Analysis and interpretation of data is one of the most important stages in the process of research. Objective and impartial analysis of interpretation of facts and figures are the precondition to a valid and reliable finding of any research process. Any research process involves a critical and impartial analysis of the data or information. The investigation undertaken is a qualitative research and is entirely based on the analysis of various literatures related to those freedom fighters who were teachers and who were directly or indirectly involved in the freedom movement of India.

Qualitative research, as we know, involves the scrutiny of documents / literatures of various kinds. It also involves the close study of a limited set of evidence taking many different aspects into account; quite often leading the analysis to formulate common features or to the development of a typology.

Analysis and interpretation of data of the study undertaken is carried out through the exploration of documents and their critical analysis. The present chapter may broadly be divided into two sections. The first section includes a narration on the contribution direct or indirect, of the freedom fighters who were somehow involved with the teaching profession particularly from the then Bengal of British India. The second section presents a critical analysis of the contributions of the said persons
and the implication of their presence in freedom movement particularly with reference to education. Efforts have been made to present the analysis in a systematic manner and while doing so, the name of these freedom fighters appeared in the order of the presence of the first letters of their surname in the English alphabet and not based on the year in which they were born or participated in the freedom movement.

Sri Avad Bihari, born in 1889 at Delhi, was the son of Sri Govind Lal Bihari. Sri Avad Bihari was a teacher. He took active part in nationalist activities against British rule. He was one of the members of the Revolutionary party. He directed revolutionary activities in Uttar Pradesh and Punjab. He was closely associated with Rash Behari Bose. He participated in the plot to throw the bomb on Lord Hardinge. It was carried out on December 23, 1912 when Lord Hardinge was passing through Chandni Chowk of Delhi. Avad Bihari was arrested on February 1914 and also accused of complicity in the explosion of a bomb in the Lawrence Garden at Lahore on May 17, 1913. All these activities he tried along with his three fellow freedom fighters: Amir Chand, Balmokand and Basant Kumar Biswas. After that, he was sentenced to death and he died on the gallows in the Ambala Central Jail on May 11, 1915.

Muhammad Ali was born at Rampur on 10 December 1878. In 1896, he obtained his B.A. degree from the University of Allahabad. His elder brother, Saukat Ali decided to send Muhammad Ali for I.C.S. Examination, then he took admission in London College, Oxford, but failed. In 1902, he passed B.A.(Honours) in History and was appointed
the Chief Education Officer in Rampur State. After a few years, he discovered himself as a journalist and started writing on contemporary issues in reputed English papers of his times. “Thoughts on the Present Discontent” which was serialized in the ‘Times of India’, Bombay, 1907, won the appraisal on Lord Minto.

Muhammad Ali started his political career as a Muslim leader whose main aim was to awaken and organise his community as a political body to fight the British for their hostile attitude to the Muslim world. He took up very seriously the cause of Indian National Congress and won the sympathy and support of Gandhiji in the cause of the Khilafat and prepared the Muslims to accept Gandhiji as one of their own leaders. He remained very close to Gandhiji. During the Non-Co-operation Movement, Muhammad played a very important role when he took up the responsibility of convincing the authorities of the Aligarh Muslim University, but he failed. Then, a new national Muslim University, known as Jamia Millia Islamia, at Aligarh (now at Delhi), was started in 1920, of which Muhammad Ali was appointed as the Vice-Chancellor. His political pre-occupations did not permit him to sit in the office for long, but he remained in close touch with the institution as long as he lived. He died on January 4, 1931.

Azad Chandra Shekhar was born on July 23, 1906 in Jabua district of Madhya Pradesh. He was the son of Sri Sitaram Tiwari. He was the student of Benaras Sanskrit College and later of the Kashi Vidyapith. He took part in the Non-Co-operation Movement (1921) and was arrested at
the age of 14 years. He was in his court statement, he described his own name as ‘Azad’, his father as ‘swadhin’ and his address as ‘the jail’. Then, after getting released, he hailed as a young hero. He joined the Indian Revolutionary Party in 1922. He was one of the members of the ‘Hindusthan Socialist Republican Army’. He also took part in several political dacoities, including the ‘Kakori Mail Dacoity’. He remained underground for several years. He attended the meeting of the Revolutionary Party on September 8, 1928 at Delhi. He was appointed as the “Commander of the Military Division” of the Hindusthan Socialist republican Association. To avenge the death of Lala Lajpat Rai, he organised, along with Sardar Bhagat Singh and Rajguru to shoot the British Police Superintendent, J.A. Scott, at Lahore. He planned the bomb explosion in the Central Legislative Assembly on April 8, 1929 and then arrested by the police for about 2 years. He was betrayed by a companion and surrounded by the police in the Alfred Park at Allahabad on February 27, 1931. He fought alone against the big police party with revolvers in both hands and killed several policemen and wounded the British Police Superintendent, Nott Bower and Indian Police officer Bisheswar Singh. He died on Feb 27, 1931 after his arm and leg had been riddled with bullets.

Maulana Abul Kalam Azad was a renowned scholar, poet, freedom fighter and a leader of the Indian National Congress in India’s struggle for independence. He was a prolific debater, as suggested by his name, Abul Kalam, which literary means ‘father’ or ‘lord’ of dialogue. He was the first
Education Minister of independent India. He was posthumously awarded India’s highest Civilian honour, “Bharat Ratna” in 1992.

Azad was introduced to the freedom struggle by revolutionary Sri Shyam Sundar Chakraborty. Azad greatly surprised his fellow Bengali (Hindu) revolutionaries with his willingness to join the freedom struggle. In 1912, he started a patriotic weekly in Urdu, Ali-Hilal, which was antagonizing the British rulers. Azad proclaimed his political credo in Ali-Hilal, the magazine was also a unique monument of Urdu language and literature, and later it became the focus for the resurgent spirit of India.

His political activities continued unabated and he was interned in Ranchi in 1916. Soon after his release in January 1920, he came in contact with Mahatma Gandhi. Azad was a firm believer in the inseparability of politics from religion. He used religion to galvanize the socially and economically backward Indian masses for struggle against foreign colonial rule.

Azad supported Gandhiji’s Non-Co operation Movement and joined the Indian National Congress (INC) in January 1920. He was a fervent Indian Nationalist. In 1923 he was elected as Congress President at the young age of 35. Maulana Abul Kalam Azad soon became the member of the All India National Congress along with Motilal Nehru, Jawharlal Nehru and Chittaranjan Das, and was recognised by Gandhi as one of the special session of the Congress in Delhi (1923). Azad was arrested during the Non-Cooperation Movement events and again in 1930 for the violation of the Salt laws as part of and half. In 1942, Azad was again became the
Congress President, leading it during the Quit India Movement. He was arrested along with the entire Congress Working Committee for three long years, imprisoned at the fort in Ahmednagar.

Basu, Satyendra Nath was born in Midnapur, West Bengal. He was the son of Sri Abhay Charan Basu. He was a teacher in Government school. He took active part in nationalist movement. He was one of the members of the Revolutionary Party and one of the founders of Ananda Math, a Revolutionary Secret Society at Midnapur. He organised the agitation against the partition of Bengal and actively worked for the Swadeshi Movement. He was dismissed from his service in April 1906. He was arrested on June 28, 1908 on the charge of involvement in the Muzaffarpur bomb case and in the Alipur bomb case. He actively participated in the killing of Narendra Gossain in the Alipur Jail. He died on the gallows in the Alipur Central Jail on November 21, 1908.

Sir Gurudas Banerjee, the first Vice Chancellor of Calcutta University in 1890, was associated with Bangiya Sahitya Parishad (1894), Jadavpur and was a member of the five men sub-committee to device the inclusion of Bengali language and literature in the Calcutta University syllabus. In the University Commission of 1902, he delineated his ideas on the stages of development, educational system, vocational education, technological education and national education. In “Shiksha” (1907), he discussed the aims of education, the educand, the teacher, the curriculum, the methods of teaching. In his book entitled “The Educational
Problems of India” (1914), Sir Gurudas explained his ideas of educational reforms.

In his convocation address of 1890, he made particular reference to the need for ethics in academic and social life. Next he said explicitly that the mother tongue should be the medium of instruction and the University should encourage women’s education. In his convocation address of 1892, he touched many vital points of education, such as, he pleaded emphasis upon physical education. Regarding examination, he said that it should serve as a test for diligent and thoughtful study, instead of making study serve its peculiar requirements. He said that mother tongue should be the medium of instruction because the students should find opportunity of exercising their own powers and to feel pleasure in their study. These helped the cause of an educational reform movement and when the movement started, he became closely related with the National Council of Education. HE had his reservations about the political bias and implications of the movement. He wanted it not to be linked with politics. His opinion was that the national system of education would not run contrary to the official system. He also pointed out how the National Council of Education intended to make provisions for the encouragement of research and training of teachers and also the value, the students would be acquiring from being trained under the Council’s scheme of studies.

Besant, Mrs. Annie a leading light of the Theosophical Society, joined in Dawn Society in 1889 and settled in India in 1893. Apart from
social service and reforms, she also played a vital part in the political movement at the period. During the First World War, she (together with Tilak and others) organised the Home Rule Movement and was selected to the Presidentship of the National Congress. Her special field of work however was education. Mrs. Besant held that the problems of India could be solved by the revival and re-introduction of her ancient ideals and institutions. In her autobiography, she writes, “the Indian work is, first of all, the revival, strengthening and uplifting of the ancient religions. This will bring with it a new self-respect, a pride of the past, a belief in the future and as an inevitable result, a great wave of patriotic life, the beginning of the re-building of a nation.”

Mrs. Besant was a contributor to the Dawn and often wrote on educational problems. She, in co-operation with Pundit Madan Mohan Malavya started the Central Hindu School in Benaras as chief means of achieving her objective. She lavished her resources and energy on these institutions which gradually developed into a college and ultimately into the Hindu University in 1915. During 1905-07, she carried on an extensive propaganda campaign against the repressive measures of the government, causing immense suffering of the students. Even in 1908, in her public speeches, she outlined her idea of a National University. She wanted to see her college develop into a National University, while the other leaders of the new movement were not ready to sacrifice the cause of the National College in Calcutta. Whatever the ultimate differences, there is no denying that Mrs. Besant’s fight for the revival of ancient
educational values was a great source of an inspiration to the National Education Movement.

Netaji Subhas Chandra Bose was born in January 23, 1897 at Cuttack, Orissa. He was the son of Sri Janaki Nath Bose and Sreemati Pravabati Bose. He was a Bachelor of Arts, with Honours. He went to England on September 1919. He was selected for the Indian Civil Service. He joined in the boycott of the Prince of Wale's visit and was arrested at Calcutta in December 1921. Again, he was arrested in October 1924 and was imprisoned in the Mandalay jail in Burma and was released in May 1927. He was elected as the President of All India Trade Union Congress in 1929, Calcutta Mayor in 1930, President of the 51st session of the Indian National Congress in 1938. He resigned from Presidentship of the Congress and formed the Forward Bloc within the Congress in 1939. He launched an anti-British and anti-war campaign all over India after the outbreak of 2nd World War in September 1939. He was arrested in July, 1940. He undertook a ‘fast unto death’ against his illegal detention and was released in December 1940. He was disappeared from Calcutta in the middle of January, 1941. He reached Berlin in November 1941 and formed the nucleus of Azad Hind Fauz (Indian National Army) in Germany by recruiting Indian prisoners of war. In 1943, he enlisted the support of the Japanese Government to his plan for creating a sizeable army to liberate India. He assumed the command of the Indian National Army at Singapore. He took over the Andaman and Nicobar Islands from the Japanese army on December 31, 1943. The Indian National Army
successfully crossed the Burma-India border in 1944 and reached Kohima and the Imphal area of Manipur. He left Singapore and went to Tokyo on August 16, 1945. Some people thought that he died on August 18, 1945 in an air crash at the Taihoku airport, Formosa and some people believe that he is alive.

Bose, Rash Behari was born on May 5, 1886 in the district of Hoogly, West Bengal. His father was Shri Binod Behari Bose, a Junior Official in the Forest Research Institute at Dehradun. Rash Behari joined the revolutionary party and took a leading part in its organisation and activities. He also took up the assignment of organising revolutionary cell in Uttar Pradesh, Delhi and Punjab. He set up centers at various places for carrying out secret activities against British rule. For this purpose, Rash Behari recruited a large number of brave and able associates like Kartar Singh Saraba, Basanta Kumar Biswas, Master Amir Chand, Avadh Behari, Sachindra Nath Sanyal, Damodar Swarup, Kunwar Pratap Singh and Vinayak Rao Kaple. He took plan of throwing of a bomb in Lord Hardinge, the British Viceroy of India, while he was passing in a State procession through Chandi Chowk, Delhi on December 23, 1912. After the execution of the plan, he resumed his work at Dehradun. He guided the activities of his party from a secret hideout in Varanasi and planned a simultaneous uprising all over North India in association with members of the Gadhar Party who had returned to India from America for this purpose. He established contacts with Indian soldiers in the cantonments of North India and persuaded them to take part in the revolt. The plan was
to cut telegraph communications at all places. The British immediately moved all the suspected regiments and a large number of persons were arrested. Rash Behari escaped, but his Chief Lieutenant, Vishnu Ganesh Pingale, was arrested on March 23, 1915 at Meerut. Twenty eight persons were hanged and a large number were sentenced to transportation for life or imprisonment for long terms as a result of the trials known as the Lahore Conspiracy cases. In the abroad also, he continued to work for India’s independence by publishing magazines and pamphlets. He organised an Indian Conference living in South-East Asian countries at Tokyo in March 1942. The conference decided to set up an Indian Independence League at Bangkok, Thailand. He proposed a resolution for inviting Subhash Chandra Bose, who was then in Germany, to come and lead the Indians in South-East Asia. He was elected as President of the Council of Action for the formation of the Indian National Army in 1942 under the command of Captain Mohan Singh, a captured officer of the British Indian army. He handed over the leadership of the Indian National Army and the Indian population to Subhash Chandra Bose in 1943. Then, he returned again to Japan and died at Tokyo on January 21, 1945.

