideology, and Social Transformation:

The male regiment of INA received rigorous training and drill practice for fought for their nation same training also provided Rani of Jhansi regiment, no discrimination followed between male and female regiment while offered combat training. INA treated female soldiers as real warrior not just a supporters. The female candidate recruited in INA on the basis of their physical fitness, mental strength, discipline, expertise of using weapons and proper knowledge of strategy planing means women should have accurate knowledge of how to defeated enemies in frontline as if needed then any time women can plunge into battle. Specialized medical and skilled nursing training provided to the Rani of Jhansi regiment. In reality, the women's group was already trained in field surgery, injury management and protection from any communicable disease. This management training was very effective for survival and saving human beings as we aware that the conditions in the Burma campaign was very harsh and diseases -prone. The training camps were initially situated in Singapore and later shifted to the another location along with the female army.

The training camps were initially situated in Singapore and later shifted to other locations along with the female army. Women from different class backgrounds, religions, and castes joined the INA, but they were treated equally, even though their socioeconomic status was often very poor. Some women worked in plantation areas, while others were engaged in domestic service. However, all the women worked together, ate together, and stood united for their nation. It was strictly prohibited to practice any kind of injustice, inequality, or ill-treatment among the members of the fauj and that was quite unnatural at that time. Regiment not only teaches to the women how to overcome hard challenges of the war equally instructed them how to break the social hierarchy and created unique form of fairness( Lebra- Chapman.215).

Subhas Chandra Bose's ideological vision for the regiment transcended mere military utility. In his speeches to the regiment—several of which survive in the records of the INA Relief and Enquiry Committee—he repeatedly articulated his belief that independent India could only be truly free if its women were free: free from colonial subjugation, but also free from the domestic seclusion, restricted mobility, and educational denial that characterised the lives of women in both India and the diaspora. The regiment, in this reading, was not a wartime expedient but a model of what Indian womanhood could and should become (S. Bose 248).

Recruits internalised this ideology with varying degrees of depth, but the transformative effect of military service was widely attested by survivors. Women who had never before left their home districts of South India



or their plantation lines in Malaya found themselves crossing international frontiers, carrying weapons, administering hospitals, and issuing orders. The psychological consequences were profound and lasting, as Lakshmi Sahgal's memoir repeatedly emphasises (Sahgal 96).

#### **4. Military Campaigns: Burma, Arakan, Imphal, and Kohima**

The Rani of Jhansi Regiment became actively involved in the frontline operation while Japanese think about the U-Go offensive executed in March 1944, The main objective of this military action to conquering Imphal, Kohima and later on capturing Assam. Women soldiers were taken to the operation field in Burma and Manipur along with male soldiers to prove women were seriously taken part in the real war, their contribution not only confined within support role. The campaign represented the deepest penetration of Indian territory by any force fighting under the Indian tricolour since the 1857 uprising, and elements of the Rani of Jhansi Regiment accompanied the advancing columns.

The combat wing of the regiment did not, in the event, engage in large-scale set-piece infantry battles against British and Commonwealth forces; the conditions of jungle warfare, the logistical collapse of the Japanese supply system, and the tactical decision-making of INA commanders limited their direct combat exposure. However, the medical wing performed functions of irreplaceable military value. Operating under sustained aerial bombardment and artillery fire, with catastrophically inadequate medical supplies, regimental nurses and doctors treated thousands of wounded INA and Japanese soldiers in forward dressing stations in some of the most inhospitable terrain in Asia (Fay 203).

The Imphal-Kohima battles, which the British and Indian Army eventually won decisively by July 1944, resulted in the destruction of the Japanese offensive capability and forced a long and devastating INA retreat through Burma. The retreat, conducted through the monsoon rains of 1944, was catastrophic: tens of thousands of INA soldiers died from disease, starvation, and exhaustion. The Rani of Jhansi Regiment shared this ordeal. Women soldiers carried the wounded, maintained medical care under impossible conditions, and in several documented instances fought rearguard actions to cover the retreat of larger formations. Casualties among the regiment's medical wing were severe (Katoch 58).

