CHAPTER-10

CONCLUSION

It goes without saying that the historic ‘Quit India’ movement in 1942 had given a strong blow to the British imperialism in India at the time when it was gradually declining due to the heavy pressure of its war-efforts in the Second World War broken out in 1939. In fact, the movement had trembled the very basis of the imperialist rule of the British government in India. It had been positively able to raise quite successfully the wave of romantic sensation of freedom struggle throughout India during the period of the World War II. Though the movement had ultimately become a failure still it had greatly upheld the sense of intense nationalism throughout India and prepared the nation for a stronger freedom movement against the British Government in India. The district of Nadia of the-then Bengal, to speak heuristically, had whole-heartedly employed all its energy and resources in the historic ‘Quit India’ movement and also very actively participated in it.

In fact, the district of Nadia had very boldy and quite courageously launched the ‘Quit India’ movement all over its geographical area and created a romantic sense of nationalism throughout the area. Not only that the district, by its pro-movement violent and non-violent activities, which were, as per the official
record, heavily serious both in gravity and extent, had also greatly disturbed and irritated the local administrative authority of the British Government and made it quite afraid and alarmed. This is why, the role of the district of Nadia in the ‘Quit India’ movement was no less sensitive and sincere as well as alluring and attractive than that of any other part of India.

It is to be glaringly mentioned here that the ‘Quit India’ movement in the district of Nadia, though by nature unplanned and unorganized, had, however, successfully expressed the intense anti-British attitude and the sincere freedom-loving spirit of the people of Nadia. While organizing the movement throughout the district, the political leaders and workers of Nadia had utilized, as per the requirement of the circumstances, both the modes of operation, namely (1) overt constitutional mode and (2) covert violent mode.

The leaders and workers of Nadia had launched the ‘Quit India’ movement in the district primarily on the basis of the open constitutional means. They had organized, in favour of the movement, a great many processions, meetings and protest movements with the ecstatic pro-movement slogans like ‘Bharat Mata, Jindabad,’ ‘Gandhi ji, jindabad,’ ‘British, Quit India,’ ‘Samrajyabadi Juddhe ek pai-o noy, ek bhai-o noy (i.e., ‘Not a Pai, Not a bhai’) and so on. They had also observed a lot of strikes or bandhs and also organized boycotts in schools and
colleges, courts and offices. They had also hoisted the Indian National flags on the
tops of the government buildings and offices.

But this mode of pro-movement activities had been gradually suppressed
and ultimately controlled by the local authority of the British Government with the
help of police repression and military atrocity. The student community of Nadia
had also participated in the pro-movement meetings, processions and boycotts and
also organized protest movements. But the repressive policy of the Government
had also controlled all the open pro-movement activities of the students of Nadia.

In fact, as there was the possibility of being harassed, repressed and arrested
by the police, the leaders and workers of Nadia had to often leave the open
constitutional mode of operation and also to abscond with a view to continuing the
pro-movement activities in covert way. But often they had to come out from the
absconding condition in order to launch the pro-movement activities, as there was
no organized leadership to conduct and lead the movement in Nadia. Besides, as
the movement was not well organized and well directed, they could not organize
and launch the movement in the district in a very systematic and integrated
manner.

Besides, there was a serious lack of co-ordination among the leaders and
workers of the district of Nadia regarding the direction and organization of the
movement. This is why they had to organize the movement in the district according to their personal choices and according to the requirements of the circumstances of the movement. Obviously the movement in the district had not been able to become orderly, systemic and well articulated.

Moreover, the ‘Quit India’ movement in the district of Nadia had gradually become completely limited within the periphery only of a few influential leaders and active workers. Common people of Nadia, who at the first phase of the ‘Quit India’ movement in the district whole-heartedly supported the movement, spontaneously participated in it and widely helped the leaders and workers of the movement, had gradually started to lose their interest about it mainly due to the politico-economic reasons like the disillusionment with the political ideals and activities of the leaders and workers in the movement and the pitiable economic plight of the common masses along with the reasons of police harassment and military repression. The common masses of Nadia had thus slowly but seriously sought to disengage themselves from the movement. Obviously the movement in Nadia had ultimately lost its ‘mass character.’ It had at last become a movement only of some leaders, workers and energetic students and also of a very few politically conscious persons of middle class.

It is also to be mentioned here that the leaders and workers of Nadia had also followed the covert violent means to organize and launch the ‘Quit India’
movement in the district. But this pro-movement violent means had been followed in greater number and also in greater strength mainly in the village areas of the district than in its town areas. As the police surveillance was really severe in the town areas, it had not thus been possible for the leaders and workers of Nadia to commit frequently violent pro-movement activities in the town areas of the district. But in the village areas they had often committed pro-movement violent activities due to the lack of serious police surveillance and military effectiveness.

However some pro-movement violent activities, committed in different parts of the district of Nadia, had seriously harassed and embarrassed the local authority of the British Government. And because of the serious gravity and immense intensity of the pro-movement violent activities all over the district of Nadia—village areas as well as town areas of the district—, the ‘Quit India’ movement in the district had achieved more or less a revolutionary shape.

It is, however, to be mentioned here that the ‘Quit India’ movement in the district of Nadia, despite being a revolutionary one, had really turned into an unorganized, dispersed and distracted movement due to the lack of effective leadership and proper organization. It is true that the leaders and workers of the district had however organized and launched the movement with the intense passion for freedom and political independence. But their passion for the movement was not guided and directed by efficient and suitable approach and
strong and effective organization. Obviously the passionate movement, organized by them, had not been able to experience success. This was the ultimate reality in the case of the ‘Quit India’ movement in the district of Nadia indeed.

**OUR OBSERVATION**

From the above discussion on the ‘Quit India’ movement in the district of Nadia, we have been able to understand that Nadia had engaged its best energy, utilized its best power and given its best effort to organize a strong and effective freedom struggle all over its area in support of as well as in the acceleration of the historic ‘Quit India’ movement in India in 1942. Though the passionate effort of Nadia, like that of all other parts of India, in regard to this movement was, by nature, unorganized and dispersed, still there was no lack of freedom-loving spirit and the nationalist sentiment on the part of the leaders, workers and supporters of the district of Nadia. It was because of their intense passion for freedom of India that they had organized and launched the movement all over the district. Herein lies the basic significance of their nationalist role in this historic ‘Quit India’ movement.