Das, Chittaranjan, whose life is a landmark in the history of India’s struggle for freedom, was endearingly called “Deshbandhu”. His father Bhuban Mohan Das was a reputed solicitor of the Calcutta High Court and was also an ardent member of The Brahmo Samaj and was also well-known for his intellectual and journalistic pursuits. Chittaranjan’s patriotic ideas were greatly influenced from his father.
It was Bankim Chandra, who partly influenced him in his political ideas. When he was in Presidency College, he was a leading figure of the Student’s Association and from Surendra Nath Banerjee, he took his first lesson in Public Service and elocution. In 1894, he enrolled himself as a Barrister of the Calcutta High Court. The turning point in his career came when he was called upon to appear on behalf of Shree Aurobindo Ghosh in the Alipore Bomb Case (1908). This case brought him to the fore-front professionally and politically.

Chittaranjan was the defence counsel in the Dacca Conspiracy Case (1910-11). In 1917, he came to the fore-front of nationalist politics. In that year, he was invited to preside over the Bengal Provincial Conference held at Bhawanipore. At the Conference, Chittaranjan gave in Bengali his memorable presidential speech, animated by lofty idealism and patriotic fire. His political career is brief, but meteoric fire. In course of only eight years (1917-25), he rose to all India fame by virtue of his ardent patriotism, sterling sincerity and oratorical power. His advent into politics in 1917 took place at a crucial moment.

Dutta Aswini Kumar was born in 1856 in Barisal. He started his life as a school teacher. He joined briefly the legal profession in Barisal in 1880 and founded the famous Brojomohan School in the memory of his father. The institution later grew into an ideal college. Aswini Kumar also organised the Hitoishini Sabha and started the People’s association, first at Serampore and then in Barisal. He associated himself with the Congress from the beginning and participated in its sessions in 1886 and
1887. A believer of spreading the Congress ideals among the rural people, Aswini Kumar was member of the committee which drew the Constitution for the Congress in 1899. The partition of Bengal transformed Aswini Kumar—the leading figure of the swadeshi movement—from a moderate to an extremist. A great friend of Tilak, he presided over the Shivaji festival in 1906. In December 1908, Aswini Kumar was deported for his patriotic activities and detained in Lucknow till 1910. In 1913, he was elected President of the Bengal Provincial Conference at Dacca and was the Chairman of the Reception Committee when the Provincial Conference met at Barisal. Aswini Kumar favoured the boycott of Legislatures, set up under the Reforms of 1919 and welcomed the Non-Cooperation Movement. Being an author of patriotic songs and inspiring prose, Aswini Kumar promoted cottage industry and launched a life long battle against untouchability, prostitution and the drinking habit.

Desai, Mahadev was born in January 1892 at the district of Surat, Gujarat. He was the son of Shree Haribhai Desai. He was Arts and Law Graduate, a lawyer. He came in contact with Mahatma Gandhi and Gandhiji attracted him to politics. He became the constant companion and personal secretary of Mahatma Gandhi. He took active part in the Non-Co-operation Movement (1930). He suffered several terms of imprisonment and finally he was arrested on August 9, 1942 and also imprisoned in the Agra Khan Palace, Poona. He died on August 15, 1942 while undergoing imprisonment. His son, Narayan Desai was also a non-violent activist.
Deshpande, Vinayak was born in 1889 in Maharashtra. He was the son of Shree Narayan Deshpande. Though his education was up to 7th standard, still, he was a teacher. He took active part in politics against the British. He was a member of a Revolutionary Society called Abhinav Bharat. One of his main accused was in the plot to kill Jackson, the District capital of Nasik, in order to avenge the harsh sentence passed by him on Ganesh Vinayak Sarvarkar. Then he was arrested and sentenced to death on the gallows on April 19, 1910 in the Thane jail.

Mohandas Karamchand Gandhi was born on 2 October, 1869 at Porbandar in Gujarat. His father was Karamchand Uttam Chand and mother was Putlibai. Gandhi was in School between 1881 to 1887. After passing few months in a college, he left for England in Sept. 1888 to study law and came home in 1891 and set up himself as a lawyer. Being an English – educated lawyer, Gandhi first employed his ideas of peaceful civil disobedience in the Indian Community’s struggle for civil rights in South Africa. Becoming the leader of the Indian National Congress, Gandhi led a nationwide campaign for the alleviation of the poor, for the liberation of Indian women, for brotherhood amongst communities of differing religions and ethnicity, for an end to untouchability and caste discrimination and for the economic self – sufficiency of the nation, but above all for the Swaraj – the independence of India from foreign domination. Gandhi famously led Indians in the disobedience of the salt tax through the 400 km (248 miles) Dandi Salt March in 1930 and in an
open call for the British to Quit India in 1942. He was imprisoned for many years on numerous occasions in South Africa and India.

In 1918 a new chapter started in Gandhi's political career. He reacted strongly against the oppressive measures and stood forth as the leader of the resurgent Indian nationalism. Gandhi protested against the Rowlatt Bills and founded Satyagraha Sabha (28 Feb, 1919). An indisciplined crowd broke into violence in several cities when Gandhiji cried a halt after what he had personally witnessed. Gandhiji prevailed upon the Indian National Congress to convert the redress of the triple wrongs- the Rowlatt Act, the Punjab atrocities and the khilafat- as India's national demands. The Non-Cooperation Movement was consequently initiated in 1920. It was first adopted at the Calcutta session (September 1920) by a small majority and later at the Nagpur Session (December 1920) by an overwhelming majority. After Nagpur session, he emerged as the undisputed leader of the Congress and Indian nationalism and he retained that unique position till his death.

Gandhi's main assault came as he was arrested by police on the charge of creating unrest and was ordered to leave the province. Hundreds of thousands of people protested and rallied outside the jail, police station and courts demanding his release, which the court unwillingly granted. Gandhiji led organized protests and strikes against the landlords, who with the guidance of the British Government, signed an agreement granting more compensation and control over farming for the poor farmers of the region, and cancellation of revenue hikes and
collection until the famine ended. It was during this agitation, that Gandhi was addressed by the people as Bapu (Father) and Mahatma (Great Soul). All prisoners were released. Gandhi’s resulting fame spread all over the nation.

By 1st January 1930, a country wide Civil Disobedience Movement launched and the Congress declared Independence to be its political objective. Gandhi was called back to lead the movement.

His famous march to Dandi in March 1930, started a country — wide movement to violate the salt — law and soon it was enlarged into a mass movement of open defiance of the Government. The Civil Disobedience movement continued for a few months more, but Gandhiji was getting more and more concerned about the question of untouchability. On May 8, 1933, he announced a fast for 21 days for the Harijan Cause. He was the acknowledged leader of the Congress and of Indian nationalism till his death in 1948.

Ganguly, Jyotirmoyee was born in Calcutta on 25th January 1889. Her father, Dwarkanath was a nationalist, journalist and a social reformer and her mother Kadambini being the first lady medical graduate of Calcutta University. Jyotirmoyee took to the teaching profession soon after obtaining the M.A. degree in Philosophy in 1908 from Calcutta University. She served the Bethune Collegiate School, Cuttack Reveshaw College and Women’s College, Ceylon as Principal.

Jyotirmoyee utilized her profession to inspire the student community, a combustible material in any national movement — to serve
the Motherland. Her active political career started with her participation in the Non-Co-operation Movement (1920-21). She was a member of the Congress. She joined the Satyagraha Movement and became the Vice-President of the Women's Satyagraha Committee on March 13, 1930 and courted six months rigorous imprisonment for leading a procession of Women Satyagrahis on 23rd June 1930. In 1942, she was arrested for participation in the Quit India Movement. In 1930, she participated in the Civil Disobedience Movement. She led a procession on students on November 21, 1945 at Calcutta, demanding the release of soldiers of the Indian National Army held in prison by the British Authorities. In 1945, she died under by a military truck at Dharmatala Street police firing at a meeting in Calcutta.

Being an educationist, Jyotirmoyee was before all a patriot who worked seriously for India's political liberation. She played no mean part in fostering national consciousness among the Bengalee Women folk, not merely through writings and speeches but also by extensive and untiring field work.

Ganguly Suhasini was born in a middle class Brahmin family in the district of Dacca in 1909. Her father was Abinash Chandra and mother was Saralasundari. She read up to the Intermediate class at Dacca and then became a teacher in the Calcutta deaf and dumb school. She joined a swimming club organized by the 'Chhatri sangha'. Kamala Dasgupta of the Jugantar party, supervising swimming and was impressed by Suhasini's main. After usual scanning, Suhasini was introduced to the
leader, Rasiklal Das and was admitted into the revolutionary party. So many times, Suhasini was arrested by the police and suffered torture in police custody. She was acquitted of harbouring charge but was detained on suspicion in 1932, being released in 1938. In detention, Suhasini turned a communist. For that she suffered another three years’ detention. Between the detentions and after, she served as a teacher in the Calcutta Corporation Schools. She died in 1965 from tetanus developed from an injury caused by an accidental fall. Her robust courage and unfailing cheerful disposition gave her a singular position among women revolutionaries.

Ganguly, Bipin Bihari was born in Baganda village, P.S. Jagatballavpur, Hoogly district on November 5, 1887. He was the son of Akshay Nath Ganguly, a great patriot. Bipin Bihari passed entrance examination from Calcutta University in 1904 and then in Ripon College. After that, Bipin joined the secret revolutionary society (Atmonnati Samity) and participated more actively in the movement. He came in contact with Shree Aurobindo, Satish Chandra Mukherjee and Bal Gangadhar Tilak. He was also associated with the secret revolutionary workers like Jatindra Nath Mukherjee (Baghajatin), Jadugopal Mukherjee, Bhupendra Nath Dutta and others.

In 1920-21, Bipin came under the influence of Deshbandhu Chittaranjan Das and he joined the Non-Co-operation Movement of the Indian National Congress, for which he was put under arrest alongwith Subhash Chandra Bose and others (1921). On release, he continued
working under the banner of Congress, even used "Chakra" occasionally, and took part in the Salt Satyagraha of Gandhiji. He was in contact with the underground revolutionaries and lent active material support to the leaders of the Chittagong Armoury Raid. Again he was arrested and detained for 2 years. In 1942, he participated in the Quit India Movement. In all, Bipin spent (not less than) 20 years in detention in different jails in India and Burma. He died on January 14, 1954.

Pratulchandra Ganguly was born in 1894 in Bangladesh. When he was receiving his early education, the tide of Swadeshi Movement in 1905-06 swept him away. He worked as a volunteer and came in contact with notable revolutionary leaders of the day. Later, he enrolled himself in the Anusilan Samity (a secret society) and became a member of that society and took active part in a number of dacoities in Panditsar (Faridpur), Goadia (Dacca), Chaupalli (Noakhali) and Palam (Dacca). After a spell of brisk revolutionary activities at Dacca, he came over to Calcutta in 1913, shortly to be arrested and tried to connection with the Barisal Conspiracy Case. He was sentenced to 10 years imprisonment. After getting released in 1922, he started to recognise the revolutionary party in Bengal. In 1923, he attended the special session of the Indian National Congress at Delhi and came in contact with Subhash Chandra Bose and became one of his trusted lieutenants. In 1924, he was again arrested and passed the major part of his life in prison till 1946 and he died in July 5, 1957.
Ghosh, Jyotish Chandra was born in 1884 in Duttapara, district of
Burdwan. He was an ardent nationalist of Bengal and popularly known as
'Master mahasaya'. He started his teaching career as a lecturer in English
at the Hoogly College. Later he became the Headmaster of the Chinsurah
Training Academy and then in Ripon College. He joined also in
Chandernagar Garbati School as Headmaster and then came in
association with the nationalist movement. And March was first removed
to Rajsahi Jail and later to Berhampore Jail suffering inhuman torture. In
1919 he was released.

On his return to Bengal, he came in contact with revolutionaries
like Bipin Bihari Ganguly and Surya Sen. He devoted himself to Indian
National Congress in Hoogly. He was also associated with Forward Bloc
of Subash Bose. Again he was imprisoned and was in different jail in Hijli,

Ghosh, Surendra Mohan was born at Mymensingh town in 1893 in
an upper middle-class Kyastha family. His father Kamini Mohon
Ghosh was associated with a secret political association and was
intended in 1916-17. Surendra Mohan passed the Matriculation
Examination in 1910 and took admission into Ananda Mohan College,
Mymensingh. Here he was very much influenced by his teacher Sashi
Mohon Basak. But it was Bipin Bihari Ganguly who attracted him by his
political speeches. From 1911, he started recruiting workers from different
districts for Sadhana Samaj, a revolutionary organisation and used to help
the members of the Samity by giving shelter and carrying arms and
ammunition. In 1912, Surendra Mohon came to Calcutta and was arrested under the Arms Act. In 1914, he was released and returned to Mymensingh. When the First world war broke out, he with his friends in the Jugantar Party, tried to get help from Germany. The plot was discoverd and he was arrested at Deoghar and sentenced to five year’s imprisonment.

