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FROM THE EDITOR'S DESK

The Department of History is happy to be ready with the 8th issue of its journal, HISTORYWATCH. This joint venture of the students and the faculty members gives the budding scholars an opportunity to reflect their views on different themes of the subject. The academic endeavours beyond the regular classroom lectures, like students' seminars, special lectures, book talks, institutional visits and wall magazines, seek to enrich both the teachers and the students.

This issue has been long overdue. The Department went through a trying time with the prolonged illness of the senior most member, Dr. Soma Mitra, our pillar of strength and support. The adjustments and the readjustments in the daily activities of the Department perhaps delayed this publication.

In this combined issue, we wish to share our learning experiences during 2017 - 2020. In the years to follow, we hope to widen the scope of our academic pursuits and explore new areas.

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WRITING THE PARTITION : NOTES ON THE EVENT AND ITS MEANINGS

Dr. Tista Das, *Assistant Professor, Department of History, Bankura University*

In August 1947, as a hopeful, newly independent nation began its project of creating a space for itself in the international state system riding on the horse of fast paced development, it remained truncated. There was no denying the fact that what was born from struggles against the colonial government was not one but two partitioned states. There remained on both sides of the border – one drawn in great haste – teeming millions of people who found themselves on the wrong side of the border. It is much needed for the generations churned out of the event to deal with the Partition of India. It is necessary to look back at the event with something other than nostalgia, so that a certain continuity is traced from the history of the Partition to migration to re-settlement; so that there is no silence between the land of gold left behind and the reconstruction of life on the right side of the border. However, there is also the need to take account of memories and remembrance. It is this exercise that would re-construct the history of violence associated with the Partition in the eastern half of India. One must remind oneself that the Partition was a violent event as much in the east as that in the western half of India. If the Partition is not simply a partitioning of geographical territory, but also an initiator of a journey in the lives of people, it might be seen as a way of life; the way a nation and its citizens and citizenship itself came into being; the way a nation was born but was destined to remain a nation 'in the making'; the way the birth pangs never ceased.

The difference between the Partition experience of the Punjab and Bengal is highlighted in history by the nature of migration. In the Punjab, the movement was a one-time affair, where large-scale massacres had already begun months before the decision for the actual Partition was formalised. When the plan of Partition was announced, the massacres were intensified. There were massacres and counter massacres on both sides of the border, as a result of which, hardly any Sikh or Hindu remained in west Pakistan, and Muslims from India migrated to west Pakistan in large numbers. There was thus, an informal exchange of population, which never happened in Bengal. Here, the movement from the east to the west was much greater, spread out over a number of decades and the image is that of waves.

Writings on the Partition are as old as the event itself. Contemporary records, mostly memoirs by British officials have dealt with the unrest of the times when the demand for Pakistan reached its peak. Partition historiography has for long enriched our knowledge of why India was partitioned. There has been a host of writings on the emergence of separatism, the rise of popular communalism

and imperial policy by a whole range of scholars including Francis Robinson, Ayesha Jalal, Suranjan Das, Anita Inder Singh, Sugata Bose and many others.¹ This engagement with the high politics of the Partition has been a much-needed exercise. The way the leaders of the Indian National Congress, the Muslim League and also the British Government took part in this drama and created the event, so to speak, which decided the destiny of the nation and its masses, has been traced. Mushirul Hasan, Ian Talbot, Joya Chatterji and a host of other historians have also done so.

In this context, the question of mobilisation of the masses has been quite engaging. The central theme has been that of identifying the ones responsible for the tragic act. Partition has been seen as something bad. Therefore, one had to put the blame on someone. The will of the people has been accommodated in this narrative as the failure of the leaders to rally the masses once the ball had been set rolling. Peter Hardy² and Francis Robinson had written about the historical roots of the Partition which have been traced to a conflict since the late nineteenth century between the Hindu and Muslim elites over professional opportunities and control in electoral politics. Suranjan Das, Sugata Bose and Ayesha Jalal have worked on the intricacies of communal mobilisation at the ground level in the late colonial India which would set the stage for the Partition. Mushirul Hasan has primarily dealt with the Partition in terms of its 'process, strategy and mobilization'³; to see, according to him, the

*...complexities of the years 1937-1940 embodied in three paradoxes- the League being catapulted to prominence after years in the political wilderness; Jinnah's transformation from a secular politician to an ideologue of Muslim nationalism; and the Congress acceptance of the partition plan with seeming alacrity, thus relinquishing its vaunted principles of national unity.*⁴

These works have tried to find the hour of Partition; to see exactly at which moment Partition became inevitable; to see when the forces of communalism overpowered the hard strategies of all-India politics that had been using the communal forces for so long. In these accounts, some high

1 Robinson, Francis, *Separatism among Indian Muslims : The Politics of the United Provinces' Muslims 1860-1923*.

Bose, Sugata and Jalal, Ayesha. *Modern South Asia History, Culture, Political Economy*. 1998. OUP, Calcutta.
Jalal, Ayesha. *The Sole Spokesman : Jinnah, the Muslim League and the Demand for Pakistan*, 1985, Cambridge University Press, Cambridge.

Das, Suranjan, *Communal Riots in Bengal 1905-1947*, 1991, Delhi.

Singh, Anita Inder, *The Origins of the Partition of India 1936-1947*, 1987, Oxford University Press, New Delhi.
Talbot, Ian, *Provincial Politics and the Pakistan Movement the Growth of the Muslim League in North-West and North-East India 1937-47*, 1988, Oxford University Press, Karachi, Oxford, New York, Delhi.

2 Hardy, Peter, *The Muslims of British India*, 1972, Cambridge University Press, Cambridge.

3 Hasan, Mushirul. *India's Partition Process, Strategy and Mobilization*. 1993. OUP. New Delhi.

4 Hasan, Mushirul ed. *Inventing Boundaries Gender, Politics and the Partition of India*. 2000. OUP. New Delhi. P-5.

points of violence have been identified when the will of the community had polarised the population and ultimately forced the State to bring about the Partition. The responsibility of the government in creating this polarisation has also been seen. The story has therefore been one of unleashing the powers of Frankenstein. Anita Inder Singh has worked on the colonial government's responsibility in bringing about the division of the Nation into two which was unfolded through a series of negotiations at the high levels of the political arena. The result of such negotiations was the point at which Partition became inevitable.

*After August 1946 the communal conflagration resulted in tens of thousands of casualties. This was the breaking point. A handful of riots would not have led to it. As the British realized their administrative weakness the 'inevitability' of partition seemed imminent.*⁵

From this all-India perspective, there has been a shift in Partition historiography to regional perspectives which would gradually entail a shift of focus from high politics to a social history of the Partition. While there has been a host of writings on the Punjab story, Joya Chatterji in *Bengal Divided* (1995)⁶ has seen how an upper class and a middle class of Hindu minority in a Muslim-majority province – Bengal – had looked at the Partition as the only way to regain a political foothold. In doing so, she has loosened the link of separatism with Muslim politics alone. The evolution of a parallel Hindu separatism has been taken into account. The focus on the question as to why the Partition happened and at which point it became inevitable has remained. The question of violence associated with the event of the Partition has engaged a host of historians. Suranjan Das' *Communal Riots in Bengal* (1991) analyses the context of massive violence in Bengal that prepared the ground for the final division of territories. Vazira Zamindar in *The Long Partition* (2007)⁷ gives an account of another kind of violence – what she describes as bureaucratic violence – which was manifest in the great haste in which the lines of territorial divisions were drawn, the callousness and failure of the two governments in dealing with organised violence and neglect in the work of rehabilitation. Joya Chatterji's *The Spoils of Partition... Bengal and India, 1947-1967* (2007)⁸ also addressed such issues.

Historians have approached the issue of violence in another way; they have traced it from below. They have seen how people lived through these years and they have tried to understand the public and also private minds. This meant, in the first place, an account of the experiences of victims and the perpetrators (not as permanent but as shifting categories) of violence. It also provided space

5 Singh, Anita Inder. *The Partition of India*. 2006. National Book Trust, India. New Delhi. P- 90.

6 Chatterji, Joya, *Bengal Divided Hindu Communalism and Partition 1932-1947*, 1994, Cambridge University Press, Cambridge.

7 Zamindar, Vazira Fazila-Yacoobali, *The Long Partition and the Making of Modern South Asia Refugees, Boundaries, Histories*, 2007, Columbia University Press, New York.

8 Chatterji, Joya, *The Spoils of Partition Bengal and India, 1947-1967*, 2007, Cambridge University Press, New Delhi.

for oral accounts of the memories of the Partition while noting silences in the recollections. Such narratives were, therefore, concerned with the Partitioned times rather than just the year of the Partition. The focus, in fact, has shifted from the years leading to the event to the years around and those following the event. Gyanendra Pandey has placed violence vis a vis civilisation and community. In doing so, he has reduced the distance between community and the state. He has made violence 'belong', as it were, to the modern state. Therefore, violence has not remained a pre-modern phenomenon. To see violence in his terms, one has to realise that the communal and the modern cannot be studied as distinct spheres in which violence would be accommodated in the former and the event of the Partition brought about by negotiations of political leaders in the latter –

*...the discourse of violence here is at the same time a discourse of community, that 'community' and 'violence' constitute each other, and that the borders of community like the borders of violence are always uncertain.*⁹

The question of rehabilitation has engaged historians and their works have formed another strand of literature on the Partition. Among these works might be included first-hand accounts of officials engaged in the rehabilitation programmes of the government. Hiranmay Bandyopadhyay's *Udvastu* (1970)¹⁰ is an important work in this regard. It is a detailed account of the resettlement of refugees from East Pakistan. He has provided first-hand accounts of the way the enormity of the problem baffled the officials and how the day to day problems were handled. Prafulla K. Chakrabarti¹¹ reconfirmed much of what Bandyopadhyay had written while dealing with the political mobilisation of the refugees in great detail. Gyanesh Kudaisya¹² has also written about this history of resettlement in the context of Bengal. Joya Chatterji has seen how the politics of rehabilitation would be played around the notions of refugee rights and State charity.¹³ The stereotype of seeing refugees as simply victims has been seriously challenged by Pradip Kumar Bose and Nilanjana Chatterjee among others. The question of agency has been brought to the fore. Gargi Chakravartty has provided insights along such lines.¹⁴ It has also been recognised that the experiences of women around the

9 Pandey, Gyanendra, *Memory, History and the Question of Violence Reflections on the Reconstruction of Partition*. S.G. Deuskar Lectures on Indian History and Culture, 1999, K.P. Bagchi and Company for Centre for Studies in Social Sciences, Calcutta. Kolkata. P- 23.

10 Bandyopadhyay, Hiranmay, *Udvastu*, 1970, Shishu Sahitya Samsad Private Limited, Calcutta.

11 Chakrabarti, Prafulla K., *The Marginal Men The Refugees and the Left Political Syndrome in West Bengal*, 1990, Lumiere Books, Kolkata.

12 Tan, Tai Yong and Kudaisya, Gyanesh, *The Aftermath of Partition in South Asia*, 2000, Routledge, London.

13 Chatterji, Joya, 'Rights or Charity ? Government and Refugees – The Debate over Relief and Rehabilitation in West Bengal, 1947-1950', in Kaul, Suvir ed., *Partitions of Memory*, 2001, Permanent Black, Delhi.

14 Bose, Pradip Kumar ed., 2000, *Refugees in West Bengal Institutional Practices and Contested Identities*, Calcutta Research Group, Kolkata.

Chatterjee, Nilanjana, 'The East Bengal Refugees A Lesson in Survival', in Chaudhury, Sukanta ed., 1990, *Calcutta The Living City. V-II : The Present and Future*, OUP, Calcutta.

Chakravartty, Gargi, *Coming out of Partition : Refugee Women of Bengal*, 2005, Bluejay Books, New Delhi.

times of the Partition cannot simply be narrated as a tale of victimhood and trauma. A sense of triumph in women who 'came out' and became bread earners and gained certain economic decision-making powers can also be discerned, as Jasodhara Bagchi and Shubhoranjan Dasgupta have shown.¹⁵ The agency of the refugees as they resettled themselves in a hostile environment came to be focussed in these works. It is these intricacies and nuances of the experiences of the Partition that need to be taken into account in any narrative that deals with the partitioned times.

By tracing the history of violence associated with the Partition in the east, one can hope to understand that India's Partition was not just an event that happened on a particular date and ended a process. In other words, it is not simply the culmination of a process. It began something that never saw an end. The journey of the refugee seekers signified this never ending process. The trauma went much beyond the date so that it becomes increasingly difficult to 'contain' the event, so to speak. This is especially significant for Bengal where the waves of migration continued for decades after the Partition. While accepting the importance of trying to understand why the country had to be partitioned to gain independence, one needs to move beyond the question. It would be useful to see the Partition in terms of how it affected the life of the nation; in other words, how it remained with the independent nation.

Recent writings on the Partition of India have explored several new dimensions. The focus has shifted from analysing the event as the final chapter of a narrative in which an already present vertical communal divide led to a sad but inevitable partition of the nation into two in the hands of the British colonial masters. Looking at the Partition as something that has happened in the past has the problem of seeing it as a solution that has settled the life of the nation. Ranabir Samaddar has reopened the case –

*Partition... will never be a settled fact, in the sense of settling something like the birth of a nation or disorder. In producing the differences it will remain unsettled and unsettling, provoking the 'others' in the subcontinent. Even while receding into a past of over half a century, partition remains a reality, more so as it becomes a concentrated metaphor for violence, fear, domination, difference, separation and the unsatisfactory resolution of problems; a metaphor, in one word, for the past, one that goes on making the present inadequate.*¹⁶

It is into such territories of the unsettled nation that the tracing of memory has begun. The works of Urvashi Butalia, Veena Das, as also that of Ritu Menon and Kamla Bhasin among others, have traced this other side of the story. The need to see the faces of the Partition, especially those of women, has been felt. Besides, the need to read between the lines, of making meaning of silence as much as the uttered words in memoirs and interviews have also been felt. In these writings, the narrative of displacement has become gendered so that the story of women has begun to be retrieved.

15 15 Bagchi, Jasodhara and Dasgupta, Shubhoranjan ed., 2003, *The Trauma and the Triumph : Gender and Partition in Eastern India*, Kolkata, Stree.

16 Samaddar, Ranabir. *A Biography of the Indian Nation, 1947-1997*. 2001, Sage Publications, New Delhi.

*Yet the story of 1947, while being one of the successful attainment of independence, is also a gendered narrative of displacement and dispossession, of large-scale and widespread communal violence, and of the realignment of family, community and national identities as a people were forced to accommodate the dramatically altered reality that now prevailed.*¹⁷

The collective memory of the tragic event does find its place in the Bengali novels and films, even though authors in Bengal have remained more or less silent about the brutality of the experience unlike contemporary authors from the Punjab. The emphasis has been, rather, on nostalgia and feelings of desolation while recounting the lives left behind as also the deep resentment and disillusionment with the process of rehabilitation. The experience of the Partition is multi-layered and nuanced by differences which the recent historical literature has begun to recognise. Engagement with the long-term implications of the event has been focussed upon. In other words, the engagement with what the Partition has meant to many generations of partitioned people has begun.



17 Menon, Ritu and Bhasin, Kamla. *Borders and Boundaries Women in India's Partition*. 1998. Kali for Women. New Delhi.

Butalia, Urvashi. *The Other Side of Silence: Voices from the Partition of India*. 2000, Penguin, UK.

LEGACY OF THE BOLSHEVIK REVOLUTION

Simontini Mitra, *Third Year, History Honours (2017-2018)*

The Bolshevik Revolution occurred from 25th October 1917 to 7th November 1917. The Bolshevik Party under Lenin replaced the Mensheviks from power and changed the course of Russia's future, and soon it was going to change the world politics. The condition of Russia in this period was terrible. It had a broken economy, political life and society. The World War which was going on during this time had completely engulfed Russia's population and finances. The Tsarist regime and the Provisional Government had failed to stabilize the situation and the stage was set for revolutionary ideas to grow. The Russians were supportive to Bolshevik Party. The popular support was an immense source of strength for the Bolsheviks to carry out a coup. The common people were exhausted financially and had lost dear ones in the Great War. Against this backdrop, the promises made by the Bolshevik Party were promising and it became clear that it would provide a strong and centralized government. The rich aristocrats were considered to be the 'enemies of the state'. They enjoyed all the luxuries of life and lived lavishly whereas, the commoners were deprived of a proper living. The Bolsheviks regarded themselves to be the party of the masses and they promised to form a 'bourgeois state without bourgeoisie'. Though there were a lot of supporters for the Bolshevik Party, yet many felt that if they came to power then it would be disastrous for Russia. But Lenin and the Bolsheviks successfully managed to establish themselves in Petrograd and other important cities of Russia on 8th November, 1917.

A century has passed since the Bolshevik Revolution in which historians have variously discussed its consequences for the politics and people of Russia and the world and also the legacy it holds today. The greatest legacy of the Bolshevik Revolution is the spread of communism. According to Eric Hobsbawm, the October Revolution made USSR the head of the socialist camp. The communist ideas that had modified the Russian State serve as an inspiration to a number of countries who were struggling to win over a capitalist regime or disintegrated administrative machinery. The working class or the proletariats were highly motivated by the ideas of communism and they have gone on strikes in many capitalist countries like the United States of America, Canada, Australia and others. The Bolsheviks have always spoken for equal wages and equal treatment for both male and female workers, proper and hygienic working conditions, liberty to form trade unions and employment for all. A number of prominent of powerful capitalist countries have witnessed labour strikes mainly because they had not been able to provide these privileges to their employees, even though they had become highly industrialized nations. On the other hand, Russia provided all these necessities and had become highly industrialized nation,. The communist ideas had been adopted by many countries and they had become communist states which happened because they wanted to break away from the old and obsolete communist states which happened because they wanted to break away from the old and obsolete machinery of capitalism. The capitalist system seemed too

exploitative in nature for them. But it is also important to understand that communism has modified itself and adapted itself to the socio-political and the economic conditions they had. After the success of the revolution, Lenin asked for the publicizing of all properties. In communism all means of production is owned by the state. So, the industries were undertaken by the Socialist government and the land was equally distributed to the peasant population. The property of the church was confiscated including the wealth in possessed. Such mass nationalization of private property and religious property was witnessed for the first time marking the beginning of the world of communism.

The rise of Bolsheviks to power in Russia also witnessed the rise of Russia. When the Tsar was removed from his position during the February revolution, the Provisional Government failed to provide stability to the country. The Bolsheviks, on the other hand, turned Russia into an immensely productive and militarily strong nation which was capable enough to participate in the Second World War. The people were provided with free education, free healthcare, gender equality and pensions. Education had been mandatory for all children because the leaders wanted an educated society. The same treatment was given to the workers. All able bodied men and women had the right to work. It is truly one of the greatest achievements of the Soviet people. It immensely helped national the economy and gave rise to the steady growth of productive forces in Russia. This particular right is also considered to be a duty for the Russians as it would provide economic stability and end financial crisis. As unemployment was rampant in the capitalist countries it had been totally eradicated from Russia. Illiteracy was also eradicated in the same way. Cultural and scientific achievements of Russia were remarkable. But an unparalleled achievement of the Bolsheviks was in the field of Women and Child Healthcare and Protection. The State produced great solitude for their health and hygiene. Female labour was prohibited for hazardous jobs. Pregnant women got maternity leave. Mothers were not allowed to work overnight as they had to look after their children. A vast number of institutions were there to look after the welfare of the children and the females. Even the unmarried mothers had the right to bring up their kids and were assisted by the State. In the words of Karpinsky, "The Soviet State put an end to the outrageous inequality and oppression of women. It established completely equality of rights between men and women something which does not exist in any capitalist country in the world". The Soviet State was the protector of the Russians and so it ensured free, qualified medical care and established a number of hospitals and health clinics. It also abolished child labour, developed and improved hygiene in industries and also developed research to prevent and reduce the incidents of epidemics to ensure a long and active life for the citizens. All these features are remarkable for Soviet Russia as such achievements were still not achieved by the western capitalist countries. The Bolshevik ideas provided Russia a strong economy and the people had a proper livelihood. The Bolshevik Revolution which had got Russia out of a miserable state was successful to turn it into a superpower during and after the Second World War. The Revolution made profound impact on the thoughts and behaviour of later generations. To many politically, socially and economically disturbed countries, revolt, radical protest and violence became an easier tool for replacing the present administrative system and it is still the same.

When the communists seized power in Russia the condition of the country was chaotic. They had to face stiff opposition externally and internally as being the only communist country in the world.

