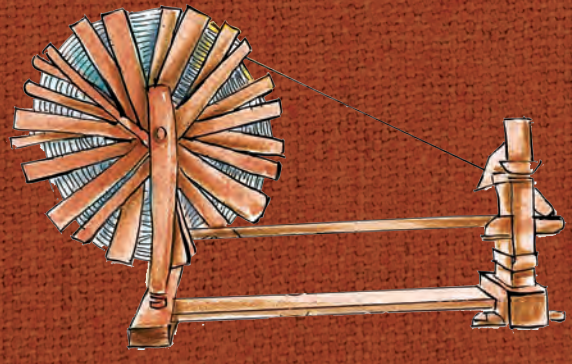
AUGUST KRANTI

THE SPARK AND THE EBB

Exploring the Quit India Movement From the Pages of a Treasured Repository

QUIT INDIA MOVEMENT





एक कदम स्वच्छता की ओर

THE SPARK AND THE EBB

Exploring the Quit India Movement From the Pages of a Treasured Repository

विद्ययाऽमृतमश्नुते

एन सी ई आर टी
NCERT

राष्ट्रीय शैक्षिक अनुसंधान और प्रशिक्षण परिषद्
NATIONAL COUNCIL OF EDUCATIONAL RESEARCH AND TRAINING

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Foreword

The book *The Spark and The Ebb: Exploring the Quit India Movement from the Pages of a Treasured Repository* is dedicated to the freedom fighters who laid down their lives for the attainment of Swaraj. The journey towards freedom encompassed several movements that preceded the Quit India Movement. In this movement, the commitment to swadeshi, swaraj, satyagraha, and ahimsa was once again evident in people's participation. The movement was led by both well-known and lesser-known individuals who fought against all odds with the vision of securing independence from the colonial yoke. Its strength lay in the active participation of men, women, and students of all ages, united by a deep commitment and passion to attain freedom at any cost. "Do or Die" became a guiding mantra, followed even at the cost of their lives. Neither imprisonment nor death diminished their courage and confidence. Thus, many of the freedom fighters who participated in the Quit India Movement became legendary figures of their times and for generations to come. Their heroic deeds continue to inspire people even today.

The genesis of this movement, popularly known as the August Kranti, lay in the severe economic hardships faced by the people during World War II, particularly the sharp rise in the prices of essential commodities and the failure of the Cripps Mission to grant complete independence. Together, these factors provoked widespread public anger against the colonial administration. The attainment of swaraj—and swaraj alone—became a non-negotiable demand put forward by the leaders and wholeheartedly supported by the people. As the movement spread across the country, it assumed a truly pan-Indian character. Women from different regions stepped forward to assume leadership roles in their respective areas. Support also came from beyond India's borders through the young women and girls of the Rani of Jhansi Regiment, which was constituted by Subhas Chandra Bose.

Interestingly, students across the country became pillars of the movement. Driven by enthusiasm and patriotism, they boycotted shops selling foreign cloth, participated in the burning of imported textiles, and sang patriotic songs, including *Vande Mataram*. They hoisted the national flag on important government buildings and promoted the use of khadi. In the process, many of them attained martyrdom.



Although the colonial administration ruthlessly suppressed the Quit India Movement, the spirit of resistance and the aspiration for swaraj continued to simmer, finding expression in subsequent events and developments that shaped the course of India's freedom struggle.

The present book embodies the philosophy of the National Education Policy 2020 by instilling in learners a deep-rooted pride in being Indian—not only in thought, but also in spirit, intellect, and deeds—and by helping them develop the knowledge, skills, values, and dispositions necessary to become responsible and committed members of their families, communities, states, and the nation. The contributions made by freedom fighters in various movements will help nurture patriotic feelings and foster appreciation for the sacrifices they made in their pursuit of swaraj.

The present book provides a brief pictorial glimpse of the Quit India Movement and highlights the roles played by well-known and lesser-known women, students, and members of the Rani of Jhansi Regiment. Accounts of legislative debates and the sufferings endured by freedom fighters in prisons form an important part of this book. To engage students' interest in this movement, the book also includes cartoons, messages from police wireless monitoring reports, and the journey of the national flag. Khadi, as a symbol of self-reliance, is also featured in this work. To promote interest in philately, a section is devoted to stamps showcasing personalities and events associated with India's freedom struggle. The journey of the Indian national flag also forms an important part of the present volume.

NCERT appreciates the hardwork of the coordinator and the team of experts who diligently contributed toward the finalisation of this work. I hope that all its users, including teacher educators, teachers, and students, will find it useful and engaging.

Dinesh Prasad Saklani
Director
National Council of Educational
Research and Training, New Delhi

22 July 2026
New Delhi



Preface

The present book is a rich reservoir of material drawn from primary and secondary historical sources, highlighting an important movement popularly known as the Quit India Movement or August Kranti. As it spread across the country, the movement acquired a pan-Indian character, bringing together people of all age groups and from diverse backgrounds. It drew inspiration from the clarion call of Mahatma Gandhi, "Do or Die" ("*Karo Ya Maro*"), delivered at Gowalia Tank Maidan in Bombay.

The movement witnessed enthusiastic participation from students, men, and women across different regions of the country, who contributed in a variety of ways. They took part in Prabhat Pheris, circulated patriotic messages, sang *Vande Mataram*, wore khadi, and spun the charkha. In some provinces, acts of violent protest also occurred, including the burning of railway stations, picketing of shops selling foreign goods, bonfires of foreign clothes, and other forms of resistance.

In developing this book, visual and textual materials have been sourced from several institutions, including the National Archives of India, the Prime Ministers' Museum and Library, and the libraries of Banaras Hindu University, the National Council of Educational Research and Training (NCERT), and the Marwari Library, Delhi. The postage stamps featured in this volume have been sourced from the Department of Posts, Ministry of Communications, Government of India. The visuals included in this collection have been prepared by Yashwant Srivastava and Abhishek Singh. The typing work was carried out by Rohit, *Typist* (Contractual); the layout design was undertaken by T. Manghokam Haokip and Geeta Mehra, *Graphic Designers* (Contractual); and the formatting of the book was done by Mohammad Rijwan, *DTP Operator* (Contractual).

On the occasion of the celebration of the 150th anniversary of *Vande Mataram*, this work is a fitting tribute to all the freedom fighters who sacrificed their lives for India's independence from colonial rule.

The present book is a rich collection of people, events, experiences, and the various methods adopted to challenge the foundations of colonial administration. In this context, materials have been collected from



primary sources available at the National Archives of India and the Teen Murti Library.

The themes covered in this book include: *The Women Legend Makers: The Luminaries*; *The Lesser-known Women of Courage and Conviction*; *The Rani of Jhansi Regiment*; *Participation of Youth: Highlighting Their Passion for a Cause*; *A Closer Look at Some Suspended Publications*; *Creative Literary Expositions: Sprinkling Patriotic Fervour*; *Saga of Patriotism: The Freedom Fighters and the Jail*; *Legislative Debates on Jails: Selected Excerpts*; *Symbolic Methods of Protest: Igniting the Spirit*; *Khadi: A Symbol of Self-Reliance and Freedom from Colonial Exploitation*; *Cartoons Symbolising Humour and Pathos*; *The Role of Technology in Disseminating Patriotic Messages*; *Transmission from India: The Police Wireless Monitoring Reports*; *Philately*; *A Journey of the Flag of India*; and *The Spatial and Spiritual Notion of the Nation*.

It is hoped that this collection will motivate teachers and students to undertake research and create scholarly works by compiling materials from locally available resources, thereby discovering both well-known and lesser-known freedom fighters from their respective regions.

I express my heartfelt gratitude to all the experts and to Bharti Pandey, Harleen Kaur, and Deepika Shukla, *Junior Project Fellows*, Department of Education in Social Sciences (DESS), for their valuable assistance in finalising this book.

Also, please note the material presented in this publication has been compiled from various primary and secondary historical sources for educational and academic purposes. Every effort has been made to ensure accuracy and proper acknowledgement of sources. Any inadvertent omission or error may kindly be brought to the notice of NCERT for correction in subsequent editions.

Suggestions are welcome at any stage.

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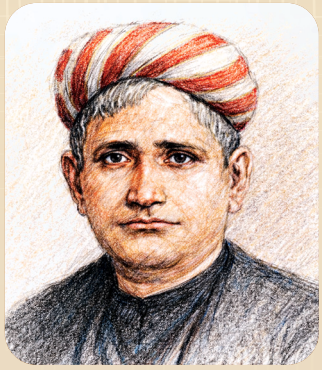
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‘Vande Mataram’— the Inspirational Clarion Call Invoking the Spirit of Patriotism

‘Vande Mataram’ or ‘Mother I bow to thee’— the National Song was written by Bankim Chandra Chattopadhyay in Sanskrit and Bengali, and was published in his novel, *Anandamath*. It was a powerful symbol, reflecting patriotism and passion during the freedom struggle of India. It was sung by children of all age groups and was also a popular rallying point for men and women, who sang this song during various occasions in resisting the colonial rule. In all the historic movements for Independence, it was sung with utmost fervour and enthusiasm, igniting the spirit for the attainment of *swaraj*. On 24 January 1950, ‘Vande Mataram’ was officially designated as the National Song with equal status to the National Anthem.



राष्ट्रीय गीत

वन्दे मातरम्

वन्दे मातरम्, वन्दे मातरम् ।
सुजलाम् सुफलाम् मलयजशीतलाम्,
शस्यश्यामलाम् मातरम्।
वन्दे मातरम् ॥

शुभ्रज्योत्स्ना पुलकितयामिनीम्,
फुल्लकुसुमित द्रुमदलशोभिनीम्,
सुहासिनीम् सुमधुरभाषिणीम्,
सुखदाम् वरदाम् मातरम् ।
वन्दे मातरम् ॥

कोटि-कोटि कण्ठ कल-कल निनाद कराले,
कोटि-कोटि भुजैर्धृत खरकरवाले,
के बॉले माँ तुमि अबले,
बहुबलधारिणीं नमामि तारिणीम्,
रिपुदलवारिणीं मातरम् ।
वन्दे मातरम् ॥

तुमि विद्या तुमि धर्म, तुमि हृदि तुमि मर्म,
त्वम् हि प्राणाः शरीरे, बाहुते तुमि माँ शक्ति,
हृदये तुमि माँ भक्ति, तोमारेइ प्रतिमा गड़ि मन्दिरे-मन्दिरे ।
वन्दे मातरम् ॥

त्वम् हि दुर्गा दशप्रहरणधारिणी,
कमला कमलदलविहारिणी,
वाणी विद्यादायिनी, नमामि त्वाम्
नमामि कमलाम् अमलाम् अतुलाम,
सुजलां सुफलां मातरम् ।
वन्दे मातरम् ॥

श्यामलाम् सरलाम् सुस्मिताम् भूषिताम्,
धरणीम् भरणीम् मातरम् ।
वन्दे मातरम्, वन्दे मातरम् ॥

National Song

VANDE MATARAM

Vandē Mātaraṃ, Vandē Mātaraṃ.
Sujalāṃ suphalāṃ malayaja-sheetalāṃ,
Shasya-Shyāmalāṃ Mātaraṃ.
Vandē Mātaraṃ.

Shubhra-jyotsnā pulakita-yāmineeṃ,
Phulla-kusumita druma-dala-shobhineeṃ,
Suhāsineeṃ sumadhura-bhāshineeṃ,
Sukhadāṃ varadāṃ Mātaraṃ.
Vandē Mātaraṃ.

Koti-koti kantha kal-kal ninād karāle,
Koti-koti bhujairdhṛita kharkarvāle,
Ke bole Mā tumi abale,
Bahubaladhāriṇeeṃ namāmi tāriṇeeṃ,
Ripudala-vāriṇeeṃ Mātaraṃ.
Vandē Mātaraṃ.

Tumi vidyā, tumi dharma,
Tumi hṛdi, tumi marma,
Tvaṃ hi prāṇāḥ shareere
Bahute tumi Mā shakti,
Hṛdaye tumi Mā bhakti,
Tomārai pratima gadi mandire-mandire.
Vandē Mātaraṃ.

Tvaṃ hi Durgā dasha-praharaṇa-dhāriṇee,
Kamalā kamala-dala-vihāriṇee,
Vāṇee vidyā-dāyinee,
Namāmi tvāṃ namāmi kamalāṃ,
Amalāṃ atulāṃ,
Sujalām suphalām Mātaraṃ.
Vandē Mātaraṃ.

Shyāmalāṃ saralāṃ susmitāṃ bhūṣhitāṃ,
Dharaṇeeṃ bharaṇeeṃ Mātaraṃ.
Vandē Mātaraṃ, Vandē Mātaraṃ.

Source: Celebrating 150 years of the immortal composition
https://vandemataram150.in/download?category=Lyrics
Ministry of Culture, Government of India

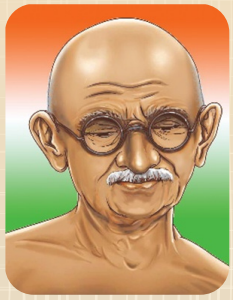


1

Introduction

The Quit India Movement of 1942, popularly known as the August Kranti, drew people from all walks of life to achieve complete *swaraj*. The slogan, "Do or Die", mobilised men, women, and students to participate in this historic movement selflessly, even at the cost of their lives. Women, in particular, became the pillars of the movement; a few of them—some known and some lesser-known—left their imprint on the pages of history. The genesis of the movement lies in the failure of the Cripps Mission to grant complete independence to the people of India. As the movement spread, it acquired a pan-India characteristic, wherein non-violent methods gained popularity, and the *charkha* and khadi became the rallying points. 'Vande Mataram' became the clarion call, igniting people to participate in the struggle for complete independence from colonial rule. Several literary creative expositions helped ignite patriotic fervour and encouraged participation for the cause.

'Karo ya Maro' ('Do or Die')



Some excerpts from the slogan are as follows:

1. Acknowledge no authority save that of the people.
2. Do not cooperate with the government.
3. Disorganise the government machinery.
4. All factories, mills, colleges, markets, etc., must remain closed till freedom is won.
5. Persuade Indian Army, the Police and government servants to disobey government orders and suspend their duties.



6. Organise mass picketing of the Government offices and courts; do not allow the Government machinery to function at any cost.
7. Dislocate all means of government transport and commerce. Cut telephone and telegraph wires, and stop trains to impede or hamper military movements.
8. Organise masses. Carry the Congress message to the villages. Ask them not to pay rent and taxes. Ask them to fight against the Government.
9. Form processions and hold meetings in cities and villages.
10. The slogans 'Quit India', 'We are free', '*Inqilab zindabad*' and '*Azadi ya Maut*' should be written everywhere. The National Flag must be hoisted.
11. Circulate news of the people's revolution by all possible means, such as wall writing, ground writing, word of mouth propaganda and leaflets. When India is free, people's sufferings will be amply rewarded. Confiscated property will be returned to the National Government.

Source: K.W., File No. 3–31, 1942, Microfilm, National Archives of India



2

Women Legend Makers
The Luminaries

Introduction

The women luminaries who led the Quit India Movement came from diverse backgrounds. Some came from the families who were well aware of colonial policies and their exploitative nature. Few of them came from social reformist families. They were educated and fearless in attacking the symbols of power. They provided leadership to several events and happenings that took place during the Quit India Movement. The women leaders of this movement are discussed in this chapter.

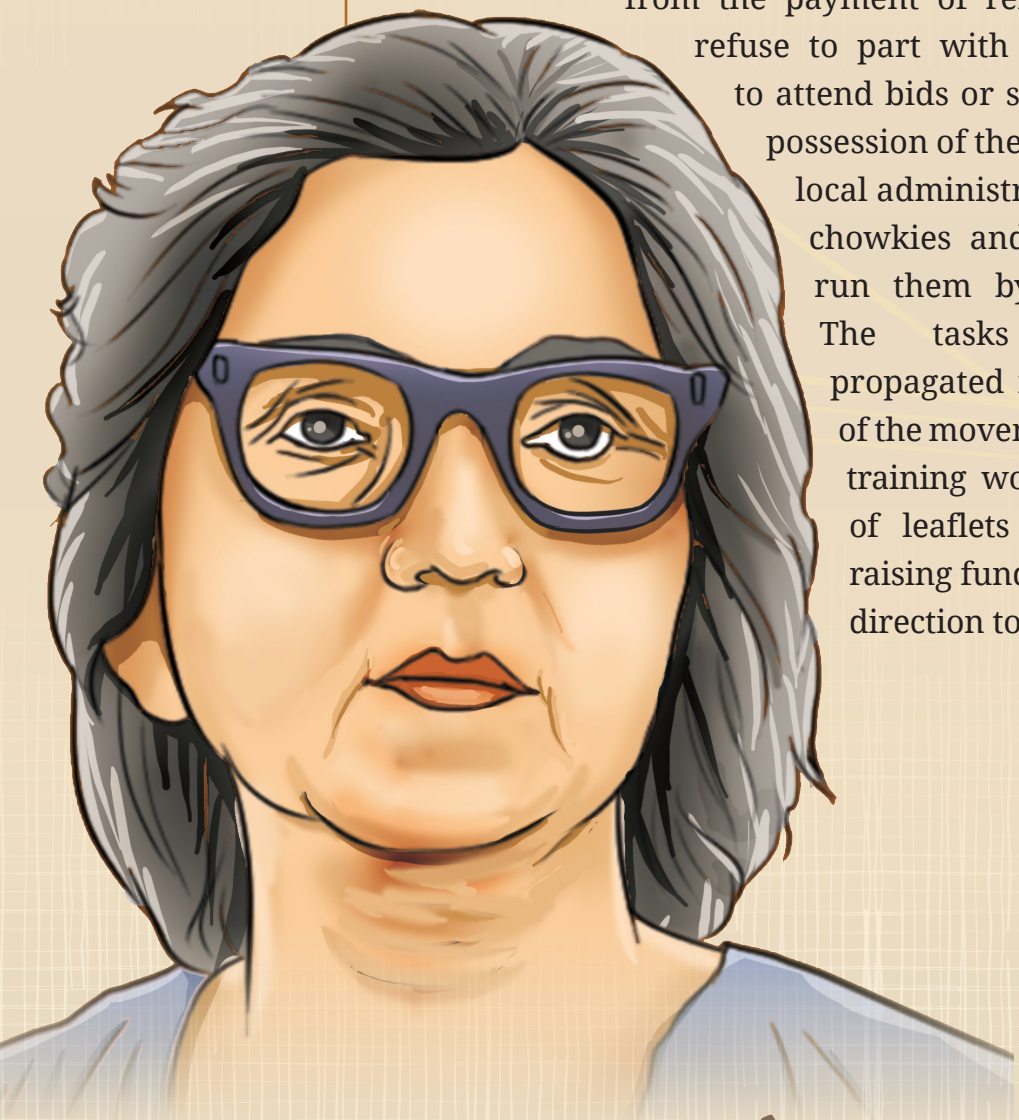
Woman is sacrifice personified.
When she does a thing in
the right spirit, she moves mountains.
We have misused our women.
We have possibly neglected them.
But the spinning wheel,
thank God, is transforming them
And when all the leaders and
others who are in the good books of
the Government have been
honoured with imprisoned,
I have not the faintest doubt that
the women of India will finish the work
left by men and that
they will do it far more gracefully than men.

Source: Gandhi, Mahatma. 1924. *Young India (1919–1922).* Triplicane Madras.



Aruna Asaf Ali

She presided over the Flag Hoisting Ceremony at the Gowalia Tank Maidan in Bombay. She said, in her own words, that "I pledge that I would tear up the British Rule in India." She became the editor of *Inquilab*, a monthly magazine, along with Ram Manohar Lohia. She developed a document called 'The Freedom Struggle Front' giving fresh direction to the intensification of the present movement. She urged people to refrain from the payment of rent and debts, refuse to part with corps, refuse to attend bids or sales, and take possession of the machinery of local administration, such as chowkies and thanas, and run them by themselves. The tasks that she propagated in the context of the movement included training workers, issuing of leaflets and slogans, raising funds, and issuing direction to the frontline.