After his release in 1920, he attended the Calcutta Session of the Indian National Congress as a delegate. Next Year, he met Gandhiji and from that time he became a follower of non-violent method of nationalist movement. He joined the Satyagraha Movement. In 1923, he joined the Satyagraha Party. In 1924, he was arrested under Regulation III of 1818 and was deported to the Mandalay jail in Burma Alongwith Subhas Chandra Bose and Bhupendra Kumar Dutta.

Soon after his release in 1928, he became the President of the Mymensingh District Congress Committee. He also joined the Independent League. Again in 1930, hewas arrested after the Chitagong Armoury Raid. After his Congress Committee in 1938. In 1942, he was again arrested under thr security Act. He became a member of the Constituent Assembly in 1946, after his release from prison, in 1947, he became a member of the Provinsional Parliament and President of the Bengal Congress relief and Rehabilitation Board.

A man of ascetic habits with great interest in Sri Aurobindo’s philosophy and Yoga, he has always been against Caste-system and in favour of emancipation of women. For many years, Syrendra Mohan was
the undisputed leader of the Congress organisation in Bengal. Since about the middle of the 60’s, he has virtually retired from his active politics. But this intrepid revolutionary and strong organizer will long remain example to his countrymen.

Ghosh Aurobindo was born in 1872 in Konnagar, near Calcutta. He had an entirely European upbringing. An outstanding student of Classics in Cambridge, he passed the I.C.S examination with record marks in Greek and Latin. His appearance on the Indian political arena began with an aggressive series of articles in the Indu Prakash exposing the vulnerability of a gentle and sophisticated Indian National Congress. Aurobindo was also contemplating the future armed rebellion in India and was planning for the secret societies in Maharashtra and in Bengal from 1902. The partition of Bengal in 1905 brought him out into the open as a political leader and he came to Calcutta as the Principal of the National College (now Jadavpur University). He started the Bengali Daily, Jugantar, joined Bepinchandra Paul in running Bande Mataram, forged unity with Tilak and fostered the extremist challenge against a moderate Congress. In 1907, government arrested Aurobindo for writing seditious articles in Bande Mataram. Soon he spent one year in Jail as an under-trial in connection with the Maniktala Bomb Conspiracy and was acquitted following a brilliant defence by Chittaranjan. On release from jail, Aurobindo started the weeklies Karma Yogan and Dharma writing on the deeper significance of Indian nationalism till February 1910, when he withdraw from political activities to the French Chandernagore and finally
to the life of Yoga at Pondicherry—his place of retreat and Cave of Tapasya retaining his interest in India's freedom and in the world affairs, he visualized an integral transformation of humanity and the emergence of a truth conscious society to realize life at the deep levels of consciousness. Aurobindo was in seclusion for nearly forty years. But his message reached and inspired mankind at regular intervals through a continuous flow of writings.

Ghosh Barindra Kumar was an Indian freedom fighter, revolutionary and journalist. He was one of the founder members of Jugantar, a revolutionary outfit in Bengal. He was born in 1880, January 5. He was the younger brother of Sri Aurobindo Ghosh. He did schooling in Deoghar and joined Patna College. He received military training in Baroda. During this time (late 1800- early 1900), Barindra was influenced by Aurobindo and drawn towards revolutionary movements. He came back to Calcutta and started organizing several revolutionary groups of Bengal with the help of Jyotindranath Banerjee. Soon he started publishing Jugantar, a Bengali weekly and a revolutionary organisation named Jugantar soon followed. Jugantar was formed from the inner circle of Anushilan Samity and started its terrorist activities.

Bagha Jatin and Barindra were instrumental in the recruitment of many young revolutionaries from across Bengal. The revolutionaries formed of the Maniktala group in Maniktala, Calcutta—a secret place, where they started manufacturing bombs and collected arms and ammunitions, train workers in their use, collect and manufacture
explosives, carry on surveys and reconnaissance for insurrection, recruit and train new hands and liquidate officials responsible for repressive measures. After a few overt acts, the police hauled up (May 2, 1908) and sent for trial thirty-four persons for conspiracy to wage war against the king, of whom fourteen were finally convicted and sentenced to various terms from five years' hard labour to transportation for life. Barindra was originally condemned to death, but the sentences on appeal were commuted to life imprisonment. He was released in 1920 and started a career in journalism. He formed an Ashram in Calcutta. In 1923, he left for Pondicherry where his elder brother Aurobindo Ghosh had the famous Ashram. He was influenced by Aurobindo towards spiritually and Sadhana. Barindra returned to Calcutta on 1929 and again took to journalism. He was associated with the newspaper, the Statesman and later was the editor of the Bengali daily Basumati. He died on 18 April, 1959.

Ghosh, Atul Chandra was born on March 2, 1881 in Khandagosa, in Burdwan district. His father was Maharashtra Ghosh, a school teacher. In 1908, at the age of 27, he joined the Purulia Bar. Then he participated in political movements and drew inspiration from Nibaran Chandra Das and Mahatma Gandhi.

Atul Chandra joined Non-Cooperation Movement in 1921 and next two decades, he faithfully followed the programmes of the Indian National Congress. He intensified the nationalist movement in Manbhum and neighbouring areas. He exhorted the Tana Bhagats to join the Civil
Disobedient movement in Rachi in February and March 1930. On April 10, 1930 he was chosen as Secretary, District Satyagraha Committee, which decided to violate the Salt Laws. He was imprisoned in 1932, 1942 and 1945 for participating in the Civil Disobedient Movement, the Quit India Movement and hoisting the National Flag in the National week.

Ghosh, Ganesh was born in 1900 in Binodepur Village, in the district of Jessore. His father Bipin Bihari Ghosh was a railway employee in Chittagong. His early education was in Chittagong Municipal School and later in Jadavpur Engineering College, Calcutta. He was very modest and of a mild nature. He was also very able and a forceful writer.

In his boyhood Ganesh Ghosh imbibed nationalist and patriotic feelings from his father. Towards the end of the World War I, while a school boy, his classmate Ananta Singh brought him into contact with Surya Sen (Masterda), the revolutionary leader and he ultimately joined the revolutionary party.

When after the Gaya Congress in 1921, the Congress leaders asked for a nation-wide boycott of educational institutions, Ganesh Ghosh and Ananta Singh organised the boycott in the Municipal School, the biggest school in the town. This was the first protest move by the students against the foreign rule. The young group also took a prominent part in two big labour strikes in Chittagong at this time, one in Burma Oil Company and the other in the Assam Bengal Railway.

After the Non-Cooperation Movement was called off and when he was studying in Jadavpur Engineering College, he was arrested in
connection with the Maniktala Bomb Case in 1923, but was subsequently released. In 1924, he was detained for more than four years in various jails of India under Regulation II of 1818. On release towards the end of 1928, he participated in the Calcutta Session of Congress as a delegate. In 1929, he was elected to the Bengal Provincial Congress Committee.

On the night of 18 April 1930 at 10.15 pm, the revolutionaries stuck. Under the leadership of Surya Sen and under the joined command of Ganesh Ghosh and Ananta Singh, the Chittagaon Republican Army through a sudden and simultaneous attack captured all the govt. armouries, the telephone centre, the telegraph building and all other places of strategic importance. After the initial success the formation of a free revolutionary national govt. was proclaimed and an appeal to the people was issued to express their loyalty to this national government. Ganesh Ghosh had compiled and prepared all the public manifestos during the rising.

Ganesh Ghosh himself conducted his own defence during the greater part of the trial with commandable ability. He was sentenced to transportation for life by the Special Tribunal, and in August 1932, he was transported to the Andamans. He was released only at the end of August 1946. It was during the long period of imprisonment in the Andamans that Ganesh Ghosh came under the influence of Communalism. On his release in 1946, Ganesh Ghosh joined the Communist Party of India and soon rose to a position of importance in the party and in 1964; he joined the leftist group, the C.P.I. (M).
For his participation in the struggle for national freedom and in the many struggles for the realisation of popular demands after independence, he was suffered imprisonment for about 27 years.

Ghosh, Prafulla Chandra was born on 24th December, 1891 in Malikanda village of Dacca district. His father was Purna Chandra Ghosh and mother was Binodini Debi. He passed his entrance examination in 1909 from Dacca Pogoj School and graduated with Chemistry Hons in 1913 from Dacca College and passed his M.Sc. (Chemistry) in 1916 and took his Ph. D. degree in 1919 from Calcutta University.

While still a school boy, Prafulla Chandra came under the influence of the Anusilan Samity of Dacca and joined it in 1910. In 1911, he attended the 27th session of the Indian National Congress and in 1913, he left the Anusilan Samity. He met Gandhiji and attended the Calcutta session of Congress in 1917 and again the special session of the Indian National Congress at Calcutta in 1920. He joined the Non-Co-operation Movement in 1921 and organised the ‘Abhoy Ashram’ for constructive work at Dacca. He toured the districts of East Bengal for non-co-operation movement and was jailed for three weeks for distributing leaflets calling upon the people to join the Congress Volunteer Corps.

In 1924, he attended the Indian National Conference at Ahmedabad. In 1929 he attended the Lahore Congress and in 1930, he was arrested for conducting the Satyagraha Movement at Midnapore. Released in 1931, he attended the Karachi Session of the Congress and again he was arrested and released in 1932. In between 1935 and 1939,
he attended the Haripura and Tripuri Congress Session, supported Pattabhi Sitaramayya against Subhash Bose and became a member of the Congress Working Committee. Then he was arrested in 1940 and got release in 1941. In 1942, he joined in Quit India Movement and was again arrested and released in 1944.

In 1969, he gave up his political life and devoted himself to social work. Prafulla Chandra Ghosh did a lot in his later life, like in the North Bengal Flood in 1923, the Tripura Flood in 1929, the Bengal Famine in 1936 and the Communal Riots in Calcutta in 1946.

Academically he was a lecturer in Chemistry at the Presidency College, Calcutta from 1919 to 1920 and also was the Deputy Assistant Master of the Calcutta Mint. He has also contributed numerous articles, journals and periodicals.

Ghosh, Rashbehari was born in Torekona village of Burdwan district on December 23, 1845. His father was Jagabandhu Ghosh and mother was Padmabati. He passed his Entrance examination from Bankura. In B.A. examination, he stood second (1865). He obtained M.A. in English (1st class) and awarded a Gold Medal (1867). In 1871, he passed the Hons-in Law examination and in 1884 he was awarded the degree of Doctor of Law.

Rashbehari Ghosh was closely associated with Calcutta University. During the Swadeshi Movement, he supported the move for national education and became the first President of the National Council of Education (1906-1921). Being a moderate in politics, he took a prominent
part in the Swadeshi Movement considering ‘love of our own country not on hatred of the foreigner’. He wanted this objective to achieve through constitutional agitation. The national movements of other countries also interested him. He looked upon the Swadwshi Movement as a means of fostering, following indigenous industries, which the British Govt following free trade principles, had failed to protect by tariff. He declared that this could only be done by improving the economic condition of the country and by the creation and diffusion of domestic industries and by the investment of local capital in industrial arts. He himself financed one “Bande Mataram Match Factory”.

Badal Gupta (1912-1930) was a Bengali Indian freedom fighter and revolutionary. His father was Sudhir Gupta in the village Purba Simulia in the Vikrampur region of Dacca District, now in Bangladesh. Badal was inspired greatly towards patriotism by Nikunja Sen, a teacher of the Baniapara school of Vikrampur. Badal joined the Bengal volunteers as a member.

Benoy Basu was a Bengali Indian revolutionary & freedom fighter. He was born on 11 September 1908 in Munshiganj district, now in Bangladesh. Under the influence of Hemchandra Ghosh, a revolutionary of Dacca, Benoy joined the “Mukta Sangha”, a secret society closely connected with the Jugantar Party. He was a medical student, but could not complete his studies due to his association with revolutionary activities. He also joined Bengal Volunteers. Later, the Bengal volunteers became a more achieve revolutionary association and prepared a plan of
"Operation Freedom" against the Police repression in Bengal, especially against the inhuman conduct with the political prisoners in different jails.

Dinesh Gupta (1911-1931) was a Bengali Indian Freedom fighter and revolutionary. He was born on 6 December 1911 in Munshiganj district, now in Bangladesh. Dinesh joined Bengal volunteers- a group of organized by Subash Chandra Bose in 1928, at the occasion of Calcutta session of the Indian National Congress. Soon the Bengal volunteers transformed itself to a more active revolutionary association and planned to liquidate infamous British Police Officers.

The association targeted COI NS Simpson, the Inspector General of Prisons, who was infamous for the brutal oppression of the prisoners in the jails. The three revolutionaries (Benoy, Badal, Dinesh) decided not only to murder him, but also to strike a terror in the British official circles by launching an attack on the Secretariat building – the Writers’ Building in the Dalhousie Square in Kolkata. On December 8, 1930, Dinesh along with Badal Gupta and Benoy Basu, dressed in European costume, entered the Writers’ Building and shot dead Simpson. British Police started firing. What ensued was a brief gunfight between the three young revolutionaries and the police. Some other officers like Twynam, Prentice & Nelson suffered injuries during the shooting. Soon police overpowered them. However the three did not wish to be arrested. Badal took potassium cyanide, while Benoy and Dinesh shot themselves with their own revolvers. Badal died on the spot. Benoy was taken to the hospital.
where he died on 13 Dec 1930. Dinesh was hanged on 7th July 1931 at Alipore Jail when he was only 19.