Lenin and his followers had to face great deal of problems and some of them had to be met with utmost emergency. There was a civil war in the summer of 1918 and several other protests which had to be silenced. Still under these tensed situations it is remarkable how rapidly a true communist society was built by the Bolshviks. It changed the course of world history and created a glorious future for the Russian State as the first communist country.

The new regime set up by a Bolshevik Revolution of 1917 had to survive many changes and modifications until it fell in the 1990s. But it is true that Russia being the first Socialist State paved the way for a completely different system of political, social and economic life. It was successful in achieving great heights and brought innovations which were still not witnessed by the world. Russia emerged as a strong State of the proletariat who were neglected by the capitalist nations. The Bolshevik Revolution taught the capitalist states and the world that a different form of government, the government of the mass could be of great importance and prestige. Many of the innovations which were bought in by Russia were adopted by the capitalist countries to pacify the labourers and to prevent any sort of protest. Thus, the Russian Revolution has helped the working class immensely in acquiring their rights and has provided a better workplace bringing about an end to capitalist imperialism and paved the path of socialism. The lessons of the Bolsheviks spread across the Third World countries that reveal the true meaning of internationalism and the determination to end the perpetual systems of exploitation, fascism and inter-imperialist war. For those dedicated to revolutionary politics, this is a crucial step towards the building of international solidarity, fighting against capitalist globalization and emergent neo-fascism which are rearing their ugly head across the globe.



GULF OF CAMBAY : CRADLE OF ANCIENT CIVILIZATION

Sinjory Bose, *First Year, History Honours (2017-2018)*

For decades, archaeologists and historians have wondered the origin path of the Indus Valley Civilisation that has been found in what today is Pakistan and North-Western part of India. The civilisation dates back to 3000 BCE. Now, new scientific finds and archaeological finds indicate that the Indus Valley Civilization had come from a mother civilisation that was found in the Gulf of Cambay (now Khambhat), below the Arabian Sea.

Some incredible archaeological finds have been found by chance. Like some German tourists, while trekking on the Alps, stumbled upon a perfectly preserved Ice Age man and this was the find of the decade. Similarly, in 1991, a group of people from National Institute of Ocean and Technology (NIOT) were cleaning and performing regular SONAR checks in the Gulf of Khambhat. Only months later, they noticed what looked like remains of a town in the pictures. Research started and for months, artefacts were taken out.

More than 2000 artefacts were found which included pottery sherds, stone tools, preserved human remains, wood and much more was found. Huge foundations of buildings that weighed in tons, were discovered. This showed that there were huge monuments, much bigger than we have today because the foundations were massive. A big monument was found which looked similar to the Great Bath of the Indus Valley Civilization. Drainage systems were also found along with earthen hearths, broken bricks and semi-precious stones. Most of the artifacts that were found were from Mesolithic age but some of them were also carbon-dated to palaeolithic age. This showed that people had lived there for a long time.

People started giving attention towards this civilization when a piece of wood, found with the remains dated back to 7000 BCE. We knew that the earliest civilization was the Mesopotamian Civilization which dates back to about 4000-3500 BCE. But this civilization in the Gulf of Khambhat was a shock as it was even older than the Mesopotamian civilization. If the carbon dating is right, it would completely change history and our 'notions' of the origin of the civilization. Many do not accept this theory and say that a piece of wood cannot be the foundation of the dating of an entire civilization. Those who support the theory, they prove their point with artifacts like sherds of pottery which are older than the Mesopotamian civilization.

Many scholars do not believe that the pottery was man-made, they believe that it is caused by forces of nature. The theory they put up is that the power of current in the area where the civilization is found, is very strong. Artefacts could have easily flown in here. Many believe that these artifacts do not give enough base for the theory. There are big monuments which weigh in tons and are almost impossible to make many believe that this civilization was another branch of the Indus Valley Civilization.

It is believed that the civilization was destroyed in the last Ice Age and the water level rose. It is true that the Arabian Sea's water level has risen about 130 feet since then.

Many Indians believe this city to be 'Dwarka', a place where supposedly the Hindu God Krishna lived. Relics of God have been found and some people believe that these 'Gods' were none other than some sort of extra terrestrial powers. 'Ancient Aliens' a show on TV seeks to uphold the theory that ancient Indians had connection with extra terrestrial entities though confirming evidence has not been properly found out yet.

The finding of this civilization off the shore of Gujarat has raised some big questions about the cradle of civilization. The question remains :

Are the raised questions correct or do we need to ask different questions ?



A PLACE OF HISTORICAL INTEREST IN INDIA

Esha Jain, First Year, History Honours (2017-2018)

India is a country which has a huge historical backdrop. She has a rich and exquisite history which consists of mass protests to gain Independence and the episode of Partition. Even in the pre-Independence period India has been historically significant. One of the places that has been historically very important is Ahmedabad. Ahmedabad has played a very important part during the Partition period and even in the Mughal period.

Ahmedabad was inhabited since the 11th century when it was known as Ashaval. During that time Karna Chalukya, ruler of Anhilwara had waged a successful war against the Bhil king and established a city called Karnavati on the banks of Sabarmati. Gujarat subsequently came under the control of the Delhi Sultanate in the 14th century. However by early 15th century Zafar Khan Muzaffar established his independence from the Sultanate and crowned himself the Sultan of Gujarat founding the Muzaffarid dynasty. In 1535 Humayun conquered Ahmedabad after occupying Champaner when the ruler of Gujarat Bahadur Shah fled to Diu. Ahmedabad was then reoccupied by Muzaffarid dynasty till 1573.

During Mughal reign Ahmedabad became one of the Empire's thriving centres of textile trade which exported commodities as far as Europe. Shah Jahan also spent a huge part of his life in the city. He spent the prime time of his life in Ahmedabad sponsoring the construction of Moti Shah Mahal in Shahibaug. In 1758, the Mughals surrendered the city to the Marathas. The East India Company took over the city in 1818. A military cantonment was established in 1824 and municipal government in 1858. In 1864 a railway link was established between Ahmedabad and Mumbai. Over time the city developed as the home of a developing textile industry and earned the nickname "Manchester of the East".

The Indian Independence movement developed its roots in the city when Mahatma Gandhi established 2 ashrams- Kochrab Ashram near Paldi in 1915 and Sabarmati Ashram on the banks of Sabarmati which would in future become centres of nationalist activity. It was also in Ahmedabad that there were mass protests against the Rowlatt Act which was passed in 1919. The textile workers burned government buildings in protest against extension of wartime regulations after World War I. One of most important events that took place in Ahmedabad was the Dandi March. In 1930, Gandhiji initiated the Salt Satyagraha from Ahmedabad. The Salt March began from Sabarmati Ashram. This city was quite affected in 1942 during the Quit India Movement when its economic and administrative institutions were rendered inoperative. Following the partition in 1947 the city was scarred by communal violence. Ahmedabad was a main focus for settlement of the Hindu migrants from Pakistan.

Sabarmati Ashram which was also located in Ahmedabad was a headquarter for Mahatma Gandhi during the Independence period. Gandhi lived there for 12 years fighting against the British. The Dandi March which started from Sabarmati Ashram was a huge success.

Thousands across India joined this march and protested against the exclusive monopoly of British to manufacture salt. After this the government seized the ashram. Gandhi asked the British government to return the ashram but they were not willing to do so. Then Gandhi decided that he would disband the ashram and since then the ashram has been protected by the local citizens and the Archaeological Survey of India. It is now one of the most historically important places in India.

Another well known historically important place is the Kankaria Lake which was built by Sultan Qutbuddin Aibak and was mostly used for bathing by the kings. This is a circular lake where at one point there is a walk way which merges into the garden. The Teen Darwaza in Ahmedabad is also a historically important location. It has gorgeous arched gates and is the longest and oldest gateway of Ahmedabad. Built in 1411 AD by Sultan Ahmed Shah it acts as an entrance to the royal square at Bhadra fort. Jahangir often used to come here alone with his wife to take a look at the procession that started from the gateway till Jama Masjid.

Thus, Ahmedabad has a rich history from the Mughal period to the Independence period. The historically important places of those times have been carefully protected by the local citizens and even different organizations play an important role in protecting the heritage of this city.



IMPACT OF THE FIRST WORLD WAR ON THE GLOBAL ECONOMY, SOCIETY, POLITY AND CULTURE WITH PARTICULAR FOCUS ON INDIAN SUBCONTINENT

Shreya Sharma, Third Year, History Honours (2018-2019)

History of the world has been mainly encountered with the unplanned and ostensible confrontation of two extremities whether it was Crusade, Napoleonic Wars, American Civil War and others. History on its non-erasable manuscripts scribbled the inks of such a war – The First World War, fought not only between religions and ideologies but between different countries of the entire world. The holocaust had been inimical to combatants, women and children and to centripetal economy, society, culture and polity. Aftermath of the war has been transparently described by S.L.A Marshall as (World War I) “Two rounds from one pistol and the world rocked”.

The mobilization of 65 billion men and demise of around 13 billion combatants followed by the starvation, diseases, massacre, epidemics, raids were contemplated by series of global efforts through conferences, meetings, treaties and agreements. Paris after the allied powers ‘armistice celebration’ was chosen as the site for commencement of peace. Attended by the brilliant assemblage of Presidents, Premiers, Diplomats, 32 Nations (1919-20) signed a collective of five treaties under the Peace of Paris Conference. Allied Powers aiming for the promulgation and preservation of the global peace and security also created League of Nations for extension of the international laws and faithful observance of treaties. Aftermath of the war brought dramatic consequences to the world.

Regardless of the front, countries had a tumultuous journey towards stability. USA’s agrarian economy shattered following the Great Depression (1929), Dust Bowl(1930-36), reduction of high income taxes by half percentage by 1921. Great Britain was affected with high tax rates, impacting working class .The industrial agitation over fiscal burden became rampant. Ireland on the contrary, in the initial years became prosperous in agriculture and textiles. France’s economy too had an adverse effect over material devastation due to migration of troops & industrial warfare, handicapping national production system & buildings. Germany of the Central Powers became antagonist both at domestic and international circles due to an enormous national debt of \$ 32 billion claimed by the Reparation Commission leading to the depletion of natural resources through exports and massive printed money production, and extension of control of allied powers over eastern bank of Rhine. At home, Germany dealt with price rise on goods impacting middle class population and rise of black markets across the country. Austria-Hungary did not undertake any major fiscal policy modification. Russia and Poland had high inflation phase due to political revolutions.