While studying the whole affair of the ‘Quit India’ movement in the district of Nadia, a lot of important issues had come to our observation. We will categorically analyze the issues one by one to delineate a clear and complete
political historiography of the movement in the district. The very issues of our observation are as follows.

1. The ‘Quit India’ movement in the district of Nadia was chiefly a passionate pro-movement effort of the political leaders and workers of the district. As it was primarily the product of the deep passion for anyhow acquiring freedom from the imperialist rule of the British Government, it was thus more directed by pro-movement exciting ecstasy and giddy rapture than by the sense of political reality and practical rationality. And passion unaccompanied by rationality, at all needless to say, is sure to make a mess and this was what had actually happened in the deep-passioned ‘Quit India’ movement in the district of Nadia. The leaders, workers and students and even common people also of Nadia had performed pro-movement activities and even committed violent activities too in favour of the movement not according to any planned programme of the movement, but mainly according to their own passion for doing something for the movement and also for making contribution a bit to the freedom movement of India. This is why the movement in the district was basically a passionate one and thus a highly ecstatic and disorderly too.
2. The ‘Quit India’ movement in the district of Nadia was quite unsystematic. There was no systematic course of action in the movement. The political leaders and workers of Nadia had never followed any well-ordered system of action, i.e., any well-regulated orderly course of action while organizing and launching the movement in the district. They had performed whatever pro-movement activities their mind wanted to do. This is why they had committed a lot of unwanted activities and even a great many violent and dangerous activities too. Moreover there was no systematic flow of their pro-movement activities all over Nadia during the movement in the district and there was no evenness and parity in the pro-movement activities performed by them all over the district in favour of the movement. In fact, their pro-movement activities throughout the district during the movement were dispersed, distracted, irresolute and often irrelevant too. This is why the movement had become thoroughly unsystematic and unsymmetrical as well.

3. The ‘Quit India’ movement in the district of Nadia was completely an unorganized one from its very cradle to the grave. In fact, there was no proper organization of the movement in the district like the ‘Quit India’ movement at the all India level. This serious lack of organization of the movement in the
district was basically due to the absence of the continuing leadership. As the police had gradually arrested almost all the leaders and workers of the district, a serious lack of continuing leadership had become prominent. In fact, due to the absence of continuing leadership, strong organization had never been grown up there to organize and launch the movement properly and systematically in the district. The local leaders, workers, supporters and students, who were not yet arrested or were anyhow able to get absconded, had organized the movement and performed the pro-movement activities all over the district as per their personal whims and choices and not as per the well-decided dictates of the well-organized leadership. Obviously well-organized and well-articulated form of mass-movement had not at all been launched in the district during the movement. The movement in the district had thus thoroughly remained an unorganized one.

4. The ‘Quit India’ movement in the district of Nadia was by character a movement of a few people of the rich middle class. The approach and orientation of the prominent leaders and personalities of the movement in the district and even their ideology regarding the movement were ‘elitist’ by nature. Most of them used to belong to rich and respected families of the middle class. The leaders, having come from the middle class, used to express and
uphold their middle class sentiment and psychology while organizing the movement and conducting the pro-movement activities throughout the district during the period of the movement.

Though it is true that in the interest of the movement and also in the necessity of conducting the movement all over the district the rich and prominent leaders had often sincerely encouraged the general people, still in most cases of the pro-movement activities in favour of the movement they could not go beyond, and sacrifice, their middle class mentality and superiority complex in organizing and guiding the movement. The movement was thus mostly guided by ‘elitist psychology’. It was therefore a middle class movement indeed.

5. The ‘Quit India’ Movement in the district of Nadia was, by nature, not a mass movement at all in as much as it was not led, directed and guided by the common masses of the district, but by a few prominent leaders and workers.

In fact, the leadership of the movement in the district of Nadia was never in the hands of the general people of the district; rather it was completely in the hands of a few influential and eminent leaders and workers. The common people were never allowed to launch and lead the pro-movement activities
during the movement. The general people of the district were generally encouraged obviously by the pre-dominant leaders to support and sympathise the movement as well as to participate in it and even to work hard and take risk in committing the violent sabotage pro-movement activities. But they were not at all invited or summoned to lead the movement and to guide it as well.

It is, however, true that some of the general people of the district had often organized pro-movement processions and meetings and also committed violent activities in favour of the movement, but they had done it simply out of their own enthusiastic estasy, zealous energy and romantic curiosity about the movement; and for their pro-movement activities, however energetic and encouraging and even however responsible and risky they were, they (general people) had never received thankful recognition and appreciation on the part of the so-called eminent leaders of the district. Consequently the general people had gradually started to lose interest regarding the movement and even to get demoralized to directly participate in it.

This is why though the common people had spontaneously supported the movement and zealously participated in it at its primary stage, still the degree of their participation in it had later on gradually reduced to naught. Obviously the
movement in the district of Nadia had not really become highly enriched with the immense participation of the common people although the movement and also with the strong leadership and caring guardianship of them. The movement had thus ultimately failed to become a real mass-movement indeed.

6. The ‘Quit India’ movement in the district of Nadia had not had mass character at all. Though the freedom-loving common people of Nadia had very primarily joined the movement with great zeal and immense passion and also participated in it quite spontaneously, still their zeal regarding the movement had gradually started to decline and their participation in it had also began to decrease at a quicker pace; and within a very short span of time they had become quite averse to the movement and to the pro-movement activities as well.

   It is, however, true that in the early phase of the movement the common masses of Nadia under the deep passion for India’s freedom had quite emotionally participated in it. But later on they had become quite eager to detach themselves from the movement as early as possible due to the immense torture and repression of the police and merciless atrocity of the military. In fact, severe steps had been taken by the Nadia district administrative authority of the British Government in India to suppress and even at least to control the
movement as early as possible. This is for this purpose that the effectiveness of the police force and the regular serious patrolling of the military force had been increased at a quicker pace which the common masses could not withstand. They had thus become quite disheartened and discouraged regarding the movement and ultimately become completely demoralized and dejected. This is why they had lost all their energies to support and join the movement and ultimately they had shunned all their contacts with the movement. The movement had thus seriously lost ‘mass character’ and ceased to be a ‘Subaltern’ one indeed.

7. The ‘Quit India’ Movement in the district of Nadia was, by nature, mostly a students’ movement in spite of being a movement of the people, i.e., a people’s movement. In fact, the movement had actually become the protest movement of the passionate students with great zeal and enthusiasm for achieving independence. The students were young and energetic and were instantly ready to do what the situation of the movement had deserved. They had organized most of the processions, meetings, protest gatherings etc. in favour of the movement.

It is highly interesting to mention here that the girl students had also joined hands with the male students and also participated in the meetings and
processions in favour of the movement with the loud pro-movement slogans in their mouth. The girl students of the higher classes of a few girls’ High Schools of different parts of Nadia had organized bandhs or strikes in their Schools and strongly prevented the police from breaking the barricades they had made in front of the gates of their Schools in favour of the movement. In fact, the girl students, by giving moral strength and mental support in this way, had helped the male students a lot boldly organize bandh or strike, processions and meetings in expediting the speed of the movement all over Nadia. And the male students, so encouraged and energized, had valiantly performed all the pro-movement overt constitutional activities in favour of the movement in the district.

It is also highly interesting to mention here that the student community of Nadia had also committed even a lot of covert violent activities to expedite and spread the movement all over the district very quickly. In fact, they themselves had taken direct parts in removing the fishplates of the railway lines, cutting the wire of telephone and telegraph, setting fire to the Government buildings and offices, damaging the Post Offices, Stations, Refugee Camps and Trains and so on. Really speaking, all the pro-movement violent activities that had made the local authority of the British Government afraid and alarmed, had been enriched with the immense participation of the students of Nadia. It is in this way that the
‘Quit India’ movement in Nadia had mainly become a movement of the students, though the common people had also joined hands with them in a few cases in regard to pro-movement activities that had precipitated and popularized the movement all over the district.

8. The ‘Quit India’ movement in the district of Nadia was organized on both the methods of operation—overt constitutional means and covert violent means. The leaders and workers and even the students also of Nadia had followed both the means while organizing and launching the movement in the district. But it is to be admitted that covert violent activities, committed by the leaders, workers and students during the movement in Nadia, had become more important and more effective than the overt constitutional activities in the movement, performed by them. The leaders, workers and students had given special attention and importance to the pro-movement covert violent activities in as much as there was less risk of police arrest and harassment, for they used to commit the activities not openly, but quite secretly and mainly in the absence of police surveillance and military effectiveness and mostly under the garb of night.

In fact, the leaders and workers of the movement and even the students also had to face, while organizing the overt constitutional movement and performing pro-movement activities openly, police harassment and arrest and even military
repression. While organizing the pro-movement processions, meetings, protest-movements, demonstrations and so on openly and overtly, almost all the leaders, workers and students of Nadia had been arrested by the police one by one. Consequently to perform pro-movement activities in open manner had really become quite impossible for the leaders and workers. This is why they had deliberately started to abscond; and during their absconding period they used to commit violent activities repeatedly in favour of the movement. As they had committed the violent activities mostly in secrecy and also in covert manner, they had to face thus less pressure of immediate arrest and instant harassment on the part of the police and direct repression of the military force. Obviously the covert violent mode of operation had got absolute priority and prominence to the active leaders, workers and students of Nadia while launching the movement.

Besides, the leaders, workers and students used to give more importance to the covert violent activities than the overt constitutional ones in as much as the former had become more fatal and more irritating to the local authority of the British Government than the latter. In fact, the huge amount of loss and destruction and the great extent of danger and damages to the Government property, caused by the pro-movement covert violent activities, had become a matter of grave concern and great irritation to the British administrative
authority of Nadia. This is why the covert violent means of operation had been greatly preferred in the movement by the leaders, workers and students to the overt constitutional means of operation. Obviously the pro-movement covert violent means of operation had achieved especial attention and unique priority in the ‘Quit India’ movement in Nadia.

9. The ‘Quit India’ movement in the district of Nadia had been especially marked for the pro-movement covert violent mode of operation in terms of both the aspects of gravity and extent in as much as it had seriously embarrassed and greatly annoyed the local administrative authority of the British Government in India and had also caused a great amount of financial loss of the Government itself. This is why the covert violent means of operation in the movement in Nadia district had been of far-reaching significance in the whole history of the ‘Quit India’ movement in India.

It is, however, to be mentioned here that in regard to the gravity and intensity of the covert violent means of action in the ‘Quit India’ movement in the district of Nadia, the village area of the district was more strong and effective than the town area. In fact, the covert violent movement, launched in the village area of the district, had actually become more active and effective and more seriously harmful and harassing to the local authority of the British Government than that launched in the town area of the district. The main reason
behind it was that in the village area of the district the effectiveness of the police and the activeness of the military were markedly less than those in the town area. In fact, due to the marked absence of the severe Government repressive measures in the village area of the district like police repression and military atrocity, the covert violent mode of operation in the area had practically become excessively intense and acute.

While in the town area of the district of Nadia, there was serious effectiveness of the police and over and above the military force was also deployed heavily in the area. The police used to act in the town area with great seriousness and also with sincere effectiveness. Not only that there was also the arrangement of regular military patrolling in the town area. Obviously, a situation of pressure and panic of repression of both the police and military forces had been created by the local administrative authority in the town area of Nadia. Consequently there were great danger and enormous risk and even the risk of life in the town area in the case of organizing violent movement. This is why covert violent mode of operation had been less in number and strength and also in gravity and extent in the town area of the district than in the village area where the very mode of operation was severely intense and sharp due to the comparative slackness of the repressive measures on the part the local authority of the British Government in India.
It is, however, to be mentioned in this connection that a few serious covert violent pro-movement activities had also been committed in the town area of Nadia by the leaders, workers and students. It is equally to be noted here that the intensity of the overt constitutional mode of operation organized in the town area of Nadia during the movement had not been found in the overt constitutional movement organized in the village area of the district, though a few important incidents of overt constitutional movement had also been organized in the village area.

It is, however, to be mentioned once again here that the ‘Quit India’ movement in the district of Nadia had been greatly marked for the covert violent pro-movement activities, brilliantly and valiantly committed mainly in the village area of the district.

10. It is a very important point of our observation from the study on the ‘Quit India’ movement in the district of Nadia that almost all the leaders and workers, directly and indirectly associated with both the modes of operation—overt constitutional mode and covert violent mode---both in the town area and the village area of the district as well had been arrested by the police, though a few leaders and workers had anyhow been able to abscond.
According to a reliable source, more than five hundred leaders, workers, students, supporters and general people had been arrested during the ‘Quit India’ movement in India. Out of these five hundred arrested persons, three hundred persons were proved convicted of being associated with the movement and were sentenced from six months to three years imprisonment. But the rest two hundred arrested persons were acquitted. Out of the acquitted two hundred persons one hundred and fifty persons were released on ground of lack of evidence against them and the rest fifty persons were released on signing personal bond of not being associated with any kind of pro-movement activity in future, though the number of the arrested persons getting released on ground of personal bond was, however, not many. This was the overall picture of arrest, conviction, imprisonment, acquittal and release of the arrested leaders, workers and general people in the ‘Quit India’ movement in the district of Nadia. And this picture is indeed a great indication of Nadia’s brave and bold involvement with the movement.