Matangini Hazra was born in 1870 in Hogla village; district Midnapore under the Tamluk Police station, West Bengal. She was the widow of Sri Trilochan Hazra. She was associated with the nationalist movement in Midnapore district. She took part in nationalist activities during the Civil Disobedient Movement (1930). She was actively participated in the Salt Satyagraha and in the agitation against the Chowkidari Tax in 1930. She was arrested in 1932 for shouting “Go Back” at the Bengal Governor during a Durbar at Tamluk. She was released after serving the sentence of six months imprisonment. She was resumed to political and social work. She also took part in the Quit India Movement (1942). She led a procession to the Tamluk Civil Court for hoisting the tri colour flag on September 29, 1942. She was belaboured mercilessly and received bullet wound in firing by a military unit, she fainted, blood came out of her mouth and she died on the spot within the tri colour in her hand. “Do or die”, she obeyed her master.

Sucheta Kripalani was born at Ambala, Punjab on June 25, 1908. She started her life as a teacher at Gangaram High School, Lahore. Later she taught at the Benaras Hindu University also. She was inspired by Bankim Chandra’s “Anandamath” and in 1935 she profoundly influenced by Gandhian ideology and she still remains Gandhian in her social, economic and political views.
In 1939, she came to settle at Allahabad and began to take an active part in the nationalist movement. In 1939, she started a women's section of the Congress and became the Secretary. In 1940, she joined the individual Satyagraha Movement and offered Satyagraha at Faizabad. She was sentenced to two years' imprisonment in Faizabad and Lucknow jails. During the Quit India Movement (1942), she went underground and in co-operation with Jaiprakash Narayan, Ram Manohor Lohia. She was active in Bombay, Calcutta, Delhi and other places in organising anti-British resistance. She was arrested at Patna in 1944 and was confinement in jail for more than a year. Getting release in 1945, she became the Secretary of the Kasturuba Trust. In 1946, she was elected to the Constituent Assembly from U.P. Legislature. During the Noakhali Riots, she accompanied Gandhiji to Noakhali in his efforts to bring about peace and communal harmony.

Sucheta was a devoted disciple to Mahatma Gandhi and exponent of Gandhian philosophy. She was an advocate of Gandhiji's Basic education. Since 1971, she has retired from political life but in still active in the field of social service.

Lala Lajpat Rai, (Punjab Keshari) was born on January 28, 1965 at Dhundhike village, Ludhiana in a Hindu Aggarwal (Bania) family. His father was Lala Radha Kishan and mother was Gulab Devi. He completed his Final Law Examination in 1886 and taught at the D.A.V. College, Lahore.
His political activity began from 1888 after joining the Congress session at Allahabad. In the early part of his political career, he worked in the social and educational reform movement. He joined the Indian National Congress in 1888 and took active part in the nationalist movement for freedom. He went to England in 1905 on a tour to explain the Indian Nationalist viewpoint to the British Public. He was arrested on his return to India and departed to Mandalay, Burma. He was imprisoned for one year. Then he went to U.S.A. before the World War I, but was not allowed by the British to return till after the end of the war. He wrote three well-known books—Young India, the Arya Samaj and England’s Debt to India. He founded the National School at Lahore during the boycott of govt. schools. He was arrested in 1921 and suffered twelve month’s imprisonment. He joined the Swaraj Party in 1923 and in 1926, he resigned from the party. He founded the Independent Congress Party in collaboration with Pandit Madan Mohon Malaviya. He organised the agitation against the visit to the Simon Commission in 1928. He led a demonstration at Lahore against the Commission on October 30, 1928. On October 30, 1928, Lala Lajpat Rai led a procession at Lahore for the boycott of the Simon Commission and received baton blows on the head and the chest from an English Officer. Eighteen days after this brutal assault with lathis by the police, he died of his injuries on November 17, 1928.
Ram Manohar Lohia was an Indian freedom fighter & a socialist political leader. He was born March 23, 1910. His father Harilal was a nationalist by spirit and a teacher by profession. Rammanohar was introduced to the Indian Independence Movement of an early age by his father through the various protest assemblies. He made his first contribution to the freedom struggle by organizing a small hartal on the death of Lokmanya Tilak.

Harilal took Rammonohar along on a meeting with Mahatma Gandhi and that meeting deeply influenced Rammonohar and sustained him during trying circumstances and helped seed his thoughts, actions and love for Swaraj. Rammonohar was impressed by Gandhiji’s spiritual power and radiant self-control that he pleaded to follow Mahatma’s footsteps. He proved his allegiance to Gandhi, and more importantly to the movement as a whole, by joining a Satyagraha march at the age of 10.

In 1928, he organized a student protest to protest the all – white Simon Commission which was to consider the possibility of granting India dominion status without requiring consultation of the Indian people.

Lohia took his BA degree from Calcutta University and for further education he went to Europe, Berlin. Lohia wrote his Ph-D thesis paper on the topic of Salt Satyagraha, focusing on Gandhiji’s socio-economic theory. Lohia joined the Indian National Congress as soon as he returned to India. He was attached to socialism and helped to lay the foundation of
congress socialist party, founded 1934. by writing many impressive articles on the feasibility of a socialist India.

Gandhi and the Indian National Congress launched the Quit India Movement in 1942. Many prominent leaders were jailed. Other leaders who were free carried out their operations from underground. Lohia printed & distributed many posters, pamphlets and bulletins on the theme of ‘Do or Die’ on his secret printing press. Lohia, along with freedom fighter, Usha Mehta, broadcast message in Bombay from a secret Radio Station called Congress Radio for three months before detection, as a measure to give the disarrayed Indian population a sense of hope & spirit in absence of their leaders. He also edited Inquilab (Revolution), a congress party monthly along with Aruna Asaf Ali. Then he came to Calcutta to revive the movement there. Lohia was captured in May 1944 in Bombay. Then he was taken to a notorious prison in Lahore and underwent extreme torture. His health was destroyed but even though he was never as fit his courage and will power strengthened through the ordeal. Lohia strongly opposed partitioning India in his speeches and writings. He appealed to communities in riot torn regions to stay united, ignore the violence surrounding them and stick to Gandhiji’s ideals of non-violence. On the 15th August, 1947, as the rest of Indian’s leadership gathered in Delhi for the handover of power, Lohia stayed by Gandhiji’s side as he mourned the effects of partition. During his last few years, besides politics, he spent hours talking to thousands of young adults on
topics ranging from Indian literature to politics and art. Lohia died on October 12, 1967 in New Delhi.

Madan Mohan Malavya was born at Allahabad on December 25, 1861. When he was a student of M.A., he was appointed as a teacher in his old school. He was a member of the Indian Legislative Assembly from 1924 to 1930, April 2. He resigned shortly after the Salt Satyagraha started by Mahatma Gandhi and took part in it. During this period, he was an active legislator. He opposed the grant of concessions of the I.C.S. recommended by the Lee Commission in 1924. He supported the demand for the grant of full Dominion Status to India put forward by Pandit Motilal Nehru the same year. In 1928, he supported the demand that the Assembly should not co-operate with the Indian Statutory Commission (Simon Commission). He was invited to the Round Table Conference in 1931, but, he inevitably returned dissatisfied with the attitude of the British Government.

Malavya had a deep love for Hindu culture and the spiritual ideals, which gave birth to the idea of establishing the Benaras Hindu University. In this connection, the valuable co-operation of Mrs. Annie Besant is very important. Malavya had issued an appeal for a crore of rupees in July 1911 and began touring the country for the collection of funds towards the end of 1911. He had collected thirty five lakhs rupees by the time of the foundation stone of the University was laid. He was the Vice-Chancellor of the university from 1919 to 1938 when he resigned on account of ill health. He was the Rector of the university from 1939 till his death.
Subodh Chandra Mallick, the son of Probodh Chandra Mallick was born on February 2, 1862 in Calcutta. He passed the B.A. examination from the Hindu College (now Presidency College) and then proceeded to Europe and obtained the Master's degree from the University of Cambridge. He was greatly influenced by Rabindra Nath Tagore and other contemporary intellectuals of Bengal. Then he firmly convinced that a system of national education was absolutely necessary for the country.

In 1905-06, he actively participated in the Anti-Partition Movement. On November 9, 1905, he held a meeting and promised to gift a lakh of rupees to the cause of National Education and became one of the benefactors of the Bengal National College. On November 16, 1905, he adopted at a historic Conference in Calcutta along with other eminent sons, the resolution that 'A Council of National Education should be established to organise a system of education, literary, scientific and technical, on national lines and under national control.' On the edifice of the National Council of Education, Jadavpur was built in 1906. In 1906, a Conference of Revolutionaries was held in Calcutta in Subodh Chandra's house, attended by members from various districts. On December 16, 1908, the Government of India issued orders for adopting Subodh Chandra along with eight other Bengali Hindus for nationalist activities and connections with the revolutionary parties like Anusilan. He breathed his last (died) on November 14, 1920.

Subodh Chandra was a product of 19th century Renaissance, enjoyed an enviable social status, a nationalist, an eminent educationist,
journalist and a noted donor. His earnings for national freedom and a national system of education contributed powerfully to the growth of national consciousness in the country.

Mukherjee, Sir Ashutosh, also known as the Tiger of Bengal, was born on June 29, 1864. He was the first son of Dr. Ganga Prasad Mukherjee and Jagattarini Devi. He passed his entrance examination from South Suburban School (1879), B.A. degree from Presidency College (1884) and Master's degree in Mathematics in 1885 and Physics in 1886.

Ashutosh Mukherjee came in close contact with the best men of the day in Bengal like Gurudas Banerjee, Siva Nath Sastri, C.H. Tawney, Prof. H.M. Percival and the scholars and educationists like Dinesh Chandra Sen, Biraj Kumar Majumder, P.E. Hartog, Sarvapalli Radhakrishnan and C. V. Raman formed a closer circle.

Deep patriotism and national feelings inspired Ashutosh Mukherjee in his manifold activities. In 1906, when the storm of Swadeshi burst, he was the Vice-Chancellor of the Calcutta University and refused to take action against the protesting students at the behest of the Lt. Governor of East Bengal. He stood aloof from the two phases of nationalist struggle (1905 and 1921), when the agitation for the boycott of western education and schools and colleges swept the country. He took advantage of the very nationalist movement (1905 onwards) to strengthen his arms and give a national character and purpose to the University of Calcutta which he guided in that direction. The crowning act in this respect was his resignation from the Vice-Chancellorship in 1923 with the historic
declaration of defiance against Lord Lyton’s attempt at curbing the autonomy of the university: “Freedom first, freedom second, freedom always --- nothing less would satisfy me.”

To him, political freedom was a distant goal and he fought with constitutional means, marched from strength to strength in the democratic way and he appeared to hold “intellectual aristocracy.”

Ashutosh Mukherjee was a towering figure in the academic life of the country. Besides the Vice-Chancellor of the Calcutta University, he was the President of Asiatic Society, Calcutta, London, the Mathematical Society of Paris and the Chairman of the Board of Trustees of the Indian Museum, of the council of the National Library and of the Sanskrit Association. He died on May 25, 1924.

Dinesh Chandra majumder, the son of Shree Purna Chandra Majumder was born on 1907 at the village of Basirhat, district 24 Parganas, West Bengal. He was one of the member of the Revolutionary group known as the the Jugantar Party. He took part in the attempt to kill the Police Commissioner, Tegart by throwing a bomb at his car near Dalhousie Square, Calcutta on August 25, 1930. Then he was arrested and sentenced to imprisonment for life. He escaped from Midnapore Jail and went into hiding in a house at Chandernagar. But he was detected and surrounded by the French police on March 10, 1933, but escaped after an armed encounter. He was suspected of complicity in the Grindlays Bank fraud case and was arrested on May 22, 1933, after a
prolonged armed encounter with the police on Cornwallis Street, Calcutta. He was sentenced to death and died on the gallows in 1936.

Jai Krishna Mukherjee was born on August 24, 1808 at Uttarpara, district Hoogly in Bengal. His father Jagamohon Mukherjee, worked in the Commissariat General’s office in Calcutta. Jaikrishna’s pathsala education began at Uttarpara Bhairab Chandra Chatterjee School. He became a probationer in the Military Pay Office and learned Military Accounts. In 1846, he founded with his brother Raj Krishna Mukherjee, a High School at Uttarpara. He was also an energetic member of the Hoogly Agriculture and Horticultural society. In 1950, he established a Charitable Dispensary at Uttarpara. In the same year, he founded the vernacular literature society for translating popular English books into Bengali for a wide reading public. He was one of the founder members of the British Indian Association which came into being in 1851. He was also responsible for raising the town of Uttarpara to municipal status and took an active interest in the civic administration of his hometown.

