



Department of History



RABINDRA BHARATI UNIVERSITY

56A, B.T. ROAD, KOLKATA - 700 050

This Programme is Sponsored by
the Indian Council of Historical Research,
New Delhi

Programme Schedule

28th of March, 2019

Time : 10.00 A.M to 5.30 P.M

- 10.00 a.m.** : Hon'ble Vice Chancellor Prof. Sahyasachi Basu Raychoudhury will inaugurate the Seminar.
Prof. Nirmalya Narayan Chakraborty, Dean, Faculty of Arts will grace the Occasion as Guest.
- 10.40 a.m.** : Keynote Address will be delivered by Prof. Bhaskar Chakraborty, Former Centenary Professor of International Relations, University of Calcutta.
Chair : Prof. Sujata Mukherjee, Dept. of History, Rabindra Bharati University.

29th of March, 2019

- 3.00 p.m.** : Valedictory Address will be delivered by Professor Suranjan Das, Hon'ble Vice Chancellor, Jadavpur University.
Chair : Prof. Arun Bandopadhyay, (Former) Nurul Hasan Professor of History, University of Calcutta.

Department of History

RABINDRA BHARATI UNIVERSITY

Dear Sir/ Madam,

It is our pleasure to invite you to attend the two-day International Seminar on " **SITUATING MEMORIES : POLITICAL VIOLENCE IN COLONIAL AND POST COLONIAL INDIA**" Organised by the Department of History, Rabindra Bharati University on 28 - 29 March, 2019 at 10.00 am. at Kabi Janani Sarada Sabhakaksha Emerald Bower Campus.

Your kind presence is highly solicited

Dr. Sahara Ahmed

Head, Dept. of History
Rabindra Bharati University

Date : 20.03.2019
Kolkata



Rabindra Bharati University

Department of History

Emerald Bower Campus, 56A, B.T. Road, Kolkata-7000-50

Two-Day International Seminar

On

SITUATING MEMORIES: POLITICAL VIOLENCE IN COLONIAL AND POST-COLONIAL INDIA

*[This programme is sponsored by The Indian Council of Historical
Research, New Delhi]*

Date: March 28-29, 2019

Venue: Kabi Janani Sarada Kaksha,

Emerald Bower Campus ,Rabindra Bharati University, Kolkata- 7000-50

The Department of History, Rabindra Bharati University

Cordially invites you all in the Seminar

Head

Department of History, RBU

Concept note for ensuing Seminar in History Department, RBU

Situating Memories: Political Violence in Colonial and Post-Colonial India

The relationship between History and memory is often mutually ambivalent. Conventional history has come to suspect memory, more so, if it is oral, while memory has come to challenge conventional history which borders on outright defiance. Situating memories in a historical context, therefore, becomes a task enmeshed in politics. Memorializing political violence does not simply call for historicizing such phenomena but also demands an analysis of how history has chosen to view such acts and why so. It needs to be clarified at the outset that ‘political’ is to be interpreted here in as broad a sense as possible. It pervades spaces which are gendered, subaltern, and ideological, going beyond the statist discourse.

Political violence can get manifested through and memorialized in language, literature, art and for that matter, any cultural product. It is equally crucial to talk about the changing nature of political violence in colonial and post-colonial India and recognize the underlying continuities in its diverse mechanisms. It is also important to identify the agencies associated with political violence—the ones which it enables and reinforces and the ones which it ostracizes, marginalizes, yet seeks to control. The question of caste and that of power relations surface here. The selective remembrance and forgetting of acts of political violence is itself a political act and consequently renders memories to be political. Having laid out the nuances of the theme, it becomes imperative to raise some relevant yet thought provoking questions. What is not ‘political violence’? Can memories of political violence be ‘situated’ at all? When can political violence be considered necessary? Has political violence been normalised in post-colonial India. Have the memories of political violence in colonial India become evanescent? How important are memories of political violence to the historian? Can they be considered sources of history, or, are they alternate histories in their own right? What are the origins of political violence? What is its future? Are memories a function of political violence? Can it be the other way round as evident from forms and instances of communal violence in India? Attempts will be made in this seminar to answer some of these questions. Attempts will also be made to raise new ones.



RABINDRA BHARATI UNIVERSITY

*This Programme is sponsored by the Indian Council of Historical Research,
New Delhi*

Two-Day International Seminar on

**“SITUATING MEMORIES: POLITICAL VIOLENCE IN COLONIAL
AND POST-COLONIAL INDIA”**

28th and 29th March, 2019

PROGRAMME

28th March, 2019 (Thursday)

INAUGURAL SESSION

10:00 a.m. – **Inauguration: Prof. Sabyasachi Basu Raychaudhury**, Hon’ble Vice Chancellor, Rabindra Bharati University.

10:20 a.m. – Welcome Address: Head of the Department

Chair - Prof. Sujata Mukherjee, Dept. of History, Rabindra Bharati University.

10:40 a.m. – **Keynote Address: Prof. Bhaskar Chakraborty**, Former Centenary Professor, Centre for International Relations, University of Calcutta

11:30 a.m. **Prof. Rajen Saikia**, Guest of Honour

11:50 a.m. – Vote of Thanks – Prof. Anuradha Kayal.

TEA BREAK

1st Technical Session

Chair – Prof. Nirban Basu, Retd. Professor & Former Dean of Arts, University of Calcutta

11:55 a.m. - Prof. Rajsekhar Basu, Dept. of History, University of Calcutta.

Title of Paper- *Testing the Creed of Non-Violence: Gandhi’s scepticism over the Akali Movement in Vaikom, 1924-1925.*

12:15 p.m. - Dr. Dwaipayan Bhattacharya, Jawaharlal Nehru University, New Delhi.

Title of paper - *Understanding the Surge of Violence in Present Indian Polity: Moving Beyond the State-Society Framework*

12:35 p.m. - Prof. Kaushik Bandopadhyay, Dept. Of History, West Bengal State University.

Title of Paper- *War, Violence, Terrorism: Memories and Perspective from India-Pakistan Cricket*

12:55 p.m. - Prof. Rupkumar Barman, Dept. of History, Jadavpur University, Kolkata.

Title: 'Violence-Induced forced migration' from colonial Bengal to 'conflict-induced remigration from postcolonial host society': A Historical Perspective

1:15p.m. - Participants Discussion.

1:20 p.m. – 2:00 p.m. – Lunch Break

2nd Technical Session

Chair – Prof. Arun Bandopadhyay, (Former) Nurul Hasan Professor, Dept. of History, University of Calcutta

2:00 p.m. – Prof. Sujata Mukherjee, Rabindra Bharati University.

Title of Paper- *Women and Violence: Patriarchy, domestic violence and Women in Tagore's literature*

2:20 p.m. – Dr. Debjani Sengupta, Dept. of English, Indraprastha College, New Delhi.

Title of Paper- *The Meaning of Freedom: Representation of Women and Violence in Ashapura Devi's novel Mittirbari(1947)*

2:40 p.m. - Dr. Bhaswati Chatterjee, Dept. of History, Vidyasagar College, Kolkata.

Title of Paper- *Social, Reform, Violence and Women in Bengal: the case of dowry*

3:00 p.m. - Prof. Sudeshna Purkayastha, University of Assam, Silchar.

Title of Paper- *Violence and Discursive Formation: Trends of Violence in Post Colonial Assam.*

3:20 p.m. - Participants Discussion

3rd Technical Session

Chair: Prof. Susnata Das, Rabindra Bharati University

3:30 p.m. – Prof. Amal Das, Retd. Professor, Dept. of History , University of Kalyani.

Title of Paper- *Labour Protest Violent outbursts in Bengal Jute Industry from the late 19th Century to the Swadeshi Movement in Bengal.*

3:50 p.m.- Siddhartha Guha Roy, Associate Professor, Dept. of History, Vivekananda College.

Title of Paper – *Insurgent Kashmir: Political Violence of the Valley*.

4:10 p.m. – Prof. Anuradha Kayal, Rabindra Bharati University.

Title of Paper – *State Government Employees, Political Agitation and Organisation in West Bengal (1947-1977)*.

4:20 p.m. – Participants Discussion.

29th March, 2019 (Friday)

4th Technical Session

Chair: Prof. Hitendra K. Patel, Rabindra Bharati University

10:30 a.m. – Prof Mohd. Sajjad, CAS, Dept. of History, Aligarh Muslim University.

Title of Paper – *Communalization and Crime: Reflections on Recent communal violence in Bihar and Jharkhand*.

10. 50 a.m. Dr. Mufijur Rahaman, Dept. of Islamic History & Culture, University of Dhaka.

Title of Paper - *Violence in Bangladesh Liberation War of 1971 and the role of India*

11.10 a.m. – Dr. Ananda Bhattacharya, Assistant Director, West Bengal State Archives.

Title of Paper- *The Sannyasi- Fakir Rebellion: A Spectre of Violence*

11:30 a.m. – Smt. Debarati Tarafdar, Dept. of History, Dhola Mahabidyalaya .

Title of Paper- *Question of Violence and Dynamics of Agrarian Change: Case of MKSS under Dr. Vinayan*

11:50 a.m. – Participants Discussion

5th Technical Session

Chair: Prof. Ashis K. Das, Rabindra Bharati University

12:10 a.m. - Dr. Ajanta Biswas, Dept. of History, Rabindra Bharati University.

Title of Paper- *Demolished or Divided: Histories on the Great Calcutta Killings of 1946*

12:30 p.m. - Dr. Palash Mondal, Dept. of History, Basanti Devi College, Kolkata.

Title of Paper - *Militant Nationalist or Revolutionary Terrorist: Sri Sangha, Dhaka(1922-1938)*

12:50 p.m. - Sk. Ali Abbas Mahmud, Dept. of History, Rabindra Bharati University.

Title of Paper – *Multicolour Violence against Women in India in Colonial and Post-Colonial India.*

1:15 p.m. - Dr. Somsankar Ray, Dept. of History, Vidyasagar College for Women, Kolkata.

Title of Paper – *Reminiscences: Armed Nationalism in Bengali Movies.*

1:35 p.m. - Participants Discussion.

2.00p.m – 2:30 p.m. - LUNCH

Valedictory Address

3:00 p.m.: **Prof. Suranjan Das.** Hon'ble Vice Chancellor, Jadavpur University.

Chair – Prof. Arun Bandopadhyay, (Former) Nurul Hasan Professor, Dept. of History, University of Calcutta

Research Scholars Session

Chair: Prof. Anuradha Kayal, Rabindra Bharati University.

3:30 p.m. – Arnab Bera, Ph.D Scholar, Dept. of History, R.B.U.

3:35 p.m. – Srima Maity, Ph.D Scholar, Dept. of History, R.B.U.

3:40 p.m – Arnab Adhikari, Ph.D Scholar, Dept. of History,

3:45 p.m – Krishanu Ghosh, Ph.D Scholar, Dept. of History, R.B.U.

3:50 p.m. - Palash Mondal, Ph.D Scholar, Dept. of History, R.B.U.

3:55 p.m. – Tania Chakraborty, Ph.D Scholar, Dept. of History, R.B.U.

