PREFACE

Ever since my boyhood, I had been cherishing in my mind a desire to know the history of the politics of India’s national struggle for freedom in depth. And the present work The Political Historiography of the ‘Quit India’ Movement in the District of Nadia had given me a bright scope to satisfy, to some extent, the very desire of my mind. While pursuing the work I have been able, I acknowledge, to touch the very history, though not completely and perfectly, I do confess, of our national freedom movement.

In course of my study on the freedom movement in India I was deeply influenced and greatly impressed by the gravity and extent of the nation-wide ‘Quit India’ movement in 1942 in as much as it was organized and launched with the declared demand of “the immediate ending of British rule in India.” ¹ In fact, it was the last heroic battle on the part of the freedom-loving Indians to compel the British Government to quit India. The movement was thus “by far the most serious rebellion since that of 1857 (i.e., the Sepoy Mutiny),” ² which drew in a broad spectrum of the population and temporarily crippled the apparatus of British rule.” ³ It was thus by nature “a political protest against continuing British rule in India, launched at a moment when it was felt that the edifice of the Raj was about to
It was really “a head-on collision” between the freedom-prone Indians and the imperialist British Government and it “continued most successfully even in the context of severe British counter offensive.” It was thus “a moment of crowning glory in the mythology of (Indian) nationalism.”

Having felt the immense political significance of the heroic ‘Quit India’ movement in the whole history of our struggle for national independence, I had mentally decided to work on the very movement for preparing my Ph.D thesis; and when I intimated this to my teacher Dr. Prabir Kumar De, Professor, Department of Political science, Kalyani University, Kalyani, Nadia, he encouraged me a great deal and referred some basic works on the movement and a list of the names of a few leaders and workers of the district of Nadia who had participated in the movement in the district. And thus I started to work and to write the dissertation on it as well under his generous supervision.

The name of this work The Political Historiography of the ‘Quit India’ Movement in the District of Nadia quite obviously indicates that I had sought to put forward the outline of the political history of the ‘Quit India’ movement in the district of Nadia of the-then Bengal only, not in the other part or parts of, or the whole of, Bengal or India. Environmental factor, I think, did play a pivotal role in my such decision. I had been an inhabitant of Nadia district ever since my very birth. In fact, born and brought up in this district, I had been really eager to find out
the historical tradition of the politics and political development of this district. And I had thus chosen Nadia as my field of enquiry.

Therefore, the coincidence of the twin facts, namely, 1) my sincerest interest in the historic ‘Quit India’ movement and 2) my deepest sense of belongingness to Nadia district—had inspired me a lot to work on the politics of the ‘Quit India’ movement in this district. While writing this historiography I have collected and mentioned as much events of politico-historic significance occurred in the district during the movement as was possible knowing, of course, fully well that many other similar events had also occurred at the same time which I failed to mention here. This failure on my own part is simply due to the fact that most of the unmentioned events were not clear to me when I began to write this dissertation. I am really sorry for this failure to mention the events here.

Nevertheless, the events, I mentioned, might be of some help, I do believe, to understand the political historiography of the nature and character as well as of the course of action of the ‘Quit India’ movement in the district of Nadia.

I do thus express my sense of sincerest gratitude to my Supervisor Dr. Prabir Kumar De, my wife Smt. Arpita Sarkar and my son Sri Debarka Sarkar and also to all those who had helped me directly and indirectly in writing this work. I Shall
consider it a great reward if this work creates new stimulus to make further researches on the glorious history of our struggle for national freedom.

Kalyan Kumar Sarkar

Notes and References:


