

LIBERATION WAR MUSEUM

BATALI HILL, CHITTAGONG

By

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ABSTRACT

The year of 1971 is the most significant year in the lives of the Bangladeshis. Our liberation war of 1971 is an event which marks the existence of Bangladesh. It was a war fought by the people and these valiant men and women helped us gain this country. However, in the process of gaining independence, several lives were lost, many girls and women raped and numerous people had to be displaced. The heinous Pakistanis did not hesitate once to kill the innocent people of Bangladesh. It has been almost 44 years since this war was fought and unfortunately, many people are slowly forgetting the importance of this war and the real story behind it. I believe that the people who had been present during the war and have actively participated in it are the ones who can give us the most accurate information about our Liberation War. During this long span of time, we are slowly losing most of them and we urgently need to preserve their experiences and information for the future generation. Chittagong, being a historic site during the Liberation War of 1971, does not have a Liberation War Museum of a large magnitude compared to Dhaka. Chittagong not only contributed during the Liberation War but also played a major role before it. Hence, an attempt was made to design a Liberation War Museum in Batali Hill, Chittagong. The idea was not only to disseminate information to the mass people but also to make them understand the contributions and sacrifices that the people made during the war. We are currently living in this independent country because of the sacrifices of the millions of Bengalis. It would be a sin if we do not remember them and pay our respects for their contributions. This museum attempts to make people empathize rather than just to sympathize.

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I would like to begin by thanking **Almighty Allah** for giving me such a wonderful and eventful life. He has always given me what I have never imagined to get in my life and blessed me with wonderful parents. The undying and unconditional supports of my **parents** have helped me to shape myself up. They have always been so supportive and helpful that they have made my life so much easier. Next, I would like to thank my elder brother, Ar. **Rishaad Mohammad Yusuff**, who has always helped me throughout my life. He has been a constant support during my 5 years of Architecture student life. I would also like to thank my sister **Tabaan Yusuff** and my whole family for their support and help. Without them, I would not have been able to do anything.

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Chapter 1: Introduction

1.1 Background of the Project

1.2 Project Brief

1.2.1 Name of the Project

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1.3 Project Introduction

1.4 Aims and Objectives of the Project

1.5 Programs

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CHAPTER 1: INTRODUCTION

1.1 Background of the Project

Our struggle for liberation began long before 1971. Moving back as far as 1947, when British India was partitioned based on religion, it created India and Pakistan. The Dominion of Pakistan comprised two geographically and culturally separate areas to the east and the west with India in between. East Pakistan (currently Bangladesh) was constantly dominated and oppressed by the west economically and politically. Resources were unevenly divided even though the population were close in size. Language played a vital role in the lives of the East Pakistanis. In 1948, students of Dhaka University and other colleges of the city organized a general strike to protest the omission of Bengali language from official use, including coins, stamps and recruitment tests for the navy. The movement restated the demand that Bengali be declared an official language of the Dominion of Pakistan but it reached its climax in 1952, when on 21 February, the police fired on protesting students and civilians, causing several deaths. The domination of the West Pakistan continued to suppress the innocent yet passionate Bengalis. Few battles were won but the war was still on. The first general elections in Pakistan in 1970 showed the dissatisfaction of the Bengali people by a landslide victory of the Awami League. The ruling Pakistan People's Party was second, winning merely 81 of 138 West Pakistani seats. The Pakistanis never had the intention of handing over the power of the Central Government to the East Pakistanis. On 25th March, 1971 the Pakistanis attacked the Bengalis killing hundreds of them and on 26th March, 1971, East Pakistan became an independent Bangladesh. Nine months of blood-spattered war claimed 3 million Bangladeshi lives and many others wounded and displaced. During the war, the Pakistani army adopted a strategy of rape. As a result, between 200,000 and 400,000 women were raped and made sex slaves in Pakistani military camps. Very little has been done for these women who were considered as Birangonas or War heroines and now only a few survive. Even though the Liberation war of Bangladesh showed the atrocities of the Pakistanis, it also showed the passion and bravery of the Bangladeshi people. We are forever proud and grateful to the martyrs of the war and to commemorate their contributions, several monuments and museums have been erected all over the country and are continuing to do so.

1.2 Project Brief

1.2.1 *Name of the Project:* Liberation War Monument

1.2.2 *Client:* Chittagong City Corporation

1.2.3 *Location:* Batali Hill, Chittagong

1.2.4 *Site Area:* 15 Acres

1.3 Project Introduction

Chittagong has been a major battlefield during the war of Independence from Pakistan. Many brave guerrilla fighters and soldiers have commanded and fought in and from this very place. Atrocities and killings were no less in this region. However, significant number of museums or monuments related to the war is not easily found in this area. Dhaka, for instance, holds many famous and celebrated museums or monuments such as the Shadhinota Stambha in Suhrawardy Udyan, Liberation War Museum in Agargaon, Smriti Shoudho in Savar and many more. Unfortunately, museums or monuments of such magnitude are still missing in such a historic location. Chittagong City Corporation has proposed to build a Liberation Monument on the highest hill of the city which is popularly known as the Batali Hill. The intention of the project is to memorialise the Liberation War Martyrs of this country. This monument will host functions that will educate the nation and reflect upon the sufferings and heroism of Bangladesh Liberation war.

1.4 Aims and Objectives of the Project

The foremost objective of this Monument is to honour the martyrs of the Liberation War. Many of the youths do not know about their sacrifices and struggles during and after the war. One of the main aims of the project would be to make the youths aware of our struggle and history. The museum will bring to view the untold stories of courage and determination, victory and defiance and heroics and heartbreaks. In addition to that, this project will enhance the public recreational space of the Batali Hill. It is the highest hill in the city and attracts a considerable amount of visitors. A monument of such magnitude will not only educate the people but also improve the quality of public realm in the region. Another intention is to attract tourists from all over the country and beyond.

1.5 Programs

1.5.1 Proposed Programs

Museum

Storage

Library

Archive

Restaurants

Auditorium

Seminar Hall

Administrative office

Chapter 2: Site Appraisal

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CHAPTER 2: SITE APPRAISAL

2.1 Background of the Site

2.1.1 Geographical

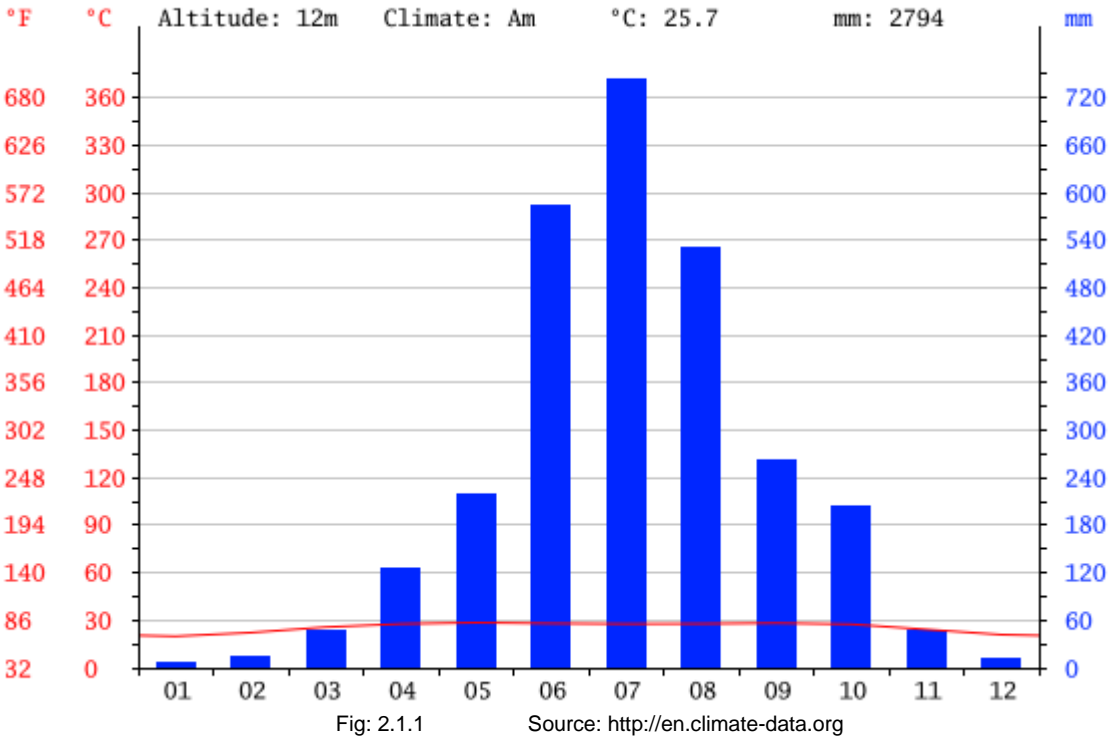
Chittagong is the Port City of Bangladesh which lies at 22°22'0"N 91°48'0"E and it straddles the coastal foothills of the Chittagong Hill Tracts in south-eastern Bangladesh. Chittagong District is quite different from other districts for its unique natural beauty characterised by hills, rivers, sea, forests and valleys. The Karnaphuli River runs along the southern banks of the city, which includes the central business district. The river enters the Bay of Bengal in an estuary located 12 km west of downtown Chittagong. Mount Sitakunda is the highest peak in Chittagong District, with an elevation of 1,152 feet above sea level while the highest peak in the city is Batali Hill at 280 feet.

2.1.2 Socio-Cultural

Chittagong has a population of 6.5 million with the Metropolitan Area having a population of 40,09,423. By gender, the population was 54.36% male and 45.64% female. The literacy rate in the city is 60%. Chittagong is the most specialized and diversified commercial centre in Bangladesh, being its largest international seaport, centre of heavy industry and home to many of its oldest and largest corporations. An inhabitant of Chittagong is called *Chittagonian* in English. For centuries, the port city has been a melting pot of people from across Bengal and parts of Burma and the Middle East. Various special types of folk culture and festivals such as "Mejbani" of the Muslim community, Mahadeshwari Puja of the Hindu community, Baisabi festival, Buddha Purnima, Prabarana Purnima, Kathin Chibar Dan, Shibli Puja, Aushta Upakaran Dan of the indigenous communities and the Durga Puja are performed in the district. Besides, many folk festivities are performed on the occasion of Chaitra Samkranti, New Year's Day, Halkhata, Punnah, Nabanna, Poush Parvana, Anna Prashana etc. The indigenous communities of the district perform various kinds of folk dances including Mayur (peacock) dance, Jele (fishermen) dance, Sapure (snake charmer) dance, Bhaiya dance, Bottle dance, Plate dance, and Bansh (bamboo) dance, etc.

2.1.3 Climatic

The climate is tropical in Chittagong which has significant rainfall most months, with a short dry season. The average temperature in Chittagong is 25.7 °C. About 2794 mm of precipitation falls annually and the driest month is January.



The driest month is January. There is 6 mm of precipitation in January. In July, the precipitation reaches its peak, with an average of 743 mm.

month	1	2	3	4	5	6	7	8	9	10	11	12
mm	6	15	48	126	219	583	743	530	261	203	48	12
°C	19.9	22.2	25.7	27.7	28.5	28.0	27.7	27.8	28.2	27.5	24.2	20.9
°C (min)	13.6	15.9	20.3	23.6	24.9	25.3	25.1	25.1	25.1	23.9	19.3	15.0
°C (max)	26.3	28.6	31.2	31.9	32.2	30.8	30.3	30.5	31.3	31.1	29.2	26.8
°F	67.8	72.0	78.3	81.9	83.3	82.4	81.9	82.0	82.8	81.5	75.6	69.6
°F (min)	56.5	60.6	68.5	74.5	76.8	77.5	77.2	77.2	77.2	75.0	66.7	59.0
°F (max)	79.3	83.5	88.2	89.4	90.0	87.4	86.5	86.9	88.3	88.0	84.6	80.2

Fig. 2.1.2 Source: <http://en.climate-data.org>

With an average of 28.5 °C, May is the warmest month. At 19.9 °C on average, January is the coldest month of the year.

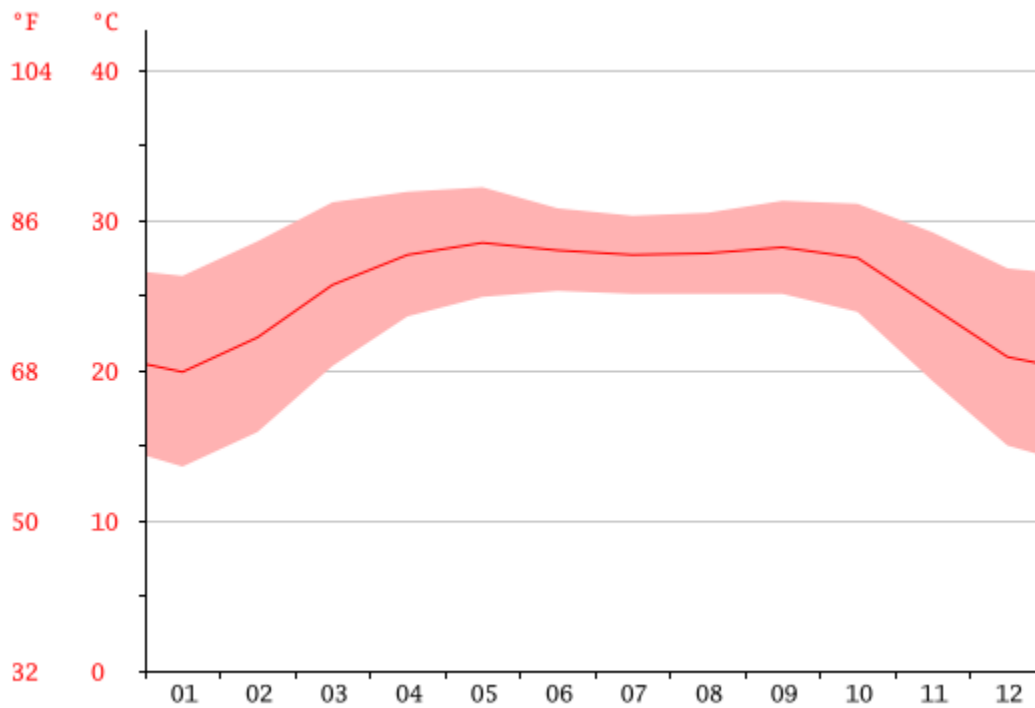


Fig: 2.1.3

Source: <http://en.climate-data.org>

The precipitation varies 737 mm between the driest month and the wettest month. The variation in annual temperature is around 8.6 °C.

2.1.4 Historical

Islam spread to the Bengal as early as the 8th century, brought by the earliest Muslim missionaries traversing the Silk Road. Arab and Persian merchants established trading posts in Chittagong during the 9th century. Arab historians named the port as *Shetgang* and described it as the gateway of Bengal. The settlement of Muslim merchants, bureaucrats and soldiers led the historic Port of Chittagong to flourish in trade. The region was an important trading centre of pearls, rice, silk, muslin, spices and ivory.

There were a number of rebellions in Chittagong against British rule, notably on 18 November 1857 when the 2nd, 3rd, and 4th companies of the 34th Bengal Infantry Regiment stationed at Chittagong rebelled and released all the prisoners from jail. In the early 20th century, Surya Sen (1894-1934) sent Indian troops in British movement in Chittagong organizing guerrilla activities against the colonial government. During World War II (1939-1945) Chittagong became a major base against the Japanese, who had invaded neighbouring Burma.

Chittagong grew at the beginning of the twentieth century after the partition of Bengal and the creation of the province of Eastern Bengal and Assam. The construction of the Assam Bengal Railway to Chittagong facilitated further development of economic growth in the city.

The Chittagong Development Authority was established in 1959 and drew up master plans for the city's urban expansion. However, the Pakistani central government focused more on the development of Karachi in West Pakistan and long neglected the development of Chittagong in East Pakistan; despite the East being more populous than western regions and generating the largest share of foreign exchange earnings.

In 1971, during the Bangladesh Liberation War, Chittagong was under sector 1, which suffered massive losses in people and buildings given that they denied the occupation army access to the port. On behalf of Bangabandhu Sheikh Mujibur Rahman, the Declaration of the Independence of Bangladesh was announced by Shahid Ziaur Rahman on 27 March 1971 from the Swadhin Bangla Betar Kendra located at Kalurghat. Much guerrilla warfare took place in this city where the Pakistani soldiers were defeated.

2.2 SITE AT A GLANCE

2.2.1 Location of the Site

The site is located in the historic Batali Hill which is the highest hill in the city. It is located near Tiger Pass Crossing, about 1 km from the centre of the city.

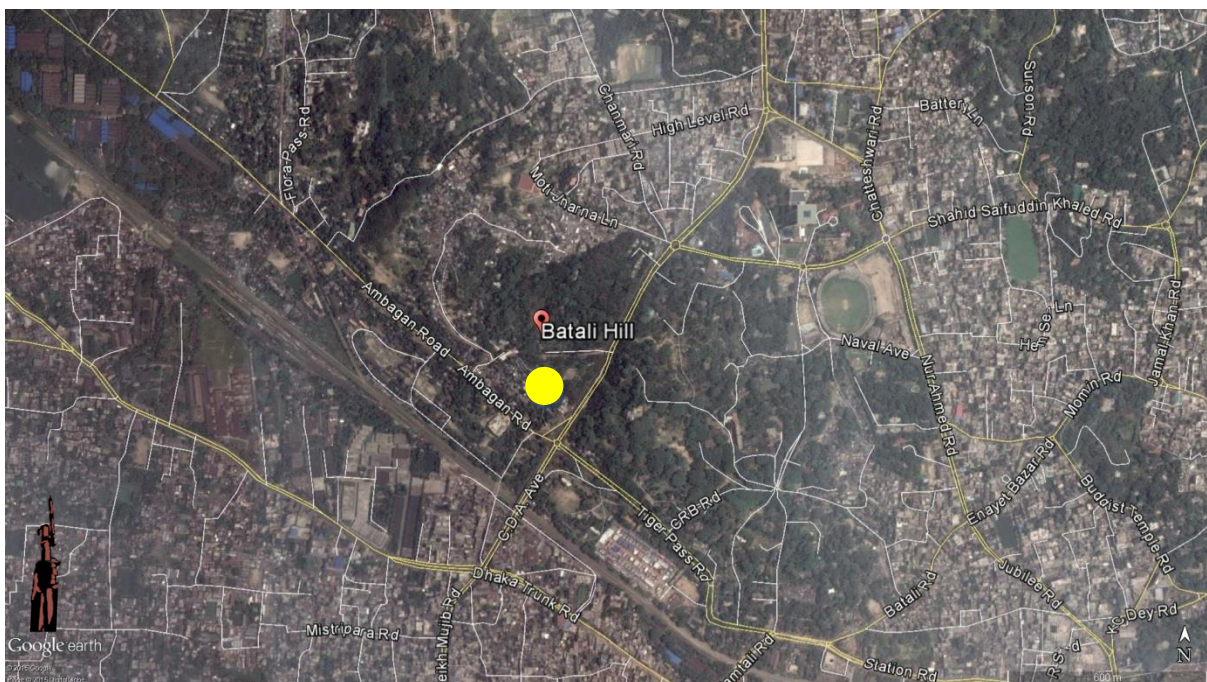


Fig: 2.2.1

Source: Google Earth



Fig: 2.2.2 Source: Google Earth

2.2.2 Size of the Site

Site Area: 6,53,400 Sft or 15 Acres

2.2.3 Site Surroundings

The site is surrounded by the CRB Pahar on the East, slums on the West, Batali Hill Top and Jilapi Pahar on the North and the Tiger Pass Roundabout and Navy Institute on the South.