4:00 p.m. – Sourav Sarkar, Ph.D Scholar, Dept. of History, R.B.U.

4:05 p.m. – Tapasi Bhattacharyya, Ph.D Scholar, Dept. of History, R.B.U.

4:10 p.m. - Atreyi Lahiri, Ph.D Scholar, Dept. of History, Jadavpur University

4:15 p.m. - Sanjay Dhali , Ph.D Scholar, Dept. of History, R.B.U.

4:20 p.m. – Arpita Sarkar, Research Scholar, Dept. of History, R.B.U.

4:25 p.m – Martina Chakrabarty, Research Scholar, Dept. of History, R.B.U.

4:30 p.m.- Sagnik Chakraborty, M.Phil Scholar, Dept. of History, R.B.U.

Dr. Sahara Ahmed

Head, Department Of History, RBU

ABSTRACT

Women and Violence: Patriarchy, Domestic Violence and Women in Tagore's literature

Sujata Mukherjee

Professor, Department of History

Rabindra Bharati University

Abstract:

According to a recent survey, 27 per cent of women have experienced physical violence since the age 15 in India .Recent studies indicate that nearly two in every five women in the world who kill themselves are Indians. It represents 36.6% of global female suicide deaths

Studies also indicates early marriage, male violence and patriarchal culture are to blame for this kind of sordid affair.

Evidence from the past indicate that violence against women especially in domestic sphere is not a new phenomenon and that it remained a much discussed issue in colonial India. World renowned poet, educator, philosopher and creative genius like Rabindranath Tagore also critically portrayed incidents of violence against women in many of his writings. This essay seeks to contextualise a few of Tagore's short stories which portray domestic violence and women's response to this problem.

Labour Protest Violent outbursts in Bengal Jute Industry from the late 19th Century to the Swadeshi Movement in Bengal

*Prof. Amal Das
Former Professor of History,
Kalyani University, W.B*

Abstract:

The second half of the 19th century witnessed the rise and growth of jute industry in Bengal became the foremost industry in eastern India. The first Jute Mill was opened at Rishra in Hooghly district followed by series of Jute Mill in 1870s and 1880s. During the year 1898, 32 jute mills spread over Howrah, Hooghly and 24 Parganas daily employed on an average 91396 workers of whom 16710 were adult females and 11715 children of either sex. The industry was controlled and managed entirely by British businessmen with British capital (mainly Scottish). It was mainly export-oriented and witnessed almost uninterrupted growth and high profit. Supply of raw materials and cheap labour did not constitute any major problem for the industry. By the end of the 19th century the jute industry in Bengal witnessed a well-developed structure under which the workers were subjected to full control which severely restricted their mobility and protest movement. Under this background my paper will focus the different forms of labour protests, resistance, militancy, violent outbursts. In this connection workers' initiative, mobilisation, collective action, autonomy, solidarity and varied consciousness will be given special attention. The terms 'workers', 'working class', 'labourer' are used in the paper the industrial wage earners. The period I have taken for my study is significant in the sense that the late 19th century is characterised by various politic of their own an autonomous actions in various forms in Bengal jute industry. The workers evolved their own modes of actions in their infant stage any organisational politics or trade unionism that began to developed in the 1920s. Their actions depended on their perceptions of environment of situation, assessment of authority and need. Their mode of actions, perceptions and varied forms of consciousness may be characterised as their politics. I end my paper with the Swadeshi Movement in Bengal – the most significant and epoch-making historical development in colonial India at the first decade of the 20th century.

Between Terrorism and Revolution: The Life Story of Doctor Jadugopal Mukhopadhyay

*Prof. Amit Dey
Department of History
University of Calcutta*

Abstract:

Our original source in this venture would be Doctor Mukhopadhyay's autobiography entitled "BiplabiJibanerSmriti". The British colonial masters have tried their best to reduce revolutionary activities against colonial oppression to insignificance by labelling such activities as terrorism, anarchy, adventurism of the impulsive youth etc. However, by contextualizing the above mentioned autobiography we aim at establishing violent resistance against the political hegemony of the British as constructive violence and not shortsighted youthful adventurism. The impact of such activities was not ephemeral. They left a lasting impact on our struggle for freedom. In fact the narrative of our Freedom Struggle would remain incomplete if we exclude this revolutionary phase. Terrorism is not the appropriate term to define such activities. Doctor Mukhopadhyay, a close associate of Baghajatin, argues by citing the notebook of the latter, that Baghajatin was farsighted revolutionary with a long-term plan for India's emancipation. Even the British Intelligence Dept. acknowledged his patriotism and political sagacity. One of them went to the extent of concluding that had Baghajatin been alive for two more decades or so, no one would have heard of Gandhi.

State Government Employees, Political Agitation and Organisation in West Bengal (1947 – 77)

*Dr. Anuradha Kayal
Professor
Department of History
Rabindra Bharati University*

Abstract:

The establishment of the Colonial rule in Modern India called for a new type of elaborate administration systems. In order to establish British rule in the country as usual in any imperial system along with a very strong military force a strong administration system was formed. India received Independence on 15th August, 1947 at the cost of partitioning the country into India and Pakistan. The new situation brought with itself new problems. With Independence State Government employees began to think of problems attached with their service condition. In reality their dreams began to break leading to political agitation and violence in West Bengal between 1947 to 1977. It should be remembered that partition played an important role in influencing the State Government employees to organise themselves in militant actions. After partition when people from East Pakistan came to West Bengal they had to stay in some slums or refugees colonies outskirts of Calcutta. The Government attitude towards State Government Employees and other working people created an anti-reaction among the State Government Employees leading to political agitation and violence.

