

FORWARD

The Voice Of Netajians



**"Paritranaya
sadhunam vinasaya
cha duskrta
dharma-samsthapan
arthaya sambhavami
yuge yuge"- in order
to restore order and
balance and
annihilate injustice,
we need to invoke
Netaji's ideals again
and again**



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Preface

"यह उसी वीर इतिहास-पुरुष की अनुपम अमर कहानी है।
जो रक्त कणों से लिखी गई, जिसकी जयहिन्द निशानी है।।
प्यारा सुभाष, नेता सुभाष, भारत भू का उजियारा था ।
पैदा होते ही गणिकों ने जिसका भविष्य लिख डाला था।।
यह वीर चक्रवर्ती होगा , या त्यागी होगा सन्यासी।

जिसके गौरव को याद रखेंगे, युग-युग तक भारतवासी," these words by Gopal Prasad Vyas captures the enigma that Netaji was. The man whose call for a revolution forced the downfall of the Raj. 7 decades of independence but we as Indians have failed him. He did not die in 1945 but we surely did kill him on the very day when we failed to acknowledge his efforts as the Liberator of India. We are here to reclaim his legacy. We are here to fight for the truth. We are here to change history. We are here to re-write history. "Azadi ka itihaas kahi, kali siyahi likh pati hai? Ise likhne ke liye khoon ki nadi bahai jati hai". We won't let their blood and resistance go to waste. Give us your words. And we are here to say. As Netaji said, One individual may die for an idea, but that idea will, after his death, incarnate itself in a thousand lives.



Netaji's Inspiration: Swamiji's Idea Of India.

IDEA OF INDIA ACCORDING TO SWAMI VIVEKANANDA

“The individual is the external expression of an ideal to be embodied. The collection of such individuals is the nation, which also represents a great ideal; towards that it is moving. And, therefore, it is rightly assumed that to understand a nation you must first understand its ideal, for each nation refuses to be judged by any other standard than its own.”

As a student, one comes across many different approaches of looking at anything; events, persons, to mention just a few. Fully aware of the limitations of putting oneself or one’s subject of study in separately carved out boxes, a person falls for what she considers the best one as per her own judgement. It is not to deny the positives of having different approaches; it has been duly recognised. As the ‘Cyclonic Hindu’ professed, though in a different context, “that is a glorious thing, that there should be so many paths, because if there were only one path, perhaps it would suit only an individual man. The more the number of paths, the more the chance for every one of us to know the truth.”

The other side however, shows a gloomy picture, for people, according to their whims and fancies, and worse enough, for their personal and collective interests, end up doing what has been known as ‘selective appropriation’. As such, many personalities find things ascribed to them without their knowledge. It is more the case with famous historical figures whose sayings, ideas and works and moreover, they themselves have been (mis)used, in a way they themselves perhaps would never have wanted. Swami Vivekananda remains one such figure. His tremendous service to his land of birth by bringing out the depth of Indian thought and the nature of India and Indians completely opposite to what had been painted by the British Imperialists not only aided the motherland with a changed portrait in front of the world (a land with as much civility as any other country), it also served a great cause by providing his fellow Indians with a renewed self-confidence, with a determination to assert themselves in national and international arena. It is not hidden as to how many leaders were inspired and influenced by this monk and his mission. The man pleaded to give him a hundred energetic youth with grit determination and burning passion and as he said, he would transform India.

There was not an iota of doubt then that his nation would cherish such a colossal figure. His birthday is looked upon as the National Day of the Youth. There was a belief in the destiny of India through the youth in him, and as we emerge as a youthful country, his message needs to be spread again. As Netaji Subhas Chandra Bose put it, “in this mortal world, everything perishes and will perish- but ideas and ideals and dreams do not.” This is totally in tune with the ideas of the ‘Eastern Light’. The youth of India needs to think again about the seemingly endless path which awaits them. Here, through this piece of writing, we at the FORWARD try to humbly present the idea of India according to Swami Vivekananda, the man at whose feet Netaji had been if the great soul were still living during the times of his spiritual disciple, for Netaji himself acknowledged that he came to see India through the eyes of the ‘patriot monk’.