Kasturba Gandhi

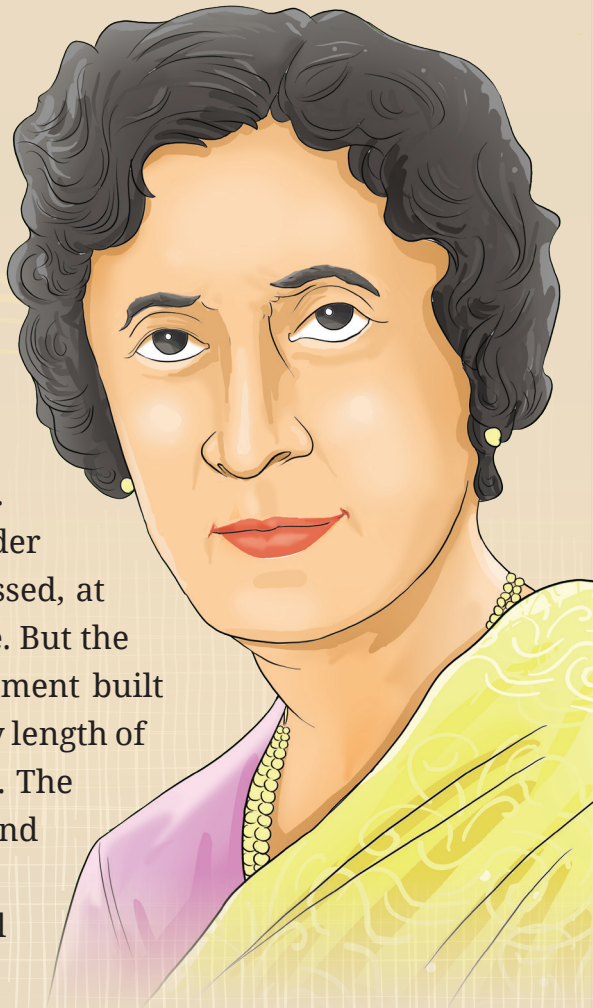
In August 1942, Kasturba Gandhi was arrested when she proceeded to address a protest meeting against the colonial policies. She, along with Mahatma Gandhi, popularised khadi. After the launch of the Quit India Movement on 8 August 1942, Kasturba Gandhi helped maintain morale among the followers of the movement. She encouraged the people to continue peaceful resistance and not lose hope despite the harsh repression.



Rajkumari Amrit Kaur

During the Quit India movement in 1942, she led many processions. One of them was subjected to a ruthless lathi-charge in Simla. Gandhiji was arrested, and soon after Amrit Kaur was arrested, too. Amrit was the first to recognise women's potential for leadership and nation-building. She threw her heart and soul into the movement for women's education, training and employment, and the eradication of social evils, such as child marriage, the purdah system, the position of widows, and so on.

Excerpts from the Government of India, Home Department on Harijan Bulletin authored by Amrit Kaur



"Kishorlal Mashruwalla tried to carry on 'Harijan' but how could a government out to crush public opinion leave him free? 'Harijan' Bulletins should spring up in every city. They can be typed or cyclostyled or hand written and as widely circulated as possible. There is exhilaration and comfort in peacefully disobeying the lawless laws of a ruthless autocracy. We are told the movement is now under control. Violence can always be suppressed, at any rate temporarily by greater violence. But the spirit is beyond the reach of all government built on force. No government can rule for any length of time without the goodwill of the people. The British in India have lost that goodwill and their power is doomed.

Simla has been having peaceful demonstration throughout. All public

meeting and processions have been banned. They are being held and dispersed by 'lathi' charge. The National Flag was pulled down but the moral strength of the people has upheld its honour. I hope it will do so throughout. No Indian can afford to be apathetic to day. Each must contribute to his/her share. Let us not be faint hearted. Let us be up and doing. Inspite of lawless laws, let us act as free men and women. The only answer to brute force is ever increasing nonviolent resistance and the will and determination not to be suppressed. Read and pass on copy and distribute wherever possible."

Source: Report of Home Department, Political (I),
File No. 3/55/42,1942, National Archives of India, New Delhi

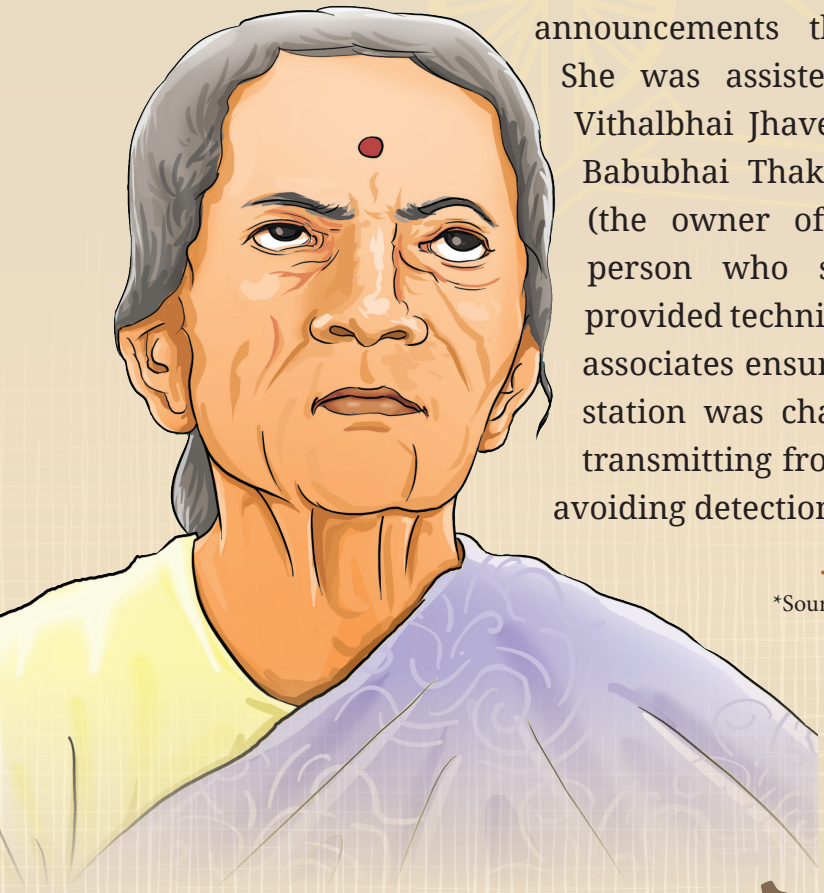
Sucheta Kripalani

During the Quit India Movement of 1942, Sucheta Kripalani went underground and organised the anti-British resistance. She was arrested in Patna in 1944 and was kept in solitary confinement for more than a year.



Usha Mehta

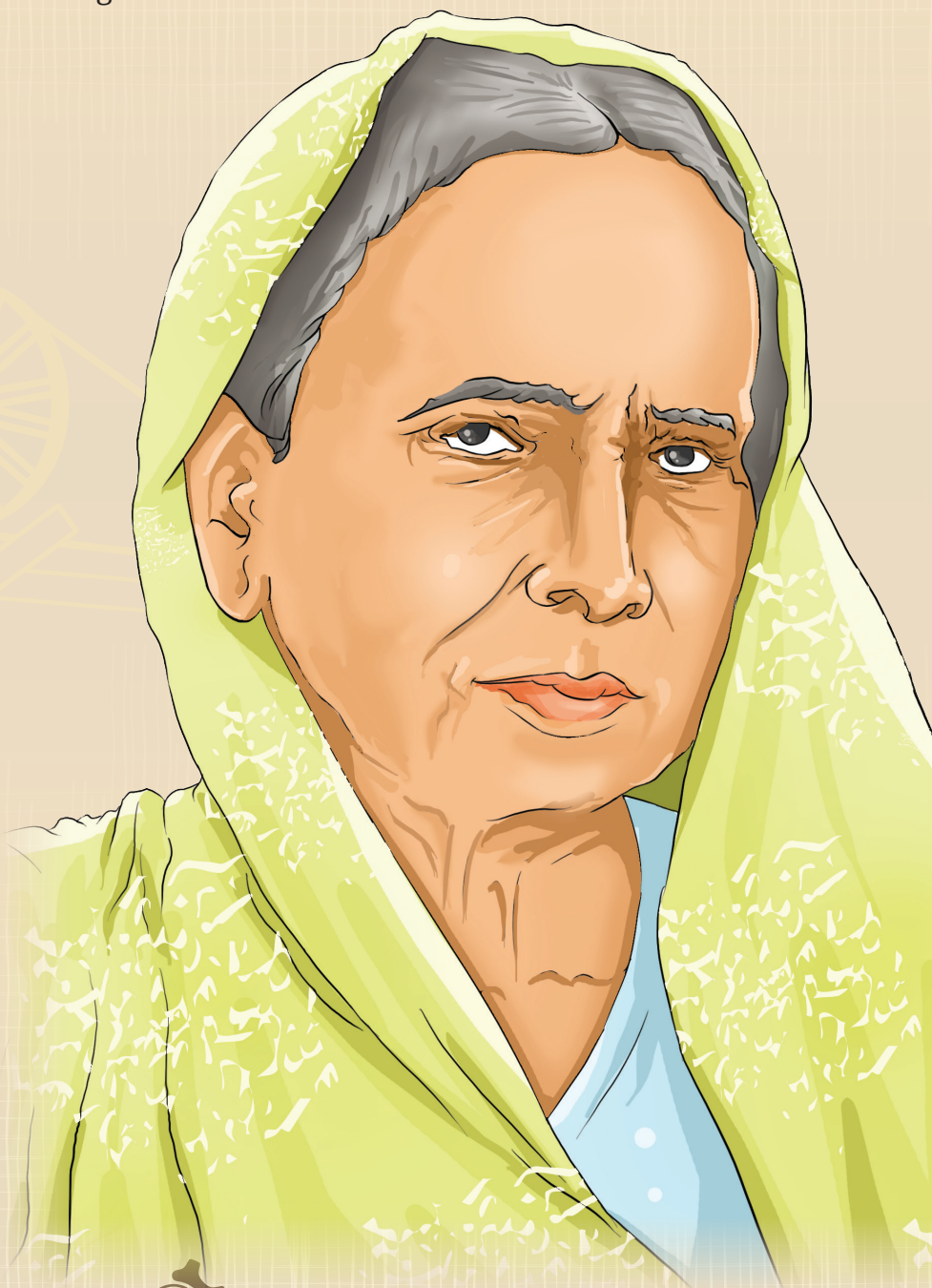
Usha Mehta played a leading role in the Quit India Movement of 1942. She was born into the family of a judge, however her father did not approve of her participation in the anti-British movement. But her enthusiasm for Gandhian ideals led her to participate in the 1942 struggle at the age of 22. Her role has been documented in the **Home Political File*, wherein her brief biographical details are mentioned. During this movement, she was involved in preparing several records used in the broadcasts of the underground secret radio. She prepared speeches of leaders, such as Ram Manohar Lohia, Achyutrao Patwardhan, and Purushottam Trikamdas. She succesfully operated the transmitter and made the necessary announcements through the microphone. She was assisted in this endeavour by Vithalbhai Jhaveri, Chandra Kant Jhaveri, Babubhai Thakkar, and Nanka Motwani (the owner of Chicago Radio and the person who supplied equipment and provided technicians). Usha Mehta and her associates ensured that the location of the station was changed almost daily, never transmitting from the same place, thereby avoiding detection by the authorities.



*Source: File No. 3/44/43, Political (I), 1943, National Archives of India.

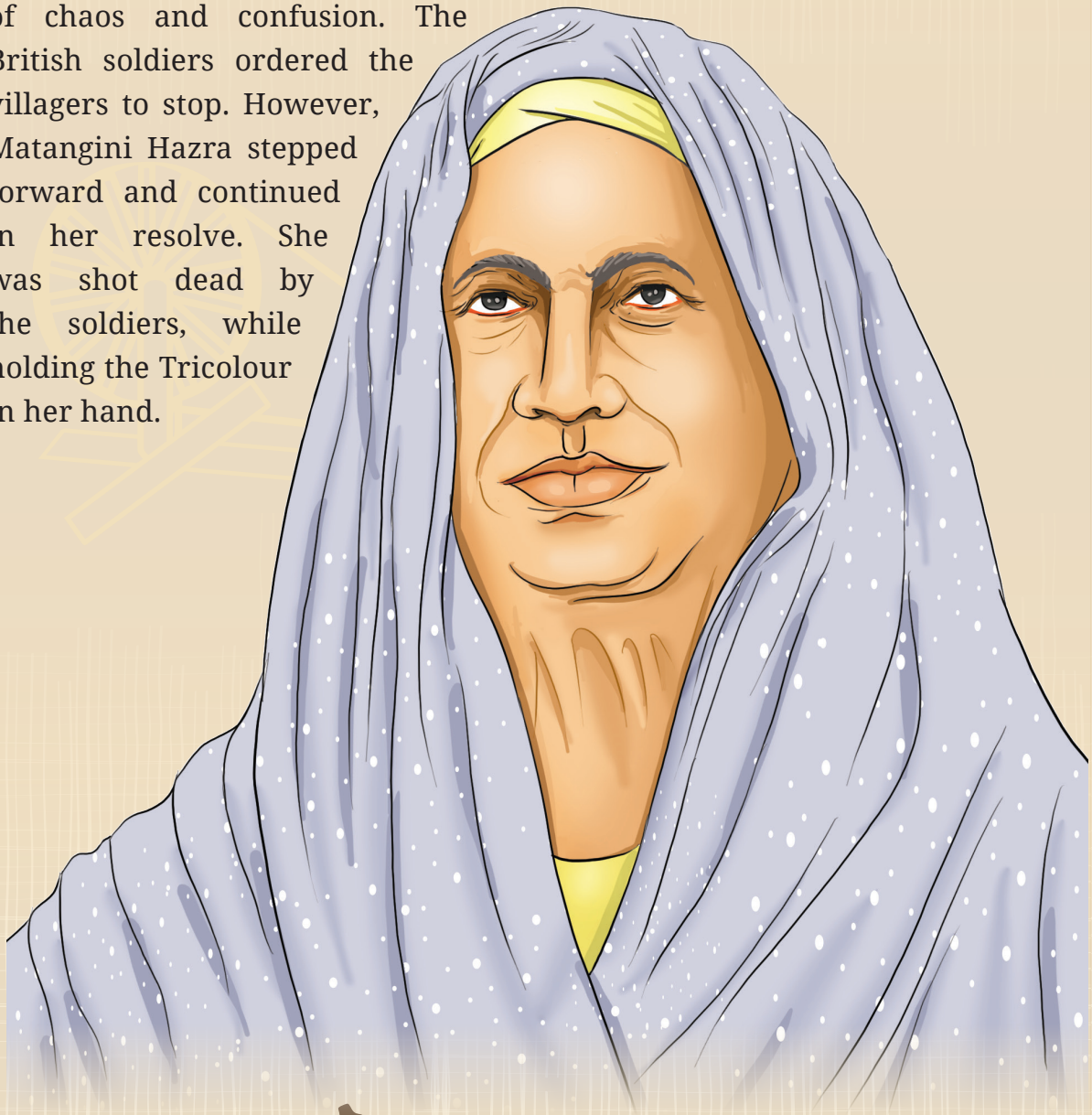
Rama Devi

During the Quit India Movement of 1942, Rama Devi, along with her family members and other female freedom fighters in Odisha, was arrested. She was released from the jail in 1944, after which she devoted herself to popularising the use of khadi.



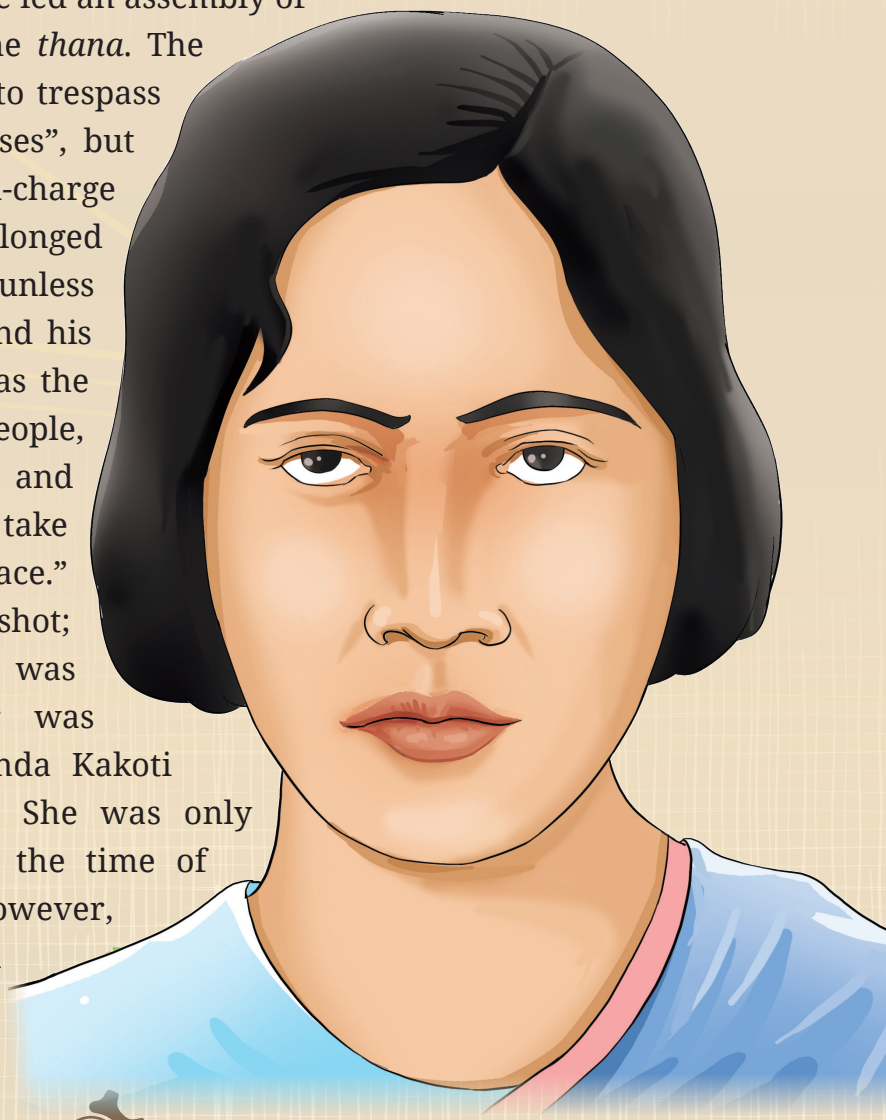
Matangini Hazra

During the Quit India Movement, Matangini Hazra led a procession of six thousand villagers. At that time, she was 73 years old. Most of the women who accompanied her belonged to different age groups. They were all mobilised to capture the Tamluk Police Station. The procession was disbanded by the soldiers, when it reached the outskirts of the town. This led to a lot of chaos and confusion. The British soldiers ordered the villagers to stop. However, Matangini Hazra stepped forward and continued in her resolve. She was shot dead by the soldiers, while holding the Tricolour in her hand.



Kanaklata Barua

She was a noted freedom fighter from Assam. She joined the *Mrityu Bahini* (Death Squad), consisting of young girls and boys. In September 1942, the *Bahini* decided to hoist the Tricolour flag at the local police station located at Gohpur (Cohpur), Biswanath District, Assam. The officer in charge of the police station, Rabati Mohan Shome, warned the procession. However, Kanaklata and the others did not heed the warning. They continued in their resolve to unfurl the flag. It is reported that she led an assembly of 500 men towards the *thana*. The girl was asked "not to trespass on the thana premises", but she told the officer in-charge that "the thana belonged to the people's raj... unless the thana officers and his men wanted to act as the servants of the people, he must clear out and allow the people to take possession of the place." Kanaklata was shot; the flag that she was carrying with her was taken up by Mukunda Kakoti who too was shot. She was only 17 years of age at the time of her martyrdom. However, her age is disputed as the file record mentions that she was 14 years of age.



