CHAPTER – III
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Anti-partition movement of Bengal and the Swadeshi movement can be regarded as the beginning of the involvement of students in the freedom movement of India. It is to be noted that when the proposals of partition became public in December 1903, it was strongly protested all over India. The people of Bengal observed the day of Partition (16-10-1905) as a day of mourning and such an en masse protest was a new experience to the government as well as to the Indians and sympathetic protest movements came in Maharashtra and Punjab also.1 In the meetings, processions, picketing and bonfire of foreign clothes that followed, the students were active participants, at times, somewhat aggressive also. But that was natural at their adolescent age for whom life was full of idealism and enthusiasm. Writings of Swami Dayananda and Swami Vivekananda played an important role. The actual unrest among students came first in Bengal when Lord Curzon had made some disparaging remarks about them at the Calcutta convocation of 1905. That would be one of the reasons why students responded so spontaneously to the anti-partition movement. Many students had left schools and colleges and joined the national institutions during freedom movement. Young men of Bengal came to realize that the days of petitions and prayers had ended with the partition of Bengal and the students moved rapidly towards an active struggle for political freedom. It was preceded by a large-scale student’s demonstration near the college square. The whole sky was reverberating with cries of ‘Bande Mataram’, which from that time onwards became the battle cry of Indian Nationalism. The Swadeshi movement was largely sustained by the sufferings and sacrifices of the students. The imperialist government of India seeing the huge participation of students in the Swadeshi and Boycott movement actively took strong measures against the students as the student supplied the bulk of the volunteers and

1 Dr Murthy Lakshmana K: Hydrabad, F.Ed-2001 “British in India” P-224
Picketers. The government issued instructions to the educational institutions to control their boys and prevent them from participating in the Swadeshi movement in any way. Students were punished by the institutions to which they belonged as well as by the police. Indiscriminate assaults were made by the latter upon students and many of them were rusticated or fined. According to a contemporary report, "the chief part of the official wrath against Swadeshi is vented on the students. They are harassed, prosecuted and oppressed for their advocacy of the country's cause. They are being flogged, fined, imprisoned, expelled from schools and colleges and even rusticated from the universities."²

There was a great spur to their movement as a consequence of the Carlyle Circular issued by the government to ban students' participation in the Swadeshi movement. As a protest, 5000 students of Calcutta held a meeting on November 4, 1905, and publicly tore of what came to be known as Carlyle Circular. They formed a militant organization of students, known as Anti-circular society.² Thus, an open conflict with the authorities commenced. On November 7, the citizens of Rangpur, assembled at a public conference, resolved to take their own hands, and to start a National institution for this purpose. The outcome of the public decision was the Rangpur National School, which was set up on November 8, 1905, exclusively under national control. It became a symbol of successful Swadeshi in those days.⁴

Again, the action of the authorities led to a movement among the students to boycott Calcutta University that they described as "Golamkhana"⁵ (House of manufacturing slaves). At a conference attended by a large number of very eminent persons of Bengal from different walks of life, held on November 10, 1905, a decision was taken to establish at once a National Council of Education—literary, scientific and technical on national lines and under national control. It was announced at the conference that besides the promised one lakh

⁴ Majumdar History of Freedom Movement in India Vol-II PP-63-64
⁵ Majumdar, R C, Struggle for Freedom Vol-XI, P-44
rupees from Subodh Chandra Mallick and five lakhs of rupees (to be paid in cash or in property- yielding Rs.20,000/- a year), from another gentleman (Brajendra Kishor Roy Choudhary a Zamindar of Mymen singh), a third gentleman (whose name was not disclosed offered two lakhs in cash and a large house with compound, while a fourth donor was likely to make an endowment of Rs 3,00,000 a year. The number of national schools also grew apace, and in 1908, there were 25 secondary and about 300 primary national schools. The Bengal Provincial Conference endorsed the idea in its annual session of 1908 and resolved to establish and maintain National Schools throughout the country.\(^6\)

It is worth mentioning that as like that of the Carlyle circular of Bengal, a similar circular was also issued on May 19, 1930 in Assam by John Richard Cunningham, the then DPI of Assam, while the ruling authority learnt from their experience of non-co-operation movement that students constituted the most energetic and ardent detachment of the movement. They were also in the forefront of the Civil disobedience movement that was taking shape through ‘hartals’ and demonstrations. So, the government decided to bring the student community under control of the educational authorities with a view to crippling the current movement. The result was the ‘Cunningham circular.’\(^7\) The circular notified that after the summer vacation, the students would not be readmitted in the government schools unless their parents and guardians, and in the case of students belonging to classes VII to X the students themselves also, gave a written undertaking that they would abstain from all political activities.\(^8\) Challenging the circular strongly, the parents and the guardians refused to comply with the humiliating demands of the Cunningham circular which resulted in the establishment of National Schools in Assam for the students who participated in the struggle for freedom. For example, Kamrup Academy at Guwahati; Tezpur Academy at Tezpur, Borpeta Bidyapeeth at Borpeta etc had been established. It was not long before the Swadeshi movement in Bengal affected other parts of

\(^6\) Majumdar R.e, Struggle for Freedom Vol-XI P-44  
\(^7\) Dutta A. Assam in the Freedom Movement, PP-166-7  
\(^8\) Ibid-P-167
India. Soon its impact was felt outside Bengal. As in other presidencies, the partition of Bengal evoked sympathetic response in the Madras presidency. 'Swadeshi-Mitram' wrote that the decision of the secretary of state was to axe off the unity of Bengal. Again, like other parts of India, the students of Madras presidency also actively participated in the Swadeshi movement. Best example in this regard was the meeting held in the month of September 1905, where three thousand students were attended under the chairmanship of G. Subramanyam Iyer. Resolutions were passed to sympathise with the Bengalis and congratulate the renascent 'young Bengal'. In that month the boycott movement was launched in Tuticorin under the leadership of Rama Krishna Iyer. A national Fund scheme was also launched in 1905 to finance deserving students and indigent entrepreneurs to go to England for scientific and technical studies. In Kurnool subscriptions were collected to send a student for learning glass making. Bipin Chandra Pal was the harbinger of the movement in the South. Orrisa also played a prominent role in the National struggle for Independence. As Swadeshi movement strongly influenced other regions of India, so it had its echo in different parts of Orrisa. In response to the call of Bengali leaders, a great public meeting was held in the Municipal Hall at Cuttack on 20th August, 1905 under the presidentship of Baba Janakinath Bose, where the significance of Swadeshi and boycott was explained. Madhu Sudan Das, in a fiery speech said, "A promise was of little importance unless it was put into practice. General Togo of Japan, for example, uses the shoes made in his country, however uncouth they may be. This example should inspire us in one or the other." Madhu Sudan Das toured the entire province and addressed huge meetings in order to propagate the message of Swadeshi. He gave a clarion call and urged the people of Orrisa to boycott foreign goods, especially the Manchester made clothes and then Liverpool Salt, and take a

9 Nair; Sankaran, Role of students in Freedom movement (special reference to Madras Presidency) P-28.
10 Ibid – P-29.
11 Ibid P-29
13 Rajimwale Anil, op cit P-50
solemn vow to use Swadeshi goods only\textsuperscript{15}. The spirit of Swadeshi movement influenced the people of various regions of Orrisa. Large meetings were organized at Balasore, Puri, Sambalpur and other places. In many places, student community joined the movement in a new spirit. Response to the call of Rabindra Nath Tagore, Rakhi Bandhan Divas was also observed at Orrisa on October 16, 1905. From early morning, many people, most of whom were students paraded the streets of Cuttack singing Bande Mataram. They tied Rakhi round each other's wrists, even on the wrists of Muslims. Along with other leaders Nilakantha Das and Godabarish Mishra who were in the youthful stage of their career as students took active part in organizing Swadeshi movement. In spite of the several repressive measures adopted by the British government to crush the movement, it became very popular and widespread. Gopal Bandhu Das having realized the importance of national education established the Ekamra Academy at Bhubneswar with the help of two Sanskrit scholars, Basudev Rath and Sudarsan Nanda and Bengal revolutionary Sashibhusan Roy Choudhary. It was designed on the model of a national school, but lack of fund stood in their way and the school had to be closed down after a few years. He also laid the foundation of Satyabadi Bana Vidyalaya at Sakhgopal on 12th August, 1909. The contribution of this school to the national and literary life of Orrisa was commendable\textsuperscript{16}

The students of Bihar too played an important role in the Freedom movement of India. The anti-partition movement of Bengal also influenced the people of Bihar like the rest of the country. According to Rajendra Prasad, Universities Act of Lord Curzon, his controversial speech at Calcutta University and the anti-partition movement in Bengal were important causes for the stirrings of the student movements of North India.\textsuperscript{17} Bihar in those days was a part of Bengal and totally affected by the surge of Nationalism there. ‘We felt Bihar and Bihari students should not remain unorganized and the Bihari students’ conference was conceived in the brain of some Bihari students’ in Calcutta. There was another Bihari

\textsuperscript{15} Ibid P-151  
\textsuperscript{16} Ibid P-152  
\textsuperscript{17} Rajimwle Anil; op.cit P-51
student's organization known as Bihari club of Calcutta. But, it is also to be noted that the people of the non-Bengal parts of the region, particularly of Bihar, felt that their developments in education, industry and other fields was being neglected and lagging far behind the Bengal regions. They therefore felt that a separate Bihar and other areas would help their development. Rajendra Prasad in his presidential address to the Monghy (Munger) session (1913) pointed to the huge gap in the number of educational institutions, students’ etc between Bengal and Bihar, and to the need to work consciously to develop Bihar. Thus, proposal of separation of Bihar from Bengal and to create a new province of Bihar, Orrisa and Chotanagpur under a lieutenant governor was welcomed and in Bihar they created a wave of enthusiasm. In Bihari politician’s opinion, new Bihar began to play an active role in the subsequent phases of nationalism. The revolutionary activity in Bengal got a great impetus from the Swadeshi Movement, which stirred the political and national conscious of Bengal to an extent unknown before. The Bengalis at first thought that they would be successful in withdrawing the partition plan of the government by the Swadeshi and Boycott movement. But, they gradually realized that the boycott of English goods failed to achieve the desired object, hence, a steadily increasing number of young men turned to revolutionary as the only possible means to attain their ends. There were two divisions among the revolutionaries. One believed in armed conflict against the British with the help of Indian Soldiers, and, if possible also of foreign nations inimical to the British. The other held that violent action such as murdering officials would paralyze the governmental machinery. Both felt the need of creating a revolutionary spirit in the country at large and followed a common programme of military training to youth and collection of arms. The necessary expenditures were to be met by forcing the rich to part with their ill-gotten gain, to be repaid when the Swaraj was established.

