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### The Editor's Phrase

It has been well observed that from the fag-end of the last century, essentially, on account of overwhelming invasions of science and technology parallel to its ever rising utility and mounting human aspirations, studies in humanities have passed into stagnation. In the ongoing academic ambience of indolence in research worth the name in social sciences, flawless writing on some hitherto unexplored topic or on some novel expression impregnated with any innovative dimension of interpretation in any discipline of humanities, frustratingly throwing aside the optimism for original and pioneering works, is becoming growingly rare. It is again uncouth to bring in the light all about the ragged mentality we are being accustomed to rear within in the guise of our adumbrated academic and professional achievements in the fields of teaching and learning of social sciences. In the midst of this not only shabby rather deteriorating condition, the '*East Indian Society for the Studies of Social Sciences*' is still duty-bound to publish regularly the '*East Indian Journal of Social Sciences*' so as to keep the attention alive to the studies in social sciences in Eastern India. Since the U.G.C. is supposed to maintain an ever elevating standard of quality of the journals recognized by it, we could not but had to reject many papers with the hope that the contributors in the future would engage themselves more in reviewing their writings accurately before they send them for publication in the journal.

Now this volume- V Number- I of the journal, in spite of the dearth of thought-provoking papers, is gloomily out in print with the best wishes to its readers to bear with expecting the unveiling of a new dawn. As to the future of this journal, all persons associated with the EISSS and the journal cherish the hope in gestation to witness some progress to take place to carry forward the objective of the journal on the way of continuity and advancement.

**Sailen Debnath**

Alipurduar, July 15, 2018

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## Non- Wives in Early Indian History (C. 200 B.C. - A.D. 300)

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### Abstract:

Women were often regarded as the silent voices and had to face marginalization and subordination at each and every level in the society through the ages in India. Though women have been visible in the historical records, they mostly acted as passive beings in terms of their familial roles which were dominated by patriarchal norms. Early India was not an exception to this phenomenon. In the early Indian society two categories of women emerged: dutiful and devoted wife also described as 'private' women belonged to one and the other included the nuns and prostitutes/ courtesans also termed as the 'public' woman. The latter were visible in the public spaces notwithstanding with the patriarchal social order. While the courtesans aimed at gaining material wealth and position, this was not the case of the nuns. The latter aspired for spiritual attainment. In this paper an attempt has been made to discuss the position of both the prostitutes as well as the nuns. The paper also focuses on the societal outlook towards them and whether patriarchal domination also extended to them during the post- Maurya period or not?

**Keywords:** *courtesans, economic resources, nuns, female body, patriarchal domination*

### Introduction:

In early India women were invariably represented mostly in terms either as good wives or as dutiful 'private' women. But there existed other categories of women which do not fall under this group. These include the nuns and prostitutes/ courtesans. These women were visible in the public spaces notwithstanding with the patriarchal social order living their life according to their styles. Their place in the society is different with that of the wife who were guarded and controlled in the patriarchal household. The nuns and prostitutes were more independent and were not controlled by the patriarchal set up.

The courtesans and prostitutes have been mentioned in the writings of early India as an influential group.<sup>1</sup> Among the public woman, the most common term is the *ganika* who is not a prostitute but is an accomplished public woman.<sup>2</sup> In comparison to the *ganika*, the *vesya* is a general term used for a prostitute who provided pleasure for payment.<sup>3</sup> The courtesan earned her living by giving out her services to client(s) who could afford. Thus, the courtesan had access to

# Socio-economic Dimensions of Anglo-Bhutan Relations

(From 1774 - 1907 A.D.)

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## Abstract:

Relations between Bhutan and India began in the antiquity; and later, in the colonial period, Anglo-Bhutan relations began with economic necessity of the British, consequently it assumed the dimension of socio-economic and administrative importance worth securing its place as a theme of historical studies. The present study reveals various least-investigated areas and factors which played original role in building up the bi-lateral relation between India and Bhutan. The factors of enlarging the volumes of trade, minting coin, oriental projection of Bhutan so far as colonial interpretation of the British is concerned, impact of cash credit system have been taken up to explore the cogency of the proposition of the present study.