Sarojini Naidu

During the Quit India Movement, she was engaged in mobilising women from all age groups. She had exceptionally good oratory skills and convinced women about the exploitative nature of the colonial role. She was in jail for 21 months during the Quit India Movement.



Rameshwari Nehru

She was the president of All India Harijan Sewak Sangh. During the Quit India Movement, she was arrested and jailed, because she openly supported the movement and raised anti-British slogans.





3

The Lesser-known Women
Courage and Conviction

Introduction



There were numerous women whose contributions to the national movement were not recognised, that is, the lesser-known women. They were the pillars of the August Kranti and participated through diverse methods. They adopted several popular strategies, such as boycotting shops selling foreign cloth, propagating the use of khadi and encouraging women to use *charkha*. They helped in circulating the secret messages and hoisted the flag of Independence on important public buildings. Many provided the freedom fighters their homes for refuge and rest, thereby saving them from arrest. They also took part in the *Prabhat Pheris* (Early morning processions) and sang patriotic songs in local languages. 'Vande Mataram' was a popular song that mobilised men, women, and children from all walks of life.

The Pillars of the Movement: Assam

Kanaklata Barua, Amalprava Das, Chandraprava Saikiani, Pushpalata Das, Guneshwari Devi, Khuali Nath, Aai Kumali Devi, Khuali Nath, Padumi Golapi, Thiniki, Kan Chutiani, Kumali Neog, Tileshwari Mahanta, Menchi, Kalidai Hemprova, Swarnalata Mahanta, Barumuita Koch, Padmavati Borah and many more.

Source: Pathak, Guptajit. 2008. *Assamese Women in Indian Independence Movement*. Mittal Publications, Assam, India.



Delhi

Satyavati, Nirmala Prakash, Pushpa, Lajwanti, Vije Kumari, Roop Chandkhanna, Snehlata, and Parbati Devi.

Source: The Bombay Chronicle, Vol xxx, no. 190&197, Bombay, Tuesday, Wednesday, 11 August, 1942

Odisha

Nandini Devi, Mangala Devi, Bela Devi, Shasibala Devi, Kiranbala Mohanty, Champa Devi, Suryamma P. Taramma, Sobha Devi, Sunamani Devi, Uma A. Bharatiya, Sulakshna Mali and many more.

Source: Rath, Prabodh Kumar. 2014. 'Role of Women in the Quit India Movement in Odisha'. *Odisha Review,* Bhubaneshwar, pp. 39–41.

United Provinces



In Ghazipur, women who participated in varying capacities were Rameshwari, Rupa, Lalita Devi, Lakshmi Devi, Maharani Devi, Munni Pandey, Munni Jiya, and many more.

Source: Sharma, Vishwavimohan. 2015. Gandhi-Yug me Ghazipur Janpad. Vishwanath Sharma Smarak Samiti, Ghazipur, Uttar Pradesh.



In Ballia, women whose names became part of the local narrative of the Quit India movement were Janki Devi, Parvati Devi, and Kalyani Devi.

Souce: Upadhyay, R.K. and Ashok Kumar Pandey. 2017–18. *1942 ka Andolan aur Sher-e-Ballia, Chittu pandey.* Sagarpali: Shere Ballia Chittu Pandey Shodh evam Vikas Kendra, Ballia, Uttar Pradesh. p. 36.

Varanasi had its share of local women freedom fighters. The names documented were Bhatidevi, Rajwantidevi, Lakshmi, Sajjandevi and Sita Rani Bhartiya. The female students from the Kashi Hindu Vishwavidyalaya were Dayamanti Narang, Kunti Nagar, Surjeet Kaur, and Leela Sharma.

Source: Singh, T.P. 1990. *Swantantra Andolan aur Banaras*. Vishwavidyalaya Prakashan, Varanasi, Uttar Pradesh.





Gujarat

The names that were mentioned along with others of the August Kranti were Gajrbehn, Iccha behn, Nathubhai Nayak, Nirmala Desai, Kusum Thakore, Rama Fanjdar, and Sushila Mavlankar.

Source: Basu, Aparna. 1984. 'Gujarati Women's Responses to Gandhi, 1920–1942'. *Samya Shakti: A Journal of Women's Studies*.

Madras Presidency

The names that were part of the historical movement in the province were Shakuntala Reddy, Mahalaxmi, Anasuya, Shakuntala, Laxmi Menon, Ammu Swaminathan, Rukmani Lakshmipati, and Padmaja Naidu.

Source: http://retro.prajnya.in/sindhu.pdf

Bombay Presidency: Sindh

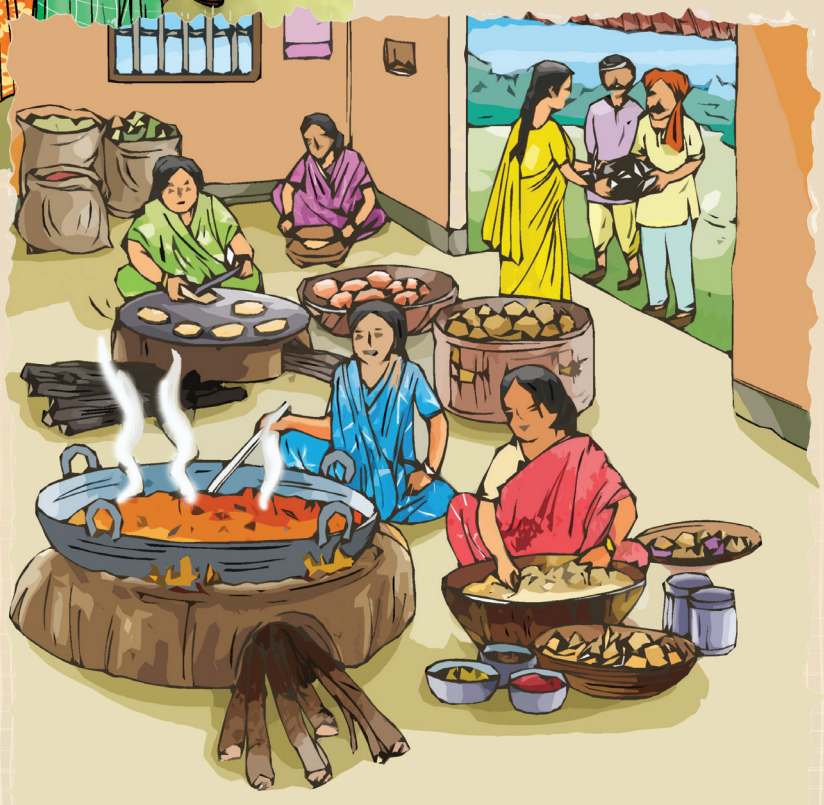
The name of women deciphered in records and documented in secondary works are Jethi Sipahimalani, Krishnadevi Ganga Gidwani, Parpati Gidwani, Kiki Lalwani, Gopi Kriplani, Ganga Shikarpuri, Sadori Agnanani, Laxmi Sidhwa, Kamla Thawni, Jhanki Thawani, Kesi Nihalani, Sati Jagtiyani, Kamba Hiranan, Haridevi, Savatri, Ishwari, and Nanki.

Source: Prem Motiram Tanwani. 2013. Contributions of Sindh in the Movement of Independence of India, translated by Deepak Ramchandani. Available at https://sanipanhwar.com

A Visual Glimpse of the Nature of Participation



Women taking out Prabhat Pheris



Women cooking for freedom fighters



Women providing hiding space to the freedom fighters



Women raising slogans against the colonial administration



Women burning foreign clothes



Women contributing their wealth ornaments or attaing swaraj



Women singing patriotic songs and mobilising all to join the cause



Women facing lathi-charge



Women facing torture



Women languishing behind the bars

4

Rani of Jhansi Regiment

Introduction

The Rani of Jhansi Regiment (RJR) was an all-women regiment. It was established in Singapore in 1943, under the leadership of Netaji Subhas Chandra Bose. Most of the women members belonged to the age group of 12 to 29 years. A few were also senior in age. They mainly belonged to the families of Indian diaspora, who were residents of Singapore, Malaya, and Burma. About sixty per cent of the recruited Ranis were Indian Tamils from Malaya.







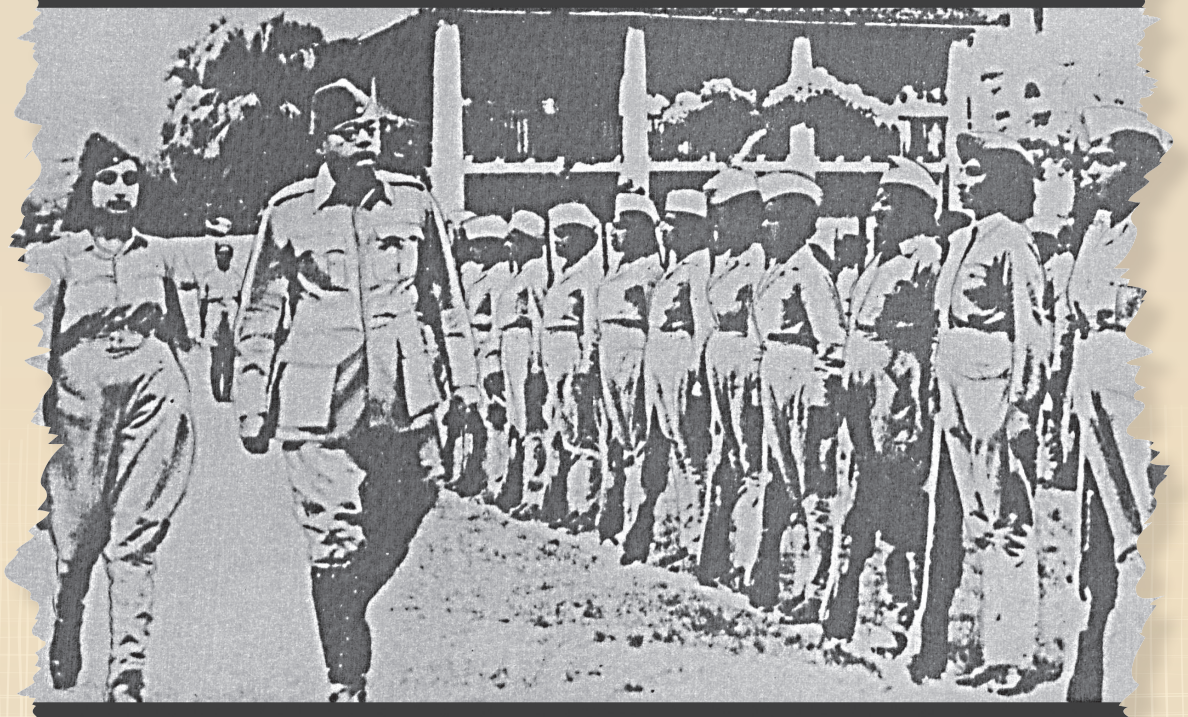
Netaji inspecting the fully uniformed and armed Rani of Jhansi Regiment



Netaji in a happy mood at a sports meet



The first presentation of arms by the Rani of Jhansi Regiment in Sari



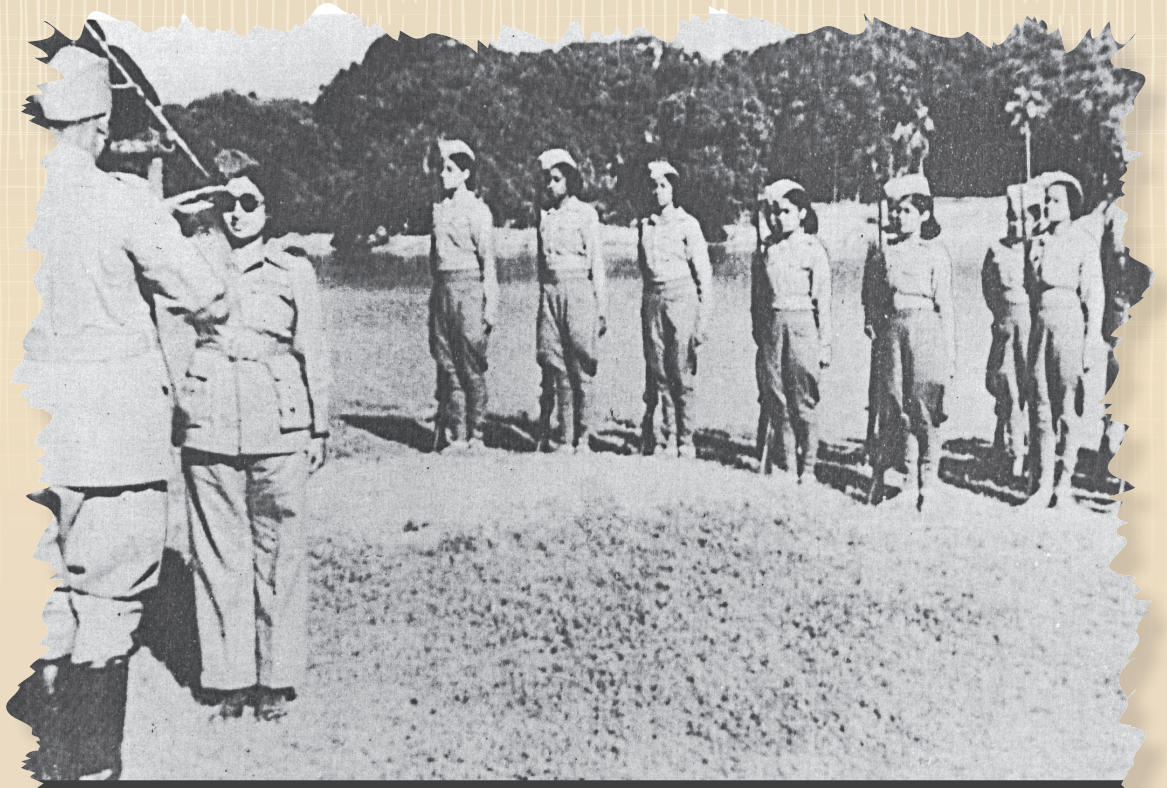
Netaji reviews the Rani of Jhansi Regiment
in full uniform, with the Commander Captain Lakshmi



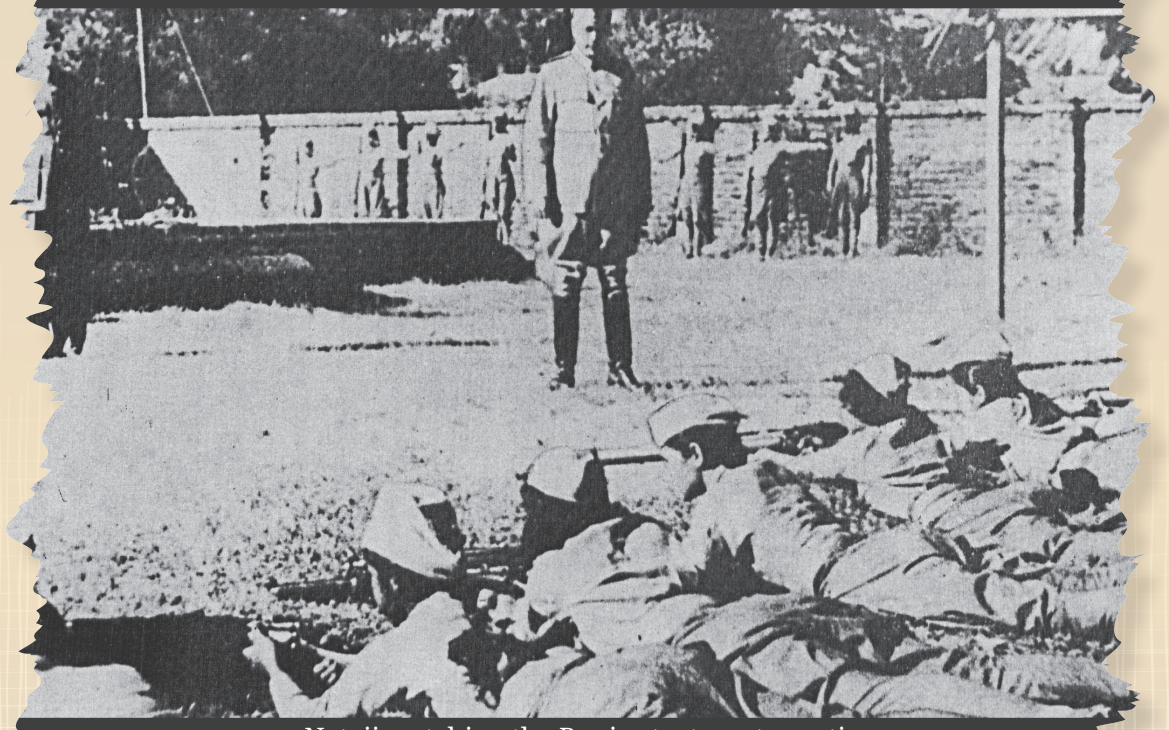
The Ranis on the march



The Ranis at a target practice



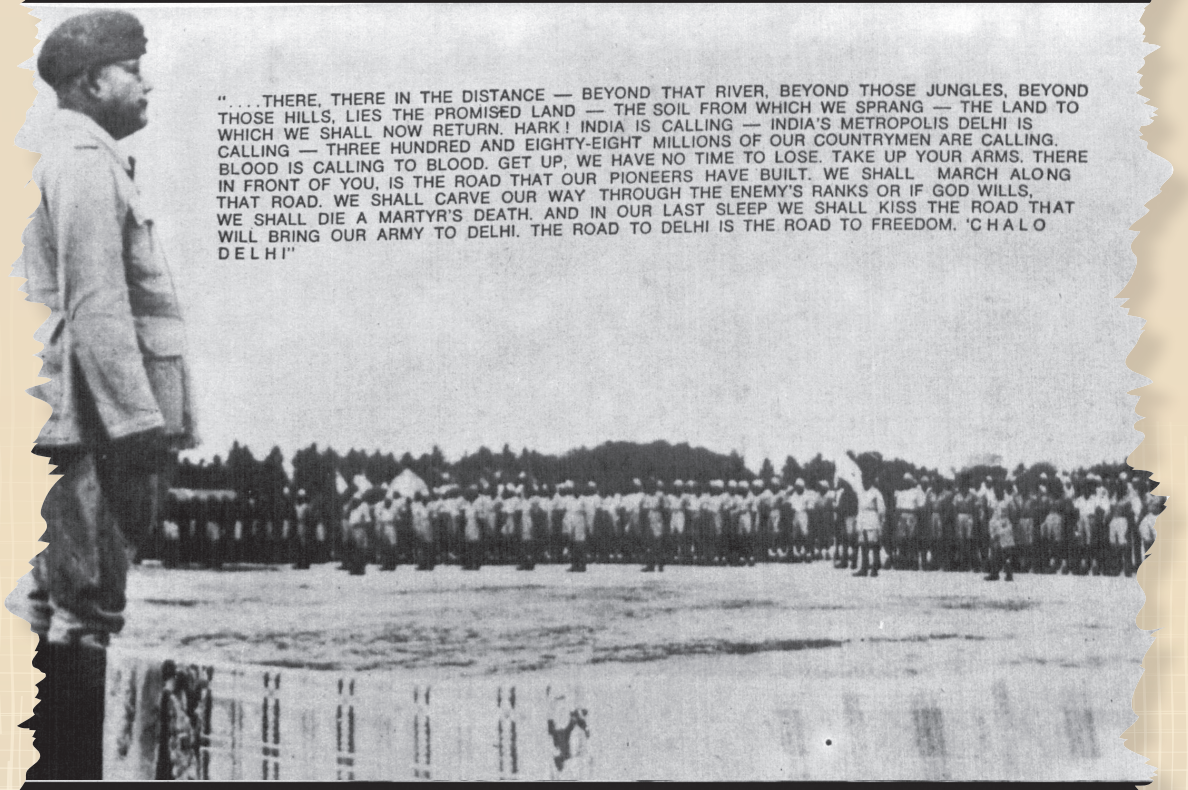
The Ranis of Jhansi Regiment report to Netaji in battle formation.



