

Chapter 1 : Belfast Riots – A Short History | The Irish Story

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Other explanations are so lacking in evidence, and so devoid of logic that they stretch credulity to breaking point. This lack of historical enquiry can be attributed at least in part to a great reluctance on the part of Jewish historians to investigate the pogroms in any manner beyond the merely superficial. In addition, historical enquiry by non-Jewish historians into the subject has been openly discouraged. Rather than seeing the pogroms as products of specific local circumstances, in which Jews would play at least an implicit role, there has been a tendency to use them for comparative purposes. Nonetheless, this series of essays will seek to peel back the myths, to tease a few threads of truth from the veil which covers these events. Encouragingly, some work has already begun in this respect. By 1876, complaints were reaching Russian officials from non-Jewish merchants who argued that Jewish ethnic networking was propping up the monopoly of exports, and that this monopoly would shortly have dire implications for the consumer. In late 1815, the Congress of Vienna was held. The aim of the congress was to give its assent to the formation of a new autonomous Polish kingdom under the sovereignty of Russia. Although the bulk of Polish Jewry remained within the newly established kingdom, tens of thousands also poured forth into other areas of the Russian Empire, ushering in an uncomfortable age of fraught Russian-Jewish relations. The immediate reaction of the Russian government to the acquisition of such large, and unwanted, Jewish populations was to prevent the penetration of these populations from intrusion into the old Russian territories, and the solution reached was one of containment. Certain Jews were permitted to reside outside these provinces, they could visit trade fairs, and Jews were even permitted to study at Russian universities provided they did not exceed quotas. By 1882, more than half of world Jewry resided in the Pale. In book after book, he emphasised that what the tsars and their ministers wanted, above all else, was for the Jewish settlements to be orderly and productive. The first was persistent Jewish difference in dress, language, and religious and communal organization. The kahal was a formal system of Jewish communal leadership and government, entirely separate from the Russian state. Although tacitly tolerated by the state for its tax collection capabilities, Jewish loyalty to the kahal was absolute, going beyond the merely fiscal. Almost all Jews continued to resort to Jewish courts. Generous concessions were made to Jews in the hope that they would abandon their middleman roles, as well as the distilleries and taverns of the provinces, and take up work in agricultural colonies. Nicholas I even conceived of, and supported, the establishment of state-financed Jewish schools, in the hope that such establishments would lead to the development of a more progressive and integrative Russian Jewry. Unfortunately for Nicholas, what his system produced was a cadre of Jewish intellectuals profoundly hostile to the state. He abolished serfdom in 1861. He relaxed efforts to change the economic profile of Russian Jewry, extending the rights of educated Jews and large-scale merchants. His was a program aimed at reconciliation, an abandonment of the stick in favour of the carrot. Education was made fully open to Jews, and Jews could sit on the juries of Russian courts. Conditions on settlement and mobility in the Pale were relaxed further. Proposals for the complete emancipation of the Jews were widely mooted in the press. There was little in the way of gratitude, and the measures did not bring about the great changes that had been hoped for. The nationalist revolt of the Poles in 1830-31, and the fact that a large number of wealthy Jews were found to have funded some of the rebels cast new doubts on Jewish loyalty. In retaliation, the government clamped down on rural tavern ownership, and introduced more stringent recruitment procedures specifically for Jews. It has been claimed that Jews were also banned from land ownership at this time, but Klier provides evidence that Jews were still able to buy any peasant properties sold at auction for tax arrears, as well as any property within the Pale not owned by Russian gentry. The vast majority of Jews had stubbornly persisted in the unproductive trades, continued in their antipathy to Russian culture, and refused to make any meaningful contribution to Russian society. An air of resignation swept the country. Some newspapers even advocated abolishing the Pale, if only to alleviate that region from bearing the burden of the Jews alone. Decades of legislation had done little to change the nature of Russian Jewry, which remained ethnically, politically, and culturally homogenous. The new Jewish intelligentsia had turned on the hand that fed it, failing to encourage