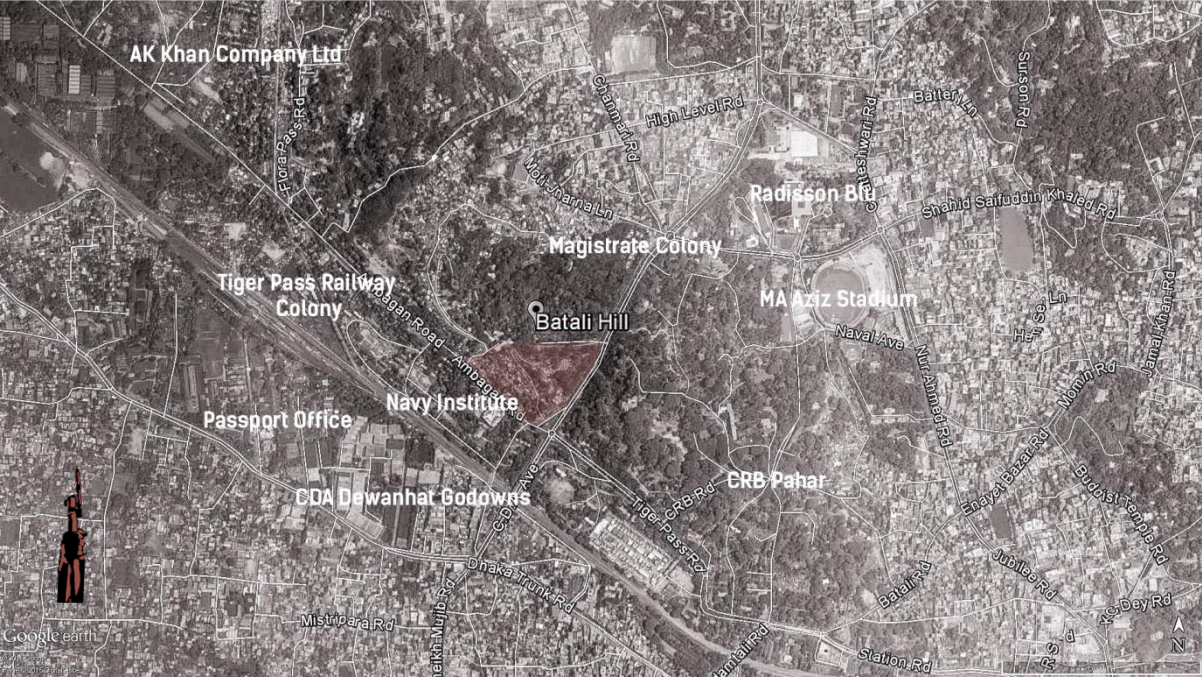


Fig: 2.2.3 Source: Google Earth

2.3 SITE IMAGES



Fig: 2.3.1 Source: Author



Fig: 2.3.2 Source: Author



View of Site Hill from Secondary road

Fig: 2.3.3

Source: Author

2.4 SITE TOPOGRAPHY

Chittagong is very different in terms of topography, with the exception of Sylhet and northern Dinajpur, from the rest of Bangladesh, being a part of the hilly regions that branch off from the Himalayas. This eastern offshoot of the Himalayas, turning south and southeast, passes through Assam and Tripura State and enters Chittagong across the river Feni. The range loses height as it approaches Chittagong town and breaks up into small hillocks scattered all over the town. This range appears again on the southern bank of the Karnafuliriver and extends from one end of the district to the other. Chandranath or Sitakunda is the highest peak in the district, with an altitude of 1152 feet above mean sea level. Nangarkhana to the north of Chittagong town is 289 feet high. In the town itself, there is a peak known as **Batali Hill**, which used to be 280 feet high and was the highest point in the town. There was a light post at the top of Batali Hill for the guidance of vessels far away in the sea. This famous hill, like other beautiful hills and hillocks in the city of Chittagong, is being gradually levelled up and reduced in height for the construction of houses. The Batali Hill, which is the site, is located on the south east of Chittagong city which is owned by the Chittagong City Corporation. It is basically a hill which is adjacent to the main CDA Avenue. This hill is separated from the main Batali Hill by a secondary road which is used by the Chittagong City

Corporation as Garage. Adjacent to the site is also a new under construction high rise building to accommodate the slum dwellers of that area. The highest elevation of the site is about 100'.

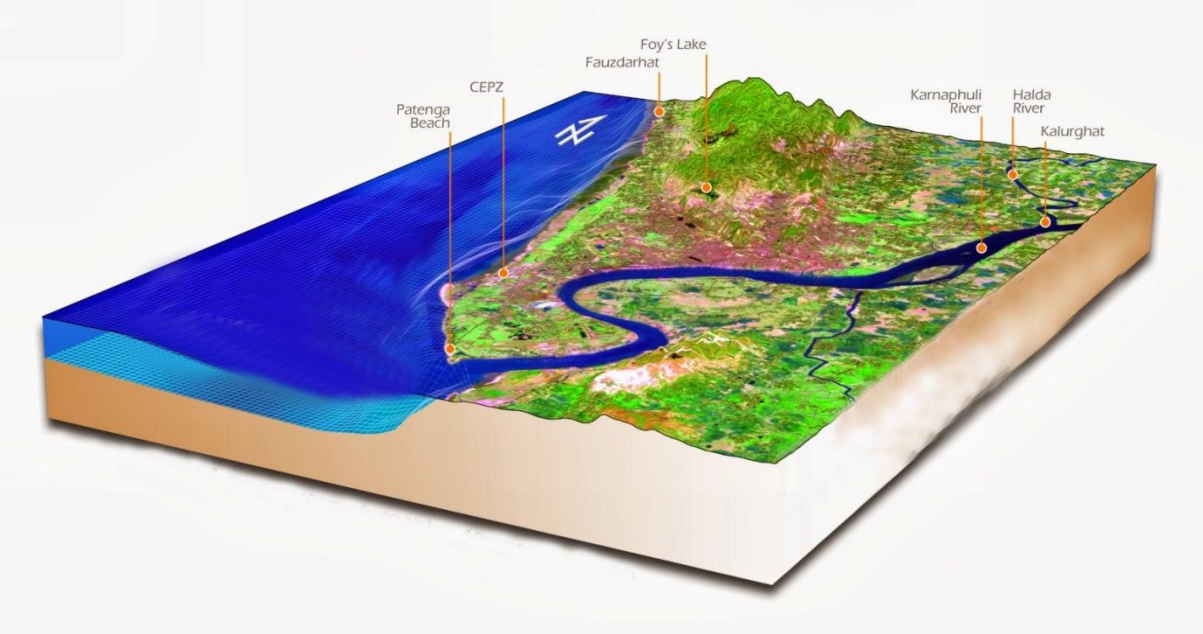


Fig: 2.4.1 Source: Chisty (2014)

2.5 SWOT ANALYSIS

Strengths

- The site is located only 1 km from the city centre.
- The accessibility to the area is extremely good as major roads and secondary roads are surrounding the site.
- The natural beauty of the site is magnificent.
- City view from hill top.
- One of the major tourist attraction spots in Chittagong.

Weaknesses

- Slums have developed in the area over the years.
- Hills have been partially cut where illegal settlements are present.
- Illegal settlers and local goons have made it difficult for outsiders to hang around the place.
- The area is not safe during the night.
- Landslides occur when there is heavy rain.

Opportunities

- The Site can be developed into a beautiful civic space if maintained properly with security.
- A museum in such an area will help to make the condition better.
- Because of its highly accessible location, a lot of people are expected to visit the museum.
- A museum of such magnitude will be ideal in such a location.

Threats

- If not maintained, the hills will be lost to land encroachers.
- Environmental pollution due to spontaneous illegal settlements.
- There is a CNG station close by which can cause accidents.
- Landslides are causes of loss of life in that area.

Chapter 3: Literature Review

3.1 Importance of Museums

3.1.1 History of Museums

3.1.2 Memorial Museums

3.1.3 Military and War Museums

3.1.4 Role of a War Museum

3.1.5 Role of the Liberation War Museum

3.2 Timeline before 1947

3.3 Timeline from 1947 to 1972

3.4 The 'Birangonas' or War Heroines

3.5 Importance of Chittagong

3.5.1 Before Liberation War

3.5.2 During Liberation War

CHAPTER 3: LITERATURE REVIEW

3.1 IMPORTANCE OF MUSEUMS

In order to get an understanding of museums, first we need to get an idea about the history of museums. What is termed as museum today does not necessarily mean that it was having the same purpose in the earlier times. The origination of a museum is important for the understanding of its requirement for a nation along with specific typology of museums and the role of Liberation War Museum for a country.

3.1.1 History of Museums

Early museums began as the private collections of wealthy individuals, families or institutions of art and rare or curious natural objects and artefacts. These were often displayed in so-called wonder rooms or cabinets of curiosities. The oldest museum in evidence was Ennigaldi-Nanna's museum, dating from 530 BC and devoted to Mesopotamian antiquities. Public access to museums was often possible for the "respectable", especially to private art collections, but at the whim of the owner and his staff. One way that elite men during this time period gained a higher social status in the world of elites was by becoming a collector of these curious objects and displaying them. The first "public" museums were often accessible only by the middle and upper classes. It could be difficult to gain entrance. When the British Museum opened to the public in 1759, it was a concern that large crowds could damage the artefacts. Prospective visitors to the British Museum had to apply in writing for admission, and small groups were allowed into the galleries each day (Museum).

3.1.2 Memorial Museums

Memorial museums are museums dedicated both to educating the public about and commemorating a specific historic event, usually involving mass suffering. The concept gained traction throughout the 20th century as a response to the numerous and well publicized mass atrocities committed during that century. The events commemorated by memorial museums tend to involve mostly civilian victims who died under "morally problematic circumstances" that cannot easily be interpreted as heroic. There are frequently unresolved issues concerning the identity, culpability and punishment of the perpetrators of these killings and memorial museums often play an active research role aimed at benefiting both the victims and those prosecuting the perpetrators (Museum).

3.1.3 Military and War Museums

Military museums specialize in military histories; they are often organized from a national point of view, where a museum in a particular country will have displays organized around conflicts in which that country has taken part. They typically include displays of weapons and other military equipment, uniforms, wartime propaganda and exhibits on civilian life during wartime, and decorations, among others (Museum).



Fig: 3.1.1

Source: https://en.wikipedia.org/wiki/Canadian_War_Museum

3.1.4 Role of a War Museum

Museums play a significant role in commemoration. Their displays confer legitimacy on specific interpretations of history, and attribute significance to particular events. The commemorative aspect of war museums directly affects the style of interpretation, particularly in relation to a number of related but distinct themes. Commemoration may focus on individuals, or may focus more on a group, whether the nation or a specific military unit. War museums have often been accused of sanitising or glamorising war, for example through their depiction of "heroes" and their portrayal of death. (Whitmarsh, 2001) mentions that the museum's interpretation of technology can also play a part in creating a sanitised version of the past, and its portrayal of former enemies can reinforce wartime attitudes, both of which are part of traditional patterns of commemoration. War is a controversial subject, not only because of the death, destruction and suffering involved. Memory of war often forms part of a nation's self-image. War is an event that naturally tends to have radically changed the lives of people who have been affected by it, whether as civilians or as members of armed forces (Ellis 1990). At both a group and an individual level, war can produce a huge range of emotional responses: "sorrow, sacrifice, shame, pain, pride, suffering, victory, loss and genuine confusion about patriotism and the nation" (Hass 1998). Changing memories are reflected in memorial construction. A memorial, whether it is a simple monument or a museum contain within it

gestures towards remembrance of the dead and a wealth of information about the priorities, politics and sensibilities of that time.

3.1.5 Role of the Liberation War Museum

Memorials and memory have a symbiotic relationship. While a memorial is only given meaning through interaction with its viewers (Young 1993), in addition "a memorial gives shape to and consolidates public memory" (Hass 1998). A museum brings to view the untold stories of courage and determination, victory and defiance, heroics and heartbreaks. It is dedicated to all freedom loving people and victims of mindless atrocities and destructions committed in the name of religion, ethnicity and sovereignty. A museum encourages reflection upon the suffering and heroism of war. A Liberation war Museum endeavours to link this history with contemporary pressing social problems and humanitarian issues. Primary focus of Liberation War Museum is to educate the new generation with history of liberation struggle so that they can feel proud of their motherland and get imbued with the spirit of patriotism and liberal democratic ideas (Assignment on Liberation War Museum). The Liberation War Museum can reach various strata of the society, from the urban elitist to the slum dwellers, from institutions in the towns to those in deep rural area, from schools to the mainstream population to those of small ethnic groups. A Liberation War Museum will educate the present, recognize and respect the past and create awareness for the future.

3.2 TIMELINE BEFORE 1947

History of our region before 1947 was studied in order to find out the origination of the various issues that existed even before the formation of Pakistan. A brief account is provided to give an idea of the situation that existed during this time (Ahmed and Chowdhury, 2004). Historically, Hinduism and Buddhism were dominant in Bengal. Both the religions co-existed. The Mauryans, Guptas, Palas, Chandras, Senas and Devas ruled the region until Muslim conquest in the 13th century. The Sena Dynasty had Hindu rulers. As a result, there was a Revival of Hinduism. Buddhism crippled during this time due to the caste system of the Hindus.



Fig: 3.2.1

Source:

<http://www.newworldencyclopedia.org/entry/Nalanda>



Fig: 3.2.2

Source:

[https://en.wikipedia.org/wiki/Dhakeshwari_Temple#/media/File:Dhakeshwari_Temple_\(1904\).jpg](https://en.wikipedia.org/wiki/Dhakeshwari_Temple#/media/File:Dhakeshwari_Temple_(1904).jpg)

1204

The Turkic general, Bakhtiyar Khilji launched Islamic conquest of Bengal in 1204 after defeating Lakhsman Sena of Sena Dynasty.

13th Century

Bengal was ruled by the Delhi Sultanate. Islam was accepted by the Buddhists and lower caste Hindus because of the classless system of Islam.

21 April 1526

The First Battle of Panipat, on 21 April 1526, was fought between the invading forces of Babur and the Lodi Empire. It took place in north India and marked the beginning of the Mughal Empire. Mughals were liberal and religiously tolerant. Land revenue was the main source of income so the Mughals paid attention to the reform of the revenue administration. The Mughals fought against each other and eventually their empire became weak and Murshid Quli Khan was the last Imperial officer appointed by the emperor. As the flow of officers from the centre was stopped, lower experienced Hindu officers went up the ladder in administration. The Mughal Empire ruled areas where the majority of the population was non-Muslim. Aurangzeb was the last great Mughal Emperor, but he is generally credited with causing the empires downfall. Aurangzeb's biggest policy failure though was the one policy that made the Mughal Empire different from the rest of the Islamic world at the time, which was the policy of forced conversions of populations under Muslim domination.

1717 – 1757

Bengal was ruled by the Nawabs.

1633

Wealth of Bengal proved irresistible to the traders of East India Company. The East India Company began its trading activities in Bengal. Its first trading post called factory was at Hariharpur on the bank of the river Mahananda.

1757

Nawab Sirajuddaulah was defeated by English general Robert Clive and was betrayed by Mir Zafar, Hindu Landlords- Jagat seth, Uni chand and Roy Durlav during the Battle of Plassey.

1764

During the Battle of Buxar, Mir Qasim was defeated and British supremacy established. After East India Company was established, they transferred the capital to Calcutta.

1858

East India Company rule ended in 1858 and British Crown assumed direct control. Economic and Agrarian distress led to rebellions, resistance and violence against the British.

- 1760 – 1800: FAKIR SANNYASI RESISTANCE
- 1804 – 1857: FARAIZI UPRISING
- 1830 – 1831: TITU MIR REBELLION
- 1855 – 1856: SANTAL REBELLION
- 1857: SEPOY REVOLT
- 1859 – 1862: INDIGO RESISTANCE MOVEMENT
- 1905 – 1908: SWADESHI MOVEMENT
- 1946 – 1947: TEBHAGA MOVEMENT

During the British rule, the Hindus learnt English and as a result, they were employed in higher administrative jobs. The Muslims considered the language English to be a forbidden language and anyone who learnt it was abolished from their society. As a result, they were left behind the Hindus. The Bengali Hindus were mainly Zamindars while the Bengali Muslims were peasants.

1905

The British applied the technic of Divide and Rule, and in 1905, they divided Bengal into two parts based on religion. The Muslim majority was East Bengal while the Hindu majority was West Bengal. The Muslims were for the partition because of the oppression by the Hindus while the Hindus opposed it because they were in a good position.



Fig: 3.2.3 Source:
https://en.wikipedia.org/wiki/Bengal#/media/File:Map_of_Bengal.svg



Fig: 3.2.4 Source: https://en.wikipedia.org/wiki/All-India_Muslim_League#/media/File:Muslimleague.jpg

1906

Nawab Salimullah established Muslim League to protect and advance the political rights and interests of the Muslims of India. They also realized that the Muslims were not found in the top positions of the country.

1911

Annulment of Partition of Bengal due to Hindu agitation.

1921

Establishment of Dhaka University which played a significant role in spreading higher education to the Muslims.

August to September, 1943

A serious Famine hit during Nazim ud-Din government when 3 million people died of starvation.

January, 1946

The Pakistan issue became a reality to the British authorities. Virtually, all Muslims were united to demand Pakistan.

16th August 1946

'Direct Action Day'. It was a general strike called by the Muslim League to demand a separate Muslim homeland. Kolkata witnessed the worst communal rioting in India. Heavy casualties were Muslims and Hindus.



Fig: 3.2.5

Source:
https://en.wikipedia.org/wiki/Direct_Action_Day#/media/File:Calcutta_1946_riot.jpg

3.3 TIMELINE FROM 1947 TO 1972

It is evident that the war for independence was not merely a nine-month long war but an accumulation of events that took place before it. A common misconception is that the war was only for the Bangla Language. However, the truth lies much deeper and it was not only because of Language but because of the oppressions and suppressions that was inflicted upon us by the power hungry people. For a better understanding of specific and key events taken place during this time period, a timeline has been presented (Bangladesh Liberation War Interactive, 2015).

August 14, 1947 — August 15, 1947

The Partition of British India

The partition of British India on the basis of religious demographics led to the creation of the sovereign states of the Dominion of Pakistan and the Union of India (later Republic of India). The Indian Independence Act 1947 had decided 15 August 1947 as the appointed date for the partition. However, Pakistan came into existence a day earlier, on 14 August.

March 11, 1948

The Bengali Language Movement

Students of the University of Dhaka and other colleges of the city organized a general strike in 11 March 1948 to protest the omission of Bengali language from official use, including coins, stamps and recruitment tests for the navy. The movement stated the demand that Bengali be declared an official language of the Dominion of Pakistan. Political leaders such as Shamsul Huq, Shawkat Ali, Kazi Golam Mahboob, Oli Ahad, Abdul Wahed and others were arrested during the rallies.

January 26, 1952

Prime Minister Defends Urdu Only Policy

The Urdu-Bengali controversy was reignited when Prime Minister Khawaja Nazimuddin, staunchly defended the "Urdu-only" policy in a speech on 27 January 1952.

January 31, 1952**All-Party Central Language Action Committee**

On 31 January, 1952, the All-Party Central Language Action Committee was formed in a meeting at the Bar Library Hall of the University of Dhaka, chaired by Maulana Bhashani. The central government's proposal of writing the Bengali language in Arabic script was vehemently opposed at the meeting. The action committee called for an all-out protest on 21 February, including strikes and rallies.

February 21, 1952 — February 29, 1952**Shohid Dibosh, Martyrs' Day - Students Protest Section 144**

Students began gathering on the University of Dhaka premises in defiance of Section 144. The university vice-chancellor and other officials were present as armed police surrounded the campus. Police fired tear gas shells towards the gate to warn the students. The police arrested several students for violating section 144 as they attempted to leave. Enraged by the arrests, the students met around the East Bengal Legislative Assembly and blocked the legislators' way, asking them to present their insistence at the assembly. When a group of students sought to storm into the building, police opened fire and killed a number of students, including Abdus Salam, Rafiq Uddin Ahmed, Abul Barkat and Abdul Jabbar.

Through the night of 23 February, students of Dhaka Medical College worked on the construction of a Shaheed Smritistombho, or Monument of Martyrs. It was completed at dawn on 24 February and the monument had a handwritten note attached to it with the words "Shaheed Smritistombho". Inaugurated by the father of the slain activist Sofiur Rahman, the monument was destroyed on 26 February by police. On 25 February, industrial workers in the town of Narayanganj observed a general strike. A protest followed on 29 February whose participants faced severe police beating.

March 12, 1954**United Front Wins East Pakistan Election**

The United Front, a coalition of mainly political parties from East Pakistan, organized and led by A. K. Fazlul Huq, Maulana Bhashani and Huseyn Shaheed Suhrawardy of the Awami League, demanded greater provincial autonomy in the 1954 East Pakistan elections. They secured a landslide victory with 86% of the votes winning 223 seats out of 237 seats. This was a blow to the Muslim League government, winning only 3% of the vote.

May 7, 1954 — February 29, 1956**Constitutional reform**

On 7 May 1954, the constituent assembly resolves with the Muslim League's support to grant official status to Bengali. Bengali was recognised as the second official language of Pakistan on 29 February 1956, and article 214(1) of the constitution of Pakistan was reworded to "*The state language of Pakistan shall be Urdu and Bengali.*"

February 5, 1966**Six Point Movement**

1. The constitution should provide for a Federation of Pakistan in its true sense based on the Lahore Resolution and the parliamentary form of government with supremacy of a Legislature directly elected on the basis of universal adult franchise.
2. The federal government should deal with only two subjects: Defence and Foreign Affairs, and all other residual subjects should be vested in the federating states.
3. Two separate, but freely convertible currencies for two wings should be introduced; or if this is not feasible, there should be one currency for the whole country, but effective constitutional provisions should be introduced to stop the flight of capital from East to West Pakistan. Furthermore, a separate Banking Reserve should be established and separate fiscal and monetary policy be adopted for East Pakistan.
4. The power of taxation and revenue collection should be vested in the federating units and the federal centre would have no such power. The federation would be entitled to a share in the state taxes to meet its expenditures.
5. There should be two separate accounts for the foreign exchange earnings of the two wings; the foreign exchange requirements of the federal government should be met by the two wings equally or in a ratio to be fixed; indigenous products should move free of duty between the two wings, and the constitution should empower the units to establish trade links with foreign countries.
6. East Pakistan should have a separate militia or paramilitary force.

January 4, 1969 — March 24, 1969**1969 Turmoils and Ayub Khan's Ousting**

In early 1969 the democratic political movement in East Pakistan results in a series of mass demonstrations and sporadic conflicts between government armed forces and the demonstrators. The unrests began in 1966 with the Six point movement of Awami League and gained momentum at the beginning of 1969. The events culminated in the resignation of Field Marshal Ayub Khan and the withdrawal of Agartala Conspiracy Case, acquitting Sheikh Mujibur Rahman and his colleagues from the case.

Key Events

January 4th 1969 – Shorbodolio Chatro Shongram Porishad (The All Party Student Action Committee) put forth its 11 point agenda.

January 20th 1969 - Student activist Asaduzzaman dies as the police open fire on demonstrators.

January 24th 1969 - Matiur, a teenager activist is gunned down by the police.

February 15th 1969 – Sergeant Jahurul Haq, one of the convicts of Agartala Conspiracy Case, is assassinated in the prison of Kurmitola Cantonment.

February 18th 1969 - Dr. Shamsuzzoha of Rajshahi University is killed as the police opened fire on a silent procession in Rajshahi.

February 21st 1969 – The withdrawal of Agartala Conspiracy Case.

March 10-13 1969 - Ayub Khan calls for a round table meeting with the opposition.

March 24th 1969 - Ayub Khan handed over power to General Yahya Khan, the army Chief of Staff.



Fig: 3.3.1

Source: <https://shahidul.wordpress.com/2008/04/10/>

February 22, 1969 — February 23, 1969

Bangabandhu

On February 22, 1969, Pakistan withdraws the Agartala case against Sheikh Mujibur Rahman and all others accused. The following day, student leader Tofail Ahmed in front of a million Bengalis at the Dhaka Race Course honours Sheikh Mujibur Rahman with the title Bangabandhu, friend of Bengal.

November 11, 1970

Bhola Cyclone

Up to 500,000 people lost their lives in the storm, primarily as a result of the storm surge that flooded much of the low-lying islands of the Ganges Delta. The Pakistani government led by junta leader General Yahya Khan was severely criticized for its delayed handling of the relief operations following the storm, both by local political leaders in East Pakistan and in the international media. The natural disaster and mass death would inspire ex-Beatle George Harrison and Bengali musician Ravi Shankar to organize The Concert for Bangladesh, the prototype benefit concert, to raise money for aid, in 1971.

December 7, 1970

First General Elections in Pakistan

On December 7th 1970, the first general elections in Pakistan were held. Never before could the voters directly elect members of the national assembly. The split between East and West Pakistan, and the dissatisfaction of the Bengali people was powerfully demonstrated by a landslide victory of the Awami League. The party won 160 of 162 seats for East Pakistan. The ruling Pakistan People's Party was second, winning merely 81 of 138 West Pakistani seats. The Awami League was consequently the strongest political power but never had a chance to form a government since there was never an inaugural assembly.

March 7, 1971

Sheikh Mujibur Rahman Announces Final Struggle

The Awami League party won a landslide victory in East Pakistan in the Federal Elections in December 1970 but had never been granted authority by the West Pakistan Regime. After month of political deadlock, Sheikh Mujibur Rahman, the leader of the Awami League announces to a jubilant crowd at the Dhaka Race Course ground, "*The struggle this time is the struggle for our emancipation! The struggle this time is the struggle for independence!*"



Fig: 3.3.2

Source: <http://www.bangabandhu.com.bd/2010/11/04/speech-of-bongobondhu-sheikh-mujibur-rahman/>

March 9, 1971 — March 24, 1971

Days of Civil Disobedience

Following Sheikh Mujibur Rahman speech on the 7th of March, 1971, East Pakistan organises a general strike. Meanwhile West Pakistan increased its military presence in East Pakistan from 25,000 to 60,000 readying itself for suppressing the growing Bengali independence movement by force.

March 9th 1971 - Workers of Chittagong port refuse to unload weapons from the ship 'Swat'.

March 10th 1971 - Expatriate Bengali students demonstrate in front of the United Nations Headquarters and calls for UN intervention to put an end to violence on Bengali people.

March 16th 1971 - Yahya Khan starts negotiation with Sheikh Mujibur Rahman.

March 19th 1971 - Nearly 50 people die as Pakistan Army opens fire on demonstrators at Jaydevpur.

March 24th 1971 - Pakistan Army opens fire on Bengali demonstrators in Syedpur, Rangpur and Chittagong. More than a thousand people are killed.

March 25, 1971 — May 25, 1971

Operation Searchlight

The original plan for Operation Searchlight envisioned taking control of the major cities on 26 March 1971, and then eliminating all opposition, political or military, within one month. The Pakistani planners did not anticipate a prolonged Bengali resistance. The main phase of Operation Searchlight ended with the fall of the last major town in Bengali hands in mid-May.

March 26, 1971

Bangladesh Liberation War

March 26, 1971 is considered the official Independence Day of Bangladesh.

March 27, 1971

Bangladesh independence declared

A telegram containing the text of Sheikh Mujibur Rahman's declaration reached some students in Chittagong. The message was translated to Bengali by Dr. Manjula Anwar. The students failed to secure permission from higher authorities to broadcast the message from the nearby Agrabad Station of Radio Pakistan. They crossed Kalurghat Bridge into an area controlled by an East Bengal Regiment under Major Ziaur Rahman. Bengali soldiers guarded the station as engineers prepared for transmission. At 19:45 on 27 March 1971, Major Ziaur Rahman broadcast announcement of the declaration of independence on behalf of Sheikh Mujibur.

April 10, 1971

Organised Resistance

Senior Bengali army officers met at Teliapara in Sylhet on April 10, and selected Col. (ret) M. A. G. Osmani as commander of Bengali armed forces. During a meeting at Mujib's residence during late afternoon hours on 25 March 1971, Osmani, also one of many, advised Sheikh Mujib regarding the terrible plight that ensued, and to declare independence of Bangladesh through mass media and move to a secure location.

April 10, 1971 — April 17, 1971**Independent, Provisional Government of Bangladesh Sworn In**

The First Bangladeshi Government is formed in exile on April the 10th of 1971 and sworn in on April the 17th. Awami League leaders convene in the district of Meherpur near the Indian border in Jessore and affirm Sheikh Mujib's March 26 proclamation for an independent Bangladesh. Sheikh Mujibur Rahman is declared the President of Bangladesh and Syed Nazrul Islam the Vice-President. Nazrul Islam assumes the responsibilities of the Interim President, and appoints Tajuddin Ahmed as the Prime Minister to lead the provisional government.

May 26, 1971**U.S.A. attempts to prevent an Indo-Pakistani war**

The U.S.A. is hoping to contain the conflict in the region and prevent an Indo-Pakistani war. They urge India to restraint, and Pakistan to begin relief efforts for the Bangladeshis and enable the safe return of refugees.

July 11, 1971**Bangladesh Forces Set Up**

Bangladesh forces command was set up on 11 July, with Col. M. A. G. Osmani as commander-in-chief (C-in-C) with the status of Cabinet Minister, Lt. Col., Abdur Rabb as chief of Staff (COS), Group Captain A K Khandker as Deputy Chief of Staff (DCOS) and Major A R Chowdhury as Assistant Chief of Staff (ACOS).

General Osmani had differences of opinion with the Indian leadership regarding the role of the Mukti Bahini in the conflict. India favoured a small elite guerrilla force of 8,000 members, led by the surviving East Bengal Regiment soldiers operating in small cells around Bangladesh to facilitate the eventual Indian intervention. Osmani's wanted to send the maximum number to guerrillas to Bangladesh as soon as possible to weaken Pakistani forces and reduce their mobility. Concurrently, Bengali conventional forces were to occupy lodgement areas inside Bangladesh. Subsequently, the Bangladesh government would request international diplomatic recognition and intervention.

The Mukti Bahini forces numbered 30,000 regular soldiers (including 3 brigades containing 8 infantry battalions and 3 artillery batteries) and at least 100,000 guerrillas by December 1971.



Fig: 3.3.3

Source: <http://archive.thedailystar.net/news2014/freedom-in-the-air-photos>

August 1, 1971

The Concert for Bangladesh

Appalled at the situation affecting his homeland and relatives, Bengali musician Ravi Shankar brought the issue to the attention of his friend George Harrison in the early months of 1971. They organised 'The Concert for Bangladesh' to raise international awareness and fund relief efforts for refugees from East Pakistan (now Bangladesh), following the 1970 Bhola cyclone and the independence war of Bangladesh. The concert was two events held at 2.30 and 8 pm on Sunday, 1 August 1971, playing to a total of 40,000 people at Madison Square Garden in New York City.

November 20, 1971 — November 22, 1971**Battle of Boyra and Garibpur**

The battle of Garibpur, on the 20th and 21st November, came merely weeks before the official start of the Indo-Pakistani war. The Mitro Bahini (Allied forces) comprising Mukti Bahini and the Indian Army were victorious against overwhelming odds. A single battalion had been able to destroy an entire Pakistani brigade supported by air force and artillery. On the 22nd November, as an aftermath to the battle of Garibpur, four Indian fighter planes engaged an equal force of Pakistani planes, destroying two and damaging one, in the battle of Boyra. This and victories in other battles nearby like the battle of Hilli ensured that the Northern sector of East Pakistan was virtually in the hands of Mitro Bahini before India entered the war officially.

December 3, 1971**Indo-Pakistani War**

The beginning of the war was marked by Operation Chengiz Khan, Pakistan's 3 December 1971 pre-emptive strike on 11 Indian airbases. In an address to the nation on radio that same evening, the then Indian Prime Minister Indira Gandhi held the air strikes to be a declaration of war against India and the Indian Air Force responded with initial air strikes the same night.

Pakistan's strategy was to gain air superiority for a limited time to allow its ground forces to occupy large parts of West India before digging in. Following anticipated international pressure the territorial gains were supposed to be a bargaining chip in negotiations after what Pakistan hoped to be a short conflict. Pakistan, however, failed to achieve its strategic goals early on into the conflict.

December 14, 1971**Rayerbazar Killing Fields**

A large section of the intellectual community of Bangladesh was murdered, mostly by the Al-Shams and Al-Badr forces, at the instruction of the Pakistani Army. Just two days before the surrender, on 14 December 1971, Pakistan Army and Razakar militia (local collaborators) picked up at least 100 physicians, professors, writers and engineers in Dhaka, and murdered them, leaving the dead bodies in a mass grave.

December 16, 1971

Pakistan Surrenders

The Pakistani commander Amir Abdullah Khan Niazi surrenders to Lt. Gen. Jagjit Singh Aurora, the Commander of the Joint Forces, at the same Dhaka Race course where Sheikh Mujib had made his historic call for independence only nine months and nine days earlier. Over 93,000 Pakistani troops surrendered to the Indian forces, making it the largest surrender since World War II.

In Pakistan the reaction to the defeat and dismemberment of half the nation was a shocking loss to top military and civilians alike. Yahya Khan's dictatorship collapsed and gave way to Bhutto, who took the opportunity to rise to power.



Fig: 3.3.4

Source: <http://archive.thedailystar.net/news2014/freedom-in-the-air-photos>



Fig: 3.3.5

Source: <http://archive.thedailystar.net/news2014/freedom-in-the-air-photos>

January 8, 1972

Bangabandhu released

Upon assuming the presidency after Yahya Khan's resignation, Zulfikar Ali Bhutto responded to international pressure and released Mujib on January 8, 1972. He was then flown to London where he met with British Prime Minister Edward Heath and addressed the international media. Mujib then flew to New Delhi on a Royal Air Force plane to take him back to Dhaka. In New Delhi, Indian President Varahagiri Venkata Giri and Prime Minister Indira Gandhi as well as the entire Indian cabinet and chiefs of armed forces received him. Delhi was given a festive look as Mujib and Indira addressed a huge crowd where he publicly expressed his gratitude to Indira Gandhi and the people of India. From New Delhi, Sheikh Mujib flew back to Dhaka where he was received by a massive and emotional sea of people at Tejgaon Airport.

3.4 THE 'BIRANGONAS' OR WAR HEROINES

Rape, commonly used as a weapon of war, was long seen as an inevitable by-product of battle. Recent research finds that war itself is gendered and that the implications and consequences of violence in battle differ for women and men. During Bangladesh's independence movement against Pakistan in 1971, the Pakistani army adopted a strategy of rape. As a result, between 200,000 and 400,000 women were raped and made sex slaves in Pakistani military camps (Debnath, 2009; Mookherjee, 2002). After the war, the new Bangladeshi state awarded these women the title of *birangona*—war heroine—and launched various socioeconomic programs to rehabilitate them and reintegrate them into society.



Fig: 3.4.1

Source: <http://blog.elizabethdherman.com/2011/12/16/the-legacy-40-years/>

Non-Bengalis in East Pakistan were also reported killed and raped. Reports described the targets as mainly Hindu women, but Bengali women, irrespective of religion, caste, or class, came under attack by the West Pakistani military backed by local collaborators. Women and girls from the ages of seven to seventy-five were raped, gang-raped, and either killed or taken away by the military to become sex slaves to officers and soldiers for the duration of the war. Even as the Pakistani forces surrendered in December 1971, some reportedly claimed to be leaving their “seed” behind in the women they had impregnated in the mass rape (Sharlach, 2000). On December 22, 1971, almost immediately after victory was gained, a proclamation by the government of the newly independent state of Bangladesh declared the women who had been raped during the war “birangona,” or war heroines. Rehabilitation centres were soon set up to provide the women with medical aid, including treatment of diseases and abortion of unwanted pregnancies. Socioeconomic support programs followed, offering the women training in income-generating activities, and a marry-off campaign was launched to encourage Bangladeshi men to come forward and marry the rape victims. These measures, and the birangona label overall, were presumably intended to honour the dishonoured women and help them regain acceptance in a conservative, Muslim-majority society where a woman’s worth lay in her virtue and chastity.

However, as oral histories suggest this purpose seems to have been defeated, as the label served only to identify the women in question and isolate them from society. Many women declined to accept the title for fear of being stigmatized, and those who did use it earned the sympathy of some members of society but suffered the disdain of most others. Many of the women were even rejected by their own families, including their parents in the case of unmarried women, and husbands and in-laws in the case of married women. Some people even distorted the word “birangona” to pronounce it “*barangona*,” meaning prostitute in Bengali (Ibrahim, 1998/2001; Mookherjee, 2002). The women were not given state honour or honoured openly otherwise, and for the most part they could not live with their heads held high (Ibrahim, 2001). The Bangladeshi war heroine was rendered almost invisible in society as a source of disgrace to her family, community, and nation. Despite the glory apparent in the title of the birangona, society was reluctant to accept, let alone glorify, the woman behind the label.

Birangona Meherjan claims to be proud of her title (Ibrahim, 1998/2001). Her family wanted to take her back, but, not wishing to burden them with social stigma, she ended up marrying the Pakistani soldier who had raped and impregnated her. Another birangona, Rina, claims to have happiness in life except the respect due a birangona (Ibrahim, 1998/2001). She questions honouring martyrs and their families by naming streets after them and so forth

when many birangona have felt forced to leave the country, so strong was the disrespect attached to them. These case studies highlight the difficulties women in Bangladesh faced when trying to move ahead in life while carrying the label of having been raped, despite the circumstances of war.

A significant reason behind the failure to try the war criminals of Bangladesh's independence movement—despite rape being internationally recognized as a war crime—is that women have not been able to come forward to identify their perpetrators and demand their punishment. It may even be argued that in the long run this has created a culture of impunity in the nation, which some say has spilled over to the rape of women from indigenous communities in the Chittagong Hill Tracts. Freeing the birangona of the shame and stigma associated with their experience of rape could have contributed to their psychological healing, their social standing, and their cause for justice.

Despite the honour associated with the birangona label, many women's reluctance to identify themselves as war heroines attests to the fact that the simple title did not deliver all that it promised. I believe that a monument dedicated in their name is long due. It has been too long for us to commemorate them and give them what they deserved 44 years ago. A liberation war museum dedicated in their name will surely put the Birangonas in light and remove them from the stigma that a certain part of the society has labelled them.

3.5 IMPORTANCE OF CHITTAGONG

3.5.1 Before Liberation War

Chittagong is one of the historic sites of Bangladesh and its presence has been felt even before the Liberation War of 1971. It has never been far away from uprisings and revolutions of this part of the continent and has played an active role in creating some. In the 10th century, Chittagong was the capital of Buddhist kingdom while in the 14th century it became a part of Delhi sultanate. In 1526 Chittagong was taken by Arkanes and became a part of Burma. In 1538, Portuguese landed in the part of Chittagong and named it 'PORTE GRANDE'. The Chittagong region was prominent in the nationalist movement against British rule in India. The people of Chittagong made several attempts to gain independence from the British, notably on November 18, 1857 when the 2nd, 3rd, and 4th companies of the 34th Bengal Infantry Regiment stationed at Chittagong rose in rebellion and released all the prisoners from jail but were suppressed by the Kuki scouts and the Sylhet Light Infantry. Surya Sen led a group of revolutionaries on 18 April 1930 to raid the armoury of police and auxiliary forces from the Chittagong armoury. The plan was elaborate and included seizing

of arms from the armoury as well as destruction of communication system of the city (including telephone, telegraph and railway), thereby isolating Chittagong from the rest of British India. During the Second World War, the British used Chittagong as an important military base (History of Chittagong).