There were several reasons, which helped spreading extremist nationalism in Bengal. The repressive measures taken by the imperialist British government at Barisal conference of April 1906 could be taken as the prime factor of the growth

18 Dutta; Kali Kinkar. Freedom movement in Bihar. vol-I, Govt. of Bihar, 1958. PP-155-6
of militant nationalism in Bengal. Therefore, the Barisal conference must ever be regarded as a memorable episode in the history of the Swadeshi movement. Again, the visit of notable leaders like Tilak, Khaparde, Lala Lajpat Rai and other to Bengal and this demonstration of all India sympathy was encouragement to the Bengalis. The tour of leaders like Bipin Chandra Pal over the whole of Bengal was also very important in keeping up the spirit. The Irish struggle for Freedom, became an inspiration for Bengali youth and revolutionary activity started (1907) in Bengal, making the life dangerous to Britishers in India.

The actual unrest among the students came first in Bengal when Lord Curzon had made some disparaging remarks about them at the Calcutta Convocation of 1905. That would be one of the reasons why students responded so spontaneously to the anti-partition movement. Many students had left school and colleges and joined the national institutions during the Freedom movement. But the first revolutionary group had been started round about 1902 in Midnapur (by Janendra Nath Basu) and Calcutta (Anusilan Samity, founded by Promotha Mitter and Arabinda’s emissaries from Boroda, Jitendra Nath Benarjee and Barindra Kumer Ghosh). But their activities had been confined initially to physical and moral training of the members and were not particularly significant till 1907 or 1908. The Samity got a large number of recruits and numerous branches were started in different parts of Bengal. In 1905, a book was published by the leaders of Anusilan Samity entitled ‘Bhavani Mandir’ (Temple of the Goddess Bhavani) giving detailed plan of establishing a religious sanctuary in a scheduled spot, as the centre of revolutionary activities. Two years later they published another book called “Vartaman Ranaity” (Rules of modern warfare) which made an eloquent plea for military training and laid down details of war, particularly guerilla warfare. They also conducted a periodical named “Yugantar” (New Era) which openly preached armed rebellion in order to create the necessary revolutionary neutrality among the people. It was started in 1906, had a circulation of more than 7000 and was suppressed in 1908 by the government under the newly passed Newspaper...

19 Sarkar Sumit, Modern India P-123
20 Ibid P-198
(incitement to offences) Act. As a judge observed, the ‘Yugantar’ exhibited a burning hatred of the British race, and pointed out how revolution was to be affected. Another publication, ‘Mukti Kon Pathe’ (which way lies salvation?) exhorted its readers to win over the Indian Soldiers to the revolutionary societies and secure arms from foreign powers. It is worth mentioning that Hemendra Chandra Kanungo, probably the most remarkable figure among revolutionaries who went abroad to be trained for the manufacture of explosives and on his return arrangement were made for preparing bombs in the Murari Pukar Garden House in Maniktala, a suburb of Calcutta. Influence of revolutionary activities got momentum in the time of anti-partition movement in Bengal and all schools and colleges were acted as the centres of extremist’s activities. Ram Gopal says, ‘The Secondary English schools and in a lesser degree the colleges of Bengal were regarded by the revolutionaries as their most fruitful recruiting centres’ Again, it is interesting to mention that Mr. Sadananda Chaliha, noted historian and educationalist of Assam mentioned that Ambikagiri Roy Choudhary of Assam once admitted as the member of Anusilan Samity of Bengal Gradually, strengthening the position of the societies, they attempted to kill the Lieutenant – Governors, but proved unsuccessful. Their next venture was to murder Mr. Kingsford, the Chief Presidency Magistrate under whose orders some young men had been severely flogged for comparatively slight offences. Two members of the party, named Prafulla Chaki and Khudiram Bose were sent to Mazaffarpur for the purpose. They threw a bomb at a carriage, which was supposed to be of Kingsford, but really belonged to one Mr. Kennedy, with the result that the wife and daughter of the later were killed. Prafulla was arrested but shot himself dead, and Khudiram was tried and hanged. The incident took place on April 30, 1908. Two days later the Murari Pukar Garden house was searched by police, and bombs, dynamites and cartiges were found. Thirty four persons including Arabinda Ghosh, Barindra and his principal associates were arrested and charged with conspiracy. While the trail was going on, the public prosecutor who

21 Ibid P-199
22 Kalita Ramesh; A study of the role of Assamese student in the struggle for Freedom of India. 1826-1947, P-26
23 Ibid – P-26
conducted the case at Alipore, and a Deputy-Superintendent of police, who was attending the appeal of the Alipore Conspiracy case in the High Court, Calcutta, were shot dead in the court premises. Though Barindra and his associates could not carry on the revolutionary activities beyond the preliminary stage, yet when they were arrested and their activities, particularly manufacture of bombs, came out in the Alipore conspiracy case, it created a great sensation all over the country.

Revolutionary terrorism was to constitute in the end the most substantial legacy of Swadeshi Bengal, casting a spell on the minds of radical educated youths for at least a generation or more. Again, terrorism of a more efficient variety was meanwhile developing in the East Bengal, spearheaded by the much more tightly organized Dacca Anusilan Samity of Pulin Das, with the Barrah Dacoity (2 June 1908) as its first major venture.

The members of the Anusilan Samity vowed to continue the unfinished task of the Martyrs. The most sensational among their activities were murders and decoities. So far as record evidence goes, no less than sixty four persons were murdered between 1907 and 1917.24 On the other hand, the official record gives details of 112 decoities during the year 1907-1917.25

3.1: Extremism spread outside Bengal:

The Swadeshi movement got intensity at Bengal and gradually it spread throughout India. As like that the militant nationalism which was born at Bengal to achieve the object which the boycott had failed to achieve also gradually extended to different parts of India with a view to finish the imperialist British rule in India.

A confidential report gives a detailed account of the revolutionary activities in Patna, Deoghar, Dumka and other places in Bihar and refers briefly to those in Varanasi and Allahabad. According to the report most of the revolutionaries dealt

24 Majumdar R.C, op.cit P-200.
25 Ibid- P-204.
with therein came from Bengal and many of them belonged to the Anusilan Samity, though other organizations were also represented. The activities were similar to those of Bengal. The report refers to the decoity Committed at Chainpur near Jaipur (Orrisa) “by a gang of 17 young men who used whistles, patkas, hammers, knives, gas lamps etc - all the usual paraphernalia of a typical Bengali Bhadralok gang.” The telegraph wires were cut and so perfect was the arrangement made beforehand that all of them escaped except one whose arrest at Kharagpur was pre-arranged in order to give the remaining 16 a chance to escape. The report gives an account of the activities of Sachindra Sanyal, a Bengali youth, in organizing revolutionary centres in Varanashi, Patna and Banikpore with a view to enlist the people of those region in the revolutionary case. Punjab was not free from the revolutionary activities of the terrorists. As early as 1904 a few young men of Saharanpur formed a secret society and took a solemn oath to lay down their lives in the struggle for the Independence of the country. The young group soon came with the contact of Lala Hardayal, Ajit Singh and Sufi Amba Prasad. The Swadeshi movement gave a great impetus to them and they kept a close contact with Bengal revolutionaries. They got training of bomb manufacture, collection of arms from the revolutionaries of the Bengal. There was a lull in the revolutionary activities on account of the repressive measures of the government, including the deportation of Lala Laj Pat Rai and Ajit Singh. But the revolutionary activities flared up again in 1909 after the return of Hardayal from abroad in 1908. According to a government report he ‘held a class in Lahore, preaching the bringing to an end of the British government by a general boycott combined with passive resistance of every kind.’ After Hardayal again left India, the work was carried by Rash Bihari Bose and a number of his devoted pupils. It was this group who arranged to throw bombs at Lord Hardinge at Chandini Chowk at Delhi on December 23, 1912 on the historic occasion of the state entry into new capital of Delhi.

