**Unsung Heroines of Indian Freedom Struggle: Immortal Contributions from Mortal Women**

**Keywords:** Women, Gender Equality, Nationalism, Freedom Movement, Congress Radio, Usha Mehta, Quit India, Unsung heroines, New Paradigms, Azadi Ki Amrut Mohatsav,

**Abstract:**

Hitherto, galore of research has gone into the Indian Freedom Movement. Perceptions derived from its study endorse the concentration of researchers on influential players. A silent fact that the freedom movement is a mass movement is obliterated in the process. The movement reached its destination and was successful with contributions from all concerned. By the turn of the 21st century, a new paradigm is added where concentration is on non-affluent players. Women, who form half of the population are a neglected lot. This article intends to highlight the contribution of women to the freedom movement, which has been obliterated all these days.

India is celebrating its 75th year of independence under **"Azadi ke Amrit Mahotsav**", a Pan-Indian initiative. Literature and research of the Indian freedom movement are copious. But the silent and unnoticed fact here is that the influential players are only mentioned while others are relegated to the background. Indians could achieve their freedom only through a mass movement, but no effort was put into excavating the efforts of ordinary players, particularly women. With the growth in history and historiography, new paradigms are paving the way for fresh research. Here, an attempt has been made in that direction.

**Introduction:**

The history of the Indian freedom struggle in itself is a Saga. It is akin to a great epic. The history of the Indian freedom struggle would be incomplete without mentioning the contributions of women. The struggle for freedom in India was broad-based, but the organized movement no doubt began with the establishment of Congress in 1885 (Rajkumar, 2003).

The first historical account of Indian women during recent times originated in 19 C. It was a product of colonial experience (Forbes, 1996). But this account does not dispute the fact that during ancient times women were held in high esteem, which was followed by a lengthy period of lull. This led to their status declining. It was here that the arrival of Europeans on the scene happened. Though no changes were observed immediately, new narratives were introduced and ideas about women's roles and capabilities were propagated. These ideas were adopted by enlightened Indians. Until recently the history of women in modern India has been recounted in this way that is, a progressive March towards modernity following a long stagnation and decline.

Ancient Indian texts have cited and shared a belief that the nature of women is unique. These texts have essentialized women with devotion and self-sacrifice. During the Vedic period, education was approachable for women in India (Sachdev, 2021). Their biological character is the main difference that has made them to be overshadowed by men and pushed them to play a subordinate and supportive roles. It is now well established that race, caste, class, and gender are mutually determining forces and operative on one another. Sometimes they act in coalition with each other, sometimes in opposition, varying on the historical context (Ray, Women of India: Part 3, 2005)

It was because of the efforts of the United Nation and in the 1970s that the world focused its attention on the status of women. Because of these efforts, women came to the foreground. In the case of India, it was academicians who took on the cause of women. It is heartening to note that historians were the first academicians in India who bestowed out the glaring omissions and significant events in which women participated. Freedom struggle was one such area. The beginning of the women’s movement in India must be dated back to the days of the freedom movement. This Paradigm shift acted as salvation for women in general. Soon after the systematic study of women's past began students of history recognized that they were witnessing a revolution (Forbes, 1996).

There is no doubt that Congress-led Nationalist Movement in India, particularly after the 1920s, was a watershed for women's participation. The movement included boycotts of Legislative assemblies, nationwide strikes, and Satyagraha. Though the participation of women was limited in these agitations, it provided an opportunity for women to come out and be a part of the moment. Though we find regional variations and intensities, there is no doubt about the impetus it gave to women.

To quote Wittgenstein, ‘…the strength of the fiber does not reside in the fact that someone fiber runs through its whole length, but in the overlapping of many fibers’. The rich tapestry woven with multiple fibers reveals and reclaims some of the realities and experiences of women’s lives and worlds in India during the past two hundred and fifty years. In doing so, it adds to our historical knowledge and also, it is hoped, partly changes our vision of Indian history (Ray, Women of India: Part 3, 2005).

Historian Joan Wallach Scott argues that 'inequalities of power are organized along at least three axes' — class, race, and gender (Scott, 1996) which is even true in the case of Indian women during medieval and early modern periods. Turning to modern Indian history the context of 'politics', in the traditional meaning of the term, becomes inextricably intermingled with class, caste, and gender. This proves that women are in a disadvantageous position. Historically the period coincides with the end of one era and the beginning of another, with the filling up of the vacuum created after five hundred years of Muslim and European rule.