3.5.2 During Liberation War

The City of Chittagong played a significant role in the War of Liberation of Bangladesh in 1971. MV *Swat*, a ship of the Pakistan Navy carrying ammunition and soldiers, was harboured in Chittagong Port, but the Bengali workers and sailors at the port refused to unload the ship. A unit of East Pakistan Rifles refused to obey commands to fire on the Bengali demonstrators, beginning a mutiny among the Bengali soldiers. A telegram containing the text of Sheikh Mujibur Rahman's declaration reached some students in Chittagong. The students failed to secure permission from higher authorities to broadcast the message from the nearby Agrabad Station of Radio Pakistan. However, the message was read several times by the independent Swadhin Bangla Betar Kendro Radio established by some rebel Bangali Radio workers in Kalurghat, Chittagong. Major Ziaur Rahman was requested to provide security of the station and he also read the Declaration of Independence on 27 March 1971. Major Ziaur Rahman broadcasted the announcement of the declaration of independence on behalf of Sheikh Mujibur Rahman (History of Chittagong). The operation of August 16 in 1971 by the naval commandos in Chittagong port against the Pakistani occupation forces exposed to the world that a guerrilla warfare is going on in the then East Pakistan for the liberation of Bangladesh. Sector Commander Major Rafique directed the first naval commando operation called 'Operation Jackpot' on the ships anchored in Chittagong port on that day. Naval Commando was organised as a separate fighting force during the War of Liberation although the Indian forces were generally in command. Sector commanders were in charge during the operations. Sector Commander Major Rafique conducted the naval commando operations in Chittagong. Local youths organised the local people for liberation war and formed the naval commandos. Nearly 550 naval commandos, majority of them from Chittagong, were active at different parts in Chittagong and the main task of the Naval Commando was to destroy ships, barges and other vessels of the occupational forces in the Bay of Bengal and the Karnaphuli River. The valiant freedom fighters sank a good number of ships in the channel of the Karnaphuli River and thus totally blocked the port so that the Pakistani Occupation Army could not use it. Consequently, Chittagong suffered enormous losses in terms of people and properties during the War of Liberation (Liberation War Chittagong Port. 2010).

Chapter 4: Contextual Analysis

4.1 Social Context

4.1.1 Trial of the War Criminals

4.1.2 Shahbag Protest

4.1.3 Fading Knowledge of the Liberation War

4.2 Physical Context

4.2.1 Diminishing Hill

4.2.2 Landslides

4.3 Urban Context

4.4 Vehicular and Pedestrian Movement

CHAPTER 4: CONTEXTUAL ANALYSIS

4.1 Social Context

4.1.1 *Trial of the War Criminals*

Not everyone in Pakistan during 1971 supported the creation of Bangladesh. There was a group of people who had opposed to the notion and even participated on behalf of the Pakistanis. Different political and influential people tried to help the Pakistani occupation army to stop the Bangladeshis. The Razakars (a paramilitary force organized by the Pakistan Army in East Pakistan) along with Al-Shams (a paramilitary wing of several Islamist parties in East Pakistan) and the Al-Badr (a paramilitary wing of the West Pakistan Army which operated in East Pakistan) are held responsible for conducting a mass killing campaign against Bengali nationalists, civilians, religious and ethnic minorities during the Bangladesh Liberation War.

The International Crimes Tribunal is a domestic war crimes tribunal in Bangladesh set up in 2009 to investigate and prosecute suspects for the genocide committed in 1971 by the Pakistan Army and their local collaborators, Razakars, Al-Badr and Al-Shams during the Bangladesh Liberation War. During the 2008 general election, the Awami League pledged to establish the tribunals in response to long-standing calls for trying war criminals. The first indictments were issued in 2010. However, the main perpetrators of the war crimes, the Pakistan soldiers, remained out of the reach of the courts (International Crimes Tribunal). Many of the accused war criminals had already been convicted and a couple of them had their verdicts executed. Sadly, even this tribunal has faced a lot of criticism and some have even mentioned it to be politically motivated.

4.1.2 *Shahbag Protest*

A long wait of more than 40 years had made the people of Bangladesh anxious for justice and it was clearly seen when one of the verdicts of the International Crimes Tribunal for Abdul Quader Mollah was life imprisonment instead of a death sentence. Murshid (2013) mentions that on 5th February, 2013, in a spontaneous move, thousands of young people gathered at Shahbag Mor (intersection), Dhaka, at the behest of activist bloggers of the Bangladesh Online Activist Network (BOAN) to protest against war criminals. So intense have been the demonstrations that the Shahbag intersection has been renamed Projonmo Chottor (New Generation Roundabout), where demands are being made for justice for war crimes. This uprising had spread to the various parts of Bangladesh. Chittagong also had its

share of the protest and many events have taken place there. A 'Gonojagoron Mancha' was set up in front of Chittagong Press Club.



Fig: 4.1.1 Source: <http://wagingnonviolence.org/feature/are-bangladeshi-protests-just-a-lynch-mob/>



Fig: 4.1.2 Source: https://commons.wikimedia.org/wiki/File:Press_Club_Chittagong.jpg

The emotions and sentiments of the people of Bangladesh are very strong and they are extremely sensitive of the Liberation War of 1971. The protests against the war criminals corroborate this and they want justice for the atrocities and genocide. However, some say political influences have also played vital roles in these verdicts but the people do not want the accused to roam around freely. We want them to be punished and it proves that the Liberation war is a vital part of our lives. Unfortunately, we have not received enough closure or justice for the crimes committed against us and more importantly, as time goes by, the history is also fading away. The youths may not have seen the war with their very eyes but accounts of people who had the real experiences tell us the true stories. Hence, a Liberation War Museum in every city of our country is required which provides ample amount of authentic information.

4.1.3 Fading Knowledge of the Liberation War

“Seeing is believing” a famous adage which is extremely important to preserve history. The youths have not seen the liberation war with their very eyes but have heard stories from their grandparents, parents and relatives who have witnessed the war. This is how the history has been passed on from generation to generation. The problem with the current generation is the fact that they have not seen the war themselves and their children are deprived from the real truth. As a result, history is being distorted or not passed on at all. A museum will work as the container which will preserve the accurate history of the Liberation war of 1971. As time goes by, many of the people who have experienced the war are passing away and taking with them the wealth of accurate knowledge about the war. The information is required in all parts of the country and Chittagong could be the new city where this information can stored and displayed. Dhaka already has a Liberation War Museum in Segun Bagicha while their new museum is currently under construction in Agargaon. A museum of such magnitude is unfortunately absent in Chittagong and hence, the Liberation Monument in Batali Hill can compensate the deficiency. The wealth of knowledge that this new museum could hold can help children and adults gain precise and correct information about the war. As we move forward, we can also keep our history alive with us and further disseminate our struggle for freedom to our future generation.

4.2 Physical Context

4.2.1 Diminishing Hill

In Chittagong City, about 30% of the total population lives in the informal settlements where living environments are quite unsatisfactory and the people of these residential areas are worst affected in terms of quality and access to neighbourhood facilities (Ashraf, 1995; Islam *et al.* 1997). The rapid growth of urban population in Chittagong city is fuelled by migration of the rural poor to the city, drawn by perceived chances of finding cash employment in the industrial sector and pushed by the limited opportunities in rural areas. Rahman (2012) writes that on arrival, many are unable to afford proper housing and so, turn to live in informal settlements. Most of the hills in Chittagong have lots of informal settlements on the foothill, slopes and hill tops. One of these hills is the Batali Hill which is the site for the Liberation War Monument. The land is owned by Chittagong City Corporation and has been targeted by many poor people of Chittagong. Hence, illegal settlers are a common sight on the hill. The people living there are usually low income earners such as factory workers, railway porter, CCC employed cleaners, rickshaw pullers, Housemaids, vendors etc. For their accommodation and the lack of spaces in the city, these hills are being occupied by them. At the same time, they are cutting down the hills to build their houses putting their own lives in danger. It is also results in the formation of more slums and the cutting of hills. They are also cutting down trees to make their houses which are very harmful for the natural environment. A museum of such magnitude and importance can not only improve the conditions of the area but also prevent the hill cutting. The government has already taken initiatives to relocate these informal settlers to high rise buildings nearby. One such building (Fig: 4.2.2) is already under construction in Batali Hill. One of the major effects of Hill cutting is landslides which will be discussed in the next section.



Fig: 4.2.1

Source: Rahman (2012)



Fig: 4.2.2

Source: Author

4.2.2 Landslides

Batali Hill falls under the risky zones of Chittagong city where frequent landslides occur. One of the major reasons behind this is the informal settlements cutting down the hill. Even influential and political people are taking part in it. Landslides are also a major cause of several deaths in the region. Since 1997, landslides have caused the death of nearly 235 people in various informal settlements within Chittagong city and its adjacent small urban centres (Technical Report 2008). A landslide, also known as a landslip, is a geological phenomenon that includes a wide range of ground movements. Although the action of gravity is the primary driving force for a landslide to occur, there are other contributing factors affecting the original slope stability (Landslide).

ASM Maksud Kamal, national expert, Earthquake and Tsunami Preparedness, UNDP, said no risk of landslide is involved if the hills are cut with a slope of 20-30 degrees. But the hills in Chittagong were cut with slopes of 70-80 degrees, making those hills highly unstable (Hussain, 2015). There are two primary causes associated with major landslides in Bangladesh; natural causes and human induced causes. Sometimes, landslides are caused, or made worse, by a combination of the two factors.

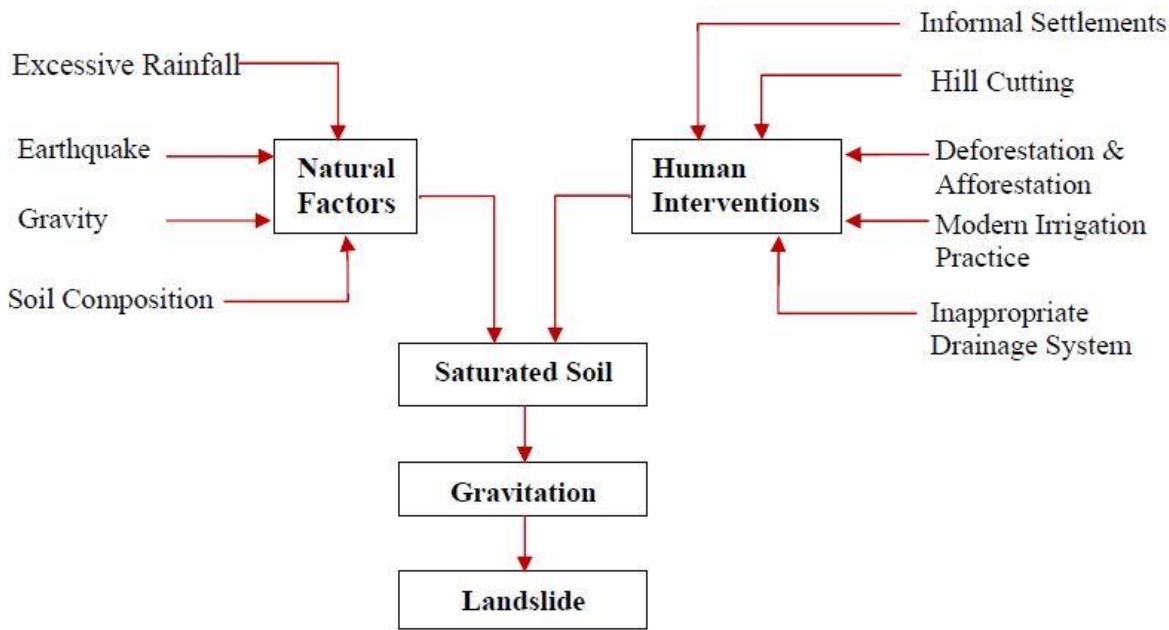


Fig: 4.2.3 Source: Rahman (2012)

A Museum in such a landslide prone region will require careful consideration so that such massive devastation can be averted. Fortunately, the proposed site is comparatively lower than the main hill and so that works as an advantage. However, measures need to be taken so that landslides are prevented and hill cutting is completely eradicated.

Some of the ways in which Landslides can be prevented are as follows:

- Hills should not be cut at a steep slope of more than 30°.
- More green coverage with tree plantation on affected or demolished hills.
- Illegal settlements and sand collections from hills should be stopped.
- A proper rainwater drainage system is required. There should be adequate provision for surface drainage of excess storm water during high intensity rains.
- Some of the afforestation practices are also responsible for destabilization of soils. This happens when trees are planted without considering local soil characteristics and type of vegetation suitable for that particular area. Hence proper types of trees need to be planted according to soil characteristics.



Fig: 4.2.4

Source: Rahman (2012)

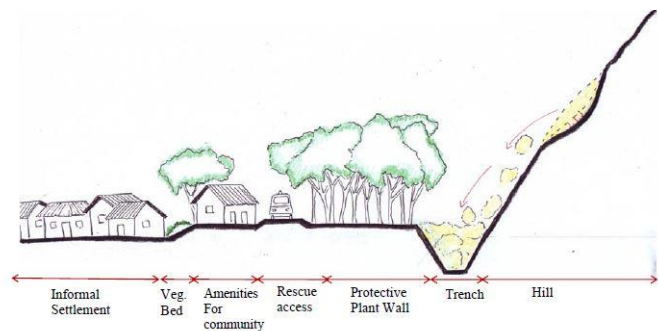


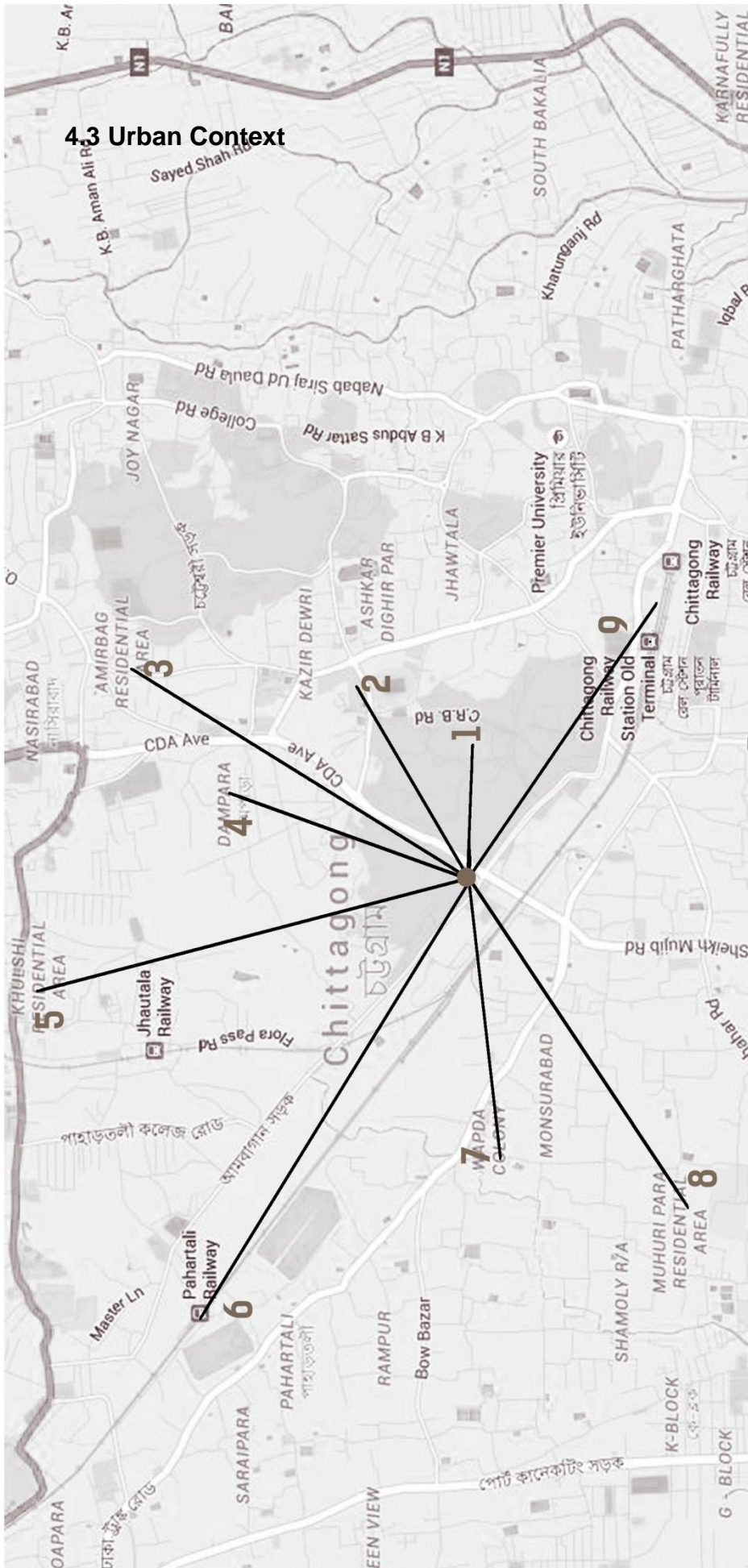
Fig: 4.2.5

Source: Rahman (2012)



Fig: 4.2.6

Source: Rahman (2012)



4.3 Urban Context

Connection of the proposed site with the major Public and Residential areas of Chittagong

- 1 The proposed museum site is opposite to the CRB hill which is a tourist attraction spot and can help tourist to visit the museum
- 2 This portion of the city consists of the Chittagong Club and Radisson Blue Hotel which consists of lots of foreign and native tourists.
- 3 The Amirbag Residential Colony
- 4 Damapara area is the major bus stop of buses connecting to Chittagong from the rest of Bangladesh
- 5 Khulshi Residential Area consist of a lot of prospective visitors to the Museum
- 6 The Pahartali Railway station
- 7 Wapda Colony has a lot of people who can enjoy the museum as it is located very close to the Proposed site
- 8 Muhuri Para Residential Area
- 9 The proposed museum site is in proximity with the Chittagong Railway Station where tourists from all over the country get off.

Fig: 4.3.1

Source: Author



The Proposed site is bounded by vehicular roads while the sloped areas consists of pedestrian paths that can help people to reach the top of the hill. The winding secondary road on the north is a vehicular and pedestrian road which allows people to reach the top of the Batali Hill. It is also called "Jilapi Pahar" because of the snaking roads. Mostly this area has a lot of residential houses especially colony for the Police. Pedestrian access is available in all the roads but they are not in the best shape. However, only pedestrian access is available to reach the top of the hill for the proposed site. Spectacular views can be seen from the top and even though the site is not as high as the main hill, it still provides scenic views of the city.

Fig: 4.4.1

Source: Author

Chapter 5: Case Study

5.1 Local Case Study

5.1.1 Shadhinota Stambha, Suhrawardy Udyan, Dhaka

5.2 International Case Study

5.2.1 Jewish Museum, Berlin

5.2.2 Yad Vashem Holocaust Museum, Israel

CHAPTER 5: CASE STUDY

5.1 Local Case Study

5.1.1 Shadhinota Stambha, Suhrawardy Udyan, Dhaka

Location: Suhrawardy Udyan, Shahbag, Dhaka

Architects: Kashef Mahboob Chowdhury and Marina Tabassum

Site Area: 63 Acres

In 1996, the Government of Bangladesh decided to build a monument to restore the memories of Bangladesh Liberation War. In 1997 a competition was organized to select the best monument for the proposed project in Suhrawardy Udyan. The design presented by Kashef Mahboob Chowdhury and Marina Tabassum won the competition and their design was selected for the proposed project. Their project included a museum, multi-media projection theatre, amphitheatre and other ancillary facilities in addition to the main focus of the project, the monument itself. The focal point in the experience of the space is the monument: a Tower of Light made of stacked glass sheets. This structure was built to commemorate the historical events that took place during the Liberation War in Suhrawardy Udyan which was previously known as Ramna Race Course ground.