**From 'Violence-Induced forced migration' from colonial Bengal to
'conflict-induced remigration from postcolonial host society': A
Historical Perspective**

***Prof. Rup Kumar Barman
Head and Professor
Department of History
Jadavpur University***

Abstract:

Violence has been a common trend in the human civilization since the very beginning. It is being manifested through different forms. Among them, political violence of multiple characters of colonial and postcolonial India has received considerable attention of the social scientists and historians all across the world. In such a background, the communal violence of the colonial Bengal leading to the forced migration of the minorities has been analyzed in multiple perspectives. However, Large-scale voluntary and forced migration of people to a particular region often creates bitterness of the pre-settled communities due to socioeconomic, political and cultural domination of the immigrants. It eventually gears up social conflicts and disturbances. So the hostility between the immigrants and the non-immigrants may stimulate the forces of 'remigration of the immigrants'. This trend has been noticed clearly in Northeast India and North Bengal. In this paper, I'll thus highlight the violence-Induced forced migration' of colonial Bengal to 'conflict-induced remigration from postcolonial Northeast India and North Bengal in somewhat objective outlook.

Understanding the Surge of Violence in Present Indian Polity: Moving Beyond the State-Society Framework

Dwaipayan Bhattacharyya

Professor

*Centre for Political Studies,
Jawaharlal Nehru University*

Abstract:

India is witnessing a massive surge in violence since the 2014 elections. The 2019 World Report of the Human Rights Watch noted with concern that the ‘government led by the BJP harassed and... prosecuted activists, lawyers, human rights defenders, and journalists for criticising authorities.’ It also pointed out that the government failed to check and investigate ‘growing mob attacks on religious minorities, marginalised communities, and critics of the government’ which are often carried out by the government’s apparent supporters. Such gross violation of human rights, resulting at times to killings of individuals, is also witnessed here in West Bengal. Reacting to thirty four percent seats going for the ruling TMC as uncontested in the 2018 panchayat election, a Supreme Court bench that included the Chief Justice expressed shock. ‘It seems democracy is not working at the ground level’, it observed. ABP News reported 25 people were killed in poll violence in the week that preceded the election, and 23 more were killed in three days with the polling day in the middle. Something gravely dystopic is taking shape in India’s polity. My presentation suggests that an explanation for such explosive intolerance in the polity requires an explanation not confined to a state-society framework internal to Indian politics. Larger global and local impulses, including the perceptions of ‘civilizational clash’, growth of hyper-nationalism and authoritarian populism, and in the Indian context, the identarian route to democratic deepening, have combined to produce a narrative that normalised incessant violence as an effective political tool.

Testing the creed of non-violence: Gandhi's scepticism over the Akali involvement in Vaikom, 1924-1925.

Rajshekar Basu
Department of History,
University of Calcutta

Abstract:

The Vaikom Satyagraha of 1924-25 was an incident which attracted nationwide attention. The Satyagraha itself was a test for Gandhi's political philosophy of passive resistance, particularly its relevance as an ideological tool to fight the evils of social segregation arising out of the Hindu social practice of untouchability. This Satyagraha which lasted close to a year and a half was beset by a series of controversies and most historical investigations have only looked into the point of view of the involvement of the Travancorean state, Mahatma Gandhi's dialogues with local level congress leaders as well as Mahatma Gandhi's negotiations with the Nambudri Brahmins and the Ezhava social reformer Sri Narayana Guru. But what is missed out in this scholarly discourse is the involvement of the Sikhs in the Vaikom Satyagraha and the sort of responses that it generate, not only from Gandhi's side but from the local society of the princely state of Travancore. Mahatma Gandhi had although been doubtful of the Akali involvement in the Gurudwara Movement in Punjab, making it clear that he was not always in agreement with the mobilisation strategy of the Akalis in order to drive out the Hindu purohits and gain control of the Sikh shrines. Gandhi felt that while the akali caused could be seen as a justified move from the point of view of their religious beliefs, it is doubtful whether the Akalis accepted the creed of non-violence. The incidents in Gurukabag and those in the state of Nabha convinced him that the Akali Jathas had not acquired a philosophical training that was needed to internalise the logic of Satyagraha. Gandhi was convinced that this was perhaps the most important cause behind the violence which took place from the side of the Akalis and their supporters when they faced their rivals in the struggle to gain authority and control over the gurudwaras. Moreover, it needs to be argued that the slogans on the part of the radical Sikhs, like those of *Hum Hindu Nahi* created doubts in the mind of Gandhi whether the Sikh involvement in the Vaikom Satyagraha could be justified specially since the Satyagraha related to the opening of the roads on all sides of a Hindu temple to all people irrespective of their caste and status. Possibly, the presentation would throw light on this less discussed issue and would try to bring out how the developments in Punjab influenced Gandhi to take a firm stand against the Akalis and to free the Vaikom Satyagraha from outside influence, which was seen as an exclusive Hindu affair.

War, Violence, Terrorism: Memories and Perspectives from India-Pakistan Cricket

*Kausik Bandyopadhyay
Department Of History,
West Bengal State University*

Abstract:

India and Pakistan started their journey as independent States with shared memories of Partition and its attendant political/communal violence, followed by a bitter history of political and military conflicts. This history of bitterness is characterized by an intense enmity that resulted in four conventional wars between them, and a series of political showdowns from time to time. The political violence in Kashmir since 1948 and 'Pakistan-sponsored' terrorism in various parts of India since the 1990s have created memories with multiple meanings to diverse groups of people. My paper will use the story of Indo-Pak cricket as a lens to reflect upon these memories of political violence and perspectives of diplomatic conundrum in India's relations with Pakistan.

Communalization and Crime: Reflections on Recent communal violence in Bihar and Jharkhand.