The Great War gave new impulses to the political programmes and policies of the entire world. The demographic catastrophe paved the way for public intervention for reforms in the political system. Germany, soon faced the Hitlerite Movements becoming popular. Great Britain had political parties' disputes between Liberals and Conservatives and the former, in spite of ambitious government had to encounter intractable challenges posed by public. Ireland confronted the threat of civil war caused by division of 'Home Rule' resulting in factionalism among paramilitary forces. However, France survived without compromising constitutional changes. Soviet Government decreed the nationalisation of natural resources followed by Russian Civil War. As, Far East is concerned, political ground shifted for more democratic policies, labour unrest in 1919 consisting of youth activists.

The Great War caused unprecedented disruption in the societies particularly of Eastern and Central Europe and parts of South East Asia. Post war societies had substantial military losses which composed disproportionately of women, adolescents & children. The birth rate in France and Great Britain plummeted drastically. The colour of post war societies was black for women who were financially dependent on their husband, were now bereaving their apparent loss. Widows consisted of a third of the total population of British & Italian soldiers and about a quarter of Germany. Petitions were filed by millions of people for financial aid for treatment of the belligerents. Health had a deleterious effect through Influenza epidemic, malnutrition and virulent diseases. Germany suffered with highest mortality rate and ethnic cleansing of Jewish Population, Russian Civil War and Polish-Soviet war also decayed the remaining tolerance of the population. USA passed stringent Immigration Acts. Different parts of South East Asia underwent volatile changes in the overall political structure.

The First World War brought new beginnings to the culture of societies. The disrupted international system had shamefully clawed its way to the cultural aspect of societies. The creative artist, theatre divorced by the vibrancy of their culture now presented self-expression of disruption of mankind. Moderate modernist, T. S Eliot, effectively captured the mood of the post war in poems in "The Waste Land" and 'The Hollow Men'. The subsequent negative and depressing surrounding were delicately utilised by artist to express the real needs and urge of society. The fascist regime of Italy, Germany and Spain showed considerable hostility in modernism of art.

The First World War brought diverse agitations against and negotiations with the colonial state. The bereaving relatives demanded for honorary mention of the martyred souls. Reluctant colonial authority orchestrated commemorations, memorial and rewards through bestowing of Victorian Cross and erection of great memorial viz. India Gate for the soldiers. Drain of manpower was evident in northern Indian states of Punjab, Haryana due to exaggerated recruitment. The 'dyarchy' or dual government paradoxically brought both restriction and reforms in the subcontinent. The Gandhian wave in India was largely supported by masses. Propagating the ideologies of Gandhi's ascetic lifestyle and boycott of foreign goods strengthened the small to moderate scale industrial workers into leading numerous industrial and municipal strikes in Bengal, Bombay & Delhi. On the other side, factionalism among caste brought internal political arguments. *Jallianwalah Bagh* massacre (13th

April, 1919) further agitated the entire subcontinent. Popular figures renounced their titles as protests against atrocity. The criticism against the imperial rule aroused a sense of nationalism among civilians urging for political autonomy.

Thus, the First World War left its marks in the shape of social dislocation, geographical displacement, disintegration of communities, homelessness. Interestingly, it represented the strength of the masses who did not succumb to the diplomatic heads and their pure determination towards a democratic and peaceful world. But, the ground breaking reality is comprehensible enough to the entire world, capable of tearing up treaties and thereby flouting the League of Nations leading to the ostensible Second World War, where unfortunately history repeated itself.



LUTHERAN REFORMATION MOVEMENT

Jagadhatri Gupta and Sinjini Hazra, *Semester III (2019-2020)*

The Reformation movement started by Martin Luther, popularly known as the Protestant Reformation, heralded a revolt against the ecclesiastical system of the Middle Ages and can be regarded as a milestone in the history of Europe.

Martin Luther was from a peasant background although his father raised himself in the ranks of lower bourgeoisie by working in the mines. His father provided him with good education and wanted him to become a lawyer. His mother came from a burgher family and showed an intense piety that must have made Luther close to the German popular religion. While studying Law, Luther showed strong religious inclinations and in 1505 he decided to become a monk. He entered the monastic order much against his father's wishes.

Lutheran Reformation had its beginning in a simple question often asked by Christians – what must be done to seek the forgiveness of God. Luther's answer did not fit into the traditional practices of the church and so he decided to split with the Papal church and provided his own solutions and became a popular reformer.

Luther's primary concern as a monk was focused on the assurance of salvation. The prevalent beliefs and practices of the Roman Catholic Church failed to provide any satisfactory answer to him. The traditional church had advocated adherence to Catholic sacraments, and confession in front of a priest as the chief means of receiving God's grace and forgiveness for the sins committed. The other course was to buy indulgences, which was suggested as a shortcut. In 1517, Martin Luther nailed his *Ninety Five Thesis* on the church door of Wittenberg and directly challenged the sale of indulgences as a means of seeking god's forgiveness. His actions immediately attracted the attention of entire Europe. Engels described Luther's revolt against the Catholic Church as 'Luther's lightning struck home'.

Luther's reformation began on the question of what an individual must do in order to be saved. From this developed his doctrine of justification by faith. Luther believed that the church had misunderstood the gospel and the true essence of Christianity by adopting practices such as the sale of indulgences. Luther's views were concerned with the question of how it was possible for a sinner to enter into a relationship with a righteous God. According to Luther, when the sinner realized his need for grace he called upon God to bestow it and God was under obligation to grant it. This grace could not be brought or sold. As Alister E. McGrath points out, it marked a new theology of forgiveness, threatening the vested interests of the Pope, clergies and many others.

Luther also criticized the views of the Catholic Church on 'sacraments' that included seven sacraments – baptism, the Eucharist or Mass, marriage, penance, confirmation, holy orders and

extreme unction. Luther reduced them to just two – baptism and the Lord's Supper. He held that the medieval sacraments gave totally unjustified priority to the priests. Sacraments to him were for the nourishment of faith of the people and not commodities to be bought or sold.

This new group of Christians called Lutherans or Protestants believed in the supremacy of faith which destroyed the exclusive position of the priests along with their mystical functions. Luther declared that each Christian was to be his own priest. For Luther the external order of the church was of secondary importance. Liberty was an inward faith and not an outward social and political freedom.

Christianity was made simpler and confined to the basic teachings of the Bible with the scriptures as the sole authoritative source of Christian dogma. He abolished the practice of celibacy by the priests. Luther himself married a former nun thereby defying Papal rules of conduct for the clergy. He thus brought about a distinction between religious and socio-political matters and destroyed the all-pervasive hold of religion. He translated the Bible into German language so that all the people may have direct access to it. The printing press played an important role in the spread of his revolutionary ideas..

The Lutheran movement brought about a sharp division within the Christian church and destroyed papal supremacy. Several German princes saw in Luther a chance to secure greater freedom from the church and Emperor Charles V.

A prolonged fight between the Catholics and Protestants ended with the Peace of Augsburg in 1555. Each of the over three hundred German princes got the right to choose his own religion and the subjects of each state had to abide by his choice. Lutheran Reformation made rapid headway in the Scandinavian countries of Norway, Sweden and Denmark and also spread to the Baltic provinces.

Three formulas epitomised the teachings of Luther- Sola Fide, Sola Scriptura and Sola Gratia. These principles defined a relationship between man and God in which man is portrayed as weak and evil and God as all powerful.

Sola Fide emphasises the insignificance of reason and the primacy of revelation. This doctrine of justification by faith alone is the cornerstone of Lutheran Protestantism. It insists that salvation is a process over which man has no control. Faith is a gift of God and God mysteriously chooses a few men for salvation.

Sola Scriptura means that the only source of religious truth is the word of God revealed in Scriptures. It is the written record of the revelation of God in Christ.

Sola Gratia means knowledge of divine things which comes from the grace of God alone. Its argument is that human reason is blind and that all weakness and evil arise from human nature. All power and virtues, on the other hand, come from the grace of God. God is merciful and man does not need the church or the clergy for his salvation.

Luther declared that there was no need of an intermediary between man and God. Thus, the church and the clergy had no role to play in the salvation of man. A complete faith in Christ would be sufficient for a believer and a knowledge of the Bible which contained the teachings of Christ would give peace and solace to the sinful man.

In 1520-21 Luther published three pamphlets which clearly revealed his revolutionary ideas – An Appeal to the Christian Nobility of the German Nation, A Prelude Concerning the Babylonian Captivity of the Church, and of the Liberty of a Christian Man. In them Luther attacked every important assumption which formed the basis of the medieval church. He challenged the papal infallibility in the matters of doctrine. He also questioned the difference between temporal and spiritual spheres.

Luther argued that the individual soul stood alone before the creator and that no mediator was necessary to communicate with God. His ideas contained the concept of free will and the theory of pre-destination. He put great emphasis on the reading of the Bible and believed that the rituals of the church were of secondary importance. He further believed that to maintain order in the state and society the ruler should be obeyed. He preached that the ruler was competent to reform and rule over the church. According to him the church and the state were two parts of a single whole and he looked upon the German princes as the natural guardians of the church. He emphasised the sinful nature of rebellion which indicates his conservatism. He advocated the doctrine of passive resistance and argued that God would punish evil in his own time.

The political situation of Germany and central Europe during the first half of the 16th century helped in the rapid spread of the Lutheran doctrines. Luther succeeded in Germany for – various reasons. The first reason was that Pope Leo X and emperor Maximilian I were so busy : with German issues and the problem of the imperial succession that they could not give adequate attention to Luther's movement between 1517 to 1519. Secondly a large number of German princes and free cities adopted Lutheranism religion as the official state religion during the 1520s and 1530s because they were developing a secular attitude and were opposed to the Pope and the Roman Catholic church. Thirdly, emperor Charles V, the protector of the Roman Catholic church, remained so preoccupied with internal and external problems that he failed to put down the Protestants by force.

One of the most important factors for the spread of Luther's ideas was the influence of virtually thousands of students who studied at the University of Wittenberg, the headquarters of Lutheranism, and were indoctrinated into Lutheran theology and ecclesiology. Like Calvin's academy in Geneva, Switzerland, the university became pivotal for the dissemination of Reformation ideas. Wittenberg and Geneva stood as epicenters for a worldwide movement.

The printing press made it possible for Luther to spread his ideas through the many books that he published, not to mention his tracts, confessions, catechisms, pamphlets, and cartoons (one of the most dramatic means of communication to the common people of the day was through messages encrypted in cartoons)..