Jai Krishna Mukherjee was closely associated with the anti-polygamy movement started by Ishwar Chandra Vidyasagar. He was one of the founder members of Indian Association for the Cultivation of Science started in 1876. In 1880, Jai Krishna became the Vice-President of the British Indian Association. In 1885, he presided over a session of the National Conference held in Calcutta. In 1886, he addressed the opening session of the Indian National Congress and proposed Dadabhai Naoroji to the chair. In 1887, Jai Krishna established a college at
Uttarpara. He was very much conservative in his political beliefs. He was a nationalist demanding greater participation of Indians in the administration. He did not advocate complete political independence for India. He had played a notable part in Indian politics before the Indian National Congress could take a firm route. In this way, leaders like him helped the growth of our national consciousness. He died on July 19, 1888.

Jyotindranath Mukherjee, son of Shree Umesh Chandra Mukherjee was born on December 8, 1880 at the village of Kayagram, District Nadia, West Bengal. Jyotindranath Mukherjee joined in the Revolutionary Party and became a prominent leader of the revolutionary movement in Bengal. Jyotindranath was the right hand man of Shree Aurobindo. Aurobindo settled in Calcutta in 1906, when Jyotindranath visited towns, villages and 'Samities' forming a loose federation of secret groups. Such an organisation was less vulnerable to conspiracy charges. He started contract business constructing Jessore-Jhenidah Railway line. Earlier, during the anti-partition agitation, there was an exodus of young men in search of ways for achieving Indian freedom.

In nationalist and revolutionary activities, Jyotindranath took very important part and arrested in 1990 for complicity in the killing of Samsul Alam, a Police Inspector. He released and later arrested again in connection with the Howrah Conspiracy Case, acquitted in 1911 and released. He did active work for the creation of an armed revolutionary movement to overthrow British rule. He arranged supplies of arms and
ammunition from Japan, Germany, the United States of America and the Dutch East Indies (now Indonesia). He then reached Balasore (Orissa) with his comrades in September 1915 to take delivery of arms and ammunition from the German ship. He was intercepted by the armed police at Kaptipoda near Balasore. He was seriously wounded in the encounter of September 9, 1915 and died in the hospital at Balasore on September 10, 1915.

Dr. Amulyadhan Mukherjee was born on April 1898 at Nimta, district 24 Parganas, West Bengal. He was known as revolutionary in the first half of the present century and as a social worker, medical teacher and practitioner engaged actively in politics from the later twenties of the present century.

When he was a high school student, he used to meet national leaders like Dr. Harinath Mukherjee, Lala Lajpat Rai, Ajit Singh and others. He heard partition of Bengal and the Swadeshi Movement from his father’s talks, which had a great impact on his developing mind. He was then inspired with the revolution of the time. When he was a High School student at Calcutta (1911-14), he joined the revolutionary party known as the Jugantar Party, who was the then leader, Jatin Mukherjee. Since then, he actively engaged himself in secret revolutionary work. Between 1912 and 1917, he directly took part in the movement for the nation’s freedom and while he was a student of Campbell Medical School, he was arrested under the Defence of India Act 1914 and was about to be tried under various sections off the Indian Penal Code by a Special Tribunal. He was
made a state prisoner under Regulation III of 1818 and detained in the Midnapore Central Jail and the Presidency Jail in Alipore. In 1918, he was released from prison and detained in different villages in Murshidabad district under the Defence of India Act. He was ultimately released in the later part of 1919 in a very weak state of health, but with more strength of mind. Later, he contributed a good deal in the Civil Disobedience and Salt Satyagraha Movements in the 24 Parganas.

Dr. Amulyadhan Mukherjee passed his final medical examination in 1923. He refused his Government service and privately practised in Sealdah, Calcutta and treated the masses free or at a very nominal charge. Soon, he joined the first non-official medical school, the Calcuta Medical School, as a teacher and worked there for over 27 years. For the latest developments in the medical science, he started a scientific medical journal in Bengali, named The Chikutsha Jagat, in 1928. He also edited the Indian Medical Journal (1929-32) and the Journal of the Indian Medical Association for about 5 years. Dr. Mukherjee's activities are of a varied nature. He volunteered to work in various fields where he earned distinction.

Satish Chandra, son of Krishnanath Mukherjee was born on 5th June, 1865 at Banipur in Hoogly district, West Bengal. He was a student of South Suburban School, Bhowanipore. He had close contact with Brojendranath Seal, Rabindra Nath Tagore, Justice Dwarkanath Mitra, Sir Ashutosh Mukherjee, Sri Gooroodas Banerjee, Raja Subodh Mallick, Bipin Chandra Paul, Aswini Kumar Dutta, Sri Aurobindo Ghosh and
Narendranath Dutta and drew inspiration from them. Satish Chandra passed his M.A. examination in 1986 and obtained B.L. degree in 1890 and enrolled himself as a Vakil in the Calcutta High Court. He started his career as a teacher of the Metropolitan Institution, Calcutta. In 1887, he was appointed as a lecturer in History and Economics in the Behrampore College. In 1895, he founded the Bhagwat Chaturpathi which as a system of University education, failed to satisfy the legitimate aspirations of the nation.

In 1897, the ‘Dawn Magazine’ was started and Satish Chandra was its editor. In 1902, the ‘Dawn Society’ was founded as a protest against the Report of the Indian Universities Commission, being its Secretary. Soon, Dawn Magazine became an organ of Indian Nationalism. He worked for Education on national lines and under national control. As the secretary of ‘Dawn Society’, he took up the cause of economic Swadeshi (revival of indigenous industry) long before the formal beginning of the Swadeshi Movement on August 7, 1905.

The greatest achievement of Satish Chandra was the inauguration of the National Education Movement in 1905 and the organisation of the National Council of Education in 1906. National Education was an integral part of the wider Swadeshi Movement and in this particular phase, Satish Chandra was the central figure and Bipin Chandra Paul and Aurobindo Ghosh were the chief architects.

Satish Chandra was closely connected with the famous daily ‘Bande Mataram’ and sometimes wrote editorial articles in that journal.
unsigned and submitted them to Shyamsundar Chakraborty of the editorial board for publication. He also remained connected with the Bengal National College in an active manner up till December 1908. For the next five years, he addressed himself wholeheartedly to the Dawn Magazine which ran on till November 1913, after which its publication was suspended.

Satish Chandra was a genuine patriot. He held no public office and joined no political party. He tried to popularize Gandhiji’s doctrine of non-violence. He believed that Swaraj would come through non-violence and that the British would leave the country in their own interest.

As a editor of the Dawn, Secretary of the Dawn Society, as a professor of the Bengal National College, Satish Chandra rendered immense service to the cause of Indian Nationalism. A selfless nationalist, his name will go down in history as one of the authors of national awakening and the ‘father of the Bengali Revolution.’

Bhudev Mukherjee was born in North Calcutta on 22nd February 1827. He was the son of a reputed Sanskrit scholar Sri Biswanath Tarkabhusan. Bhudev Mukherjee’s early education was in Sanskrit College, Calcutta and then at the Hindu College, Calcutta. He started his career as a Headmaster in Hindu Charitable Institution in 1846 and in 1848, he joined the Government service as a teacher in the English Department of the Calcutta Madrassa. He was also the Headmaster of the Howrah School (1849-56) and Hoogly Normal School (1956-62). He also
served as an inspector for long 20 years. After a long career of thirty-three years in Government service, Bhudeb retired on 23rd July 1883.

In his life and work, he imbibed with a strong sense of nationalism and devoted himself as a mission to the spread of education among the masses and for the development of their political consciousness. For this purpose, he wrote textbooks for school students to remove the illiteracy among the masses.

Bhudeb was a strong protagonist of national integration which was very essential for political consciousness among the people of India. He advocated Hindi for the national interest. He warned his countrymen against divisive policy of the foreign rulers. He criticized the extravagant expenses of the government for the maintenance of a large army and a host of British Civilian Officers. He was the precursor of the ‘Swadeshi Era’ of the early twentieth century.

Kanaiyalal Maneklal Munshi was born in South Gujarat on December 30, 1887. He passed his Matriculation in 1901. He took his B.A. from Baroda College in 1906 and L.L.B. in 1910 from the Bombay University and practised in Bombay High Court. He made his contribution in all fields — political, social, educational, cultural, and religious.

Munshi was drawn towards the revolutionary group under the influence of Sri Aurobindo and then took an interest in the art of bomb making. In 1915, he drifted towards the Home Rule League and became the Secretary. He was elected as a member of the Subjects Committee of the Indian National Congress in 1917. In 1930, he joined the Congress
and participated in the Salt Satyagraha and then he was arrested. In 1940, he offered individual Satyagraha and was arrested. In 1941, he resigned from the Congress for the different opinion on the use of violence in the case of self defense. Between 1943 and 1945, he conducted several cases connected with the Quit India Movement. He was a staunch supporter of the National Education System which would make a student proud of his countrymen. He was a great nationalist and an equally great constitutionalist.

He was a great educationist and contributed a lot to disseminate the education. He was the President of the Panchgani Education Society. Kanaiyalal Maneklal established the Gujarat Sahitya Sansad. He held different posts in the Bombay University. In 1938, K.M. Munshi, the great Indian freedom fighter set up the prestigious Bharatiya Vidyabhan institution at Bombay and served as the President of this institution till his death. In 1946, he was selected as the member of the Expert’s Committee of the Constituent Assembly of India and played a major role in drafting the Constitution of India. He was also the member of Flag Committee, which selected the Flag of India, 1947.

From the very young age, Munshi was a journalist. He published his articles “East and West” and “The Hindusthan Review”. He was a Joint Director of the Young India in 1915. He started the Social Welfare (an English Weekly) in 1940 and finally the Bhavan’s Journal (1954) was published in several languages. He was conferred to the Honorary Doctorate Degree by the Banaras Hindu University, Saugar University,
Osmania University and Vallabh Vidyapith, Anand. As a lawyer by profession, he rose to be one of India’s most eminent jurists.

Sarojini Naidu was born in Hyderabad on 13 February 1879. Her father was Aghornath Chattopadhaya, who was a remarkable scientist, and her mother was a gentle poetess, Barada Sundari Devi. Sarojini passed her Matriculation examination at the age of 12 and came out first in the Madras Presidency. Her academic life was first at the King's College, London, then Girton College, Cambridge. At the age of 15, she met Dr. Govindarajulu Naidu. On return to India, she married Dr. Naidu.

During the years from 1903 to 1917, she met all the key personalities of her life, like Gokhale, Tagore, Jinnah, Annie Besant, C.P. Ramaswami Aiyer, Gandhi and Nehru. In 1919, she emerged as a political leader in her own right. In 1907, she took a prominent part in a Calcutta meeting against the Partition of Bengal. The next year, she laid the foundation of her great contribution to the women’s movement at a conference on Widow-marriage in Madras. Then for her sickness, she went to England. Her meeting in London with Jinnah fired her imagination with his work for the youth and the London Indian Student's Association founded by her. On 22nd March 1913, she returned to India and addressed a huge gathering of Muslims for unity. In December 1916, she gave a fiery speech at the meeting of the Muslim League on the Arms Act.

From 1915 to 1918, Sarojini lectured all over India on youth welfare, women's participation and nationalism. Sarojini met Jawaharlal Nehru first at the Congress session in Lucknow in 1916 and gave a
stirring speech supporting the Resolution on self-government for India. In 1925, Sarojini was elected as the President of the Congress. From 1917 to 1919, Sarojini was involved to campaign for the Montagu-Chelmsford Reforms, the Khilafat Movement, the Rowlatt Act, the Satyagraha Movement. The Salt Satyagraha, in which she took a leading part, her personal triumph at the Round Table Conference in London and her arrest on the way to Delhi to be acting President of the Congress and her vigorous campaign for the full participation of women and the youth in the public life are some outstanding achievements of this era. In 1940, she organised a National Week and ran the whole Congress campaign at this stage, took an active part in the Cripps’ Mission to India and was jailed in 1942 on the Quit India Resolution of the All India Congress Council in Bombay.

As the first women Governor of the largest state of the Union, she had beauty, grace and dignity to public life. Actually she was always a woman, supremely woman and always a great patriot. On March 2, 1949, she died on office at Lucknow at the age of 70. On her death, Jawaharlal Nehru said, “Here was a person of great brilliance, vital and vivid. Here was a person with so many gifts, but above all, some gifts which made her unique. She infused artistry and poetry into our national struggle."

Dadabhai Naoroji was born at Bombay on September 4, 1825 in a priestly Persian family. His father’s name was Palanji Naoroji and mother was Manekbai. Dadabhai’s early schooling was at Bombay and secondary education in Elphinstone Institution. He completed his
graduation in 1845 and in 1916 he was awarded the honorary degree of L.L.D. by the Bombay University. Soon after his graduation (1845), he was appointed as the Native Head Assistant at the Elphinstone Institution, Bombay. In 1850, he became an assistant professor of Mathematics and Natural Philosophy at the Elphinstone College. In March 1856, he was nominated as professor of Gujarati in the University College, London and held the post till 1865-66. During this period, Dadabhai took a keen interest and laboured hard for the spread of education.

In 1865, he founded the London India Society along with Sri Womesh Chandra Banerjee and remained its president till 1907, the year in which he returned to India. He was a prominent nationalist of progressive views. He prefaced his Calcutta Congress (1906) speech and declared, “We do not ask any favour, we want only justice. The whole matter regarding nationalism can be compressed in one word ‘Swaraj’. He belonged to the school of moderates and was a great believer in constitutional methods. He declared that Swadeshi is a forced necessity for India in its unnatural economic muddle. Although he was a champion of Swadeshi, he was not against the use of machines for organising key industries in the country.