*Professor Mohammad Sajjad
Centre of Advanced Study in History
Aligarh Muslim University*

Abstract:

It was sort of truism in media (as well as in academia) that after the Sitamarhi Communal violence of October 1992, Bihar was almost free from religious strife or communal violence. What was possibly missed in this misinformed essentialization that in the name of secularism and social justice the kind of governance and politics that was pursued, has/had been communalizing the society. Consequently, polity was also getting communalized.

Hence, at least some of the communal violence which took place in Bihar, during 2013-18 should not have come much as a surprise.

In these, and in subsequent incidents of such violence, some of the Hindu Backward Caste groups were alleged to have been prominent participants in carrying out the violence. But the immediate provocation came from politically patronized hoodlums/lumens. These elements also understood to have had access to, and favours of, the local police. These hoodlums are often those, who, in the words of Witsoe Jeffrey (2012) are also “frontline functionaries of the Indian state” and “political brokers”, who mediate many people’s access to the state. Thereby enjoy political and police patronage. Some of them are often representatives of local bodies, also aspiring to rise to become legislators.

Partly, because of this phenomenon, the state response to criminal justice system has largely remained unchanged compared to what has been happening in the era of the Congress-led administration (in pre-1990). Arguably, the State’s [wilful?] failure on this front has been prevailing since the colonial era.

This paper seeks to explore and reflect upon this aspect, focusing mostly on and illustrating from, some of the recent incidents of communal violence in Bihar and Jharkhand.

VIOLENCE AND DISCURSIVE FORMATION: TRENDS OF VIOLENCE IN POST COLONIAL ASSAM

*Prof. Sudeshna Purokaysta
Department of History
Silchar University*

Abstract:

The study tries to highlight the correlation between the racial discourses and violence. The study has taken post colonial Assam as the area of study and tried to look into the virile racial discourse constructed by the colonial writers and its impact on Assamese nationalists . The study tries to explore that the ethnic violence in post colonial Assam was rooted in the memory of a virile and masculine Assamese past.

Post-Colonial Indian Politics: Twentieth Century Perspective of Violence

Prof. Susnata Das
Department of History
RabindraBharati University

Abstract:

Politics in post-independence India did not trod the Gandhian path of non-violence. The first phase of the ensuing bloodbath from partition of the country on the 15th of August, 1947 culminated with the assassination of Gandhi on 30th of January, 1948. For the next five decades, the politics in the regional as well as national level in India was directed through organized violence, assassinations, and state sponsored terror. This paper will try to analyse certain political development of post-Independence India and will try to seek answer as to why did they become associated with violence? This paper will take up the Telengana and Tebhaga Peasant Insurgency (1949-50), Food Movement in West Bengal (1959-66), Ethnolinguistic Troubles in Assam (1961), Naxalite-Maoist Insurgencies and the State's Repression (1970-90), Emergency and the Constitutional Crisis (1975-77), Sikh and Gorkha national Identity Movements in Punjab and Darjeeling respectively (1980-86), Communal Pogrom in Gujarat (2002). There is no doubt as to the magnitude of violence involved in these aforementioned political developments. However, What need to be studied are the causes behind that nexus.

Demolished or Divided: Histories on the Great Calcutta Killings of 1946

Dr. AJANTA BISWAS
Assistant Professor, Dept of History,
Rabindra Bharati University.

Abstract:

During Suhrawardy's period in Bengal, to fulfil its intention of a separate state of Pakistan, Muslim League called for Direct Action against the British Imperialism from 16th August 1946. The League's decision was against the proposal of the British Cabinet Mission (1946). Jinnah had chosen Calcutta, the capital of Bengal, as the place to exhibit his power for the purpose of achieving Pakistan. On Friday, 16th August, Jinnah's Direct Action began from Calcutta but the action, instead of being against the British, turned into a riot between the Hindus and the Muslims. From 16th August, 1946, as a result of rioting to an unprecedented degree, the backdrop of the entire India began to change fast. The mass movement for Pakistan started on 16th August and that date was also chosen to be observed as Direct Action Day. The Muslims were told that they should observe the day by holding protests, strikes and agitations explaining the meaning of the Pakistan proposal and stating the reason for rejecting the Cabinet Mission proposal. As the League cabinet was in power, it was expected that the day would be observed with a lot of vigor. The day was directly announced as a holiday and arrangements for a huge mass gathering were made under the Ochterlony Monument in Calcutta, where Suhrawardy hinted at a *restrained* military and police. What happened just after that has been described in history as the Great Calcutta Killings. While returning from the gathering, the Muslims attacked the Hindus and plundered their properties. The Hindus retaliated too and this madness went on for four days. 4000 were killed and another 10,000 were injured. These riots are probably the most notorious single massacre of the 1946-47 period, during which large scale violence occurred in many parts of India. Present Paper focuses on the histories and literature of the Great Calcutta Killings of 1946.

Multi Coloured Violence against Women in Post-Colonial India

***Sk Ali Abbas Mamud
Assistant Professor
Department of History
Rabindra Bharati University, Kolkata***

Abstract:

Violence against women is partly a result of gender relations that assumes men to be superior to women. It is an act of gender-based violence which results in physical, sexual, or arbitrary deprivation of liberty in public or private life and violation of human rights in many circumstances. Manifestations of such kind of violence include physical aggression, such as blows of varying intensity, burns, attempted hanging, sexual abuse and rape, psychological violence through insults, humiliation, coercion, blackmail, economic or emotional threats, control over speech and actions. Death is the final result of all forms of violence against women. These expressions of violence take place in a man-woman relationship within the family, state and society. Usually domestic aggressions towards women and girls, due to various reasons remain out of sight. My research will focus on how women of different sections, societies and classes have been suffering from different kinds of violence in private or public life in post-colonial India. More precisely my study will focus on violence against child (before pubertal stage), violence against women (from adolescent stage to old age) and violence against the Old in day to day life in post-colonial India.