The anti-colonial struggle impinged on women in a way not foreseen by its contemporaries. Women from all classes left their homes to participate in large numbers in the nationalist movement (Ray, Women of India: Part 3, 2005). Freedom Movement is an avenue where ‘we can locate the beginning of the women’s movement in India’ (Ray, From the Seams of History: Essays on Indian Women, 1995). Indian Independence movement was dependent on ' mass' participation of all ' ordinary' ' simple' ' unsophisticated' middle-class women, but we rarely get wind of their voices (Thapar-Bjorkert, 2006)

Tanika Sarkar challenges the current historiography when she tells the extraordinary tale of women and politics in colonial India and gives what may be described as a 'new look at the polemics of women in politics. She asserts that scholars, even feminist scholars, have so long interpreted the impact of the freedom movement on women. The real search should be for: what women did to the movement (Ray, Women of India: Part 3, 2005). With commendable skill, Tanika Sarkar shows how women maneuvered and 'politically' manipulated the movement, sometimes changing its thrust, or incorporating gender issues in the agenda, and introducing the 'struggles for women's rights, which Sarkar designates as 'the dominant sign of our modernity'.

Theoretical approaches to understanding the Indian freedom movement are varied. But it helps to understand the position of women with colonialism and nationalism as well as their involvement in the national movement. According to Suruchi-Thapar-Bjorker, ' Women’s relationship with regards to colonialism and nationalism is ambiguous and problematic. But historical accounts unanimously agree that the national struggle in India against British colonialism brought about the political mobilization of both men and women (Thapar-Bjorkert, 2006)

**Theoretical Approaches for Indian National Movement:**

The various theoretical approaches to the Indian National Movement differ in their nature. The theoretical traditions of the Nationalist School, which were made public after the 1940s, trace the history of the freedom struggle from the development of nationalism in 1885 to India's partition in 1947. They demonstrate that the evolution of nationalism is a united and collective opposition of the Indian nation against a common enemy, namely the British. Their primary focus is the English-educated Indian middle class; their involvement in social reform activities serves as the foundation for India's collective anti-British sentiments. In the case of the Nationalist School, the emphasis is on projecting the moment as homogeneous and on the role of a few great leaders. It's only natural that under such conditions, women's participation in the movement has scarcely space.

The 'Cambridge School' tradition emerged in the 1960s, under the leadership of Anil Seal and Bailey. Their perception of the National Movement was based on British perception. As a result, their focus was on the adoration of British institutions and leaders. Despite their diametrical viewpoints, Nationalist School and Cambridge School had one thing in common. Women's participation in the movement was rejected by both schools.

The 1970s and 1980s saw the emergence of "Subaltern Studies." Subalterns focused on 'non-elite players,' dismissing earlier narratives. This study is significant because it focuses on previously unnoticed activities of social groups and masses. Though deconstructive criticism within subalterns, such as Gayatri-Chakravorty Spivak, emphasizes their ambiguities, there is no doubt that women play an important role in their literature.

The turn of the twentieth century brought about a new paradigm in the study of Indian history. A group of young technocrats is busy debunking various age-old historical flaws handed down by British historians, aided by the advancement of science and technology. Despite their nationalistic nature, their findings have a scientific basis, and this school has yet to be challenged.

**Nationalism:**

Cambridge dictionary defines Nationalism as a "nation's wish and attempts to be politically independent" (https://dictionary.cambridge.org, 2022). The Nationalist movement, therefore, can be defined as " a social and political movement for obtaining and maintaining national identity and autonomy among a group of people". The underlying principle of its motivating ideology, nationalism, is to uphold national interest or national identity as the primary basis on which political decisions are made. (https://www.encyclopedia.com, 2022).

Nationalism is an intangible concept. The concept of a nation existed among the people of Ancient India. In Vedic literature, the word 'Rashtra' represents a nation. Indians are not unfamiliar with the concept of nationalism. The mistaken belief that nationalism is a European gift to India has spread among us as a result of Oxford and Cambridge historians' preconceived notions of superiority.

Nationalism is both an idea and a political movement. Patriotism should not be confused with it. Nationalism is a movement that promotes the interests of a specific nation to gain and maintain sovereignty. Nationalism asserts that each nation should govern itself, free of outside interference, i.e., self-determination and that the nation is the sole legitimate source of political power. Nationalism aims to preserve and develop a nation. Nationalism did not emerge as a prominent ideology in Europe until the late 18th century.