Swamiji earned fame with a talk with his 'sisters and brothers of America' and he emerged as *the* man whose knowledge and intellect was lionised and opinion sought after on issues as varied as religious and spiritual, political, economic and social. This brings to the fore the pattern he followed; he gave religious and spiritual discourses (of what the Vedantic philosophy, ideas of a universal religion and austere belief in Indian thought were perhaps his favourite), but the questions of other worldly affairs did not leave the *Sanyassin*. He found time to talk and reflect about the great task that lay in front, in terms of India. As it was, the thought of India hardly left his mind and the misery of his people under the colonial regime made him think about the future of the country.

he great civilization that India was, its past glory which he and many others prized was to be regained again. Swami Vivekananda was not pleased with the reformers in India. That said, he certainly appreciated any move to raise India from her wretchedness. The roots of the not so appreciative approach can be traced to the methods implied. As he correctly claimed, even a child could stand on a platform and lecture about the negatives of the society. The real social worker therefore, was one who did not loiter around counting the evils India had in her bosom, rather one who had the solutions. Such a person was the real friend of humanity. To go back to his example, those on-board a ship should not fuss about the holes it has, but save and dedicate their energies towards mending those, trying to save the ship and sinking with it proudly in the process if need be than just moving around and cursing. This could only be achieved by women and men of substance.

A human being is a conglomeration of body and mind. The mind along with its consciousness, Vivekananda professed, was intimately connected with the body and its extension, its consciousness. Having said that, the perfect or the ideal person was one who truly had balanced these two aspects of human nature; the society itself was to him, a divine institution. His idea of society was no doubt, derived from his 'Vedantic' philosophy; in its practicality, however, it depended on the manifestation of truth. Trying to create a continuum, Indian society was to integrate both the spiritualistic and materialistic needs of man. Swamiji, as he declared occasionally, was a socialist. The materialistic aspect was an important part of his philosophy and condemnation of industrialisation and the call for going back to the old economy (the ideas of economy as propounded later by Gandhi) invited only bitterness, which he termed as 'sour grapes' for the Indians. The social life, he admitted, was shackled by tyranny; of the priests in the East, and of Shylocks in the West. Complementary to each other, both needed to keep the other in check.

The Indian Society needed a thorough overhauling. As much as he was a nationalist and loved his country, Vivekananda could not but accept that India had a lot to learn from other countries. True to his religious core, the neglect of the masses was to him, not just a tyranny but a great national sin and a main reason for the downfall of the country. But again to add, he was the last person to curse the Indian civilization. He proposed a programme which was far from destructive; the reformers needed to tell the people that they had done good. The time now was to do better, to go for the best. The forward march was not to be based upon a path from error to truth but from truth to higher truth. As it was and still remains for all those



interested to see, the ‘ascetic’ (one who is supposed to be over and above worldly affairs, interests and favouritisms) was full of *moha* and *maya* when it came to *his land and people*.

This *moha* however, did not blind him completely. He was fully aware of the many different customs, myths and superstitions, and practices which were detrimental for the national life of the people and their future. It was thus a duty to acknowledge these open sores. He considered it a shame on humanity that men should spend their time inventing allegories to explain these rotten superstitions and practices in the name of religion. These customs were a black spot on the national body and it was better they were cut off. The sooner they were purged away, the better the real principles would shine. He derided the evils done in the name of religion so much that he asked the people to be rank atheists than be mute followers of the evils, which meant only degradation and death.

For the evils to be excised, what better way than the spread of education? It is to their credit that the Indian intelligentsia understood the real nature of the exploitative regime of the Colonial State and raised an awareness and struggle against it. As one of the early graduates of the Calcutta University, Vivekananda never did shake off his intellect. The synonym of education was never simply the spread of literacy. To quote him, “if education is identical with information, the libraries are the greatest sages in the world and the encyclopaedias are the Rishis.” The requirement was the spread of ideal education; that is to say, moral and ethical needed to be an integral part of the curriculum. The lack of a competent structure was well evident and was noticed in his plan. Vivekananda wanted to open a college each in each of the presidencies where along with modern necessities, ancient phases were to be valued as well. A knowledge of religions of the world was also to be imparted to the students. It would enable them to understand the values intended and curb the sectarian ill- feelings and conflicts. Great results and huge things as he used to say, come out of even the small undertakings, if the first needful step is rightly taken. But what about the millions of poor Indians who could not afford to leave their homes and work and attain such or any other college? The very practical answer was in the form of preachers. A committed band of these preachers were to be trained. They were held in high esteem in the spiritual Indian society and such trained preachers of all religious orders were to preach high ideals, basic nature of social aspects, technical education, agriculture and industry, the past glory of India and the vision of India of future.

The greatest service was to give the people education and develop their lost individuality. Downtrodden for centuries, the poor in India were forgotten as human beings. Ideas therefore needed to be given to them, they were to be fed with dreams and the reality of what was going around in the world. Their true worth, irrespective of who they were, was to be taught. Arguably, evil of the caste system was the spine of such oppression. Vivekananda agreed that the system inherently was not bad but it was the inherent nature of the strict occupational nature which grew evil in time. But what fighting among the castes would bring? Nothing else, but it would weaken and further divide the already divided Indian society. The only way to bring about the levelling of the castes was not frothing and fighting, but the appropriation of the culture and the education which still remain the strength of the higher classes. That done, he said, the country will have what it wanted. The doctrine still can be applied



vigorously for its ideal nature. The solution of the differences and discriminations lie not in pulling down the higher, but in bringing the lower up to the level of the higher. His heart ached thinking about the low of India, for there was no hope for the low born in India. It was a great mockery to him then, for the intellectuals to ask for freedom from British slavery. As the monk sternly called out, “none deserves liberty, who is not ready to give liberty.” Another important aspect inherited by the current Indian state is the struggle between the adherents of different languages. As Vivekananda put it, a common language indeed was very desirable but that would destroy the vitality of the various existing ones.

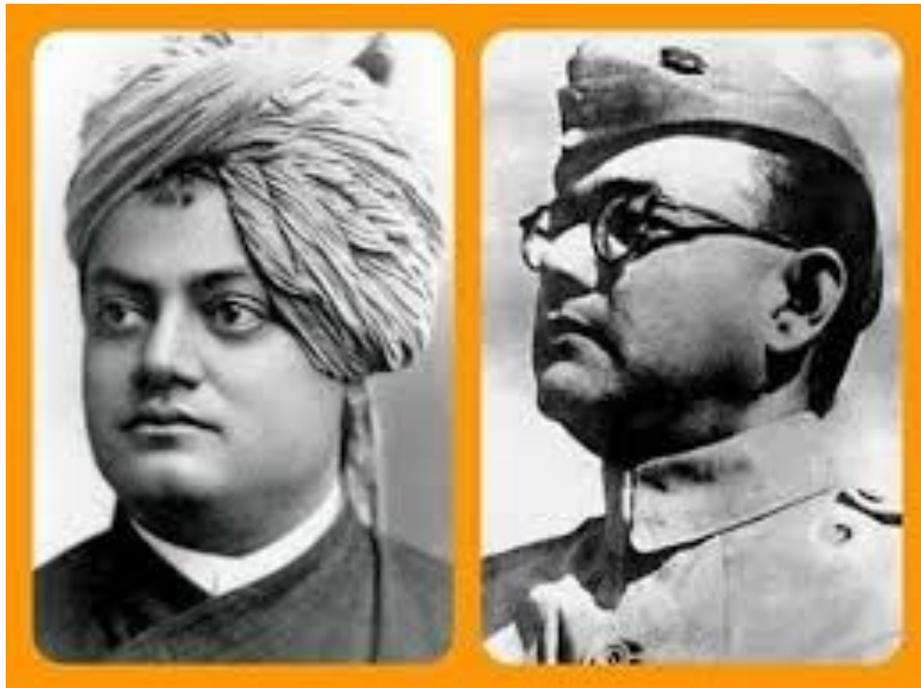
The Indian society remains deeply entrenched in religion and spirituality. The three *gunas* of *Sattva*, *Rajas* and *Tamas* form one of the core ideas of Indian philosophy. Himself a monk, Vivekananda was quite vocal about the limitations of crying out falsity under the grab of religion. Indian society was crying about its possession of the *Sattvik* but was actually bereft of it. What the society was reeling under was the *Tamas* or darkness. The monk instead professed a calculated search for the *rajas* and as he said, having the worldly needs fulfilled and armed with ethical education, *Sattva* would automatically follow. Where else in the world, Vivekananda lamented, would the brother slit another for a mere few rupees. The English were not the only one to blame for the misery of India. It was the Indians themselves. One good did come out of the foreign rule, India was again being met with the community of the nations and expansion was good. Contraction on the other hand, was a sign of death.

The Indian mind was the inheritor of the ancestral fire which once had led India to the top of the world, as the land of knowledge and spirituality, a land where people marched with a hope of better life. This fire, when manifest again, would result into what remains speculative. It was the same with Swami Vivekananda. But one underlying fact was certain, it was the culture, and not mere the simple mass of information which withstood the shocks from centuries and would remain once that fire rose from beneath the ash.

The aim of his ‘Udbodhana’ was the intermingling of the ideas of West and the East. True, there was a danger of losing everything hard earned through ages in the whirlpool of Western spirit. But to protect ourselves from the calamity of mere imitation, the wealth of own land needs to be kept in front. The windows need to be opened, let the rays come in, and ‘the weak and corrupt is liable to die’. But the strong and invigorating is immortal. Nothing can destroy that.

So he said, agitate for the rights and privileges, but to remember that so long as the country does not truly elevate itself by rousing intensely the feeling of self-respect in the nation, the hope of gaining high esteem was like the day-dream. There is no chance for the welfare of the world unless the condition of women is improved. As he preached, it was not possible for a bird to fly on only one wing. The uplift of the women, the awakening of the masses therefore need to come and only this could bring any real good for the country, for India. And thus, he roared to the Indians to proclaim on the top of their voice that the Indian is their brother, the Indian is their life, the soil of India is the greatest heaven and the good of India is the personal good.

India, for him was a living organism. Mere criticism without arriving at true knowledge is useless and shows the hollowness of philosophy. In India, the need was for, him, both spiritual individualism and social communism. What else was and still is needed is the spirit of valour and self-sacrifice, to learn self- defence. For all those who had eyes to see, he proclaimed, would find India having a luminous history. A nation that had no history of its own, had nothing in the world and for the Swami, that history needed to be rewritten. To quote him, "It should be restated and suited to the understanding and ways of thinking which our men have acquired in the present age through Western education." All narrowness and selfishness to him, was a slow suicide for a nation. It was not the only time in the history of India that everything seemed slow. "Periods of depression and degradation had occurred but India had always triumphed in the long run and so would she, once again in the future. That India still lives, Sturdy, India of undying love, of everlasting faithfulness, the unchangeable, not only in manners and customs, but also in love, in faith, in friendship."





Alpha Rage: A Tribute To India's Feminist Icon.

A Tribute to India's feminist icon.

“Hum Bharat ki beti hai
Ab utha chuki talwar
Hum marne se nahi darti
Nahi peeche pao ke dharti
Agey hi agey barhti
Kas kamar hui tayyar”

The years between 1943 and 1945 saw the coming together of around 1500 Indian women in Burma, Malaysia and Singapore to form the Rani of Jhansi Regiment, the all female brigade of the Indian National Army, the first of its kind in Asia. Under the leadership of Netaji Subhash Chandra Bose, women from all religions, castes and socio-economic backgrounds came together to share the same food, fate and fight for India's independence.

The Rani of Jhansi Regiment was the child of the psyche, personality and politics of Netaji, a testimony to his ideal of equality of all genders. The call for the 'total mobilization' of Indian women transcending their limited role of giving speeches, writing songs etc. was given by Manawati Arya, a teacher from Rangoon and a Rani of Jhansi Regiment recruit. Bose responded favourably and gave Arya a mandate to set up a full fledged Women's Department at the Headquarters and named her the First Secretary.

Netaji's personal psychological development motivated him to devote his life to the nationalist cause and he believed that the attainment of his goal was possible by mobilizing our powerful mothers, daughters and sisters. Netaji tapped into the collective psyche of Indian women in a powerful merging of historical consciousness, feminist initiative and nationalist fervour.

Netaji's commitment to women's rights is indisputable and was always seen in his speeches. 'In a society where women are not respected, all efforts come to naught.' He firmly believed and was a supporter of female education, economic independence and an option to not marry for women while opposing child marriage, purdah, dowry and prohibition of widow remarriage.

His mobilization of women for the Rani of Jhansi Regiment is a manifestation of his idea of equality, which was feminist in nature and revolutionary in expression.