**Key Words:** *Bhutan, Drukpa, hastaband, Zamindars, Adhiars, Ryots, Talook.*

**Introduction:** The relation between India and Bhutan is an important chapter in the history of South Asia. The two countries have been in relations from very early times of history. In the medieval periods there were several political conflicts and battles between Bhutanese rulers and the Indian counterparts ruling in the areas bordering the hills of Bhutan; but the socio-economic connection continued without any break. The situation took a new turn during the colonial period when the British came forward to make a relationship with Bhutan. It is said that the official journey of Anglo-Bhutan relationship was started from the seventies of eighteenth century when the ruler of Cooch Behar sought British help against Bhutan. Existing historical literatures have discussed the Anglo-Bhutan relations mostly on the political and diplomatic line but the socio-economic factors on this subject have yet not been categorically discussed. The ethno-social structure of the semi feudalistic society of Bhutan, internal and external trade of Bhutan and that of adjacent Assam and Cooch Behar (Bengal), shifted gradually from barter economy to cash credit system. It is to be mentioned here that this is a humble endeavor on my part to consider the Anglo-British relation on the mirror of socio-economic history. It is also to be mentioned here that the present study has only touched upon the topic leaving the details for a future study.

# ***Brāhmanical Cult of Mother Goddesses in Sculptural Art of Bengal (c. 300 A.D. –c.800A.D.): An Iconographic Study***

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## **Abstract:**

From the Gupta period to the rise of the Pala period, Bengal took a special position in arts in entire India, and during this period, the artists and sculptors executed some images of female goddesses which have been discovered from different parts of Bengal. Some female deities or sculptures of the Brāhmanical goddesses such as Canḍī, Cāmundā, Dūrgā, Dūrgā Simhāvāhinī, Manasā, Lakshmī, Sarasvatī, Mahishāsūramardīnī, Ambikā, Vaiṣṇavī, etc. have been discovered in several parts of Bengal, especially in Vaṅga, Samatāṭa and Rāḍha region during the Pre-Pala period although less in number. These images have been found in standing, sitting, and reclining posture with their vāhanas (vehicles) and with weapons in hands. Sculptures of the Brāhmanical goddesses prove the priority of the goddesses in the society and unquestionable effective skills and effort of the artists of Bengal during this time. These artistic activities are considered to be valuable resources of Bengal as well as of entire Eastern India.

**Keywords:** *Brāhmanical, sculptures, iconography, worshiped, technological progress*

## **1. Introduction**

From the reign of the Guptas to the rise of the Pala period, the cultural significance of this period cannot be denied though political disturbance, social discriminations and paralyzed economy prevailed in Bengal. The art of the Pre-Pala period was introduced this time. The Gupta style of art is associated with regional features of art and developed a new form of style of art during the period. Generally, from the c.6<sup>th</sup> century A.D. to the c.8<sup>th</sup> century A.D, this new form of art pervaded the sculptural art of Jainism, Buddhism, and *Brāhmanism* in Bengal. During the period, various sculptures of this type found from different parts of Bengal although they are not large in number and these are still available from different places of Bengal. Images



# The Totos of Totopara: Nature and Ethnic Remedies

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## Abstract:

The 'Toto' is an endangered tribe fighting to retain ethnic identity in a rapidly changing world. The tribe has a history of seven generations in the Northern part of Bengal. This ethnic community is a sub-Himalayan tribe of the Mongoloid stock. Linguistically they belong to the Tibeto-Burmese group. They are firm and medium statured people with brown complexion, straight black hair and a typical Mongoloid look. The community has been residing in the village of Totopara in the western Duars region for at least seven generations. The Toto village is usually divided into ten parts. They depend heavily on the natural products collected from nearby forest. A patriarchal Toto family symbolizes the Toto society in its miniature form. The Toto society possesses more liberal outlook in comparison to a conventional caste based hierarchical society. The community possesses an exclusive ethnic culture and keen knowledge about nature. The Totos use this knowledge mainly for growing crops and for therapeutic purpose. Since the community heavily depends on nature, for survival its existence is now exposed to a great threat due to the thoughtless and indiscriminate exploitation of natural resources.