Women responded to the call of Mahatma Gandhi to free India from foreign Yoke by participating in large numbers quitting fear, social sanctions, tradition, and hesitation. Women from all sections and walks of society participated in this movement (Pratibha, 2021). However, feminists remained more closely aligned with Left-radical movements for rights and equality (Sarkar, 2008).

The sensational **‘Kakori** (a non-descript village near Lucknow in Uttar Pradesh) railway cash loot' which took place on 9th August 1925, was a part of the Indian freedom movement made **Ram Prasad Bismil, Ashfaqulla Khan, and Roshan Singh** Martyrs of the Indian freedom movement. But the silent, forgotten and the lesser-known fact is that **Raj Kumari Gupta** of Kanpur was in charge of supplying revolvers to those men during this operation. She along with her husband **Madan Mohan Gupta** were members of the Congress working committee. They also worked closely with **Chandrashekhar Azad**, a well-well-known revolutionary. As she puts it, " I hid the revolver in my undergarment and wore Khadi clothes on top. My three-year-old son accompanied me..." (Thapar-Bjorkert, 2006)

As mothers, sisters, and daughters, women developed a political awareness of their abilities. Their political consciousness was shaped by their surroundings as well as their understanding of perception and experience. Except in the regions of Bengal and Maharashtra, which were forerunners of the freedom movement, women spent the majority of their lives in the domestic sphere. Women were confined within the household due to social norms and high rates of female illiteracy.

Scholars have debated at least something about Annie Besant, Madam Bhikaji Cama, Kasturba Gandhi, Kamala Nehru, and Vijaya Lakshmi Pandit. As a result, we chose a woman who had a significant impact but was not frequently mentioned.

**The Objectives of the Research Paper:**

The main areas of delving into this paper include

* Recognize the contribution and significance of women in India's freedom struggle.
* Different Women's Contributions to India's Independence
* An in-depth examination of individual women freedom fighters who fought for our liberty.
* Women freedom fighters' sacrifices and contributions to the freedom struggle
* Add a New Perspective to Indian History

**Methodology:**

To gather statistics from multiple descents, we combined two of the most common social sciences research tools applications, which are methodical and authentic. We conducted surveys and interviews with representatives from various groups to learn about their perspectives on the role of women in the freedom movement, as well as qualitative analysis of secondary sources on the subject.

**Literature Review:**

As previously stated, there is a plethora of literature on the Indian freedom movement. A passing mention is made of women's contributions to this struggle. We have recently discovered a body of literature that exemplifies women's contributions. However, one major issue with such literature is that it tends to provide more references to female fighters in a limited amount of space. Only women's participation in known stages of history is investigated. As a result, such literature appears to be more biographical than historical. As a result, an attempt has been made here to provide more historical facts scientifically while also analyzing the struggle from the perspective of women.

In her Ph.D. thesis titled 'The role of women in Indian freedom movement 1857 to 1947,' Jagadevi, D.Ganamukhi, submitted to Gulbarga University, considers the role of women from Swadeshi to quit India and narrates the sacrifice made by the women of India newline, which will occupy the forefront. It claims that women fought for freedom with true spirit and unwavering courage, enduring various tortures, exploitations, and hardships.

In an article titled 'Role of Women in India's Struggle for Freedom,' Siddhartha Dashin writes about at least a dozen women freedom fighters from historical times to modern India. He only devotes a few paragraphs to each, and the article lacks historical context.

Dr. Rina Pal in her article ‘Role of Women in Indian Freedom Struggle (1905 – 1927)’ in Anudhyan, An International Journal of Social Sciences (AIJSS) too has adopted the same strategy and the article lacks scientific research methodology.

A book published by Sterling Publishers titled “Women in India’s freedom struggle” and written by Manmohan Kaur too trades the same path.

Based on the available literature, the researcher attempted not only to provide scientific analyses of women's contributions to the freedom struggle but also to provide the full historical context in which the incidents occurred. An effort is also made here to provide previously unknown aspects of our history. As a result, we chose a woman who had a significant impact but was underappreciated.