Dadabhai was a great public speaker, both in English and in Gujarati. Known as the “Grand Old Man of India”, Dadabhai was a great public figure during 1845-1917. He was in the fore-front of the Social Reform Movement. He was a patriot and a nationalist of a high order. He voiced the grievances of the Indian people and proclaimed their aims,
ideals and aspirations to the world at large. He won with effortless ease high distinction on many fronts and will always be remembered in the history of national movement. He died in the year 1917.

Hardayal Nag was born on September 18, 1853 in a middle class Kayastha family at Karimpur, Tripura. His early life was spent mostly in Tripura, Noakhali and Dacca. In 1874, he passed the entrance examination from Dacca Collegiate School and later obtained the degrees of B.A. and B.L. He came in contact with Surendranath Banerjee, Ambica Charan Majumder and Chittaranjan Das and turned to the nationalist movement at an early age.

After a brief incursion in Government service, he took up the legal profession and practiced at the Chandpur Bar. As a legal practitioner, it was relatively easy for him to join the nationalist movement which was dominated by lawyers.

It was during the Swadeshi Movement which spread in the East Bengal districts that Hardayal came into prominence and emerged as a Provincial leader, although Chandpur remained his main centre of activity. Hardayal was one of the founder members of the National Council of Education which came in the wake of the Swadeshi Movement, “to impart education- literary as well as scientific and technical- on national lines.” Hardayal started a National School in his district in May 1906 and became the Vice President of the National Council of Education in 1922 and remained in the post up to 1942. He gave up his practice at the Chandpur Bar, joined the Non-Co-operation Movement and as the Dictator of Bengal
Provincial Congress Committee (1921-22) toured most of the districts of Bengal and personally led the militant movement of the Assam Teagarden coolies which broke out in 1921. In 1922, he was arrested but released shortly due to illness. He also joined the Civil Disobedience Movement and was appointed as a Dictator of the Salt Law Disobedience Campaign Committee now Noakhali and Tripura. He was arrested in 1932 and convicted for 6 months. When the movement was called off in 1934, he chose to devote his rest life to constructive work in his district. He was very much believer of Gandhian ideals and methods. He was held a high esteem for his integrity, ascetic temperament and patriotism. He died on September 20, 1942.

Nehru, Pandit Motilal was born on 6^{th} May 1861. His family hailed from Kashmir and had settled in Delhi since the beginning of the 18^{th} century. Motilal spent his childhood at Khetri in Rajasthan. He passed the Matriculation examination from Kanpur and joined the Muir Central College at Allahabad. His career in school and college was not very notable, and his quick wits and high spirits landed him in many and escaped from which he was extricated by Principal Harrison and his British colleagues in the Muir Central College, who had taken a strong liking to this intelligent, lively and restless Kashmiri youth. The contact with his British professors turned out to be a strong formative influence in Motilal's life. It implanted in him, an intelligent, rational attitude to life as also a strong admiration for English Culture.
Motilal did not complete his degree examination, but he decided to become a lawyer, topped the list of successful candidates in the Vakil’s examination in 1883, and at last set up as a lawyer at Kanpur and then after three years, he shifted to Allahabad. When he was scarcely forty, his income reached a five-figure income. He was one of the four brilliant lawyers— the others were Pandit Surendralal, Munshi Ram Prasad and Jogendranath Chowdhury—and were admitted to the role of Advocator of the Allahabad High Court in 1896.

Motilal’s early incursions into politics were reluctant, brief and sporadic. He attended some of the sessions of the Congress, but he was no more than a passive spectator. It was the tug of war between the Moderates and the Extremists in the aftermath of the Partition of Bengal, which drew Motilal into the arena and strangely enough, on the side of the Moderates. In 1907, he presided over a Provincial Conference of the moderate politicians at Allahabad.

The First World War generated deep discontent in several sectors of Indian Society which found a focus in the Home Rule League, but the interment of Mrs Besant in June 1917 brought him into the fray. He became the President of the Allahabad Branch of the Home Rule League. Now began a perceptible shift in Motilal’s politics. In August 1918, he parted company with his Moderate friends on the constitutional issue, and attended the Bombay Congress which demanded radical changes in the Montagu-Chelmsford Reforms on February 5, 1919.
Motilal was the only front rank leader to lead his support to non-cooperation at the special Congress at Calcutta in September 1920. Motilal's fateful decision to cast in his lot with Gandhiji was no doubt influenced by the tragic chain of events in 1919. Apart from the compulsion of events, there was another vital factor, without which he may not have made in his 60th year, a clean break with his past and plunged into the unknown. This was the unshakeable resolve to go to the way of Satyagraha.

In December 1921, Motilal was arrested and sentenced to six years imprisonment. In February 1922, came the anti-climax, when Gandhiji first announced and then suddenly cancelled Mass Civil Disobedience. In March, Mahatma Gandhi himself was arrested, tried for sedition and sentenced to six years imprisonment.

When Motilal came out of the jail, in the summer of 1922, he found that the movement had declined, the Congress organisation was distracted by internal squabbles and the constructive program could not evoke the enthusiasm of the intelligentsia. Motilal felt that the time had come to revise the program of non-co-operation so as to permit entry into Legislative Councils. This revision was resisted by those who regarded themselves as the faithful follower of Mahatma, Motilal and Chittaranjan Das founded the largest Swarajya Party in the Central Legislative Assembly, in January, 1923 and contested the elections at the end of 1923. Motilal was arrested to be impressed by Gandhiji's plans for the breach of the Salt Law, but as soon as the movement caught on, it found
him against the advice of his doctors in the centre of the political arena. He was arrested and imprisoned but his death gave away and he was released.

Motilal led a rational, secular and fearless outlook on life. A brilliant lawyer, an eloquent speaker, a great parliamentarian and a great organiser, Motilal was one of the most notable and attractive figures in Indian nationalism in the Gandhian era.

Bipin Chandra Paul was born on November 7, 1858 in Poil village, Habiganj district, now in Bangladesh, in a wealthy Hindu Vaishnava family. His father was Ramcharan Paul, a Persian scholar and a small land owner. His mother Narayani Devi was reserved, self-reliant and a strict disciplinarian. Bipin Chandra did not attend any Bengali Pathsala, but he learnt the 3R's from his father and Persian from a 'Maulavi' before he was sent to an English School. He was admitted to Presidency College in Calcutta, but unfortunately he could not complete his education and there ended his formal education.

During his student life, he came in contact with some eminent people like Dr Sundarimohon Das, Anandamohan Bose, Dwarkanath Ganguly, Aghorenath Chaterjee, Keshab Chandra Sen, Sivanath Sastri (who imbibed him with the spirit of social revolt and patriotism) and also Bijoy Krishna Goswami. He also studied deeply the Geeta and the Upanishads in his later life.

Bipin Chandra started his career as the Headmaster of a High School in Cuttack in the beginning of 1879. Later he worked as a
headmaster in several schools in succession. He also seriously took up journalism. ‘Paridarshak’ (1886- Bengali weekly), ‘New India’ (1902-English weekly) and ‘Bande- Mataram’ (1906-Bengali daily) are some of the journals started by him. In the later years, Bipin Chandra Paul was working as a librarian in the Calcutta Public Library and then he met many political leaders like Sivanath Sastri, S.N. Banerjee and B.K. Goswami. Then he was influenced to quit teaching and start up a new career in politics. In politics, he at first accepted Surendranath Banerjee as his ‘Guru’, but in later years, moved far away from him and worked in collaboration with extremists like Bal Gangadhar Tilak, Lala Lajpat Rai, Sri Aurobindo and Ranade of Maharashtra. Described as ‘one of the mightiest prophets of nationalism’, Bipin Chandra was associated with India’s political history during its phase of the struggle for freedom with Bal Gangadhar Tilak and Lala Lajpat Rai. The trio was termed as Lal, Bal, Pal. Bipin Chandra pal is also known as the “Father of Revolutionary Thoughts in India”. Being highly influenced and inspired by all the political leaders, Bipin Chandra decided to devote himself to the freedom struggle. He also went to England to study Comparative Ideology in 1898. In a span of one year, he returned to India and since then he started preaching local Indians with the idea of Swaraj. Being a good journalist and orator, he always used articles, speeches and other write-ups to spread nationalism, humanity and social awareness and the need for complete independence. Pal had ‘never say die’ attitude and with great courage, he participated in Bombay session of Indian National Congress
in 1904; Partition of Bengal in 1905; Swadeshi Movement, Non Cooperation Movement and Bengal Pact in 1923. He had also published a lot of journals, weekly and books to spread nationalism and the idea of Swaraj. Most prominent books of Pal include Indian Nationalism, nationality and Empire, Swaraj and the Present Situation, The Basis of Social Reform, The Soul of India, The New Spirit and Studies in Hinduism, etc.

Sri Aurobindo Ghosh rightly described Bipin Chandra as one of the mightiest prophets of nationalism. His fiery orations moved thousands of men and women during the early days of the Swadeshi Movement (1905-07). He was once regarded as an extremist in politics, but was never really a narrow nationalist. His ideals of patriotism were a part of his ideal of universal humanity. Moreover, Bipin valued freedom of conscience as much as he valued national freedom.

Bipin Chandra wanted the Swadeshi Movement to bring about not merely political freedom, but also a real spiritual revival among his people. That is why, he put so much emphasis upon reorganizing our educational system on completely national lines. He joined the movement for national education in Bengal and was associated with the National Council of Education from its very inception.

Bipin Chandra was not only a great preacher, but also a profile writer. Besides regularly contributing to the journals of his day, he wrote on the philosophy of Bengal Vaishnavism, Contributed a series of studies on the lives of some of the makers of modern India like Ram Mohan Roy,
Keshab Chandra Sen, Aurobindo Ghosh, Rabindra Nath Tagore, Ashutosh Mukherjee and Annie Besant, gave expositions of some of the fundamental aspects of Indian Culture, attempted an interpretive history of the modern renaissance in Bengal and left for his own life and times. As a leader of thought, Bipin Chandra has undoubtedly a honourable place among the men of his time. He never had much power and money, but he possessed an undaunted spirit which knew no defeat.

Bipin Chandra Pal virtually retired from politics from 1920 though he expressed his views on national questions till his death on May 20, 1932. He expired leaving behind a remarkable feeling of Free India.

Tarun Ram Phukan was born on 22nd January 1877 at Guwahati. His boyhood was almost entirely taken up with studies, sports and music, but the eminent position of the family in the affairs of Assam brought the young boy into contact with many a prominent leaders of the day.

Tarun Ram Phukan passed his entrance examination from the Guwahati H.E. School in 1896 and afterwards he continued his studies at the Presidency College, Calcutta. In 1901, he left for the United Kingdom and took the degree of Bar-at-Law and returned home and joined the Calcutta High Court.

In 1920, Tarun Ram Phukan joined the Congress Party and threw himself wholeheartedly into the Non-Co-operation Movement largely at the instance of Nabin Chandra Bardoloi and Chandranath Sharma. In 1921, when Gandhiji visited Assam, Tarun Ram Phukan was his constant companion and he toured whole the Assam state and the visit of
Mahatma gave naturally an added impetus to the movement. In September 1921, Tarun Ram Phukan narrowly escaped imprisonment for alleged seditious activities owing to the lack of adequate evidence. But consequent on the Government’s declaration of the Congress and the Volunteer’s Organisation as an illegal body, he was again arrested and suffered a prison term of a year and three months. He was released in November 1922. In the Gaya Congress Session in 1922, he offered his full support to Chittaranjan Das and Motilal Nehru for the formation of the Swaraj Party and to popularize the ideals of the party, he toured all over South India. In 1926, he acted as the Chairman of the Congress Reception Committee and in that session, he was elected to the Congress Working Committee for the year 1927. He was convinced that “Swaraj” was India’s birth right and that the people must rise above all petty distinctions of caste and creed, if they were to turn the concept of “Swaraj” into a living reality. He took a leading part in the opium-prohibition campaign, popularized ‘khadi’ and other swadeshi goods and devoted much time to the spread of education in the state. He died on 28 July, 1939.

Acharya Prafulla Chandra Roy was born on 2 August, 1861 in the village of Raruli- Katipara, in Khulna district, now in Bangladesh. His father Harish Chandra Roy was a land proprietor. Prafulla Chandra spent his early life in Calcutta and studied in Hare School. Later he studied at Albert School, Calcutta. He passed the entrance examination from Calcutta University in 1879 and entered the Metropolitan Institution and
also the Presidency College. Later, he proceeded to the U.K. for further study and entered the Edinburg University. He obtained the B.Sc. degree in 1886 and D.Sc. degree in 1887. While being a student of Edinburg University, he was elected Vice-President of Edinburg University Chemical Society in 1888. He returned to India in 1889 and joined Presidency College, Calcutta as an Assistant Professor of Chemistry. In 1896, he published a paper on preparation of a new stable chemical compound: Mercurous nitrite. In 1916, he joined as the Professor of Chemistry in Raja Bazar Science College after Taraknath Palit. In 1936, at the age of 75, he retired from his active service and became Professor Emeritus. He had written 107 papers in all branches of Chemistry by 1920.