Netaji watching the Ranis at a target practice



Japanese Commander Kawabe speaking at a reception in Burma



Netaji face-to-face with his army about to march to Delhi

5

Participation of Youth Highlighting their Passion for a Cause



Group of students engaged in discussions.
Source: Prepared by *Graphic Designer*, Geeta Mehra.

Poignant narrative from a few lived experiences

Bombay

A large number of students participated in the Quit India Movement. Nearly eighty percent of boys and girls were part of several happenings. They left their schools and colleges, organised demonstrations and led mobs. As a result, students were rusticated and not allowed to appear in the exams. Further, they were threatened that their names would be removed from schools and colleges, but this did not affect them. They continued in their mission of disobeying colonial rules and regulations.

Nandurbar

In Nandurbar in September 1942, a school boy started a procession from Nandurbar Municipal High School. The boys and girls were marching peacefully. However, the armed police open fire on small children of the ages ranging from six to sixteen. All the children succumbed to the injuries. They included Laldas Bulakhidas, Ghanshyam Gulabchand and Dhansukh Govardhan.

Karnataka

A boy of tender age, Narain Dani, succumbed to injuries. When asked by the attending doctor what he wanted, the brave lad gasped and said, “I want swaraj and nothing else”. In some places on 9 August 1942, students left their schools and colleges, organised themselves without waiting for any leader. They busied themselves in organising continuous hartals, defied laws and restrictions and propagated the use of Khadi. The students organised marches in different villages. A few students burned stations and boggies. In Dharwar, Hubli, Gadag and Belgaon, the students invariably burnt foreign caps and clothes, and distributed khadi caps to officers, teachers and professors. Girls took a leading part in most places.

Gujarat

On 10 August 1942, students marched towards Gujarat College in Ahmedabad, waving flags and shouting slogans. Girls were treated roughly. A young boy Vinod Kinariwala, came forward, shouting, “Shoot me, my breast is open”. The police officer advanced and fired at him, killing him. Also, Rasik Jani, Pushpa Badan,



Gobardhan Shah and Himmat Lal Kadia attained martyrdom for propagating the attainment of *swaraj* at any cost. Students also prepared bulletin handbills, containing patriotic messages, which were circulated amongst the people.

Bihar

The students played a significant role in the Quit India Movement. They marched through lanes, markets and towns shouting slogans that were anti-colonial in nature. In many public buildings, the tricolour was flown by the students. The students picketed shops selling foreign items, particularly clothes. The national flag was hoisted on important government buildings. The collector Archer, with some mounted police treated students inhumanely when they hoisted the National flag on the Secretariat Building. Further, many students lost their lives. A lean and thin young man holding a tricolor was standing on the dome of the secretariat, shouting 'Vande Mataram' and 'Quit India'. Six students died at the spot, five were hospitalised, and three had to be operated on. One of them, as he was restored to his consciousness, questioned the attending doctor, "Where did I receive the bullet wound? On my back or on chest"? The doctor knew what the boy meant. Pointing towards his wound, he replied, "You have received the wound in the middle of your chest." The boy smiled and with a voice full of pride uttered slowly, "It's good. Now people won't say that I received the wound while retreating," saying so, he breathed his last and left behind an immortal story of his sacrifice for the nation.



On 13th August, a vast crowd made an organised attack on Katiahar Thana, in which eight people were killed on the spot. Among them was a boy named Dhruva, a student of Shantiniketan, who got a fatal wound on his thigh and fell. After a little while, he was admitted to a hospital, but his condition continued to deteriorate and finally he left his mortal life.

The Monghyr students' procession raised national slogans while marching on the streets. The police wanted to stop it. They conducted a lathi-charge. Many young men and women received serious injuries. Nirapad Mukerji, who was witnessing this cruel drama of police, could not bear the sight. He ran to the British sergeant and roared like a lion, "Why do you threaten these innocent little children. Shoot at me! I want to know how many bullets are there in your guns and how strong are your lathis"?

Assam

The students of Assam, male and female, left their schools and colleges, organised hartals, led processions, and when the eminent leaders of the province were arrested, it was they who dominated the activities of the movement. They were responsible for publishing and distributing patriotic literature from the beginning of September 1942 till February 1943. The activities in which they participated were cutting of telegraph and telephone lines, and sometimes destroying roads and railways, thus paralysing the administration. In addition, they helped in the establishment of parallel government by organising their own panchayats, the village police, etc. Despite severe repression, they continue their activities for the attainment of *swaraj*.



The United Province

In Almora city, during the Quit India Movement, the students carried the National flag in procession. To prevent them, the colonial government arrested many students and whipped them with lashes soaked in oil. In the district of Garhwal, students actively participated in processions and hoisted a flag on the court building for all their activities. Along with many of the participants, small children were also beaten mercilessly.

*Source: Sahai, Govind. 1947. '*42 Rebellion and Authentic Review of the Great Upheaval of 1942.* Rajkamal Publication, Delhi. pp. 90, 122, 123, 147, 149–150, 165, 189–190, 266–267.
Home Department Political – I, File No. 3/43 (1943)

6 A Closer Look at Some of the Suspended Publications

Some newspapers, periodicals and other publications ceased to exist or were suspended in 1942, as they carried material that portrayed the exploitative nature of the British administration. The details of some of the publications, which were suspended from circulation are mentioned below.

S. No.	Name	Language	Daily/ Weekly	Place of publication
1.	*Bhavitawya*	Marathi	Weekly	Nagpur
2.	*Bhagwat*	Hindi	Monthly	Patna
3.	*Bihari Police Magazine*	English	Quarterly	Patna
4.	*Bihar Town School Magazine*	English, Hindi, and Urdu	Monthly	Bihar
5.	*Champaran*	Hindi	Weekly	Motihari
6.	*D.J. College Magazine*	English, Hindi, and Bengali	Quarterly	Monghyr
7.	*D.N. Madan Girl's High English School Magazine*	English, Hindi, and Bengali	Half yearly	Jamshedpur
8.	*Godhan*	Hindi	Half yearly	Darbhanga
9.	*Jiwan*	Hindi	Weekly	Patna



10.	*Purulia Zila School Magazine*	English, Hindi, and Urdu	Quarterly	Purulia
11.	*Swaraj*	English	Daily	Patna
12.	*Victoria Zila School Magazine*	Bengali and English	Half yearly	Purulia

Source: National Archives of India

Statement of Action Taken against the print media by the Colonial Government.

S. No.	Name of Publication	Nature of Action Taken
1.	Search light	Publication banned by Bihar Government.
2.	Mouj, Bombay (Weekly)	Publication banned by colonial government.
3.	Matribhumi Akola, (Bi-weekly)	Banned publication for 6 months.
4.	Desh Vani, Noakhali (Weekly)	Asked for furnish security of Rs. 500/-
5.	Humibhakti (Bihar)	Publication banned by Bihar Government.

Source: Government of India, Home Department Pol (I)
SEC. File No. 3/105/42-Pol (1). 1942.

Statement of Action Taken against press during the fortnight ending both November 1942.

S. No.	Name of Publication	Nature of Action Taken
1.	Prabhat, Ahmedabad	The order issued against the paper, under rule 40 (1) (d) on 3-10-1942, prohibiting its furthers publication was withdrawn and a security of Rs. 1,000/- was demanded from the editor. Under section 7(3) of the Indian Press (Emergency Power Act). The security was deposited.
2.	Sanj Vartaman	(i) The editor was warned for publishing articles containing allegation against the Baroda and Bhawnagar Police. (ii) The editor was told that in publishing the complaint made by one Mr. Mehta before the Presidency Magistrate, he made it appear to be an account of some actual happenings 25-11-1942.
3.	Vande Mataram, Bombay	The editor was requested to refrain from giving alarming or sensational headlines to items regarding sabotage. 14 December 1942.

Creative Literary Expositions
Sprinkling the Patriotic Fervour

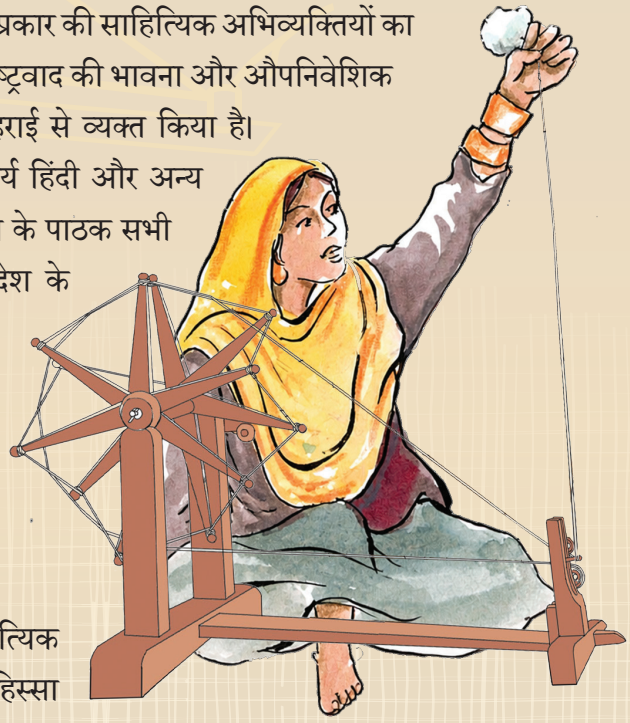
7

Some examples of creative expression that were composed in the popular vernacular medium are given in this chapter. The freedom struggle inspired the composition of numerous poems, prose, and many diverse forms of literary expositions.

स्वतंत्रता संग्राम: रचनात्मक अभिव्यक्ति

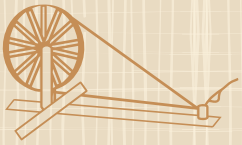
प्रतिबंधित साहित्य

प्रतिबंधित साहित्य स्वराज का सपना देखने वाले लोगों की रचनात्मक अभिव्यक्तियाँ हैं। यह भारत के स्वतंत्रता संग्राम के दौरान अलग-अलग समय पर लिखी गई कविता, गद्य, नाटक और अन्य प्रकार की साहित्यिक अभिव्यक्तियों का संग्रह है। ऐसे प्रत्येक साहित्यिक कार्य ने राष्ट्रवाद की भावना और औपनिवेशिक शासन से मुक्ति की भावना को बड़ी गहराई से व्यक्त किया है। व्यापक प्रसार के लिए ये साहित्यिक कार्य हिंदी और अन्य क्षेत्रीय भाषा में लिखे गए थे। ऐसे साहित्य के पाठक सभी आयु वर्ग के लोग थे। देशभक्तिपूर्ण संदेश के संदर्भ में उनकी लोकप्रियता का अंदाज़ा इसी बात से लग जाता है कि ब्रिटिश सरकार ने इसे "प्रतिबंधित साहित्य" के रूप में वर्गीकृत कर इसके प्रसार को सीमित करने के लिए कई ऐसे साहित्य पर प्रतिबंध लगा दिये।



स्वतंत्रता संग्राम से संबंधित साहित्यिक कार्य अब हमारे समृद्ध सुसंस्कृत संग्रह का हिस्सा हैं। यह हमारे देश के उन लोगों की रचनात्मक मार्मिक अभिव्यक्ति को उजागर करते हैं, जो अपने प्रिय देश को ब्रिटिश शासन की बेड़ियों से मुक्त देखना चाहते थे।





भारत के राष्ट्रीय अभिलेखागार में प्रतिबंधित साहित्य का एक समृद्ध संग्रह है। वर्तमान एल्बम में शामिल सामग्रियों को संसाधनों के इसी संग्रह से लिया गया है।

स्वतंत्रता संघर्ष — रचनाओं का मुख्य मुद्दा

आजादी के दौरान ब्रिटिश सरकार ने विभिन्न भारतीय भाषाओं में रचित रचनाओं को जब्त कर लिया था या प्रतिबंधित कर दिया था। ये रचानाएं देश की स्वतंत्रता के लिए संघर्ष का सूचक हैं। ये लोकजन में प्रचलित शेर, कजली, गज़ल आदि के रूप में मिलती हैं। स्वतंत्रता संघर्ष से जुड़े ये गीत स्वदेशी, खादी, तिरंगे की प्रशंसा में तो लिए ही गए हैं साथ ही ये कई बार आजादी स्वतंत्रता के महत्व पर भी लिखे गए हैं। निश्चित ही इन गीतों ने लोगों में उत्साह का संचार किया होगा। यहाँ ऐसी ही कुछ रचनाओं को दिया गया है।

इन सभी रचनाओं से जो मुख्य बातें उभर कर आती हैं वे हैं—

1. ज्यादातर रचनाओं में महात्मा गांधी के नेतृत्व पर भरोसा करते हुए उन्हें एक आदर्श के रूप में प्रस्तुत किया गया है। लोगों में उत्साह का संचार करने में उनकी महत्वपूर्ण भूमिका थी।
2. समकालीन रचनाओं में विदेशी वस्त्रों का परित्याग कर देशी वस्त्र जैसे— गाढ़ा, खद्दर आदि अपनाने की प्रेरणा दी गई है। इसके साथ ही कई महत्वपूर्ण बातों पर प्रकाश डाला गया है, जैसे— मैनचेस्टर आदि के कपड़ों का प्रयोग अगर देशवासी छोड़ देंगे तो इससे देशी कारोबार में वृद्धि होगी।
3. स्वतंत्रता संघर्ष के लिए लोगों का आह्वान करते समय महिलाओं का बार-बार उल्लेख किया गया है जो हमें यह बताता है कि किस तरह स्वतंत्रता संघर्ष के वीर समाज के सभी वर्गों को इस आंदोलन को सफल बनाने हेतु शामिल होना अत्यावश्यक मानते थे। साथ ही महिलाओं को पढ़ने की भी प्रेरणा दी गई है। इन रचनाओं में कहा गया है कि तरह-तरह के अंधविश्वास में लगी वे गंवार क्यों हैं, उन्हें विद्या प्राप्ति करनी चाहिए।
4. देश की स्वतंत्रता के लिए देवी-देवताओं का भी आह्वान किया गया है।



बहिष्कार

नापाक विलायत की गूंज/छींट का बहिष्कार

गज़ल

आयेगा काम गाढ़े में अपनाइये गाढ़ा,
बस अब तो तान हरदम यही गाइये गाढ़ा।
सेहरुल बदनो पास विदेशी जो गुल बदन,
उसको जला अगिन में मंगवाइये गाढ़ा।
तनजेब अब न देगा विदेशी तनजेब से,
आराम उसके लेने से सिलवाइये गाढ़ा।
कम ख्वाब में विदेशी कम ख्वाब अब आये,
सपने में यह कव्वाब कि अब लाइये गाढ़ा।
पछताओ हाथ मल २ जो मलमल लो विदेशी,
बाहिरी दिखाव छोड़ के मंगवाइये गाढ़ा।
नापाक छींट जानो विलायत की छींट को,
चाहा जो दिल ने छींट तो छपवाइये गाढ़ा।

गज़ल

भारत में भरत महिलाओं चाल चलाओ गाढ़े की,
पति से कहो सारी ललनाओं सारी लाओ गाढ़े की।
मेरी बात सुन लो माताओं शान दिखाओ गाढ़े की,
धोती रहो रगड़ बरसों तुम धोती मंगावो गाढ़े की।

गांधी
भारत माँ के रक्षक के रूप में

[८]

हरएक हुनर के पण्डित होवो करै गुलामी की जंजीर।
मुख उज्ज्वल हो भारत मां का बहुत दिनों तक रही अधीर॥
"पन्नालाल" कहैं धीरज मां को बंधा दिया श्रीगांधी ने। स्वातन्त्र्य

महिलाओं हेतु

[५]

गज़ल

भारत माता की लाज बचा ले काली कमली के ओढ़न वाले।
कृष्ण मुरारी जल्दी से आओ, भारत नइया डूबे बचाओ,
तुम बिन कौन संभाले, काली कमली के ओढ़न वाले ॥१॥
गउवें रुदन दिन रात मचाती, वे गुनाह ये नारी जाती,
खून के बहे हैं पनाले, काली कमली के ओढ़न वाले ॥२॥
वृन्दावन में गाय चराओ, वंशी की फिर वही तान सुनावो,
गउवों का प्राण बचा ले, काली कमली के ओढ़न वाले ॥३॥
कोई यहां जरदार नहीं हैं, भीषम से सरदार नहीं हैं,
फिर से बिगड़ी को नाथ बनाले, काली कमली के ओ० ॥४॥
फूट की फूली यां फुलवारी, अज्ञानता की छाई अंधियारी
आके "पन्ना" को नाथ सुझा ले, काली कमली के ओढ़न० ॥५॥

विदेशी वस्तुओं का बहिष्कार

दासों का कुछ ख्याल न करके मांग बढ़ावो गाढ़े की,
ऊंचा दर्जा चहो जो अपना चादर बनावो गाढ़े की।
विदेशी वस्त्र में रहो न दबकी फरद छपावो गाढ़े की,
चोली कुरती गाढ़े की अंगिया अंगियावो गाढ़े की।
छोड़ ओढ़नी विदेशी ओढ़नी ओढ़नी रंगवावो गाढ़े की,
नन्दलाल कहैं सब गाढ़ा प्रण कर रागैं गावो गाढ़े की।

चरखा

गांधी एवं चरखा

ग़जल

करके याद श्री गांधी ने अच्छा संचारा चर्खा,
करैगा ढीला यह जल्दी से अनीति का सारा चर्खा।
चलाते हिन्दी नहिं दृढ़ता से इसी से है हारा चर्खा,
नहिं चक्र के ऐसा इसका चक्कर कष्ट हरन हारा चर्खा।
तनिक दहिल न इसे है दल से लीजै जान करारा चर्खा,
न्यारा करदे अरिहि हिन्द से ऐसा है न्यारा चर्खा।
गहि लिया देश ने तरने खातिर कर से अगर सहारा चर्खा,
तार देय यह सांच जानिये गंग की है धारा चर्खा।
धीर वीर के हिन्दीजन ने अगर है कर धारा चर्खा,
कठिन काल का अन्त करैगा नन्दलाल ललकारा चर्खा।

राष्ट्रीय-ध्वज स्वराज्य का प्रतीक था। स्वतंत्रता-आन्दोलन के दौरान तिरंगे की शान में अत्यधिक कविताओं की रचना की गई। एक ऐसी ही कविता रामचन्दर दुबे तिरंगे की सम्मान में लिखे जो निम्न प्रकार है:-

राष्ट्रवाद के गुणगान

तिरंगे झण्डे अजब निराली तेरी शान
तेरी शान पर महात्मा गाँधी, भारत में एकता कर दी
तेरी शान पर अंग्रेजों ने अपनी हिम्मत तज दी
तेरी शान पर बीर जवाहर अपनी सुख सम्पति तज दी
लाल किले पर लहराया भारत का भगवान
हो तिरंगे झण्डे अजब निराली तेरी शान
तेरी शान पर वीर भगत सिंह ने अपनी कुर्बानी कर दी
तेरी शान पर चन्द्रशेखर ने जीवन अर्पण कर दी
खुदी राम ने खुशी से सूली पर गर्दन धर दी
राजगुरू सुखदेव भी तेरे करते गये गुनगान
हो तिरंगे झण्डे अजब निराली तेरी शान
तेरी शान पर सुभाष चन्द्र ने अपनी आरामी तज दी
तेरी शान पर आजाद फौज की एक सुन्दर टोली रच दी
दुश्मन सारे काँप उठे जब जय हिन्द की बोली बोली

एक स्वर से सारी सेना किया तेरा सम्मान
हो तिरंगे झण्डे अजब निराली तेरी सम्मान

राष्ट्रवाद के गुणगान

पं. जवाहर लाल का स्वतंत्रता आंदोलन में बेमिशाल योगदान था। स्वतन्त्रता-संग्राम में गाँधी जी के बाद किसी व्यक्ति का योगदान था तो वह पं० जवाहर लाल जी का था। यही कारण था कि सन् 1942 की जनक्रान्ति में हिंसक या तोड़-फोड़ की जो घटनायें हुई, पंडित जी ने अपने ऊपर ले लिया। नेहरू जी की महत्ता का वर्णन करते हुए कवि कहता है:-

कौन कहता है भारत दुखिया और कंगाल है
जब तलक से हिन्द में जिन्दा जवाहर लाल है।

शर्मा, विमोहन विश्व,(2016), गाँधी-युग में गाजीपुर जनपद, पं० विश्वनाथ शर्मा स्मारक समिति, रेवतीपुर, गाजीपुर पृष्ठ सं 185-186

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गांधी जो का चर्खा

शैर

हे हरी हर रंग में मेरे हो भरा हुब्बे वतन।
खूने रवाँ में जोश हरदम ऐ दिला हुब्बे वतन ।।
ख्याल हो तो बस इसी का हो इसी की गुफ्गू।
दिल से भी नन्दलाल तेरे हो लगा हुब्बे वतन ॥

शैर

चित से हिन्दी चाह करके दिल लगा चर्खा चलै।
ढीला रहें हासिद का चर्खा गर तेरा चर्खा चलै ।।
जिस तरह चकराय हासिद चाज चक्कर दार से।
इस तरह "नन्दलालजी" इस हिन्द का चर्खा चलै ।।

शैर

मुद्दोआ बर लाये हक कब गांधी महराज का।
एक टक लगा मुंह तक रहा सब गांधी महराज का ।।
नन्दलाल जी जल्दी सुनो बिनती करै यह नन्द लाल।
बोल बाला हो हरी अब गांधी महराज का।।

[३]

शैर

जाये नहीं धन देश का कर ख्याल खद्दर लीजिये।
आये नहीं दालिद्रता हर हाल खद्दर लीजिये ।।
अर्थी की इज्जत लेखनी क्या लिख सके ताकत नहीं।
गर लाश ढकने के लिये नन्दलाल खद्दर लीजिये ।।

रामचन्द्र दुबे

व्यक्तिगत सत्याग्रह आन्दोलन में रामचन्द्र दुबे सक्रिय होकर गावँ-गावँ में प्रभात फेरी लगाते थें, जिससे लोगों में स्वतंत्रता आन्दोलन के प्रति रूझान बढ़ा। यही कारण था कि पूरे संयुक्त प्रान्त में गाजीपुर जनपद स्वतंत्रता आन्दोलन में अग्रणी रहा। रामचन्द्र दुबे की उपदेशात्मक कविता उल्लेखनीय है:-

आजादी को खेल मत समझो
बडी मुश्किल से मिलती है
जो कुर्बानी दी फकत उसको ही मिलती है
सिर्फ नारे लगाने से गर आजादी मिल जाय
तो फिर यू कहूँगा की बडी ही सस्ती मिलती है
मजहबी छोड़ कर झगड़े सब हिन्दीयों एक हो जाओ
ये कौमी जोश हिम्मत और कुर्बानी से मिलती है
गुलामी तोड़ अब फेको, चलो मैदान में भाइयों,
हमें दुनिया को सिखाना हे कि यू आजादी मिलती है
खुदा के वास्ते मैदान में घबराओ तो कह दो
कि घबराने डरने से नहीं आजादी मिलती है

कजली

पिया साड़ी हमें लादो नये तार की, खद्दर के बहार की ना।
साड़ी देशी ला दो आप, विदेशी वस्त्र छूना है पाप, अब तो दिल में यही कर लीना विचार की, न पहिनब गुलेनार की ना। चोली खद्दर ही की लाद्दो, उसको केसरिया रंगवा दो, अब तो फौज केसरिया देबिन ने तय्यार की, "डमा" से सरदार की ना। चर्खा चलावो घर घर, बचै भारत का मालोधर, उन्नति होवेगी फिर भारत में व्यापार की, देशी कारोबार की ना। छोड़ो ताड़ी औ शराब, वदबू मैले से खराब, 'पन्नालाल' कहते बात ये विचार की, देश के उद्धार की ना। खद्दर के बहार०

आजादी का शंखनाद

धनराज राय 'आजाद'

धनराज राय 'आजाद' का जन्म सन् 1900 में मुहम्मदाबाद तहसील के खरौझा ग्राम में हुआ था। वह एक लोकप्रिय गायक थे। मुहम्मदाबाद क्षेत्र में उनके राष्ट्रीय गीतों को सुनने के लिये लोग सर्वदा लालायित रहते थे। स्वर-लहरी से पूरे कस्बा क्षेत्र में राष्ट्रीयता की भावना हिलोरें लेने लगती थी। इनके गीतों से प्रभावित होकर शिवराम बाल्यावस्था में ही राष्ट्रीय भावना से ओत-प्रोत हो गये थे।

तुम्हें शंख मोहन बजाना पड़ेगा
इस भारत को फिर से जगाना पड़ेगा
पड़े वीर आलस में सोते हुये जो
उन्हें अब तो फिर से जगाना पड़ेगा
हुआ जा रहा है, जो भारत यो गारत
इसे आकर तुमको बचाना पड़ेगा
छिड़ा युद्ध भारी अहिंसात्मक जो
तुम्हें साथी बनके जिताना पड़ेगा
जो खाली खजानों को ये ले गये है
उसे फिर से वापस मंगाना पड़ेगा।
हुए है शहीदे वतन जितने अब तक
उन्हें फिर से वापस बुलाना पड़ेगा।

रेनी, विमोहन विश्व(2016),गांधी-युग में गाजीपुर जनपद, पं० विश्वनाथ शर्मा स्मारक समिति, रेवतीपुर, गाजीपुर पृष्ठ सं 187

चरखे का जादूगर

चर्खे वाले ने

दुनिया में चरखे का जलवा दिखला दिया चरखे वाले ने,
हर जगह तिरंगे झन्डे को फहरा दिया चरखे वाले ने।
आलस की मदिरा पी २ कर मदहोश थे भारतवासी सब,
फिर असहयोग का शंख बजा जगवा दिया चरखे वाले ने।
घनघोर घटा इस भारत में जब देखा गुलामी की छाई,
एक बिजुली फिर आजादी की चमको दिया चरखे वाले ने।
पहिने थे जो कि हैट कोट खद्दर से नफरत करते थे,
सर उनके खद्दर की पहिना दिया चरखे वाले ने।
रोते हैं मल २ हाथ को अब मलमल ओ आबे रवां वाले,
मैनचेष्टर लंका शाथर को दहला दिया चरखे वाले ने।
उड़ गये होश अब उन सब के हो गया दिवाला रेलों का,
खाते थे यों का धन जो लूट बचवा दिया चरखे वाले ने।
शराब भी अब बेआब हुई आबकारी का फाटक बन्द पड़ा,
दाढ़ी की नारी ढीली हुई कटवा दिया चरखे वाले ने।
बलिदान तु कर ऐ 'पन्नालाल' बलि वेदी पर हंसते हंसते,
आदर्श चरित्र बन कर सब को जतला दिया चरखे वाले ने।

राजा प्रेस, प्रयाग।

राष्ट्र ध्वज गीत

झण्डा ऊँचा रहे हमारा
विजयी विश्व तिरंगा प्यारा
इसकी शान न जाने पाये
चाहे जान भले ही जाये

स्वतन्त्रता के दीवाने

जब रण करने को निकलेंगे स्वतन्त्रता के दीवाने।
धरा धँसेगी प्रल्य मचेगी, व्योम लगेगा थर्राने।
बहन कहेगी, जाओ भाई, किर्ति-कौमुदी छिटकाना।
पुत्र कहेगा, पिता, शत्रु का झण्डा छीन मुझे लाना ॥

खादी का डंका

खादी का डंका घर - घर में बजवा दिया गांधी बाबा ने।
मिट्टी में लंकाशायर को मिलवा दिया गांधी बाबा ने ॥
देशी चहर देशी धोती खादी का है कुर्ती- टोपी ।
ओढ़ना - बिछौना खादी का सिलवा दिया गांधी बाबा ने॥

खादी का प्रचार-प्रसार
गांव गांव में प्रभात फेरी
और गाये गये राष्ट्रीय गीत

कुमारी सुशीला

कुमारी सुशीला का जन्म सन् 1919 में रेवतीपुर गाँव में हुआ था। सन् 1930 में महिला जागृति अभियान के अन्तर्गत यह जेल गई।'स्वातंत्र्य समर में गाजीपुर के रणबांकुरे' के लेखक विन्ध्यांचल राय अचल सुशीला जी से आन्दोलन के संस्मरण सुनाने का आग्रह किया। सुशीला देवी संस्मरण सुनाते हुए कहा 'हमारे जत्थे में बड़ा उत्साह था। हम लोग रास्ते भर खूब गीत गाती बजाती रही । यह राष्ट्रध्वज गीत हम लोगों ने कई बार गाया।

महिला जागृति अभियान

जब भी महिलायें किसी कार्यक्रम में भाग लेती थी, तो प्राय: समूह में भाग लेती थीं, और गीत गाते हुए भाग लेती थी। सुशीला जी का गला बहुत मधुर था, और बड़े उत्साह से राष्ट्रीय गीतों को गाती थीं। मोती लाल नेहरू के मृत्यु पर आपने शोक सभा में निम्नलिखित गीत गाया।

जब भी महिलायें जुलूस या पिकेटिंग में भाग लेती थीं, तो बालिका सुशीला जुलूस में आगे-आगे यह गीत गाते हुए चलेती थी। लोग कु० सुशीला की गीत सुनकर विशेषकर महिलायें बहुत प्रभावित होती थीं।

मोती लाल नेहरू का देहान्त

असमय समझया पर गइला हो बाबू मोती लाल नेहरू
माता स्वरूपा का धो के सिन्दुरवा
विधवा बनाई के चल गइला हो बाबू मोती लाल नेहरू
गाँधी का रोवला से धरती फटत बाड़ी
सब कहे हाय-हाय मोती लाल नेहरू
अपना जवाहर इकलौता पुतवाँ पर
डालिके विपतिया गइलन मोती लाल नेहरू

झण्डा ऊँचा रहे हमारा
विजयी विश्व तिरंगा प्यारा
इसकी शान न जाने पाये
चाहे जान भले ही जाये



चुनौती

मुसाफिर राय

मुसाफिर राय का जन्म सन् 1905 में जमानियाँ तहसील के पकड़ी गाँव में हुआ था। सन् 1931 में नमक कानून भंग आन्दोलन में भाग लेकर मुसाफिर राय जेल गये। सन् 1932 में रेवतीपुर गाँव में ब्रिटिश शासन के जनाजे का जुलूस निकाला गया। जिसमें इन्होंने ललकारते हुए निम्न गीत गाकर जुलूस का नेतृत्व कर रहे थे।

स्वतंत्रता आन्दोलन के दौरान राष्ट्रीय-ध्वज एवं महात्मा गाँधी राष्ट्रीयता के प्रतीक माने जाते थे। लोग आम सभाओं में महात्मा गाँधी अथवा राष्ट्र-ध्वज का गुणगान करते हुए गीत गाते थे। मुसाफिर राय अपने मधुर कंठ से गाँधी जी के महात्म का गुणगान करते हुए स्वतंत्रता आन्दोलन का प्रचार करते थें।

क्या भगत सिंह को भाइयों यूं ही भुलाया जायेगा
वेश कीमती लाल क्या यूं ही लुटाया जायेगा
काटकर सर जार्ज का और फूँक कर इंग्लैण्ड को
नोक पर भाले के चर्चिल को बुलाया जायेगा।
बैंक इम्पिरियम खजानें डाकखाने लूट लो
कोतवाली और कचहरी भी जलाया जायेगा

गाँधी तू आज हिन्द का, शान बन गया
सारी मनुष्य जाति का अभिमान बन गया
जिस पर नजर पड़ी वही इन्सान बन गया।

इस प्रकार स्वतंत्रता आन्दोलन के प्रचार एवं प्रसार में गीतकारों का महत्वपूर्ण योगदान था।

शर्मा, विमोहन विश्व,(2016),गाँधी-युग में गाजीपुर जनपद, पं0 विश्वनाथ शर्मा स्मारक समिति, रेवतीपुर, गाजीपुर पृष्ठ सं 190-191

बाँध लो बिस्तर फिरंगी
अब तुम्हारा राज्य कहाँ ?
खिलाते हो हमको अगर सूखी रोटी
तो मटन-चाय तुमको भी खाने न देंगे
पिलाते हो हमको अगर गंदा पानी
तो शराबों की बोतल उड़ाने न देंगे।

स्वतंत्रता आन्दोलन में किशोर-वय के बालक एवं बालिकाओं का अध्दुत योगदन था, जिसका देखकर लोग हतप्रभ हो जाते थे। कुमारी सुशीला की भी स्वतंत्रता-आन्दोलन में सहभागिता अनुकरणीय थी ।

शर्मा, विमोहन विश्व,(2016),गाँधी-युग में गाजीपुर जनपद, पं0 विश्वनाथ शर्मा स्मारक समिति, रेवतीपुर, गाजीपुर पृष्ठ सं 188-189

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गांधी जी का चर्खा

सूचना

प्रथम छपी प्रतियों में अशुद्धियां व भूलें समझ
पड़ीं मुख्य मूल तो यह थी कि अपनी भी
रचना होते हुये रचयिता मुन्शी नन्दविहारी
लाल को छपाया इस कारण से बाजार
में बिकी कुछ प्रतियों को छोड़ कर
बाकी सब प्रतियां रद्दी करके
शुद्धता पूर्वक फिर से
छपवा कर प्रकाशित
किया।

प्रकाशक

पन्नालाल वर्मा भजनोपदेशक

प्रयाग ।

सर्वाधिकार सुरक्षित

प्रथम वार } सम्वत १९८७. { मूल्य)॥

Saga of Patriotism
The Freedom Fighters and the Jail

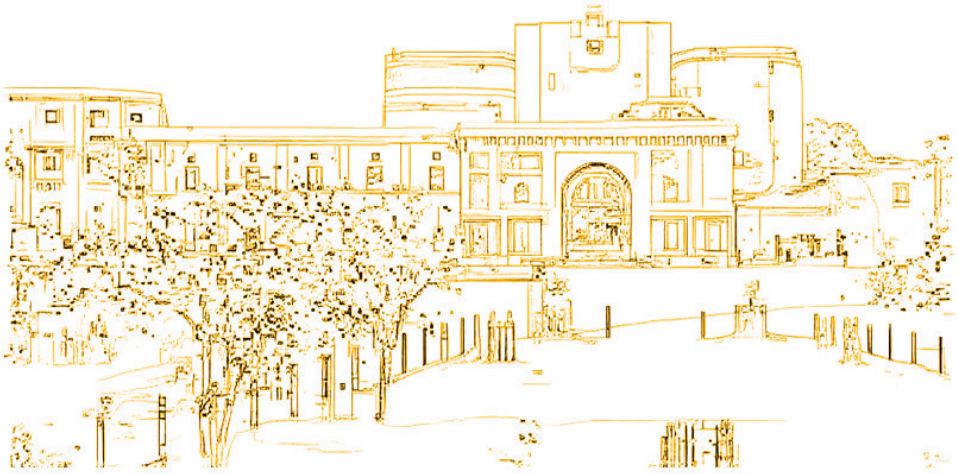
8

Introduction

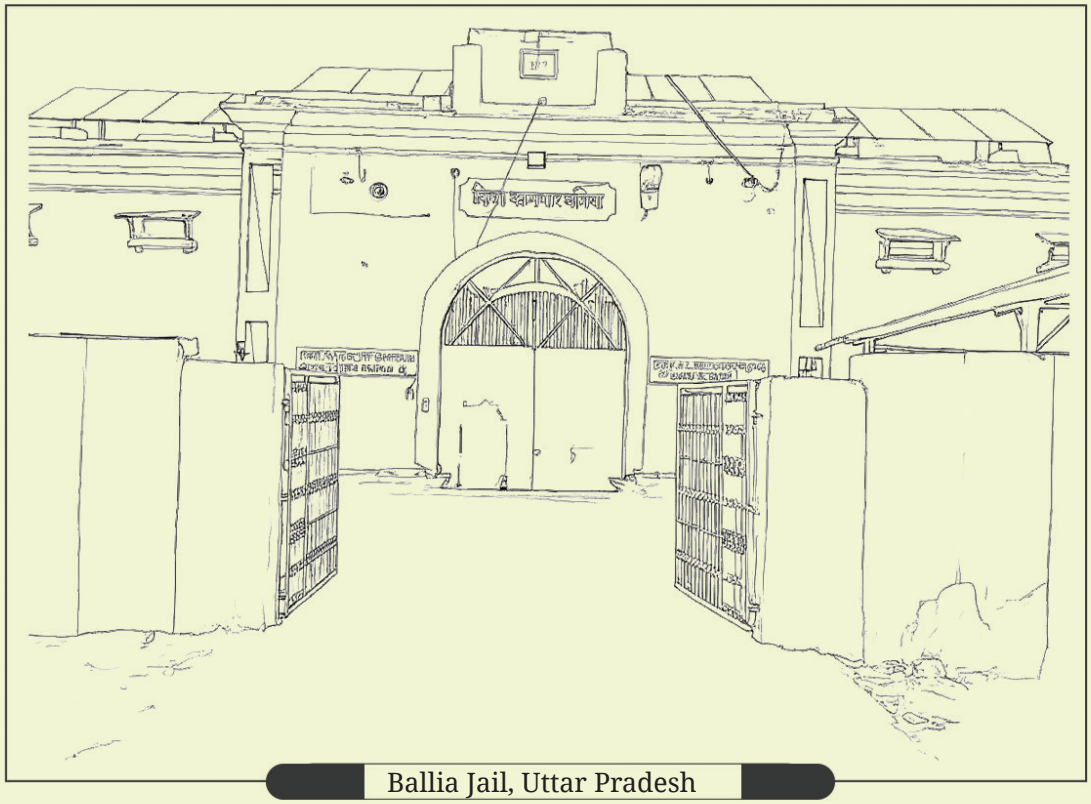
India's freedom struggle weaves the poignant narrative of jails that housed many freedom fighters of different age groups. This was one of the most painful episodes, as many of them languished their entire lives behind bars. In many cases, the reason for detention was not specified, trials were not held and therefore, many lived their entire lives in misery and complete solitude. During the August Kranti and the earlier movements, the prison symbolised courage, valour, and sacrifice of the freedom fighters.