**USHA MEHTA**: It is apt to note the following sentences before understanding the life and contributions of Usha Mehta.

1. “*This is Congress R*adio *calling on 42.34 meters from somewhere in India*“; (lines uttered by Dr. Usha Mehta on Congress radio in 1942 when The Quit India Movement was just gaining momentum) (https://feminisminindia.com, 2021).
2. "At those dark hours of new black-out, the Congress Radio went on air and worked as an inspiration for the masses. It spread the message of secularism, internationalism, brotherhood, and freedom"(Sengupta, 1988)
3. Overlooked is a series of obituaries about remarkable people whose deaths, beginning in 1851, went unreported…. At 22, she helped establish the underground station Congress Radio, which amplified Mahatma Gandhi’s message of rebellion(Abdul, 2021).
4. In the heady days of 1942, the underground Congress Radio carried the voices of Gandhi and other leaders to the farthest corners of India(A buzz in the air: An excerpt from ‘Congress Radio: Usha Mehta and the Underground Radio Station of 1942, 2021)

When the above four paragraphs are scrutinized it's very clear that the above should have acted as immortal sentences that would have been on the lips of every Indian. But in fact, it is not true. These have remained only in the domain of scholars who you would read and understand. But the percolation is not happening particularly to students and the next generation.

Usha Mehta became the voice of Congress Radio. Though it was known by many names – the Freedom Radio, the Ghost Radio, the Congress Radio – it was, very simply, the secret anti-imperialist voice of the Indian National Congress, and almost no one, apart from those involved, knew anything certain about its inner workings (Malhotra, 2020).In simple terms, Congress radio was a clandestine radio station to spread nationalistic fervor at a time when the country was vehemently fighting the British.

The Congress radio is yet to be explored segment of history that demands attention because of the integral role it played in the Indian freedom struggle(Thakkar, 2021)

**Background for Congress Radio:**

The major reason for the anger against the British during Quit India Movement centered around Viceroy Lord Linlithgow's decision to enter the second world war against Germany. India being a part of the Empire was also at the war. India's entry was a monopolistic decision by the viceroy which had the approval of neither his advisors nor the Legislative Assembly or Indian leaders. The anger against British rule grew incrementally in the following three years...(Malhotra, 2020). The Clarion call for 'Quit India' the final and the most successful of all Gandhiji's calls in the Indian freedom movement was given when the All India Congress Committee met at Bombay from 5th to 8th August 1942. Draft instructions for the public to participate in Quit India Movement were made available to everybody. Although Gandhi was willing to negotiate the British as usual never allowed him and placed him and other leaders under house arrest.

The British came down heavily on the Quit India Movement, jailing nearly 60,000 Indians, including Gandhi and Nehru, and most of the Congress leadership, within twenty-four hours (Malhotra, 2020). This led to spontaneous mob violence. Based on the experience of the 1857 revolts the leaders of the movement changed their strategy to remain free or die. There was also a change in perception with regards to communications which had helped the British during the 1857 revolt. Hence the ire of the people fell on railways, telegraph, police stations, government buildings, and post offices which were the main communicative instruments of the rulers. The intention was to make the rulers incommunicado. The wrath was partially successful when the Home Minister of Britain Sir Reginald Maxwell conceded 250 railway stations and 550 post offices and 3500 instances of wire cutting were reported during the 1942 moment (Chatterjee, 1989).

Though the moment was successful in making the rulers incommunicado, it also rear-warded as there was an outright ban on print media within the country. Even foreign newspapers were censored. This acted as a handicap for the masses who were in the struggle. Moreover, all the important leaders were under arrest and there was a blanket ban on any form of meeting. It became necessary to keep the communication channel open for the people of India to inform them about the movement. The Congress also realized, having examined its past campaigns, that communication with the public was central to its success(Malhotra, 2020). Hence the Congress radio was mooted. This situation gave Usha the impetus to organize a secret radio station and help deliver news to the remotest corners of the world(https://feminisminindia.com, 2021).

Usha ardently believed that the radio could be used as a tool to help deliver facts and inform the people of the world about the events taking place in her country. This, she believed, would also allow putting forth another side of the story, as against that of the rulers. “Our perusal of the history of the past campaigns had convinced us that a transmitter of our own was perhaps one of the most important requirements for the success of the movement,” (Mehta, 1969). Though the radio was a tremendous tool for propaganda, it was also an expensive one. Money was an issue.