11. It is also an important point of our observation from the study on the ‘Quit India’ movement in the district of Nadia that the arrested persons who had got released on the ground of bond of not getting associated with any pro-movement activities in future had become the victim of disregard and indifference of the general people. In fact, as the issue of mental cowardice and
psychological debility is established in the event of signing a bond on the part of a freedom fighter to get released from police custody, the arrested leaders and workers of Nadia, who were released on such bond, had passed out of people’s regards and respect and also been criticised by the people as not being true freedom fighters and also as being weak persons indeed.

But it would not be absolutely justified to consider mental weakness and personality-lesseness as postulate in the event of each case of the arrested persons or the freedom fighters getting released on bond. We have observed that during the ‘Quit India’ movement in the district of Nadia, a few leaders and workers with serious political consciousness, strong mental make up and even firm personality and also with great sense of freedom movement and sincere desire for independence, had primarily courted arrest very boldly and courageously; but later on they had been mentally forced to sign bond and get released from police custody just for family issues like illness of the family members, old age of the parents, family prestige and so on. In that case there was no plausible reason to victimize them as really coward, mentally weak and personalityless ones and to deprive them of regards and respect. In fact, they were no less mentally strong, politically conscious and freedom-prone than those convicted and imprisoned.
It is, however, true as we observed in the case of the ‘Quit India’ movement in the district of Nadia that the convicted and imprisoned leaders and workers of the movement had been greatly held by the general people in high esteem and they had thus achieved especial sense of people’s respect. In fact, general people used to show high degree of veneration to their (imprisoned leaders and workers’) mental courage, heroism and imprisonment and even to their prison-life as well.

12. We have also observed in our study on the political historiography of the ‘Quit India’ movement in the district of Nadia that no leader or worker or no participant in the ‘Quit India’ movement in the district had been killed on political ground by the police or even by military. In fact, no freedom fighter in Nadia had faced death due to police repression and military atrocity.

It is, however, true that the leaders, workers and supporters of the movement had to face frequent police torture and military repression and had also often become the victim of such torture and repression and even suffered light to serious injuries. In an incident of police torture with skin belt and wooden ruler, Dulal Bose, a leader of the Ranaghat branch of the RCPI, had lost his eye-sight as he faced the blow of the ruler of a police officer on his forehead near the eyes while he had been facing a severe police enquiry about the whereabouts the workers of the ‘Action Squad’ of the RCPI in Nadia. Though he had been
suffering from a problem of low eye sight for a long time, still this blow of the
ruler of the police officer on his forehead had seriously affected his eye-sight
and during his prison-life he had completely lost his sight and really become a
blind one. It is a very pathetic incident in the history of the ‘Quit India’
movement in the district of Nadia indeed.

13. It is true that though no participant in the ‘Quit India’ movement in the
district of Nadia had been killed by police or military, still an incident of serious
but pathetic killing or murder had been perpetrated in Nadia on the part of the
British Government during the movement. It is also a very pathetic and painful
incident in the ‘Quit India’ movement in the district of Nadia indeed.

During the ‘Quit India’ movement in the district of Nadia in the later part of
the August, 1942 when the movement had reached its highest peak, nine
persons had been killed on spot in an incident of air-bombing and air-gunning
on the railway lines near the Railway Bridge over the river Churni adjacent to
the Kalinarayanpur Railway Station, the Bridge having been the only means to
connect the South area and the North area of the-then Bengal, i.e., the most
important link of communication in Bengal.

It is to be mentioned here that these nine persons, who were killed, were not
freedom fighters, nor even the leaders or workers of the movement, neither
even the general participants in it. They were simply the Railway employees, engaged in the repairing work of the fishplates of the railway lines. But when they had been working on the railway lines, a military aeroplane was incidentally flying at that time over the area. The military personnel in the aeroplane had considered them (i.e., the Railway workers) to be the movement workers, engaged in the removal of fishplates and railways lines and thus fully busy conspiringly in the pro-movement violent activities. Out of this consideration the military men in the aircraft had instantly thrown bombs at the Railway employees working on the railway lines and gunned at them repeatedly from the aircraft and thereby deliberately killed them on spot. Though the dead persons were not movement workers at all and even though they were really the innocent Railway employees, still their death due to air-gunning and air bombing was really a pathetic incident in the history of the ‘Quit India’ movement in Nadia in particular and that in India in general.

It is really a very interesting point of our observation regarding the ‘Quit India’ movement in the district of Nadia that this incident of air-bombing and air-gunning from the flying aircraft in Nadia was quite an historical event in the whole history of the ‘Quit India’ movement in India in as much as the event of the use of aircraft to control the movement and the direct practice of air-bombing and air-gunning to kill the movement workers during the period of the
movement were actually rare. It is in this respect of such rarity of air-gunning and air-bombing that the incident of the air-gunning and air-bombing from the military air-craft at Kalinaraynpur Railway Station under Ranaghat Sub-division of Nadia merits our especial attention and deserves to be placed very brilliantly in the whole history of India’s struggle for freedom.

Dr. Sumit Sarkar, an eminent Historian of India, had written with great gravity and sincere seriousness in his book Modern India : 1885-1947 regarding the very rare use of aircraft patrolling over the pro-movement activities in 1942 along with the use of it in the district of Nadia during the ‘Quit India’ movement that------

“As early as 15 August,(1942,) Linlithgow (the Viceroy) had ordered the use of ‘machine-gunning from air’ against crowd disrupting communication around Patna, and aeroplanes were used in Bhagalpur and Monghyr in Bihar, Nadia and Tamluk in Bengal and Talcher in Orissa.”

[Dr. Sumit Sarkar, Modern India : 1885-1947, Mac Millan Limited, Delhi, 1982, p. 396. (brackets are ours and emphasis is also ours)]
So Dr. Sumit Sarkar had informed us on the basis of the historical records relating to the ‘Quit India’ movement in the whole of India that there were only two areas in Bengal namely Nadia and Tamluk (in Midnapore district) where the aircraft operation had been arranged by the British Government in India to control their serious and effective pro-movement activities during the movement; and one of two areas was the village of Kalinarayanpur in Ranaghat Sub-division in Nadia district. The district of Nadia thus very creditably deserves the glory and pride for its effective efforts in organizing and launching the ‘Quit India’ movement in all its areas and also in popularizing it all over the areas too.

