

DEPARTMENT: HISTORY: REPORT ON SEMINAR/WEBINAR

Year	Name of the Seminar/Workshop/Webinar	No of participants	Date from –to
2019	State Level Workshop: Research Methodology.	34	30.03.2019- 30.03.2019
2019	Workshop: College Level: Indian Culture and Values	58	17.08.2019- 17.08.2019-12 Noon-2 P.M.
2019	College Level Seminar- Topic- Remembering Jalianwala Bagh Massacre,1919	102	102



30.03.2019-Research Methodology

OBJECTIVES: Our main purpose in this Unit is to make you familiar with the main ideas of Marxist and Subaltern historiographies with reference to the works of some important historians belonging to these two streams of history-writing. After reading this Unit, you will learn about:

- the basic ideas of Nationalist school historiography,,Cambridge School historiography , Marxist historiography and Subaltern historiography in India,
- ideas and works of some important Indian Marxist historians,
- the main features of Subaltern historiography,
- and • views of some important historians of the Subaltern School on history and historians.

About the Seminar:Dr.Rajsekhar Basu,Professor in History, Calcutta University, discussed in detail the historiography of Indian History.Professor Basu commented,“ In most fields of Indian history, the role of Marxist historians has been very significant. Whether we look at the various

periods of Indian past, such as ancient, medieval or modern period, or take into account different topics, such as economic history, nationalism, political history, or social history, the Marxist historians have contributed enormously. In fact, in certain areas, their works have changed the course of history-writing”.



Indian Culture and Values:17.08.2019

Dr.Samir Kumar Mandal,Professor of Raiganj University,Dinajpur,Pointed out,” India is a land of religious and cultural diversity. There are four major religions practised in India-Hinduism,Sikhism, Islam, and Christianity. There are also many smaller religions and sects within these four major religions. This diversity is reflective of the vastness and history of India. India has been home to some of the world’s great civilizations, including the Indus Valley civilization, the Vedic period, and the Mughal Empire. India is also a land of great philosophers and thinkers, such as Gandhi, Buddha, and Shankara. The religious and cultural values of India are reflective of this diversity. Indian culture is based on respect for elders, family unity, honesty, and hard work. Indian values also emphasize education, both formal and informal. India is a land of great opportunity, and its citizens are known for their entrepreneurial spirit. The religious and cultural values of India provide a rich tapestry for the country’s citizens to enjoy. These values help to make India a unique and special place in the world. India is a land of great religious and cultural diversity. There is no one dominant religion or culture in India. Rather, there is a rich tapestry of different faiths and traditions that have coexisted for centuries. India is a land of great religious tolerance, where people of different faiths can live and worship side by side. The religious and cultural values of India are an important part of what makes this country so special.”.



Remembering Jallianwala Bagh Massacre,1919:29.08.2019

Dr. Rajsekhar Basu, Professor in History, Calcutta University discussed in detail the incidents and said that **Jallianwala Bagh Massacre**, incident on April 13, 1919, in which British troops fired on a large crowd of unarmed Indians in an open space known as the Jallianwala Bagh in Amritsar in the Punjab region (now in Punjab state) of India, killing several hundred people and wounding many hundreds more. It marked a turning point in India's modern history, in that it left a permanent scar on Indo-British relations and was the prelude to Mohandas (Mahatma) Gandhi's full commitment to the cause of Indian nationalism and independence from Britain.

During World War I (1914–18) the British government of India enacted a series of repressive emergency powers that were intended to combat subversive activities. By the war's end, expectations were high among the Indian populace that those measures would be eased and that India would be given more political autonomy. The Montagu-Chelmsford Report, presented to the British Parliament in 1918, did in fact recommend limited local self-government. Instead, however, the government of India passed what became known as the Rowlatt Acts in early 1919, which essentially extended the repressive wartime measures. Jallianwala Bagh is a historic garden and memorial of national importance close to the Golden Temple complex in Amritsar, Punjab, India, preserved in the memory of those wounded and killed in the Jallianwala Bagh Massacre that took place on the site on the festival of Baisakhi Day, 13 April 1919..Dr. Basu said that the Jallianwala Bagh massacre was a tragic event in India in 1919. It was a result of a law passed by the British government that allowed them to arrest people without a trial. This caused widespread opposition, and protests broke out across the country. The British responded with violence, and the massacre at Jallianwala Bagh was a turning point in India's fight for independence.