Captain Lakshmi Sahgal was captured by British forces in Burma in May 1945. Her capture and subsequent transport to India, where she faced the prospect of trial for treason, made her the most prominent woman prisoner associated with the INA and focused intense public attention on the regiment as a whole.

#### **5. The INA Trials and the Political Impact on Indian Public Opinion:**

The British Government try to established the thought that INA Officers were criminals and terrorist this kind of punishment declaration instead of weakening Indian citizen increased their rebellion attitude against British rule because British misjudge the sentiment of Indians, their intention to prove Indian Army Officer publicly wrong but their wrong decision made Indians more politically and emotionally united and created a strong nationalist feeling. British Government try to insulted national heroes and defeated INA soldiers at Red fort in front of all Indians at November 1945 including brave warrior Lakshmi Sahgal but this action turn into patriotism feeling and boosted India's movement for Independence. Unintentionally British create a powerful negative opinion among Indians.

The Top Political leaders like Jawaharlal Nehru, Bhulabhai Desai and Tej Bahadur Sapru protecting the INA officers and proved that the INA actions not comes under legal case but the actions were deeply connected with nationalistic and political thought. The large scale protest against British rule in the country shows that entire Indian citizen strongly supported INA soldiers and believed that INA officers were national heroes instead of thinking extremist. The press were spread the news what the British taken illegal action that was the alarming situation for Indians to raised the voice against British colonial rule and now the perfect time to forcing the British to quit India(Ghosh.198).



The Rani of Jhansi regiment acknowledge by military group rather than appreciated by symbol of nationalism , sacrifice and their bravery. Rani Jhansi Fauj breaking the stereotype concept or ordinary image of women such as mothers, daughters, wives traditional work culture transferred into brave warrior, wounded management savior and powerful fighter against any adverse conditions, this ideology strongly set up in Indian people's mind. Nationalist leaders, press, news papers and orators spread their experiences, used their inspirational stories to motivated and encourage Indian citizen also reinforce the Indian Independence movement. The Rani Jhansi contribution story promote a nationalist feeling, unity and emotional bonding among Indians. The women military group compared with Rani Lakshmibai which put them in a tradition of gallant struggle against British dominance. At the same time British were labeled as betrayed by colonial authority and this proved that they were unfair, inhuman and unkind rulers who punished INA officers even though they were accepted as true patriot by Indian citizens, which deeply hurt public sentiment (Forbes 181).

The strong public support for the INA had real important consequences. The British Government became worried that there could be a large scale revolt within the Indian Armed Forces, along with widespread unrest among citizens. Because of this fear, they reduced the punishments and eventually dropped most of the cases against the INA officers.

This situation made it clear that the British could no longer believe on the honesty of Indians. As a result , it sped up their decision to leave India, showing that their control over the Indian was deteriorating rapidly.

## **6. Long-term Contributions to Indian Independence and Women's Rights:**

It is must be admitted that the Rani of Jhansi regiments indirect contribution towards India freedom struggle were comprehensive and meaningful. The participation of the Rani Jhansi regiments in Indian Independence struggle was truly commendable, they were genuinely showing their courage but scope of their activities were restricted. Impact of their participation not ignore but not enough also. Some factors like war conditions, resources and over all outcome of this campaign very much limited. The INA was not able to reached their mission, they were failure to defeated the British Army. India did not achieved the Independence through battlefield victory India got freedom through talks, Political influences and negotiations of 1946-47. Even though the INA failed in its military contribution but still their indirect effort functioning like create a patriotic sense and putting pressure on the British to leave India immediately.

The regiment demonstrated, at a moment of maximum colonial control, that Indian women were capable of bearing arms, leading institutions, maintaining discipline under fire, and dying for a cause. This demonstration had permanent consequences for the politics of gender in independent India. The Constitution of India, adopted in 1950, guaranteed equal rights to women in terms that went significantly further than many contemporary democratic constitutions—a fact that owes something, however diffusely, to the argument embodied in the Rani of Jhansi Regiment that women's citizenship must be substantive and not merely formal.

