



Some Lesser-Known Leaders and the Freedom Movement in Cachar

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ABSTRACT

The present paper delves into the vital contribution of Cachar during the freedom movement, highlighting their active involvement from the early 20th century. While the role of mainstream regions in India's freedom movement is well-documented, the specific contributions of some lesser-known leaders from areas like Cachar remain understudied. This paper presents findings on the pivotal role played by organizations like the Cachar Swadeshi Sabha and formation of the Cachar District Congress Committee. It also discusses the influence of national figures like Bipin Chandra Pal and role of local leaders such as Kamini Kumar Chanda. Methodologies include the use of both primary and secondary sources. To supplement the data, oral sources are also used to comprehensively elucidate the region's significance in India's freedom struggle. Overall, it emphasizes the importance of remembering the multifaceted ways in which various regions of India contributed to the National Freedom Movement, underscoring the diverse and extensive efforts made by different communities and regions toward the overarching goal of achieving independence.

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Introduction

The political consciousness of the intellectuals of Assam received a definite orientation with the establishment of the Indian National Congress in 1885, which is a significant event in the history of the



national movement in India. This orientation was later to be reflected in an association that encompassed the entire valley and was known as the Assam Association. It was the second session of the Congress that was held in Calcutta (1886), and it was the first time that eight delegates from various associations in Assam who had been given the right to vote were present at the Congress. The Upper Assam Association was represented by Gopinath Bordoloi and Devicharan Barua, the Nowgong Rayat Sabha was represented by Datyanath Bora, the Shillong Association was represented by Kalikanta Barkakati, the Sylhet Association was represented by Bipin Chandra Pal, and the Habiganj People's Association was represented by Joy Chandra Shome and Kamini Kumar Chanda.¹

A Reaction to the Partition: On July 20, 1905, Lord Curzon, the Viceroy of India, decided that the Dacca, Chittagong, and Rajshahi Divisions of Bengal, which included Assam, would be organised into a separate province beginning on October 16, 1905. This was in spite of the fact that the popular demand had been made. As a result, it is not surprising that the announcement was met with outbursts of fury over the entirety of Bengal, and an enormous national upheaval immediately swept across the province. A number of individuals, including Surendranath Banerjee, Bipin Chandra Pal, Aurobindo Ghose, Abdul Rasul, and Aswini Kumar Datta, were in charge of organising anti-partition meetings and marches. Calcutta Town Hall was the location of a conference that took place on August 7, 1905, and it was attended by delegates from all of the districts in Bengal. The conference, which was presided over by Manindra Chandra Nandi of Cassimbazar, vehemently condemned the partition of Bengal. It declared the partition to be unnecessary, arbitrary, unjust, and calculated to seriously interfere with the social, intellectual, moral, and industrial advancement of the Bengalis. Furthermore, it emphasised that the entire scheme was a deliberate disregard of public opinion. The group then came to the conclusion that they would keep up their protests until the partition was undone and that they would exert pressure on the government by refusing to purchase British goods and instead purchasing Swadeshi or indigenous items. A sense of patriotism and self-help was established as a result of the urge to employ the indigenous commodities. This movement became known as Swadeshi, and it became the fashion of the political battle for freedom from the yoke of the British.²

A number of notable individuals, including Bipin Chandra Pal, Sarada Charan Shyam, Harish Chandra Ray, Radha Binode Das, Brojendra Krishna Rai Choudhury, and Rajkumar Banerjee, are members of the Surma Valley Association. This organisation was vital in the post-Partition era and played a significant role in the region. The Association's policy and program were extremely nationalistic, including support for the Swadeshi Movement, establishment of national schools, and physical training



of the youth. This was despite the fact that the Association's stated objective was to promote "general welfare". The objective of the Association being 'Swaraj' was reaffirmed by Radha Binode Das during the second session of the Association, which took place in Karimganj. This ideal was first articulated by Dadabhai Naoroji during the Calcutta session of the Indian National Congress in 1906. Bipin Chandra Pal in his lecture said that Swaraj was the objective of India and that only a free India could achieve her destiny in the world.³

Even though they focused their attention on particular issues that were plaguing the province, members of the Assamese intelligentsia were not immune to the politics of India. Indeed, they were instrumental in the nationalist movement from the very beginning, playing a vital part in its development. They not only served as representatives for Assam in the Indian National Congress, but several of them also took part in the discussions that took place within the organisation.⁴