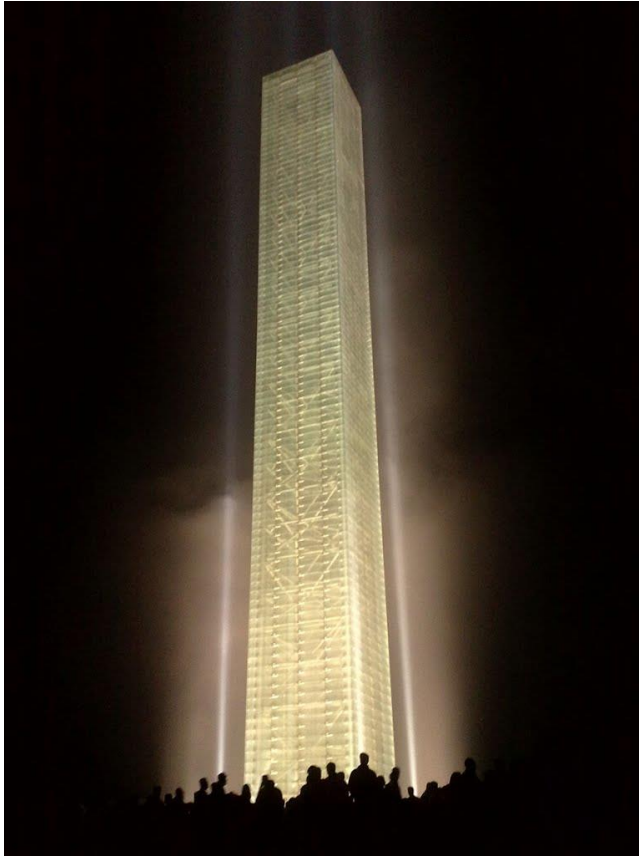


Fig: 5.1.1

Source: <http://www.panoramio.com/photo/101541630>



Fig: 5.1.2

Source: Author

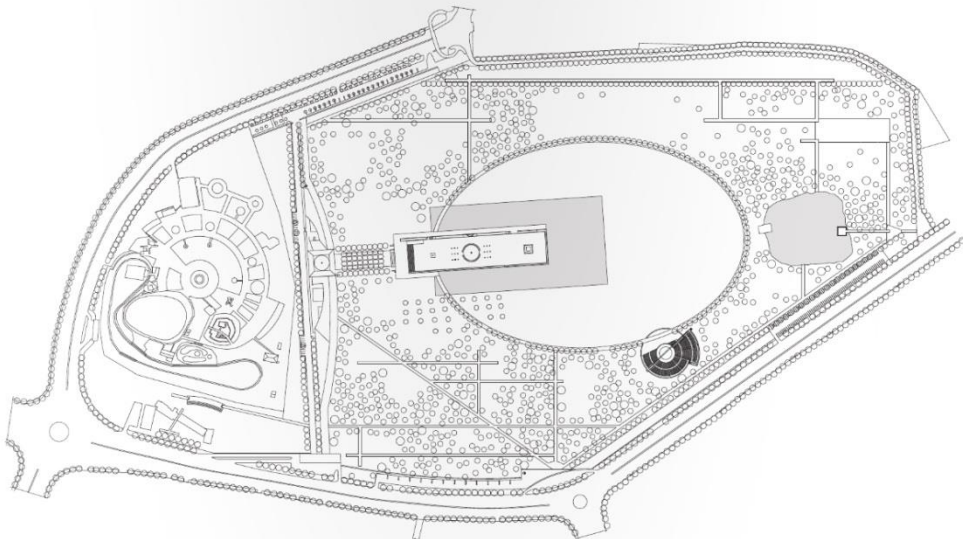


Fig: 5.1.3 Source: Chowdhury (2015)

The construction of the project began in 1999 and although it was largely completed in 2001, there were delays for political reasons and remarkably, the museum has been open to the public only in 2011. On arriving at the plaza, there is a humble monument marking the site of the historic speech by Bangabandhu Sheikh Mujibur Rahman, which represented the key moment for emancipation. The main entry to the museum takes the visitors down a ramp into the main museum and to a central rotunda. The sequence of spaces leading to the rotunda is dark and brooding, mostly devoid of exhibits, apart from the black exhibit area which houses images of genocide and torture, while the rotunda itself is light-filled. The circular skylight is set within a pool that sits at plaza level and the glistening, light infused water falls noiselessly into the space.

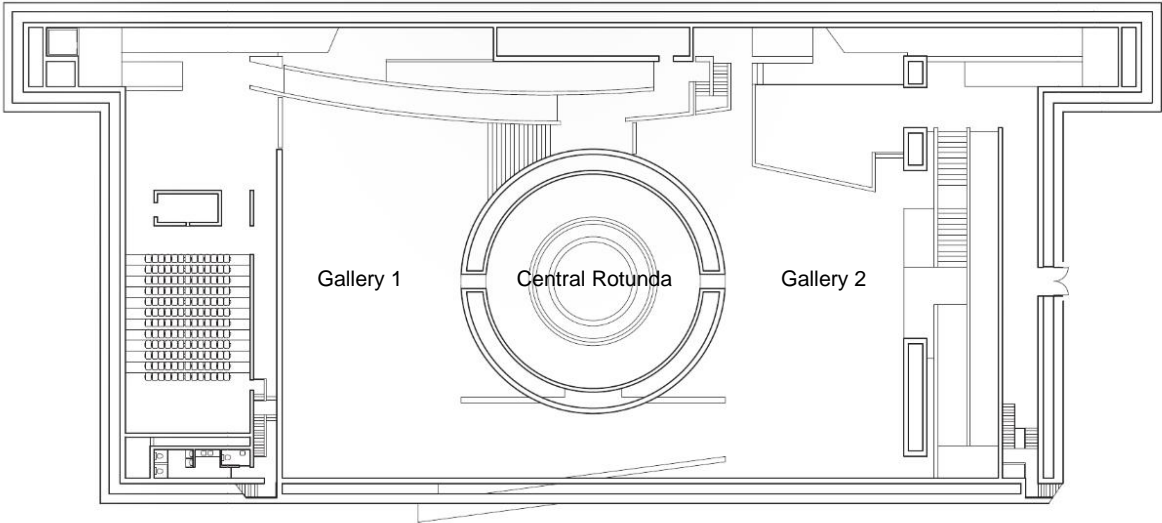


Fig: 5.1.4 Source: Chowdhury (2015)



Fig: 5.1.5 Source: Author

The journey through the building is circular and continues upward to the plaza and the pool. Seen from above, the water appears to move silently down into the black hole of the rotunda beneath – a symbol of the untold stories of suffering. The journey ends with the Independence Monument. Rather than giving voice to the idea of ‘independence’, as with the museum, the intent here was to express the notion of ‘freedom’ as a more universal concept. Thus began the ambition to create a monument of light as a counterpoint to the dark exhibit areas in the museum below (Chowdhury, 2015).



Fig: 5.1.6 Source: Author



Fig: 5.1.7 Source: Author

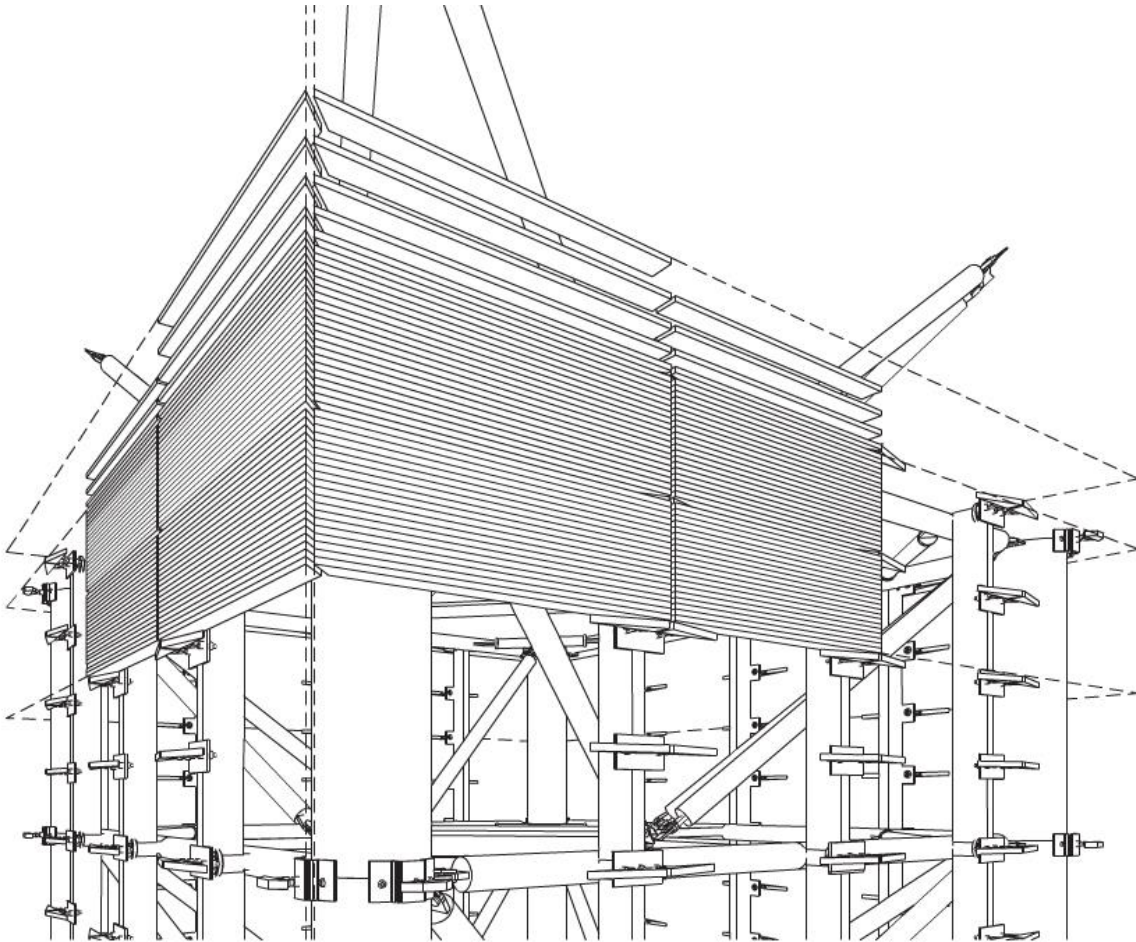


Fig: 5.1.8 Source: Chowdhury (2015)

The monument is a 45-metre tower stacked glass panels, each 75mm in depth. These panels sit within a vertical space frame, with the glass use for its materiality rather than transparency. Both the night and day view of this tower makes its viewers awestruck and pulls them back to the very place every now and then.

Project Analysis

It is an exceptional piece of work and I strongly believe that such architecture will have a strong impact on our society. Any person visiting the museum will surely be moved by the experiences that the architects wished to give. The spaces are tremendous and the concrete walls give an ever more chilling vibe. The ambience of the museum is that of remorse and sorrow while the central portion leaves you awed. This project is surely one of the few projects in Bangladesh that has been able to live up to its expectations. The glass tower is the major attraction which becomes the centre of attention during the night. One can easily see the ray of light piercing through the clouds from a distance. This is an incredible project and truly commemorates the Liberation War martyrs and victims.

5.2 International Case Study

5.2.1 Jewish Museum, Berlin

Location: Berlin, Germany

Architect: Daniel Libeskind

Project Year: 1999

“The official name of the project is ‘Jewish Museum’ but I have named it ‘Between the Lines’ because for me it is about two lines of thinking, organization and relationship. One is a straight line, but broken into many fragments, the other is a tortuous line, but continuing indefinitely. — Daniel Libeskind (Jewish Museum Berlin architect), 1998

The Jewish Museum of Berlin hardly requires an introduction and it is indeed one of the most famous holocaust museums in the world. In 1987, the Berlin government organized an anonymous competition for an expansion to the original Jewish Museum in Berlin that opened in 1933. The program wished to bring a Jewish presence back to Berlin after WWII. In 1988, Daniel Libeskind was chosen as the winner among several other internationally renowned architects; his design was the only project that implemented a radical, formal design as a conceptually expressive tool to represent the Jewish lifestyle before, during, and after the Holocaust. It wouldn't be until 2001 when Libeskind's addition to the Jewish Museum finally opened (completed in 1999) that the museum would finally establish a Jewish presence embedded culturally and socially in Berlin (Jewish Museum, 2010).



Fig: 5.2.1

Source: <http://www.archdaily.com/91273/ad-classics-jewish-museum-berlin-daniel-libeskind/5037ed9528ba0d599b0004d2>

Conceptually, Libeskind wanted to express feelings of absence, emptiness, and invisibility – expressions of disappearance of the Jewish Culture. It was the act of using architecture as a means of narrative and emotion providing visitors with an experience of the effects of the Holocaust on both the Jewish culture and the city of Berlin. The project begins to take its form from an abstracted Jewish Star of David that is stretched around the site and its context. The form is established through a process of connecting lines between locations of historical events that provide structure for the building resulting in a literal extrusion of those lines into a “zig-zag” building form.

Even though Libeskind’s extension appears as its own separate building, there is no formal exterior entrance to the building. In order to enter the new museum extension one must enter from the original Baroque museum in an underground corridor. A visitor must endure the anxiety of hiding and losing the sense of direction before coming to a cross roads of three routes. The three routes present opportunities to witness the Jewish experience through the continuity with German history, emigration from Germany, and the Holocaust. Libeskind creates a promenade that follows the “zig-zag” formation of the building for visitors to walk through and experience the spaces within (Jewish Museum, 2010).

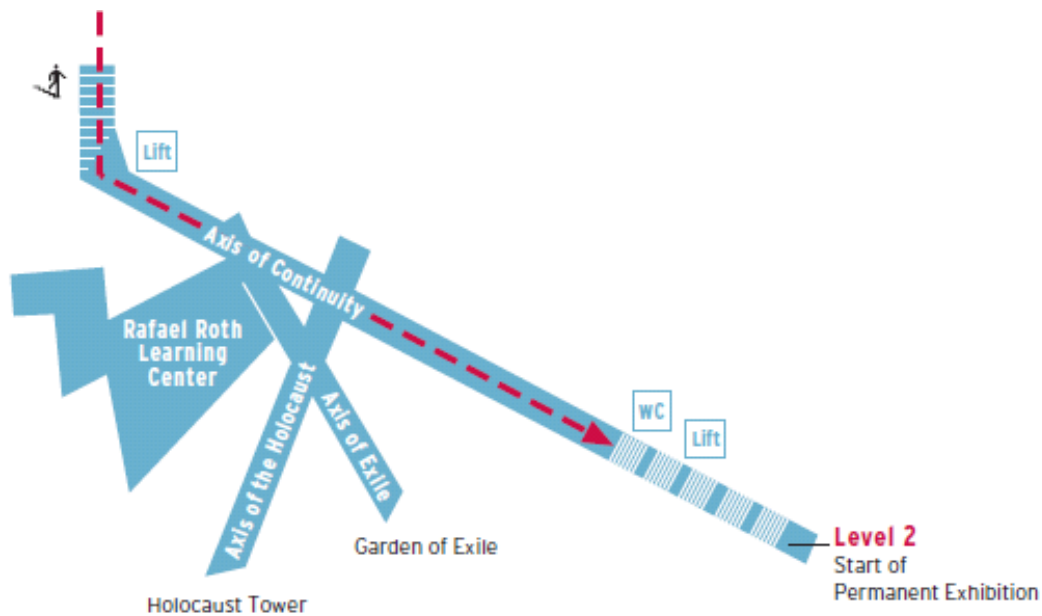


Fig. 5.2.2

Source: <https://www.pinterest.com/pin/381398662165860541/>

From the exterior, the interior looks as if it will be similar to the exterior perimeter; however, the interior spaces are extremely complex. Libeskind’s formulated promenade leads people through galleries, empty spaces, and dead ends. A significant portion of the extension is void of windows and difference in materiality.

The interior is composed of reinforced concrete which reinforces the moments of the empty spaces and dead ends where only a sliver of light is entering the space. It is a symbolic gesture by Libeskind for visitors to experience what the Jewish people during WWII felt, such that even in the darkest moments where you feel like you will never escape, a small trace of light restores hope.



Fig: 5.2.3 Source:
<http://www.archdaily.com/91273/ad-classics-jewish-museum-berlin-daniel-libeskind/5037ed7928ba0d599b0004cf41/>



Fig: 5.2.4 Source:
<http://www.archdaily.com/91273/ad-classics-jewish-museum-berlin-daniel-libeskind/5037ed8028ba0d599b0004d0>

One of the most emotional and powerful spaces in the building is a 66' tall void that runs through the entire building. The concrete walls add a cold, overwhelming atmosphere to the space where the only light emanates from a small slit at the top of the space. The ground is covered in 10,000 coarse iron faces. A symbol of those lost during the Holocaust; the building is less of a museum but an experience depicting what most cannot understand.

Libeskind's extension leads out into the Garden of Exile where once again the visitors feel lost among 49 tall concrete pillars that are covered with plants. The overbearing pillars make one lost and confused, but once looking up to an open sky there is a moment of exaltation. Libeskind's Jewish Museum is an emotional journey through history. The architecture and the experience are a true testament to Daniel Libeskind's ability to translate human experience into an architectural composition (Jewish Museum, 2010).

5.2.2 Yad Vashem Holocaust Museum, Israel

Location: HaZikaron, Jerusalem, Israel

Architect: Safdie Architects

Site Area: 190521 sft

Project Year: 2005

The rebuilding of the Yad Vashem Holocaust Museum includes a new visitors' center (Mevoah), a new history museum replacing the existing museum constructed in 1953, a Hall of Names, a synagogue, galleries for Holocaust art, an exhibitions pavilion and a learning and visual centre. In addition, new underground parking and facilities for tour buses are located adjacent to a new entrance piazza. The overall program quadruples the permanent exhibition space (Yad Vashem Holocaust Museum, 2010).



Fig: 5.2.5 Source: <http://www.e-architect.co.uk/israel/yad-vashem-holocaust-museum>



Fig: 5.2.6 Source: <http://www.archdaily.com/179679/yad-vashem-holocaust-museum-safdie-architects/50163bcb28ba0d1598001256>

The mevoah is an arcaded concrete pavilion roofed by skylights and trellises, which cast ever-changing shadow patterns. It is reminiscent of a Succah. The lower level accommodates a restaurant and other public services. The historic museum consists of a mostly underground prismatic structure 16.5 meters high and 183 meters long (54 x 600 feet) that cuts through the Yad Vashem hillside, penetrating from the south and protruding to the north. A network of sky lit underground galleries lines both sides of the prism.

