

Book Review-1

**Revisiting 1942, Edited by Anuradha Kayal, Progressive Publishers,
Kolkata, 2021**

বিস্ময় মূল্যে
নঃ লিখ্যতে কিঞ্চিৎ

[What is the value of reading
if you do not write anything]

The present compiled volume is an outcome of an International Seminar organized by the Department of History, Rabindra Bharati University, Kolkata, West Bengal. Undoubtedly, it is a commendable work from the view of the seventy-five years of the Platinum Jubilee or Amrit Jayanti of the eventful year of the memorable mass movement in the history of the Freedom. Yet, I could not find any worthwhile publications on this historic people's upsurge in the Queens' Language. So, the editor, the Faculty Members and the university authority can expect a warm welcome from the students, the budding researchers, the academicians, the Freedom fighters, and the patriotic-minded readers. It is also to be noted that barring the academic world, a good number of the Government and the non- Government establishments have also Celebrated the event of 1942 in a befitting manner. Let me enter into the epicentre of the book.

Besides an enriched introduction sixteen research papers are included in the present volume. The editor Professor Anuradha Koyal has divided the book on into four sub-groups based on the contents of the writings. She has given a sub-title for each sub-group. This reflects academic erudition.

Professor Nirban Basu has given a bird's-eye-view over all the sixteen papers of the volume. Both the serious and general readers will get a told picture of the book in a nutshell. It is painstaking work but Professor Basu has crone groups to nauseate young and old age groups. Needless to say, the editor of the book was a student and as well a Ph. D. Scholar of Professor Basu. So, the editor has dedicated the book to her Guru Sikshyacharya Professor Basu, a good gesture of a student for acknowledging the contribution of the teacher to build her academic carrer and future vision. Now, I am coming to highlight the contribution of the Contributors to the Book.

Professor Amit Dey is well-known to scholars for his outstanding knowledge of some specific areas of medieval Indian History. In the present books, he has provided scholars with a Kaleidoscope picture of this the historical perspectives of the Quit India Movement. Professor Dey's incisive

analysis will help young scholars understand the trends of writings on a Quit India Movement. On the other hand, Professor Rup Kumar Barman's discussion space is very interesting. Honestly speaking, the title of the paper is quite provocative and impressive.

Dr. Palash Mandal, a prevising scholar has tried to re-construct the role of Subhas Chandra Basu in the height of the updating source on the issue. There is sufficient scope for further study.

In the second chapter, we meet with the write-ups of Professor Prajit Kumar Palit, a very sound scholar who has been trying to unfold the history of North-East India. He has studied the Reang Revolt, one of the most formidable uprisings of the erstwhile princely state of Tripura. He has tried to re-looking the revolt based on the new historical evidence. Re-writing of History is an extremely sensitive and compressed issue, particularly in respect of the ethnic history of North-East India. In this conn connection to this paper, I am very sunny to say that on the content page, a little of the paper is wrongly written. The Reang Revolt in Tripura from 1943 to 45 CE. Revisiting the North Indian History. However, on the side page of the book it is written as Reang Revolt Tripura from 1943 to 45 CE: Revisiting the North East Indian History. This is right. But the content title page is wrong. There is a gulf of difference between the North India and the North East on purobottar Bharat.

Sourav Sarkar's article on 'The role of Srihatta and Kachhar in Quit Indian movement of 1942: A Historical Analysis' is sketchy, particularly regarding the references because Srihatta on syhlet and Kachhar was the most hot-bed centre of the National Movement of the un-partitioned Assam. It is to be noted that in Assam, there were two provincial Congress viz. Assam Pradesh Congress Committee and Sunwar valley Congress Committee.

Sagnik Chakraborty's write-up of 'Various Aspects of Quit India movement in Five Districts of North Bengal: A Historical Study' is written based on published Secondary sources and mostly in Vernacular. Neither the Archival sources nor the contemporary vernacular and Queen's Language daily Newspapers, periodicals and local weeklies and fortnightly are used. What is more surprising is that he even did not go through the Quit India Movement. 1942, A collection of Documents edited by Dr. Ladly Mohon Roychaudhury, Director, State Archives, Government of west Bengal. It was Published in 1993.

'A Review of Quit India movement in North Bengal' by Dr. Indranil Chattopadhyay is a quite well-researched good article on the historic Quit India movement. It is the longest write-up of the book. In constructing this write-up Dr. Chattopadhyay has extensively used different types of documents i.c., from the I. B. to the interview.

One of the most significant centres of the Quit India Movement of Midnapur was the legendary Tamralipta Jatiya Sarkar. Much has been written, much has been talked and much has been discussed on this 'National Government'. The author Rajarshi Mahapatra may devote much attention to

consulting the local newspapers, periodicals, memoirs, autobiography and biography.