During its earliest stages, such as its equivalents in other parts of the world, its objectives were not Swaraj, which means complete independence, but rather 'Suraj', which means good governance that would bring about an overall improvement in the lives of the Indian people. They aspired to accomplish this objective not via revolutionary methods but rather through peaceful and constitutional means.⁵

Swadeshi Movement in Cachar and Sylhet: The people of Cachar participated actively in the Swadeshi Movement, which was led by Kamini Kumar Chanda. Sylhet was also associated with the Swadeshi Movement. The Cachar Swadeshi Sabha was created in 1905, and Kamini Kumar Chanda was appointed to the position of President, while Abantinath Datta was appointed to the position of Secretary. The Executive Committee consisted of a number of individuals, including but not limited to Mahendra Chandra Datta, Durga Shankar Datta, Kali Mohan Deb, Dr. Nagendra Chandra Datta, Radharaman Datta, Ramtarak Bhattacharjee, Dinanath Datta, Kushiram Namashudra and Nur Muhammad Laskar. The Sabha was able to successfully lead the movement in Cachar and preach the Swadeshi beliefs. Their efforts were successful. The students organised protest meetings on a nearly daily basis, and they also set large-scale bonfires of British goods.⁶ During that time, Kamini Kumar Chanda, who was serving as the Vice-Chairman of the Silchar Municipality, was adamantly opposed to the division plan. The movement against the partition of India took the form of a boycott of British manufactured goods, the use of home-made goods, and the spread of national education. The Indian National Congress (INC) was the organisation that championed the cause, which resulted in the movement taking on a national character.⁷



In Sylhet, the movement was extremely successful, and the government's repressive measures were unable to in any way put an end to the agitation that was taking place. Under the leadership of Bipin Chandra Pal, Dr. Sundari Mohon Das, Kamini Kumar Chanda, Satish Chandra Deb, Shrish Chandra Datta, Shyama Charan Deb, Dulal Chandra Deb, and a multitude of other illustrious sons of Sribhumi, the Surma Valley had a unified response to the political programs that were being implemented. Under their leadership, Surma Valley responded to the partition issue in the same manner as any other part of Bengal, despite the fact that Sylhet and Cachar had already been separated from Bengal and attached to Assam. As a result of the historical, linguistic, and cultural similarities that exist between these two areas, the people who live there have never experienced the existence of multiple governmental regimes. Therefore, it should come as no surprise that Cachar and Sylhet represented the Surma Valley Political Conference as joint partners. Telihowr served as the location for the inaugural meeting of the Surma Valley Political Conference, which took place in July 1906. Kamini Kumar Chanda served as the conference's president.⁸

National schools emerged all over Bengal and the Surma Valley as a result of the Boycott campaign, which was a spin-off of the movement. The first Surma Valley Political Conference was an event that took place in Sylhet on August 11-12, 1906, and Kamini Kumar was the president of the conference and the recipient of Pal's message. On August 16, 1906, he addressed a student assembly in Sylhet, where approximately forty schoolboys announced their decision to withdraw from the Government school.⁹

A request was made by Bipin Pal to the people of Silchar on the 21st of August, requesting that they learn politics and “tactics of war” from the rising Japan. He was quoted as saying the following:

“The time had come now for the Hindus to prepare themselves. They had opened Swadeshi Schools, and held Swadeshi meetings not only for the purpose of teaching books, but also to teach the art of war, as the day had come when the Feringhi Raj would not reign much longer in India... Indian money is taken away by Feringhis, while the people starve for the need of money... They could not govern India or stay in it if the Indians did not co-operate with them”.¹⁰

It was during the same year that Bipin Chandra Pal made his way to Silchar as part of his extended tour of East Bengal and Assam, with the goal of spreading awareness about the Swadeshi concept. His fiery lectures had already had a significant impact in East Bengal, and the local leaders were aware of how eager the people of Cachar would be to see him and listen to his remarks. They were also aware of how interested they would be in hearing his speeches. A public pandal was established in an open field



outside the house of Dinanath Datta of Malugram and a Volunteer corps was organized under the direction of Kedarnath Sen, Radhakishor Pandey, and Kamini Kumar Kar to maintain discipline. This first ever mass meeting on a political subject had generated a big commotion in Cachar.¹¹

Although Kamini Kumar Chanda was a great promoter of women's education and a girl school was created in 1895, the women of Cachar could not dream of attending a public assembly in 1906. During the conference in Malugram, there were no women providing the audience. However, Bipin Chandra had become a famous figure in the field of oratory, and a number of the women indicated their willingness to listen to him communicate their thoughts. It was ultimately decided that an arrangement would be formed at the residence of Mahesh Chandra Datta, where the women from the families living upstairs in the town would listen to his address, but they would do so from behind a screen. There were a few females who took the initiative to create a chorus for the song “nā jāgile sab Bhārat lalanā, ai Bhārat ar jāge nā” by Bipin Chandra Pal. However, this was done behind the scenes. This was the first meeting that the ladies in Silchar attended, and it was without a doubt a successful beginning. Chandraprabha Chanda, spouse of Kamini Kumar Chanda, participated in the Non-cooperation Movement. While during the Quit India Movement, Jyotsna Chanda, spouse of Arun Kumar Chanda, participated among others.¹²

After the government's coercive strategy failed to thwart the movement, the government attempted to unite the moderates by giving the Morley-Minto Reforms, which were contained in the Act of 1909. These reforms were established in 1909. This Act amongst others, provided for the appointment of an Indian member in the Viceroy's Executive Council, the appointment of Indian members in the Provincial Executive Councils, creation of such councils in the states where they did not exist and the enlargement of legislative councils, both in the center and the provinces, by nominated and elected members. However, the people were not pleased with this. In the end, on December 12th, 1911, the government announced that they would be modifying the partition. Bihar, Chotanagpur and Orissa were organised into a province under a Lieutenant Governor. Assam, which included Surma Valley and Goalpara, was returned to the Chief Commissionership, and the remaining portion of Bengal was reorganised into a province that was governed by a Governor. In 1912, the capital of India was moved from Calcutta to Delhi, and the new arrangements were immediately put into place. This occurred soon after the relocation.¹³

It is clear that the annulment of the split was just an incomplete process. The cities of Cachar, Sylhet, and Goalpara were once more moved to the state of Assam. On account of this, the public leaders in



Surma Valley persisted in their demand that Cachar and Sylhet be transferred to the Bengal region. Additionally, the Goalpara Zamindar Association and a number of other local organisations placed a demand for the relocation of Goalpara to Bengal. The preservation of these three districts in Assam, which have unquestionably made a contribution to the growth of the province, was accomplished in spite of the requests of the general public. For the very first time since 1913, Kamini Kumar Chanda, a resident of Silchar, served as a member of the Council of Assam. till 1917, when he was elected to the Indian Legislative Council, he continued to serve in this capacity. He remained in that capacity till 1926.¹⁴

Montagu arrived in India in November of 1917 and conducted a comprehensive tour around the country in order to discover the general public's viewpoint. His report on the constitutional reforms in India was published in 1918, and it served as the foundation for the Government of India Act of 1919. The Reform Committee received memorandums from a variety of associations around the nation in response to its request for more information. However, the subject of its approval led to another divide in the Congress. The moderates welcomed the reforms while the radicals criticised them as inadequate, disappointing and unsatisfactory. During a special session that took place on July 14, 1918, the Bengal Provincial Conference, which was presided over by Kamini Kumar Chanda, voiced the opinion that the plan for the reforms was disheartening and did not present the appropriate steps towards a responsible government strategy.

On the other side, the Rowlatt Acts, which were a set of coercive measures that were passed by the government in 1919, generated additional resistance and strikes all over the country. It was during the process of putting down the agitation with a hard hand that the government became guilty of the Jallianwala Bagh Massacre. The army shot 1600 rounds into the mob, which was unarmed, resulting in the deaths of several hundred individuals and injuries to several hundred others. In its response, the Indian National Congress issued the well-known resolution on non-cooperation during a special session that was held in Calcutta in September 1920. The resolution recommended the renunciation of government titles, as well as the boycotting of legislative bodies, judicial bodies, and educational institutions run by the government. In the meantime, Maulana Abdul Kalam Azad, Mohammad Ali, and Shaukat Ali had initiated the Khilafat Movement, which was centred on the feelings of Muslims on the defeat and dismemberment of Turkey during the World War. Now, the Congress has taken a strong stance in support of the Khilafat cause.



In general, the movement in the Surma Valley was more extensive, and the Surma Valley Association was the one that took the initiative to lead the effort. Bipin Chandra Pal, a native who was born and raised in the area, delivered rousing speeches that had a significant influence on the people. National schools that were established at Habiganj, Sylhet, Baniachang, Lakhai, Srimangal, Karimganj, and Silchar, amongst other locations, became nerve centres for the dissemination of ideas of Swadeshi and Boycott.¹⁵

Non-Cooperation and the Khilafat Movement: The movement was met with a great deal of enthusiasm in Surma Valley. For spreading awareness about the program, many people from Sylhet, including Maulana Abdul Mushabbir, Maulana Abdul Haque, Maulana Safiqul Haque, and Maulana Abdul Rashid, went on extended tours in Cachar. In the year 1909, the Cachar Khilafat Committee was constituted, and Maulana Pir Mohammad Ali of Madhurband was appointed as the President. Additionally, a permanent office was built in Silchar. There were several renowned Khilafat leaders in Cachar, including Khan Saheb Rashid Ali Laskar, Maulana Pir Mohammad Yakub Khan, Maulana Umar Ali, Maulana Mahashin Ali, Maulana Tabaqar Ali Barlaskar, Maulana Uchman Ali, Maulana Ferdinand Ali and Maulana Umed Ali. Additionally, the movement is noteworthy for the one-of-a-kind Hindu-Muslim camaraderie that exists in Cachar. They deserve special mention among the Hindu leaders who stood by the Muslim brethren and suffered the vengeance of the British government. Dr. Nagendra Nath Datta, Gangadayaal Dixit, Dinanath Datta, Babu Mahim Chandra Biswas, Sanat Kumar Datta Choudhury, Sanat Kumar Das, Satindra Mohan Dev, Jatindra Mohan Deb Laskar and Ashok Kumar Chanda are some of the names that come to mind.

The Fourth Surma Valley Political Conference, which took place in Karimganj in July 1920 and was presided over by Bipin Chandra Pal, served as a signal for a more powerful movement. Shrish Chandra Datta, who was the primary organiser of the Conference, assumed a leadership position in the new movement. During the Non-Cooperation Movement, the leaders of the Hindu and Muslim communities collaborated closely with one another. In the election for the Council that took place in November 1920, the majority of the voters chose not to participate in the democratic process. Khirode Chandra Deb and Satish Chandra Deb are only two of the many members of the Sylhet and Silchar Bars who have decided to retire from their legal careers. The titles that were granted by the government were repudiated by Satish Chandra Deb and a few other nationalist leaders, while Kamini Kumar Chanda had already announced that he would not take the title that was offered by the government. A large number of students participated in a boycott of government institutions. After that, a nationalist school was founded



in Silchar, and eventually, Arun Kumar Chanda, who would go on to become a prominent figure in all of India, was employed there as a teacher. In addition to a large number of other individuals, Kamini Kumar Chanda established the Dinanath-Nabakishore Balika Vidyalaya, which is more commonly referred to as the Swadeshi High School for girls.¹⁶

The labour strike that took place in the tea gardens was a significant component of the Non-Cooperation Movement that took place in Cachar. Gangadayaal Dixit, a textile merchant from Lakhipur, together with Deosharan Triparti and Ramprasad Choubey, both of whom were leaders of trade unions, worked among the labourers and convinced them to reject to work in the gardens that were owned by European planters.¹⁷

At a time when the movement was at its peak, Mahatma Gandhi travelled to Silchar in August of 1921. He was joined by the Ali Brothers, Mohammad Ali and Shaukat Ali, and he stayed at the Chanda Bhavan as a guest of Kamini Kumar Chanda. In conjunction with Gandhiji and Mohammad Ali, the volunteers of the Khilafat organisation organised a massive parade that travelled along all of the significant highways in the town. at the following step, Gandhiji and Ali delivered a speech at a public gathering that took place at Fatak Bazar. The gathering was attended by around 10,000 individuals, all of whom took their places on the branches of trees and the rooftops of houses in the neighbourhood. The need of Hindu-Muslim harmony, as well as the need for Swadeshi and Swaraj, was emphasised. There were also a number of other people who spoke at the meeting, including Shrish Chandra Datta and Kamini Kumar Chanda. It is possible to have an understanding of the level of consciousness that the people of Silchar possessed even in that circumstance by considering the fact that Gandhiji was asked by the audience during the course of his address whether or not there would be any official religion in India under Swaraj. Of course, Gandhiji responded in the negative.¹⁸