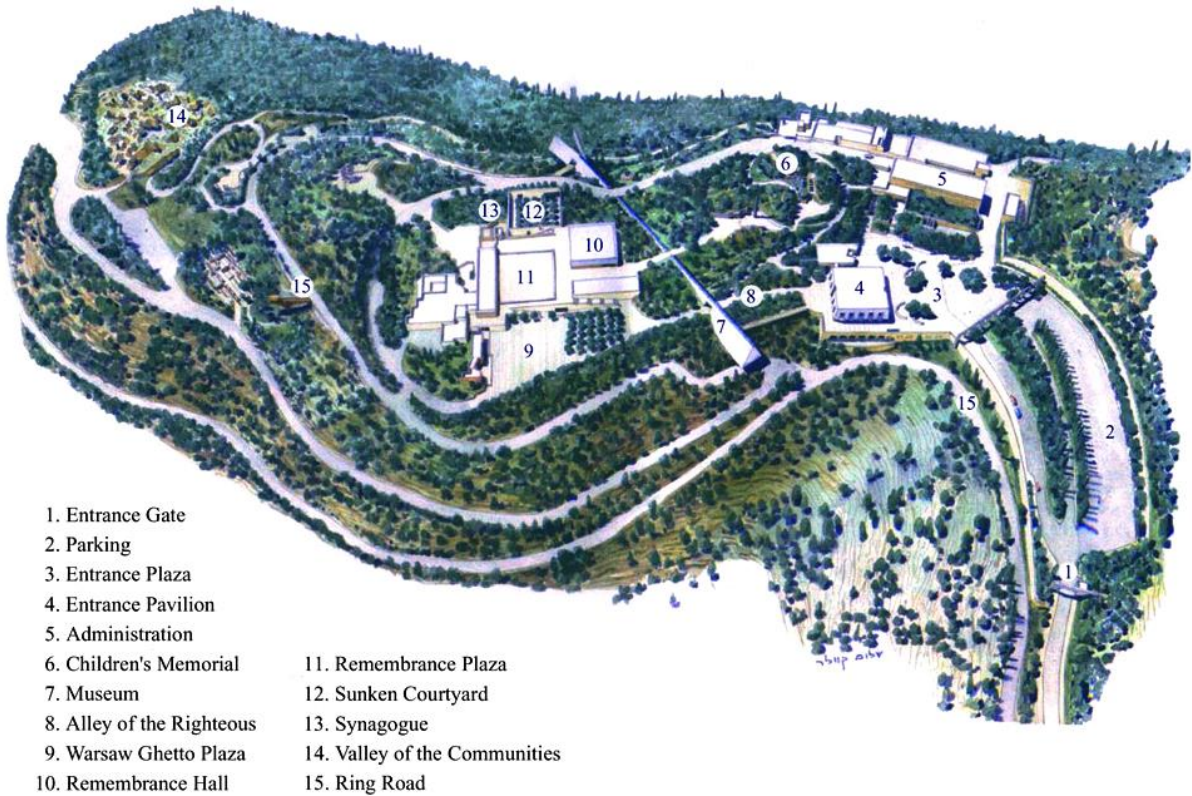


Fig: 5.2.7 Source: <http://www.s-aronson.co.il/project/campuses-museums-and-public-buildings-project2/>

When you enter the museum, you find a long hall and a path that weaves its way through side exhibit rooms. And on the other side, you see a stream of light pouring in. The Hall of Names, located toward the end of the historic museum, is a conical structure extending upward 9 meters (30 feet) and housing the personal records of all known Holocaust victims. A reciprocal cone, penetrating deep into the Jerusalem bedrock below, echoes the upper chamber and commemorates those whose names will never be known. And as you walk out the exit, the triangle bursts open to reveal a striking view of Jerusalem. (Yad Vashem Holocaust Museum, 2010).



Fig: 5.2.8 Source: <http://www.archdaily.com/179679/yad-vashem-holocaust-museum-safdie-architects/50163b8528ba0d159800124c>



Fig: 5.2.9

Source: <http://www.archdaily.com/179679/yad-vashem-holocaust-museum-safdie-architects/50163bdb28ba0d1598001258>

Project Analysis

This specific project was chosen as one of my case studies because the site that I am going to work with also consists of a hill which has a city view. This particular project has been able to enhance the overall hill making it more accessible to the public and at the same time people can experience the holocaust. Keeping the hill in mind, the architect had intentionally tried to suppress the building into the hill so that it does not dominate the natural hill. This is a very commendable approach to designing in such a challenging site. The most significant part of the project would be the Hall of Names which was dedicated to the common people who passed away during the Holocaust. It is an appropriate commemoration because most museums do not provide enough evidence aimed at the common people. This aspect of the museum has enhanced its importance even more. At the end of the day, it is the common people that are being oppressed and they are suffering the most.

Chapter 6: Programme and Development

6.1 Developed Programme

CHAPTER 6: PROGRAMME AND DEVELOPMENT

6.1 Developed Programme

FUNCTIONS	REQUIREMENTS	NUMBER OF ELEMENTS	NUMBER OF USERS	AREA IN SQ. FEET
ADMINISTRATION	Lobby	1		500
	Director's Office and Toilet	1	1	300
	Secretary	1	1	150
	Curator's Office and Toilet	1	1	300
	Secretary	1	1	150
	Collections Manager Office and Toilet	1	1	300
	Secretary	1	1	150
	ACCOUNTS SECTION	Accounts and Finance In Charge	1	1
Accounts Manager's Office		1	1	150
Assistant Accounts Managers' Office		1	3	450
Conference Room		1	20	500
SECURITY		Head of Security	1	1
	Deputy Head of Security	1	1	150
	Head of Monitoring	1	1	150
	Security Guards	1	3	300
GUIDE SERVICE	Guide In-Charge	1	1	200
	Guides	1	4	600
MEDICAL	Doctor's Chamber	1	1	300

	Secretary	1	1	150
PUBLIC PROGRAM	Program Manager	1	1	200
	Assistant Program Manager	1	2	300
	Art Director	1	1	200
	Assistant Art Director	1	2	300
	Support Staff	1	3	300
OTHERS	Hall Manager	1	1	200
	Support Staff	1	2	200
	Engineer	1	1	200
	Assistant Engineer	1	2	300
	Electrician	1	2	300
	Mechanic	1	2	300
	Lounge and Cafe	1		500
	Toilet	5 males and 5 females		400
	SUB TOTAL			8950
	30% Circulation			2685
	TOTAL			11,635
LIBRARY	Lobby	1		800
	General Reading	1	100	3000
	Stack Area	15,000 Books		1000
	Audio Visual	1		500
	Computer Lab	1	30	300
	Toilet	5 males and 5 females		400
LIBRARY ADMINISTRATION	Librarian's Office and Toilet	1	1	300

	Assistant Librarians' Office	1	3	450
	IT Officer	1	1	150
	Assistant IT Officer	1	1	150
LIBRARY ARCHIVE	Archive	1		1000
	Archiving-In-Charge Office and Toilet	1	1	300
	Assistant Archive-In-Charge Officer	1	2	300
PUBLICATION SECTION	Head of Publication's Office and Toilet	1	1	300
	Publication Manager's Office	1	1	200
	Assistant Publication Manager's Office	1	3	450
	Lounge and Cafe	1		500
	Toilet	5 males and 5 females		400
	SUB TOTAL			10,500
	30% Circulation			3150
	TOTAL			13,650
MUSEUM	Gallery	5		40000
	Toilet	10 males and 10 females		800
STORAGE	Storage	1		30000
	Workshop and Maintenance	2		2000
	Storage-In-	1	1	300

	Charge Office and Toilet			
	Storage Manager	1	1	200
	Assistant Storage Manager	1	2	300
RESEARCH SECTION	Research Lab	1		500
	Documentation Room	1		300
	Research Officer	1	1	200
	Assistant Research Officers	1	3	450
	Toilet	5 males and 5 females		400
SUB TOTAL				75,450
30% Circulation				22,635
TOTAL				98,085
SEMINAR HALL	Halls	1		2000
	Toilet	5 males and 5 females		400
AUDITORIUM	700 Seats	1	200	7000
	Backstage and Storage	1		3000
	Toilet	5 males and 5 females		400
SUB TOTAL				12,800
30% Circulation				3840
TOTAL				16,640
RESTAURANT	Dining	2	50	6000
	Kitchen	2		2000

	Toilet	3 males and 3 females		500
<i>SUB TOTAL</i>				8500
<i>30% Circulation</i>				2550
<i>TOTAL</i>				11,050

TOTAL SPACE REQUIRED = **1,16,200 sft**

TOTAL CIRCULATION REQUIRED = **34,860 sft**

GRAND TOTAL = **1,51,060 sft**

Chapter 7: Conceptual Stage and Design Development

7.1 Introduction

7.2 Analysis of Historical Timeline

7.3 Concept

7.4 Form Development

7.5 Zoning

7.6 Architectural Drawings

7.7 Museum Circulation

7.8 Renders

7.9 Model Images

CHAPTER 7: CONCEPTUAL STAGE AND DESIGN DEVELOPMENT

7.1 Introduction

The aim of this project was to create a museum that will not only educate the mass people but also move them to such an extent that they can empathize rather than just sympathize. A museum of such magnitude requires giving its visitors the experience that the innocent people in 1971 went through. It is nearly impossible for us to recreate such a scenario but we can at least try to provide nuances of it. Most people have the tendency to forget our past after some time and this museum can be a constant reminder of our struggle for independence in 1971 and beyond.

7.2 Analysis of Historical Timeline

Our Liberation War of 1971 is the most important event in the history of Bangladesh. It marks the very birth and existence of this country. Before jumping into the war of 1971, I tried to find out how 1971 came into being. As a result, the timeline of the history of Bangladesh was studied.

Upon analysis of the Fig: 7.2.2 and Fig: 7.2.3, four issues were found which eventually led to our Liberation war. The four issues are religious Issues, Language Issues, Economic Issues and Socio-Political Issues as shown in Fig: 7.2.1.

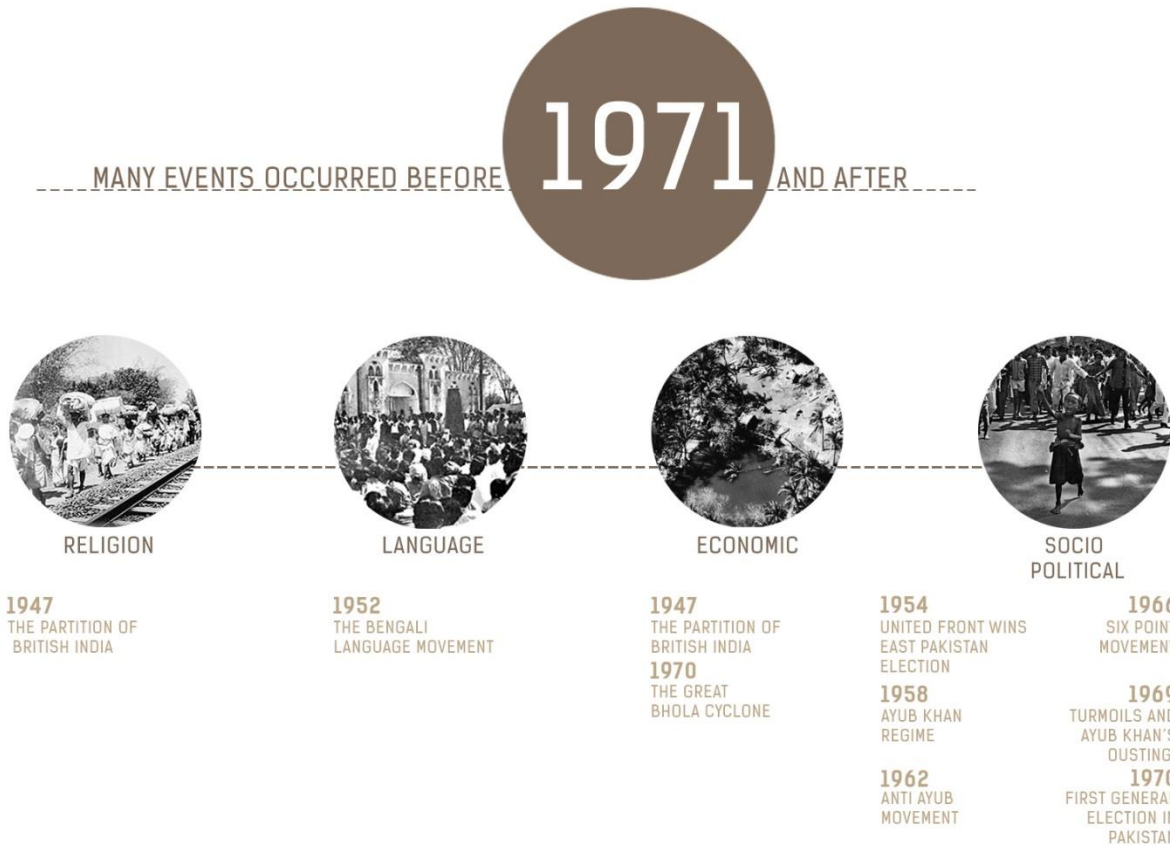


Fig: 7.2.1

Source: Author

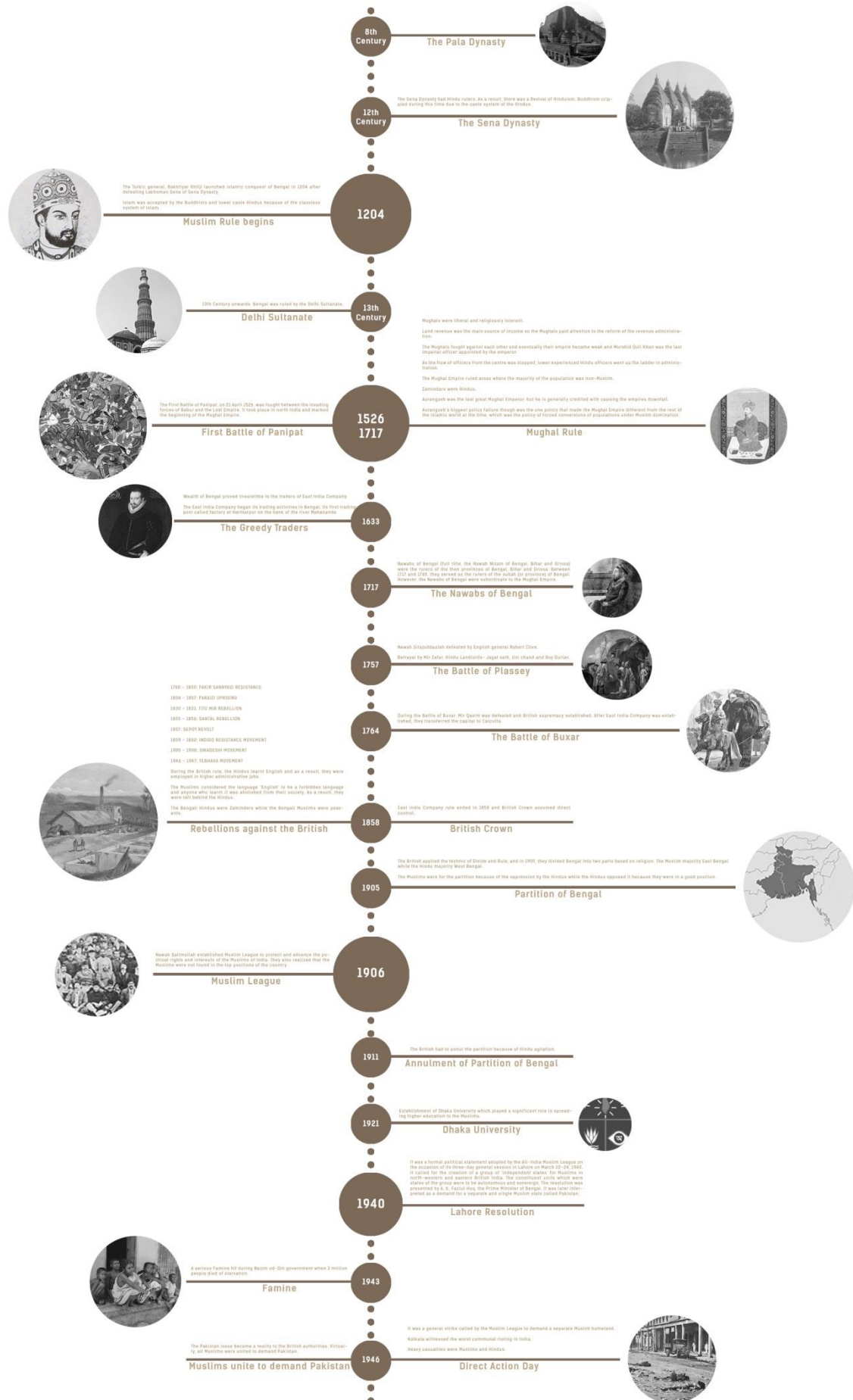


Fig: 7.2.2

Source: Author

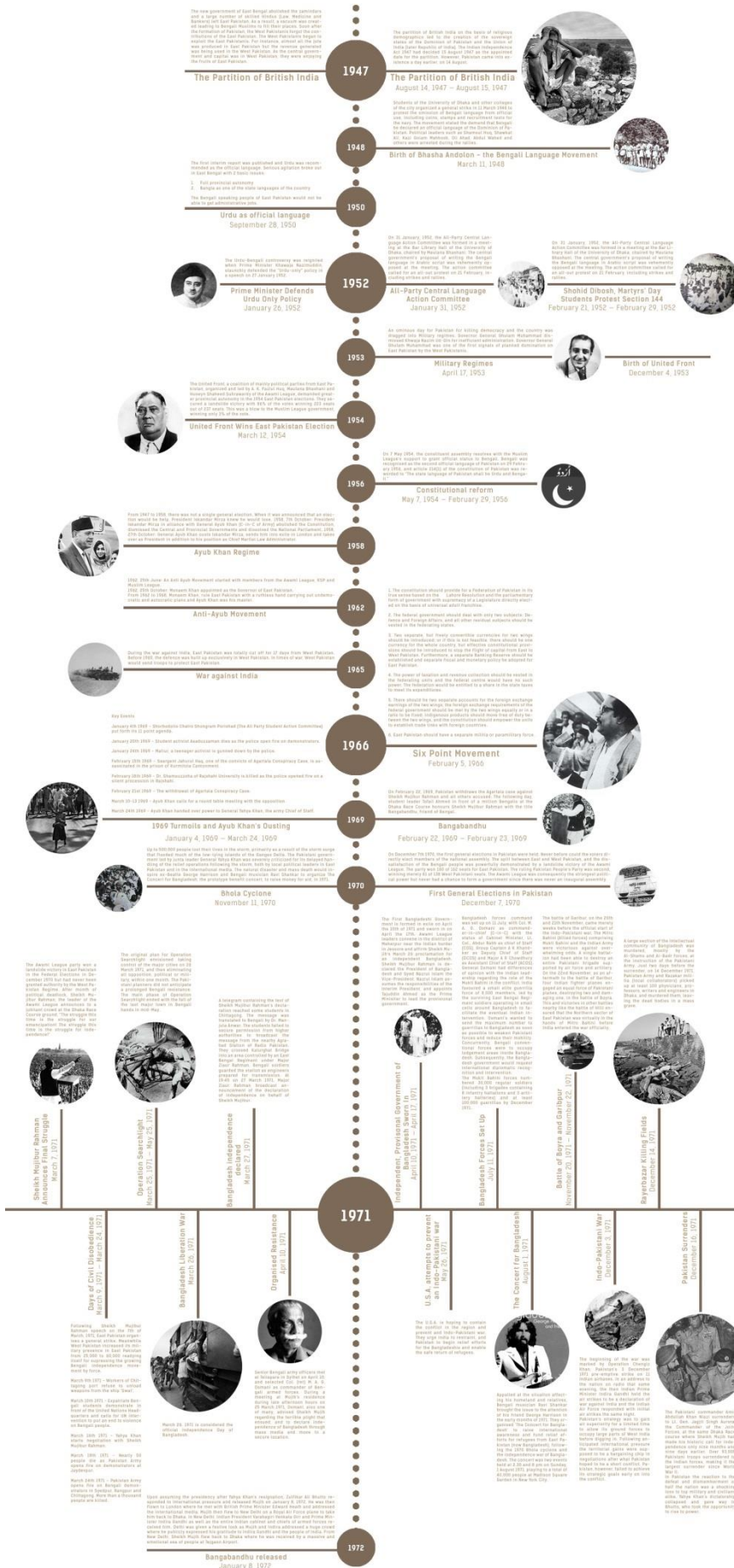


Fig: 7.2.3

Source: Author

7.3 Concept

The concept for this Liberation War Museum was to take its visitors to a journey through history towards freedom. Throughout history, the journey has always been dark while the achievements have been bright. Hence, this journey will also be dark with points which are going to be filled with light. The struggle is when we move from one point to another and this is represented by the dark corridors. The points are represented by open courts which are going to be bright. These points are also the issues that we have overcome overtime. Throughout history, we have seen that we have reached freedom after overcoming an issue. However, after overcoming one issue we see that we still have not gained freedom. As a result, we continue our journey into the dark lanes to reach freedom. For instance, soon after the formation of Pakistan in 1947, we revolted for the Bangla Language as it was not made as one of the state languages of Pakistan. The majority of the people of Pakistan were from the Eastern side and they spoke in Bangla. When it was announced that Urdu will be the state language of Pakistan, the Bangalees revolted and eventually was able to make Bangla as one of the state languages. This was the Language Movement in 1952. Even after achieving this feat, we were not able to achieve freedom or independence. Then another issue came up such as economic, socio-political, etc. It is as if we are moving from light to darkness and so on and so forth. The idea for this museum was also similar with people experiencing dark corridors and light fill courts. There would be a combination of light and darkness and a long path which will take its visitors to the final gallery which is the gallery of self-realization. The combination of open and closed areas will also recreate the struggle that the people experienced during the war.