the adaptation of their fellow Jews, moving instead to defend them and advocate for their interests. In terms of educational and social opportunities, Jews had been given an inch and taken a mile. They had swamped the schools, and added to a group of emergent Jewish capitalists. In Russian authorities were being lobbied by a Rabbinic Commission for full emancipation, an ominous prospect for those concerned about the well-being of Russian peasantry. The breaking point, when it came, did not emerge from the ether, but from this historical background. In part two we will examine the more immediate origins of the anti-Jewish riots and how the riots proceeded. We will do away with petty distractions, dispelling myths with facts; and as we venture into the Pale, we now do so with a more complete view of the Jew we find there. There is at least one liar. The latter half of the essay will be devoted to dissecting one aspect of the Jewish narrative, and explaining how events really transpired. Other aspects of the Jewish narrative will be examined in later entries in this series. If we blindly accept the stories that are passed down to us, we are liable to fall victim to what amounts to little more than a glorified game of Chinese whispers. By , it was embellished and published as a short book, and today digitized copies are freely available online. The fact that these publications were mass produced should provide an indication as to their purpose: The first element of the narrative advanced by the RJC is essentially a manipulation of the history of Russian-Jewish relations. In essence, the plight of the Jews was the result of nothing more than irrational hatred. Jews adopt a meek and passive role in this narrative, having committed no wrong-doing other than being Jews. They are also presented as the only victims of Russian violence. There is no acknowledgement of failed Russian efforts to break down the Jewish walls of exclusivity and claim the Jews as brothers. In fact, there is no reference at all to the walls of exclusivity. The pogroms themselves, according to the Jewish narrative, broke out following the assassination of Alexander II, when shock, anger and a desire for revenge brought this irrational, rootless hatred to the surface. The second element of the Jewish narrative is that the government and petty officialdom had some role to play in organizing and directing the pogroms. The fourth key element of the Jewish narrative is that the pogroms were extremely violent in nature. In these reports, which were carried very regularly by both the New York Times and the London Times, Russians were charged with having committed the most fiendish atrocities on the most enormous scale. Every Jew in the Russian Empire was under threat. Men had been ruthlessly murdered, tender infants had been dashed on the stones or roasted alive in their own homes. There are literally thousands of carbon-copy reports in which it is claimed that mothers were raped alongside their daughters. There is simply not enough space to cite extensively from these articles, but they number in their thousands and are available to anyone with access to the digitized archives of any major newspaper, or the microfilm facilities at major libraries. In addition, these articles claim that whole streets inhabited by Jews had been razed, and the Jewish quarters of towns had been systematically fired. The cruelty that marked these killings added a special dimension to the feeling of terror and shock that spread in their wake. The RJC charged the government with criminal sympathy, the local authorities generally with criminal inaction, and some of the troops with active participation. And to a great extent this is exactly what the churches, the politicians, and the media agreed to. This capitulation to manipulated conscience ushered in the greatest migration in Jewish history, with profound consequences for us all. Prior to any major reports of violence, the British public was already being primed to hate the Russian government and accept the Jewish narrative. The atrocity stories carried by these newspapers provoked global outrage. He reported numerous accounts where Jews were burned alive in their homes while the authorities looked on. In fact, as the year neared its end, the reports became more and more gruesome and brutal in the details they conveyed. There is, of course, a reason for this. The British Government, however, adopted a more cautious approach and undertook its own independent investigations into events in the Russian Empire. In relation to property damage in Odessa, Stanley estimated it to be around 20, rubles, and rejected outright the Jewish claim that damage amounted to over one million rubles. At Elizavetgrad, instead of whole streets being razed to the ground, it was discovered that a small hut had lost its roof. It was further discovered that very few Jews, if any, had been intentionally killed, though some died of injuries received in the riots. These were mainly the result of conflicts between groups of Jews who defended their taverns and rioters seeking alcohol. The Consuls were outraged. The Blue Book was smothered by the more visible, and oft-repeated, tales of the RJC and organisations like it around the globe. Only with the decade-long research of

John Klier has some revision of this narrative, grounded in scholarship and archival evidence, been possible.

**Chapter 2 : East Pakistan riots - Wikipedia**

*Get this from a library! The prolonged partition and its pogroms: testimonies on violence against Hindus in East Bengal, [A J Kamra].*

On 10 February, at around 10 A. It was alleged that she had been raped in Kolkata. The Secretariat employees immediately struck work and started a procession shouting anti-Hindu slogans. As they progressed towards Nawabpur, many others joined the procession, which ended at the Victoria Park. At 12 noon, a rally was held at the park where the speakers, some of them employees of the Secretariat, made fierce anti-Hindu speeches. At around 1 P. The Hindus were killed wherever they were found. The Hindu jewellery shops were looted in the presence of police officers. An estimated 50, Hindus were displaced in seven hours of murder loot and arson. Most of the houses in the two predominantly Hindu localities were completely looted, many completely burnt down and places of worship desecrated. Between 15 February and 1 March, there were 15 instances of stabbing on Hindus reported from Dighali and Lohajang. On 28 February, the Dighali market was burnt down, the Hindu shops were gutted. Secretary of State that between and 1, Hindus were killed and thousands injured in Dhaka area. Muladi massacre In Barisal , riots started on 13 February. Hindus were killed, raped and abducted indiscriminately. As a result, many of the shops in the market closed down. Another rumour was spread that Fazlul Haque had been murdered in Kolkata. At the nightfall eight places were set on fire. The situation further deteriorated after 16 February when indiscriminate loot and arson of Hindu properties started in Gournadi, Jhalakati and Nalchiti under Sadar sub-division of Barisal district. They were later attacked within the police station compound and most of them were killed within the precincts of the police station. A Hindu school teacher was roasted alive by his Muslim students who danced around the fire. They were made to squat in a row and their heads were chopped off one by one with a ramda. It falls on the steamer route between Barisal and Chittagong. On 16 February , the S. Sitakunda due to atrocities perpetrated on them by the crew. Sitakunda while still anchored at the steamer station. They massacred the unarmed Hindu passengers and threw them into the river. Sitakunda massacre On 12 February anti-Hindu riots started in Chittagong. The riots were instigated and organized by Fazlul Quader Chowdhury. With the help from former revolutionaries Binod Bihari Chowdhury and Birendra Lal Chowdhury, Sen prepared a list of persons killed in the riots. On the afternoon of 13 February, the Hindus were attacked in broad daylight in the town of Feni , within yards of the S. Gurudas Kar, an influential member of the Hindu community was killed. After the destruction of the Hindu areas of the Feni town, the violence spread to the nearby villages under the Feni and Chhagalnaiyan police stations, mainly inhabited by the Nath community. Hindu women and children were held at the Chandpur and Akhaura railway stations. The Ansars, the police and the Muslim mobs refused to allow them to flee to Agartala or Kolkata. On 6 February , the verdict of Bagge Tribunal was declared. The Muslims of Sylhet had anticipated that Karimganj would fall within Pakistan, but it was awarded to India. Some Muslim lawyers of Sylhet Bar Association and Muslim muktears of Karimganj threatened that there would terrible violence. The poster titled Atrocities on Mussulmans by Hindus in Hindusthan, depicted the Muslims being dragged by means of ropes tied around their necks by Hindus armed with sticks and other weapons. Rivers of blood were flowing in Lumding and Kolkata, because of the Muslim killings. Local Muslims were poring over the poster and inciting fellow Muslim to take revenge on the Hindus. On 11 February, at a rally at Gobinda Park, there was cry for Hindu blood. It was rumoured that Fazlul Haque had been murdered in Kolkata. The situation deteriorated rapidly in Sylhet. On 14 February, rumour spread that the Muslims were being massacred at Karimganj. The Deputy Commissioner of Sylhet, addressing a meeting of lawyers made an irresponsible statement that 5, Muslims were killed in Karimganj and that Muslims were arriving in large numbers from Karimganj into Sylhet. Three Manipuris were stabbed, two of whom died later. From the morning of 15 February, loot and murder began to spread in the villages. Hundreds of outsider Muslims attacked the Dutta Senapati family, raising anti-Hindu slogans. They looted cash, jewelry, utensils and furniture. The images in the family shrine and the temple were destroyed or thrown in the water bodies. After that the mob went to the villages of Azmatpur, Daspara, Nasianji and Maheshpur. The next day at 7 A.