**Key Words:** *Sustainable Progress, Extravagant Consumption, Indigenous Ethnic Communities, Userfructuary Rights, Toto Family, Hygienic Condition, Chronic Diseases, Agriculturist Community, Existence, Subsistence.*

The Toto is a sub-Himalayan tribe of the Mongoloid stock. Linguistically they belong to the Tibeto-Burmese group. They are firm and medium statured people with brown complexion, straight black hair and a typical Mongoloid look. This tiny community inhabits in Totopara.

Totopara is located in the Western Duars region in Jalpaiguri district. It is approximately twenty six kilometer away from Madarihat of Alipurduar sub-division. Interestingly, all the members of this tiny community are clustered in the village of Totopara situating on the foot of the hillocks like Pudua and Hipsa.

The Totos are primitive and unique. Above all, they are very few in number. Interest about the lifestyle and the social customs of this isolated community grew up gradually among the people. The first recorded data on the Totos was found in the report by the settlement officer of



# Status and Challenges of Birhor Tribe: A study on some selected District of Jharkhand and West Bengal

Mr. Sukanta Das

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## Abstract:

Industrialization, Globalization, and modernization make our indigenous culture vulnerable. Changes and modification are everywhere. The need and value of the tribal culture and identity are being increased to protect our environment even in geo-environmental field. While some tribal communities have adopted a mainstream way of life, at the other end of the spectrum, there are certain Scheduled Tribes, 75 in number known as Particularly Vulnerable Tribal Groups (PVTGs), who are characterized by: pre-agriculture level of technology, stagnant or declining population, extremely low literacy and subsistence level of economy. The committee, headed by Gobinda Chandra Naskar, had earlier expressed its apprehension about the decline of population of some of the Particularly Vulnerable Tribal Group (PTGs), like Birhor in Jharkhand and West Bengal. The Birhor are mainly forest people and traditionally nomadic. They speak in Birhor language and belongs to the Munda group of languages of the Austroasiatic language family. Birhors are found mainly in the area covered by the old Hazaribagh, Ranchi and Singhbhum districts in Jharkhand and Purulia and Birbhum districts in West Bengal. This research will be mainly limelight on status and Challenges for sustainability of particular tribal society and identity management of Birhor tribe of West Bengal and Jharkhand on the light of their present environmental conditions and adaptation to environments.

**Key Word:** *Birhor Tribe, Vulnerability, Present status, Challenges.*

## Preamble:

Globalized Earth, we and our society, are feeling that indigenous and traditional socio-cultural terrain, settlement morphology and ecological identity of tribe are belonging at the door of abolition. Changes and modification are everywhere. The need and value of the tribal culture and identity are being increased to protect our environment even in geo-environmental field. While some tribal communities have adopted a mainstream way of life, at the other end of the spectrum, there are certain Scheduled Tribes, 75 in number known as Particularly Vulnerable Tribal Groups (PVTGs), who are characterized by: pre-agriculture level of technology, stagnant or declining population, extremely low literacy and subsistence level of economy.<sup>1</sup> The committee, headed by Gobinda Chandra Naskar, had earlier expressed its apprehension about

# Deforestation and its impact on Society and Environment: Perspective of North Bengal and Beyond

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## Abstract:

Forests or trees are backbone of the living world because it maintains the ecological balance of the world. Without trees no life can survive. Since ancient period people of different communities or religion worship and protect trees and forest. They had rights and liberty on forest. In the pre-colonial period ruling class people would not disturb the indigenous people or so called tribal people for using the forests as their livelihood. But in the colonial and post-colonial period indigenous people lost their rights on forests. It is relevant to mention here that a class of timber merchants or traders including Maphias were created many years ago in the whole areas of Northern Bengal and Assam who had deep and hidden relation to the heavyweight timber merchants in the different parts of the country. They purchased timber illegally or unlawfully not going through the legal procedure of Auction system of the forest and would sent it in the different parts of the country mysteriously and in this task they used local people who collected or thieved timbers from forest and sold it to the merchants at minimum cost. It is unfortunate that in these inhuman, greedy and destructive works many covetous and dishonest forest officials, local political leaders and some anti-social persons were involved and it is more surprising that in these inhuman tasks different tribal people including poor people were/are being used who only were/are being involved for poverty and this opportunity are taken by the Maphias. As a result of the deforestation many natural calamities are taking place such as temperature is increasing, rainfall is decreasing which affected the agriculture, landslides are causing in the hilly areas etc.

