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# East-Indian Journal of Social Sciences

*A Bi-annual UGC Approved Peer-reviewed Journal*



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The 'East-Indian Society for the Studies of Social Sciences' is a non-government & non-profit organization pledged to carry on the mission of research in social sciences with India and South Asia as the main theme in its objective of inter-disciplinary explorations. As a part of multi-faceted academic activities of the Society bi-annual Journal namely 'East-Indian Journal of Social Sciences' is published. Seminars and debates on significant topics are held as many times as financially possible in a year.

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## **A Few Words from the Editor**

The 2nd issue of the 4th volume of the 'East-Indian Journal of Social Sciences' is now in impression with a graceful cover. The papers considered for publication in this issue reflect diverse topics pertaining to the history, society, economy and culture of India; of course, a few papers are purely of philosophy and literature. It is a matter of joy that the East-Indian Journal of Social Sciences has maintained its continuity and minimum standard to be included in the UGC recognized list of journals. The continuity of a research journal depends on the writers who inculcate creative thoughts and practise serious writing.

With a determined scholastic vision to the future, the 'East-Indian Journal of Social Sciences' took its promising steps 5 years ago; and though its growth has yet to mark patency, it has asserted steady progress in all accounts. Things may turn for the better if some new energy is infused into it by new enthusiastic members and intellectuals deemed to be the yoke-bearers of the society and its journal. Such days may be in the offing still hidden under the shade of effortlessness which some shining rays can easily dispel; and with that hope, I request the 'East-Indian Society for the Studies of Social Sciences' to entrust more active and intellectually brilliant people to share responsibility in various activities the society is pledged to carry on.

Well-written research papers on any significant and unexplored topics of social sciences or papers containing new interpretation evidently of sound points, thematic depth, presentational order and relevance pertaining to India irrespective of any time and space are published sequentially in the journal.

The question of language is a nagging point that annoys the editor; he is not reckoned to be a grammarian to do the duty of a language teacher; he only can request the contributors to do justice to the dignity and beauty of the language they write in; and it is more so when it is English, a language rich in its treasure of words, idioms, phrases, grammatical systems, literary depth and expressional beauty.

**Sailen Debnath,**  
Alipurduar

December 15, 2017

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## Swami Vivekananda and the liberation of women

Dr. Gaur Chandra Ghosh,  
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Islampur College  
&

Abhijit Datta,  
Assistant Professor of History  
Islampur College

**Abstract:** *The movement to bring about equality wiping out discrimination in all walks of life between men and women starts in the middle of the 19th century. It starts in low key but gathers momentum later on but still the problem of discrimination is writ large in the current society. The movement for obtaining equal right of women with men is styled as feminism. The role of Swami Vivekananda to eradicate the differences between men and women on gender line is very much significant. It underlines the way of spiritualism to wipe out discrimination. The concept of Vedanta or the concept of the existence of the Almighty in all living will ultimately extinguish the difference.*

**Key words:** Swami Vivekananda, women, Smriti, Vedanta, Ramakrishna, Ma Sarada

On the perspective of the American War of Independence and the French Revolution Marie Willstonecraft in his book "A Vindication of the Rights of Women" in 1792 holds forth the claim of equal rights of women with men. He claims that the women, if provided with equal rights with men, the women will be able to hold equal position in respect of efficiency and potentiality for work. As a result of that not only women but also the whole society will be benefitted because the half of the people of the society is women<sup>1</sup>. The opinion of Willstonecraft is echoed in the work "The Subjection of Women" (1869) of John Stuart Mill. The matter of equal right of women gains ground not only in the formal theoretical discussion in Europe and America, but also movements are organized in the middle of the 19th century in favour of the right of women in both private and public life. The right of franchise of women is one of the glaring examples to that. The movement of women's right assumes momentum in the second half of the 20th century when the classical liberal movement of women turns into radical movement for the achievement of equal and respectable position in the society. During that time the struggle for right of women in the family life also gathers momentum. The slogan is 'personal and political'<sup>2</sup>. Though the movement for equal right of women with men starts from the second part of the 18th century A. D and extends with the passage of time, yet the women in the 21st century are still deprived of equal right both in the family and public life with men. If our day to day life is taken into consideration properly the fact will be very much blatant today. It has been analyzed by the World Economic Forum in its with the appellation 'The Global Gender Gap Report, 2016' that the participation of women in education, economy, health and political participation of women will require about 170 years in the future to achieve equal right for women with men. It is an irony that the women though put out labour equally and sometime