About 1, Hindus who inhabited the village, fled to the nearby jungle. The mob looted the entire village, desecrated the Tulsi manchas and the family shrines. Some of the houses were set on fire. The mob abducted one of the daughters of Ashwini Kumar De. The next day her ravished and senseless body was returned home. In Dhakadakshin, the mobs abducted two unmarried daughters of Bharat Dutta on the night of 15 February. On the morning of 18 February they returned home in a state of shock. When the family went to lodge a complaint with the police, the police suggested an out of court settlement for a sum of 1, rupees. Numerous Hindu girls from the villages under Sylhet Sadar police station area were raped. The mob raised provocative slogans and set fire to Hindu houses. Many Hindus fled to the nearby jungles to save their lives while the others were forcibly converted to Islam. Those who refused to convert were killed. In Dhakadakshin and Kachuadi, girls were abducted from eminent Brahmin families. In Fenchuganj, the factory of the steamer company was looted and set on fire. Pulin De, a Hindu, was murdered near Ilaspur. In Majigaon, under Fenchuganj police station, the houses of Ambika Kabiraj and Makhan Sen were looted and set on fire. In Madhurai and Kathalkhoi, the Hindus were beaten up and forcibly converted to Islam. In Golapganj police station area, the houses of Baikuntha Roy and Rashbehari Roy, in the village of Phulsain, were looted. In Bishwanath police station area, all the Hindu houses were looted in the village of Dandapanipur. A cow was slaughtered and the Hindus were forcibly converted to Islam. In Tukerkandi village, the Ghosh house was looted, Jogendra Ghosh was killed and many Hindus were stabbed. In Sijerkachh, the Pal Chowdhury and the Brahmin houses were looted and everybody was forced to convert to Islam. Bimala Smrititirtha, a Hindu scholar, refused to convert. His sacred thread was torn and stamped upon and he was stabbed repeatedly. The shikha of the Brahmins were torn by force. Idols were broken and thrown into nearby ponds. The destroyed the images and went after the priest who fled. The mob then looted the entire village, including the houses of Haripada Chowdhury and Bimala Bhattacharya. On 17 February, the goondas went from house to house and attacked the Brahmins. Their sacred threads were torn and stamped upon and they were forcibly converted to Islam. In the villages of Sunaita and Kurma, the Hindu women were attacked. Their sindur and conch shell bangles were broken. On 17 February, a to strong armed mob attacked the village of Lakeshwar under Chhatak police station. The Brahmin houses were looted. Two of them were severely beaten up. The sacred threads of the Brahmins were torn and their shikhas were cut off. They were forcibly converted to Islam. In Markul, the entire village was looted and forcibly converted to Islam. On 19 February, the village of Sadarpur, under Zakiganj police station was attacked. The house of Shuklal Namashudra was looted. When his brother went to lodge a complaint with the police, the police stabbed him, then wounded him with bayonet and finally kicked him out of the police station. During the night the villagers swam across the river to safety. There were widespread incidents of murder, loot and arson in the villages under Tanore, Nachole and Gomastapur police stations. In some cases the Bihari Muslims forcibly ejected the Bengali Hindus from their houses and occupied them. The Ansars seized almost every belonging that the refugees had in their possession. They made the Hindu women suffer great indignities in the pretext of search.