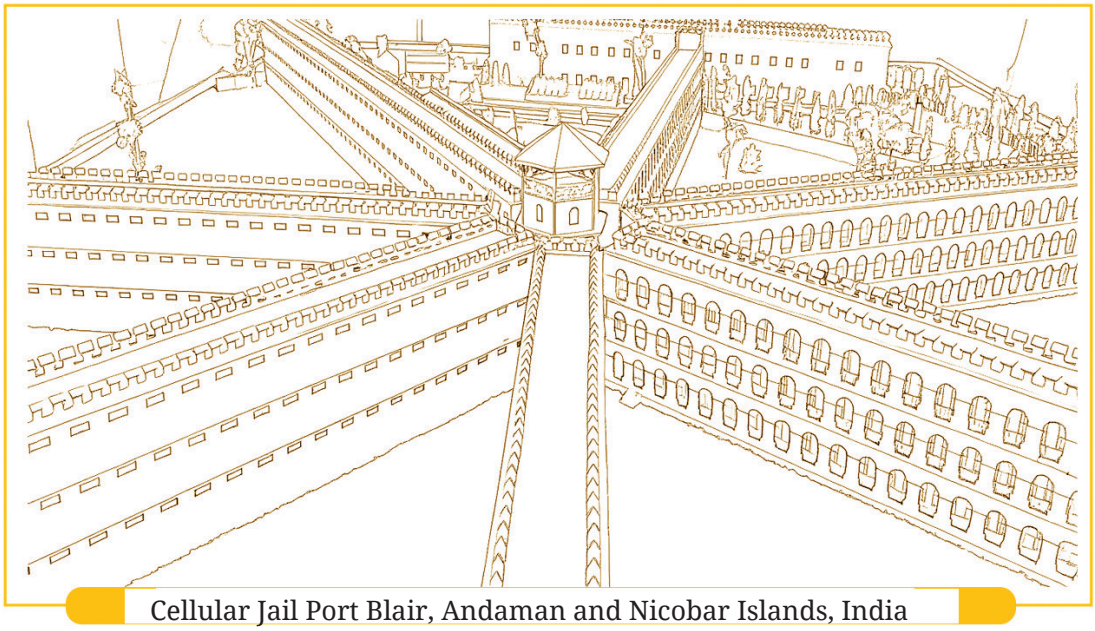
Aga Khan Palace, Pune, Maharashtra



Ahmednagar Fort, Maharashtra



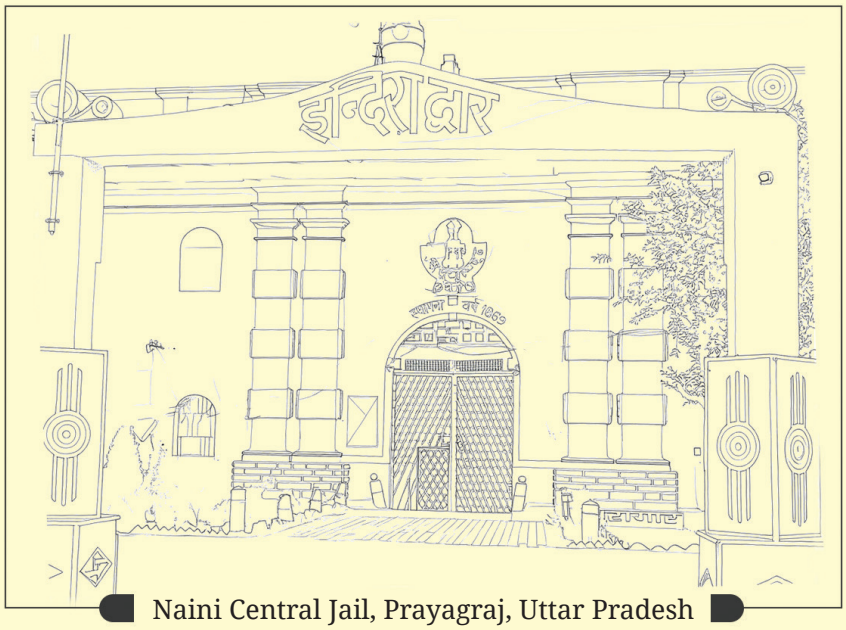
Ballia Jail, Uttar Pradesh



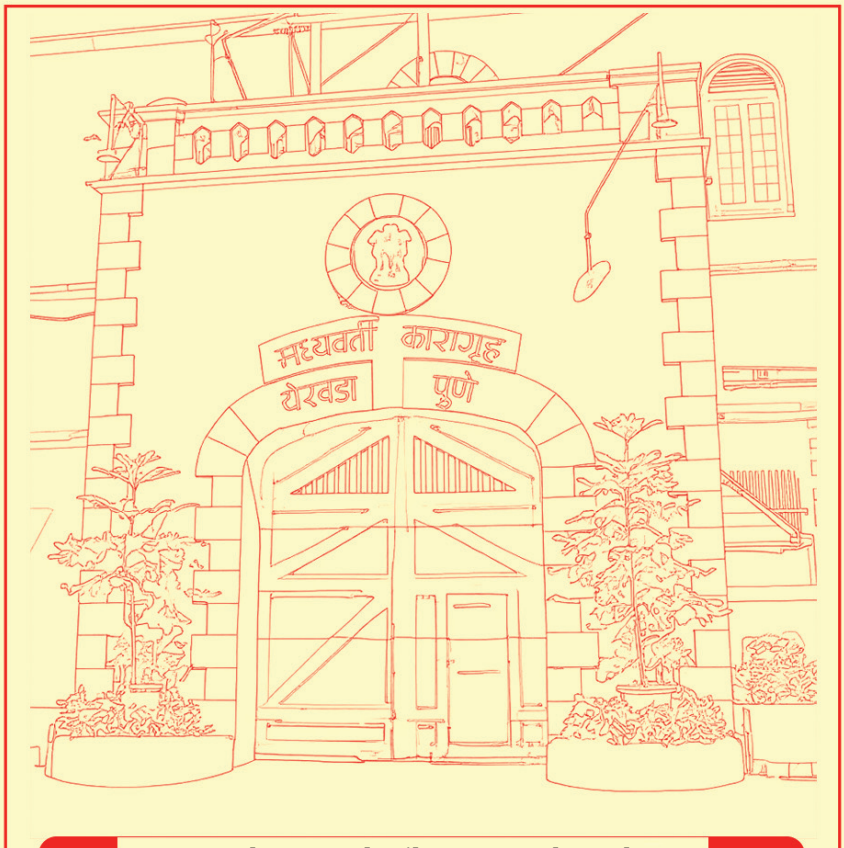
Cellular Jail Port Blair, Andaman and Nicobar Islands, India



Hazaribagh Central Jail, Kolghatti, Jharkhand



Naini Central Jail, Prayagraj, Uttar Pradesh



Yerawada Central Jail, Pune, Maharashtra

9

Legislative Debates on Jails Selected Excerpts

Tanjore Jail

"...take the number of deaths that have occurred in my own province (Tanjore-cum-Trichinopoly). Recently, there have been four deaths in prison-deaths from typhoid, from cholera and so on. Who is responsible? Can you not see that your prison food arrangement is responsible for bringing on cholera? Can you not really mean to say that you will only release people who have come to such a physical condition as my late lamented friend, Mr. Satyamurti was in, so that, there after it might not be possible for them to do any mischief? Is that your idea? If that is your idea, let me tell you here and now, that from the interviews, I have had with those persons who have been released, I learn that 30 to 40 per cent of people who are now in prison today will be in the condition of absolute physical wreck when they come out in year or thereafter..." (p.113).

Source: Fifth Legislative Assembly Debates, Official Report, Vol III, 1943 (26 July to 25 August 1943), Eighteenth Session, Manager of Publications, Government of India Press, New Delhi, 1943.

Jails in the United Provinces

"...There is a Fatehgarh Central Jail in the United Provinces, in which political detenus are confined.



From 9th August all the privileges and rights were withdrawn from that jail also as from other jails. Neither letters, nor interviews, nor even petitions to government were allowed to the prisoners. Then, Sir, one more class of prisoners was added, namely, that class which was ordered to be kept aloof from all other prisoners who were concentrated there. Sir, that class was meant for such prisoners who were bad characters or goondas. ...As regard the health of the prisoners, one man from Cawnpore, who is perhaps still there, weighs only 91 Ibs. The same person, Sir, I have come to know from an unimpeachable authority was given the work in the mill inside the jail. While he was doing that work, one day he fainted and after that he was produced before the jailor. The jailor awarded him the punishment of beating. He was beaten. During that punishment he vomited blood and he was transferred to hospital. When he returned back from hospital, again he was awarded the same labour. Again, he could not do that work. Again, he was produced before the jailor. Again, he was awarded the punishment of beating and again he vomited blood, and now he is in hospital again..." (p. 93).

Source: Fifth Legislative Assembly Debates, Official Report, Vol III, 1943 (26 July to 25 August 1943), Eighteenth Session, Manager of Publications, Government of India Press, New Delhi, 1943.

Punjab Jails

"Now, what happened after the 9th August. A new class of prisoners was created the 'civil disobedience prisoners', 1942, a new brand, a new model of 1942, was created. How were they treated? No newspapers or books were

allowed to them. Although, the Honourable the Home Member said that books were allowed, yet speaking from personal knowledge and speaking with responsibility, I can say that books are not allowed even today in the Punjab jails ... no interviews have been allowed today in Punjab jails with relations, even if the prisoner is ill or his relations are dying ..." (p. 88).

Source: Fifth Legislative Assembly Debates, Official Report, Vol III, 1943 (26 July to 25 August 1943), Eighteenth Session, Manager of Publications, Government of India Press, New Delhi, 1943.

Conditions of Educated People Including Women

"... there are so many respectable prisoners in jail, who are suffering from some illness or other and they are not being released, nor is any sufficient help given. One is Miss Sarala Jagumal, a Cambridge University Graduate, another is Miss Jethi Sipahimalani, Deputy Speaker of Sind Assembly, again Mr. Vishindas J. Shivdasani, who is a Doctor of Literature ..." (p. 103).

Source: Fifth Legislative Assembly Debates, Official Report, Vol III, 1943 (26 July to 25 August 1943), Eighteenth Session, Manager of Publications, Government of India Press, New Delhi, 1943.

Nagpur Jail

Date 31.08.1942

"... Wardha jail ... the authorities kept us in the open yard, but it started to rain and all 42 of us were put inside a tiny cell ... hurdled over one another ... we chanted

slogans all night... not bathed in eight days... In evening women did raas and played games... they experienced joys of childhood spent in parental home once again in the prison. In this way, jail for them is a celebration also... Nagpur Jail... 75 women convicts and 125 women political prisoners... female prisoners had created a garden in Nagpur jail..."

Source: Suhrud, Tridip, Edited and translated. 2019.
The Diary of Manu Gandhi (1943–44). Oxford University Press, Delhi. p. xi.

Bombay Jail

"...I should like to point out to the Government of India, that in certain jails people have suffered on account of bad conditions. For instance, in Bombay in a prison at Belgaum, people suffered on account of an epidemic disease like cholera... Not only were conditions bad in Belgaum when the people suffered but the curious thing is that it was found afterwards that the epidemic was due to bad bajra supplied in that jail. Some of the detenus wanted food to be ordered from outside, but they were told not to do so although, the real disease was due to bad food supplied in the jail itself..." (p. 90).

Source: Fifth Legislative Assembly Debates, Official Report, Vol III,
(26 July to 25 August 1943), Eighteenth Session. 1943. Manager of Publications,
Government of India Press, New Delhi.

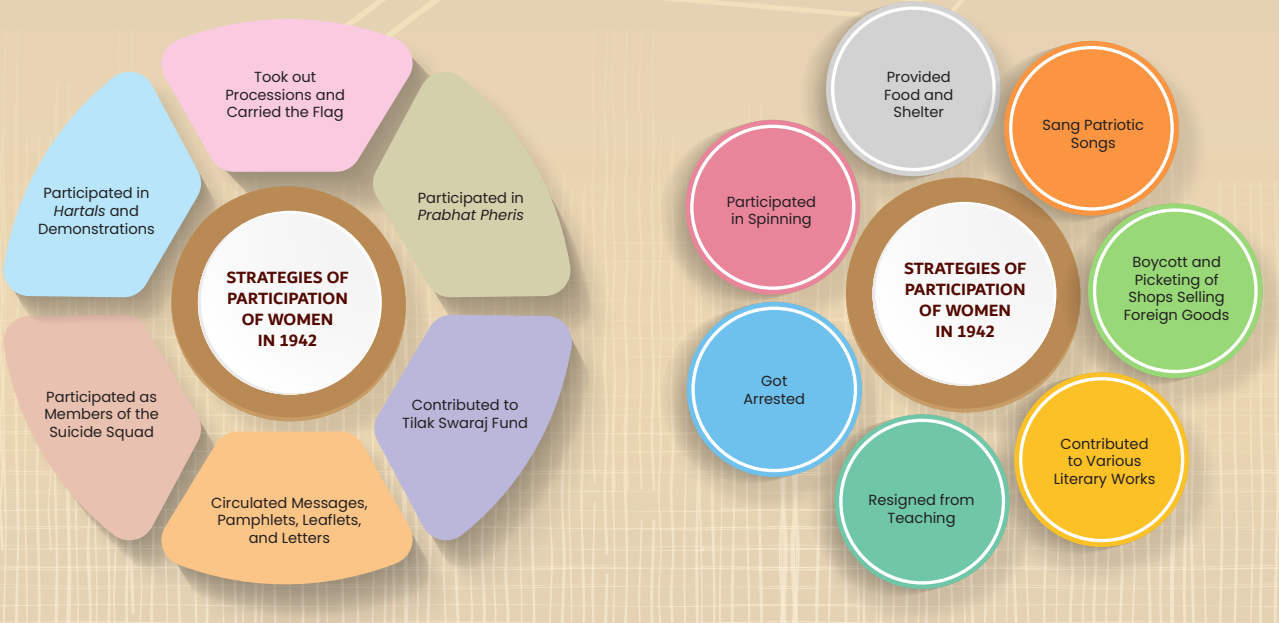
10

Symbolic Methods of Protest Igniting the Spirits

Introduction

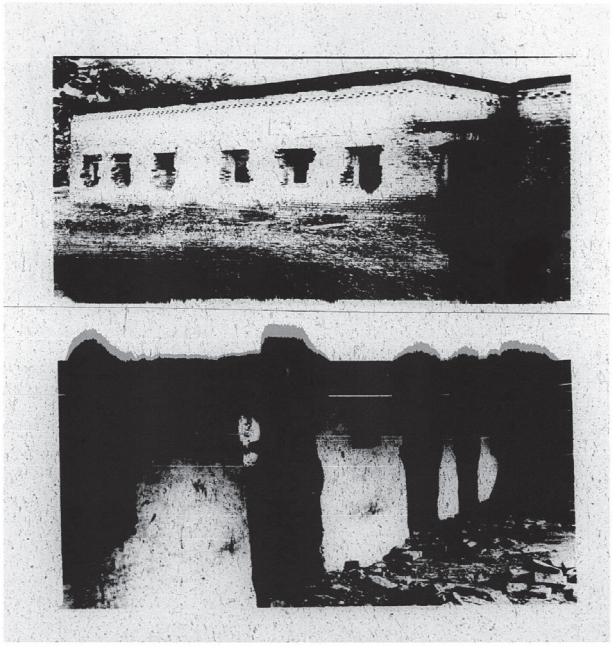
There were several methods of protest that evolved with time. These methods symbolised deep anguish felt by the people against colonial policies. The manner of participation during the August Kranti or the Quit India Movement is given diagrammatically. The Ballia episode was one such incident that showcased a protest against the colonial authority.