Dr. Sankardev Maiti's paper entitled 'Biplabi o Goram Dal' is a less-known issue and a confined localised matter. So, he has filled a gap in the study and research on Quit India Movement in Midnapur.

The subtitle of chapter III classes in the Quit India movement. The scholar performs who has earned both name and fame is Dr. Nirban Basu. He has dealt with the issue in threadbare. His mastery over the issue is beyond doubt. However, in the present canvas, he has narrated and analysed especially the role of the labour of the metropolitan city. Dr. Siddhartha Guha Roy's 'Calcutta in 1942: A Study of the Protest' is a Research-oriented paper. His command over the nuke and corner of the issue has been acknowledged by scholars of the concerned world.

Professor Anuradha Kayal, the editor of the book has presented to the readers a new arena of the social history of the first half of the past century. The title of her article is white collar unrest in the 1940s; A Historied Review'. This is an excellent theme but she can have more references for strengthening her historical quantization. Dr. Dipankar Bhattacharyya's canvas of discussion is a boned and extensive one. But it would be better if he looks at the issue in light of the platinum years.

The sub-title of the fourth chapter is Caste, Gender and Quit Indian movement. In this chapter, Dr. Manosanta Biswas's research paper entitled 'The 1942 Quit India Movement and the scheduled caste Namasudras: A Historical context' is an extensively researched work. However, in the Reference list, he can also mention the name of the book of Satis Chandra Mitra's Jasohar-Khulnar Itihas in addition to the contemporary local literary sources of the vernacular such as Leaflets, songs and Radio News. Today, we cannot overlook the news broadcast by the Radios.

Soumyadeb Maiti's write-up is a micro-level as well as sub-regional study. Tamluk played a significant role in the Quit India Movement. He has an opportunity to enrich this article both by size and reference.

Sk. Ali Abbas Mamud has written a long article on the role of Aruna Asaf Ali, a living legend of the Quit India Movement. Sk. Mahmud has depended much more on the present books than the contemporary vernacular and the Queen's Language newspapers and periodicals. As because, Aruna Asaf Ali was an all-India political activist. Now, I am coming to the other aspects of the book.

The editor in the Acknowledgement stated the present work is the outcome of an international Seminar organised by the Department of History, Rabindra Bharati University. Unfortunately, in the contributor's Lists, I do not find a single (see notes on the contributors) foreigner's name. It may be that one or more scholars have participated in the seminar but at the time of the publication, they could not send any write-up. It is my assumption, not a decision. It would be better if the editor would inform the learned reader of this matter. Otherwise, a wrong message will go to the readers, who did

not participate to attend the seminar.

I am provoked to present here two eminent personality's observations from two different times. One was Dr. Asoke Mitra, an eminent Marxist and Mansiologist and ex-minister of the Left Front Government of West Bengal. Dr. Mitra had distinctively stated in his much-discussed memorabilia 'Aapila Chapila' (in Bengali) that while the Hindu students of the post-Graduate class of the Dacca University had engaged in uprooting the railway's line, disconnecting, the electric line; the Muslim students had attended the classes. We cannot overlook this observation of Dr. Mitra, who was an eye-witness regarding the Quit India Movements character. The second one is Deba Prasad Roy (D. P. Roy) an ex-MP (Rajya Sabha), and an ex-M.L.A. (West Bengal) and an all-India National Congress leader. To celebrate the seventy-five Years of the Quit India movement, he had arranged a seminar in the nineteen districts of west Bengal, while it was organised in Jalpaiguri Town. I was invited as a speaker to this seminar. Mr. D. P. Roy, in his Inaugural Address, have that in the ninetees, did not get a single minority student, teacher, or intellectual in the seminar despite my earnest effort.

Another important point is that yet I could not collect any information on the celebration of the seventy-five years of the Quit India movement in Bangladesh. This is my humble submission, not a question. Because I have been staying in a mofussil town which is far away from 'Megacities like' Kolkata and Dacca respectively. This side of the 1942 movement is not depicted in the book. If there is any second, revised and enlarged edition published, the editor is requested to see the matter. Despite all these limitations, I heartily welcome the editor Professor Anuradha Kayal for presenting such a variable volume for the present readers and posterity. Above all, she created an opportunity for paying homage to the lose martyrs of the Quit India Movement in the seventy-five years of the event.

I expect that the book will get wider acclamation from the concerned people around the globe.

শরীরং ক্ষণং বিশ্বংসী
কল্পনাতো স্থায়িনো গুনাঃ।

[This body will be destroyed one day, but the thoughts will prevail]

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