Year	Name of the Seminar/Workshop/Webinar	No of participants	Date from –to
2020	Indian Culture and values-state level webinar	54	22.08.2020- 22.08.2020- P.M.to4 P.M. Online
2021	Contribution of Netaji Subhash Chandra Bose to the freedom movement of India-- College Level Workshop: Dr.S.Biswas delivered a lecture on the occasion	61	24.01.2021- 24.01.2021- Offline-1 P.M.-2 P.M
2021	Philosophy of Swami VivekanandaCollege Level Workshop	54	12.02.2021- 12.02.2021- Offline-12 Noon -1 P.M



Webuinar: Indian Culture andValues:22.08.2020

Professor Dr.Tarak Nath Adhikari,Professor and Ex- Head of the Department of Sanskrit,Rabindra Bharati University,Kolkata,West Bengal, delivered a lecture on “ Indian culture and Values” on 22.08.2020 from 2 P.M. to 4 P.M.(Online). Dr.Tarak Nath Adhikari discussed thye main features of Indian culture and values as it reflected in the Vedas, Sanhitas, the Ramayana, the Mahabharata, and speeches of SwamiVivekananda,Rammohan Ray and Mahatma Gandhiji.



Philosophy of Swami Vivekananda College Level Workshop:12.02.2021

Dr Bijay Ghosh, State Aided College Teacher, Gour Mahavidyalaya, Malda, Commented, " India is a country with varied and rich cultural heritage. Numerous great educationists came with their individual ideas and philosophy of education to place education system in a perfect frame in the 19th century. Among all, Swami Vivekananda (12th January, 1863 -4th July, 1902) was the most influential and renowned theorist, educationist and reformer of India with his ideas and philosophy of education which is the efflorescence of moral and spiritual culture. Vivekananda was not only a great supporter of Vedanta but also he had given Vedanta a practical form. Vivekananda had foreseen the emergence of various social evils due to imperfect education system in India. Modern India has put tremendous emphasis on the scientific and mechanical ways of life which is fast reducing man to the status of a machine. Moral and religious values are being diluted. The fundamental principles of civilization are being disregarded. According to Swamiji man is a compound of animality, humanity and divinity. The aim of education should be to help him grow from the animal to the divine state, through self effort, self realization and proper training. If modern India has failed in any domain, it is undoubtedly in the arena of producing genuine human beings, the key component of developed society, through a perfect education system".



Dr. Supriya Biswas delivered a lecture on Contribution of Netaji Subhas Chandra Bose in Indian Freedom Struggle on 23.01.2021 at 1 P.M. Dr. Biswas pointed out that:

Bose was sent to prison in Mandalay for nationalist activities in 1925. He was released in 1927 and became the INC's general secretary.

He worked with Jawaharlal Nehru (Born on November 14 – 1889) and the two became the Congress Party's young leaders gaining popularity among the people.

He advocated complete Swaraj and was in favour of the use of force to gain it.

He had differences with Gandhi and he wasn't keen on non-violence as a tool for independence.

Bose stood for and was elected the party's president in 1939 but was forced to resign due to differences with Gandhi's supporters.

Bose's ideology tilted towards socialism and leftist authoritarianism. He formed the All India Forward Bloc in 1939 as a faction within the Congress.

At the start of the Second World War, Bose protested against the government for not consulting Indians before dragging them into the war. He was arrested when he organised protests in Calcutta for the removal of the monument memorialising the Black Hole of Calcutta.

He was released after a few days but was kept under surveillance. He then made his escape from the country in 1941 to Germany via Afghanistan and the Soviet Union. He had previously travelled to Europe and met with Indian students and European political leaders.

In Germany, he met with the Nazi leaders and hoped to stage an armed struggle against the British to gain independence. He hoped to befriend the Axis powers since they were against his 'enemy', the British.

He founded the Indian Legion out of about 4500 Indian soldiers who were in the British army and had been taken prisoners by the Germans from North Africa.