Maharastra swung towards a rather extremism in the last part of the 18th century and the beginning of the new century with the vow to overthrow the British

26 Ibid P-202
imperialism from India and to establish Swaraj. It is pertinent to mention that the credit of organizing the first secret society with the avowed object of overthrowing the British government in India, goes to Wasudev Balwant Phadke, a man born in 1845 in the district of Kobala near Bombay and also a service holder under the British government in the department of Commissary (military account) and he vowed to overthrow the foreign rule at any cost seeing the injustices done by the British to Indians. B.G.Tilak played a prominent role in furthering the cause of revolutionary movement in Maharashtra. He started the Shivaji and Ganapati festivals in 1895. By doing so, he gave a religious donation to the movement against the British government. These festivals became the spring's boards of revolutionary activities. There were severe famines in December 1886. Tilak through his paper 'Keshari' strongly criticized the work of the unpopular plague commissioner Mr. Rand and Tilak called upon the peasants not to pay revenue to the government. In 1899 Mr. Rand, that hated plague commissioner and Lt. Ayerest, his sub-ordinate officer were murdered by one sensitive young man at Poona. Tilak was arrested and was imprisoned for 18 months. It is to be noted that Tilak also started 'Lathi-clubs' to infuse military fervors among the youths. Tilak's slogan 'Swaraj is my birth right, and I shall have it', became popular among all and inspired to fight against the British. The early revolutionary activities ending with the foundation of Abhinava Bharata by Vinayak Damodar Savarkar. It seriously took up the revolutionary activities and tried to spread its branches all over Maharashtra. Many colleges and higher educational institutions in Poona and Bombay had at least one secret society or branch of the Abhinava Bharata. Therefore, the students got the chance to acquaint themselves with the revolutionary ideas and became the leaders of the branches in their own town or cities after completing their education and started the branches of Abhinava Bharata or new secret societies in Maharashtra, Mysore and Madhya Pradesh. The society also established contact with Bengal Arms were surreptitiously sent from London by Savarkar when he settled there in

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28 Ibid P-203
London in 1906. He sent a number of Browning pistols to India with Miza Abbas, Sikandar Hayat and several others. A member of the society, P N Bapat, was sent to Paris to learn the art of bomb making from Russian revolutionaries. In addition to Abhinava Bharata, many other secret societies sprang in different parts of Maharashtra early in the 20th century. Most of them worked independently of, and even unknown to, one another, though the aims, objects and methods were more or less the same. The Abhinava Bharata established contacts with some societies working parallelly at different parts of India such as Bombay, Poona, Gorwaliur, Boroda, Amrawati, Yeotmal, Kolhapur, Nasik, Satara, Nagpur, Aundh and many other places. There were three groups working at Poona and two were working separately at Nasik and was unknown to each other. It is noteworthy that in Boroda and Gorwaliur there were no branches of any secret societies. Many secret societies mostly concentrated their main effort on the manufacture of bombs. Revolutionary activities also developed in Rajasthan following Bengal shortly after the partition scheme declared in 1905. Noted extremist nationalist Sachindra Sanyal sent two members of his organization from Varanasi to Kharwa to prepare bombs. Another two Bengali revolutionaries had been given shelter by Thakur Kuchaman between 1908 and 1911. It is important to note here that by the year 1911 some young youth joined in the local organization some of whom were sent to Delhi to be trained as experts by notable revolutionaries like Amir Chand, Avadh Bihari and BAL Mukund. The most memorable work done by this organization was the murder of Jodhpur Mohant (abbot) with a view to securing money for revolutionary purposes. The educational institution founded by Arjunlal Sethi at Jaipur became the centre of revolutionary activities. The ideas of revolutionaries of Bengal were held up before the students and they were taught that the committing of decoity was necessary for the attainment of Swaraj, as it would enable them to procure revolvers and pistols. Three students of this school killed the Mohant of Temple in 1913, but as they could not open the iron safe they got no money. Varanasi also became a great centre of revolutionary activities and was the headquarter of Rash Bihari Bose and Sachindra Sanyal. The credit for

29 Ibid, p-203
30 Ibid, p-203
sowing the seeds of militant nationalism in the soil of Madras Presidency goes to
the Bengali agitators, especially to B.C.Pal who toured from 11th April to 12th
May, 1907 and addressed several meetings from Visagapatnam to Madras in the
South. The extremists of Madras convened a meeting on the Madras beach on 6th
December to elect delegates to the Surat congress, which was presided over by
V O. Chidambaram Pillai In his concluding remarks Pillai said, “Swaraj could be
achieved only by promoting national education and indigenous industries and
establishing arbitration courts all over the country, and that the more these were
encouraged the less would be left for the British to do in India”.31 This was the
substance of the prevailing extremist thought and the content of many of Pillai’s
speeches made during that period. Much stress was given in the meeting “not to
send their children for university education but to give primary education, until
Swadeshi schools were opened”, Chidambaram Pillai exhorted the audience in his
speech

Needless to say, the terrorist movement in Madras presidency, unlike in Bengal,
the Punjab and Maharashtra, was only sporadic. Some of the terrorist occurrences
since 1907 were the Tuticorin bomb outrage in 1907, the Kakinada riot on 31
May, 1907, some minor assault upon Europeans during the visit and after
departure of B.C.Pal, the Tinnevely and Tuticorn riots of March 1908, and the
Tenali bomb case in Kistna.32 The back for the terrorist activities had already been
laid by the spread of anti-British feeling roused by Tilak, Lajpat Rai, B.C Pal and
Arabinda Yugantor in Bengal invited the youth ‘to murder Englishmen for the
overthrowing of Imperialism, to take a life rather than lay down a life’33 South
Indian students in Calcutta and Bombay, who came under the direct influence of
the cult of the bomb, were the pioneers of this movement in the South. They
rendered the soil fertile, Pal sowed the seeds, and the seedling began to sprout out,
only to be nipped in the bud. There was a minority of youths in Kakinada who
believed in the cult of the bomb and justified its throwing at Metcalfe by

31 Sankaran Nair, V. Op. Cit p-37
32 Ibid P-38
Khudiram Bose. This attitude became obvious when, R.W.DE Ashe, ICS, the then Collector of Godavari District, received an anonymous letter posted from Kakinada town, that a bomb will be thrown at him that night. It was only a ghost letter. The government suspected Vakana Venkaya, a Japan returned student, as well as chemistry graduates and people of Kistna and Godavari for the manufacture of bombs. But threat against his life was carried out when Ashe, later the collector of Tinnevely, arrived at Maniyachi by a train bound to Tuticorin and was shot dead by Vanchi Iyer. The punishment meted out to V.O.Chidambaram Pillai and Ettiraj Arya and others in the South and their innumerable counterparts in the North, struck an unpopular note among the young blood of this presidency. Papers such as 'Vijaya' 'India' and 'Suryodaya' published from Pondicherry also played an active role and helped the spreading of militant nationalism in the presidency through their seditious writings. Nilakantha Brahmachari, 21, the editor of 'Suryodaya', founded a new secret society with some like-minded men to carry out his schemes. At the first gathering of this society held on 10th April, 1910, it was planned 'to select proper men in every village and town, organize a revolution throughout the country and massacre the white people on the same day'. It is noteworthy that even before the founding of this society there existed at Shenkottah a society, Bharatha Matha Association by name, which fostered the Pondicherry school of thought. Vanchi Iyer was an active member of this association. So the meeting of Vanchi Iyer with Nilakantha, a Clark in the Travancore forest department at that time, proved eventful for the plan to murder Ashe was hatched at one of the society's secret meetings held in April and May, 1911 at Shenkottah. Again, in Pondicherry, M.P.Thirumal Acharya and V.V.S.Iyer were very prominent revolutionaries. V.V.S.Iyer gave training to young men in the use of revolvers with the motto to finish the imperialist rule in India.

Besides, these states, Orrisa also played a positive role against the British rule in India. Assam too played a role, which will be discussed, in a separate sub-chapter.

34 Ibid PP-23-30
35 Ibid, p-26
It is seen from the above discussion that though the revolutionary activities could not achieve its goal to throw out the alien rule from India, but it is sure that these activities had compelled the British to give up their exploitations on Indian people in a little way and compelled them to take some welfare measures for the people of India resulting in various Acts such as Government of India Acts 1909 and 1919. The following table of terrorist outrages in Bengal is drawn on the basis of Sedition Committees report.

**Table 3.1: Terrorist outrages in Bengal during the Swadeshi and Partition Movement.**

<table>
<thead>
<tr>
<th>Year</th>
<th>Bomb outrages</th>
<th>Murder</th>
<th>Dacoity</th>
<th>Miscellaneous</th>
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<tbody>
<tr>
<td>1907</td>
<td>-</td>
<td>1</td>
<td>3</td>
<td>3(attempted train wrecking)</td>
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<td>1908</td>
<td>6</td>
<td>9</td>
<td>8</td>
<td>-</td>
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<tr>
<td>1909</td>
<td>1</td>
<td>2</td>
<td>10</td>
<td>1(Theft of Arms)</td>
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<tr>
<td>1910</td>
<td>-</td>
<td>1</td>
<td>7</td>
<td>Do</td>
</tr>
<tr>
<td>1911</td>
<td>-</td>
<td>6</td>
<td>11</td>
<td>-</td>
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<tr>
<td>1912</td>
<td>1</td>
<td>3</td>
<td>10</td>
<td>-</td>
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<tr>
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<tr>
<td>1917</td>
<td>-</td>
<td>7</td>
<td>6</td>
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Source: Majumdar, R.C, History of Freedom Movement, Vol-III, P-280

Though the terrorist activities were suppressed with utmost severity by the British government, it could be said that the terrorist activities in India helped to awaken the people in a greater way and made them think about a state of their own, free from alien rule or with complete Swaraj. Again, the activities of the terrorists came down totally (though continued till the Independence of India) with appearance of Mahatma Gandhi in the Indian political scene who is regarded as the Pujari or Priest of Satyagraha or non-violence.