In fact, this incident of the use of the military aircraft under the direct direction of the British Government in India to control and suppress the pro-movement effectiveness of the leaders and workers of the district of Nadia during the ‘Quit India’ movement in the district clearly upholds the gravity and intensity of the active pro-movement role of Nadia in the historic movement indeed.

14. It is also to be mentioned here that the British authority with its mightier power and resources had completely controlled the ‘Quit India’ movement in the district of Nadia within a very short period just as the British Government had done the same in the case of the movement at the all India level. It is,
however, true that though the Nadia district administrative authority of the British Government had successfully suppressed the movement in Nadia with the help of repressive policy, namely police torture, military repression etc., still it (i.e., the authority) had actually done it also with the help of another effective weapon --- the weapon of the utter poverty of the common masses of Nadia. In fact, the British authority of Nadia had efficiently utilized the poverty and financial wretchedness of the general people of the district as a very sharp weapon to control and even to suppress the movement in the district.

The British authority, having taken the advantage of the immense poverty of the general people of Nadia, had very tactfully segregated them quite completely from the movement by giving them temporary jobs in the wartime military operation like the construction of runways for the military aircrafts at Dhubulia of Nadia, construction of the military air bases for the easy air communication of the military force at different places of Nadia, building of military camps for the staying of the force at the Coopers area of Ranaghat and few other places of Nadia, construction of other military establishments at Kalyani, Gayeshpur and a few other places, building of refugee Camps for the shelter of the refugees coming from Burma and other war-victim countries at
Ranaghat, Krishnanagar, Shantipur, Tehatta, Karimpur, Chakdha, Nabadwip etc. places of Nadia and so on. Besides, the British authority had also given employment to the poor and distressed people of Nadia in the nearby Gun Factory at Ichhapur in the district of 24 Parganas. It is in this way that the British authority had quite diplomatically kept the common people of Nadia far away from the movement and even from its excitement and sensation as well.

In fact, the poor common people of Nadia had accepted and joined the jobs, given by the British authority, just to earn their livelihood as well as to mitigate their basic problem of poverty and hunger. Really speaking, they had to join the jobs no matter whether the jobs were temporary or permanent and whatever the intention of the British authority did have in giving them the jobs. To speak more practically, the deplorable pecuniary plight of the common people of Nadia had mentally forced them heavily to accept and join the jobs and thereby to keep themselves completely aloof from the ‘Quit India’ Movement.

The British authority of Nadia had thus been quite successful in weaning the huge number of general people of Nadia from their passion for the movement and it had thereby completely segregated them from the movement in Nadia. Consequently the movement had to face an immature end.
15. It is a very interesting point of our observation from the study on the ‘Quit India’ movement in the district of Nadia that the movement had started with the spontaneous support and participation of the common people of Nadia. At the early phase of the movement it had become the spontaneous movement of the general people of the district.

In fact, primarily the movement had been organized as the very symbol of the immense nationalist sentiment and intense freedom-loving orientation of the general people of Nadia. At the early stage of the movement, they had supported the movement very courageously and also directly participated in the pro-movement meetings, demonstrations and processions with the loud slogans like, ‘Bharat Mata, Jindabad, ‘gandhiji, Jindabad,’ ‘British, Quit India,’ ‘Samrajyabadi Juddhe Ek Pai-o Noy, Ek Bhai-o Noy’ (i.e., ‘Not a Pai, Not a Bhai’) and many others. In this way, they had helped a lot the leaders and workers of the movement organize, launch and popularize it all over the district.

Though at the later part of the movement the general people of Nadia had been mentally forced to be segregated from the movement due to the indiscriminate arrest of all the leaders, workers and supporters of the movement by the police and also due to the inhuman torture and repression of the police along with military atrocity and terror; and even though they had been quite tactfully weaned from the movement by the British authority by giving them
temporary job in the construction of military air-bases and military and refugee camps during the later part of the World War II, still it was only they who had primarily supported the movement with immense vigour and vivacity and participated in it with enormous craze and courage and also helped the leaders and workers of the movement a lot organize it vigorously and widely all over the district.

It is highly interesting to mention here that the common people of Nadia had primarily contributed to the movement not only by directly participating in both the modes of pro-movement operation—open constitutional mode as well as secret violent mode—but also by indirectly helping the leaders and workers of the movement by providing with money, food and shelter. They had extended their hands of support to and co-operation with the movement leaders, organizers and workers by supplying food, cloths and safe shelter regularly. Not only that they had also regularly supplied to them money and thereby built up and enriched the fund of the movement to enable them to continue the movement and to carry on the growing expenditure of pro-movement activities like the purchase of national flag, arms and ammunition, necessary equipments for writing poster and placard and so on.

Furthermore in order to collect money for the fund of the movement, a few general people of different parts of Nadia had also directly taken part along with
the leaders and organizers of the movement in several cases of political dacoity like the looting of postal bags of the Barnia Post Office at Tehatta, dacoity in the house of Bhudeb Charan Bhatta, a rich person at Bhaluka near Krishnanagar and so on.

It is in this way that the spontaneous participation of the common people of Nadia in the ‘Quit India’ movement had been ensured. They had thus participated in the movement at its early phase both directly and indirectly as well. And with their immense participation, of course at the first phase of the movement, it had become really strong and enriched and even highly exciting one indeed.

16. Another significant point of our observation from the study on the ‘Quit India’ movement in the district of Nadia is that of woman participation in it. In fact, woman community of Nadia had vigorously joined hands with the male community in organizing the movement all over the district of Nadia. Especially in the town areas of Nadia like Krishnanagar, Ranaghat, Shantipur, Nabadwip etc., woman persons had strongly come forward to help the male persons organize and launch the movement throughout the district. Not only that they had themselves also organized a few processions and meetings in favour of the movement and even they had also actively observed bandh or strike in the girls’ schools of the above mentioned town areas of Nadia. Besides
they had participated in many pro-movement demonstrations and protest processions with loud pro-movement slogans in their mouth. It is in this respect that a lot of woman personalities engaged in the movement had drawn especial attention during the movement, namely, Aparna Bandyopadhyay, Lalima Mukherjee, Rekha Roy, Uma Mukherjee, Mamata Ganguli, Minati Nandy and many others.