It is safe to say that the Non-Cooperation movement had a significant influence on Assam. Assam was the location of Gandhi's visit in August of 1921, which served as a spark for awakening the public consciousness. All of the meetings that Gandhi addressed in the major towns of Assam were attended by people from all different parts of society, despite the fact that the government was opposed to them. Large-scale bonfires of British goods were typically held in conjunction with the pledges of support for the boycott strategy. Chandranath Sarma, Hemchandra Barua, Omeo Kumar Das, Triguna Charan Barua, and Muhibuddin Ahmed were among the numerous loud and energetic leaders who took the initiative to organise the youth, many of whom left educational institutions run by the government. A number of attorneys, including Nabin Chandra Bordoloi, Kuladhar Chaliha, Tarunram Phukan, Kamini



Kumar Chanda, and Mahendra Chandra Biswas, decided to leave their law practices and become politically involved instead.¹⁹

At the same time, student unrest of a like nature took place in the Surma Valley. During the months of July and August, a number of government schools, including the Jogendrakishore Highschool in Habiganj, the Government Highschool in Maulvi Bazar, and the Girirshchandra Highschool in Sylhet, were completely destroyed. In addition to this, they initiated campaigns in the Sylhet area to protest the non-payment of chowkidari tax. Undoubtedly, the Cunningham Circular was the catalyst that launched the Civil Disobedience Movement in the state of Assam.²⁰

Bipin Chandra Pal: Bipin Pal begins his political career under the leadership of Surendra Nath Banerjea, a moderate politician. Bipin Pal was born on November 7, 1858, in Poil, which is located in Sylhet. He received his education in the district of Sylhet. Almost immediately, he began expressing his extremist ideas through the columns of New India. Concurrently, he joined forces with Tilak and Lajpat to form the extremist triangle known as “Lal-Bal-Pal”. According to Pal, the current government had blended two jobs into one, meaning that it was both a trader and a ruler. As a result, administration and exploitation were going hand in hand. The Hindu and Mohammedan rulers of India did not engage in any form of exploitation; the money that they spent was kept within the borders of the country. Under the leadership of the Feringhis, who were foreign rulers, twenty-five crores of rupees were transported away from India every year across the oceans. This led to famine, shortages, and awful poverty among the majority of the Indian population. Pal claimed that it was impossible to put a stop to this exploitation until and until Swaraj was established. Although he did not call for a fight with the Feringhis, he did believe that they should be forced into a corner and forced to give the Indians what they want. This could only be accomplished by a boycott of not only foreign fabric but of anything foreign. His contention was that the foundation upon which the British rule was built was unstable. The administration was essentially in the hands of the Indians, and if the Indians stopped working, the administration would fall apart, and the Feringhis would be forced to resign from their positions. It is recommended that a solemn promise be signed to abstain from serving the Feringhis, and those who do serve should be shunned. To him, Swaraj represented the form of government “wherein the people made their own laws, decided what taxes were to be paid, how it was to be spent, and appointed and controlled the state officials as the people of other countries did”. Pal was deemed to have “done enormous mischief” by the government, and it was estimated that “it would probably take many years to remove the pernicious effects of the violent speeches from the minds of the young people”.²¹



As a result of Bipin Chandra Pal's repeated visits and the rousing speeches he delivered at public assemblies held in Habiganj, Baniachang, Karimganj, Badarpur and Silchar, the message of Swaraj found its way into the hearts and minds of the general populace.²²

Bipin Chandra Pal was a member of the generation that lived during a period of profound social upheaval that had its roots in Bengal and owed its ideology to Raja Ram Mohan Roy and Bankim Chandra Chattopadhyay because of their contributions. Following the reformist impulse that was started by Brahma Samaj, the campaign for political independence emerged as a consequent movement. In addition to being an influential propagator of the Samaj's theory, Pal was also an active organiser among the Samaj.²³