Fig: 7.3.1 Source: Author

Even though on pen and paper, we are an independent country but in reality freedom varies from person to person. The definition and the meaning will differ and it is up to every individual to decide if he or she is actually independent. As a result, the termination point of the museum will be a space where people will ponder if they are actually free or not which also happens to be the gallery of 1971.

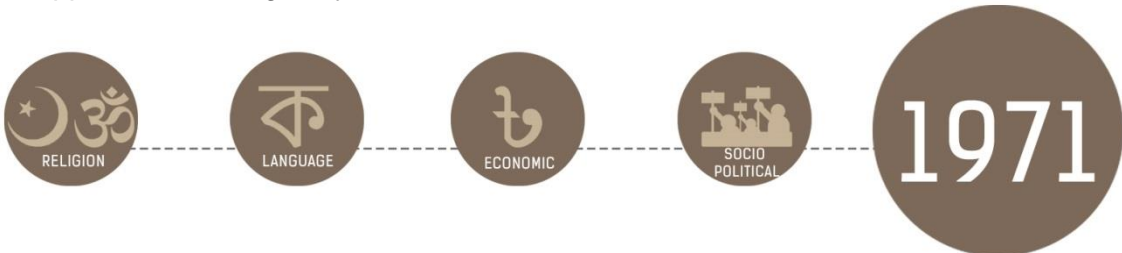


Fig: 7.3.2 Source: Author

7.4 Form Development

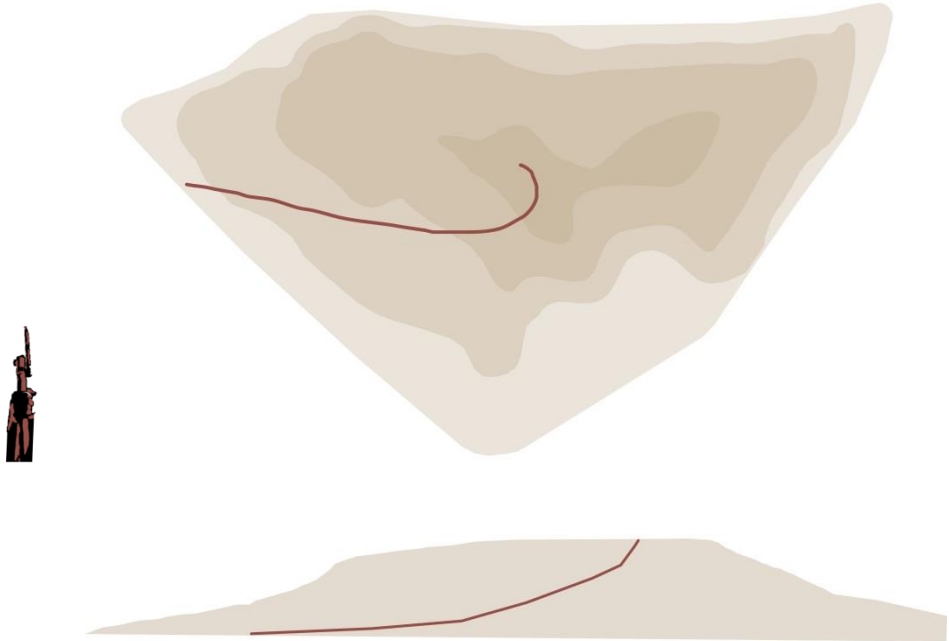


Fig: 7.4.1 Source: Author

1. The initial pathway was a curved path going towards the top of the hill. However, this appeared to have been going against the existing contour lines.
2. In the second phase, the pathway was placed on the site with respect to the existing contour lines. This helped to get a long pathway which was desirable for the journey towards freedom.

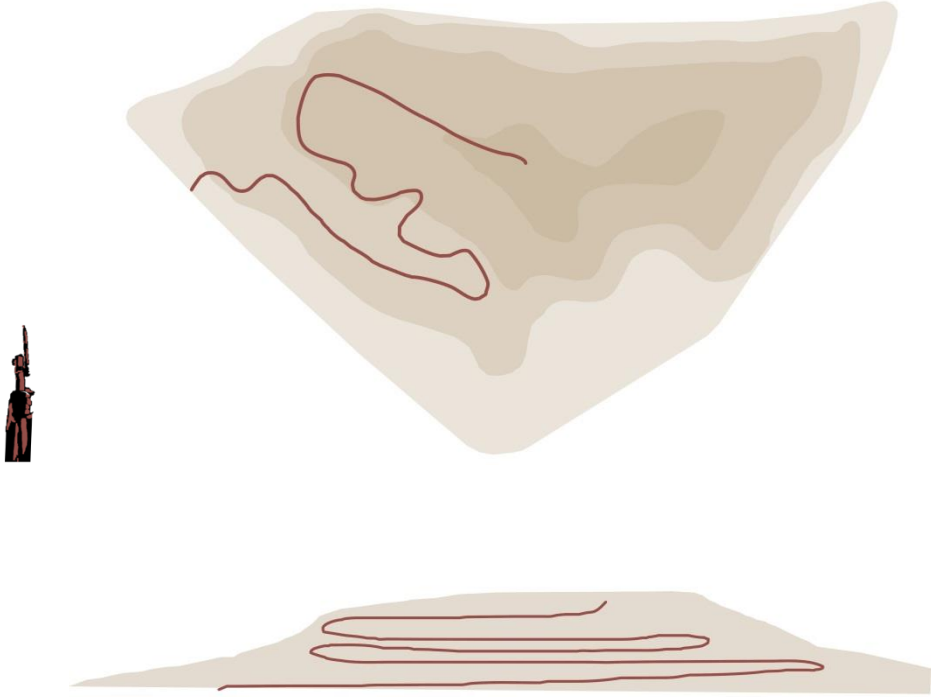


Fig: 7.4.2 Source: Author

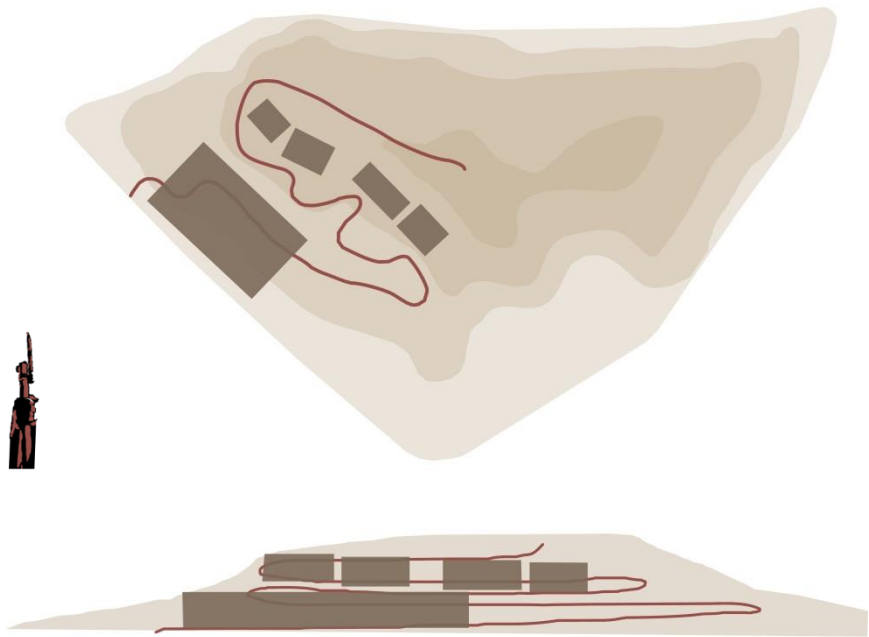


Fig: 7.4.3 Source: Author

- 3. The public block and the museum masses were placed around the pathway. Initially, the blocks were place on the surface of the contours.
- 4. In the later phase, the masses were partially above the surface and the rest inside the hill. The final point became a circular mass containing water.