After successfully participating in the Swadeshi movement, the students of different parts of India took part actively again in the Non-Cooperation Movement, Civil Disobedience Movement and also in Quit-India Movement.
1942 under the leadership of Mahatma Gandhi or we can say they played a positive role till India achieved her desired goal, the Independence.

3.2 : Role of students in Non-Cooperation Movement:

The most important event in Indian politics in 1919 was the emergence of Mohan Das Karamchand Gandhi as the political leader. Gandhi went to London for studying Law but proved unsuccessful in profession after joining both at Rajkot and Bombay as Lawyer. He proved very successful as a leader by applying ‘Satyagraha’ at South Africa against the British exploitation on the Indian labourers. It is worth mentioning that he himself received the most humiliating treatment on more than one occasion. He was spurred into activity by the steps taken by the Natal government for depriving the Indians of their rights to elect members of the Natal Legislative Assembly, and step up on a permanent political organization under the name “Natal Indian Congress”.

After successfully concluding the Satyagraha struggle at South Africa, Gandhi received instruction from Gokhale to return home and finally he arrived India in January 1915. Gandhi decided, after returning home, not to engage himself in the Indian politics actively. But he was compelled by the situation prevailing in India to take part in politics. He, first, started his Satyagraha against the exploitation of the land-lords of indigo-planters of Champaran district, Bihar, which resulted the Champaran Agrarian Bill of 1917. He accorded his first triumph in India using Satyagraha or Civil Disobedience. The Champaran incident may be regarded as the first stage in the emergence of Gandhi as the political leader of India. His techniques was non-violent and non-cooperation. He made those that were serving the government in various capacities understand that it was shameful for them to assist the Britishers in maintaining their dominion in India. He called on lawyers to give up practice and non-cooperate with government in the administration of Law. He appealed the students to give up their studies and go to villages to hand work. In a strongly-worded letter addressing the parents and the boys of Aligarh, Gandhi called the system of British government Satanic, as was the system of
under the Ravana’s regime, according to the Hindu scriptures. He considered the ending of this rule as the supreme necessity and this transformed him completely. Hence, the youths of the country to leave their schools and colleges in spite of the objections of their parents. According to Gandhiji, “the time has come for every young man in this country to make his choice between duty to God and duty to others.” He claimed that thousands of parents that he met supported the resolutions on non-cooperation with wonderful unanimity, and there was hardly any who objected to the proposal to boycott schools. Gandhiji said that the destiny of the nation “lies not in us, the parents, but in our children.”

Another technique he employed was Civil Disobedience including Non-Payment of taxes. If those were co-operating with government in various services had suspended their work the entire government should have come to a standstill. Gandhiji promised that if the programme was fully implemented Swaraj would be ushered in within a year. Though, this did not happen but he was successful in receiving the positive nod from the lawyers like Motilal Nehru, C R Das, S Srinivasan Iyyenger, C Raja Gopalachari, and Jayakar Rajendra Prasad, who left their practices. Quite a distinguished Musalman also like Maulana Abul Kalam Azad, Dr Ansari and Ali brothers joined in the struggle. Gandhiji, as the first step, wanted to protest the Punjab and the Khilafat wrongs by a non-violent method. Later, he wanted to bring about the complete paralysis of the British hegemony. With this object in view he wanted to change the working pattern of the INC. Gandhiji wanted to raise a national fund and established National Schools, colleges and Universities and held conferences at village, Taluka, District and Provincial levels to broadcast the gospel of “Swaraj.” The congress met in special session in September 1920 at Calcutta. The Congress had at last supported Gandhiji’s plan for non-cooperation with the government till Swaraj was established. The people were to be asked to boycott government educational institutions, law courts and Legislatures and to practice hand spinning and hand

36 Sankaran Nair, V; Role of Student in Freedom Movement. P-74
37 Ibid – P- 74
38 Ibid – P-75
39 Chandra, Bipan. India’s Struggle For Independence, p-186
weaving for producing Khadi. The decision to defy in a most peaceful manner the government and its law was endorsed at the annual session of the Congress held at Nagpur in December 1920. To give a chance to the rural masses and young generation of the country to actively participate in the freedom struggle of India, the Nagpur session also made changes in the constitution of the Congress Provincial Congress Committees were reorganized on the basis of linguistic areas. The Congress membership was thrown open to all men and women of the age of 21 or more on payment of 4 annas as annual subscription. But, in 1921 the age limit for membership was reduced to 18. Along with other boycotts, students of India greatly responded to the Gandhiji’s call to boycott educational institutions as a part of his non-cooperation movement. But this move was strongly protested by Rabindra Nath Tagore. According to him without establishing national institutions the decision which had taken by Gandhiji would surely harm the student Community of India. Replying to this Gandhiji wrote, “My experience has proved to my satisfaction that literary training by itself adds as not an inch to one’s moral height and that character building is independent of literary training. I am firmly of opinion that the government schools have unmanned us, rendered us helpless and Godless. The youth of a nation are its hope. I hold that as soon as we discovered that the system of government was wholly, or mainly evil, it became sinful for us to associate our children with it.”

Again, it is to be noted that along with other boycott, boycotting of educational institutions were more effective, particularly in Bengal, where about 20 head masters or teachers were resigning per month till April 1921 and where there was an exodus of 11,157 out of 103,107 students attending government or aided institutions. All India figures collected in intelligence official Bamford’s confidential “Histories of the Khilafat and non-cooperation movements” (1925) reveal the impact to have been considerable in colleges but non-existent at the primary level.

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Table: 3.2: Boycott of students during Non-Cooperation Movement

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Students</th>
<th>Secondary Schools</th>
<th>Primary</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Arts Colleges</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1919-20</td>
<td>52,482</td>
<td>1,281,810</td>
<td>6,133,521</td>
</tr>
<tr>
<td>1921-22</td>
<td>45,933</td>
<td>1,239,524</td>
<td>6,310,451</td>
</tr>
</tbody>
</table>

Source: Sarkar Sumit, Modern India, 1885-1947, P-206

Another report had revealed that the students of the country responded to the call of Gandhiji greatly and in the first month itself, thousands of students (90,000 according to one estimate) left schools and colleges and joined more than 800 National Schools and colleges that had sprung up all over the country.41

The educational boycott was particularly successful in Bengal, where the students of Calcutta triggered off a province wide strike to force the management of the institutions to dis-affiliate themselves for the government institutions. C R. Das played a major role in promoting the movement and Subhash Bose became the principal of the National College in Calcutta. Responding to the call of Gandhiji, National college established at Calcutta, another at Patna, the National Muslim University established at Aligarh, the Gujrat Vidyapeeth, the Bihar Vidyapeeth, the Kashi Vidyapeeth, the Tilak Maharastra Vidyapeeth at Maharastra and the Bengal National university and a large number of National schools of all grades spread out in all parts of the Country. The teachers and students of Anglo-Arabic College in Delhi actively supported the campaign, and in up, the Punjab and in Bombay also students were in the fore front.42

A statistical Analysis had reflected that in every corner of India, responding the call of Gandhiji, educational institutions were established on national lines. The following chart will speak the truth:

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41 Chandra Bipan, op.cit. P-187
Table: 3.3: National schools/colleges established during 1921-28

<table>
<thead>
<tr>
<th>State</th>
<th>Institutions</th>
<th>Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madras</td>
<td>92</td>
<td>5,072</td>
</tr>
<tr>
<td>Bombay</td>
<td>17,100</td>
<td>5,072</td>
</tr>
<tr>
<td>Bengal</td>
<td>14,819</td>
<td>190</td>
</tr>
<tr>
<td>U P.</td>
<td>8,476</td>
<td>137</td>
</tr>
<tr>
<td>Punjab</td>
<td>8,046</td>
<td>69</td>
</tr>
<tr>
<td>Bihar/Orrisa</td>
<td>17,330</td>
<td>442</td>
</tr>
<tr>
<td>M.P.</td>
<td>6,338</td>
<td>82</td>
</tr>
<tr>
<td>Assam</td>
<td>1,908</td>
<td>38</td>
</tr>
<tr>
<td>N.E.F.P</td>
<td>120</td>
<td>4</td>
</tr>
<tr>
<td>Small Adm</td>
<td>1,255</td>
<td>10</td>
</tr>
<tr>
<td>Territories</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>


The students of Bengal were the fore-runner of the non-cooperation movement. On 20th January, 1921, more than 3000 students had demonstrated and later gathered at Swardhananda Park under the presidency of C.R. Das. They also welcomed the Prince of Wales to India in 1921 showing black flags and shouting ‘Long live free India’ (Swadhin Bharat ki Jay). Students of Bengal also protested against the atrocities on the Tea labourers by the British government and they along with tea labourers protested against the government ill deeds. Birendranath Seshmol was successful with the support of the students to boycott the union Board of Madnipur district and also succeeded to stop the collection of Chowkidari tax.

Students of Haryana also played a leading role in Gandhiji’s non-cooperation movement. Congress committees had appointed propaganda committees to

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43 Rai, Gyanendra Nath, op cit P-1679
44 Ibid P-1680.
popularize the ideas of Gandhiji among the masses. The Rohtak Congress Committee appointed a five member propaganda committee with Sri Ram Sarma as its convenor. A second party headed by Ram Roop with a teacher and two students of Vaish High School, Rohtak, started from the Swaraj Ashram, Rohtak on 5 June 1921 and visited Bari Bahu Madina, Mehan and delivered speeches on non-cooperation and Khilafat. A third party was also appointed to achieve these ideas headed by Sham Lal and Daulat Ram Gupta.

When non-cooperation movement got popularity at Haryana, students also took active part in it. Students left school and colleges supporting heartily the call of Mahatma Gandhi. The Gaur High School, Rohtak, was disaffiliated by its students, until it became a National School. The municipal school, Rohtak, was practically closed down. Almost all the students of the Vaish High School, Rohtak, left their classes and went on strike.

The Jat school at Rohtak, which was then under the management of congressmen led by its Head Master Baldev Singh, was also closed down. Students at Bhiwani met on 30 November, 1920 and resolved not to attend the school until they were free of the foreign yoke. Students of Hijjar also left their schools. The Sonepat Hindu High School dis-affiliated itself from the Punjab University. Students left Bahadurgrah govt. high school in large numbers. Many teachers also resigned from there.

On the other hand, National Schools were also established at various places of Haryana. In December, 1920, Jat National High School’s foundation was laid by Mahatma Gandhi in presence of nearly 25,000 people. The Vaish High School, Bhiwani, was also turned into a National School. But unfortunately these schools did not run well.

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45 Chandra, Jagadish; Freedom Movement in Haryana, Vishal Publication, 1982 P-41.
46 Ibid PP-48-49.
47 Ibid P-49
48 Ibid P-49
Lack of suitable buildings, equipments and non-availability of trained teachers were the main hindrances in running these schools. Other causes also hindered the path of smooth running of these institutions. Local rivalries could be identified as the major one in this regard. Similarly, in the district of Ambale and Karnal, the boycott of schools and colleges was not successful The local opposition and the absence of suitable substitute for the existing schools and colleges were responsible for this sort of affairs. On the whole, Haryana could not become a stronghold of the movement of boycott of educational institutions.49 Orissa also took prominent part in the non-cooperation movement led by Gandhiji. Thirty five delegates of Orissa attended the Nagpur session and on their return, they set up the Utkal Pradesh Congress Committee as the organizational base to launch non-cooperation programme. Again, Gandhiji's visit to Orrisa in the last week of March, 1921 created unprecedented enthusiasm among the masses of Orrisa. He addressed huge gatherings at Cuttack, Bhadrak, Satyabadi and Behampur in course of six days.

Along with other professionals, supporting the call of Gandhiji to boycott educational institution of the imperialist British many young men of Orrisa like H K Mahatab, Nityananda Kanungo, Naba Krishna Choudhary, Nanda Kishor Das and Raj Krishna Bose left their studies in college and joined the non-cooperation movement.50 As a number of students left schools and colleges run or aided by the government, the Congress leaders decided to establish national schools and colleges for educating their children in a new system. The first school on such a line was established at Sambalpur. It was organized under the guidance of Pandit Nilakanth Das.51 Subsequently, the Satyabadi High School and the Chakradharpur High School served their connection with government and became National Schools.52 National Schools were also established at Jagatsingpur, Cuttack, Soro and other places.53 Gandhiji's non-cooperation could get only a mixed reception in

49 Ibid P-50
51 Ibid P-156.
52 Ibid P-156.
The first expression of this attitude became obvious when the non-cooperation resolution was put to the vote in the Madras Provincial Conference held at Thinnevelly in June 1920. Raja Gopalchari, who was emerging as Gandhi’s man in the South, managed to carry the non-cooperation movement much against the objection of the nationalists. The support to Gandhi’s programme came mainly from the league of youth and Khilafat Muslims. As compared to the other provinces of India, the response of the students to the non-cooperation movement in the Madras Presidency was rather slow. But with the visit of Gandhi to Madras in August 1920, a large number of students were converted to his creed. Though, he visited Madras and attended public meetings but he could not get the support that received in other parts of India. But the conversion of the League of youth, an association of a small group of the Missisil Law students, added support to the Gandhian cause. The league which was formed by the turn of the year 1919, aimed at changing the youth of the country, which was mostly passive, subordinate to others will and leadership, into a confident, self-directed and self-respecting community aware of their responsibility towards their motherland. The league wanted the young men to be in uniform activity in politics, ‘politics’ not in its restricted sense. This was a definite metamorphosis in the attitudes of students towards politics. The political idea of the league was defined to be ‘the realization of self-government for India within the British empire.’ Like many students of that period, the members of the league of youth too were not convinced of Gandhi’s programme in the beginning. Rather, they were excited to learn about the non-cooperation programme and were very sceptical about its outcome. They thought there would be anarchy and chaos if the programme of Gandhi succeeded to overthrow the British rule from India. But Gandhi’s visit to Madras in August 1920, and his great speech on the Madras beach had convinced them and which made them to keep faith with his programme. Some of the members of the league of youth got another chance to clear their doubts when they met Gandhi face to face at a meeting held at the Khilafat office of Madras in the very next day of the Madras.

54 Sankaran Nar, V op cit P-73
55 Ibid P-77
beach meeting of August 1920. At the close of his talk, K Santhanam, a law graduate and a member of the league of youth, asked Gandhiji ‘whether, he actually expected large numbers of students, lawyers and government servants to boycott schools, court, and offices’. Gandhiji replied to the following effect: ‘I do not know I would be as good wills, but I am sure of two things If there is sufficient response, the British will come down and we shall succeed in achieving our ends’ 56 Gandhiji’s tour to different parts of Madras attracted the youths more to his programme of non-cooperation During the early part of the Academic year 1920-21, a certain amount of unrest among student was found when they began to attend political meetings without any hindrances and enroll themselves as volunteers. It was seen that this development directly affected educational institutions but they established a close touch with the political development The concurrent meetings of both the INC in December 1920, and the All India College Student’s Conference, had an immediate effect upon the student population In both these bodies resolutions were adopted to boycott all government and government recognized institutions. The conference of students finally resulted in a resolution approving of non-cooperation ‘in an ‘unconditional, wholesale and immediate form’57

A meeting of students of Madras held on 24th November, 1920 under the Chairmanship of C.Rajagopalachari at Soundarya Mahal, in order to consider the question of the boycott of government and aided schools and colleges. Students of the Pachaiyappa’s college and the Madras Christian College presented themselves in large numbers at the meeting. Discussing the pros and cons of the boycott issue, it was put to vote for approving it. It was found that in an audience of nearly 400 students, 10 were against it and two were neutral.58 In Saran (Bihar), the Chapra Collegiate School was converted into a National School and controlled on purely national lines59 Among these most notable were the National College, Bihar

56 Sankaran Nair, V. op.cit P-79
58 Sankaran V. op.cit P-80.
Vidyapeeth, etc. Educated people of Saran heard the clarion call of Mahatma Gandhi and left their services and joined national school. It is worth mentioning that a conference of student of Bihar took place in Hazaribagh on 5 and 6 October, 1921. It was attended by more than 2000 people and was presided over by Sarala Devi. Krishna Ballav Sahay was the chairman of the reception Committee. The proceeding began with a national song, and the president delivered her address amidst shouts of 'Vande Mataram'. The resolutions congratulated the students for joining non-cooperation, and regretted those having gone back to the government institutions, emphasized spinning by the office bearers; called for boycott of the Prince of Wales; emphasized Khaddar; etc. The student community of Assam also played a Chivalrous, inspiring and highly significant part in the non-cooperation movement responding greatly to the clarion call of Gandhiji. The contributions of the students and youths of Assam will be discussed thoroughly in the next sub-chapter.

Students' participation in the non-cooperation movement of Gandhiji was intensified all over India till 1922 and gradually came down when he suspended the movement on 5 February, 1922 due to a tragic and ever memorable incident that took place at Chauri Chaura, near Gorakhpur, U.P. When a Congress procession was passing by a police station and they were misbehave by some policemen. Irritated by the behaviour of the police, a section of the crowd attacked them. They opened fire. At this the entire procession attacked the police and when the latter hid inside the police station, set fire to the police station. The policemen trying to escape were hacked to pieces and thrown into the fire. A total of twenty two policemen died in the incident. Similar violent incident were reported from Bombay and Madras As a pujari of Ahimsa or non-violence, Gandhiji wanted his people to strictly follow the same. But when they would not he suspended the non-cooperation movement. Even though the movement was withdrawn, Gandhi was arrested and sentenced for six years imprisonment. After the suspension of the movement by Gandhiji, the student's community actively or

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60 Rajimwale. Anil op.cit P-143
whole heartedly participated in all the programmes thereafter led by INC for the cause of India’s struggle for freedom from the alien yoke

3.3 : Student’s Protest against Simon Commission:

The Simon Commission which included no Indian in it and can be termed as ‘White Seven’ was an insult that no Indian should be thought fit to serve on a body that claimed the right to decide the political future of India. Thus, the timing as well as the composition of the commission was to meet the British interests. Therefore, a boycott call was given by organizations like Liberal Federation led by Tez Bahadur Sapru, the Indian Industrial and Commerce Congress and by Hindu Mahasabha. It is pertinent to mention that the Muslim League even split over the issue, Md. Jinnah carrying the majority with him in favour of boycott. But it is the INC, which popularized the movement in India among all the sections of masses. The Congress annual session of Madras in 1927 had adopted the resolution of boycott and Jawaharlal Nehru succeeded in passing a resolution declaring complete Independence or ‘Purna Swaraj’ as the goal of the Congress.