**Chapter 3 : The Partition of India : Impact and Aftermath** – ThePicky

*Prolonged Partition and Its Pogroms: Testimonies on Violence Against Hindus in East Bengal [A. J Kamra, A.J. Kamra] on [www.nxgvision.com](http://www.nxgvision.com) \*FREE\* shipping on qualifying offers.*

The sight of this ghost fills me with fear. I know this spectre is merely the cumulative result of one more week in one more year of many years of self-imposed isolation for the sake of a book I have been working on a long while. The photographs are painterly. Rather than emphasising a passing event, they have a staying presence; while the days they were taken were chaotic, they have a composed stillness; while it was surely noisy, the photographs are overcome by a hush – as if violence has blasted the scene still and all the millions of people in the crowds have been condemned to an eternal moment. The quantity of people is important here, and the fact that every individual in this crowd of millions appears to be missing his or her face. You cannot see the person for an emotion more primal than our human selves has consumed their individual natures to make them part of a whole catastrophic betrayal. I was glad to be alone for I found my face was wet with tears. The faces of the poor are the same now as they were then. An exhausted labourer sleeps on the street beside his cracked shoes in the same way. The footage of a Muslim dairy farmer, Pehlu Khan, begging for his life before a Hindu mob, one of many such attacks this year – link back to these photographs as if the nation is condemned to forever return to the time of its conception. Perhaps India will never overcome this moment photographed here. Everything that has happened since feels fateful, cyclical, endless and pre-determined. I thought for a guilty moment that I had no right to feel this for I had not been there to share it. I remembered the story of a grand uncle jailed by the British – when he came out of prison he never left his room, he had been so damaged he stayed inside spinning khadi. He shared a special bond with my German grandmother who had sailed with a trunk full of china to marry the engineering student from East Bengal she had met in Berlin. She made a home in a country that would soon fight Germany alongside the British, became part of a family that was meanwhile fighting for Independence from the British. Everything a contradiction in ideologies, but not in the one thing that could undo it all, the personal story against all this history, all these wars. They were also Gujarati like Gandhi, and like millions of others had made a harsh journey away from their landscape, language, religion, their notion of caste for a secular ideal of India. My parents, born in British India, saw their childhood landscapes of Delhi and Allahabad alter beyond recognition as half the population departed for Pakistan. By the time I was born, things must have seemed comparatively quiet, although it was a year in which India and Pakistan went to war, but I too growing up had witnessed Delhi burning in another incarnation of violence. I remember the disabled Sikh gentleman down the road from us who was carried out of his house by a mob and never seen again. I thought of my father who taught himself to read Urdu and took pleasure in reciting Faiz and Ghalib on his rooftop on a summer night. That India, the inclusive India, my natural birthright, is once again under threat, and it has always been so. As I composed myself in the cool darkness of the museum before I stepped back into the bright summer day, I felt a private gratitude to Cartier-Bresson, for his example of an artist who erased himself becoming a ghost behind his little 35mm Leica in order to memorialise the erasure of others. While the pictures depict violence, looking at them restores one to a place of humanity.

Chapter 4 : Bangladesh pogroms - Wikipedia

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It was an event whose consequences were entirely unexpected and whose meaning was never fully spelled out or understood either by the politicians who took the decision or the millions of Muslims, Hindus and Sikhs who were to become its victims. Reason for the partition: By the end of the 19th century several nationalistic movements had started in India, while the Indian National Congress was calling for Britain to Quit India, the Muslim League, in , passed a resolution for them to Divide and Quit. The British had followed a divide-and-rule policy in India. They had based their knowledge of the peoples of India on the basic religious texts and the intrinsic differences they found in them instead of on the way they coexisted in the present. The British were also still fearful of the potential threat from the Muslims, who were the former rulers of the subcontinent, ruling India for over years under the Mughal Empire. There were several reasons for the birth of a separate Muslim homeland in the subcontinent, and all three parties-the British, the Congress and the Muslim League-were responsible. If that is too much, then leave her to anarchy. Hundreds of thousands of people were killed, thousands of children disappeared, thousands of women were raped or abducted, forced conversions were commonplace. The violence polarised communities on the subcontinent as never before. The pogroms and killings were organised by gangs, vigilantes and militias across northern, western and eastern India. They were often backed by local leaders, politicians from Congress and the Muslim League, maharajahs and princes, and helped by willing or frightened civil servants. The partition and Independence: At midnight the next day India won its freedom from colonial rule, ending nearly years of British presence in India. When Jawaharlal Nehru made his famous speech on August 15th declaring that at the midnight hour, when the world slept, India would awake to life and freedom, massacres were taking place almost daily on both sides of the line. Nehru later wondered if his fellow countrymen knew how close India had come to imploding. The violence was simply uncontrollable. Partition of India Whether the partition of these countries was wise is still under debate. Even the imposition of an official boundary has not stopped conflict between them. Boundary issues, left unresolved by the British, have caused two wars and continuing strife between India and Pakistan. Un-enforced UN Resolutions to map out boundaries between Israel and Palestine has led to several Arab-Israeli wars and the conflict still continues. Pakistani and Indian guards prepare for Independence day festivities at the Wagah border crossing Source:

Chapter 5 : Partition | Encyclopedia Princetoniensis

*The prolonged partition and its pogroms: testimonies on violence against Hindus in East Bengal 3. The prolonged partition and its pogroms: testimonies on.*