STRATEGIES OF PARTICIPATION

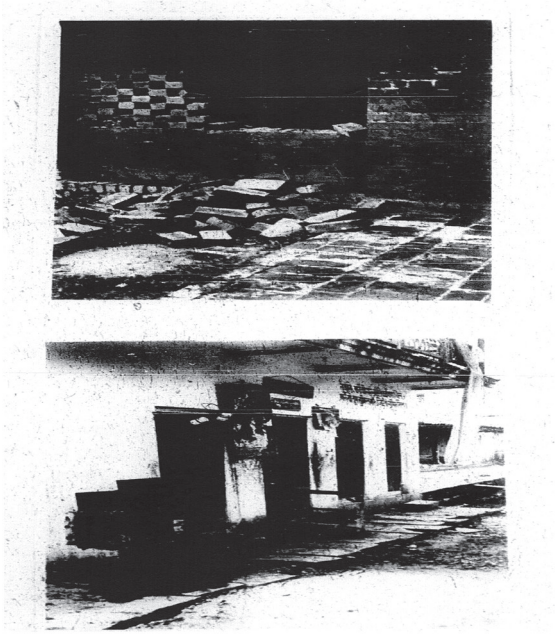


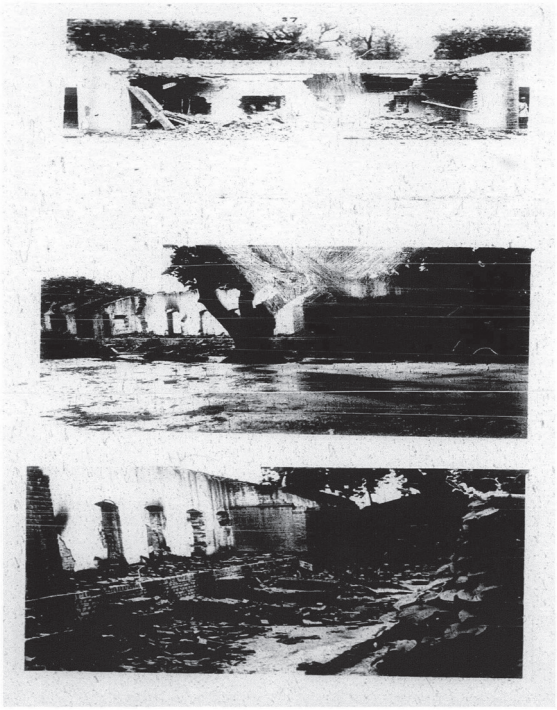


The Ballia Episode: Attacking the Symbol of Power

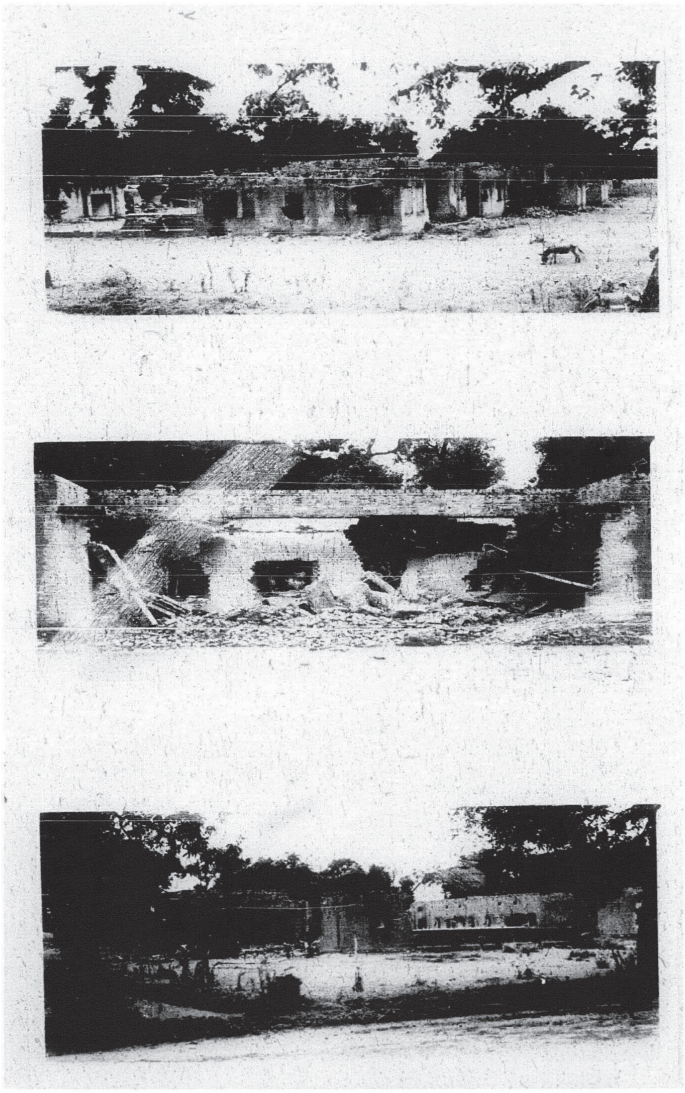


Visual Showing the Burning of the Railway Station





The Visuals of the Charred Railway Station



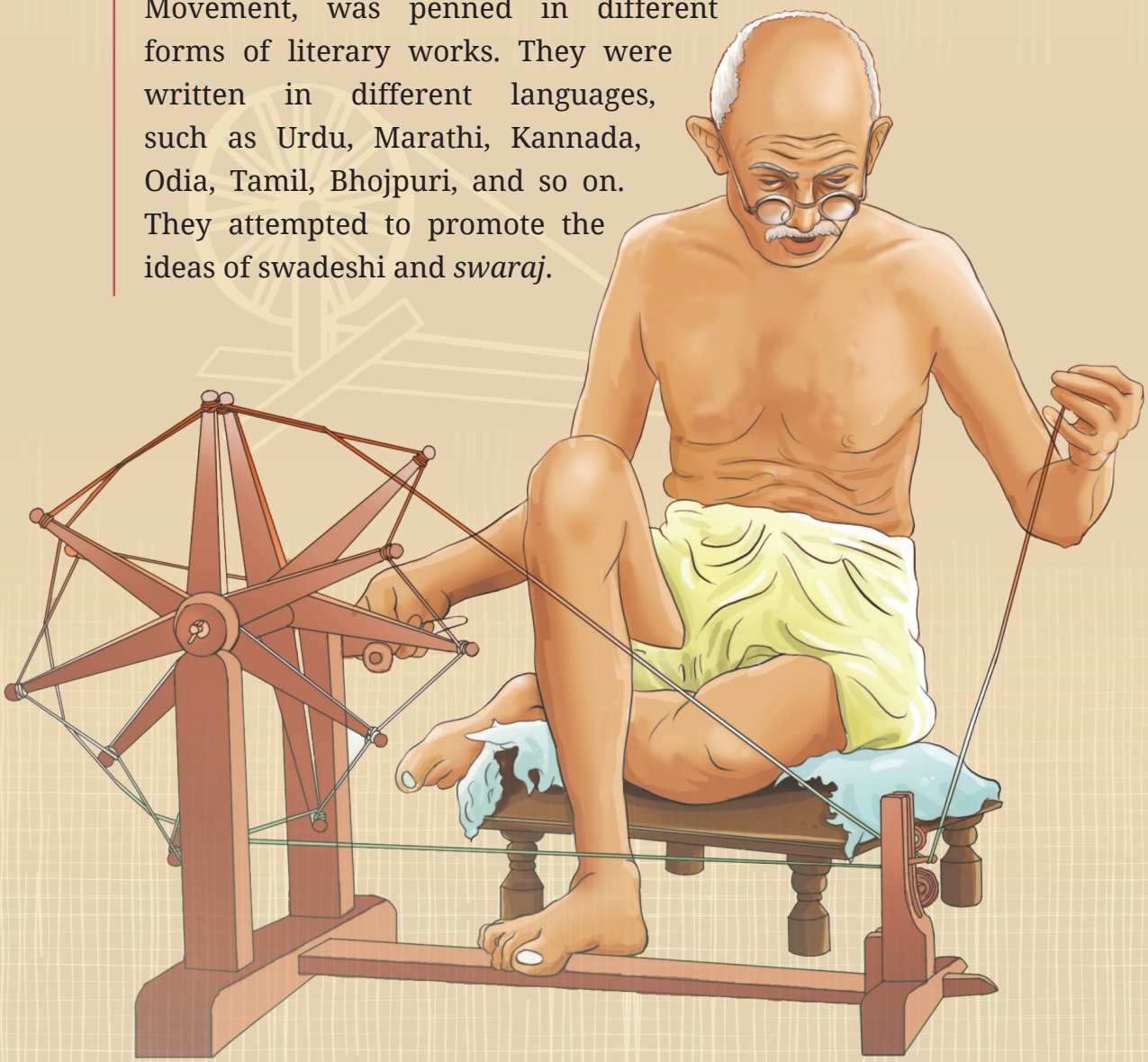
The Visuals of the Charred Railway Station

11

Khadi
A Symbol of Self-reliance and Freedom from Colonial Exploitation

Introduction

The propagation of the use of *Charkha* and Khadi during the freedom struggle of India, including the Quit India Movement, was penned in different forms of literary works. They were written in different languages, such as Urdu, Marathi, Kannada, Odia, Tamil, Bhojpuri, and so on. They attempted to promote the ideas of swadeshi and *swaraj*.





Speech at Inauguration of Khadi Exhibition, Patna

January 30, 1927

"…….. Proceeding, Mahatmaji exhorted the people not to use foreign or mill made cloth it was their dharma to go in for *khadi* and *khadi* alone. Thus clothes should be made only in the villages as was the case only 50 years back. He wanted to review the same good old days of *charkha* - hand spinning and hand weaving. Economists were of the opinion that Gandhi, was trying to achieve an impossible thing. Some people also humorously observed that when Gandhi died there would be no dearth of fuel for burning his mortal frame, for he had made ample provision for the same beforehand in the shape of so many *charkhas* that he had got prepared. But all the same it was a fact that in the Mill Industry the poor labourers barely got a piece out of any rupee worth of things that they produced – it was never even one *anna*.

Khadi was a common platform that he had created for both the officials and non-officials, for Hindus and the Mussalmans …….. people also complained that *khadi* was coarse and rough. But he asked, would they refuse the bread prepared by their mother if it was coarse in preference to the fine biscuits of Delhi. He hoped not. He recommended the prize essay "Hand-Spinning and Hand-Weaving", by Prof. S.V. Puntambekar and Sjt. Varadachari for their careful perusal and concluded by earnestly appealing to all particularly to the educated and the rich – to take to *charkha* and *khadi* and thus create an atmosphere for it in the country. When once that was done there would be no need for any exhibition of the kind that he was going to open that evening. It behoved them to do something for the poor in the villages at whose expense they in towns and cities had been thriving so long.

Source: The Searchlight, 2-2-1927, quoted in The Collected Works of Mahatma Gandhi, Vol. XXX-III , Jan-June, 1927, 1969, Navajivan Trust, Ahmedabad, pp. 29, 31.

Speech at Students Meeting Muzaffarpur

January 25, 1927

…… He expected the students to help the *khaddar* movement with all their wealth and energy and he hoped that Muzaffarpur students would not lag behind the students of other parts of the country…….. Living as they were in the headquarters of the provincial *khadi* Organization they might learn the *khaddar* work in all its phases and spend their spare hours in that work. He would ask then even to spin for at least half an hour a day not for earning money themselves but to set an example to the poor unemployed villagers. But all this they must do only after having faith in *khaddar*; and in order to acquire that faith, they must enquire of himself or of anyone else about the economy of *khaddar*

…….what he wanted them to do was that they should purchase *khadi* and thus give employment and food to thousands of their unemployed countrymen and women.

There was no loan upon the students is respect of *khadi*-wearing. He described how Rajagopalachari was invited in a Government College in Madaras to speak on *khaddar* and how with the help of the Principal, professor and students he was successful in starting a Khadi Union in that college. He hoped that the example of that college would be followed even in Muzaffarpur. To understand the principle of economy of *Khaddar* they might read the prize essay with profit. He hoped that after finishing the book they all might become believers in *khadi*. The only objection he said, that could remain against wearing of *khadi* was love of fashion and ease and he asked the students as to how they could expect to get swaraj if they could not make even so little sacrifice for the sake of the country. He exhorted the students to promise solemnly on the spot that they would use nothing but *khaddar* henceforth and also to burn their foreign cloth if possible.

Source: The Searchlight, 30-1-1927, quoted in the Collected Works of Mahatma Gandhi, Vol. XXX-III, Jan-June, 1927, 1969, Navajivan Trust, Ahmedabad, p. 15.

Speech at Bettiah

(January 23, 1927)

Mahatmaji made a joint reply. He said that he was glad to see the people of Bettiah after a fairly long time.... Champaran, and in it Motihari and Bettiah, he said, were sacred places to him. He had got himself partly acquainted with the poverty of modern India from his experiences in Champaran where he had seen with his own eyes how miserable an existence the poor people of the village usually had..... Referring to primary education, he said that in India, especially in Champaran, spinning must form a part of the curriculum of primary education. Knowledge of letters, he said, was of course necessary, absolutely necessary, but that knowledge without any vocational training would be absolutely useless to the poor people of India. Unless some sort of vocational training was given to the student in rudimentary stage, they would not learn the lesson of self-help in their after-life. He hoped that spinning would receive necessary attention of the municipal Commissioner of Bettiah"

Source: The Collected Work of Mahatma Gandhi XXXIII (January-June,1927) Navajivan Trust, Ahmedabad, 1968.

Speech at Kharagpur

..... He said that it was an axiomatic truth that the killing poverty of India began with the disappearance of *charkha* from this land and to bring back her ancient prosperity, revival of *charkha* was an absolute necessity..... *charkha* was the thing, he said, to give some sort of employment to these poor starving people for the success of that movement. He said that there was a time in India when *charkha* was considered as important. As household hearth and he requested the people to give that place of honour once more to this little but powerful instrument. He appealed to the audience to religiously avoid all foreign clothes and clothe themselves in pure *khadi*, woven by their own brothers with yarn spun by their own starving sister.

Source: The Search light, 4-2- 1927 quoted in The Collected Works of Mahatma Gandhi, Vol. XXX-III, Jan-June, 1927, 1969, Navajivan Trust, Ahmadabad, pp.22-23.

Speech at Jamui

January 27, 1927

"..... Continuing, he said that spinning was the only industry which might flourish in every cottage and it was the work which was capable of being joined in by all persons irrespective of their age, sex, positions and learning. Working at the *charkha*, he said, was a *mahayajna*, and he invited all to participate in it. He exhorted the audience to use *khaddar* in preference to all other sort of cloth....."

"..... whatever sacrifice the wearing of *khaddar* at present involved, he said, is the sacrifice that they must undergo for expiating all their past sins.....

Source: The search light, 4-2-1927, quoted in The Collected Works of Mahatma Gandhi, Vol. XXX- III, Jan-June, 1927, 1969, Navajivan Trust, Ahmedabad, p. 24.

"I .... Claim for the Charkha the honour of being able to solve the problem of economic distress in a most natural, simple, inexpensive and businesslike manner. The Charkha, therefore, is not only not useless ... but it is a useful and indispensable article for every home. It is the symbol of the nation's prosperity and, therefore, freedom. It is a symbol not of commercial war but of commercial peace. It bears not a message of ill-will towards the nations of the earth but of good-will and self-help... I am confident of earning its blessings for suggesting a revival of the Charkha. I stake my all on it. For every revolution of the wheel spins peace, good-will and love. And with all that, in as much as the loss of it brought about India's slavery, its voluntary revival with all its implications must mean India's freedom.

Source: Young India, 8-12-'21, quoted in Gandhi , M.K., (2012), India of My Dreams, Navajivan Publishing House, Ahmedabad-14, p.114.

Speech at Begusarai

January 26, 1927

.....But to enable all to do their duty he had suggested to them a simple religion – that of *charkha*. With the death of *charkha* had begun the poverty of India and it was going on increasing as the time rolled on..... It was an axiomatic truth, he said, that with the revival of *charkha* the ancient glory of India would be revived. He emphatically declared that the *charkha* was the thing which was capable of being universally used and of giving employment to thousands of unemployed men and women. He regretted that while *khadi* had made considerable progress in other parts of the country it had gone down in Begusarai. The only reason that he would imagine of this mishap, could be, that the workers had either lost faith in *charkha* or given up working for it he appealed to the workers to devote a little of these time at least for *khaddar* work.

Source: The Searchlight, 4-2-1927, quoted in the Collected Works of Mahatma Gandhi Jan- June, 1927, Vol. XXX-III Navajivan Trust, 1969, Ahmedabad, p.17.



12

Cartoons Symbolising Humour and Pathos

Introduction

During the colonial phase, the exploitative policies of the British Government were printed and circulated by using cartoons to ridicule them. They were prepared in different languages, creating awareness among people about their harmful impact of colonial policies on each and every section of the society. Children can be motivated to prepare many such cartoons and reflect on them in their own ways in understanding the nature of the colonialism.



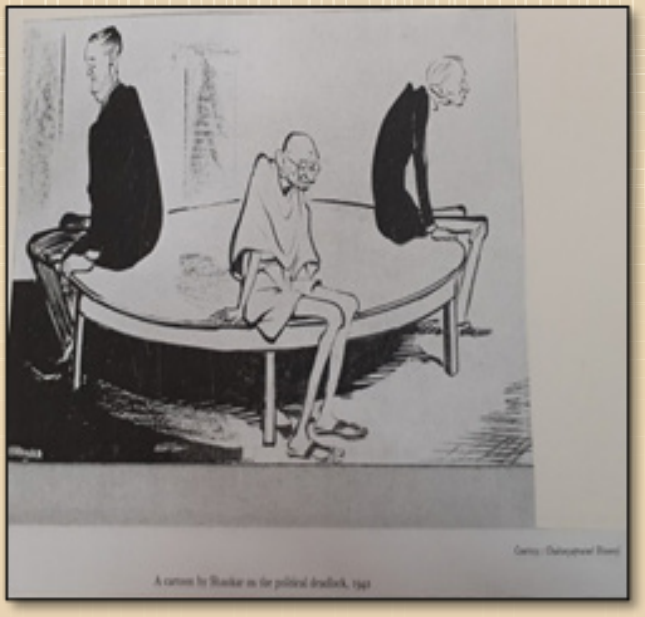
The above poster calls upon the people to stop fighting amongst themselves and unite to fight the oppressor. It is an attempt to depict the 'Divide and Rule' policy of the colonial government
Source: The National Archives of India.



The poster talks about the 'Indian Dreamland' and states that it can only become true with freedom
Source: The National Archives of India.



A Cartoon on the Round Table Conference
Jhaveri, Vithalbhai., and D.G. Tendulkar 1953. *Mahatma: Life of Mohandas Karamchand Gandhi*, Vol. VI (1940–45).
Source: The Times of India Press, Bombay.



A Cartoon on the Political Deadlock
Jhaveri, Vithalbhai., and D.G. Tendulkar 1953. *Mahatma: Life of Mohandas Karamchand Gandhi*, Vol. VI (1940–45).
Source: The Times of India Press, Bombay.



The poster's tagline states that "Destroy the British Colonial Rule and do not become martyr for their cause"
Source: The National Archives of India

The Role of Technology in Disseminating Patriotic Messages

13

Introduction

The radio, along with other print media, was effectively used during the freedom struggle of India to disseminate messages of events and happenings across the Indian subcontinent. It contained messages that documented incidents that attempted to shake the colonial administration. The transmissions contained messages that attempted to mobilise people's support for the attainment of *swaraj*. Radio was operated from India and abroad. The one that was operated from India was led by Usha Mehta, Vithalbhai Jhaveri, Chandra Kant Jhaveri, Babubhai Thakkar, and Nanka Motwani. The other was the Azad Hindi Radio; this was a part of the German radio service.



Source: Azad Radio
and the Secret Radio
(Illustrated by Abhishek Singh)



Source: Visual of the Secret Radio
(Illustrated by Abhishek Singh)

The messages transmitted from both the radios had touch of patriotism. The broadcast messages ended with the 'Vande Mataram' song, which became the National Song after the Independence.

Excerpts of the Transmission from the Azad Radio

"Brothers and Sisters in India... You have been listening to the voice of your brothers in the Army of liberation for the last so many days. You have heard even some of your sisters from this station. Today, I feel proud in having been given an opportunity to tell you some of my innermost feelings regarding the emancipation of our motherland... How well the saying goes, "Fortune turns like wheel". In my school days, when I first read it, I could not understand it well. But this Malaian war has shown me a practical example of it."

Source: Kumar, Ravindra. 1992. *The Selected Works of Subhas Chandra Bose,* Volume II (1936–1946). Atlantic Publishers & Distributors, New Delhi. p. 55.

"...I appeal to my sisters in India not to lag behind their brothers. If in East Asia, thousands of daughters of India can become Rani of Jhansi, lakhs of women in India can become Chand Bibi's. You need only a brave heart and patriotism for your mother country. You may be thinking the military life of ours to be very hard and troublesome but believe me, it is most interesting."

Source: Kumar, Ravindra. 1992. *The Selected Works of Subhas Chandra Bose,* Volume II (1936–1946). Atlantic Publishers & Distributors, New Delhi. p. 56.

Many of the patriotic Indian leaders are now rotting in British prisons because they have been taking part in the National struggle. They are undergoing these sufferings just because, through their sufferings, their own brothers and sisters may be redeemed from their present agony. Therefore, this is the time for all of us to join together and oust the treacherous Britishers from India and thereby release all our noble leaders from the prisons. We must be ready to celebrate that day when we have driven the British out of India and hoisted our National Flag in our liberated India. Let the Almighty and our Bharata Matha (Mother India) help us in our noble attempt. There can be no doubt as to our success in this Freedom struggle. Justice will always triumph; injustice will always fail. Therefore, I request you to be always ready and when the time comes, to join us and fight against the British without any fear whatsoever.

Source: Kumar, Ravindra. 1992. The Selected Works of Subhash Chandra Bose, Volume II (1936-1946). Atlantic Publishers & Distributions, New Delhi. p.49.

Netaji Subhas Chandra Bose's appeal to Indian women has been taken in the best of spirit by them. In his Bangkok address Netaji again said, "I am sure that the presence of our sisters in the fighting ranks and in Red Cross units will be a powerful incentive to those wavering. It is not unprecedented experience to have our sisters fighting in a national. emergency."

Source: Kumar, Ravindra. 1992. The Selected Works of Subhash Chandra Bose, Volume II (1936-1946). Atlantic Publishers & Distributions, New Delhi. p.52.



14

Transmission from India The Police Wireless Monitoring Reports

Introduction

The Police monitoring reports meticulously transmitted messages to people reporting on happenings that took place as the Quit India Movement progressed across the country. Some examples are given below.

Dated: 27 October 1942
Wavelength: 42.12 metres
Frequency: 7.12 M/C = 7120 K.C.
Language: English
Speaker: Female and Male
Song: 'Hindustan Humara'

"It was gathered from the broadcast that they appreciated the acts of workers and peasants of Bihar, who were bold enough to force open the jail at certain places and get released many prisoners. The announcers also announced that many godowns in Bihar and elsewhere were looted by the mobs and telegraphs and telephone, and railway communications were also cut off for many days. It was also announced that in many places the people refuse to accept the currency notes with the result that the people of those places were in great difficulty ..."

Transmission in English

Song: 'Vande Mataram'

Date: 28 October 1942
Wavelength: 42.12 metres
Frequency: 7.12 M/C = 7120 K.C.
Time of the Start: 8.45 p.m.
Time of Ending: 9.40 p.m.
Language: English
Speaker: Female



"News from the North-West Frontier Province became more and more alarming. Eight hundred *Khudai Khidmatgars* were arrested. They were taken to police lines, where they were tear-gased and made unconscious. They were stripped off their uniform and made completely naked. Their uniforms were burnt by the police. Government has ordered severe penalties to be imposed if food and shelter is given to *Khudai Khidmatgars*. Government buildings and courts continued to be raided. On the 19th October, the Red Shirts marched in processions and tried to take processions of the courts in the town. They were cordoned by the police and lathi-charged. They were then dragged to the police station and beaten."

Date: 2 November 1942
Wave Length: 42.12 metres
Frequency: 7.12 M/C = 7120 K.C.
Time of starting: 8.45 p.m.
Time of end: 9.15 p.m.
Speaker: Male

"In Bengal, private guns are being submitted in the police station. In Midnapore, the villagers snatched away the private guns, may not be used on the Indian brother by going in the hands of the police. In Lokpur and Dilgu, people had stopped the carts full of paddy and carried it away with them. The women also took part in this looting. In the village of Shantipura, several carts full of wire were looted. Such activities are in action in all parts of India. Our women are also participating in such activities... (disturbances). Bravo sisters! Continue such activites... (disturbances).

In Madras, several military camps have been burnt in the village of Katimora. The house of... the National War Front was also set on fire. Two tram cars have been burnt. The telephonic and telegraphic connections have

been destroyed in Ram Prabat, a sub division in Bengal. Who says that the movement has weakened... (inaudible).