Luther's writings circulated widely, reaching France, England and Italy as early as 1519. Students from England who studied at Wittenberg had a major role in bringing the Reformation across the Channel to Great Britain. Probably the most important person in the English Reformation was William Tyndale, whose translation of the Bible into English was of cataclysmic importance. In 1524, he left England for the continent and studied for a period of time at Wittenberg. His first edition of the New Testament was published in Flanders in 1526, five years after the fated Diet of Worms

during which Luther gave his famous “Here I Stand” speech. Thousands of these Bibles were smuggled into England. Many were burned as the work of a heretic, but still others escaped the fire and produced a theological fire of their own.

In addition to having a genuine religious commitment to Lutheranism, the German princes were greatly influenced by political considerations to support Luther. They saw the new religion as an ideological justification for separatism and for the defiance of the imperial authority as they could always argue that the emperor had no legitimate claim of sovereignty as long as he remained a Catholic. At the same time Luther made it clear that he supported the political authority of the individual princes and that his demands for religious reforms would never take the shape of a political movement directed against the rulers. During the Peasant’s War (1524-25) in Germany Luther in fact condemned the use of rebellion as an expression of popular grievances.

Lutheranism gained extensive support beyond the borders of Saxony. It was adopted as the state religion by the rulers of Hesse, Brunswick, Pomerania, Wittenberg etc. The imperial cities of Strasbourg, Ulm, Nuremberg, Bremen, Augsburg etc were also attracted to Lutheranism. Initially Luther himself was very cautious about the support of these state rulers, He believed that in an ideal Christian society there was no need for a king but as it was not possible in reality, the people should obey the king and must not take up arms against him. He clearly did not wish to become the focal point of a widespread rebellion against the authority of the emperor. But by 1530 he had a change of heart and came to believe that a conflict between the emperor and the German princes was inevitable and he decided to support the princes against the emperor. There were several reasons for this gradual change in Luther’s attitude. Firstly, the Lutherans were not well organized and they had to depend on the support of the princes to provide them with a workable structure. Secondly, Luther had lost the support of the common people by openly expressing his disapproval of the peasant rebellion of 1525 Germany. He had in fact advised the German princes to suppress the peasant revolt by force. The peasants thereafter became so disgusted with Luther that many of them returned to Catholicism or joined more extreme movements like Anabaptism. Thus, for his own safety Luther had to depend on the German princes.

Luther’s reformation greatly influenced the religious realm. In the shaping of the Lutheran church characteristics elements of Catholicism such as the Pope and the ecclesiastical hierarchy were rejected. Control of the new church was given to the rulers or the princes. The priest or minister was retained but the ministry had no special privilege. Monasticism was condemned, the clergy was allowed to marry. Monastic and church property were taken over by the princes. Good works, pilgrimage and fasts were abandoned. Only baptism, marriage and communion were retained. The Bible was translated into German and became the necessary guide to truth.

Luther’s Reformation also greatly influenced the secular realm. He was vitally interested in education, which was to be religious as well as practical. Languages and a knowledge of the external world was emphasized. Luther’s emphasis on the community looking after the poor and the sick led to the parishes taking up social duties along with religious duties. Luther inaugurated a new stage in the evolution of a secular society.

The Lutheran Reform Movement was thus not merely an event in the history of the Church which led to the fragmentation of the Western Catholic Church or the emergence of the Protestant theology. It was an open expression of dissatisfaction with the abuses of the Catholic Church, with the role of priesthood and with the ecclesiastical hierarchy. It was a movement that brought about revolutionary changes in the social and political climate of the 16th century.

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VISIT TO SRI AUROBINDO BHAVAN

A Report by The Students of Third Year, History (Honours), 2017-18

The second half of the nineteenth century to early twentieth century was a period of significant socio-cultural, intellectual and artistic developments in Bengal. This period also witnessed the rising tide of the nationalist movement. The early nationalists or the moderates placed their demands before the colonial government which were never radical. The limited goals and methods of the moderates paved the way for the emergence of the extremists who sought to establish swaraj. Different extremist leaders interpreted swaraj in different ways. For most leaders swaraj meant self-rule within the parameters of British imperial structure. However, Aurobindo Ghosh in Bengal visualised swaraj as absolute political independence.

Aurobindo Ghosh (15th August, 1872 – 5th December, 1950) was brought up in an anglicised environment, was educated in various western oriented institutions initially in India and then in England. He even qualified the written ICS examination, but had no interest in pursuing the same.

Returning to India, Ghosh joined the Baroda state service, worked as a part-time French teacher in Baroda College, where he subsequently served as the Vice-Principal. At Baroda he studied Sanskrit and Bengali all by himself. He was a prolific writer and his regular writings in the contemporary periodicals, like, *Indu Prakash*, *Karmayogin*, *Bande Mataram* etc. motivated a generation of revolutionaries.

In order to bring about a revolutionary change in the political situation in India, he tried to conduct secret revolutionary propaganda and develop organisations to prepare for an armed revolution. He thus joined the Anushilan Samiti and provided the ideological foundation to the Jugantar Party, an offshoot of the former. In this way he tried to sensitise and stimulate the disaffected youth of Bengal to the cause of nationalism. He was imprisoned for his association with the Alipore Bomb Case. The ensuing trial lasted for a year and he was acquitted in 1909. The rather short span of his active political career lasted from 1906 to 1910. He was also an exponent of an indigenous system of national education and left an indelible imprint on the course of India's freedom movement.

Thereafter he withdrew himself from all political activities and went into hiding at Chandannagar, a French outpost. He then went to Pondicherry, also a French colony where he dedicated himself to spiritual and philosophical pursuits. His voluminous writings during this period deserve mention.

We, the students of Third Year, History (Honours), were taken for an institutional visit to Sri Aurobindo Bhavan, located on 8, Shakespeare Sarani. A plaque at the entrance of stated that Aurobindo Ghosh was born there and the former address of the premises was 4, Theatre Road. It is a neo-classical mansion with a portico and it has changed hands several times. From April to

December, 1971, the building was known as 'Mujib Nagar' and was the headquarters of the first government (government-in-exile) of Bangladesh. Thus the building was a witness to the emergence of the new nation of Bangladesh.

In 1972, as part of the centenary celebrations of Aurobindo Ghosh or Sri Aurobindo, the Government of West Bengal established the Sri Aurobindo Samiti and the Sri Aurobindo Bhavan by a Special Act, West Bengal Act XXXIV of 1972. The house on Shakespeare Sarani where Sri Aurobindo was born, was renovated as Sri Aurobindo Bhavan. His relics were brought from Pondicherry and were enshrined there on 16th February, 1973.

The Bhavan was established with the primary objectives of disseminating the teachings of Sri Aurobindo and the Mother. The Bhavan houses a permanent exhibition of photographs and portraits depicting the lives of Sri Aurobindo and the Mother. The Bhavan also runs a well-stocked library which is a treasure trove of Aurobindian Studies. The library was primarily built on collections of eminent scholars and it now maintains more than 40,000 books and about 100 journals. The adjacent children's library developed with generous aid from the British Council and is one of the largest of its kind.

Weekly lectures and study courses on Sri Aurobindo's and the Mother's works and teachings are organised regularly. The Bhavan has an indoor gymnasium. A cultural wing of the Bhavan, named Ahana Centre of Art and Culture was introduced in 1980. This centre imparts training in performing arts and encourages different kinds of cultural and artistic activities in order to promote aesthetic and cultural values especially among the children and the youth.

The Bhavan also houses the Sri Aurobindo Centre for Research on Social Sciences where research work on Sri Aurobindo, the Mother, Freedom Movement of India and other related areas are carried on regularly.

There are a number of counters in the Bhavan premises which exhibit and sell the publications and the cottage industry products of Shri Aurobindo Ashram at Pondicherry. Our visit to Shri Aurobindo Bhavan was a rewarding experience. We were indeed impressed by the serene ambience and the architecture of the main building. We got a glimpse of the life and works of Shri Aurobindo and the Mother. Sri Aurobindo's active participation in India's struggle for freedom followed by his withdrawal from the same and thereafter his complete surrender to a spiritual world held before us, the students of History, newer areas of research and historical enquiry.



SNEAK-A-PEEK INTO KOLKATA'S HERITAGE

Jagadhatri Gupta, Semester IV (2019-20)

Kolkata with its beguiling and embellished past, provides one with enterprising and exciting experiences. From the colonial buildings and obelisks like Victoria Memorial and St. Paul's Cathedral to the traditional and occidental bungalows of the zamindars and the 'babus', Kolkata has it all, 'captivating and fossilising one's thought and imaginations. Kolkata or the 'city of palaces' provides one with an array of archival monuments to ponder upon. As part of our curriculum, we decided to handpick a few of our city's famous heritage sites.

On 13th November, 2019, as a part of third Semester's Skill Enhancement Course, the History Department of Shri Sikshayatan College decided to visit three sites, St. John's Church, Police Museum and Vivekananda's House.

ST. JOHN'S CHURCH

The British colonized India for over 200 years, and cities such as Mumbai, New Delhi and Madras are home to notable Victorian era buildings. But Kolkata, formerly Calcutta, was the capital of India for thirty nine years during the British rule and it still showcases colonial architecture.

St. John's church situated on B.B.D. Bagh is a brilliant example of colonial architecture.

About 1780, the Board of Directors of East India Company wanted to construct a church for the English stationed in Calcutta. For this six bighas and ten kotas of land in the northwest of Laldighi was bequeathed by Nabakrishna Deb. The land was the burial ground of Englishmen among whom was Job Charnock.

In 1784, 8th April the foundation was laid. Money was collected by lottery from common people and work started. The constructor was James Ague. The structure mirrored St. Martin in Field in London. The stones were brought from Gour (Malda). The church was inaugurated on 24th June, 1787, the birthday of St. John, the Baptist. It was christened St. John's Church. At present, the location of the church is at the crossing of Kiran Shankar Roy Road and Council House Street, northwest corner of Governor House. The sprawling ground of the church has epitaphs of some renowned personalities.

The main and central altar has enticing mosaic work. Towards the left of the altar is John Jophamy's painting of the Last Supper. The painting has Indian style mixed with Da Vinci's Italian style. Behind the picture of the Last Supper is the famous pipe organ constituted of 1500 pipes, small and big. Under the north verandah lies the epitaph and grave of Lady Charloic Canning. A little away from the church near the west wall of the ground is the 'Black Hole Monument'

Cardinal attraction is Job Charnok's tomb. The tomb was sanctioned by his son-in-law Charles Ayer in 1795. It is accredited that Job Charnok was the founder of Kolkata. The stone for his tomb was

brought from Deccan. Later the stones were renamed as charnokite. The son and daughter of Job Charnok were buried in the same place.