In 1943, he left Germany for Japan disillusioned with the lukewarm German support for Azad Hind.

Bose's arrival in Japan revived the Indian National Army (Azad Hind Fauj) which had been formed earlier with Japanese help.

Azad Hind or the Provisional Government of Free India was established as a government-in-exile with Bose as the head. Its headquarters was in Singapore. The INA was its military.

Bose motivated the troops with his fiery speeches. His famous quote is, "Give me blood, and I shall give you freedom!"

The INA supported the Japanese army in its invasion of northeast India and also took control of the Andaman and Nicobar Islands. However, they were forced to retreat by the British forces following the Battles of Kohima and Imphal in 1944. Outcome:

Outcome:OBJECTIVE: The basic objective of these seminars/webinar/workshop is to bring together academicians and experts from different parts of the country and abroad to exchange knowledge and ideas. Seminars/workshop have provided an indepth analysis of subjects and updated the knowledge of the participants from academic as well as research institutions.

Impact: Seminars and workshops have provided a chance to interact with experts from the specific field. Discussing about the relevant topics of the particular subject, students tend to learn about the latest information and new skills related to the concerned subject. As a result of genuine interest shown by the students to know and learn about the subject, they research about the particular topic with the help of expert guidance and land in their conclusion after a careful investigation, experiment, and simulation. Talking and learning about a new topic encourages the students to explore new areas relevant to the topic. We think Students will feel motivated to research and learn new things. With proper guidance from teachers and experts, students feel motivated to publish their own research journals, contributing significantly to the education sector.

Sundera

Bismita

Ashim Kumar Sarkar
Principal
GOUR MAHA VIDYALAYA
Mangalbari, Malda.

Year	Name of the Seminar/Workshop/Webinar	No of participants	Date from –to
2023	College Level Workshop- Cultural Heritage of Malda	68	27.03.2023-27.03.2023

About the Workshop: Workshop on Cultural Heritage of Malda was held on 27.03.2023 from 12 Noon to 4 P.M. Dr. Ashim Kumar Sarkar, Principal, inaugurated the session. Dr. Pulak Kumar Kundu, Associate Professor, Gour Mahavidyalaya, explained what is heritage, tangible heritage, natural heritage and intangible heritage. The objective of the workshop was to train guides of Malda Tourism Department, Government of West Bengal. Dr. P.K. Kundu commented, "During the Sultanate period cultural centres of Bengal emerged as centres of urbanization. This led to the

transformation of the rural places into the urban centres. Muslims Scholars and Sufis migrated from Central Asia to Bengal. They established their Khanqahs (hospice place); which was a common meeting place for the Hindus and Muslims that led to the intermingling of both the communities. Hindus continued to build their temples and worshiping their goddess, without any fear or restrictions. Numerous literary and epigraphic sources, like Tabaqat-i-Nasiri, of Minhaj-us-Siraj, The Rehla of Ibn-i-Battuta, the Portuguese and the Chinese sources provide the evidences of the cultural centres flourishing during the reign of the Sultans of Bengal".Dr.Kundu discussed in detail the architectural styles of Gour, and Pandua of the Bengal Sultanate period.

Dr.Kshitish Chandra Mahata, assistant Professor in Bengali, Gour Mahavidyalaya, Malda, pointed out," structure of Gambhira Drama: Gambhira is a folk musical theatre or a kind of yatra in Malda district. The presentation of Gambhira here is based on musical theatre cast. The audiences leave about 14/12/16 as part of the eagle's feet and sat on the ground. In this given Volume-02, Issue-11, November-2017 RESEARCH REVIEW International Journal of Multidisciplinary © RRIJM 2015, All Rights Reserved 151 | Page drop, point Gambhira festival is famed. The drama are divided into six parts- I) Mukhopado II) Shiva Vandana III) Duet IV) Char yari V) Palabondigan VI) Report. 5 main types of dance form of Gambhira are the initiation, the worship, the physical movements, the Lahar and the leave-taking. In 7 dance forms like Kali, Chamunda, Narsinghi, Basuli Ugrachanda, Gridhini bishan and Mahishasur mardini these five points are found. During the performance of Gambhira songs sung these are called Gambhira songs"