Militant Nationalist or Revolutionary terrorist? : Sri Sangha, Dhaka (1922-1938)

Dr.PalashMondal
Assistant Professor in History
Basanti Devi College, University of Calcutta

Abstract:

Movement against colonial rule started in India at the turn of the 20th century. Militant nationalism, known as terrorism in police parlance which co-existed with constitutional and peaceful mass movements, took shape in certain areas of the subcontinent. Through the militants looted and destroyed government property, they never dared to for shake their lives. But in course of time the efficacy of the so called terrorist activities came to be questioned among the national revolutionaries themselves and by the mid-1930's, the revolutionary activities definitely diminished. Unlike many other group a small but very active revolutionary group of Bengal – Sri Sangha, neither embraced Marxism nor adhered to Gandhism. They became ardent followers of Subhas Bose who formed a radical left front within the Congress and finally founded a separate party 'Forward Bloc', and then formed the I.N.A from outside the country. Sri Sangha continued to be Bose's most active supporter inside the country.

With the independence of the country in 1947, the entire scenario changed. The Congress, which professed democratic socialism as its goal were unable to translate their promises when came to power. SriSangha was a very small faction and finally it became a part of the newly born anti-Congress Janata conglomerate which came into power at the centre, through for a very short period, for the first time in 1977.

The sojourn from militant nationalism to democratic socialism was a long journey which had to pass through many painstaking adjustment. But this small close-kint group never deviated from standing against all kinds of subjugation – political, social, economic and above all intellectual.

Keywords: SriSangha, Terrorism, Forward Bloc, Marxism, Socialism.

Insurgent Kashmir: Political violence in the valley

*Siddhartha Guha Ray
Associate Professor,*

Dept. of History, Vivekananda College.

Abstract:

This paper aims to locate the roots of political violence in Kashmir that increased in severity from the 1990s onwards. Eventually state-sponsored violence and counter violence perpetrated by armed opposition turned the valley into a killing field. The Kashmir question is a unique chapter in the history of political violence in post-colonial India with no immediate solution in sight.

The Meaning of Freedom: Representations of Women and Violence in Ashapura Devi's novel *Mittirbari* (1947)

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Abstract:

An exception to the common accusation that Bangla writers of the 1940s were silent about the impending Independence is Ashapura Devi's novel *Mittirbari* (The House of the Mitras, 1947). The novel is set in North Calcutta within a joint family, driven by petty quarrels and heartaches. Set in the backdrop of the Calcutta Riots of 1946, Devi explores the ongoing clash of old and new values through the lives of the many inhabitants of 'Mittirbari' especially the women who search for new ways in which freedom can be understood in the context of the larger questions of an impending independence of the country. Set in the tumultuous months leading up to the Partition, the narrative revolves around how the joint family structure receives an onslaught from historical forces that are sometimes incomprehensible to its members.

In *Mittirbari* there is a palpable absence: the riot is not present in its horrifying immediacy; rather it is an absence that provokes one to ask questions about the violent world we live in and the ways in which that violence can be represented. It is an important aesthetic intervention to understand contemporary history's pressing epistemological questions: how does social freedom relate to political freedom and what is the role of violence in it? This text in particular records the stormiest phases in Bengal's postcolonial history by investigating the notion that the family is a site of ideology formation and identity construction that enable it to be a metaphor for the community and nation. The 'need to redefine power constructions' within and outside it becomes the most important aesthetic impulse of the novel in a free India that will also construct a secular space of freedom for all citizens.

Reminiscences: Armed Nationalism in Bengali Movies

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Abstract:

Bengal was in the fore front of the anti-colonial Indian freedom struggle till 1947. A special feature of the nationalist movement here was the armed resistance put up by the Bengalis, against British oppression. From the beginning of the 20th century, nationalists such as Kshudiram Bose, Prafulla Chaki, Bagha Jatin, Rahbehari Bose, Surya Sen, Jatin Das and above all Netaji Subhash Bose chose to fight fire with fire. Men like Sri Aurobindo and Chittaranjan Das guided them as inspirational patriarchs. Bankimchandra's *Anandamath* was the book which invigorated them. Naturally, the foreign rulers came down with a heavy hand on these patriots. Among the Indian martyrs, the Bengalis formed the majority. In 1952 and 1971, in the then East Pakistan, the Bengalis profusely shed their blood to defend their language and culture from the West Pakistani pseudo-colonial aggression.

The Indians love their historical movies. This is proved by the production of successive lavish historical films in the recent times. However, the tendency to depict history on screen is not new to the Indian screen. . In fact, reputedly the first complete feature film in India *Raja Harishchandra* (1913) was based on the biography of a mythical king. Two Marathi biographical movies *Sant Tukaram* and *Nayadhish Ramshastri* received high acclaim from the European audience in the early days of Indian Cinema. Another pioneering effort was *Dr Kotnis ki Amar Kahani*. Films depicting the lives of rulers, saints and mythological figures proved to be particularly popular among the masses. Around the year of the Indian Independence a number of motion pictures based on the careers of the Delhi Sultans and the Mughal Emperors were produced. In the 1950s, Sivaji Ganeshan made a major venture in Tamil, titled *Veer Pandya Kattabomman*, describing the struggle of a local chieftain against the British invaders.