# The Zamindars and their Social Activities in Colonial Malda District

Dr. Anil Kumar Sarkar  
Associate Professor of History,  
University of Gour Banga, Malda

**Abstract:** *Malda is the gateway of North Bengal. Once it was the capital of Gour-Banga. Gour and Pandua (Pundrabandhana) were the capital cities of Bengal in ancient and medieval ages. The district was formed in 1813 out of some portions of Purnia, Dinajpur and Rajshahi districts and the taking the thanas of Gazole, Malda, Bamangola and part of Habibpur from Dinajpur; the thanas of Harishchandrapur, Kharba, Ratua, Manikchak and Kaliachak from Purnea the district was created. In 1832, a separate treasury was set up and from 1859 a full fledged Magistrate and Collector was deputed. To discuss the Zamindari system of Malda district it is important to make a intense study about the nature and character of the Permanent settlement in Bengal and its implication. Lord Cornwallis in his minute dated 3rd of February, 1790 observed "I do not hesitate to give it as my opinion that the Zamindars, neither now or ever, could possess a right to impose taxes or abwabs upon the Raiyats... neither is the privilege, which raiyats in many parts of Bengal enjoy of holding possession of the spots of land which they cultivate so long as they pay the revenue assessed upon them, by any means in compatible with the proprietary rights of the Zamindaris. Whoever cultivates the land, the Zamindaris can receive no more than the established rent, which, in most places, is fully equal to what the cultivators can afford to pay. To permit him to dispossess one cultivator for the sole purpose of giving the land to another, would be vesting him with a power to commit a wanton act of oppression from which he could derive no benefit.. The selected Zamindars of Malda district was established school, library, hospital, charitable dispensaries, Mandir. They also donated money and help to various distressed peoples.*

**Keywords:** Treasury, Zamindars, Raiyats, oppression, distress, privilege.

It is our mindset or general conception that the Zamindar means only the rent collection from raiyats, oppression on tenants, intimidation, hooliganism, collection of abwabs forcibly. Besides these oppressive measures they have also other dimensions. They worked for the development of people of the district. Someone gave help to the needy families and someone helped for the patient. They had given their focus on educational development process and that is why they established some educational institutes for learning purposes for the children of their Zamindari estates. The Zamindars of Malda District was not only emphasis the education of their territory but they had given focus other Social activities. Here I shall be focused on their activities and the positive contribution in the society.

# Rafique Mandal: The Wahabi Leader of Malda

Dr. Rupan Sarkar  
Assistant Professor of History  
P.D. Women's College  
Jalpaiguri

**Abstract:** *The district of Malda is the land of many important historical events. One such event was the progress of Wahabi movement from 19th century onward. But unfortunately, the scholars of history or other social science departments had not paid much attention to highlight or explore the history of Wahabi movement of the district. The intention of the paper is to trace out the historical progress of Wahabi movement of Malda under the dynamic leadership of Rafique Mandal.*

**Keywords:** Wahabi, Malda, Rafique Mandal, Narainpore, reformer.

The district of Malda has been a land of many important historical events. The district includes within its territory the ruins of Gour, Lakhnauti and Pandua which served as the capital of Bengal throughout the ancient and medieval periods. In early days the confluence of a number of rivers which flowed into the Ganges at Gour made it the natural capital of Bengal. The desertion of the Ganges of its ancient bed and the divergence of the rivers to the district points caused a pestilence which led to the desertion of the city. There is no doubt that several influential families who abandoned Gour, settled in different parts of the district, especially on the banks of the river Ganges. Among them a large number of Mahamadan families being found at Narainpore and the adjacent villages. These families, no doubt, kept up a connection with their brethren in Upper India, which may account for the intercourse which undoubtedly exists between the Mahamadan populations of Malda with that of Bihar, especially Patna and explains in some measures the fact why emissaries from Patna flock to Malda, and they are so heartily entertained, and such implicit credence. It is evident that there has been continued communication with Patna. Moulavies from Sadikpore have regularly visited Narainpore. It is evidence that Moulavi Inayat Ali, Moulavi Muxud Ali, Moulavi Fyaz Ali, Moulavi Safdar Ali, Mahamad Hossain and others, have repeatedly visited Malda. The constant flows of cossids or messengers, and interchange of letters and visits, have strengthened the connection which ultimately prepared the land of the district to welcome the new sect. Initially Narainpore was become the headquarters of the movement' and gradually the movement spread throughout the district of Malda and parts of the District of Murshidabad and Rajshahi.