In Gujarat, a *pathshala* at Ahmedabad, which had concern only with the service of the people was compelled to be closed by the Government. But we will not allow the fire of revolution to become cold... (disturbance). The police resorted to firing on a crowd at Ahmedabad. Several people were injured as a result of it..."

Song: 'Vande Mataram'

Date: 1 November 1942
Wavelength: 42.34 metres
Time of Starting: 8.45 p.m.
Time of Ending: 10.00 p.m.
Language: English
Speaker: Female

"Today, we broadcast our appeal to the 32 crores of Indian cultivators—to those unhappy people of the country and none knows that better than the cultivators—the toilers who have reaped the harvest of hunger, misery and starvation from the rich and fertile areas of India. This country of 320 million cultivators is one of the richest countries in the world, but inhabited by the poorest people of the world. In spite of the bountiful nature of the country, in spite of the enormous toils of our peasants, more than sixty per cent of the population starves daily. Your wife and children starve inspite of your toil in the scorching heat and torrential rains. Why then you cannot educate your children and cloth your women. Because you produce the crop and...and the village moneylender in turn to the usurper government and these usurpers enjoy the fruit of your labour and occasionally throw a dry bread to you and the war has made matters worse in spite of the 'Grow More Food' campaign....

The people of this country have to wait in long and weary queues to get a... a pound of sugar and still they have to return disappointed. In no circumstances you should commit your crops to be exported. You can barter it for our commodities with our villages. When hundreds of thousands of our people are dying of starvation, to export (these crops) to those who are out to crush our national aspirations, is a crime, high treason against your mother land... Already there is shortage of food, so go to the villages, where you can be of great use in growing more food—not to feed armies or foreign government, but your own people who are starving. So we repeat 'Back to Villages'. It is the village which is our citadel fortress of our freedom."

Date: 1 November 1942
Time of Starting: 8.45 p.m.
Time of Ending: 10.00 p.m.
Language: English
Speaker: Female

"**Bombay:** A boy offered a 'Quit India' pamphlet to an American Soldier. He took it and... He said that they would be glad to go back to their country as soon as an opportunity comes. Punjab mail was derailed near Agra and was badly damaged. No casualties have been reported.

Baroda: On the 25th October, the police stopped a procession, it asked the people to disperse, on their refused, the police lathi-charged the crowd and opened fire. Many were injured. Two daughters—Prabha and Indira of Jayanti Pal Contractor were seriously hurt. Kanti Lal who was giving first aid to the injured received 13 lathi blows. He has received a deep wound on his head. He is now lying in a precarious condition in the hospital. He was also arrested."



15

PHILATELY

Introduction

Philately creatively documents India's struggle for freedom. Eminent personalities also find place in the commemorative stamps that have been released from time to time. Such stamps promote philately as an interesting hobby among young and old. They also highlight the saga of our multifaceted history and culture. Students can be motivaited to perpare a stamp book featuring the Indian freedom struggle.





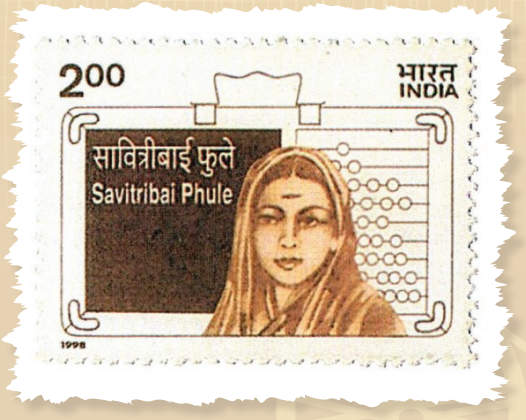





भारत-INDIA
विवेकानन्द
1863-1902
15 nP

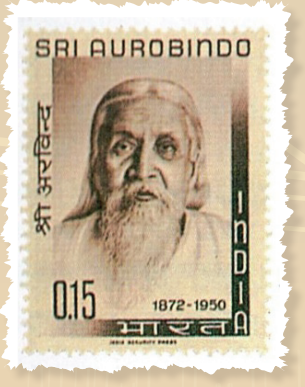

भारत INDIA
500
विवेकानन्द शिला स्मारक, कन्याकुमारी
VIVEKANANDA ROCK MEMORIAL, KANYAKUMARI
1996


सरोजिनी नायडू
15 nP
SAROJINI NAIDU
1879-1949
भारत INDIA


200
भारत
INDIA
सावित्रीबाई फुले
Savitribai Phule
1998


विश्वभारती स्वर्ण जयन्ती
भारत INDIA
20 पै.P.
VISVA-BHARATI GOLDEN JUBILEE


विनायक दामोदर सावरकर
1883 - 1966
V.D. SAVARKAR
20 P.
भारत INDIA
179
भारत INDIA
200
NATIONAL UNIVERSITY CELLULAR JAIL
PORT BLAIR


SRI AUROBINDO
श्री अरविन्द
INDIA
0.15
1872-1950
भारत


20 P.
20 P.
SRI AUROBINDO BIRTH CENTENARY
1872 श्री अरविन्द जन्म शताब्दी 1972
भारत INDIA


15 नये.
nP
BHIKAIJI CAMA
1861-1936
INDIA POSTAGE


भारत INDIA
सरदार वल्लभभाई पटेल SARDAR VALLABHBHAI PATEL
25
1875-1950

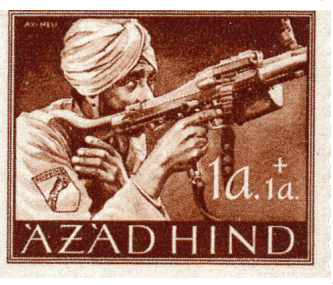

INDIA
भारत
1875-1950
0.15
वल्लभभाई पटेल
VALLABHBHAI PATEL


20P
भारत INDIA
BHAGAT SINGH
1907-1931
भगत सिंह


भारत INDIA
200
SHAH NAWAZ KHAN
P. K. SAHGAL
जी. एस. ढिल्लों G. S. DHILLON
1997


भारत छोड़ो 1942 QUIT INDIA
15 P.
भारत INDIA


2a. 2a.
AZAD HIND


1a. 1a.
AZAD HIND


8a. 12a.
AZAD HIND


12a. 1R.
AZAD HIND

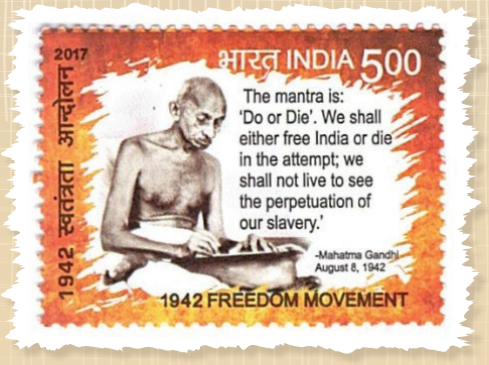

2½a. 2½a.
AZAD HIND

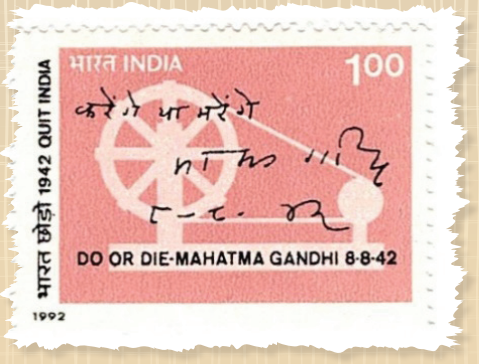

3a. 3a.
AZAD HIND


300
HOMAGE TO MARTYRS
भारत INDIA


भारत INDIA
200
SWAMI VIVEKANANDA
CENTENARY OF CHICAGO ADDRESS
1993


2017
भारत INDIA 500
1942 स्वतंत्रता आंदोलन
1942 FREEDOM MOVEMENT


2017
1942 स्वतंत्रता आन्दोलन
भारत INDIA 500
The mantra is:
'Do or Die'. We shall either free India or die in the attempt; we shall not live to see the perpetuation of our slavery.'
-Mahatma Gandhi
August 8, 1942
1942 FREEDOM MOVEMENT

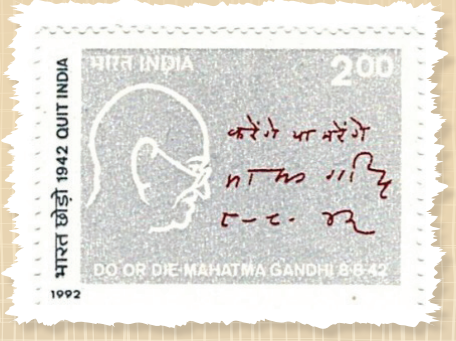

भारत छोड़ो 1942 QUIT INDIA
भारत INDIA
100
करेंगे या मरेंगे
DO OR DIE-MAHATMA GANDHI 8-8-42
1992


2017
1942 स्वतंत्रता आन्दोलन
भारत INDIA 500
MAHATMA GANDHI ARRESTED
1942 FREEDOM MOVEMENT


2017
1942 स्वतंत्रता आन्दोलन
भारत INDIA 500
1942 FREEDOM MOVEMENT


2017
1942 स्वतंत्रता आन्दोलन
भारत INDIA 500
1942 FREEDOM MOVEMENT


2017
1942 स्वतंत्रता आन्दोलन
भारत INDIA 500
RESOLUTION PASSED
Indians Should Feel
They Are Free Men
M. GANDHI'S CALL
Newspapers Asked
to stop publication
1942 FREEDOM MOVEMENT


भारत छोड़ो 1942 QUIT INDIA
भारत INDIA
200
करेंगे या मरेंगे
DO OR DIE-MAHATMA GANDHI 8-8-42
1992


2017
1942 स्वतंत्रता आन्दोलन
भारत INDIA 500
Do or Die
1942 FREEDOM MOVEMENT

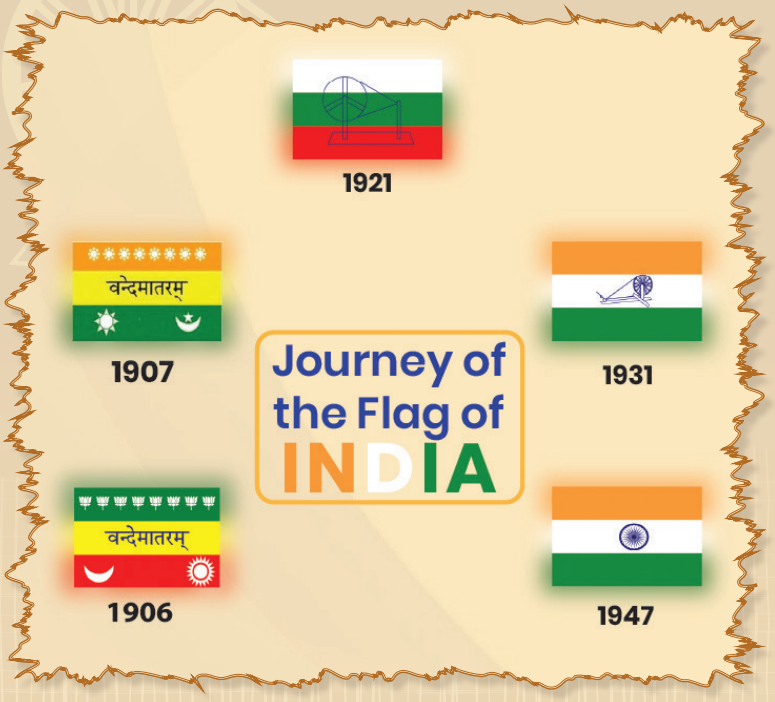

2017
1942 स्वतंत्रता आन्दोलन
भारत INDIA 500
1942 FREEDOM MOVEMENT

16

THE FLAG OF INDIA

Introduction

The flag of India was conceptualised during the freedom struggle of India. The evolution of India's flag has been mentioned in the publication, titled *Our Flag*, which was published in 1950 and revised in 1963. The evolution of *Our Flag* is given in the sections below.



Mahatma Gandhi

"A flag is a necessity for all nations. Millions have died for it … For, a flag represents an ideal. It will be necessary for us Indian … Hindu, Muslim, Christians, Jews, Parsis, and all others to whom India is their home—to recognise a common flag to live and to die for."

Evolution of the Indian Flag

"The evolution of the Indian National Flag reflects the political developments in the country during the 20th Century. The various political trends, and waves of enthusiasm can all be seen in the people's attitude to the flag. The first national flag in India is said to have been hoisted on 7 August 1906 in the Parsee Bagan Square (Green Park) in Calcutta. The flag was composed of horizontal strips of red, yellow and green. The red strip at the top had eight white lotuses embossed on it in a row. On the yellow strip, the words 'Vande Mataram' were inscribed in deep blue in Devanagari characters. The green strip had a white sun on the left and a white crescent and star on the right.

The second flag was hoisted in Paris by Madame Cama and her band of exiled revolutionaries in 1907 (according to some in 1905). This was very similar to the first flag, except that the top strip had only one lotus, but seven stars denoting the *Saptarishi*. This flag was also exhibited at a socialist conference in Berlin.

By the time our third flag went up in 1917, our political struggle had taken a definite turn. Annie Besant and Lokmanya Tilak hoisted it during the Home Rules movement. This flag had five red and four green horizontal strips arranged alternately, with seven stars in the *Saptarishi* configuration superimposed on them. In the left-hand top corner (the pole end) was the Union Jack. There was also a crescent and a star in one corner. This indicated the aspirations of the time. The inclusion of the Union Jack symbolised the goal of Dominion status. The presence of the Union Jack however made the flag generally unacceptable. The political compromise that it implied was not popular.

The call for new leadership brought Mohandas Karamchand Gandhi to the fore in 1921 and through him, the first tricolour … The year 1931 was a landmark in the history of the flag. A resolution was passed adopting a tricolour Flag as our national flag. This flag, the forbear of the present one was saffron, white, and green. It was however, clearly stated that it bore no communal significance and was to be interpreted thus:

Saffron for courage and sacrifice
White for truth and peace
Green for faith and chivalry

It also carried a *charkha* in blue on the white band. Its size was three-breadths by two-breadths.

This resolution for the first time conferred official Congress recognition on the tricolour as the National Flag. Henceforward, it became our Flag and the symbol of our determination to be free. On 22 July 1947, the Constituent Assembly adopted it as Free India's National Flag. After the advent of independence, the colours and their significance remained the same. Only the *Dharma Chakra* of Emperor Asoka was adopted in place of the *Charkha* as the emblem on the flag."

Source: *Our Flag,* First published, January 1950, Revised edition, March 1963 (Chaitra 1885), National Archives of India.

Spatial and Spiritual Notion of the Nation

The nation was personified in a map mentioned in few literatures of writing as stated below and as mother goddess in the works of some eminent philosophers. They attempted to promote patriotism and commitment in citizens for serving the nation with utmost loyalty and selflessnes. The visuals symbolised yearning and hope for attainment of freedom. The creative expression reflected the spirit and soul of the nation as envisioned by the authors.



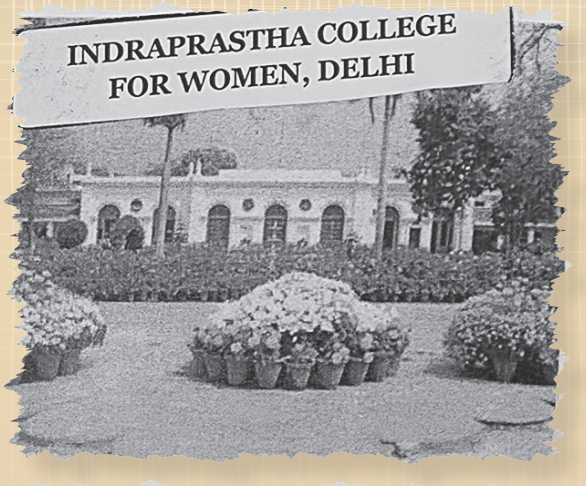
Conceptualisation of Nation and Flag in the Literary Work.
Source: National Archives of India



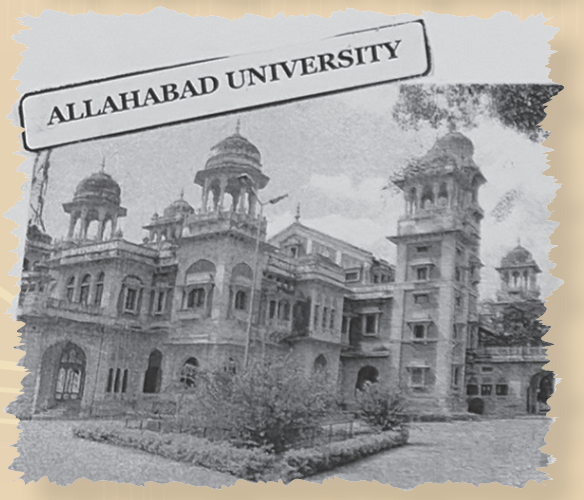
Painting of Bharat Mata by Abanindranath Tagore, eulogising the nation as mother goddess.
Source: http://www.museumsofindia.gov.in/repository/record/vmh_kol-RBS27ANIT-16706

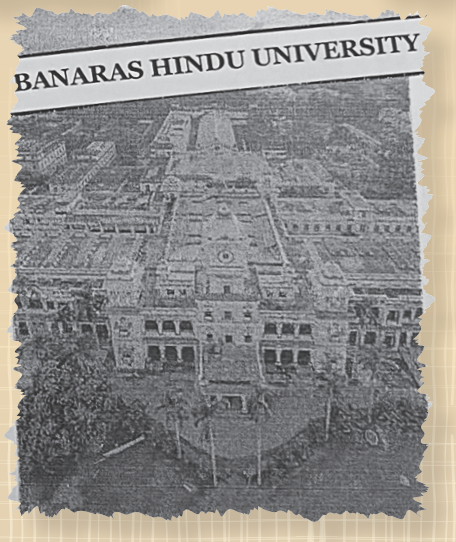
Visuals of Some Universities and Colleges that participated in the Quit India Movement







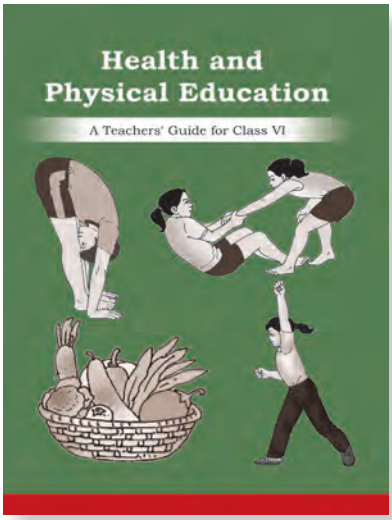




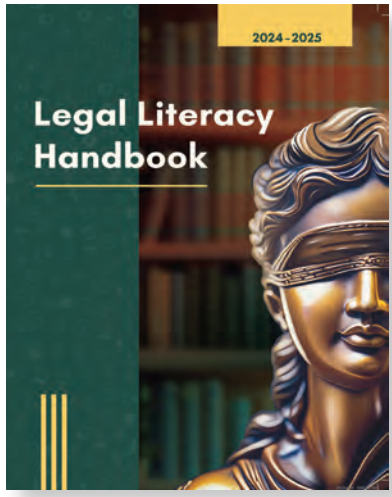
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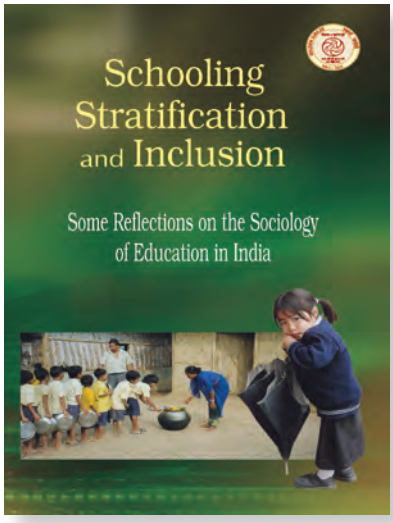
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