This is a short introduction into the history of civil strife in Belfast. The riot has played a significant role in Irish history and nowhere more than in the northern city of Belfast. Rioting elsewhere has commonly been between demonstrators of various kinds and state forces – whether British, Irish or Northern Irish. Where state forces have lost their control and deployed lethal force against unarmed rioters – Bloody Sunday in Derry in or the Yeomanry massacre of 12 farmers resisting payment of tithes in Wexford in for instance – this kind of street battle can turn into massacre. But generally, the discipline imposed on police or army personnel and the lack of weapons of rioters limits the bloodshed in these type of confrontations. This factor has given Belfast riots an especially bloody and disruptive character. The neutrality of state forces in the city between the two factions was also an issue, particularly after control over policing was handed to the new Northern Ireland authorities in 1922. Catholics were still discriminated against by law – marriages by their clergy, for instance, still did not have legal status until the mid 19th century and many northern Presbyterians were attracted to United Irish republicanism in the 18th century. But all this changed in the first half of the 19th century. A complex mixture of the repression of the insurrection, fears of sectarian atrocity arising from it and fears for industry outside of the Union with Britain had transformed Belfast from radical hub into Conservative fortress by the 1850s. The urban geography of Belfast had also changed as the city for city it now was became industrialized. Catholics from rural Ulster flocked to Belfast in search of work and set up their own neighbourhoods, predominantly in the west of the city. In response working class Protestants were attracted to militantly loyalist groupings. Riots erupted over the banning of Orange parades in 1859. In the 18th century Belfast was a liberal Presbyterian city. In the event, it was defeated, but that did not stop as many as 50 people losing their lives in Belfast over the coming weeks. Trouble reportedly started with a Protestant worker being expelled from his job at the shipyards by Catholic Home Rule supporters on June 4. At least thirteen of the fatal civilian casualties were Protestants shot dead by the police and British military. The same occurred in July of that year predictably saw another flare up. The first Troubles A street riot in in east Belfast. But it was the dark period of – a period that spanned the Irish War of Independence and the creation of Northern Ireland – that saw the worst Belfast rioting of the early 20th century. From the summer of 1920 to the autumn of 1922, political violence in Belfast cost people their lives, with over 1,000, wounded. This conflict was begun with two bouts of rioting in 1920. As many as 7,000, were chased from their jobs. In the little slum streets of west and central Belfast, volleys of shots and stones were exchanged, 22 people were killed and hundreds wounded. Riots in Belfast in 1921 saw 7,000, workers expelled from their jobs. Subsequent street riots resembled low intensity warfare. Just over a month later on August 22, when another northern detective was assassinated by the IRA in Lisburn, there followed another ten days of sectarian violence in Belfast, with another 33 deaths. The rioting of this period resembled low-intensity warfare more than civil disturbances at times. With the defeat of the IRA in the North by late 1922, violence, including rioting, eventually petered out. However, disturbances would again erupt from time to time in Belfast in the 1930s and 1940s. Some of these incidents – such as the Outdoor Relief riots actually saw Catholics and Protestants demonstrate and fight side by side in protest at the cutting of unemployment assistance. Depressingly often, however, violence would resume the old sectarian pattern. Over the next week, 2,000, people, mainly Catholics, were forced from their homes, Catholics were driven out of workplaces and several were killed in sectarian attacks. The following decades were relatively placid in Belfast with exception of a major riot in 1969 when police tried to remove a tricolour flag from Sinn Fein office in Divis Street. In response to rioting in Derry arising out of, on one side Civil Rights agitation by Catholics and the Protestant Apprentice Boys Parade on the other, nationalists in Belfast staged protests outside RUC police stations. Blame for what happened over the following two days must be shared. There was provocation from the nationalist side, some shots were fired at police and a grenade thrown by an IRA member see Hanley, Millar, *The Lost Revolution* p 100, leading the Northern Ireland authorities to think they were facing an

insurrection. RUC armoured cars equipped with machine guns fired on the Catholic Divis Flats killing a six year old boy, while further up the Falls Road, police failed to stop a loyalist crowd from burning down two terraced streets in Catholic neighbourhoods. Eight people were killed over three days and injured. Rival paramilitaries patrolled their areas. The British Army was deployed with fixed bayonets to restore order – a move Catholics initially welcomed. The rioting that scarred Northern Ireland for the following thirty or so years thereafter shared many facets with what had gone before. It usually broke out in areas where Catholic and Protestant communities bordered one another – between the Shankill and Falls roads in west Belfast, around the Catholic enclave of Short Strand in east Belfast and around Ardoyne in the north of the city. As before, houses were burnt and families expelled from their homes on both sides. Most of these are still in place today – preventing mass incursions into rival neighbourhoods but also hardening segregation of daily life. One factor which became less prominent in Belfast rioting by the 21st century was competition over jobs. As the city lost its industrial base in common with other cities like Glasgow and Newcastle the previous Protestant dominance in working class employment became irrelevant. The Peace Process of the 1990s meant that rioting, though it still occurred; saw less paramilitary involvement and less use of guns. Rioting in Belfast in December 1992. The demography of the city has changed. One would hope these disturbances are an echo of the past and not a sign of the future.