In other words, the St. John's Church with its spectacular stone and brick structure, neo-classical architecture and gratifying tombs serve as an important historical jewel of the City of Joy, a fundamental recollection of the colonial rule in India.

KOLKATA POLICE MUSEUM

A one of its kind attraction, it is very easy to skip the Kolkata Police Museum. The heritage building, where this museum is located, has its own history. It used to be the home of the great social reformer Raja Ram Mohan Roy who sold it to the government before leaving for England in 1829. Today, the museum houses several interesting artifacts. Many of these artifacts such as pistols, guns and rifles go back to the times of the Indian freedom struggle. One can dive deep into the history of the people of Kolkata and their operations.

Apart from write-up and case stories, one can get to see actual weapons from some of the most infamous crimes in history. These include the Alipore Bomb case following which Aurobindo Ghosh was arrested and fragments of bomb pertaining to the failed assassination of Lord Hardinge were recovered. Other artifacts include Naxalite manuals, during samples, a range of tools confiscated from master burglars, police uniforms and badges and much more. It also has files related to Netaji Subhas Chandra Bose and his family members, kept for public viewing in a separate gallery. It encompasses all information about the police surveillances that had been carried out on Bose preceding his house arrest and retreat.

The Museum also houses a six chamber Webley revolver recovered from the young nationalist Jogendradas Bhattacharjee during the Pathuriaghata Street raid, iron and bars bombshells, and a broken car door of British officer Charles Tegart whose vehicle they had been hurled at. Pathuriaghata Street provided a safe asylum to the young revolutionaries of Bengal during 1916-17.

A concomitant delirium precipitated by such a national past is immediately mitigated by a very poignant letter written by revolutionary Dinesh Gupta to his mother and sister while he was in jail waiting to be hanged. The Kolkata Police Museum also displays cases referring to the 'Anushilani Samiti' which had played a major role in the nationalist movement.

The Kolkata Police as an institution has a titillating antecedent. Once bearing allegiances to the British, seen in retrospect, the institution had its duty to safeguard the interests of the colonisers. After 1947, the police become an autonomous unit of the nation catering to its citizens.

In other words, the Kolkata Police Museum is a genuine attraction for any history enthusiast, student or museum freak. It receives little exposure due to lack of a central location unlike the more popular museums of Kolkata. However, concealed in the northern ramparts of the city, it is like one of those clandestine heritage games that lose out to the fast-forward pace of life in the city.

VIVEKANANDA'S ANCESTRAL HOUSE :

Bengal's greatest spiritual son who shook the stage at Chicago was Swami Vivekananda whose two minutes speech was extended for several hours. He is the great son of Bengal who upheld

to the world the glory of Hinduism and the essences of humanity. He was the first person to tell the world that every person born was a Hindu. We in Kolkata are proud that this great Indian saint was born at the centre of the city making Kolkata the auspicious soil of bubbling spirituality.

Swami Vivekananda was born on the 12th of January in the year 1863. His ancestral house is located in 105 Vivekananda Road, where he was born and brought up. The house hosts an array of stories that are told persistently of the various ingenious activities of the man and his time.

After the death of Vivekananda's father Vishwanath Datta in 1884, Narendranath's aunt, who was living with them in that house, announced full possession of the property. She filed a lawsuit against Narendranath's mother Bhuvaneshwari Devi and her family. Vivekananda won the case in the lower court, but the case was appealed to a higher court. The case continued for several years in higher courts. It culminated only a few days prior to Vivekananda's death in 1902. According to the final ruling of the case, Vivekananda was awarded full legal proprietorship of his ancestral house.

Over the years, the ancestral house of Vivekananda became dilapidated. In 1962 Ramkrishna Mission authorities decided to take over the property and turn it into a museum. In May 1999, the Ramkrishna Mission got the possession of the land and the adjacent plot through the Govt. of West Bengal. A committee was set up for the project. The committee managed to collect a fund of Rs. 200 million from the Central Govt., State Govt. and public donations of which 99 million were granted by the Central Govt. In 2004 the house was turned into a museum and a cultural centre.

Different aspects of Vivekananda's life are preserved and traced chronologically to give a visual representation of his life right from his cradle to manhood. For instance, delineating the time of his birth, there is a clock that has been stopped at five minutes to seven beside his birthplace indicating the exact time of his birth.

There are clay models representing the diverse activities of Swamiji, for example, when he was engrossed in meditation and did not take notice of a snake encircling him or when he was lost in his studies. Original clothes, boxing gloves, horse riding stirrup etc. have also been preserved which acquaint us with Swamiji's various hobbies in boxing, riding and fencing, among others.

It is a memorabilia museum that traces interesting events, incidents and anecdotes from Swami Vivekananda's pre-monastic life. Displayed in his own ancestral home, the museum aims to educate visitors about the different stages of life that shaped Swami Vivekananda's ideology.



BOOK REVIEW

“THE FOUNDATIONS OF EARLY MODERN EUROPE, 1460-1559” BY EUGENE F. RICE AND JR. ANTHONY GRAFTON

Publisher : W. W. NORTON & COMPANY

Date of Publish : 1970 Place : New York, London

Angira Sen, Sanjana Basak, Arundhuti Lahiri, Anumitra Chatterjee and Swagata Das

Second Year, Honours (2017-2018)

The book, “The foundations of early modern Europe, 1460-1559” by Eugene F. Rice and Jr. Anthony Grafton was published by W.W.Norton and Company, New York, London in February, 1994. This book covers the entire revised curriculum for the foundations of early modern Europe. This work was very thorough and gives us important insights into the different dimensions of the period of transition in Europe. The century of European history between 1460-1559 was a period of rapid, comprehensive changes. In the words of the authors, like all period of transition from one firmly contoured civilization to another, its obvious characteristics is an intricate counter point of tradition and innovation, catastrophe and promise. The shift from old to new in the 15th and first half of the 16th century (which begun early in 14th C) was not a shift from medieval to modern, but from medieval to early modern. Renaissance and reformation men built the foundations of a new Europe, but one that modern historians now called traditional Europe – Europe before the French and Industrial revolution. A collection of six chapters very minutely written with lots of illustrations and maps gives us a clear insight to the days of transition of early modern days.

The first chapter of the book is Science, Technology and Discovery. This chapter tells us about the Printing and Military Revolution which ushered in significant changes in Europe, not only in science and technology but also in different spheres of human life, especially in man's thinking process. Rice and Grafton very thematically gives us the contributions of Da Vinci and Galileo's praise of Copernicus. The contributions of these personalities, the cultural ideas of humanism and the appearance of radicals in religion as well as in science. Small yet significant changes in these spheres led to the significant change of Europe's scenario in world's political, religious, scientific discoveries and different other arenas as well.

The second chapter in the book titles, “The Economic Expansion of Europe” closely deals with the economic expansion with Europe and traces the causes for expansion. In the first half of the 16th C, population expansion and growth was immense and this was paralleled by some major expansion and growth of commerce motivated by rational search of profit. A gradual secularization of economic

ethic of churches was perceived. Everywhere nobility retained prestige and status. Though it was mostly bourgeoisie and nobility, the merchants too were among the key figures, who understood that true nobility consisted in personal merit. The key figure in the expanding economy of Europe between 1460-1560 was the merchant. They belonged to an exclusive business elite. In 1460, the most impressive business organization in Europe was the Medici Bank of Florence. But within 100 years by 1545, the Fugger Company of Augsburg was the largest bank. Medieval Agrarian Society had seen influx since the early 13th century and the transformation of manorial lord into a capitalist farmer is well illustrated.

The third chapter under the title of “Renaissance Society and Humanist Culture” deals with the era of Renaissance in Europe. Renaissance in Europe took place between 14th to 17th century and is regarded as the cultural bridge between the middle ages and modern times. Renaissance began in Florence in the 14th century where the migrated Greeks scholars took shelter due to the fall of Constantinople. Renaissance scholars employed the humanist method in study and searched for realism and human emotion in earth. Renaissance humanism is the study of classical antiquity at first in Italy and they spreading across in western Europe in the 14th, 15th and 16th centuries. The purpose of humanism was to create a universal man with intellectual as well as physical excellence. Thus this period saw the birth of newly shaped ideas in political, humanitarian sides.

The fourth chapter “The Formation of Early Modern States”, talks about the political organisation of the European states that became more sovereign after 1559 and reached a new level of efficiency. The rise of sovereign powers in France, Spain and England, breakdown of monarchy and detailed information about the new monarchies particularly officers, army and finance has been shown. The empire of Charles V, his rule and administration has been discussed in great details. The rise of Italian State system, the patterns of international rivalry between Habsburg Valois and Habsburg Ottoman struggle have been also put forward by the writers. The chapter ends with the early modern political thought i.e. the emergence of the new vision of the state which was created by Niccolo Machiavelli and Thomas More.

The fifth chapter entitled, “Revolution in the church : The Problem of Authority”, is about the rise of Protestantism and the subsequent Reformation that took place. The corruption of the church and the need for a reformation, as well as how the protestants helped bring that reformation has been discussed in detailed. It has been said that “in its relation to the church as it existed in the second decade of the 16th century”, it came not to reform, but to destroy. The chapter also has details of the contributions of Martin Luther, Huldreich Zwingli and John Calvin, as well as Anabaptism, Catholic Reformation, and Counter Reformation. It concludes that the religious choice and conversion became a major concern for the ordinary people.

The sixth chapter and the last, “Revolution and Reformation in the Church : The problem of conversion discusses the very problem of religious choice faced by the people. There are separate discussions on the peasants and the burghers, followed by the various determinants behind the conversion like persecution and liberty. The preferences of the German territorial church. The

authors conclude that when the conflict between central absolutism and local liberties fused with that between Protestantism and Catholicism, "The most potent secular antagonism of the age acquired a religious dimension and the certainties of faith mixed inextricably with the passion of politics." Europe stood on the threshold of a century of civil and religious war.

To conclude, the book is concise and informative, although it has times, too little information to provide. *The Foundations of Early Modern Europe 1460-1559* by Eugene F. Rice and Jr. Anthony Grafton is a student friendly book written in lucid language which helps to quench the thirst of any avid reader of this period.