Besides, the old women, especially the motherly personalities of a few families of Nadia had also participated in the movement though indirectly. They had to give shelter in their families to the male leaders and workers of the movement and to regularly supply them with food and cloths. It is in this way they had enormously helped the leaders and workers of the movement carry on their pro-movement activities and expedite and spread the movement through the district of Nadia. This is why the ‘Quit India’ movement in the district had become really enriched with the glowing participation of the woman community in general.

17. Another curiously important point of our observation from the study on ‘Quit India’ movement in the district of Nadia was that secret newspapers, news bulletins, news letters, news periodicals and even local papers had helped a lot in the organization of the movement. In this respect, the news papers like the 9th August (in English), the Raktakta Biplab (in Bengali), the Muktir Dak (in
Bengali) and a few others had played a very important role. The 9th August, the Raktakta Biplab and the Muktir Dak used to get published respectively from Delhi, Kolkata and Krishnanagar (of Nadia). In the 9th August and the Raktakta Biplab, the news of the ‘Quit India’ movement at the all India level and at the level of Bengal respectively had been supplied while in the Muktir Dak the news of the nature and course of the movement exclusively in the district of Nadia and many other related information and incidents of the district had been provided.

All these news papers had been widely circulated all over the district of Nadia in order to popularize the movement among the general people of Nadia and also to mobilize them in favour of the movement. Often exaggerated news and information regarding the movement had also been published in all these news papers, news bulletins and news letters just to create extra interest and enthusiasm in the minds of the common people regarding the movement and to attract them emotionally to the movement and even to inspire them to cherish hopes and aspiration for the glowing success of the movement in their mind as well.
But whatever the ‘objectivity’ of the news and information of the newspapers and news bulletins, there is no denying the fact that they had played a very prominent role in disseminating as well as propagating the news of the ‘Quit India’ movement all over Nadia and making an extensive propaganda-campaign in favour of it throughout the district and thereby stimulating and arousing the people of Nadia in its favour and also in encouraging them to passionately participate in it. Herein lay the very significance of the newspapers and news bulletins in the organization and popularization of the movement indeed.

18. It is also to be mentioned here with great curiosity that a few socio-cultural organizations in the district of Nadia had also played a very vital role in the organization and direction of the ‘Quit India’ movement in Nadia. In this regard socio-cultural organizations like ‘Sadhana library’ and ‘Byam Samity’ (latterly known as ‘Athletic club’) in Krishnanagar, ‘Sabuj Chakra’ (a cultural organization of the children) and ‘Vendor Samity’ in Ranaghat, ‘Mathor Samity’ in Shantipur and a few others had greatly helped very uniquely in organizing and popularising the movement throughout the district.

Though the socio-cultural organizations were attentively engaged in the works of social service and cultural development, still they, having gone beyond their avowed purposes and functions, used to politically socialize the
adolescent boys, young persons, students and even mature persons also with the ideal of nationalism and also to encourage and inspire them to vivaciously participate in the ‘Quit India’ movement. In fact, along with their own socio-cultural activities, they had over and above performed pro-movement activities too. They had actually given safe shelter to the leaders and workers of the movement in Nadia and also provided them with financial assistance and also with mental and moral support as well and thereby they had helped them a lot organize, launch and popularize the movement all over the district.

Practically speaking, the leaders, workers, supporters and even the growing students used to meet in the camps, shelter sheds and office rooms of these socio-cultural organizations to make discussion and consultation among themselves regarding the nature of the movement and also the probable course of action of it. From these discussions within the campuses of the socio-cultural organizations necessary decisions were taken regarding the movement and the participants in the discussions used to perform their pro-movement activities and duties accordingly. This is why the role of these socio-cultural associations in the organization, direction and development of the ‘Quit India’ movement in Nadia was historically significant no doubt.

It is in this connection that two other social organizations namely the ‘Matri Bhander’ and the ‘Jatiya Seba Committee’ deserve our especial attention in as
much as they, despite being innocent social associations, used to perform an extraordinary political role in the propagation of the ideals of independence and nationalism among the people of Nadia and thereby helped a lot not only in the organisation and direction of the ‘Quit India’ movement, but also in the precipitation and acceleration of the speed and velocity of the movement all over the district of Nadia.

Both the organizations the ‘Matri Bhandar’ and the ‘Jatiya Seba Committee’ were established in Krishnanagar. The ‘Matri Bhandar’ was a shop of cloths, mainly of khadi cloths. It was the main centre of political communication among the political leaders and workers of Nadia. During the ‘Quit India’ movement they used to meet there to make discussion and consultation among themselves regarding the movement and also to take decisions regarding the direction and development of it all over the district. And according to those very decisions they used to direct and guide the movement and to populalise and precipitate it all over the district.

The ‘Jatiya Seba Committee’ was, on the other hand, a voluntary organization of social service. It was primarily engaged in the welfare service for the people. It used to use a tri-color flag as its own symbol. Three letters N.S.C. (meaning National Seba Committee) were used in the white part of the middle portion of the flag. Having kept the flag before it, the Committee used
to perform its national social service and welfare activities. It is interesting to mention here that along with its own social welfare activities, it also used to perform nationalist political activities. The leaders and workers of the ‘Quit India’ movement in the district of Nadia often used to meet together in the office room of the Committee to discuss about the course of action of the movement. In this way the ‘Jatiya Seba Committee’ used to act as an important decision-making centre in the movement in Nadia.

Besides, another socio-economic organization of Nadia also merits our attention very brilliantly in this regard. It was the ‘Krishi-Shilpa Pratisthhan’ (i.e., ‘Agricultural and Industrial Institution’) of Sahebnagar at Tehatta, founded by Haripada Chattopadhyay, the-then distinguished leader of Nadia, on the Gandhian ideal of self-sufficient village economy as a model of ‘Abhaya Ashram.’ Though it was mainly engaged in the constructive activities in the socio-economic field, still it used to extensively propagate nationalist ideas and ideals including the sentiment of freedom of India from the imperialist British rule and thereby it also used to politically socialize the people of Nadia in favour of the national freedom movement of India.

In fact, the ‘Krishna-Shilpa Pratisthhan’ had helped a lot the leaders, workers and supporters of the ‘Quit India’ movement in the district of Nadia organize, direct, guide and popularize it (the movement) throughout the
geographical area of Nadia. It is due to its this very covert political role and nationalist stand that this socio-economic institution had become a great victim of the maddened torture and terror of the British police during the ‘Quit India’ movement and had thus been seriously deranged and damaged and its members had also been forced to face indiscriminate arrest and police repression. In this way the ‘Krishi-Shilpa Pratisthhan’ of Tehatta had played a very significant nationalist role in the organization and popularization of the ‘Quit India’ movement in the whole of Nadia.