Chapter 6 : Bangladeshâ€™India relations - Wikipedia

*Hinduism is the second largest religious affiliation in Bangladesh, A. J. (). The prolonged partition and its pogroms: Testimonies on violence against Hindus.*

The presence of this religion goes back to the visiting of Guru Nanak at 1507 with some of his followers to spread Sikhism in the region of the present day Bangladesh. When some Bengali people accepted this faith then a Sikh community was born. This community had made a great progress to the country. Today there are almost 10 gurdwaras in Bangladesh. Bangladesh has a tiny Brahma Samaj community also. Law, religion, and religious freedom[ edit ] See also: Freedom of religion in Bangladesh and Irreligion in Bangladesh Although Bangladesh initially opted for a secular nationalist ideology as embodied in its Constitution, the principle of secularism was subsequently replaced by a commitment to the Islamic way of life through a series of constitutional amendments and government proclamations between and The Constitution establishes Islam as the state religion. Family laws concerning marriage, divorce, and adoption differ depending on the religion of the person involved. There are no legal restrictions on marriage between members of different faiths. In , secularism was restored, but Islam remained the state religion per Article Hindus, Buddhists and Christians have come under widespread attacks by Islamist extremists during communal riots, elections and post-poll violence. Most of these attacks target Hindus, the largest minority of the country, who are particularly vulnerable in a period of rising violence and extremism, whether motivated by religious, political or criminal factors, or some combination. Bangladesh has been rocked by several anti-Hindu riots in , , and These violences included attacking and killing Hindus, looting and burning of Hindu-owned properties and businesses, abduction and rape of women, desecrating and destroying Hindu temples by the extremist Muslim mobs. Since the rising of Islamist political parties during s, large number of Hindu families have migrated from Bangladesh to India due to a sense of insecurity and economic necessity. These factors combined with lower birth rates of minorities have resulted in a dwindling Hindu population in the country. The Bihari ethnic minority in Bangladesh has been subject to persecution during and after Liberation War. Due to their pro-Pakistan stance, many Biharis were forcefully repatriated to Pakistan and those who stayed back were not granted citizenship and voting rights by Bangladesh government. With the growth of Christianity [13] [14] , persecution of Christians is on the rise. Bangladesh moved from place 35 on the World Watch List of Christian persecution in to place 26 in Persecution of atheists in Bangladesh Atheism is not common in Bangladesh. Further reading[ edit ] Benkin, Richard L. A quiet case of ethnic cleansing: The prolonged partition and its pogroms: Testimonies on violence against Hindus in East Bengal Penguin Books India Pvt. Politics of Education in Bangladesh, New Delhi: Subjects, citizens, and refugees: Tragedy in the Chittagong Hill Tracts, Indian Centre for the Study of Forced Migration. This is our home:

**Chapter 7 : Anti Jewish pogroms in the Russian Empire | Revolv**

*The Barisal Riots of or simply the riots (Bengali: à'â'îžàš•à'îšà'¼à'¶àš†à'° à'—à'£à'¹à'²àš•à'¹à'¼) refers to the rioting between Bengali Hindus and Bengali Muslims, the Pakistani police and the para-military accompanied by arson, loot, rape and abduction in the months of February and March*

There is much that unites the two countries – a shared history and common heritage, linguistic and cultural ties, passion for music, literature and the arts. The two countries developed different Cold War alliances in the 1950s, which further chilled bilateral relations. The historic Ganges Water Sharing Treaty was concluded in 1947. India and Bangladesh are close strategic partners in counter-terrorism. They are also the largest trading partners in South Asia. Bangladesh insists that it does not receive a fair share of the Ganges waters during the drier seasons, and gets flooded during the monsoons when India releases excess waters. See also Sharing of Ganges Waters. There have also been disputes regarding the transfer of Teen Bigha Corridor to Bangladesh. Part of Bangladesh is surrounded by the Indian state of West Bengal. On 26 June 2015, India leased three bigha land to Bangladesh to connect this enclave with mainland Bangladesh. There was a dispute regarding the indefinite nature of the lease. The dispute was resolved by a mutual agreement between India and Bangladesh in 2015. Both Bangladesh and India made claims over the same seawater at the Bay of Bengal before settlement of the issue. Indian officials, vowing to cut down the number of casualties at border, showed statistics that the number of Bangladeshi deaths was in a steady decline in recent years. Border police often shoots to kill any refugee crossing the border. Human Rights Watch estimates say 1,000 people were killed in the area between and by Indian border security force BSF. In September 2015, the two countries signed a major accord on border demarcation to end the 4-decade old disputes over boundaries. This came to be known as the tin bigha corridor. India also granted 24-hour access to Bangladeshi citizens in the Tin Bigha Corridor. The agreement included exchange of adversely held enclaves, involving 51,000 people spread over Indian enclaves in Bangladesh and 51 Bangladesh enclaves in India. The total land involved is reportedly 100 acres. Bangladesh officials believe the export would greatly ease the national shortage once MW flows into the national grid. The ceremony which includes parades, march-past and lowering of the national flag of both the countries is now a daily routine, at sundown, on the eastern border. On 7 May 2015 the Indian Parliament, in the presence of Bangladeshi diplomats, unanimously passed the Land Boundary Agreement LBA as its 101st Constitutional amendment, thereby resolving all year old border disputes since the end of the British Raj. The bill was pending ratification since the Mujib-Indira accords. In June 2015, during her first official overseas visit, Foreign Minister of India, Sushma Swaraj concluded various agreements to boost ties. Easing of Visa regime to provide 5 year multiple entry visas to minors below 13 and elderly above 60. Proposal of a special economic zone in Bangladesh. Agreement to send back a fugitive accused of murder in India. Provide an additional MW power from Tripura. Ending a prolonged dispute, the two nations swapped enclaves on the border region, allowing the people living there to stay or opt out to the other country. While 14,000 citizens of Bangladesh residing in 51 enclaves on the Indian side became Indians, a large number of people in the Indian enclaves in Bangladesh preferred to stay with Bangladesh and just opted to move to India. The total number of new Indian citizens will be 15,000. In September 2015, the Bangladesh cabinet approved the draft of a proposed agreement with India to allow it to use the Chittagong and Mongla sea ports for transporting goods to and from its land-locked northeastern states. Under the agreements, the militaries of the two countries will conduct joint exercises and training. India will help Bangladesh set up manufacturing and service centres for defence platforms that both countries possess with the aim of achieving self-sufficiency in defence manufacturing in Bangladesh, and will also provide the Bangladesh military with expert training, and technical and logistic support. Under the Electricity Act 2003, the Indian companies could pool power in an exchange. A consumer would be free to buy it from anyone. This concept of power pool within India can also be enlarged to cover the neighbouring countries like Bangladesh, Bhutan and Nepal after the establishment of a sub-regional power pool and necessary inter-connections among these countries are put in place. This can ultimately form a regional power pool thereby generating a huge opportunity for power trading in the region. It has agreed to allow India to transfer hydroelectricity from