A relative of Usha Mehta gave her ornament as the initial contribution, while Babubhai Khakhar, an associate, managed to procure the funds. Other associates of the team were the prominent socialist leader Dr. Ram Manohar Lohia, Chandrakant Jhaveri, and Vithaldas K. Jhaveri. As chief organizer of the enterprise, Vithaldas Jhaveri approached Nariman Abarbad Printer, well trained in radio engineering, to construct the Congress Radio transmission set. Nanik Motwani, the owner of Bombay’s Chicago Radio, supplied the equipment. Achyutrao Patwardhan and Purushottam Trikamdas were also associated with Congress Radio. Thus began a short but memorable journey of the Congress Radio to tell people what was happening when it began broadcasting on August 13th, 1942, at exactly 7.30 p.m., with the voice of Mehta announcing, 'This is the *Congress Radio calling* on 42.34 meters from *somewhere in India'*. (Malhotra, 2020). It took 3 days for the government to know about the radio as the records of the home department reveal.

Usha Mehta, a dedicated Gandhian, set up a secret radio transmitter, called the Congress Radio, calling on 42.34mts to broadcast the "mantra" of the movement that gave direction to the freedom fighters in their day-to-day activities. Besides this, it also provided news of protests and arrests amongst the masses. These underground activities were of great help to keep the people connected to the movement and continued until she was arrested and the radio transmitting apparatus was seized in a raid. ( Maharashtra State Gazetteer, 1986). Usha Mehta played an important role in the underground face of the movement. She was a founding member of Congress radio and continued to provide news, information, and guidance to the people for a brief period before being apprehended.

**Early Life:**

Born on March 25, 1920, Usha Mehta hailed from the village of Saras, situated near Surat in the state of Gujrat. From a young age, she found herself to be an active participant in the fight against British rule. She would protest in front of liquor shops, secretly distribute various publications, and be a messenger for those who were imprisoned in jail. In 1928, at the age of eight, she took part in her first protest. It was against a committee of Englishmen led by Sir John Simon that was tasked with recommending constitutional reform in India (www.bbc.com, 2020).

During the Salt Satyagraha, she would bring seawater to her home and produce salt out of that (https://feminisminindia.com, 2021). Her father was a judge under the British Raj and was vehemently critical of her participation in such movements. However, after his retirement in 1930 gave her a free hand and she was allowed to do as she pleased. Also, it facilitated her shift to Bombay which allowed her to fully participate in the freedom struggle. In 1939, Usha Mehta completed her graduation in philosophy from Wilson College, Bombay, and began to prepare to study for law. However, with the announcement of The Quit India Movement, she decided to halt her studies and join the freedom struggle.

In 1942, in an *All-India Congress Committee*(AICC) session, Usha Mehta was privy to the powerful speeches given by Mahatma Gandhi, Jawaharlal Nehru, Maulana Azad, and Sardar Vallabhbhai Patel which had a long-lasting impression and made her dedicate her life for India. Later describing the aura, she used to say "There was no need for any inspiration. The whole atmosphere was so charged that no one was left untouched"(Mehta, 1969).

As the narrative of the 1942 Quit India movement progresses, it is a well-known fact that the British kept important congress leaders under house arrest. Thus, the onus fell on secondary leaders like Ram Manohar Lohiya, Jayaprakash Narayan, and others. The riots that followed the arrest made the situation more precarious. Keeping the momentum of the movement itself was a challenge. To fuel the Quit India Movement, the need of the hour was an innovation.

She managed to get the station up and running with the help of two other activists, Chandrakant Babubhai Jhaveri and Vithaldas K Jhaveri, along with Nanka Motwane, whose family owned a telephone company called Chicago Radio. Nariman Printer, an amateur radio operator, also helped (www.bbc.com, 2020).

On August 14, 1942, they made their first broadcast. Usha and her colleagues made the first announcement of "Congress Radio" on the 14th. She would deliver the news bulletin in both English and Hindi on this show. They'd start the show with "Hindustan Hamara" and end it with "Vande Mataram." Despite the British authorities' strict vigilance, her station fearlessly reported the atrocities committed by them. (https://feminisminindia.com, 2021).

In the beginning, the broadcasts were originally once a day but quickly transitioned to twice a day: once in the morning and once in the evening, in both English and Hindustani (Abdul, 2021). By the third day, the authorities were aware of this secret broadcast. It was only a matter of time before the secrecy of this station and the people behind this were unearthed. Not to be detected and to maintain secrecy they kept moving to throw the police off their trail. Mehta said they would have moved locations six to seven times in the three months they broadcast. Many prominent leaders also delivered radical speeches in these broadcasts, which unnerved the British (www.bbc.com, 2020).