This independence day, this is a reminder of the vision of women empowerment of Netaji. Saluting our feminist icon, here are a few lines from the famous poem 'Tu khud ki khoj mein nikal' :

*“Jo tujh se lipti bediyaan
Samajh na in ko wastra tu Ye
bediyaan pighaal ke Bana le
inko shastra tu Bana le inko
shastra tu”*

We today firmly need to follow his ideals of equality. Anything that is written on him is like showing a candle to the sun. And even the sun will someday cease to exist. Remember then to replace it. Be the saving grace. This is what Netaji wanted. This is what Netaji desired. Rise women! Let us rebel and empower one another.

-Preetha Bose.



-Sketch Of Netaji Subhas Chandra Bose By Aman Soni

Instagram: artsoni05



@rcunakchak2008

Call For Rewriting History

BOLO BIR

“Bolo bir -
Bolo unnoto momo shir!
Shir nehari amari notoshir oi shikhor himadrir
Bolo bir -
Bolo mahabishwer mahakash fadi,
Chandar surjo graha tara chhadi,
Bhulok dulok golok bhedia,
Khodar ashon ‘arosh’ chediya
Uthiachi chiro bisway ami bishwa-bidhatur!
Momo lolate rudra bhogoban joleraj-rajtika dipto jayashreer
Bolo bir-

Chiro unnoto momo shir”, this extract from Kazi Nazrul Islam’s piece of art, ‘Bidrohi’, meaning rebel, was shared by one of my friends on Instagram. He said that these lyrics reminded him of Netaji. And it’s always people like him who never allowed the revolution to die. We all perhaps know of people who help win wars but never take the credits. Netaji is one such unsung hero. His entire life stands as a testament to what we would call a revolution. A revolution for complete independence. Abandoning a life of riches, a man who gave up a glorious career of the ICS needs no words to justify his intentions. What is extremely painful is to see the man who through blood and resistance bringing down one of the mightiest empires of all time, go unnamed in history textbooks. Right from the very beginning, the conventional historical narrative has always been centered around two figures. We must collectively hang our heads in national shame for repeating this narrative for years, learning and passing it down to our children. The warrior whose war cry, “Jai hind” still remains our troops’ inspiration remains unsung. We as a nation would be extremely ungrateful if we cannot honour our truest heroes. Due to the valiant efforts of the man himself, Mr. Anuj Dhar, we already know that the dominant air crash theory is a big lie told to us for years. We are yet to establish the truth about Netaji’s life after his alleged ‘death’ but we have surely killed him the day we failed to honour him for his sacrifices. “aaj o jatiyo potaka r dige takale, tomaye mone pore. Fir’e esho bir, aj tomaye khub dorkar’(even today when i look at the tricolour, i can’t help but recall you. Come back, o warrior, we need you, more than

ever). Shared by another friend of mine, these lines are something i resonate with deeply. December 30 th , 1943. Netaji hoisted the tricolour on free Indian soil for the first time. Yet, let us ask ourselves, how many of us celebrate this historic day with the same pomp and show as 15 th August? The man who hoisted the tricolour for the first time, goes unnamed in most of the speeches made on 15 th August and 26 th January. Netaji gave a call for a revolution to make India casteless and classeless. Transcending all forms of inequality, he is a symbol of progressive India. He is a true feminist icon, who included women for the first time in the Jhansi regiment in his INA. And today, we need him more than ever. Debraj, another friend adds, 'jo azadi mangte hai unhe gulam kehte hai, jo azadi ke liye larte hai, unhe Subhash kehte hai'. How could i possibly not get inspired to share these lines, to once again start a fight to bring justice for the liberator. This is not an attempt to push any alternate propaganda. This is not an attempt to defame any leader. This is an attempt to reclaim the legacy of India's liberator. This is an attempt to give back the due honour to the prince of patriots. I don't know how many people will read these words or the impact that they will create. But words are all that i have and this is me, doing my bit, to give the Liberator his due respect. And as Robin Williams rightfully said, that words and ideas can change the world. This is a call for Indians to not remain quiet any longer. This is a call to change history textbooks in India. This is a call for another revolution. Let's join hands for the truth. Jai hind.