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# Savarkar, Hindutva and the Hindu Nationalism of Maharashtra

Saumya Bose  
Assistant Professor of History  
Sri Ramkrishna Sarada Vidya Mahapitha  
Hoogly

**Abstract:** - Nation is an 'imagined political community'. 'Imagined' does not mean abstract or illusory, it means imposition of kinship upon a vast majority of people through some particular and real social organizations and process. Nation is not gifted by nature, it has to be constructed. Though nationalism as an ideology was imported into the colonies in the nineteenth century, the anti-colonial nationalist movements sought distinctive identities that would set them off from nationalist movements elsewhere. A complex subject like Indian nationalism cannot be confined to a unilateral explanation. It has its various faced. New-right nationalism was one such topic. It emerged in Maharashtra among the Brahmins particularly among the Chitpavan Brahmins in the context of their economic deprivation, political marginalisation, and humiliation of the Hindu religion and culture under the British rule. The leader of the New Right Wing Hindu nationalism made their basis the cherished maharashtra dharma. But this maharashtra dharma never became anything more than a parochial blend of elements of Hindu dharma that prevailed everywhere in India. This tradition provided a powerful and inclusive set of symbolic resources on which nineteenth-century nationalists could draw. But those who cashed these symbolic cheques were as often regional chauvinists and Hindu supremacists as they were inclusive nationalists.<sup>31</sup> Now the questions come before us are as follow 1) How do we situate Vinayak Damodar Savarkar in this broader framework of New Right Wing Hindu Nationalism of Maharashtra? Was there any influence of the New Right Wing movements of Europe? 3) Some Historians have tended to brand him as Fascist. Is it justified? We shall try to find the answer of these questions in this essay.

**Keywords:** - Imagined Community, Maharashtra Dharma, Hindutva, Holyland (Punyabhumi), Fatherland (Pitribhumi), Hindu-Pad-Padshahi, Military training, Fascism, Nazism.

**Methodology:** - This work aims at an enquiry into a social history of some ideas which emerged at a particular historical juncture and moulded the subsequent course of history of the subcontinent. For this I look into the formal archival sources and the newspaper reports that reveal the story of political activism induced by these ideas. Besides, a study of the various kinds of publications and personal writings by V.D.Savarkar may give the insight into the context and purpose of those ideas.



# Administrative Reorganisation of the Maldah District of West Bengal since 1947 to 1997

Arun Ghosh  
Research Scholar  
Department of History  
University of North Bengal

**Abstract:** In 1947, during the time of independence of India, there was a plan of partition of Bengal by the British Colonial Government. So a Boundary Commission was formed to decide the political boundary between two parts of Bengal province (West Bengal and East Bengal). This Commission was under the chairmanship of Sir Cyril Radcliffe and he was assisted by two Muslim and two non-Muslim members. During this time, there was a tug of war situation between the Congress, Hindu Mahasabha and Muslim League regarding the district of Maldah. However, after the publication of Radcliffe's Award this district was divided into East Pakistan (now Bangladesh) and West Bengal (India). Five police stations of this district were added with East Pakistan, and rest ten police stations were added with West Bengal. With that partition, the jurisdiction of this district compressed from its earlier position. After independence of India and partition of Bengal, till the 50 years of independence the district was administratively reorganised several times, whenever it needed. So in this way the reorganising process of the administrative level of this district took its place, which effected upon several aspects of this district.