The Indian response to Simon, however, was by no means confined to constitutional discussions ‘Go back Simon’, demonstrations, black flags and hartals rocked city after city as the Commission toured the country, and 1928 was marked by the beginning of a renewed movement for boycott of British goods. The highlight of the anti-Simon campaign included the country wide hartal on February 3, 1928, the day of the members of the Commission, finally landed at Bombay. Massive demonstration took place at Calcutta on 19th February when Simon reached that city, simultaneous meetings in all 32 wards of Calcutta calling for boycott of British goods on 1 March, a major clash with the police at Lahore on 30 October resulting the death of Lala Laj Pat Rai on 17 November who sustained serious injury on that day. Everywhere in Madras, Calcutta, Lahore, Vijay Wada, Poona Simon was greeted with a sea of black flags carried by thousands of people. Needless to say, the Simon boycott movement provided the first taste of political action to a new generation of youth. They were the ones who
played the most active role with unflinching determination and unbending spirit in this protest, and it was they who gave the movement its militant flavour. A marked development of the youth movement or the volunteer organization was noticed in Bengal as well as in Bombay. This was the beginning of a definite metamorphosis in the Indian youth movement. About this eventful period, Subhash Chandra Bose remarked: “The years 1928-29 witnessed an unprecedented awakening among the youths. The halting attitude of the Congress at Calcutta and the stale tactics of the Swarajists in legislatures roused the youths to a sense of their duty. The success of the first session of the youth conference at Calcutta served as an inspiration and a future impetus came from Jatindra Nath Das throughout his martyrdom.”

Youths of India showed their great spirit and their love for motherland exhibiting courageous deeds.

There was greater and more long lasting political and ideological awareness among the younger generation by this time. The younger section of the national movement was thinking in terms different ways forward. A powerful left and radical wing among the youth with different hues was fast emerging. At the same time, wide sections of disintegrated youth were now becoming socially and politically, active, though they might not have had any particular interest and application. Widespread formation of Youth Leagues (YL) and similar organizations in the late twenties and early thirties represented, in the main, the process of radicalization of the youth of the country and the main duty was discharging information of such organizations by the key figures like Jawaharlal Nehru, Yusuf Meherally, Subhash Chandra Bose etc.

The British Administration was fully aware about Nehru’s prominent role in rousing and organizing the student and youth. The government noted his activities among students and youth in Poona, Delhi, Calcutta, and Lahore in 1928-29, and his letter in March, 1928 in secret censorship was recalled by the DIB. “our khadi workers and others who have been out of touch with the students’ world cannot influence it easily. To capture the student you must approach them from inside

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Nehru addressed a student gathering in Delhi on 5 February, 1929. The meeting was attended by students from local colleges. He eulogized Bolshevism, appealed to organize a Youth League.

Some other youth organizations along with the Youth Leagues were also formed in different parts of India and took active part in the freedom movement of India. In September, 1928, 'All Bengal Students' Association was also formed with Promod Ghosal as president and Biren Das Gupta as secretary. Bengal Presidential Students’ Association was also born at the same time, which was led by Subhash Ch. Bose. In the meeting in which the organization was formally declared was attended by Jawahar lal Nehru at Swardhananda Park. In his speech Nehru appealed to the students to make India free from the British rulers and to establish an exploitation free society in India. The Chatra Sanmilans, held at different places of India also encouraged the students to participate in the Indian Freedom Struggle. The meetings of All India Students’ Sanmilan at Lahore in December, 1929, Karachi in 1931, 21 July 1929, Hugly District Students’ Sanmilan, and Punjab Chatra Sanmilan in 19 October, 1929 at Lahore, were some examples in this regard. At the meeting of Punjab Chatra Sanmilan, S.C Bose, the President, advised the students to open cooperative Swadeshi store. Again, in December 1929, M.P and Berar student conference was held at Amarawati under the presidenschaft of S.C Bose. All India Student conference was held at Lucknow in 1936, which was presided over by Ali Jinnah. The origin of these students organization and also the conferences of the various student organizations held at various places also helped and encouraged the student community of India to play an eminent and heroic role for the cause of their motherland. The Appeal of these organizations and the leaders such as Jawahar lal Nehru and Subhash Ch Bose also mobilized the Indian youths and students to take an active role in struggle for freedom.

62 Rajimwale, Anil; op.cit P-178
63 Rai, Gynendranath, op.cit P-1683
3.4 : Role of Students in the Civil Disobedience Movement:

By 1928 it was clear that the country was once again in a mood of struggle. On the other hand, the Labour Party came to power in England and Ramsay Macdonald became the Prime Minister. In 1929, he expressed his hope that India would soon attain the Dominion status. The Viceroy Lord Irwin declared that a Round Table Conference would be held to bring about agreement among the political leaders. But nothing was done to the effect. Again, it was seen that the country was in total anger when the Simon Commission visited India. It was declared by Gandhiji in Calcutta session that a complete movement would be led by him if complete independence of Dominion status was not granted before the end of 1929.

The Lahore session of INC was held on 31st December, 1929, and was presided over by Jawaharlal Nehru. On that historic occasion it was resolved that nothing less than ‘Complete Independence’ should be the goal of the Congress. The All India Congress Committee was authorized to launch out a programme of civil disobedience including non-payment of Taxes. It also decided to celebrate 20th January as ‘Independence Day’ every year all over the country.

It is worth mentioning that the Congress Working Committee held at Sabarmati Aashram in the mid February 1930, empowered Gandhiji to launch the civil disobedience movement at his own choice. The acknowledged expert of en masse struggle was already ‘desperately in search of an offensive formula’ 64 His ultimatum of 31st January to Lord Irwin, stating the minimum demands in the form of 11 points, had been ignored, and there was now only one way out: civil disobedience.

By the end of February, the formula began to emerge as Gandhiji began to talk about salt: There is no article like salt outside water by taxing which the state can reach even the starving millions, the sick, the maimed and the utterly helpless. The tax constitutes therefore the most inhuman poll tax the ingenuity of man can.

64 Chandra, Bivan op.cit. P-270
On 2nd March, he addressed his historic letter to the Viceroy in which he first explained at great length why he regarded British rule as a curse: "It has impoverished the dumb millions by a system of progressive exploitation.............. It has reduced us politically to serfdom. It has shaped the foundations of our culture............... it has degraded us spiritually."

Gandhi started his Civil Disobedience movement on 12th March, 1930 by starting his historic journey from Sabarmati Ashram to Dandi, 240 miles away and a place on the Western Sea Coast, with a total strength of 78 followers belonging to almost every region and religion of India and they reached after 24 days, to break salt laws. Gandhi violated the salt laws by picking up salt lying on the beach on April 6, 1930 and inaugurated the civil disobedience movement.

The role of the student was also active in the Civil Disobedience Movement. Responding to Gandhiji’s call to boycott the government educational institutions, students of different parts of India left their schools and colleges and participated in the movement enthusiastically. Students of Bengal left their schools and colleges and opened night schools for the adults. Sevav Samities were started. All Bengal Students’ Association along with many others was declared banned. Police repression was ultimate as the students of Satragam, Madinipur etc became aggressive against the foreigners and also the foreign rule. The students had to keep identity cards with them or to register their name in the police station regularly.

During the period of civil disobedience movement some youth patriots followed revolutionary activities losing faith on Gandhiji’s non-violence policy. The revolutionary activities of Bhagat Singh and his associate namely Binoy, Badal, Dinesh were the best examples in this regard. On the other hand, a left minded wave was originated in this period while Pt. Jawaharlal Nehru commented in 1934.

\[^{65}\text{Ibid, p-270}\]
\[^{66}\text{Ibid, P-270}\]
\[^{67}\text{Rai, Gyanendra Nath, op.cit P-1684}\]
that without establishing Socialistic pattern of society in India, problems of India
would not be solved. For this purpose, the youth and students formed various
organizations in India

3.5: Role of Students in the Quit-India Movement:

The ‘Quit-India’ movement was a milestone in the history of India’s struggle for
freedom.68 Again, the Indian Revolution of 1942-43 is one of the most stirring
movements of modern history.69 This mighty revolution started with the
watchword of ‘Angrezon Bharat chhoro’, “Do or die” slogan given by Mahatma
Gandhi. Students of India played a chivalrous, inspiring and highly significant
part with inflinching determination and unbending spirit in the face of the most
ruthless repression of the British Government for ridding the country of foreign
domination

It is to be noted that the failure of the Cripps Mission led to a great resentment and
indignation in the whole country against the British. It also brought a tremendous
change in the attitude of Gandhiji. He was hitherto definitely opposed to any mass
movement during the world war, however, his mind once more veered round it
This was the consequence of his novel idea of asking the British to Quit-India and
leave her to her fate. On May 3 and again on May 10, he wrote, “The time has
come during the war, not after it, for the British and the Indian to be reconciled to
complete separation from each others ... I must devote the whole of my
energy to the realization of this supreme act .... The presence of the
British in India is an invitation to Japan to invade India. Their withdrawal removes
the bait Assume, however, it does not, free India will be better able to cope with
the invasion unadulterated non-cooperation will then have fully swayed.”70 On the
other hand, realizing the crucial situation of war, the INC had adopted several
resolutions to oppose all attempts to involve India or to use Indian resources in