@seunakchak2003



Poems



জাগ্রতা

ওই শোন আজি নব দিগন্তে

নব উল্লাসে জাগে প্রাণ,

ভোর-ভৈরবী মদমত্ত আজি

বাজে দুন্দুভি রণ-গান।

মহাভারতের মহানিশা হতে,

জাগে মহায়োগী প্রলয়ের স্রোতে।

হায়দার আজি ধরিয়াকে অসি, অর্জুন ছোঁড়ে বাণ,

জাহান্নামের আগুন হতে জাগিয়াকে ভগবান।

মাইভঃ মাইভঃ! ওই স্বর্ণ-রথে

কালভৈরব আসে নাক্সা পথে।

মহাসিন্ধু হতে দুর্বীর স্রোতে শোনরে আহ্বান,

জাগিছে ভারত, রক্ত-বেদীতে জাগে তার ভগবান।

-শ্রী



Oh Lord!

Oh Lord!

Whenever I see around I find The Sky to be soaked in weeps Whenever I feel the wind around It's just like a revolving chair The sun once with orange light Sets with deep red The sand once paved the way to the sea Now got enclosed in bricks The Mountain that soar to heights Got cavity in its root The flowers that were for reverence Cover the lifeless bodies The faces that twinkled in ups and downs Turns grin with light less day.....

Oh Lord!

Holding the Post of Power Riding on a Fire Blazed Horse Come! Come down to save Let the Earth be washed once more Let the Wisdom prevail Let the strength be upheld Let the Ensign be free in air....

The Mother Earth is yelling in pain Oh Lord! Please descend Again.

-Abhinaba Bose



আমার নেতা

আঁধার গগনে উন্মুক্ত মন,
নব সুভাষ এর অপেক্ষায়।
রক্তে ভেজা মাতৃভূমির,
প্রাণক্লান্তি চেতনায়।
অগ্নি বিভীষিকা দৃপ্ত হৃদয়,
আগ্রাসী মনোবাহক,
দেশ জননীর বীরপুত্র,
মহান দেশনায়ক।

স্বাধীন ভারতের নতুন সকাল,
আজ পরাধীন।
স্বাধীনতার নেশা যে তবু,
আজও সুভাষহীন।
শত মানুষের জয়ধ্বনি,
শত শব্দকোষ।

আমার নেতা আমার ঈশ্বর,
নেতাজি সুভাষ চন্দ্র বোস।

-RD Sharma



-Sketch Of Netaji Subhas Chandra Bose By Ankita Sahoo

'He gave us freedom, we shall give him justice'

*"In this mortal world, everything perishes within a spur of moment but what goes beyond are the ideas. And
an idea, incarnates itself in a thousand lives.
To my country men I say- forget not the greatest curse for a man is to remain slave. Forget not
that the
grossest crime is to compromise with injustice and wrong."*

These inspiring words were said when India lay prostrate to imperialism and the river of education and liberty was blocked by a huge stone of exploitation. Netaji is like that piece of will who floats above the water of troubles and challenges. His dynamic personality, indomitable spirit and oceanic patriotism have been an opulent source for the inspiration of youth which is globally acclaimed. He was against the piecemeal autonomy to India but wanted to ignite the fire of complete independence. He was a keen student of international affairs, such that he wrote in 1937, "if war comes, it will come as a result of German challenge to the present status in eastern and central Europe. "In March 1936 he was about to return from European exile when he was warned of his detention. He openly scorned this, arrived in Bombay on 8 April 1936 and was promptly detained . To this he shouted valiantly to the crowds who awaited him, "Keep the flag of India's freedom flying." The 'Anti compromise conference' unleashed by him proposed not to supply raw materials or resources to the British in World War II. People in thousands participated in it. It's shameful to see today that some people try to stain him with their dirty politics and still try and continue to put a political blame upon him. The Rani of Jhansi regiment started by him directly brought women in a new dimension which was perhaps not possible that time. With 'Chalo Dilli' on their lips the INA even crossed the Indo Burmese border.