Kamini Kumar Chanda: During the time of the Swadeshi Movement, political activities in Cachar had already begun, and it was Babu Kamini Kumar Chanda who was considered to be the apostle of the new era in Cachar. Kamini Babu was born on September 4, 1862, in Chhatiaian, which is located in Sylhet. She attended Silchar Government High School and was successful in passing the Entrance Examination of the University of Calcutta in the year 1879. Subsequently, he enrolled at the Presidency College in Calcutta and successfully completed the F.A. back in 1882, B.A. In the year 1884, M.A. In the year 1886, B.L. 1888, after graduating with credit from Calcutta University, he entered the Silchar Bar that same year. An incident occurred in the year 1893 when, at midnight, a group of individuals broke into the bungalow of a manager of the Baladhan Tea Estate. The manager and the chawkidar were both murdered, a woman was left with a fatal wound, and the contents of the safe were taken away. Throughout the course of India's legal history, the episode that is commonly referred to as the Baladhan Murder Case is highly recognised. Six individuals from the Manipuri community and one Gurkha were taken into custody and brought before the Sessions Judge in Sylhet to face the charges against them. Four of the defendants were condemned to death, while the remaining individuals were sentenced to transportation for life. The judge's decision was based on the claimed confessions that were obtained through the use of heavy torture. Babu Kamini Kumar Chanda took up their case, and the High Court in Calcutta, after hearing an appeal, came to the conclusion that all the accused should be exonerated. Bengal was experiencing a significant deal of uproar as a result of the case. Babu Kamini Kumar received assistance in the process of collecting finances for the case from people such as Maharishi Devendranath Tagore and other nationalist leaders from Calcutta. As a result of Chanda's successful defense of the accused, she acquired widespread recognition as a lawyer. The W.S. As a result of Caine's enquiries in the British Parliament on many irregularities in the investigations conducted by the police,



the magisterial inquiry, and the trial which took place in the Sessions Court, the Baladhan Murder Case became widely known in England. In the early stages of his profession, he gained prominence for his work in the Baladhan Case, which led to the development of a booming practice in criminal cases throughout Bengal. It was in 1904 that he became a *Vakeel* in the Calcutta High Court, and it was in 1925 that he was promoted to the position of Advocate. The uncommon administrative ability that Kamini Kumar possessed was demonstrated when he became the first non-official Vice Chairman of the Silchar Municipality and then went on to become the municipality's first Chairman for the subsequent twelve years. By virtue of his position as Director of the Hindustan Insurance Society, he took an interest in the process of industrialisation in the Surma Valley and provided financial assistance to a great number of local businesses. A staunch advocate for the education of women, he provided active assistance to the Welsh Presbyterian Mission in 1895 when they established a Girl's High School in Silchar. He did this by persuading a large number of traditional guardians to send their daughters to the school, and he also sent his own daughter to serve as a model for others to follow. Through his participation in the Non-Cooperation Movement, he was also one of the individuals who established the Dinanath Balika Vidyalyaya. Because of his kind and kind nature, he offered free room and board to students who travelled from the mofussil regions to Silchar in order to pursue their education.

The Bengali language was used as the medium of education in general. Calcutta University was the institution that the High Schools affiliated to. Till 1906, there was no center for the Entrance Examination in Silchar; hence, candidates were required to appear from the Sylhet Centre. In the year 1906, Kamini Kumar Chanda and Rai Bahadur Haricharan Das took the initiative to establish the University Examination Centre in Silchar. Meanwhile, the Silchar Bar Association enthusiastically supported the proposal for the establishment of the center. In the end, the University established a testing facility in the city of Silchar. A legal class was first implemented in the nineties at Silchar Government High School with the purpose of preparing students for the Pleadership test. Rai Bahadur Haricharan Das, who was the first student of the Silchar Government High School to pass the Entrance Examination (1868) and also the first B.L., was a student at this autonomous institution. He was also the first student to graduate with her degree. was the first person to hold the position of Lecturer in Law in the Cachar legal profession. During the course of his sickness, which ultimately led to his retirement, Babu Kamini Kumar Chanda, M.A., B.L. appointed to the position of Lecturer.²⁴

From the time he was a student, Kamini Babu demonstrated his talents as a natural-born leader of men. The Students' Association, which was led by Surendranath Banerjee and Shrihatta Sanmelani, was an



organisation that he was actively involved in while he was a student in Calcutta. Bipin Chandra Pal, Sitanath Datta, Mahesh Chandra Datta, Tarakishore Choudhury, and Dr. Sundari Mohon Das were among the notable individuals who were among his friends and associates. He maintained close relationships with prominent Brahmo figures in Calcutta, such as Sibnath Sastri and Devendranath Tagore. Even though he was not a member of the Brahmo community, he was one of the individuals who established the Brahmo Mandir in Silchar in the year 1897. The party of young men that Surendranath dispatched on a touring trip in North India for the purpose of spreading social and political concepts led by him was one of the most influential members of the group. He was a distinguished public speaker and writer, and he has left behind many of his impassioned speeches throughout the legislative proceedings and in the memories of his younger contemporaries, as well as contributions to journals such as Tagore's Bhandar.