Prafulla Chandra Roy was a politician, he met Gokhale and Gandhiji. He was in the forefront of social activities and constructive work and devoted his entire life for the uplift of the masses. In 1922, he took an active part in the Khulna famine relief and the North Bengal food relief. He undertook frequent tours in the country between 1921 and 1926, popularising National Schools and the Khadi and small industries. In fact, he never lost contact with rural Bengal and remained a staunch advocate of Cottage industries all his life, and never ceased using coarse Swadeshi cloth. Between 1931 and 1934, he was the President of Bangiya Sahitya Parishad.

Prafulla Chandra Roy was almost a Gandhi in his personal life and also a nationalist, a thinker, a great scientist and an entrepreneur. As a
rationalist, he advocated widow marriage and fought against untouchability. He was a prolific writer, and contributed articles on science and literature in learned journals. As a bachelor, he lived an ascetic life and gave away his savings in public and private donations and was rightly hailed by his countrymen as the ‘Acharya’. He died on June 16, 1944.

Bidhan Chandra Roy was born on July 1, 1882 at B.M. Das Road, Bankipore in Patna, Bihar. His father Prakash Chandra was an Excise Inspector. His mother, Aghorekamini was a social worker and was influenced by the Bhagwat Gita, sacred Sanskrit texts and Rabindranath’s poems. Bidhan Chandra passed the Entrance Examination from the Patna Collegiate School in 1897 and in 1901; he passed the B.A. Examination with Mathematics Hons. He passed his L.M.S. examination in 1906 and won his M.D. in 1908. He also got the M.R.C.P. and F.R.C.S. degree in 1911.

He was employed by the Government as an Assistant Surgeon at the Campbell Medical School, but disgusted with the over beating attitude of some European officers, he gave up the job and joined the newly established Carmicheal Medical College as a Professor. He soon acquired a considerable practise and made his mark as a Fellow of the Calcutta University. He was an alumnus of Calcutta Medical College. In India, the National Doctor’s Day is celebrated on the date of his birth, July 1 every year. He was elected Mayor of Calcutta in 1931 and 1932 and President of the Bengal Provincial Congress Committee in 1934. Soon, he resigned the Presidentship and concentrated on his medical profession in
which he won many laurels as a Fellow of the Royal Society of Tropical Medicine and Hygiene and of the American Society of Chest Physicians, President of the Medical Education Society and of the Indian Medical Council. Bidhan Chandra was the Vice-Chancellor of the Calcutta University from 1942 to 1944 and was awarded by it the honorary degree of Doctor of Science.

Dr B.C. Roy was also a renowned freedom fighter of early India. He understood well that freedom for India could be possible only with healthy Indians being free from diseases. He had been also one of the true follower, friend as well as the doctor of Father of India, Mahatma Gandhi. Gandhiji was undergoing fast during Quit India Movement near Poona, he was appointed to look after the health condition of Mahatma. In 1923, he was supported by the Swaraj Party of Deshbandhu Chittaranjan Das and Sir Surendranath Banerjee. After the death of Chittaranjan Das, Bidhan Chandra was chosen as the Deputy Leader of the Swaraj Party in the Council and with his four Colleagues, viz. Sarat Chandra Bose, Nirmal Chandra Chander, Tulsi Chandra Goswami and Naliniranjan Sarkar, guided Bengal Politics for some time. They were collectively called the "Big Five of Bengal".

The Partition of Bengal was announced while Bidhanchandra was in college. Opposition to the partition was being organised by nationalist leaders like Lala Lajpat Rai, Aurobindo Ghosh, Bal Gangadhar Tilak and Bipin Chandra Pal. Bidhan Chandra resisted the immense pull of the movement. He controlled his emotions and concentrated on his studies
realizing that he could better serve his nation by qualifying in his professional first.

Dr B.C. Roy believed that Swaraj would remain a dream unless the people were healthy and strong in mind and body. He made contributions to the organisation of medical education. He established the T.B. Hospital, Chittaranjan Seva Sadan, R.G. Kar Medical College, Kamala Nehru Hospital, Victoria Institution and Chittaranjan Cancer Hospital. He also opened a centre for training women in nursery and social work. Dr Roy believed that the youth of India would determine the future of the nation. He felt that the youth must not take part in strikes and fasts but should study and commit themselves to social work.

Bidhan Chandra was a man of integrity, noble, God-fearing, large hearted and patriotic. He donated his dwelling house to a trust for providing medical relief to the suffering. Bidhan Chandra was like an idealist and a realist. People rightly looked upon him as “The Architect of modern West Bengal”. The nation also honoured him with the ‘Bharat Ratna’ on February 4, 1961. He died on July 1, 1962.

Roy Manabendra Nath was born in 1889 in a poor family in Calcutta. He took his education in a village school and the National University in Calcutta. For some time, he joined the Jugantar group of revolutionaries under the leadership of Jatin Mukherjee. He was prosecuted several times for revolutionary activities and spent twenty months in jail as an under-trial in the Howrah Conspiracy Case (1910). Accused of political dacoities, he was released on bail when the First
World War broke out. The Indian revolutionaries were then planning for a rising in the country with German help. He was asked to skip the bail and proceed to Dutch East Indies for securing German arms. Being unsuccessful, he went to China, Japan, USA and Mexico—where he joined the Mexico Socialist Party and became its General Secretary.

Author of India in Transition—the first Marxist study of the conditions in India—Manabendra Roy was the pioneer of Communist ideology and movements in India. It was largely through Roy’s efforts that the first Communist group developed in India. He also attempted to influence the deliberations of the Congress in 1921, (Ahmedabad session) and 1922 (Gaya session). A favourite of the Russian Communist leadership for a time, Manabendra Roy was the central figure of an attempt to engineer a revolution in Afghanistan. In 1930, he was arrested in Bombay in connection with alleged Bolshevik Conspiracies. The following six years, he suffered a sentence of imprisonment. In 1937, he joined the Congress and contested unsuccessfully for its President ship at Ramgarh in 1940. He later organized the Radical Democratic Party and the Indian Federation of Labour. He also drew up the People’s Plan for India’s future development. A philosopher, a revolutionary and a prolific author, Roy started the Radical Humanist, a weekly, the Humanist Way, a quarterly and established the Indian Renaissance Institute.

Jadunath Sarkar belonged to an Hindu Vaishnava Kayastha family, born at Karachmaria, Rajshahi district, now in Bangladesh on December 10, 1870. His father Rajkumar Sarkar was a Zamindar and mother Hari
Sundari Devi. One of his six brothers, Bijoynath joined the Swadeshi Movement in 1905. He passed his entrance examination in 1887 and F.A. examination in 1889 from the Rajshahi College and graduated with Hons both in English and History from the Presidency College, Calcutta in 1891. He passed his M.A. in English in 1892.

Jadunath was primarily an educationist serving as a teacher in different educational institutions and writing books. After five years of experience as a teacher of English, he was appointed in the Bengal Provincial Education Service in June 1898, serving in the Presidency College as a Professor of English (1898-99, July-Dec 1901), the Patna College as a professor of English and then of History (1899-1901, 1902-17) and as professor and Head of the Department of History (October 1923-August 1926) and the Ravenshaw College, Cuttack as Professor of History and English literature (1919-23). For about two years (1917-19) he served the Benaras Hindu University as professor and Head of Department of History. Jadunath was one of the “Omnibus Professors” of those days, teaching English, History, Political Thought and Bengali. He also performed various extra-curricular work and maintained close contact with the students.

Bhagat Singh was born into a Sikh family near Banga in the Jalandhar district of Punjab. His father was Kishan Singh and mother was Vidyabati Bhagat Singh was an Indian revolutionary, considered to be one of the most famous martyrs of the Indian freedom struggle. He was one of
the leaders & founders of the Hindusthan socialist Republican Association. As a child, he was deeply affected by the Jalian Wala Bag Massacre that took place in Punjab in 1919. When Mahatma Gandhi started the Non-Cooperation Movement in 1920, he becomes an active participant at the age of 13. He studied at the National College. He became a member of the organization Naujawan Bharat Sabha and in this Sabha, Bhagat and his fellow revolutionaries grew popular amongst the youth.

Bhagat Singh’s political thought evolved gradually from Gandhian nationalism to revolutionary Marxism. He read the teachings of Karl Marx, Friedrich Engels and Vladimir Lenin and believed that, India could only survive properly under a socialist resume. He became the first socialist leader in India to make any gain. Even today, socialist leaders sometimes refer back to him as the founder of Indian socialism.

Bhagat Singh and his militant methods contrasted with Mahatma Gandhi’s pacifist methods in the Indian Independence Movement. To this day, there is an active public debate in India as to whether independence was ultimately the result of Singh’s method, Gandhi’s method or a combination thereof. In Oct 1927, Bhagat Singh was apprehended for his objectionable activities. In July 1928, prominent revolutionaries of India decided to accentuate their activities and organized a meeting in Sept 1928 in Delhi. Bhagat Singh was one of the key figures in this meeting. When the country was in the clutch of “Simon go back” agitation, Lala Lajpat Rai organized a procession to register the protest of Lahore people.
against the Simon Commission. Bhagat Singh and his associates marched in the forefront of this procession. The brutal attack of the police on Lala Lajpat Rai caused his death on 17th November 1928. Then Bhagat Singh determined to revenge his death by shooting Scott & other British Officials for this foul deed. After sometime he proceeded from Calcutta and established a bomb factory at Agra. The revolutionaries decided to attract the attention of people by throwing bombs in the Central Assembly Hall. In pursuance of decision, Bhagat Singh & B.K. Dutta threw two bombs when the Assembly was in session. Bhagat Singh was arrested on the spot.

During his trial, Bhagat Singh refused to employ any defence counsel. In the jail, he began hunger strike to secure humanitarian treatment for fellow – political prisoners Bhagat Singh along with Sukh Deb and Raj Guru was given death sentence by a special tribunal on 7th October 1930. Despite great popular pressure and numerous appeals by political leaders of India, Bhagat Singh and his co-workers were hanged in the early hours of 23rd March, 1931. Their bodies were cremated on the bank of the Sutlej river in Ferozpur. Then Bhagat Singh was 23 years 5 months & 27 days old, but when he died, he had lived long enough to prove legend, a symbol and a son of inspiration for all future freedom – fighters of India.

Bal Gangadhar Tilak was born on July 23, 1856 in a village, near Ratnagiri, Maharashtra into a middleclass Brahman family. He was a student with a special aptitude for mathematics. He was amongst Indians
first generation of youth to receive a modern, college education. After
graduation, Tilak began teaching Mathematics in a private school in Pune
and later became a Journalist Tilak was an Indian Nationalist, social
reformer and freedom fighter who was the first popular leader of the
Indian Independence Movement. Tilak sparked the fire for complete
independence in Indian consciousness and is considered as the father of
Hindu nationalism as well. He became a strong critic of the Western
education system, feeling it demanding to Indian students & disrespectful
to India’s heritage. He organized the Deccan Education society to improve
the quality of education for India’s youth. Tilak strongly criticized the
government for the brutalism in suppression of free expression, especially
in face of protest against the division of Bengal in 1905 and for
denigrating India’s culture, its people and heritage. He demanded the
British immediately give the right of self government to India’s people.
Tilak joined the Indian National Congress in the 1890s, but soon fell into
opposition of its liberal – moderate attitude towards the fight for self –
government. As a Congress leader, he suffered several imprisonments.

Tilak opposed the moderate views of Gopal Krishna Gokhale and
was supported by fellow Indian Nationalist Bipin Chandra Pal in Bengal
and Lala Lajpat Rai in Punjab. He played a leading role in organizing the
Nationalist Extremist Party in collaboration with Lala Lajpat Rai and Bipin
Chandra Pal against the Moderate confederacy in the house of Indian
National Congress. According to Annie Besant, it was Bal Gangadhar
Tilak who brought a radical transformation in the trend of Indian's struggle for independence.

In 1907, Tilak formed a radicalist faction inside the congress and started the Home Rule League along with an Irish lady, Mrs. Annie Besant. Though a conservatist towards social reforms, he was a pioneer to foresee the mass support was needed to make his motherland free from imperialistic clutches. In 1908 he aimed at militant mass movement and expressed his views on Swarajya at the Calcutta session of Indian National Congress. In the same year he was arrested for conspiring against the queen when he raised his voice against the partition of Bengal. He was jailed for 6 years in Burma, Mandalay. There he spent his time by reading & writing. He wrote the book ‘Gita Rahasya’ while he was in the prison. His writing on Indian culture, history and Hinduism spread a sense of heritage and pride amongst millions of Indians for India’s ancient civilization and glory as a nation. He released on June 8, 1914. Tilak was considered the political & spiritual leader of India by many, and Gandhi is considered his successor. He launched the Congress Democratic Party in 1920, but before he could take up the action, he suddenly died on 1st August, 1920 leaving behind millions of mourners. Gandhi called Tilak ‘The maker of Modern India’. Tilak is also today considered the father of Hindu Nationalism. He was the idol of Indian revolutionary Vinayak Damodar Sarvagar, who penned the political doctrine of Hindutva.
CHAPTER- VI

MAJOR FINDINGS & CONCLUSIONS

The present chapter is an attempt to provide the major findings of the study which were drawn after analysis and interpretation about the role of the teachers in the Indian freedom movement, especially in Bengal. The investigator has also attempted to make a summing up of the study by expressing the interpretation as “conclusion”.

Being a teacher, Avad Behari took an active part in the nationalist activities against British rule and fought for Indian freedom movement.