He argued for three pronged strategy for liberty of his nation that were:

- a) continued armed resistance
- b) no compromise with the enemy
- c) diplomacy in the international field

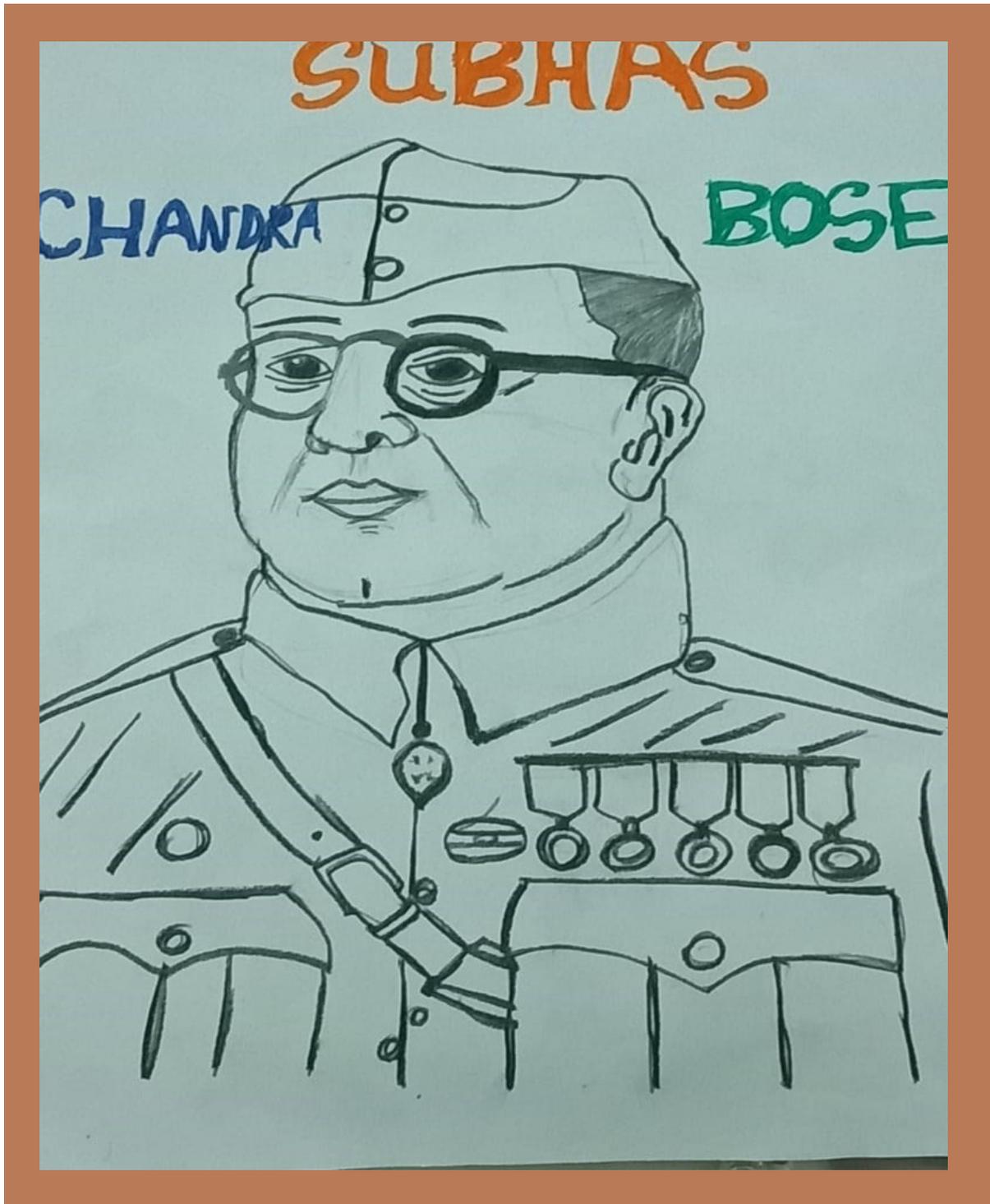
Circumstances of the "plane crash" resist us to believe in the fact that he died in the crash, and this theory has moreover been debunked and proved false by some researcher- activists. The Mukherjee commission proclaimed that Subhash Bose didn't die in that [incident](#). It further adds that the ashes in Japanese temple were not his. Also the Shah Nawaz Committee took initiatives to visit Taiwan- the spot of plane crash but the ministry of external affairs in 1956 had refused its permission . With these sorts of comments the debate still continues and we hope positively that the concerned authorities might remove curtains from the mysteries of Bose 's death. But Bose remains a whetting stone whose flames of ideas could implode the whole mansion of lies. He remains an extended Galaxy of vision whose aid India genuinely requires to achieve independence in every sphere and every dimension. Lastly a poem dedicated to him;

“तुम जन्मे थे एक ऊंची महत्त्वकांशा से
ले आए आजाद हिंद फौज एक अलग ही जूनून से
भारत माता के वीर सपूत तुम कहलाते हो नेताजी
आए तुम जंग के मैदान में बहार जैसे , चले उसे जीत के मुसाफिर बनके
तुम्ही हो नेताजी सुभाष रह गए एक प्रश्न चिन्ह बनके”

Jai Hind! Long live Netaji!