It is thus to be admitted and acknowledged that the socio-cultural and economic organizations of Nadia had seriously played a most brilliant role in organizing, directing, guiding, developing and even expediting the movement throughout the district of Nadia. This is indeed an historical role of this organization in the whole affair of the ‘Quit India’ movement in the district.

19. It is another interesting point of our observation from the study on the ‘Quit India’ movement in the district of Nadia that a great wave of romanticism regarding freedom struggle of India had been wildly overflowing the mind of the leaders and workers of the district. This wave was mainly flowing due to magic mantra of Mahatma Gandhiji : “Do or die.” Before having been arrested at the deep night of the 8th August, 1942, Gandhiji had advised the Indian
people to fight the last heroic battle for achieving India’s independence in the direction that

“I am not going to be satisfied with anything short of complete freedom… we shall do or die. We shall either free India or die in the attempt.”


This very Gandhiji’s mantra of ‘Do or die’ had quite clearly created a romantic ecstasy of nationalist sentiment in the mind of people of Nadia like those of the other parts of India that they would have to fight a strong battle for acquiring India’s independence even at the risk of life too. This Gandhian slogan of ‘Do or die’ had thus raised a great wave of romantic sense of nationalism in the mind of the political leaders and workers of the district of Nadia. They had therefore mentally felt impelled to vigorously organize the ‘Quit India’ movement all over the district and they had thus started the movement whole-heartedly and with all the energies and resources at their disposal.
In fact, with a view to acquiring India’s independence through a strong freedom movement, the political leaders and workers of Nadia, having been greatly influenced by the Gandhian slogan of ‘Do or die’ had quite valiantly launched the ‘Quit India’ movement in the district and also actualized the movement through both the modes of operation --- overt constitutional mode and covert violent mode as well. It is true that the pro-movement covert violent activities, they had committed during the movement, had seriously harassed and embarrassed the local administrative authority of the British Government. This is why, the authority had thus become quite eager to control the movement as early as possible and it had ultimately done it through police repression and military atrocity.

None the-less, it is to be mentioned here that the leaders and workers of Nadia had bravely organized the ‘Quit India’ movement in the district having been overwhelmed with the romantic pro-movement Gandhian magic mantra of ‘Do or die’.

20. Another interesting point of our observation from the study on the ‘Quit India’ movement in the district of Nadia is the mixed reaction of the-then political parties in India. The district branches of the Indian National congress, the Forward Bloc (F.B), the Congress Socialist Party (C.S.P.) and the Revolutionary Communist Party of India (R.C.P.I.) had whole-heartedly
supported and joined the movement and actively participated in it, though the
district branches of the Communist Party of India (C.P.I.), the Hindu
Mahasabha and the Musslim League had not supported and joined the
movement.

As we have discussed earlier the Indian National Congress in Bengal had
two parallel organizations, namely, the ad-hoc B.P.C.C., loyal to the leadership
of Gandhiji and suspended B.P.C.C., faithful to the leadership of Subhash
Chandra Bose, both of which had their district branches of Nadia, namely, ad-
hoc NDCC and suspended NDCC. When actually the ‘Quit India’ movement
had started, the official Congressmen of Nadia, having sunk all the differences
with their political rivals of the suspended NDCC, had joined the movement
with all seriousness and taken a common course of action to launch and
expedite the movement in Nadia and during the course of the movement no
hitch was found among them and even personality factors had not also worked
at all.

Followers of Subhash Chandra Bose in Nadia who belonged to the
suspended NDCC were organizationally associated with the Forward Bloc, the
party founded by subhash Chandra Bose in 1939. The members, supporters and
sympathizers of the Nadia branch of the Forward Bloc, who were generally
known as Left congressmen, had joined the movement with all their resources.
The Nadia branch of the Congress Socialist, Party (CSP) had played a most significant role in the ‘Quit India’ movement in the district of Nadia. The CSP workers in the district, having followed their party’s all India line, had done a great job in organizing and popularizing the movement in India.

The Nadia branch of the Revolutionary Communist Party of India (RCPI) had whole-heartedly joined the movement and launched it very actively. Though the RCPI was by nature critical of the ‘bourgeois’ leadership of the Gandhiji-led Congress and also of the Gandhian ideology and programme, still when the call of the historic ‘Quit India’ movement as an heroic freedom struggle actually came on the part of the Congress, the RCPI threw itself headlong into the movement. The RCPI leaders and workers of Nadia, having accepted their party’s stand of active involvement in the movement, had played the most important role in leading and launching the movement in the district; especially they had played the key-role in organizing the so-called covert violent activities in expediting and accelerating the movement throughout the district of Nadia.

The Communist Party of India (CPI) had not at all joined the ‘Quit India’ movement, rather had opposed it strongly due to the international influence of the Communist Party of the Soviet Union (CPSU) on it (CPI). In the Second World War, the CPSU had widely supported the war efforts of the Allied Power
of the Soviet Russia, Britain etc. against the Axis Power of Japan, Germany and Italy. Under the overwhelming influence of the CPSU, the CPI had thus changed its attitude to the War and considered it as the ‘People’s war’ rather than the ‘Imperialist War’ and even it had also supported the war-efforts of the British Government and strongly opposed the ‘Quit India’ movement against the British Government in India. The CPI leaders and workers of Nadia, having followed the directives coming from the Party Headquarter, had not joined the ‘Quit India’ movement, launched in India against the British Government, an ally of the Soviet Russia in the Second World War. They had rather opposed the movement tooth and nail and engaged themselves to make the British War-efforts in the ‘People’s War’ a success, though a few CPI workers in Nadia had shown their personal sympathy for the movement in the district.

The Hindu Mahasabha was not organizationally so strong in the district as to be taken into account. It had a few members in Nadia who were more or less unconcerned about the movement.

The Muslim League because of its separatist political orientation had never been active in the anti-imperialist mass nationalist movement led by the Indian National congress. The Nadia district branch of the Muslim League in conformity with the stand of its all India body opposed the ‘Quit India’
movement in Nadia, though a few Musslim persons in different parts of the district joined their fellow Hindu brethren in this historic movement.