BOOK REVIEW

JORASANKO : ARUNA CHAKRAVARTI

Publisher – HARPER COLLINS INDIA

Date of Publication (First) — 10.02.2013

Edition - 1st

Samriddha Bhattacharjee, Third Year Honours (2018-19)

Indian history had always been a history of conquests, kings, dynasties, religious synthesis, cultural adaptation and most importantly of families with strong lineages. To seclude Bengal while studying the history of India is as much of a crime as to seclude the Tagores – one of the most significant families of the time, while studying the history of Bengal. Even though the family has had a very significant influence on history, the name Tagore reached its zenith of fame and honour due to the achievements of Rabindranath Tagore. Aruna Chakravarti in her book “Jorasanko” beautifully captures the essence of the insides of 5, Baithak Khana Bari and 6, Jorasanko Lane – the two interconnected family abodes of the Tagores, along with the lives of its residents – especially the women, which stretched far beyond the periphery of the life and achievements of Rabindranath.

The book like any other of its kind begins with an Author's Note. The six pages long narrative gives an account of the history of the family from the very beginning. It starts from the origin of the Pirali Bramhin community describing how a mere prank of a diwan resulted in the formation of an entirely different community altogether. It then proceeds to describe how the illustrious Tagores of Jorasanko, of which Dwarkanath was the jewel in the crown, traced its roots to Jagannath Kushari of Pithabhog – one of the very first Piralis who worked hard and prospered. Thus the Author's Note serves as the perfect background to the main storyline.

One very significant feature of the book is its gargantuan list of characters. Along with giving a thorough idea about the lives of the significant characters of the family, Aruna Chakravarti has also portrayed a fair picture of those who were associated to their lives in some way or the other. Special mention must be made of Abhayacharan Mukhopadhyay, the father of Mrs. Jnanadanandini Tagore. Thus to make the process easier for the readers, a list of the characters along with a family tree of the Tagores have been provided in the book.

The Thakurs have produced a number of prominent personalities : both male and female. If one must talk about the lineage of the Tagores, he/she has to come across a few indispensable names altogether. The author has quintessentially brought forward a picture of their characters in front of the readers, the women in particular – both the daughters and the daughters-in-law. With her illustrious descriptions and percipient vision, Chakravarti beautifully pens the lives, the victories, the

triumphs, the defeats, the fears and the hopes of the residents of the house – nevertheless with special emphasis to its women.

The essence of the entire book revolves mainly around the women of the family – each unique in her own way. It is a tale of how the women of the family ‘influenced and were in turn were influenced by the illustrious male counterparts’. In this context special mention must be made of Mrs. Jnanadanandini Tagore, the wife of Mr. Satyendranath Tagore, the first ICS Officer of India and the second son of Maharshi Debendranath Tagore and Sarada Devi. She became the pioneer of modernization for the women in Bengal changing the they wore the saree forever, and her contribution towards women empowerment remains glorious even today. After Jnanadanandini, special mention must be made of Swarnakumari Devi, the fourth among the daughters of Debendranath, who is universally acknowledged as the pioneer of women’s writing in India. An unusual, yet, the most controversial name that comes up while talking about the women of Jorasanko is that of Kadambari Devi’s. She was the wife of Jyotirindranath Tagore and the fifth daughter-in-law of Jorasanko. Popularly known as the “Natin Bouthan” in the Tagore household, she soon turned out what Aruna Chakravarti describes her to be : “Rabindranath’s muse”. Along with them, names must be taken of Sarala Devi, the daughter of Swarnakumari Devi, Digambari Devi, the wife of Dwarkanath, Sarada Devi, the wife of Debendranath, Tripura Sundari Devi and Jogmaya Devi, the sister-in-laws of Debendranath, Mrinalini Devi, the wife of Rabindranath, and a few more.

With her flair and virtuosity Aruna Chakravarti has successfully provided the insights to the trivial things that made up the family life in Jorasanko with its main story line revolving around the lives and struggles of the women of the household. The author also brings forth a picture of the Bengali society of the time giving the readers a fair idea about its socio-political and cultural scenario. Situated right in the heart of Kolkata, Jorasanko Thakurbari soon turned out to be the hub of the Bengal Renaissance with its rebellious residents contributing a great deal to it - from the writings of Aruna Chakravarti one would definitely have a fair idea about how and when.

The story in itself is a blend of facts and fiction that moots a lot of things to its readers. The story of Rabindranath’s life itself revolves around the house, the building of the school in Shantiniketan, the pathos of Kadambari Devi, and the sacrifices of his wife Mrinalini Devi. This leaves a room for a fair amount of questions to the readers regarding his character because a character cannot only be judged based on his role in someone else’s life. The answer to this question however somewhat been answer to Chakravarti’s sequel to the book, “Daughters of Jorasanko”.

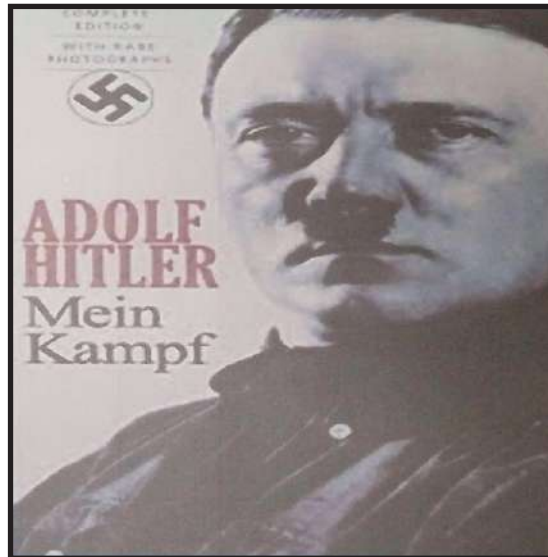
One very intriguing feature about the book is the impartial analysis and description of the characters. Aruna Chakravarti’s protagonists were not flawless or unalloyed – they were human beings. She in every way adhered to the fact that “to err is human”. For example, if we take the character of Jnanadanandini for instance. Along with all her virtues and contribution to the Feminist Movement in Bengal, Aruna Chakravarti did not falter while portraying her stiffness towards Kadambari Devi for no significant reason at all. The fact that a character as strong as hers would be so harsh towards another woman only because she did not find the latter to be worthy of her beloved

brother-in-law is almost unimaginable while reading the book. Aruna Chakravarti's writings and descriptions are thus devoid of any direct personal judgement so that it would not in any way hinder the personal judgement and character analysis of the readers while reading the book.

The book in its totality provides a picture of the lives of the residents of the Jorasanko and in turn, their influence on the lives of each other. It gives an account of the inner feuds and conflicts of the house, the romance, the intertwined lives and pathos of the women, and the revolutionary changes brought with time. The book in general perfectly captures the spirit of the name that was "Tagore" and a meticulous insight to their lives from within the lanes and corridors of their inter-connected family abodes in Jorasanko. Thus it would be absolutely fair in every possible way to conclude with what Chitra Banerjee Divakurani has commented while talking about the book – 'In her meticulously researched novel, Aruna Chakravarti has successfully re-created for the reader the world inside the Tagore home, at once glittering and fascinating, but also dark and challenging. The women of the Tagore family, who are at the heart of this novel, are complex persons who will raise many questions for the modern reader regarding the role of women in today's society.'



BOOK REVIEW



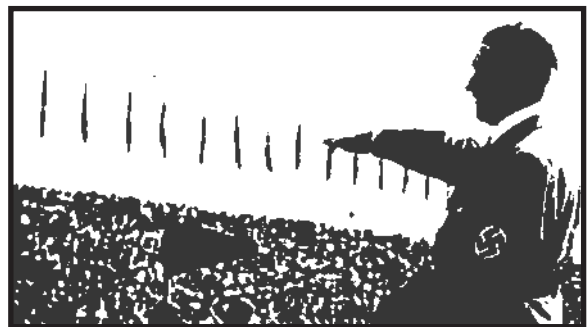
MEIN KAMPF, ADOLF HITLER

My Struggle by Adolf Hitler
MEIN KAMPF

Sinjory Bose, Asmita Kaura, Dhritideepa Das, Shambhavi Jha
Third Year Honours (2019-20)

INTRODUCTION

Mein Kampf (German : “My Struggle”), a political manifesto written by Adolf Hitler, became the bible of National Socialism. The first volume, entitled *Die Abrechnung* (“The Settlement [of accounts]” or “Revenge”), was written in 1924 in the Bavarian fortress of Landsberg am Lech, where Hitler was imprisoned. This book also calls for revenge against France .The first volume treats the world of Hitler’s youth, the First World War and also expresses Hitler’s racist ideology. Hitler was greatly influenced by the way his high school History teacher Leopold Poetsch taught History which subsequently made Hitler’s ideas on politics concrete.



The second volume, entitled *Die Nationalsozialistische Bewegung* ("The National Socialist Movement"), written after Hitler's release from the prison in December 1924, outlines the political program, including the terrorist methods, that National Socialism must pursue in gaining power and exercise it in the new journey. By 1939 it had been translated into 11 languages.

MAIN THEMES

- Anti Semitism
- Lebensraum
- Aryan Supremacy
- National Socialism

EXPLANATION

Antisemitism

Antisemitism or hostility to prejudice or discrimination against Jews. A person who holds such positions is called an antisemite. It is considered to be a form of racism. It may be manifested in many ways ranging from expressions of hatred or discrimination against individual Jews to organised pogroms by mobs, state police on entire Jewish communities. Notable instances of persecutions include the Rhineland massacres, the massacres of Spanish Jews, the Cossack massacres of Ukraine etc.

Lebensraum

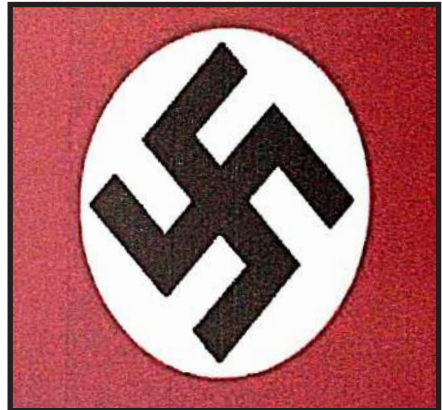
The German concept of Lebensraum comprises policies and practices of settler colonisation which proliferated in Germany. Adolf Hitler's rise to power, Lebensraum became an ideological principle of Nazism and provide justification for German territorial expansion. Hitler's strategic programme for world domination was based on the belief of Lebensraum, Nazi Germany also supported other Axis nations in pursuing their own versions of Lebensraum.