**Keywords:** Partition, Boundary Commission, Jurisdiction, Reorganisation, Demography.

## Introduction:

In 1947, there was thought regarding the transfer of power to the Indian by the British Colonial Government. At that time, the plan of the partition of the Bengal province came into their mind. So, Bengal Boundary Commission was formed for demarcation of boundaries, under Chairmanship of Sir Cyril Radcliffe. With the award of that Commission, Bengal was divided into two parts namely, East Bengal and West Bengal under two national Government of East Pakistan and India respectively. After partition of Bengal the district of Maldah of West Bengal reorganised in administrative level, whenever it needed. During the time of partition of Bengal and demarcation of boundaries in 1947, there were claims and counter claims in between the Hindu Mahasabha and the Muslim League regarding the district of Maldah. Because this district was predominantly Muslim majority district. Still the out of fifteen police-stations eight police-stations were Muslim majority. Still the district of Maldah was claimed by the Mahasabha for West Bengal for maintaining East Indian Journal of Social Sciences

# Population Growth and Environmental Problem of Darjeeling District: A Special Reference to the Forestry

Kartick Saha,  
Department of History,  
Bakshirhat Mahavidyalay

**Abstract:** *A very burning issue of the day in this present 21st century is the crisis in environment or environmental problem leading to the crisis of human being or human resources. It led to the world wide discussion and propagation or the propaganda of Environmental Awareness and environmental ethics. Proposition has come to be emerged that save tree to save the humanism or human lives or save the tree save the life. In this respect it is mostly recognized that this deterioration of the environment is greatly caused by the development and enlargement of the human civilization. So population growth may be studied in the analyzing of the environmental crisis of a particular region when causation or the factors for the issue are to be scrutinized. However, population growth always may not be responsible for the problem. It depends on the ecology and capability of a particular geographical area to bear the strength of this growth. In this respect I have taken the issue of Darjeeling district which since its coming under the British in 1835 has becoming largely populated which to some extent in some way or other must have influenced the environmental problem, specifically in reducing forestation of the region symbolizing many of the future problems.*

**Key words:** Population Growth, Environment, Forestry, Darjeeling

"All round, the hills rise steeply five or six thousand feet, clothed in a dense deep-green dripping forest. Torrents rush down the slopes, their position indicated by the dipping of the forest into their beds, or the occasional cloud of spray rising above some more baisterous part of their course. ... Below the hill on which I stood and the ranges as far as the eye can cast and urst throw spurs on the plains of India. These are very thickly wooded, and enclosed broad, dead-flat, hot and damp village, apparently clothed with a dense forest."<sup>1</sup>

Population is an eminent part of the environment. However, an environment has its particular capability to have and adopt a population. But various factors leading to the growth of large volume population may disrupt the situation affecting the balance between men and environment and also the man-environment relationship. In this context forestry, as a part of the environment may be taken as a special issue for discussion. It is true that growth of human civilization and



## Threatening of globalization to Rivers: an Overview in North Bengal

Dr. Tamali Mustafi  
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**Abstract :** North Bengal is intersected by numerous streams, rivers and rivulets. The rivers had changed their courses and becoming more and feeble due to several reasons such as - population explosion, growth of settlements, unscientific constructions of roads and buildings, sudden bursting of artificial water storage by landslides, pollution by agricultural and industrial chemicals, deforestation, soil erosion etc. And all these things are the direct and indirect effect of globalization and corporate capitalism. The constructions of embankments along the rivers has increased the rate of the rise of the bed level. The problem is accelerated due to careless diversion of water from rivers to irrigation and domestic uses. Recent floods in North Bengal are significant in the sense that they gave clear indication about the negligence of river management and development. Proper management, planning, global consciousness are urgently necessary otherwise it must be a threat to livelihoods.

**Keywords :** Globalization, human intervention, corporate economy, disruption of natural flow of rivers, species and natural habitats.

Globalization as a concept is very elusive, signifying many meanings to different people and in different context. All these different meanings appear to represent one part of the puzzle of its vagueness and yet its wide range. But a large number of things are happening worldwide.<sup>1</sup>

The idea of globalization as some kind of environmental strategy is ridiculous on its face. Among many prosperous claims, advocacy of economic globalization argue that it increases long term environmental protection. The theory goes that as countries globalize often by exploiting resources like forests, minerals, oil, coal, fish, wildlife and water, their increased wealth will enable them to save more patches of nature from their ravages and they will be able to introduce technical devices to mitigate the negative environmental impacts of their own increased production.