Assam to Bihar through its territory. The proposed meeting would attempt to remove irritants in project-related areas. Bangladeshi critics accused the deal for setting a high price for the import of electricity, especially from Tripura. Equipment for the plant was sent through Bangladesh which waived most the transit fees. India would set up nuclear reactors in Bangladesh and technical cooperation and sharing of information in the field of nuclear safety and radiation protection. High level visits[ edit ] President Ershad visited India in India has recently given several loans to Bangladesh. The MoU is aimed at promoting cooperation between the two countries in the fields of health and medical sciences through exchange of scientific materials and information and joint collaboration in research in medical science. Under the deal India would also be able to send goods to Myanmar through Bangladesh. It incorporated a provision that the deal would be renewed automatically after five years if neither of the countries did not have any objection.

**Chapter 8 : The Gujarat Pogrom of**

*The Bangladesh pogroms were a series of attacks against the Bengali Hindus in October - November, apparently as a reaction to the laying of the foundation of Ram temple adjacent to the disputed structure in Ayodhya in India.*

Mar 26, Paul R. Brass is professor emeritus of political science at the University of Washington. In northern and western India, especially, there are numerous cities and towns in which riots have become endemic. In such places, riots have, in effect, become a grisly form of dramatic production in which there are three phases: Activation or enactment of a large-scale riot takes place under particular circumstances, most notably in a context of intense political mobilization or electoral competition in which riots are precipitated as a device to consolidate the support of ethnic, religious, or other culturally marked groups by emphasizing the need for solidarity in face of the rival communal group. The third phase follows after the violence in a broader struggle to control the explanation or interpretation of the causes of the violence. In this phase, many other elements in society become involved, including journalists, politicians, social scientists, and public opinion generally. At first, multiple narratives vie for primacy in controlling the explanation of violence. On the one hand, the predominant social forces attempt to insert an explanatory narrative into the prevailing discourse of order, while others seek to establish a new consensual hegemony that upsets existing power relations, that is, those which accept the violence as spontaneous, religious, mass-based, unpredictable, and impossible to prevent or control fully. This third phase is also marked by a process of blame displacement in which social scientists themselves become implicated, a process that fails to isolate effectively those most responsible for the production of violence, and instead diffuses blame widely, blurring responsibility, and thereby contributing to the perpetuation of violent productions in future, as well as the order that sustains them. In India, all this takes place within a discourse of Hindu-Muslim hostility that denies the deliberate and purposive character of the violence by attributing it to the spontaneous reactions of ordinary Hindus and Muslims, locked in a web of mutual antagonisms said to have a long history. In the meantime, in post-Independence India, what are labelled Hindu-Muslim riots have more often than not been turned into pogroms and massacres of Muslims, in which few Hindus are killed. Further, in these sites, persons can be identified who play specific roles in the preparation, enactment, and explanation of riots after the fact. When successful, as it most often is, the principal beneficiaries of this process of blame displacement are the government and its political leaders, under whose watch such violence occurs. All available evidence, which is unusually well documented in the case of Gujarat, indicates beyond a shadow of doubt that the Sangh parivar the umbrella organization of all militant Hindu organizations was well-prepared and well-rehearsed to carry out the murderous, brutal, and sadistic attacks on Muslim men, women, and children. In the days following this and other BJP claims and accusations, however, news reports appeared that cast doubt on them and pointed to several other circumstances that opened up other interpretations. These included allegedly provocative, insulting, and lewd behavior on the part of the kar sevaks in relation to Muslim vendors at the train stations en route to Godhra, and in relation to Muslim passengers, including women. Other circumstances concerned local political rivalries between the Congress and the BJP, between rival factions in the Congress, and between local Muslim organizations. But the Godhra incidents were quickly overshadowed by what followed, namely, a systematic pogrom enacted with precision and extreme brutality by persons and organizations in the institutionalized riot system of the RSS family of organizations, including members of the BJP government, the police, and even members of the elite Indian Administrative Service IAS. The numbers of displaced persons compelled to seek refuge in relief camps also speaks to the enormity of the cataclysm visited upon the Muslims of Gujarat: Numerous features of these killings and destruction of property suggest the validity of the term pogrom and its systematic character. They include the destruction of over mosques and dargahs shrines. Moreover, testifying to the high degree of preparation, the marauding mobs of killers carried lists of voters and other documents with them, which made it possible for them to identify the homes of Muslims who were to be killed and whose property was to be destroyed. Also on the riot scenes, according to eyewitnesses, were prominent BJP and VHP leaders, who moved along with the mobs of Hindu rioters. Also, as in Aligarh in , several of the