68 Chopra P N. Quit India Movement, New Delhi, Second Ed. Publisher’s note/1992
Patna. 1976. P-281
70 Majumdar, R.C. History of the Freedom Movement of India, Vol-III P-524
such a war without the consent of the people of the country. In this regard, it could be mentioned that the Lucknow Congress (April 1936) affirmed its conviction that lasting peace could only be established with the removal of underlying causes of war and cessation of the domination and exploitation of one nation by another. Apprehending that in the event of such a war an attempt would inevitably be made to drag in and exploit India for the benefit of British imperialism, the Congress reiterated to oppose Indian participation in any imperialist war. This affirmation continued till 1939. It is to be noted that despite the differences among the important leaders in the CWC, Gandhiji's view prevailed as this was how the CWC resolution of 14th July, 1942 came to be proclaimed after deliberations which had begun on 6th July. The July resolution of the Congress working Committee was an essay in firm anti-fascism, anti-imperialism and social radicalism, imbued, moreover, with the demand for the withdrawal of British rule from India. It was categorically stated in the resolution that the freedom of India was indispensable not only in the interest of India, but also for the safety of the world and for the ending of Nazism, Fascism, Militarism and other forms of Imperialism of one nation over another. Seeing the fast forwarding of Japan to invade India, it said, the Congress would change the present will against Great Britain into good will and make India a willing partner in a joint enterprise securing freedom for all nations and peoples only 'if India feels the glow of freedom.' The resolution emphasized that the communal tangle could not be solved so far because of the British policy of divide and rule, and once the British power was withdrawn, for the first time in India's history, the realization would come that 'the Princes, Jagirdars, Zamindars and proper tied and moneyed classes drive their wealth and property from the workers in the fields and factories and elsewhere, to whom essentially power and authority must belong, once the Britain withdrew 'responsible men and women of the country will come together to form a provincial government, representative of all important sections of the people of India, which will later evolve a scheme by which a Constituent Assembly can be convened' to prepare a constitution for a government in India and that will be

71 Bhuyan, Arun Chandra, 'Quit India Movement' P-2
72 Dutta, Anuradha op. cit P-249
acceptable to all section of the people. No one outside Gandhiji’s immediate circle of devotees could have the least doubt about the attitude of government towards the new move of the Congress. Among Gandhiji’s ‘staunch’ disciples was Miss Slade, popularly known as Mira Ben, the daughter of a British admiral. She was sent to Delhi to apprise the Viceroy of the purport of the CWC’s resolution and the nature of the movement proposed by it. He refused to interview her as Gandhi was thinking in terms of rebellion. “He made it clear that the government would not tolerate any rebellion during the war, whether it is violent or non-violent. Nor was the government prepared to meet or discuss with any representative of an organization which spoke in such terms.”

In the historic session held at present Kranti Maidan in Mumbai on 7th and 8th August, 1942, the AICC ratified and endorsed with overwhelming majority the famous ‘Quit-India’ resolution moved by Jawaharlal Nehru and seconded by Sardar Ballav Bhai Patel. Before the AICC session concluded at ten in the night of 8 August, President Azad stated that he was addressing the UN on the Congress demand and would strive till the last minute to reach a settlement. It was also decided that on the following morning i.e. 9th August, Jawaharlal Nehru would explain to the government of the United States and the people, US having become the Chief Spokesmen of the ‘United Nations’ after 26 ‘United Nations’ issued a joint declaration on the New Year’s Day of 1942- the scope and contents of the Quit-India resolution. But this was not to before Churchill and Linlithgow had already finalized plans to swoop down on the Congress and Gandhi in the early hours of the morning of 9 August, 1942. Gandhi, all the CWC members and many congressmen were taken into custody. The AICC, CWC and the PCCs were declared unlawful associations under section 177 of the Indian Criminal Law Amendment Act of 1908.

It is pertinent to mention that rumors had reached Gandhi in Bombay that arrests of the Congress leaders were eminent. He was least bothered. On August 9, he

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73 Majumdar, R.C. Struggle for Freedom, Vol-XI P-648
74 Nehru, J ‘The Discovery of India’ Oxford University Press, New Delhi, 14th edition. 1994. P-477
75 Dutta, Anuradha, op.cit P-256
76 Ibid, p -256
woke up as usual at four in the morning for his prayers. He then told his private secretary Mahadev desai. “After my last night’s speech, they will never arrest me” He was about to proceed with his daily routine when he heard that the police had arrived with detention orders for him at Birla house and confined in the Agakhan Palace, Poona while the members of CWC were put at Ahmed nagar fort Just before his departure for prison, Gandhi had scribbled a note and given it to Pyarelal. These were his last instructions. According to Tendulkar, the note said. ‘Let every non-violent soldier of freedom write out the slogan ‘Do or Die’ on a piece of paper or clothe, and stick it on his cloths, so that in case he died in the course of offering Satyagraha, he might be distinguished by that sign from other elements who do not subscribe to non-violent The sudden attack of the government inaugurated the ‘Quit-India’ movement in India. In Bombay as soon as the news of arrests spread lakhs of people flocked to Gowalia Tank where a mass meeting had been scheduled and there were clashes with the authorities. There were similar disturbances on 9th August in Ahmedabad and Poona. On the 10th, Delhi and other towns in U.P. and Bihar including Kanpur, Allahabad, Varanasi and Patna followed suit with hartals, public demonstrations and processions in defiance of the law. The Government responded by gagging the press. It had two main objectives in doing so. First, it regarded the disorders as infections “news of what has occurred in one place may often leads to its repetition in a number of other places.” Secondly, the publication of the figures and the news relating to the movement could be exploited by the enemy in its broad-casts. The imperialist government imposed censorship in the publication of news by issuing a press communiqué on 11 August, 1942, imposing more restrictions on the press while giving more powers to the press censor. Restrictions were imposed on news relating to Quit-India movement, banning publication of speeches, writing and statements of the leaders. Only such news

77 Bhuyan, A.C. The Quit-India Movement’ P-66
79 Bhuyan, A C op cit P-67
80 Lal, Ramji, Political India, 1935-1942, Anatomy of Indian Politics. Ajanta publication Delhi First Ed. 1986 P-209
81 Ibid P-209
items were to be published that had official sources, viz, the three chief news agencies or was from a correspondent whose name was registered with the district magistrate. It is condemnable that the alien government had not left the matter, only by curbing the freedom of press, finally, it had ceased the publication of National Herald and Harijan for the entire period of the struggle, others for shorter periods. The following day of the arrest of the great leaders (10th of August, 1942), the crowds became more determined. On that day, police opened fire on twenty six occasions, killing sixteen and injuring fifty seven. From 11th of August disturbance spread to near by areas like Kaira, Surat, Ahmed Nagar, East Khandesh, Sholapur, Bijapur, Nasik, Satra, Belgaum, Dharwar, Ratnagiri, West Khandesh, Kanara, Thane and Kolaba. Incidents that occurred in these areas were almost identical in nature and character. On August 12, the crowd at Chinchani forced policemen to burn their uniforms and joined the procession. There was an exodus of 6000 to 8000 Mill workers from Ahmedabad. It is seen that the Quit-India movement spread throughout India and along with others student community also took eminent part in it. Schools, colleges and courts were picketed by students. Students of Hindu and Ramjas colleges were most active in sabotage activities. On 12th August, the students attacked an electric sub-station an Octroi post, a Wardens post and the Sarai Rohilla Railway Station; they up rooted telegraphs poles and destroyed telegram wires. On the same day, a crowd burnt the electric sub-station in Paharganj. In Bengal, school students were prominent in organizing a hartal on 9 August. Partial hartal was observed in many places. A number of processions and meetings were held in Calcutta, Decca, and many other places. In Calcutta and elsewhere demonstrations by school and college students were frequent and continued for several weeks. Schools and colleges were closed by the government from 14th September. The reaction to the arrests was most intense in Bihar and Eastern U.P where the movement attained the proportion of a rebellion. From about the middle of August, the news reached the rural areas through students and other political activists fanned out from the towns. Students of Benaras Hindu University decided to go to the villages to spread the messages of Quit-India. They raised the slogans of ‘Thana Jalao’ (Burn the police station),

82 H.D. pol. (1) FNS. 3/73/1942 and 3/13/1942
'Station phoonk do' (Burn the station) 'Angrez bhag gaya' (Englishmen leave fled). They hijacked trains and draped them in National Flags. In Patna, the situation took a serious turn on 11th August when a huge procession of students, in spite of severe lathi charges, was able to hoist the National Flag on the Eastern gate of the Patna Secretariat. The military fired 13 or 14 rounds resulting in the death of 7 students and injury to several. Again, Benaras with its large population of students became the centre of struggle in those days. The Hindu University had become a free area and students organized their own guards and police. Passes were issued for admission and exit. For five days, students of Hindu University led the masses and were able to paralyze the administration. National Flags were hoisted on the civil and criminal courts in very presence of the police. Students of Gujrat also took a prominent role in the Quit-India movement. In Nadiad, a batch of 50 students, who were on their way back to Adas station after finishing the propaganda campaign in that area were asked to sit down and were shot at by the policemen. In Orrisa also students played a heroic role in the Quit-India movement. Students elsewhere took a leading part in the movement which was described in a Government Communiqué as, “a purely student revolt against the authorities.” Along with these, the other parts of the country also played active role in the August movement. There was a complete hartal in Delhi, especially in the Hindu localities and many of the banks, school and colleges remained closed throughout the disturbances. There were general hartals in Rajasthan, boys in school and colleges went on strike, and processions were taken out. In Karachi, there were demonstrations and picketing of schools and colleges, which did not voluntarily close. Foreign made clothes were burnt at many places and Telegraph and Telephone wires were also tempered with. The civil court of Shikarpore and the Gariaseen post office were gutted. The office of the Munsif at Nawab Shah was also burnt down. The students after being tortured, were compelled to touch the boots of the police officer with their noses and shuffle on the ground on their buttocks or to do what is known as in Sindhi as