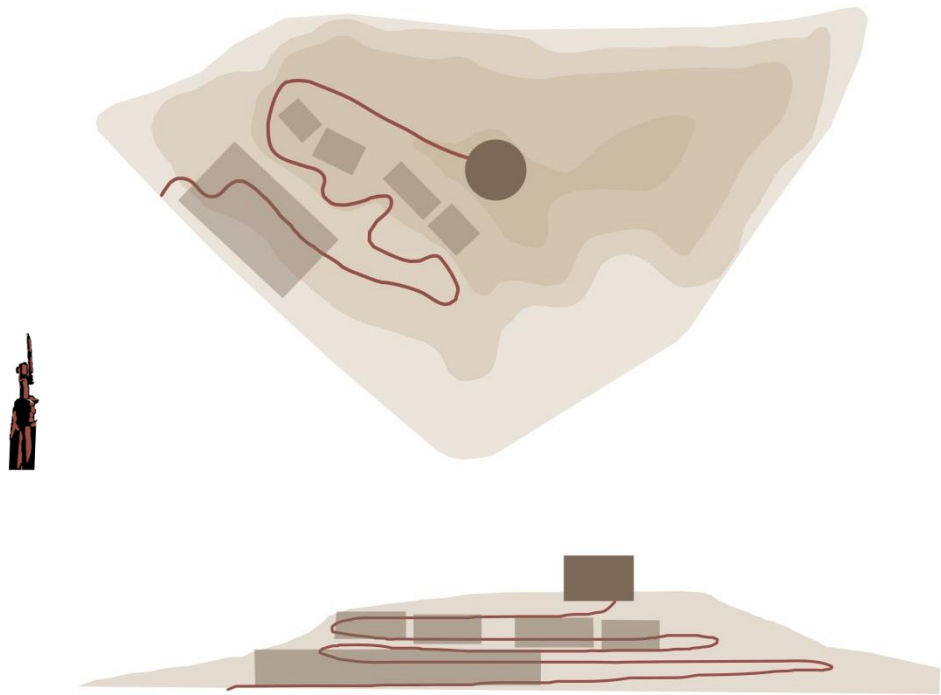


Fig: 7.4.4 Source: Author

7.5 Zoning

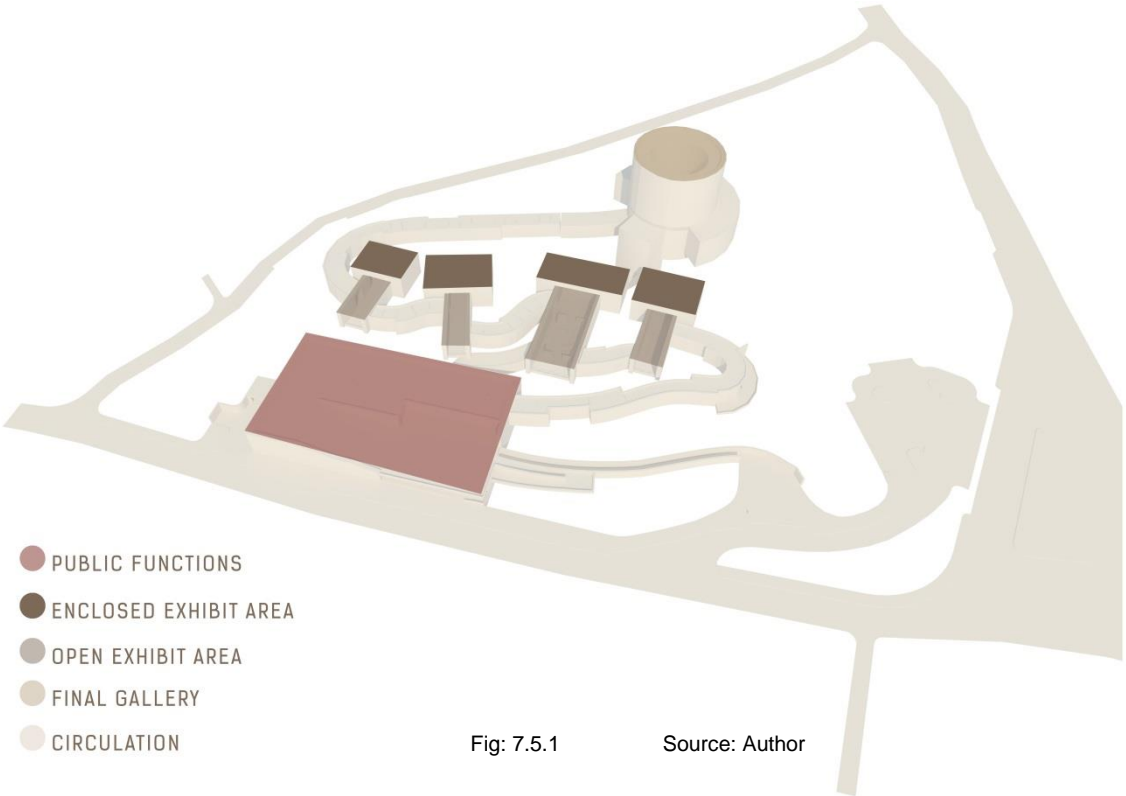


Fig: 7.5.1 Source: Author

7.6 Architectural Drawings

7.6.1 Plans

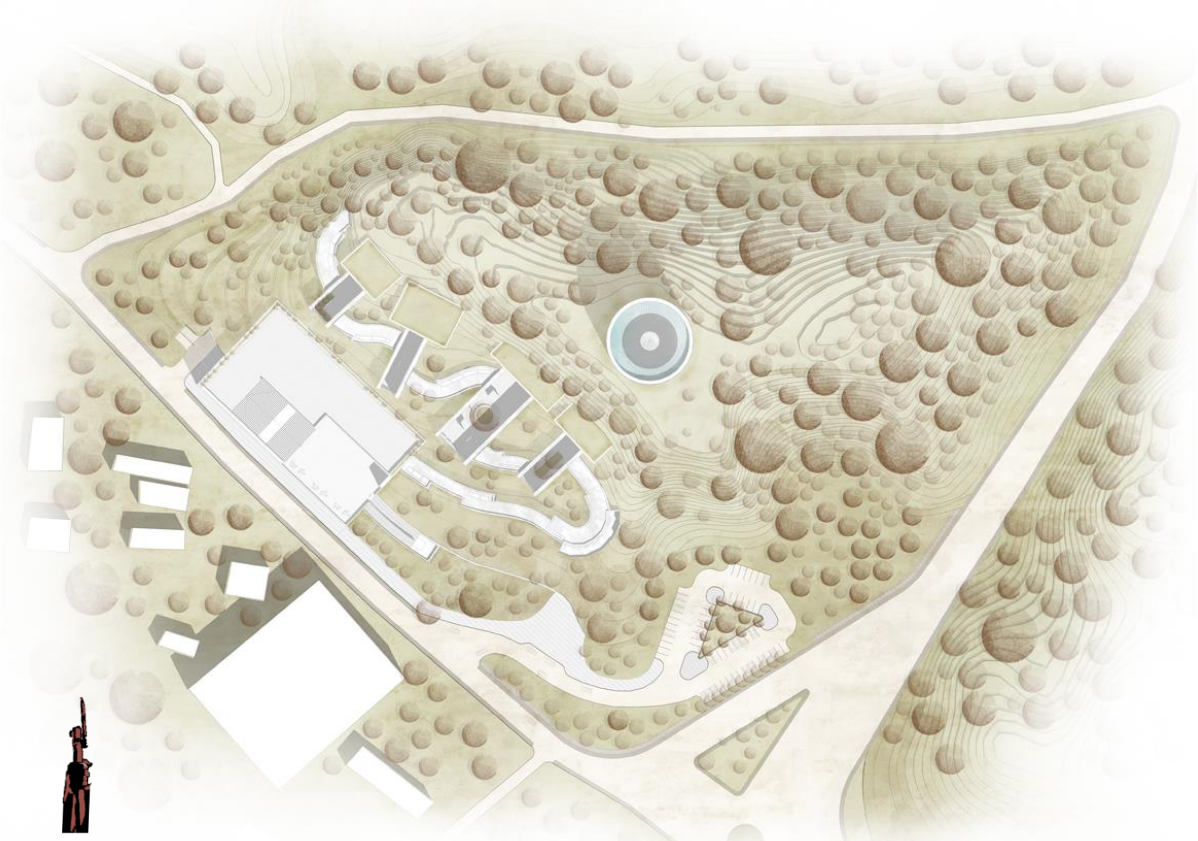


Fig: 7.6.1 Source: Author

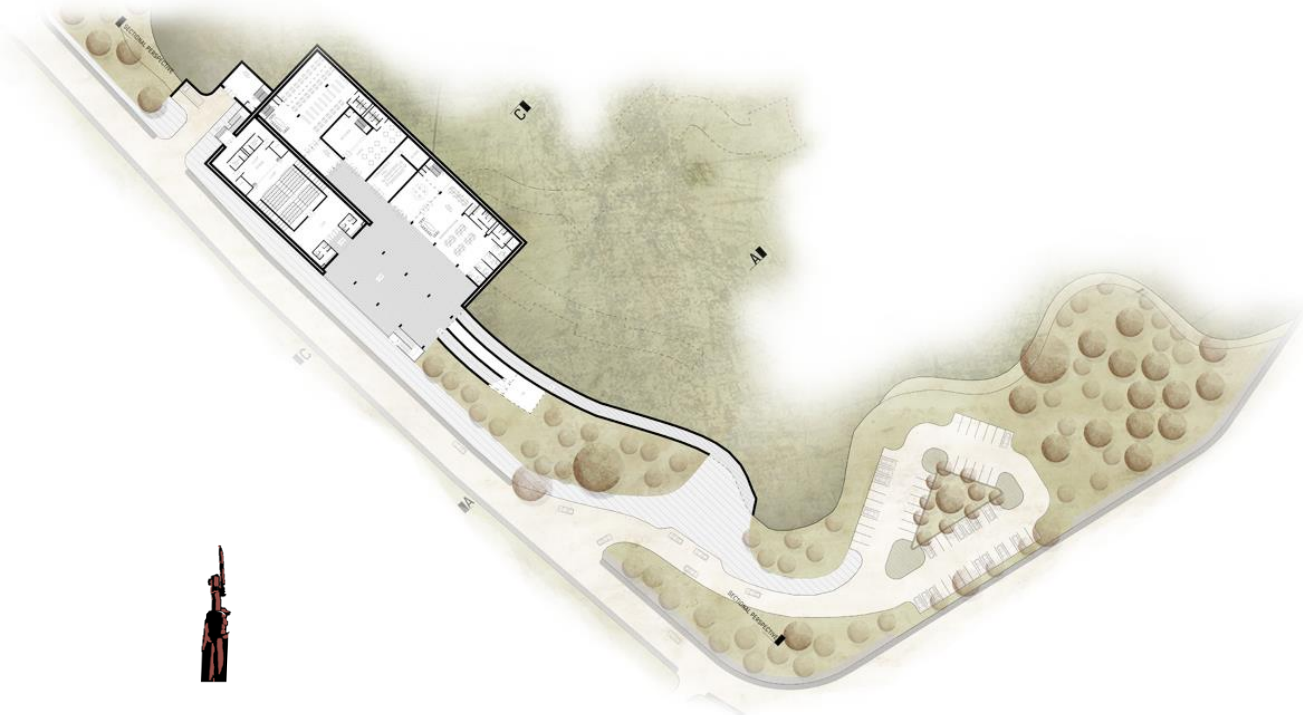


Fig: 7.6.2 Source: Author

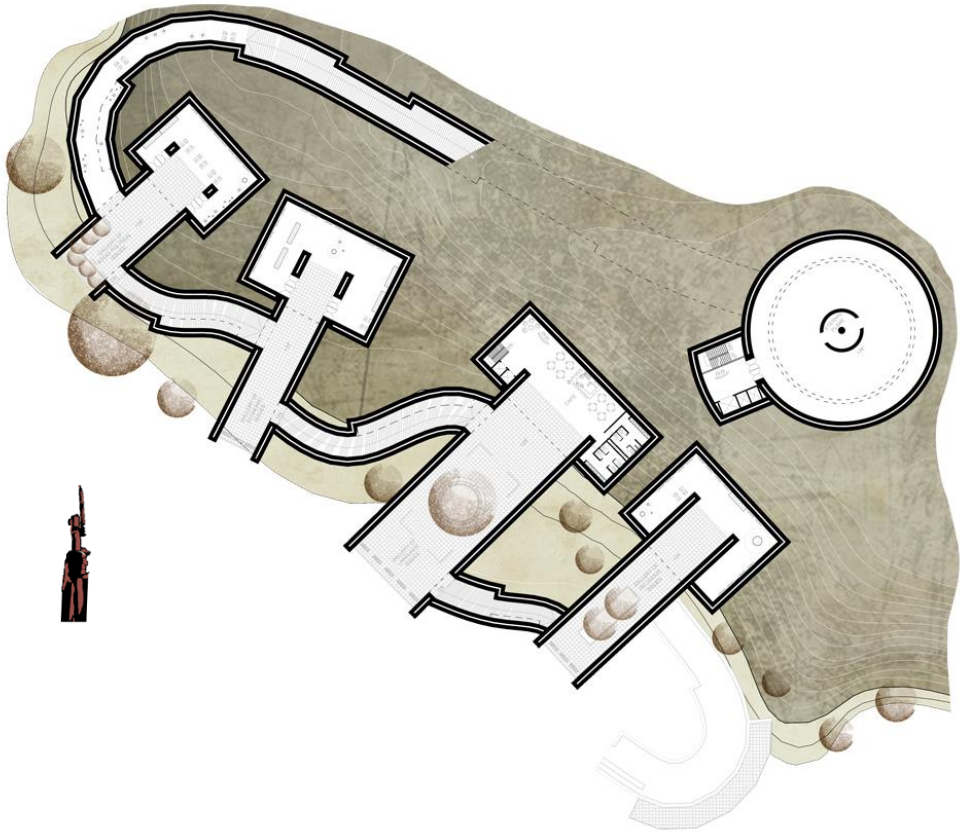


Fig: 7.6.3 Source: Author

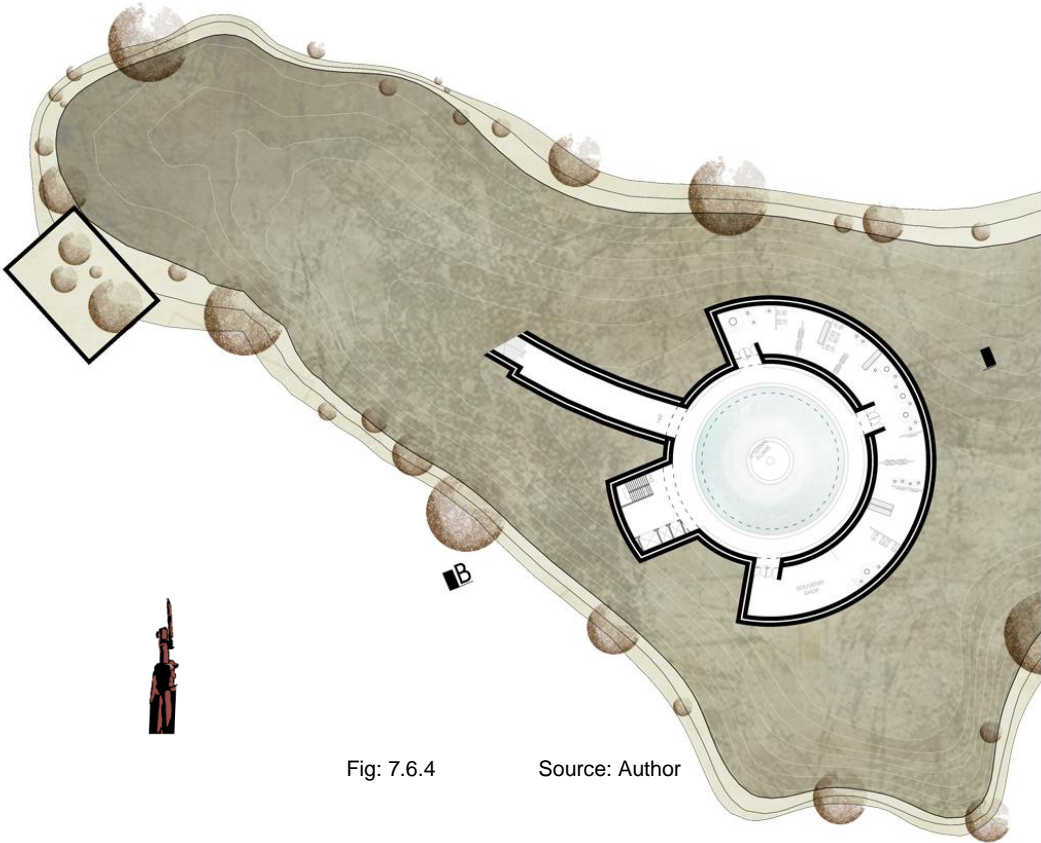


Fig: 7.6.4 Source: Author

7.6.2 Sections

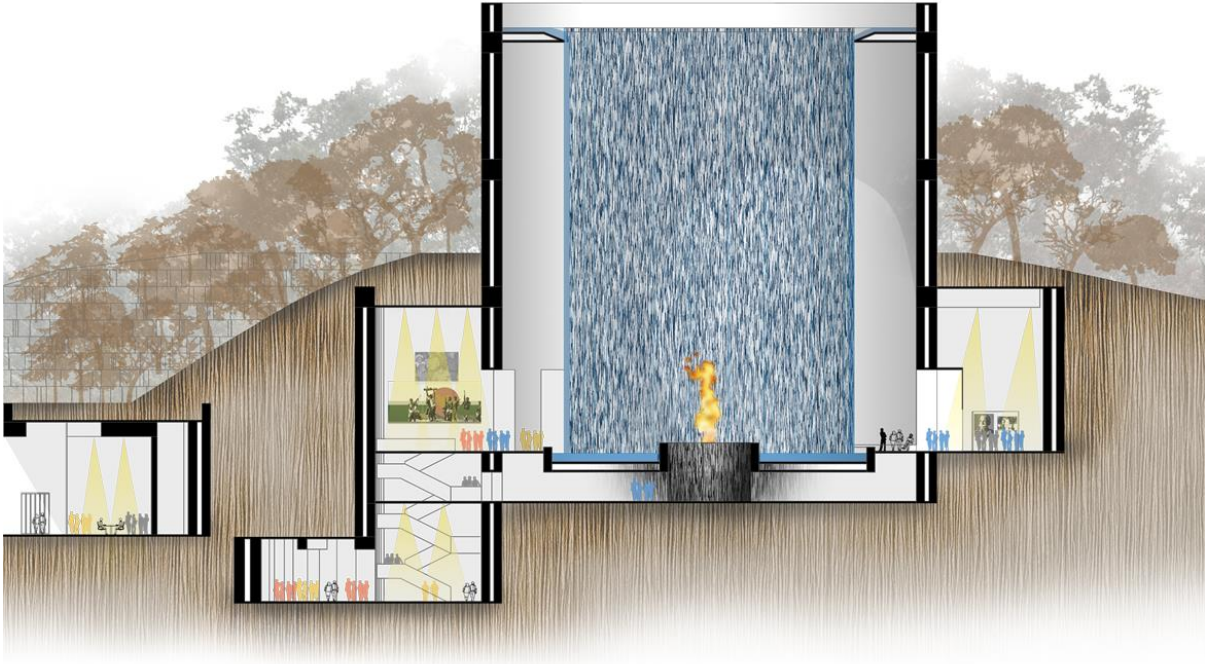


Fig: 7.6.5 Source: Author



Fig: 7.6.6 Source: Author



Fig: 7.6.7 Source: Author

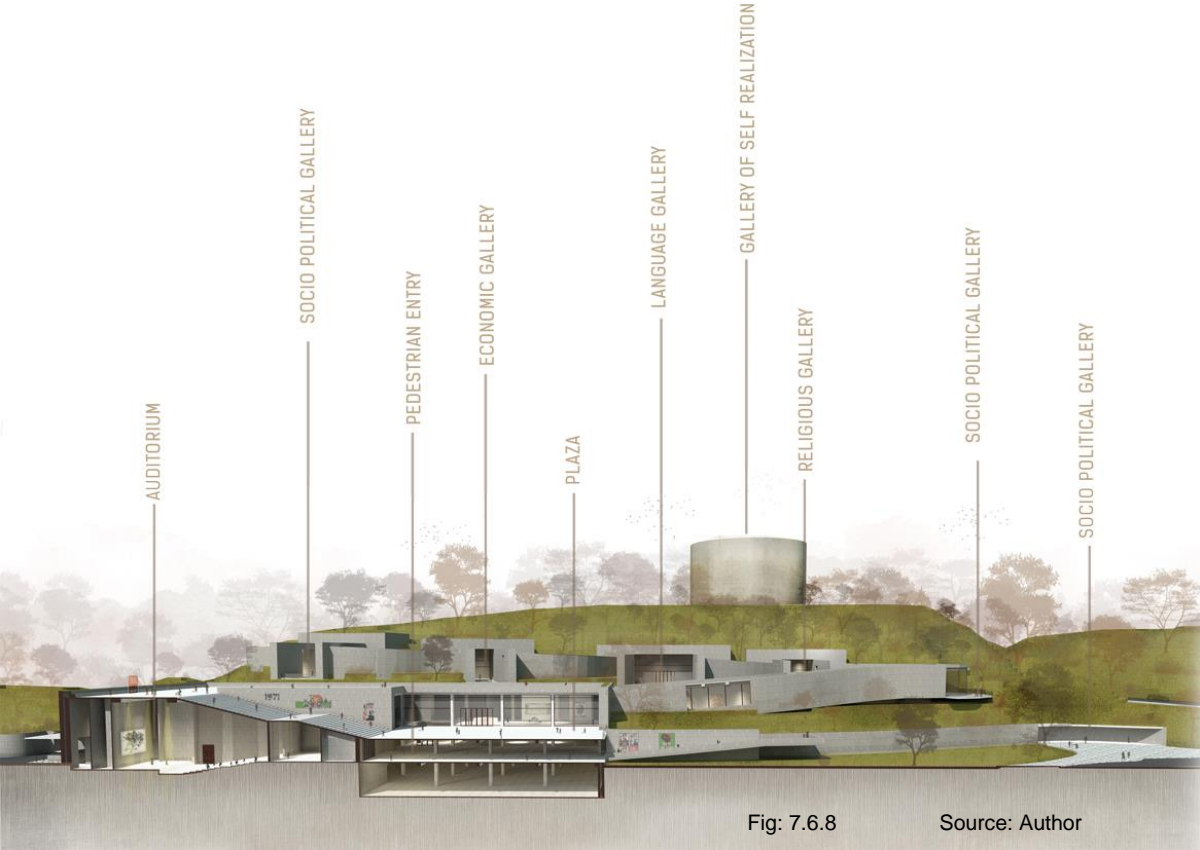


Fig: 7.6.8 Source: Author

7.7 Museum Circulation

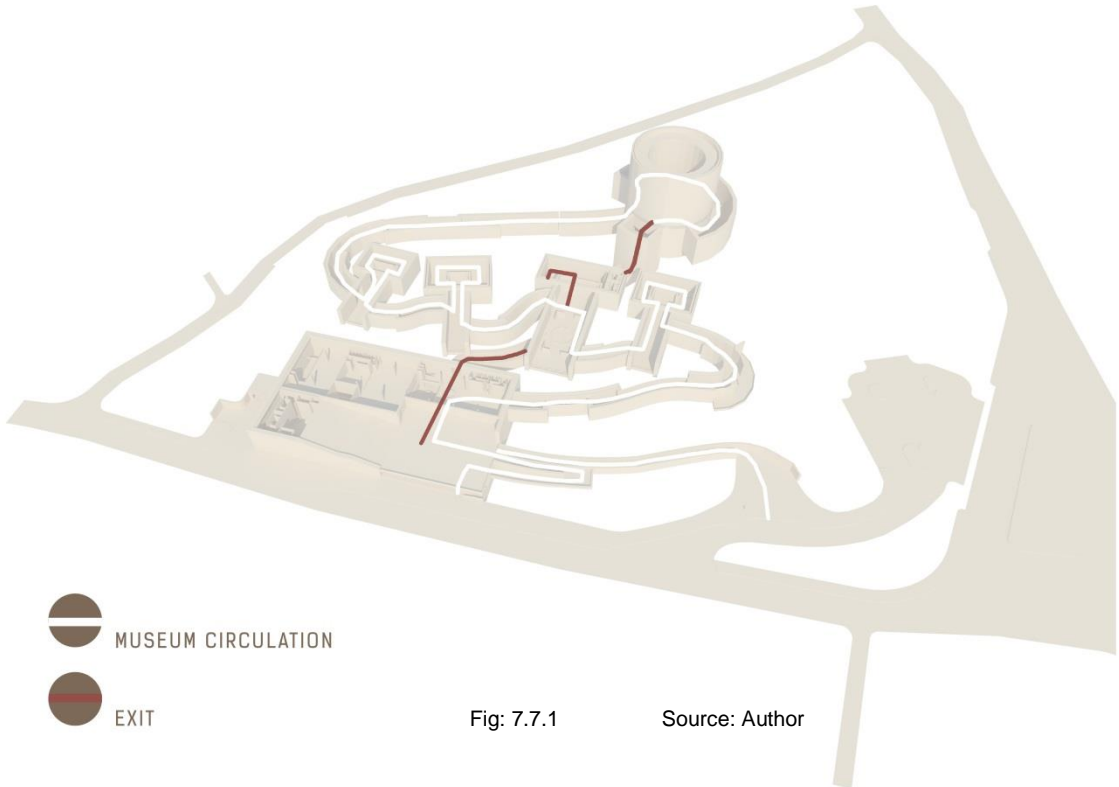


Fig: 7.7.1 Source: Author

7.8 Renders



Fig: 7.8.1 Source: Author



Fig: 7.8.2 Source: Author



Fig: 7.8.3 Source: Author



Fig: 7.8.4

Source: Author

7.9 Model Images

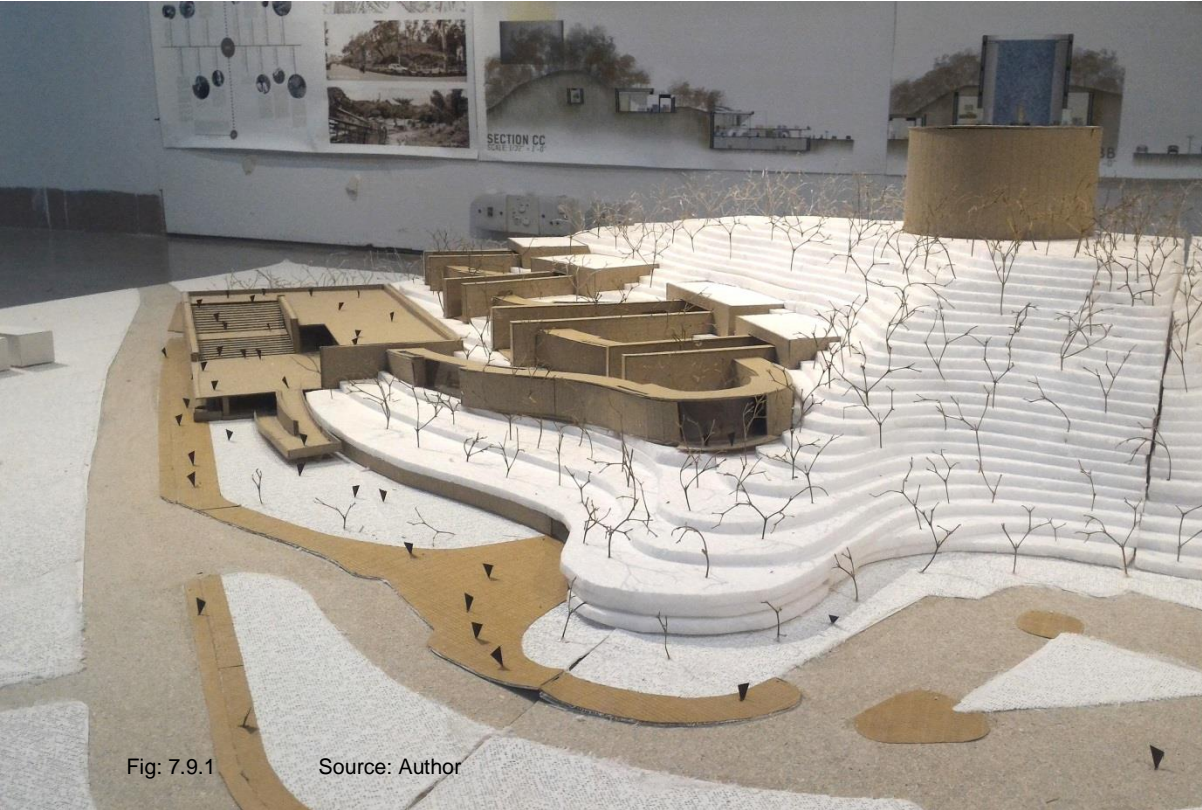


Fig: 7.9.1 Source: Author



Fig: 7.9.2 Source: Author

CHAPTER 8: CONCLUSION

CHAPTER 8: CONCLUSION

It is our history that shapes up our future. It is our past that makes us what we are today. We learn from our past to amend our present for a better future. If history is lost, then our future is also lost. Preserving our true history is vital for the future generation of this country. Several lives have been lost in making this country independent and it is our task to carry on their dreams. Even though we live in an independent country, are we really independent? That is the most important question that we need to ask ourselves. The aim of this museum is not only to provide valuable information about our Liberation war but also to hit people in the spot where they can ask the real questions. Every individual has their own definition of independence and this museum will try to ask them to look into that spot where they can actually decide if they are really independent and free.

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