“When newspapers dared not touch upon these subjects under the prevailing conditions, it was only the Congress radio which could defy the orders and tell the people what was happening” (www.bbc.com, 2020). “So far we were conducting movements, but now we are conducting a revolution,” Ram Manohar Lohia, a founder of the Congress Socialist Party, said in one broadcast(Abdul, 2021). Despite the strict vigil maintained by the British authorities, her station fearlessly reported the atrocities committed by them (https://feminisminindia.com, 2021).

**Issues broadcasted by Congress Radio:**

When the press was under complete censorship and the nascent All India Radio had turned to be Anti-India Radio, as commoners would refer to it, the onus fell on Congress Radio to broadcast important events during Quit India. Mehta and her collaborators broke the news of a Japanese air raid on a British armory at Chittagong, a port city. They also reported on the Jamshedpur Strike, as labor workers from the Tata Iron and Steel Company, the largest integrated steel mill in the British Empire, went on strike for 13 days in support of the Quit India movement and demanded that a national government be formed. Also, the nation was informed about the deadly riots in Ashti and Chimur, as the police opened fire on people protesting the arrests of Congress leaders, the military action to thwart the uprising, and the accounts of atrocities against the villagers. (Abdul, 2021). The station carried all sorts of news, from merchants refusing to export rice to arrests of leaders and civilians (www.bbc.com, 2020)."We got news from all over India by special messengers. Also, the office of the All-India Congress Committee, which was in Bombay then, used to supply us with important news." she said later in an interview (Mehta, 1969).

"When the newspapers dared not touch upon these subjects under the prevailing conditions, it was only the Congress Radio which could defy the orders and tell the people what was happening," Mehta would say later (Mehta, 1969).

In November 1942, the police raided radio shops in Bombay, including one owned by Chicago Radio. They arrested Nariman Printer, who is believed to have tipped them off about the whereabouts of the radio station.

**A final broadcast:**

On 12 November police raided Babubhai Khakkhar's office while Usha was also in the building. Usha took the broadcast material she had and rushed to the recording studio, which was elsewhere. Two of her colleagues were busy preparing a program for that evening. With the help of one of the printer's assistants, Usha set up a new transmitter for a final broadcast. They Hindustan Hamara and relayed some news bulletins and a speech. Just when they were at the end of the program, playing 'Vande Mataram', they heard hard knocks on the door.' Authorities had broken the door to enter and they ordered to stop playing 'Vande Mataram' which was not heeded. The equipment and 22 cases containing photos and sound films of the Congress party sessions were seized. She and four others were arrested, and the investigation lasted for months.

“When finally, the government traced them down, the police were knocking on the door where they were running this underground radio,” her nephew Ketan Mehta said. “And she asked all the others to leave, but she continued to broadcast until they broke down the door.” More than 50 officers stormed through the three bolted doors. Mehta and another activist were arrested; two others were caught in the following days (Abdul, 2021).

Mehta said it was "real mental torture". She recalled that they even offered to send her abroad to study if she turned over more people but she refused. During her imprisonment, she was kept in solitary confinement and enticed by the government with offers to study abroad in exchange for information about her fellow freedom fighters. However, she remained adamant and did not disclose any information. Three of the five, including Mehta, were convicted. She was sentenced to four years in jail and released in April 1946. "I came back from jail a happy and to an extent a proud person."

After her release, she pursued her Ph.D. and went on to teach at Wilson College in Bombay University for 30 years. She vocalized her thoughts regarding post-independence India in a book called "Freedom Fighters Remember", compiled by Naveen Joshi. Here she talks about the division of power between the rich and the poor that has caused divisions in society. She says, "This was not the freedom for which we sacrificed our all. Still, we have to have faith in our nation. "

In 1998, she was awarded the Padma Vibhushan, one of India's highest civilian honors. (https://feminisminindia.com, 2021). She died on August 11, 2000, following a brief illness. She was 80 years old. She believed in standing up for herself and her countrymen in a nonviolent manner, as a true follower of Gandhian ideology. Throughout her life, she wore khadi clothes and commuted by public transport (https://feminisminindia.com, 2021).

**Conclusion:**

Thus ended a great saga in Indian freedom movement history. Usha Mehta is synonymous with both "Congress Radio" and the "Quit India Movement." She is one of the many 'Unsung Heroines' of the Indian freedom movement. Her contribution to India before and after independence is indelible. The time has come for us to unearth such treasures.