The most traumatic social and environmental consequences of economic globalization occur at the regional and local levels, especially

# Sankaradeva and Neo-Vaishnavism in Kamta-Koch Kingdom

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**Abstract:** India is famous for its spirituality that emerged by Bhakti or devotional activities which appeared in medieval Indian history as well as Bengal. And this did not emerge in overnight. Under the corrupting influence of power and wealth and the incipient ritualism that had taken hold of the priestly and ruling classes of the Hindu society, various malpractices were committed in the name of religion, which vitiated the social structure. The Vaishnava Bhakti movement thus encompassed the whole of India and thereby brought about a renaissance in the socio-religious life of the Indian people. This article attempts to make a critical study of the role of Sankaradeva in Vaishnavism in a north eastern kingdom known as Kamta-Koch Kingdom. Sankaradeva used the form of Krishna to preach devotion to a single God (ekasarana), who can be worshiped solely by uttering His various names (nâm). By this, he could win the heart of Naranarayana, the then Kamta-Koch ruler as well as the people of that area. Maharaja Lakshminarayana is said to have extended his hand with gifts of money and properties to Madhavadeva, the great disciple of Sankaadeva. The paper proposes to make a historical study of Vaishnavism in Kamta-Koch Kingdom and go deep into the factors. The paper is attempted on the basis of primary data supplemented by secondary data and field work. The study will provide us an important clue to specific growth and development of Vaishnavism in Kamta Koch Kingdom and to make suggestion for the future.

**Key Words:** Bhakti, Alwars, Sankaradeva, Kamrupa, Brahmin, Kayastha, Neo-Vaishnavism, Satras, Ahimsa, Vaishnavism.

Between the 12th and 15th century A.D. the Bhakti (devotional) movement based on the liberal doctrine a social reform movement swept across India which initiated new ideas even as it gave birth to new faiths, which at some places of the country took the shape of a revolution. The context of the new trend is rooted in the societal degradation and cultural distortion that plagued many parts of India at that time. Under the corrupting influence of power and wealth and the incipient ritualism that had taken hold of the priestly and ruling classes of the Hindu society, various malpractices were committed in the name of religion, which vitiated the social structure. These factors impelled the Hindu thinkers and reformers of these days to evolve a simpler and liberal faith that would be acceptable to all alike. This set in motion what subsequently came to be known as the Vaishnava Bhakti movement, originally started by Alwars of South India and which thereafter spread to northern



## Women's role in Maratha kingdom with special reference to Chhatrapati Shahu's reign .

Dr. Joydeep Pal,  
Deptt. of History,  
Sukanta Mahavidyalaya.

**ABSTRACT:** *Women in Indian political history from Ancient to Modern era have been dominated with some special qualities. Specially during the medieval period a number of women came in front in politics, to be precisely speaking in court politics. In Maratha regime during the rule of Shahu Sagunabai and Sakwarbai dominate the proceedings in Maratha kingdom. Their role in Maratha kingdom was an interesting theme from the point of view of social cum political history of India. Woman participation in court politics also shapes the outlook of the political strategy of a kingdom. The history of Shahu kingdom during those days is not an exception to that.*

**Key words:** Anjanvel, Chitnis, Darunimahal, Janjira, Govalkot, Kolaba, Likhji, Namada, Raghuji, Ramraja, Sakwarbai, Sagunabai, Vaduth, Virubai, Watan, Yashvantrao

The history of the Marathas is simply an explanation of history of political eventful period, which started with Shivaji and continued its impact in each and every part of the Maratha nation. Maratha senapatis were equally efficient as their Chhatrapati's. The Maratha royal women community was not far left behind in this field. Among them, first of all need to mention the name of Jijabai, who played a significant role from 1621 to 1674. Initial stages and minor Shivaji witnessed a shadow of misfortune, but with the passage of time she had been showing a determination in political affairs of the State and with her support Shivaji played a simply outstanding role in unification of Maratha nation.

During the 17th and 18th century the political situation of trans-Narmada region known as Deccan was volatile. During this very juncture a key role played by the Mughal power, who turned their attention towards these rich and prosperous kingdom of the Marathas, it looks like a happy hunting ground for them and on the other hand Muslim sardars had emerged as political factors.<sup>1</sup> Jijabai was the daughter of Likhji Jadhavrao, the Deshmukh of Sindkhed, the noble in the Deccan at that time. Thus Jijabai fortunately belonged to that traditionally political minded women who inherited all the qualities of her ancestors.<sup>2</sup> But in case of Sagunabai and Sakwarbai wife of Shahu the political

# On the trail of the Economic History of Bengal: The Fall of Salt Industry in Midnapore after 1772

Dr. Surya Narayan Ray,  
Assistant Professor of Commerce,  
Dinhata College.