During the second session of the Indian National Congress, which took place in Calcutta in 1886, Kamini Kumar Chanda became affiliated with the organisation. At the time, he was considered a post-graduate student. The beginning of his lengthy affiliation with the Congress was marked by this event, and he quickly established himself as a prominent figure in all of India. A member of the Congress Working Committee, he served in that capacity for a number of terms. Following his membership in the Silchar Bar, he began engaging in political activities in Cachar. Despite this, he continued to participate in the national programs and attended the yearly meetings of the party, which were held in a variety of locations worldwide. The fact that the districts of Cachar, Sylhet, and Goalpara in Assam were included in the Bengal Provincial Congress may be due to ethnic reasons, and Kamini Babu was a member of the Bengal Congress who contributed significantly to its success. Extremists and moderates were the two groups that each had a position of leadership within the National Congress. Bipin Chandra Pal, Bal Gangadhar Tilak, and Lala Lajpat Rai were among the extremists who advocated for aggressive resistance. On the other hand, moderates led by Surendranath Banerjee were of the opinion that passive opposition was sufficient. However, Kamini Kumar, who was a personal friend of Bipin Chandra and an old co-worker of Surendranath Banerjee in the Student's Association, served as an active link between the two individuals and was able to successfully bring the two political titans of India together on occasion. It is not surprising that Kamini Kumar Chanda, a prominent figure in the politics of the entire nation of India, was the true driving force behind the nationalist actions that took place in Cachar.²⁵

Conclusion



As a matter of fact, the late 19th and early 20th centuries saw the birth of a large number of significant and impactful leaders of the liberation movement throughout the entirety of the nation, including Bengal, Assam, and Bengal in general. The path that the freedom movement took on the other hand, differed from one location to another depending on how close it was to the event horizon of the government's reactionary policies. Cachar, which was a part of the Barak-Surma Valley at the time, was equally invested in the freedom struggle beginning with the Partition of Bengal in 1905 and continuing on with the Swadeshi and Boycott Movements, the Non-Cooperation and Khilafat Movements, and the Civil Disobedience and Quit India Movement. It was led successfully due to the leadership and support of a large number of freedom fighters, which included both well-known and neglected or unsung heroes and leaders throughout the duration of the struggle. In the current study, an attempt has been made to investigate the lives and works of a well-known leader of the freedom movement in Cachar, namely. Additionally, Bipin Chandra Pal is a hero or leader who is not widely recognised. The recognition of Kamini Kumar Chanda in the chronicles of Cachar during the time of the liberation movement is, without a doubt, vital. He was, in fact, deserving of the moniker "The Uncrowned King of Assam," which he never accepted.

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- ¹¹ Bhattacharjee, *Op. cit.*, p.256.
- ¹² *Ibid.* p.258.



¹³ *Ibid.* p. 262.

¹⁴ *Ibid.* p.263.

¹⁵ Goswami, P. (2012) *The History of Assam from Yandaboo to Partition (1826-1947)*, Orient Blackswan, p.235.

¹⁶ Bhattacharjee, *Op. cit.*, p.268.

¹⁷ *Ibid.* p.269.

¹⁸ *Ibid.* p.272.

¹⁹ Goswami, P. (2012) *The History of Assam from Yandaboo to Partition (1826-1947)*, Orient Blackswan, p.242.

²⁰ *Ibid.* p.254.

²¹ Barpujari, H.K. (1960) ed. *Political History of Assam 1826-1919*, Vol.I, Government of Assam: Dispur, pp.185-6.

²² Barpujari, H.K. (2017) ed. *The Comprehensive History of Assam Modern Period: Yandaboo to Diarchy 1826-1919 A.D.*, Vol. IV, Publication Board Assam, p. 370.

²³ Bhattacharjee, *Op. cit.*, p.251.

²⁴ *Ibid.* p.235.

²⁵ *Ibid.* p.249.