**-Rudrangsh Bhattacharjee
Class X**





-Drawing Of Netaji Subhas Chandra Bose By Debangsh
Bhattacharjee



'A Tribute To My Childhood Hero'

Hi, I am R D Sharma. Since my childhood the name Subhas Bose is very close to my mind, as well as my soul. From the very beginning, I wanted to know everything about him. When I read about him in textbooks, he is a man missing in action and in most cases, textbooks skip his name altogether. It pains me that most of India's children and youth are not well informed about him. A man born with iron in his veins and a kind heart of gold, who shook the very base of the British government. Since his childhood, he had deep love for the country. He resigned the I.C.S. within a year and became a soldier in the struggle for India's freedom. He wanted to do something for the country. He dreamt of an independent India. Even he left his home with the dream of an independent India, he left his mother. The colonizers have deliberately tried to nullify his contributions and sadly, even today we buy this narrative which is coloured with a colonial entitlement.

I still hear today his brave call to his soldiers 'Delhi chalo'. How he motivated them. His attitude deeply influenced me and his picture is pasted on my wall to give me motivation in times of despair. His name is an emotion.

I am from Durgapur, currently I am based at Netaji Bhawan (Bhowanipur) Kolkata, for job purpose. The first day, when I came here I reached 'Netaji Bhawan- the ancestral home of Netaji Subhash Chandra Bose. I had a deep desire to see it from an early age. And after seeing it, the experience cannot be recounted in words, it sent shivers down my spine, goosebumps all over and left me teary eyed.

We will never forget him and his sacrifices, his heroism. He is immortal.

Jai hind.

Vandemataram.

Inquilab Zindabad

"Is this our India?"

Today on India's 73rd Independence Day, we stand both happy and shocked at the same time. Happy, because we as the citizens of India, take pride in our heritage and history but at the same time, are shocked and pained to witness how we have failed our national heroes. We are enjoying our freedom at the cost of the blood and resistance of our revolutionaries. Yet today, we have failed to acknowledge their sacrifices. On 4th of August, 2019, in Uttarpara, Kolkata, a half bust statue of the Liberator of India, Netaji Subhash Bose was vandalised.

While In a democracy, dissent is acceptable, it is the violent expression of intolerance that is very disturbing. Vandalism is an expression akin to physically harming opposing voices. More despicable is the fact that in the aforementioned event, what bore the burnt was a statue of a leader who sacrificed not only his comforts but also his life for the freedom of dissent and their free expression as well. We at the Forward condemn this event vehemently. Let's try sanity over the savagery, honouring the lasting value of our great civilization.



This Is Where The Incident Took Place.



About Us:

Margaret Mead in all her wisdom said that a small number of thoughtful, committed people could change the world and it is the only thing that ever has. We are a group of like minded students, who want to change history with the power of our words and voices. And we are here to create one too. Committed to the ideals of Netaji, ours' is a small, earnest attempt to give back the Liberator the justice that has hitherto been denied, that he always deserved. We are nothing without you. And together, we can bring a revolution.

Our Team:

Abhinaba Bose

Aparajita Bhattacharjee

Avnish Mishra

Nishant Singh Rajput

Preetha Bose

Rounak Chakraborty

Somoshree Palit

Ratnadip Saha

Swapnil Saloni

Special Thanks To:

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Jayanta Dutta Majumdar, Netaji Activist

Madhucchanda Kanji, Netaji Activist

Nanda Gopal Bannerjee, Netaji Activist

Kunal Bose, Netaji Activist

And Everyone Who Supported Us.

Thanks For Reading Our Magazine. This Was Our First Edition And We Hope To Improve More In Future. We are a group of like minded students, who want to change history with the power of our words and voices. We Hope To Release The Next Edition In The Month Of October. We Hope That You Will Download Our Webzines In Future. Thanks For Reading, Jai Hind!

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আসছেন





Forward

Rebuilding India In Netaji's Way

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