**Abstract:** As a result of colonial rule, many hitherto prosperous indigenous industries of Bengal faced economic ruin due to the policies of the erstwhile colonial masters; a suitable example that can be cited is that of the fall of the Salt Industry of Midnapore after 1772 onwards upto 1860 when it was ultimately stopped by the colonial masters. Such studies of the regional economic history is of extreme importance today even as the erstwhile Bengal Province turned modern day West Bengal tries to find its moorings in the competitive waters of industrialisation. This paper tries to delve into the reasons for the fall of the Salt industry in Midnapore after 1772 and whether the colonial rule was responsible for such a fall. Today, as modern, nuclear-powered, human-resource endowed India strives to imprint bigger and bigger footprints on the global economic landscape, one should not forget that national economic growth does not necessarily lead to equal distribution of benefits and inclusive development. The smoke that flows out of the chimney of industrious regions like Gurgaon does not necessarily create employment and revenue of far-flung regions like Midnapore. The lessons learnt from history should not be lost, rather it should be imbibed into our national consciousness the subaltern struggles of the molungis, the agency of the zamindars and the trading acumen of the merchants all should be inculcated into our future planning towards making for a better, more prosperous, economically strong West Bengal so that the all-round national economic development can take place.

**Key words:** economic history, Nimki Mahals, molungis, zamindars, colonial rule.

## 1. Introduction

Excellent works on the military and political transactions of the British in India have been written by eminent historians. No history of the people of India, of their trades, industries, and agriculture, and of their economic condition under British administration, has yet been compiled. Recent famines in India have attracted attention to this very important subject, and there is a general and widespread desire to understand the condition of the Indian people-the sources of their wealth and the causes of their poverty. A brief Economic History of British India is therefore needed at the present time.<sup>1</sup>

The economic history of India has always been a subject of academic and national interest and debate, not just because economic activity is seen as the solution

East Indian Journal of Social Sciences



# Jalpaiguri, a Land of Shiva Temples

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**Abstract:** According to the Hindu Silpa Sastra architecture and sculpture are considered to have originated from one and the same craft carpentry. The Hindu temple art represents a perfect blending of architecture and sculpture. The architectural style is a unique symbol of presentation which differs from one place to another. In Bengal there are many styles or forms of temple architecture. In Jalpaiguri District some Temples represent beautiful architectural beauties. All of these temples are shiva temples like Jalpes Temple, Jatileswar Temple, Bateswar Temple ect. The Architectural design like Vimana (the main shrine), Sikhara (the finial), Mandapa (pillered assembly hall), Antarala (a small vestibule) and Garbhagriha (a rectangular cella, the core body) all are reflected in these temples. Unfortunately, owing to the scarcity of documented materials in this field, we only can depend on architectural style and forms of temples to reconnect the history of the past in this region. Revival of such structures will not only give new dimension to studies in archaeology but in addition to that it will enrich our heritage.

**Keywords:** Silpa Sastra, Jalpes Temple, Jatileswar Temple, Bateswar Temple, Vimana, Sikhara, Mandapa, Anrarala, Garbhagriha.

Jalpaiguri district is a district of the Indian state of West Bengal. The district was established in 1869 in British India. The headquarters of the district are in the Indian city of Jalpaiguri, which is also the divisional headquarters of North Bengal and has its special importance in respect of tourism, forest, hills, tea gardens, scenic beauty and commercialisation and business. The city is located on the banks of the Teesta River which is the second largest river in West Bengal after the Ganges, on the foothills of the Himalayas.<sup>1</sup> The name "Jalpaiguri" most probably comes from the Bhutanese term je-le-pe-go-ri, meaning a place where warm clothes are traded, suggesting a trading centre. Another suggestion is that it is from the word "Jalpai" meaning olive, and "Guri" meaning a place. The city once had many olive trees. The name can also be associated with Jalpesh (lord Shiva), the presiding deity of the entire region.<sup>2</sup>