vernacular media agencies in Gujarat became, in effect, part of the institutionalized riot system of the Sangh parivar. Sandesh and Gujarat Samachar featured many other false and incendiary stories in the following days, some of which virtually encouraged Hindus, in areas where violence had not yet spread, to kill Muslims. It is necessary to underline the implication in this pogrom not only of the BJP state government, its members, and its agents, but also that of the government of India, led by the BJP, which had the power and ultimate responsibility to stop this flagrant breakdown of law and order. Most significant was the failure to dismiss the Gujarat government, under Article of the Constitution of India, for its inability or unwillingness to maintain law and order. But members of the government of India compromised themselves and the central government in many other ways, some blatant, some subtle. Vajpayee visited Godhra first, thus expressing his solidarity with the Hindus who had been killed, the victims from the Sangh parivar. Also, he took with him on his tour of Gujarat central minister Uma Bharati, member of the VHP, whose speeches during the elections and prior to the destruction of the mosque at Ayodhya in were considered hostile to Muslims, and who was one of the most active proponents of the construction of a Hindu temple at that site. On this occasion, contrary to their previous response to the Godhra killings and the pogrom that followed, the two most prominent BJP leaders, Prime Minister Vajpayee and Home Minister L. K. Advani, that Hindu sentiment in Gujarat had been consolidated by the Godhra killings and that most Hindus had been pleased by the revenge and retaliation that was taken upon Muslims in the state, the BJP government dissolved the legislative assembly on July 19 and called for elections in October. However, the postponement of the election did not prevent the predominant leadership of the BJP, under chief minister Narendra Modi, from gaining the advantage of a polarized election contest, in which many Hindus appear to have consolidated behind the BJP, in effect registering their approval of the pogrom against the Muslims. The stakes in this contest were seen by all parties involved to have important consequences, not only for Gujarat, but for the future of the BJP-dominated coalition government in New Delhi and its commitment to a militant Hindu nationalism that scapegoats Muslims and thrives on anti-Pakistan rhetoric. A defeat for the BJP in Gujarat would have threatened both; its victory in Gujarat has encouraged militant Hindu hardliners in their political strategies that include violence against Muslims and Christians designed to promote Hindu political consolidation. It appears both from reports of the campaigning as well as pre-poll interviews and the election results themselves that the Gujarat killings were used effectively to consolidate Hindu sentiment and voting behind the BJP, a party that was in decline in the state before the pogrom. Press reports have indicated that, despite Election Commission restrictions on direct exploitation of the Godhra and Akshardham killings, the BJP made use of slogans and videos designed to inspire fear and hatred of Muslims among Hindu voters. It won seats in the Gujarat state assembly. Similar consolidation behind the Congress party was reported among Muslim voters, but it is the Hindu consolidation that matters most in a state where only nine percent of the population is Muslim. In some of the respects noted above, but especially if one takes account of all the features of this fierce outburst, it is fair enough to say as much about Gujarat in the year 2002 as about the 1947 riots. Others, however, proclaim a different view, taking comfort from the fact that riots did not spread from Gujarat to other parts of India, as they did in the last great wave of 1947. But both types of statements, especially the latter, are distractions that divert our gaze from the dynamics of riot production in present-day India. The first type is useful mainly for exposing to full view the dimensions of what actually happened, and noting that yet further social and political boundaries have been transgressed. For Indians, the first image conjures up the retributive genocidal massacres of Partition in the Punjab in 1947, seeming to herald yet another monumental catastrophe, which will include the further weakening or disintegration of India or the obliteration of its Muslim population. If the first view maximizes the implications of such events as Gujarat in 2002, the second minimizes them. Both views have the same focus, namely, the future of India, that is, its territorial integrity, societal peace, democratic functioning, pluralism, and its status in a world of nation-states. In short, it is necessary to fix responsibility and penetrate the clouds of deception, rhetoric, mystification, obscurity, and indeterminacy to uncover what can be uncovered, knowing full well that the whole truth can never be known, but that the evident actions and inaction of the perpetrators and apologists of violence, of known persons, groups, organizations, political leaders, media, academics seeking causes, and patriots seeking comfort can be identified, so that appropriate action can be taken against the perpetrators and

the apologists can be discomfited. Endnotes 1 The theoretical framework in this essay is elaborated more fully in Paul R. Brass, *Theft of an Idol* Princeton, N. University of Washington Press, forthcoming All other statements of fact concerning specific events and persons mentioned come primarily from the following sources: Frontline, issues from April 13 through November 9, ; various Indian newspaper reports from samachar. A Civil Service Failure: How Can Credibility Be Restored? In this and many other respects, the numbers exceed Krystallnacht—the hallmark pogrom of the twentieth century—when synagogues were destroyed or damaged; see Leonidas E. New York University Press, , p. Manifestation of Violence in Punjab, New Delhi: India Research Press, , p. You can be attacked. You could be attacked.

## Chapter 9 : Sitakunda massacre - Wikipedia

*The town derives its name from the holy site, where Sita used to take her bath during her stay in the region while in exile. It is also the site of one of the Shakti Peethas. The famous Chandranath temple is situated on the Sitakunda hills.*