Lakshmi Sahgal herself continued to embody this connection between military service and political commitment throughout a long life. After independence she returned to medical practice in Kanpur, treating the poor through her clinic for decades, and remained politically active in left-wing and women's rights organisations until her death in 2012 at the age of ninety-seven. In 2002 she stood as the candidate of the Left parties for the Presidency of India, receiving a significant minority of electoral votes—an extraordinary career arc that began in the training camps of Singapore in 1943.

The regiment also had a formative influence on the politics of the Indian Tamil diaspora. In Malaya and Singapore, former members of the regiment and the broader INA formed the backbone of the Indian community's engagement with post-war politics and the Indian Independence League's successor organisations. Their experience of political agency in the INA years made them less willing to accept the



subordinate status they had previously occupied within the colonial racial hierarchy, and they became significant actors in the labour and civil rights movements of post-war Malaya (Lebra-Chapman 221).

People did not speak any negative comment once they remembered the role of Women Fauj with regard to Indian freedom struggle. Women regiment still has respected position in national memory but some controversial issue arise about the functions of INA specially work with Japanese impartial force during world war II. Historian arguments whether the joint effort means the collaboration was fair or unfair. Universally it has been accepted that Women's struggle, their heroism forever remain immortal in history. Schools, Street and Public Institutions are entitled by Rani Lakshmbai for remembering her dedication towards the nation. The contribution of the women's regiment is acclaimed in government documents and history text book. The every members of the Rani of Jhansi military group are idol or role models to the Indian for their devotion, determination, faithfulness and commitment towards the movement against British colonial rule.

The distinctiveness and their iconic importance of the Rani of Jhansi regiment are closely associated with legacy and symbolism of the person after whom the military group was named. By naming their formation after Rani Lakshmbai, Bose and Sahgal created a chain of historical memory connecting the 1857 resistance, the INA struggle, and the post-colonial women's movement. Each link in this chain has reinforced the others: the historical Rani's memory lent the regiment prestige and popular recognition; the regiment in turn re-energised memory of the Rani by giving her a twentieth-century embodiment; and both together have supplied the women's movement in independent India with an emphatically indigenous, anti-colonial genealogy of female courage.

### **Conclusion:**

The Rani of Jhansi Regiment of the Azad Hind Fauj was a formation of exceptional historical significance. Created in a moment of crisis—the Japanese occupation of Southeast Asia and the unprecedented military reverses suffered by British power—it brought together the talents of a visionary political leader, an exceptionally capable military commander, and a mass of largely working-class women whose lives were irreversibly changed by their service. In doing so it mobilised gender as a revolutionary resource alongside nation, caste solidarity, and anti-imperialism in a manner that was without precise precedent in the history of Indian nationalism.

The regiment's direct military contributions, centred on the medical and nursing support it provided during the catastrophic Imphal-Kohima campaign, were indispensable to the INA's operational capacity even as the broader campaign failed. Its indirect contributions—to public sentiment during the INA trials, to the crisis of loyalty that hastened British withdrawal, and to the long-term politics of gender in independent India—were arguably greater still. The regiment gave Indian nationalism a living symbol of women's full participation in the project of liberation, and that symbol endured long after the regiment itself was disbanded.

For scholars of South Asian history, the regiment offers a productive case study in the intersection of anti-colonial nationalism and gender politics, demonstrating both the empowering possibilities and the structural limitations of nationalist movements as vehicles for women's liberation. The Jhansi women Fauj not only extending their supportive hands they were actively plunged into the war. Rani of Jhansi regiment should deserve much greater honour and commemoration but their contribution not acknowledged as much as male soldiers. This was the freedom struggle, women took part actively, performing equal responsibilities, sacrifice their lives for nation and fight for their human rights. The women representation and their leadership also mentioned women service what they were render in Indian Independence Movement in a word undeniable but it was unappreciated and not given enough public reorganization. For India the Rani of Jhansi regiment and their freedom struggle should be written in golden letter and we the citizen of India should be paid tribute and remember their names with pride.



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