In Bengal too, in the 1940s and `50s, some high quality films showcasing the activities of the major socio-cultural stalwarts of the Bengal Renaissance and the Bengali armed nationalists such as Kshudiram Bose, Surya Sen, Michael Madhusudan Dutta, Sri Ramakrishna, Vidyasagar, Sister Nivedita and Raja Rammohun Ray were released. In the then East Pakistan some Bengali movies centring on the lives of heroes like Nawab Siraj ud Daulah, a champion of communal harmony and local patriotism, and Titu Mir, the peasant leader, were made. In independent Bangladesh some important movies were made on the *mukti juddho* or struggle for liberation. Over the last decade and a half this tradition has made a vigorous comeback on the Indian screen.

In this paper we would attempt a critical analysis of the genre of anti-colonial patriotic motion pictures in Bengali and discuss its historical relevance.

VIOLENCE IN BANGLADESH LIBERATION WAR OF 1971 AND THE ROLE OF INDIA

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Abstract:

During the great Liberation War of 1971, Pakistani occupied forces engaged in various types of violent activities like killing, raping, looting, setting on fire houses and temples and converting Hindus into Muslims. India, the neighboring state, played a significant historic role to stand against all these brutal and anti-human actions of the Pakistani army. On the very black night of 25 March in 1971, Pakistani forces launched a barbaric attack on the unarmed people in the capital city Dhaka. This attack was one of the worst genocides in the history of human kind. The teachers, students, and employees of Dhaka University, rickshaw pullers, passers-by, and common people were killed arbitrarily in the midnight attack. Father of the nation Bangabandhu Sheikh Mujibur Rahman declared the independence of Bangladesh on the early morning of March 26, 1971. The Pakistani Army arrested Bangabandhu Sheikh Mujib from his Dhanmondi residence and sent him to jail in West Pakistan. The people of Bangladesh launched a guerilla war fare against the Pakistani armed forces. In such a situation, countless Bengalees fled to neighboring India with a view to protecting their lives. Different historical sources indicate that during the war, Indian government provided shelter to nearly 10 million people of Bangladesh. It is undoubtedly an example of their great generosity. The Indian People and their government supported 10 million people with a huge heart. Since the beginning of the Liberation War the Indian government trained our freedom fighters and supplied them weapons to fight against Pakistani forces. The Mujibnagar Government was formed in Kolkata on 10th April 1971. Since then the Mujibnagar Government led the Liberation War under the leadership of Bangladesh's first Prime Minister Tajuddin Ahmed. At the end of nine months long bloody war on 16 December 1971 the chief of Pakistani armed forces General A.K. Niazi surrendered to the allied forces' Commander Lieutenant General Jagjit Singh Aurora. Through this all violence ended up and an independent and sovereign Bangladesh was born. This is an important study in history. This paper gives a try to highlight the types of violence were carried out by Pakistani forces against Bangladesh's people during the Liberation War of 1971 and India's role and contribution in our Liberation War and Independence.

SOCIAL REFORM, VIOLENCE AND WOMEN IN BENGAL: THE CASE OF DOWRY

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Abstract:

DOWRY, A SOCIAL PROBLEM AFFECTING THE LIVES OF WOMEN AND GIRLS WAS A PART OF PUBLIC DISCOURSE IN NINETEENTH AND TWENTIETH CENTURY BENGAL. IT IS A STILL BEING PRACTICED INSPITE OF SEVERAL LEGISLATIVE INTERVENTIONS. VIOLENCE OFTEN OCCURS WHEN THE GROOM OR HIS FAMILY SEEKS CONTINUED PAYMENTS OR MORE GOODS AND THE BRIDE'S FAMILY IS UNABLE OR UNWILLING TO PAY. EVEN TODAY DOWRY CONTINUES TO BE THE ONLY PROPERTY THAT A WOMAN RECEIVES FROM HER PARENTAL HOME. IN THE COLONIAL PERIOD, THE LEGAL CONDITION OF HINDU WOMEN WAS PRECARIOUS, BEING THAT THEY HAD NO RIGHT TO INHERIT PROPERTY, THOUGH THERE WAS A PROVISION OF *STRIDHAN*. UNLIKE HINDU WOMEN, MUSLIM WOMEN HAD THE RIGHT TO INHERIT AND OWN PROPERTY. THEY RECEIVED DOWER AND MAINTENANCE AT THEIR MARRIAGE. IN PRACTICE, HOWEVER, *MEHR* WAS REDUCED TO A TOKEN.

THIS PAPER WILL HIGHLIGHT THE FACT THAT IN THE COLONIAL PERIOD, NEWSPAPERS OFTEN REPORTED DOWRY RELATED ATROCITIES PERPETRATED ON THE WOMEN OF BENGAL. BY EARLY TWENTIETH CENTURY, A REFORMIST MOVEMENT BEGAN AGAINST THE DOWRY SYSTEM IN BENGAL. THE OPPRESSION WAS CONFINED NOT ONLY AMONG THE HINDUS, BUT ALSO SPREAD AMONG THE MUSLIMS. FROM 1930S ONWARD, A SERIES OF BILLS WERE TABLED IN THE BENGAL LEGISLATIVE ASSEMBLY TO PROHIBIT DOWRY AMONG THE MUSLIMS ALONG WITH THE HINDUS. THE ANXIETY OF THE MUSLIMS WAS THAT A CUSTOM COMMON TO THE AFFLUENT HINDUS WOULD BECOME OPPRESSIVE FOR THE POOR MUSLIMS. THEREFORE, LEGISLATIVE INTERVENTION WAS NEEDED FOR BOTH COMMUNITIES. WOMEN ALSO BECAME VOCAL AGAINST THIS PRACTICE AND IN POST INDEPENDENCE PERIOD TRIED TO TABLE THE BILL AGAINST DOWRY. FINALLY, THE DOWRY PROHIBITION ACT OF 1961 PROMULGATED BY THE GOVERNMENT OF INDIA LEGALLY PROHIBITED DOWRY. YET THE PROBLEM CONTINUES TILL DATE.