John F. Grunning in his book Eastern Bengal & Assam District Gazetteers (Jalpaiguri) writes some prehistoric information about Jalpaiguri district. Where in the introduction part Proff. Ananda Gopal Ghosh Writes about some ancient story about the origin of jalpaiguri district, which is "Both the origin of the Jalpaiguri and her proto-history, history and early history are surrounded in obscurity. It is also very difficult to trace the time

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# History of Tebhaga Movement of Jalpaiguri

Manojit Das,  
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**Abstract:**  
*The word Tebhaga literally means three shares of harvests. It was a sharecropper's movement, which demanded two-thirds for themselves and one-third for the landlord. Earlier, the sharecroppers used to give fifty-fifty share of the produce on their tenancy. The crop sharing system at that time was known as barga, adhi, bhagi etc. and the sharecroppers were called as bargadars or adhiars. Tebhaga peasants' movement took the shape of a mass-movement in different parts of Bengal just before the independence of India. The movement spread simultaneously in Jalpaiguri, Dinajpur, and a large part of Rangpur of North Bengal.*

**Key words:** Tebhaga, Jotdars, Bargadar, Bigha, Khajna, Adhiar, Movement, Handbills, Rally, Naxalist.

Tebhaga is the name of a movement that took place between farmers and Jotdars demanding logical share of agricultural products. Jotdars and their associates i.e. Police & Govt. officials were in one side and the poor farmers, Bargaders and daily wagers were on the other side. Under the leadership of Krishak-Sabha of Bengal and Communist Party of India (Bengal Province), the movement flourished in Bengal.

The main demand of the farmers was that they should be given two-third of the products instead of the existing rule of giving a half of the total production. According to their demand, they should be give 8 units of paddy (suppose) out of 12 units i.e. total production in per bigha.

They also demanded the rectification of the existing Bargadari rules for instance:-

- Hoarding of crops in farmers' storage instead of Jotdars'.
- Occupancy right must be allowed to the Bargaders.
- Rate of borrowing interest is to be reduced to 12.5%.
- Illegal and additional demand except Khajna/Tax etc. must be stopped.
- Proper receipt, after receiving one third part of the production, must be issued to the Bargaders.<sup>1</sup>

Tebhaga movement was remarkable incidents in the history of peasants' movement of undivided Bengal.<sup>2</sup> The most pronounced name of farmers' movement in Bengal was Tebhaga Movement. Such wide-spread, united, well organized and



## Caste and hegemony: Chaitanya's movement in medieval Bengal

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**Abstract:** *The aim of the present paper is the discussion about the caste hegemony in medieval Bengal. As we know that the caste issue is penetrated in Indian society since very early time. But with the advent of social reformers like Chaitanya in Indian society, it received a new boost particularly in Eastern India. With the advent of Chaitanya on the scene the vaishnavite movement received a major boost and spread across wide areas of eastern India. Chaitanya preached the philosophy of love. During this period the political power was in the hands of the Muslim rulers. Sufi influence already penetrated into Bengal and large scale conversion of low caste Hindus to the Islamic order had begun. Chaitanya concentrated Harinam programmes largely in those areas of Navadvip which had a high concentration of low caste inhabitants. Chaitanya never cares for caste; he is a sea of compassion and embraces Chandals and other low caste with tears in his eye. At that time the domination of lower castes by Brahmins and others in the society was very common features. Chaitanya's movement created a new spirit within the lower ranks of society that threatened the spiritual supremacy of the Brahmana priesthood and their vested interests.*

**Key Words:** Caste, hegemony, Chaitanya, lower caste, Chandals, Vaisnavism

Vaisnavism had been in existence in India, and for that matter in Bengal since long before the birth of Chaitanya in the Pre-Chaitanya days there were in India several prominent vaishnava sects. With the advent of Chaitanya on the scene the vaishnavite movement received a major boost and spread across wide areas of eastern India. When Visvambhara Misra, i.e the one to be later known as Sri Chaitanya, was born in a Vaisnava family settling in Navadvipa in Bengal in 1485 political power was in the hands of the Muslim rulers. Not with standing a measure of political oppression, intellectually the Hindus and the Muslims were moving closer to each other. Sufi influence now already penetrated into Bengal and large scale conversion of low caste Hindus to the Islamic order had begun.<sup>1</sup>