Ali Muhammad was the Chief Education Minister in Rampur state and also a journalist and started his political career as a political leader. He took an important role in the cause of khilafat movement and also Non-cooperation movement being very close to Gandhiji.

A student of Benaras Sanskrit College and Kashi Vidyapith, Azad Chandra Shekhar took an active part in the Non-cooperation movement of Gandhiji. He also joined the Indian Revolutionary Party. He was most famous for the Kakori Mail Dacoity. Azad formed the Hindustan Socialist Republican Association, committed to complete Indian Independence and socialist principles of India’s future progress.

The first Education Minister of Independent India Maulana Abul Kalam Azad was introduced to the freedom struggle by revolutionary Sri Shyam Sundar Chakraborty. He supported Gandhiji’s Non-cooperation movement and joined the Indian National Congress in 1920. Later he was
arrested for the violation of salt laws as a part of Gandhiji’s Salt Satyagraha.

A Government School teacher, Basu, Satyendra Nath took an active part in the Nationalist Movement and Swadeshi Movement and also organized the agitation against the partition of Bengal.

The first Vice-Chancellor of Calcutta University and an associate of Bangiya Sahitya Parishad, Gurudas Banerjee was very much associated with the National Council of Education for the encouragement of research and training of teachers. He was also headed for the birth of the society for the promotion of technical education in Bengal.

A prominent Theosophist, writer and an orator, Besant, Annie joined the Indian National Congress and participated in concrete political struggles. Her fight for the revival of ancient educational values was a great source of inspiration to the National Education Movement.

Though not a teacher, but an honours graduate, Bose, Subhash Chandra, actively joined in the boycott movement of the Prince of Wales’ visit and was arrested in Calcutta in 1921. He was elected as the President of All India Trade Union Congress in 1929, Calcutta Mayor in 1930 and the President of 51st session of the Indian National Congress in 1938 and again in the July of 1940 he was arrested and released in December 1940. He also formed Azad Hind Fauj in Germany by recruiting Indian Prisoners of War.

A junior research official in the Forest Research Institute, Dehradun, Rash Behrai Bose joined the revolutionary party for India’s independence
and took a leading part in its organisation and activities. In abroad also he continued to work for India's independence.

A reputed solicitor at Calcutta High Court and an intellectual journalist, Das, Chittaranjan's life is a landmark in the history of India's struggle for freedom. He came to the fore-front of nationalist politics. He was also famed by virtue of his ardent patriotism, sincerity and oratorical power.

A renowned lawyer, Mahadev Desai was an eminent Indian freedom fighter, a nationalist writer and the personal secretary of Mahatma Gandhi. He got the influence to come to politics by Mahatma Gandhi. He took active part in the Non-cooperation Movement being a non-violent activist.

Taking education upto the 7th standard and also afterwards being a teacher, Deshpande Vinayak took active part in politics against the British for India's freedom movement.

Gandhi, Mahatma was a major political and spiritual leader of India and the Indian Independence Movement. He was the pioneer of Satyagraha, the resistance of tyranny through mass civil-disobedience strongly founded upon Ahimsa which led India to independence and has inspired movements for civil rights and freedom across the world. Being the leader of the Indian National Congress, Gandhiji led a nationwide campaign for the alleviation of the poor, the liberation of Indian women, for brotherhood amongst communities of differing religions and ethnicity, for an end to un-touchability and caste discrimination and for the
economic self-sufficiency of the nation, but above all, for Swaraj, the
independence of India from British domination.

Jyotirmoyee Ganguly herself inspired to join the national movement
of India and started active political career with the participation in the Non-
coperation movement. She joined the Satyagraha movement and also
became the Vice President of Women’s Satyagraha Committee. In
analyzing the role of Jyotirmoyee Ganguly, as a freedom fighter, it can be
seen that she was before all a patriot and worked seriously for India’s
political liberation. She never fostered national consciousness among the
Bengalees, but inspired many people to join in the Indian freedom
movement.

Under the influence of Deshabandhu Chittaranjan Das and coming
in contact with Sri Aurobindo Ghosh, Satish Chandra Mukherjee and Bal
Gangadhar Tilak, Bipin Behari Ganguly joined the Non-cooperation
movement of the Indian National Congress. He was also associated with
the secret revolutionary workers and took part in the Salt Styagraha of
Gandhiji and in the Quit India Movement.

At the time of receiving early education, the tide of Swadeshi
Movement swept Ganguly, Pratul Chandra away. He himself came in
contact with notable revolutionary leaders and enrolled in the secret
Anushilam Samiti and took active part in the revolutionary activities.

Being a teacher and an ardent nationalist of Bengal, Ghosh,
Jyotish Chandra came in association with the nationalistic movement. He
also came in contact with the revolutionaries like Bipin Chandra Paul and Surya Sen. He devoted his life to Indian National Congress.

Getting inspiration from Nibaran Chandra Das and Mahatma Gandhi, Atul Chandra Ghosh participated in political movements. He joined Non-cooperation movement, Civil Disobedient movement and was an ardent follower of Indian National Congress.

In the boyhood, Ganesh Ghosh imbibed nationalist and patriotic feelings from his father. He came in contact with Surya Sen and joined the revolutionary party. He participated in the struggle for national freedom and also realized the popular demands for India's Independence.

While still a school boy, Prafullala Chandra Ghosh came under the influence of the Anushilan Samiti of Dacca. Though he was a lecturer of Chemistry in Presidency College, Calcutta, he joined the Non-cooperation Movement of Gandhiji, attended the Indian National Conference, Lahore Congress and organized Satyagraha Committee. He also joined Quit India Movement.

During the Swadeshi Movement, Ghosh, Rash Behari supported the move for National Education and took part in the Swadeshi Movement by improving the economic condition of the century. He was the first President of National Council of Education.

Hazra Matangini was associated with the nationalist movement. She took part in nationalist activities during the Civil Disobedient movement, Salt Satyagraha and Quit India Movement.
In the early part of his political career, Lajpat Rai, Lala joined the Indian National Congress and took active part in the nationalistic movement. He joined the Swaraj Party, Founded the Independent Congress party and organized the agitation against British rule for India's freedom.

Being a teacher, Sri Madan Mohan Malavya actively participated in salt Satyagraha started by Gandhiji. He took a keen interest in the industrial development of the country and was therefore appointed as a member of the Indian Industrial commission in 1916.

Being greatly influenced by Rabindranath Tagore and other contemporary intellectuals in Bengal, Raja Subodh Chandra Mallick was firmly convinced the necessity of a National System of Education in the country and proposed for a National Council of Education in Jadavpur. He actively participated in the Anti partition movement of Bengal. He was connected with many revolutionary parties like Anushilan etc.

A deep patriotism and national feelings inspired Mukherjee Ashutosh in his manifold activities. He came in close contact with Gurudas Banerjee, Sivanath Shastri, Sarvapalli Radhakrishnan, and C. V. Raman to form a closer circle. To him, political freedom was a distant goal and so he fought with constitutional means, marched from strength to strength in the democratic way.

One of the member of the Revolutionary group, known as Jugantar Party, Mazumder Dinesh Chandra took active part in the freedom movement of India by attempting to throw a bomb to kill a Police
Commissioner, Tegart in Calcutta. But unfortunately he was arrested and sentenced to imprisonment for life.

Bagha Jatin, born Jatindranath Mukherjee was a Bengali Indian revolutionary activist against British rule. He was the principal leader of the Jugantar Party that was the central association of revolutionaries in Bengal.

Starting career as a teacher of Calcutta Metropolitan Institution and a lecturer in History and Economics in Behrampur College, Mukherjee Satish Chandra became an organ of Indian Nationalism. His greatest achievement was the inauguration of the National Education Movement in 1905 and the organisation of National Council of Education in 1906. He was a selfless nationalist and he was one of the authors of the national awakening and the “father of the Bengali Revolution”

It was during the Swadeshi Movement that Nag, Haradayal came into prominence and emerged as a leader. He was one of the founder members of the National Council Of Education. He joined the Non-cooperation movement and the Civil Disobedience Movement for India’s freedom.

During student life Paul Bipin Chandra came in contact with some eminent political leaders like Sivanath Sastri, Keshab Chandra Sen, who imbibed Bipin Chandra paul with the spirit of social revolt and patriotism and he decided to devote himself to the freedom struggle of India. He wanted to bring a spiritual revival among people of India. He joined
national movement for national education in Bengal and also was associated with National Council of Education from its very inception.

A professor of Chemistry in Raja bazaar Science college, Roy Prafulla Chandra took active part in the national movement of India. He popularized all the national schools and the khadi and small industries. He was also elected as the President of the Indian Science Congress in 1920. He was the president of the Bangiya Sahitya Parishad during the period 1931-1934.

The founder of Indian National Association, Sri Surendra Nath Bannerjee, was one of the earliest political leaders during the British Raj and later became a senior leader of the Indian National Congress and served as the Congress president in 1895 and 1902. He inspired his students with a new spirit of nascent Indian nationalism. He was an important figure in the Swadeshi movement also.

Sri Bal Gangadhar Tilak was an Indian Nationalist, social reformer and a great freedom fighter who was the first popular leader of the Indian Independence movement. Tilak sparked the fire of complete independence in Indian consciousness and is considered as the father of Indian National movement and the political and spiritual leader of India. He considered in many ways to have created the Nationalist Movement in India, by expanding the struggle for political freedom and self-government to the common people of India.

Surya Sen was a teacher by profession, but was a prominent (Bengali) Indian freedom fighter. He was initiated into revolutionary ideas
by one of his teachers while he was a student of B.A class. He established a number of hard-line patriotic organisations (including Jugantar) in different parts of Bengal. Two of his major successful undertakings were that (a) a broad way robbery at the Treasury office at the Assam-Bengal Railway at Chittagong on December 23, 1923. (b) the Chittagong Armoury Raid on April 18, 1930.

Singh, Bhagat was an Indian revolutionary, considered to be one of the most famous martyrs of the Indian freedom struggle. When Mahatma Gandhi started the Non-Cooperation movement, he became an active participant in 1920. Bhagat Singh’s political thought evolved gradually from Gandhian Nationalism to revolutionary Marxism. He was one of the leaders and founders of the Hindusthan Socialist Republican Association. When he died, he proved a legend, a symbol and a source of inspiration for all the future freedom fighters.

Badal Gupta (1912-1930) was a Bengali Indian freedom fighter and revolutionary. His father was Sudhir Gupta in the village Purba Simulia in the Vikrampur region of Dacca District, now in Bangladesh. Badal was inspired greatly towards patriotism by Nikunja Sen, a teacher of the Baniapara school of Vikrampur. Badal joined the Bengal volunteers (BV) as a member.

Benoy Basu was an Bengali Indian revolutionary and freedom fighter. He was born on 11 September 1908 in Munshiganj district, now in Bangladesh. Under the influence of Hemchandra Ghosh, a revolutionary of Dacca, Benoy joined the “Mukta Sangha”, a secret society closely
connected with the Jugantar Party. He was a medical student, but could not complete his studies due to his association with revolutionary activities. He also joined Bengal Volunteers. Later, the Bengal volunteers became a more achieve revolutionary association and prepared a plan of “Operation Freedom” against the Police repression in Bengal, especially against the inhuman conduct with the political prisoners in different jails.

Dinesh Gupta (1911-1931) was a Bengali Indian Freedom fighter and revolutionary. He was born on 6 December 1911 in Munshiganj district, now in Bangladesh. Dinesh joined Bengal volunteers - a group of organized by Subash Chandra Bose in 1928, at the occasion of Calcutta session of the Indian National Congress. Soon the Bengal volunteers transformed itself to a more active revolutionary association and planned to liquidate infamous British Police Officers.

The association targeted COI NS Simpson, the Inspector General of Prisons, who was infamous for the brutal oppression of the prisoners in the Jails. The three revolutionaries (Benoy, Badal, Dinesh) decided not only to murder him, but also to strike a terror in the British official circles by launching an attack on the Secretariat building – the writer’s Building in the Dalhousie Square in Kolkata. On December 8, 1930, Dinesh along with Badal Gupta and Benoy Basu, dressed in European costume, entered the Writer’s Building and shot dead Simpson. British Police started firing. What ensued was a brief gunfight between the three young revolutionaries and the police. Some other officers like Twynam, Prentice & Nelson suffered injuries during the shooting. Soon police overpowered
them. However the three did not wish to be arrested. Badal took potassium cyanide, while Benoy and Dinesh shot themselves with their own revolvers. Badal died on the spot. Benoy was taken to the hospital where he died on 13 Dec 1930. Dinesh was hanged on 7th July 1931 at Alipore Jail when he was only 19.

Ram Manohar Lohia was an Indian freedom fighter and a socialist political leader. He was born March 23, 1910. His father Harilal was a nationalist by spirit and a teacher by profession. Rammonohar was introduced to the Indian Independence Movement of an early age by his father through the various protest assemblies. He made his first contribution to the freedom struggle by organizing a small hartal on the death of Lokmanya Tilak.

Harilal took Rammonohar along on a meeting with Mahatma Gandhi and that meeting deeply influenced Rammonohar and sustained him during trying circumstances and helped seed his thoughts, actions and love for Swaraj. Rammonohar was impressed by Gandhiji’s spiritual power and radiant self control that he pleaded to follow Mahatma’s footsteps. He proved his allegiance to Gandhi, and more importantly to the movement as a whole, by joining a Satyagraha march at the age of ten.