Question of Violence and Dynamics of Agrarian Change: Case of MKSS under Dr. Vinayan

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Abstract:

Any rational person would agree that violence is not legitimate unless the consequences of such action are to eliminate a still greater evil. Politics generally involve the attainment of certain objectives, such as the seizure of power by all available methods: violence often becomes a part of it. Of course violence need not to be a vital or essential part of politics even in the most ill governed country, but there is no doubt unscrupulous politicians seldom hesitate to resort to violent methods to achieve their aims. With the much publicized progress in various spheres of human activity the resort to violence has also increased. In fact, one of the dominating factors in the post war years is the growth of the spirit of violence. Even in India, where the apostle of peace and non-violence, Mahatma Gandhi, preached that violence is both degrading derogatory to human beings, the menace has been increasing. The concept of “might is right” is being practiced with callousness. When one party adopts violent means to achieve its objectives, the other follows suit in the firm, though unwarranted, believing that only answer to violence is greater violence, not peaceful overture or non-violent Satyagraha which Mahatma so earnestly advocated. Politicians refute by their actions the sound principle that a state based on force and violence is built on foundation of sand. There can be no social economic or political stability where the entire polity is based on force and violence. In this article I have portrayed the brief history the radical peasant movement in Bihar and also dealt with the question of violence and to what extent it would be acceptable as a political method. My observation is based on the movement of MazdoorKisanSangramSamity (MKSS) under the leadership of Dr. Vinayan.

Violence Against Colonial Rule

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Abstract:

The present paper aims to explore various types of anti-colonial resistance in the form of violence against the East India Company during the period 1757-1857. The nature and perspective of the violence differed from one to another. This was mainly because the grievances against the colonial government were different if one resistance is compared with other. The violence got its shape in the form of resistance, uprising, rebellion, ding, insurgency and so on. The first spark of resistance in the form of violence took place in wider parts of northern and eastern Bengal against colonial Raj for more than half of the decade of eighteenth century, which is popularly known as Sannyasi and Fakir Rebellion. West Bengal and South-West Bengal, which is now known as Jungle Mahal was not free from such violence where the Adivasis rose into arms that took the shape of a violence in such manner that the British had to face a lot of trouble in order to crush it. Similarly the common people of Rangpur also took a violent form insurgency (1783) which may be called as the first formidable peasant resistance against the British. The violence reached in such a manner that the Governor-general of Bengal had to establish the "Rule of Law" and the notion of "Sovereignty" against the insurgents. The uprising in the gradual form of violence reached from one region to other over the decades that Titumir's revolt threatened the establishment of colonial rule. The Pagalpanthi sects of Mymensing also made a terror in the mind of colonial administrators. The culminating episode took the form of violence in 1857, as Rudrangshu Mukherjee had shown in his Kanpur massacre, and Tapti Ray's analysis covered a wide region of Avadh, Bundelkhand. Bareilly was also not free from such violence as had been shown by Aniruddha Ray. Similarly, the neglected area of Bengal has been covered by Bhattacharyya in his recent work in 1857. The nature and perspectives of violence should be examined in detail.

TEACHERS' AGITATION IN WEST BENGAL DURING 1954

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Abstract:

The history of teachers' movement in undivided Bengal was a glorious and significant episode. During the colonial regime western education in Bengal was initiated by Christian missionaries. Nikhil Banga Sikshak Samiti or All Bengal Teachers' Association (ABTA) was founded on 6th February, 1921 with their office at 76, College Street. The first convention of ABTA took place in 1947 at Burdwan. During this time it was Satyapriya Roy who like an efficient leader deftly guided the teachers' movement. The Chief Minister of West Bengal, Dr. Bidhan Chandra Roy declared that the government should be in no way concerned about salary of teachers serving in non-government institutions. Teachers' movement of 1954 was one of the many significant movements of the time with the Communists playing a definitive role in it. The brutal use of force deployed by the government left had its negative impact on the sentiment of the people. Among all the movements that facilitated the left front's coming to power in West Bengal, the teachers' movement of 1954 was a most significant one. The teachers' movement of 1954 provided inspiration for many similar movements at a later period. The teachers' protest of 1954 later helped the teaching fraternity to stay united.

Keywords : Teachers' Movement, Bengal, ABTA, Bidhan Chandra Roy, Satyapriya Roy, Strike.

Calcutta medical College : Education, Student Rebellion & politics

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ABSTRACT:

Calcutta Medical College now known as Medical College and Hospital, Kolkata. Formerly Medical College, Bengal is a medical school and hospital in the city of Kolkata in the state of West Bengal, India. It was the first medical college established in India and the entire South Asia; it was established in 1835 by William Bentinck. The native medical institution was the first college for the teaching of medical sciences in the country, which was set up in 1822. In the course of time, the college was shifted to its new location and rechristened as the Medical College. Politics among the students of the institution has a rich tradition, with scores of students participating in the Indian freedom struggle. The anti-British movements were implemented in this campus with the programmes of Bengal Provincial Students Federation (BPSF), the Bengal branch of All India Students Federation (AISF). Initial focus of student politics was the independence of India. Many students were dismissed from the college and were gaoled during the Quit India movement in 1942. Student politics in this campus was highly influenced by the partition of Bengal and communal riots during and after the independence (1946-47).

Key Notes: C.M.C, Establishment, Medical Education, Student rebellion, Student politics.



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