ARYAN SUPREMACY

The Aryan race is now an outdated term that emerged in the period of late 19th century and mid 20th century to describe people of Indo-European heritage as a racial grouping. The concept derives from the notion that the original speakers of the Indo-European languages and their descendants up to the present day constitute a distinctive race. The ideology of Nazism was based upon the conception of the ancient Aryan race being a superior race and the Germanic peoples were the purely existing of the Aryan stock. Hitler's conception of the Aryan race excluded vast majority of slaves as having Jewish and Asiatic influences.

NATIONAL SOCIALISM

National socialism is commonly known as Nazism is the ideology and practices associated



with the Nazi Party. Nazism is a form of facism and showed the ideology's disdain for liberal democracy and also include racism, anti-communism, etc. Nazism subscribed theories of racial hierarchy and social Darwinism. It aims in creating German homogeneous society based on racial purity. Nazism rejected the Marxist concepts of class conflicts and universal equality.

HITLER'S SAYS :

- i) The purpose of studying history is not the memorizing of some dates and facts.
- ii) To search and discover forces that caused those results which become historical events before our eyes.
- iii) If you want to shine like sun first you have to burn like it.
- iv) The man who has never been in the clutches of that crushing viper can never know what its poison is.

CRITICAL ANALYSIS

In style, the *Mein Kampf* has been appropriately repetitious, wandering, illogical and in the first edition filled with grammatical errors-all reflecting a half educated man. It was skilfully appealing to many dissatisfied elements in Germany.

Post War German law and the sale and public display of books espoused Nazi philosophy. Racism is the most important theme of the book which has been criticized by many critics as it brings discrimination and converts a vast majority of population into slaves. The most important movement against racism was Apartheid movement which took place in America and South Africa.

The two volumes of *Mein Kampf* are very different and are trying to imply very different meanings. The two of them are attempting to make a major contribution to social science of the era. It is an academic work, rooted in political and economic theory. It is incorporating economic and historical data about the way the world functions.



REVIEWS

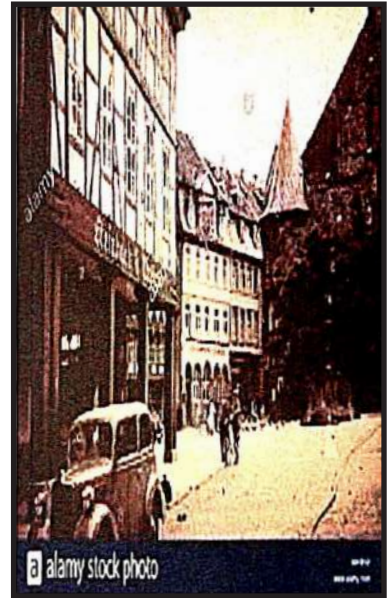
- George Orwell : Toxic charisma
- *What [Hitler] envisages, a hundred years hence, is a continuous state of 250 million Germans with plenty of "living room", a horrible brainless empire in which, essentially, nothing ever happens except the training of young men for war and the endless breeding of fresh cannon-fodder.*
- *Don't only want comfort, safety, short working-hours, hygiene, birth-control*

at least intermittently, want struggle and self-sacrifice, not to mention drums, flags and loyalty-parades.






CONCLUSION

The book is the window into the life in Germany at the time of World War 1 and thereafter. It gives a perspective from the other side . The book is a piece of document that shows how a dictator can think and pushes you to believe that it is not entirely wrong what Hitler thought. The social structure in Germany and the segments of the society are clearly shown through the eyes of Hitler.

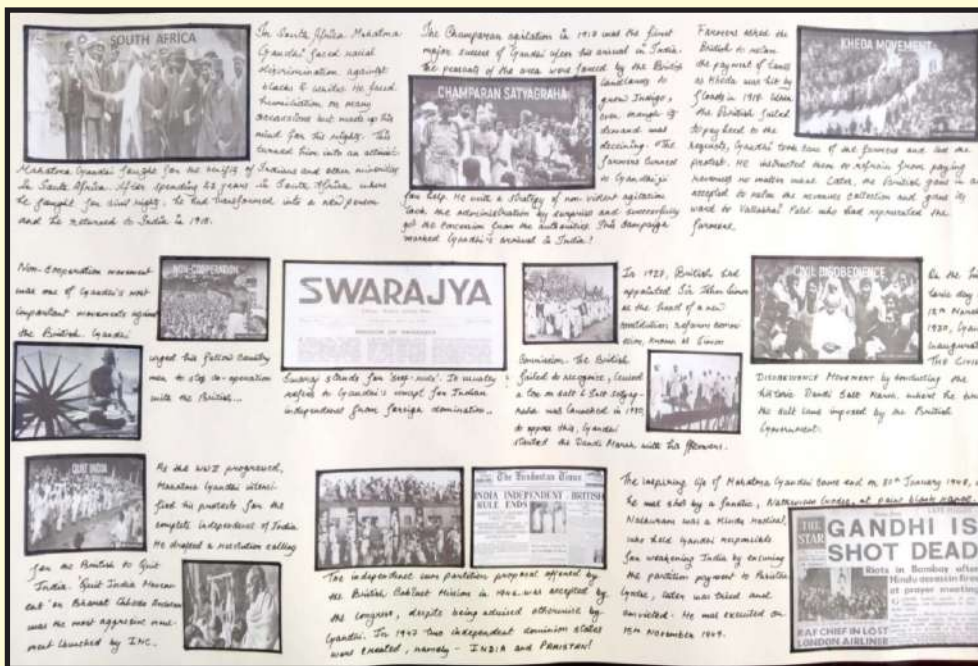
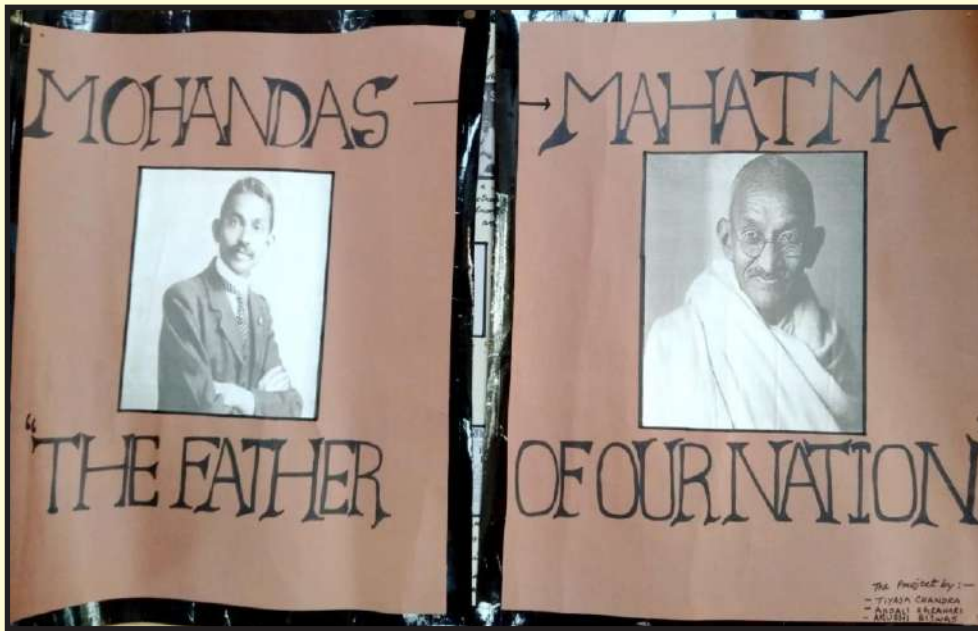
The book also represents political structure of Germany at that time and the lacunae that existed in the system along with the strategies of propaganda employed by the French during World War 1. The manipulation of public sentiments by Hitler helps reveal the emotions of the masses and how the social conditions in Germany helped him to take advantage.



WALL MAGAZINE 2017-18

Important Features of the Stone Age		Typical Indian Stone Tool Types		Main Subsistence Pattern	
Chronology	Geological Age				
Lower Palaeolithic	Lower Pleistocene	Pebble and core tools like hand-axes, cleavers and chopping tools	 PEBBLE TOOL / CHOPPER	Hunting and gathering	
Middle Palaeolithic	Middle Pleistocene	Flake tools, including those made by prepared core techniques such as the Levallois technique	 FLAKE - PREPARED CORE	Hunting and gathering	
Upper Palaeolithic	Upper Pleistocene	Blade tools made on flakes - e.g. parallel-sided blades and burins	 PARALLEL-SIDED BLADE	Hunting and gathering	
Mesolithic	Holocene	Microoliths	 CURVED MICRO	Hunting, gathering, fishing, with instances of animal domestication in a few places	
Neolithic	Holocene	Colts (ground and polished hand-axes)	 COLT - GRINDING	Food production based on animal and plant domestication	

WALL MAGAZINE 2019-20



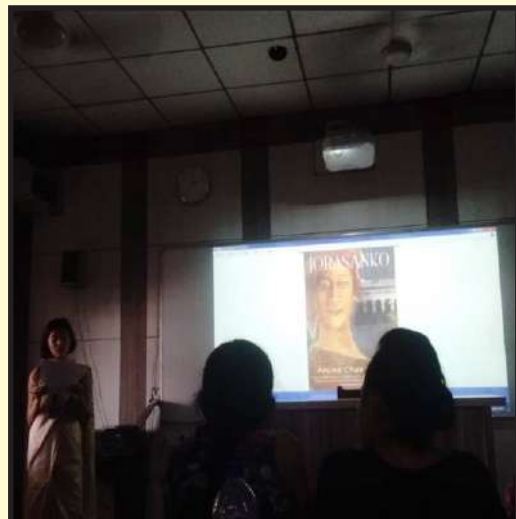
SPECIAL LECTURES AND ACTIVE LEARNING DAY PROGRAMMES



**Special Lecture by
DR. TISTA DAS**
*Department of History
Bankura University*



**Special Lecture by
DR. APARAJITA DHAR**
*Department Of History
Burdwan University*



ACTIVE LEARNING DAY PROGRAMMES

INSTITUTIONAL VISITS



◀ SRI AUROBINDO BHAVAN
JANUARY 2018



ST. JOHN'S CHURCH, KOLKATA
NOVEMBER 2019 ▶



◀ ST. JOHN'S CHURCH, KOLKATA
NOVEMBER 2019

INSTITUTIONAL VISITS



◀ CALCUTTA POLICE MUSEUM
NOVEMBER 2019



ANCESTRAL HOUSE OF
SWAMI VIVEKANANDA ▶
NOVEMBER 2019

FAREWELL



◀ 2018



2019 ▶



◀ 2020