83 Chandra, Bipan op cit P-462
84 Majumdar, R C Struggle for Freedom, Vol XI P-661
85 Ibid P-665
86 Ibid. p-661
Gisi. School boys between the ages of 11 and 14 years, according to Navalrai Lalchand, member of Central Assembly, were stripped necked before their comrades, tied to tik-tiki, and then flogged, and many of them bled. The students of South also played heroic role. Again, Jayprakash Narayan also encouraged the student community to play a heroic role in the Quit-India movement. He also played chivalrous, inspiring and highly significant part with unflinching determination and unbending spirit in the face of the most ruthless repression of the alien authority for ridding the country of the foreign domination. By his crusade against the British rule he relentlessly pushed ardent zeal and thrill in the hearts and minds of youths and students in the great and gigantic upheaval of 1942-43. On his call for armed struggle, patriot’s band belonging to the people of lower strata youth and students coming from one end of at least Bihar to the other came forward marvelously and responded spontaneously to this great national uprising against the imperialism. Jayprakash escaped from jail with six national heroes from the Hazaribagh central jail on Diwali night on 9 August who was arrested and sentenced in early March 1940 to suffer 9 months rigorous imprisonment for an anti-war speech delivered at Jamshedpur on 18 February 1940. After wards J P was released on 28th November, 1940. But he was again picked up in Bombay in December, 1940 and was sent to Deoli Detention camp in Rajasthan on 23rd January, 1941. He started a fast for 31 days against the poor living conditions at Deoli camp jail. On account of the fast he was shifted to Hazaribagh central jail in 1942 where, he became restless with the outbreak of the historic Quit-India movement. The arrest of Gandhiji created a tremendous resentment among the people of India and they felt the movement as the leaderless movement, which ultimately led the development of revolutionary activities in different parts of India. How strong was this revolutionary feeling may be measured from the fact that shortly after the arrest of Gandhiji in 1942, the socialist wing of the Congress under the leadership of J.P Narayan, who was loved

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87 Vidyarthi, R.S., 'British Savagery in India ', Agra, 1946 PP-273-275
and esteemed by Gandhiji, repudiated the Gandhian non-violence and spoke the language of violence and adopted revolutionary programme after having escaped from the Hazaribagh Central Jail. It was due to the active participation of students and revolutionaries, that the destructions and damages were seen to be so high in different parts of India. The all India figures for the sabotages of this kind are given below:

Table: 3.4: Destruction and damages occurred during Quit India Movement.

<table>
<thead>
<tr>
<th>Types of destructions/damages</th>
<th>Nos.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Railway station damaged or destroyed</td>
<td>250</td>
</tr>
<tr>
<td>Post offices attacked</td>
<td>550</td>
</tr>
<tr>
<td>Post offices burnt</td>
<td>50</td>
</tr>
<tr>
<td>Post offices damaged</td>
<td>200</td>
</tr>
<tr>
<td>Telegram/Telephone wires cut at</td>
<td>3,500 places</td>
</tr>
<tr>
<td>Police station burnt</td>
<td>70</td>
</tr>
<tr>
<td>Other government buildings</td>
<td>85</td>
</tr>
</tbody>
</table>

Source: Majumdar, R.C, History of Freedom Movement, Vol-III P-537

A report placed in the Central Legislative Council on 19th February, 1943, mentioned that the British police fired on 536 occasions in 1942, resulting in the death of 940 and injuries to 1830. Jawaharlal Nehru asserted that due to the negative attitude of the government the death toll rose up to 10,000. A total of 60,119 patriots were arrested in between August 9 and December 31, 1942. About 26,000 people were rigorously punished and more than 18,000 were imprisoned without trial.90

It is heart rending that joining the August movement with the motto to free their motherland from the foreign yoke many students sacrificed their lives and got martyrdom fighting against the mighty British. On January 21, 1943, a youth of 17

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90 Rai, Gynendra Nath. op.cit. P-1250
years sacrificed his life for the sake of country's cause who was hanged on Sukur Jail of Sindhu Pradesh. Hemu Kalani, the martyr who was an active member of the Sukur branch of All India Students' Federation. He and his friends were arrested for the chilly reason that they came out to the street after hearing the arrest of Gandhiji on 9th August. Losing their patience and filling their hearts with emotional patriotic sense they shouted 'Quit-India' and 'karenge aur Marenge' and joined the Quit-India movement. In their trial, he was sentenced to death and his friend Narayan Odhai was given rigorous imprisonment.

Umabhai Kadia of Bombay and an active member of All India Students Federation sacrificed his life for the cause of country's freedom in the very first day of Quit-India movement. Boltomi, Sri Ram Binkekar, Ganapad Borode, Narayan Davare, Mahadev Lohare, Mahadev Sonar, Sandu Bhou Pendharkar, Bhaskar Pimpley, G Y .Patil, Govinda Thakur also sacrificed their lives in Quit-India movement in Maharastra.

Harish Tewari of U.P. and an active member of All India Students Federation lost his life after being seriously injured in the police lathi charge. Rabi Sinha, an executive member was arrested. Dwarika Prasad, Ramesh Dutta also sacrificed their lives for sake of their motherland. In Bengal Rameswar Benarjee, Jyotimoy Bhoumik of Narayanganj and Akhil Ch. Das of Satrapur, in Gujrat Sombhai Panchal, Magan Bhai Patel, Moni Bhai Petel, Roman Lal Patel, in Bihar Raghunath Singh, Anirudha Singh91 and in Assam Kushal Konwar, Kanaklata Baruah, Mukunda Kakoti and others sacrificed their lives and won martyrdom.

The Quit-India movement had failed to achieve its ultimate goal of throwing the Britishers out from India. Failure to draw up a clear programme of action by the Congress leadership, even when it had decided to give the call for a mass movement, can be regarded as the most prominent cause of failure of the Quit-India movement. The Congress leaders did not chalk-out a specific plan to carry on the movement.

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91 Rai. Gyanendra Nath, op.cit. P-1692-1696
But it could be said that there was no mistaking about the ultimate result in view of the total confrontation between Indian Nationalism and the British authority in August 1942 and thereafter. It is clear enough that British would never again seek such a confrontation with the Indians. Due to the war and the agitation, a terrible man-made famine ravaged Bengal in 1943 and an economic crisis was engulfing the entire country. On the other hand, in February 1943, a string new development provided a new burst of political activity. Gandhiji started a fast on 10th February in Jail and to be continued for twenty one days. By observing a long fast he answered the British which had been forced him to condemn the violence of people in the Quit-India movement. Gandhiji not only refused to condemn the people's act of violence but asserted that the colonial government is fully responsible for this. After his release from the Jail in May 1944, Gandhiji made a superb effort to enact a reconciliation between Jinnah and his Muslim League. But the latter's adamant attitude, marked by 'Divide and Quit', as against the Congress’s Quit-India demand, completely washed away Gandhiji's dream of Hindu-Muslim unity. With the release of other members of CWC in 1945, the alien government took new initiatives to settle the long-standing problems of the country, which created panic and pain in the country, with the assumption of office by the New Labour Party in Britain.

The Quit-India movement was not a pre-planned programme, it was a spontaneous uprising. Naturally, neither the Congress nor the government was aware of the intensity or heights the movement might reach. The Congress leaders wanted to settle the problem in the negotiation table. On the other hand, the British government did not think that the Congress would certainly not launch a movement in the time of emergency. But it had found that the prediction was wrong. The imperialist government planned to destroy the movement in its preliminary stage and also planned to arrest its leaders by banning the Congress as the unlawful organization. According to their plan, the British government arrested all the top leaders, including Gandhiji, in the very first day of the outbreak of the Quit-India movement and thus made the movement leaderless.
made the Congress weak. Naturally, this brought to the forefront the elements which formed the second line of leadership, i.e. the students, peasants and the middle class. The students assumed the leadership and the peasantry remained the fighting force.\footnote{Prasad, Amba; 'The Indian Revolt of 1942' P-77} It is to be noted that except for a few days of the beginning of the Quit-India movement, the Gandhian techniques were relegated to the background giving away to violent methods of agitation. Though Gandhian philosophy attracted the students, their faculty came under the influence of the ever changing national and international political forces. They realized their role in the liberation movement, from the outcome of the previous agitational campaigns in India as well as from the pages of world history. They could not remain mere onlookers when their leaders were arrested and put behind the bars, and they started emptying their educational institutions in response to the call of Gandhiji, who appealed to them to launch a final struggle unto death. In a variety of ways they fought for the cause of freedom. They served as a veritable link between the revolutionary Congress leaders and the labours as well as peasants who were also the pillars of India's struggle for freedom. The students also involved largely in the violent methods of agitation called by the Congress socialists, especially by J P Narayan. Their actions had regional variation in intensity unlike the previous occasions, now students dared to fight and die, or court arrest with pride. Finally, it could be said that the enthusiastic, chivalrous, heroic part played by the Student Community of India with unflinching, unbending determination to free their mother land from the clutches of British yoke also compelled the imperialist British to come to the negotiation table which finally reflected the ultimate goal of the people of India that is 'Purna Swaraj' or 'Complete Independence' which was to be materialized on the 15\textsuperscript{th} of August 1947. It will be injustice if not mentioned that the foreign pressure on England, specially the role played by Roosevelt and the positive and dared role played by S.C Bose and his I.N A also compelled the British Parliament to announce the Independence of India.