Thus it is observed that the Congress, the Forward Bloc, the CSP, the RCPI had closed their ranks and made all efforts to make the ‘Quit India’ movement in Nadia a success while the Communist Party of India (CPI), the Musslim League etc. had not only not supported and joined the movement but, objectively speaking, even they had also stood in the hostile camp and opposed it vehemently.

This is more or less the overall picture of the mixed attitude of the Nadia district branches of the different political parties in India towards the ‘Quit India’ movement in the district of Nadia. This mixed reaction of acceptance and opposition as well as sympathy and anti-pathy, shown by the-then political parties in India to the historic movement is really an heuristic point our observation regarding the movement in the district of Nadia.

21. Another highly interesting point of our observation from the study on the ‘Quit India’ movement in the district of Nadia is that there had been no incident of communal conflict and excitement in the district during the movement; rather communal harmony had been thoroughly maintained during the period and the
people of the two major religious communities—Hindu and Muslim—had lived a very sound life with communal amity and mutual friendship.

In fact, the political leaders and workers of Nadia had tried a lot to maintain communal harmony and peace between the Hindus and Muslims throughout the district during the movement. As the party Muslim League had not joined the movement, but rather strongly opposed it and even as the Nadia branch of the Muslim League in congruence with the stand of its all India body had tried to dissuade the Muslim people in Nadia from joining the movement, so a possibility of infringement of communal peace and harmony had then been hovering over Nadia. But due to the strong vigilance of the leaders and workers of the movement in the district the very possibility could not at all get the chance of being actualized.

In fact, the pro-movement political leaders and workers of Nadia had really worked hard to maintain peace and harmony between the Hindus and Muslims during the movement. They had courageously tried to reduce and even control the growing communal commotion, arising out of the anti-movement attitude of the Muslim League and also subdued successfully all the conspiratory attempts of breaking communal peace and harmony. It was due to their great effort that peaceful co-existence of the Hindus and Muslims in Nadia during the movement had been maintained quite successfully. They had, however, got the
help and co-operation of the people of both the Hindu and Muslim communities in regard to their attempt of maintaining communal peace and harmony during the movement.

This maintenance of communal amity and peace during the ‘Quit India’ movement is a great issue of our observation regarding the movement in Nadia.

22. Another crucial point of our observation from the study on the ‘Quit India’ movement in the district of Nadia is that though the repressive measures of the administrative authority of the British Government in India like police repression, military atrocity etc. had primarily controlled the progress of the ‘Quit India’ movement in Nadia, still it was the great famine of Bengal in 1943 that had completely crushed the movement in the district. In fact, the famine had completely wiped out the romantic nationalist emotion and fighting passion for the movement from the mind of the people of Nadia and they had now really become too much concerned about searching for food rather than engaging themselves in the movement.

Really speaking, the great famine of Bengal in 1943 had created a great scarcity of food all over Bengal including Nadia. There was the acute dearth of food-grains. The common poor people of Nadia had really become without food and started to starve at that time. The hungry poor people used to move here
and there just in search of water of boiled rice. This very pitiable plight of the common people of Nadia resulting from the extreme food scarcity due to the great famine had completely disenchanted and disillusioned them with the ‘Quit India’ movement. In fact, they had then suffered a lot from the very anxiety of the consideration of bare survival that had actually overshadowed all the impersonal, national political considerations. They had thus now seriously become eager to search for food frantically having kept themselves completely aloof from the pro-movement emotion and nationalist passion.

In fact, the man-made famine had completely demoralized and disappointed the people, instead of rousing them into action. During the period of the famine the people of Nadia like those of Bengal in general had thus shunned all their pro-movement sensation and fighting romanticism due to their grave anxiety for mere survival. Consequently the ‘Quit India’ movement in the district of Nadia had been forced to face an unwanted halt and it had ended there at last. The sensation for the movement had thus actually become reduced to naught. It was the actual fate of the ‘Quit India’ movement in the district of Nadia.
23. The last but not the least, rather the most important point also of our observation from the study on the ‘Quit India’ movement in the district of Nadia is that despite being a failure, the movement had quite efficiently released the pent-up feeling of deep resentment of the people of Nadia against the British Government in India. This is why the movement had started in the district as an ecstatic nationalist passion of the people of the district for fighting an heroic battle against the Government. The leaders and workers of Nadia had thus been attached quite emotionally to the movement and had very passionately followed both the modes of operation—overt constitutional mode and covert violent mode—in order to launch, develop, popularize and even expedite the movement throughout the district. But passion or emotion not properly guided by reason or rationality can never lead a mass movement to the ultimate success. This had also happened true in the case of the ‘Quit India’ movement in Nadia.

So this enriched emotional feeling for freedom as was quite evident in the ‘Quit India’ movement in the district of Nadia, unaccompanied by reason, is the most important point of our observation regarding the movement in Nadia.

These are the basic points of our observation regarding the ‘Quit India’ movement in the district of Nadia which are quite sufficient, we do sincerely
believe, to delineate a compact picture of the political historiography of the movement of India in Nadia.

**OUR REALISATION:**

On the basis of the above mentioned significant points of our observation from the study on the ‘Quit India’ movement in the district of Nadia, we do really acknowledge that the movement, apparently a failure, had certainly raised an anti-imperialist orientation among the masses of Nadia and created a great nationalist sentiment for freedom of India in their mind.

It is true that the ‘Quit India’ movement in Nadia district was by nature dispersed and distracted and often unorganized, unsystematic and unsymmetrical. But it is this very movement that had quite successfully expressed the freedom-loving spirit of the political leaders and workers of Nadia. During the movement they (the leaders and workers) had quite painstakingly raised a great wave of mass struggle for acquiring India’s freedom throughout the district of Nadia with the help of their heroic overt and covert modes of operation as well as non-violent constitutional and violent pro-movement activities and thereby they had quite efficiently harassed and embarrassed and even irritated the Nadia district administrative authority of the British Government in India. The British authority had thus become quite
furious and ferocious to control their heroic attempt of expediting the movement all over the district and it had ultimately controlled and subdued the movement with its mighty coercive power. Their heroic movement had thus ultimately failed.

Though an apparent failure, the ‘Quit India’ movement in the district of Nadia, we do sincerely realize, had successfully upheld the deepest nationalist desire of the people of Nadia for India’s emancipation from the British imperialist rule and also for the long cherished dream of India’s independence. Herein lies the basic significance of the historic role of the district of Nadia in the whole history of the ‘Quit India’ movement in 1942, indeed.