In 1507 he took to the life of an ascetic began preaching passionate Bhakti and gathered a large number of followers around himself. He travelled widely and in course of time his popularity spread throughout Bengal and Orissa. He was essentially an emotionally oriented religious leader and seems to have cared little for

## Re-Visiting Cow Protection Movement in Colonial India

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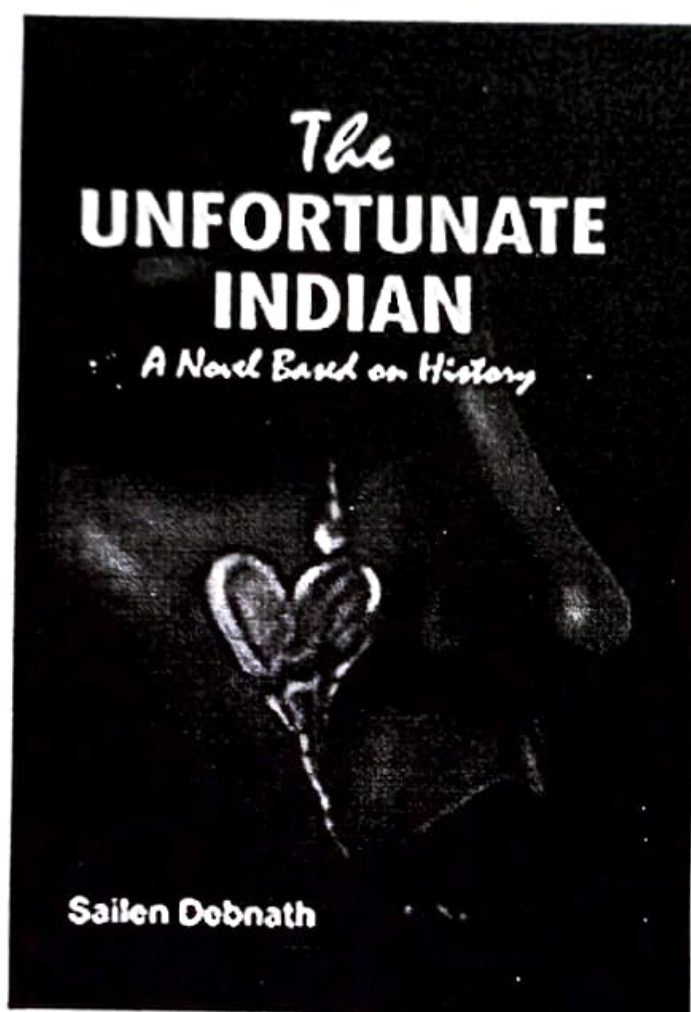
&  
Palash Dey,  
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**Abstract:** *Cattle were considered as the most valuable property. The importance of cow in ancient India can be understood from the fact that even the girls were called Gauhatri (Cow). The importance of cows further increased after the rise of Buddhism and Jainism as a result of the so-called 'Protestant Movement'. By the end of the eighteenth century, a large number of slaughter houses were established in various parts of India. A movement aimed to protect cows was started in India which was known as 'Cow Protection Movement'.*

**Key words:** Cattle, Slaughter, Anti-Kine-Killing.

**Introduction:** Historic documentation of Indian civilization describes the close relationship enjoyed by people with animals dating since prehistoric times when the Rishis kept tamed animals such as deer and doves in their ashramas. In India the importance of animal is as old as the human civilization. Ancient Indians domesticated and bred animals to meet their own requirements. They also used to take care of animal's health. During the Vedic period, Cows were considered as the most valuable property. The importance of cow in ancient India can be understood from the fact that even the girls were called Gauhatri (Cow). The importance of cows further increased after the rise of Buddhism and Jainism as a result of the so-called 'Protestant Movement'. The significance of Cows and Horses increased considerably with the speedy growth of Agriculture based economy. Animal husbandry was considered a profitable profession even by the kings and feudal lord of the society. Even Emperor Asoka (269-232 BC) made efforts to encourage veterinary medicine as it was linked to wealth of the empire. The term cattle have been used as synonym of wealth of a man. The wars in ancient India were started by seizing the cattle of the invaded country as the prime wealth of the country. The cattle had great economic value to man and that is why hospital for cattle were in vogue in India even in the





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putting of the entire theme in several short stories in a concatenated serial; however, that plan could have all over again destroyed it to be a novel.

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