**Key words:** *Forest villagers or tribals, North Bengal, Deforestation, Joint Forest Management, Rainfall.*

Some years ago Charles Malamoud argued for a dividing line between the grama and the aranya and linked it to the Vedic ideology. He maintained that these were not merely spatial differences. Stability in the grama grew out of the cohesion of the group, rather than the limitation of space and was maintained by dharma, social rules within a world order encapsulated in the ritual of sacrifice. The aranya, by definition, lacked the cohesion of the grama, for not only was it spatially more extensive, but was also the habitat of those who did not live by dharma, such as brigands and thieves. The aranya is any wilderness; it is interstitial, empty and constitutes 'the other'. Yet, the forest is part of the aranya even though it is not empty space.<sup>1</sup>



# The Contribution of Swami Vivekananda to the cause of Social Justice

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&

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**Abstract:** Vivekananda is held to have blazed a trail for the transfer of power to the marginal people of the society. He might have understood that mere establishment of democracy is not able to withhold widespread division in the society. What is needed is the spread of the concept of Vedanta underlining the fact that there is no basic difference among people of different walks of life. There is underlying unity among different sections of people. Even the people are not greater than little worms. It is the lesson of Practical Vedanta. He cautions that the tyranny of the minority of the upper crust over the majority lying below the poverty line would not be tolerated for long time. Power should be distributed to the marginal people voluntarily for peaceful clinching of the issue otherwise there would be violent outburst of passion of the downtrodden. It might lead to Cataclysm. Socialism, Anarchism, Nihilism would lay the foundation for the rise of the Sudras or the downtrodden.

**Key words:** *Socialism, Anarchism, Nihilism, Democratic Socialism, Mutual Aid, Practical Vedanta.*

The disposal of 'social justice' to the people, at large, is one of the burning issues of modern time. The social justice encompasses the responsibility to distribute social property and opportunity in an even handed manner so that the opportunity is made accessible to the people according to the necessity and diversity of interests. But as the supply, in most cases, falls far short of the demand of the people, so there should be the proper, accommodative and pragmatic system acceptable to all for the distribution of social property. If it happens, to the contrary, there might be turbulence disturbing peace and harmony.<sup>1</sup> Three questions are involved with the principle of social justice. Firstly, who will be the beneficiary? The answer to the question might be that the people with rationalistic approach with an intention to act as social being aiming at peaceful co-existence with other people should be the beneficiary to social justice. Secondly, what should be distributed on the ground of social justice? The provisions necessitated for the wellbeing of the people and for leading happy and peaceful life should be brought under its purview. Some say that freedom of the people should be guaranteed by social justice. Thirdly, what should be the process? The criteria should be equality, priority, sufficiency, and competency. The principle of priority upholds greater opportunity to the downtrodden, the principle of sufficiency ensures minimum opportunity for all to the objects



# Gender Disparity in Tribal Education: A Study of Jalpaiguri and Darjeeling Districts in Post Independence Period

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## Abstract:

The Adivasi labourers of the tea industry are the most backward section of North Bengal with low literacy and low access to economic and human resources. They cannot achieve all privileges of the state sponsored development activities like other advanced section. In such a captive enclave economy they have very little privileges to keep pace with the fast changing world. Cumulative effect of backwardness is definitely visible in the field of education. The gender gap in achieving literacy has grown over the years. "Education is not much important for the girls". This notion of thinking indeed works against the education of women. This is truly a different tale of a different World.

**Key Words:** Tea gardens, Adivasi labourers, primary education, gender disparity, English medium private schools, Christian Missionaries.

North Bengal is a regional concept widely used in popular and administrative circles and in literature<sup>1</sup>. The caste Hindus, the Rajbangsi's, the Muslims and the tribes coming from Chotanagpur plateau of Central India, Bihar and Orissa constitute the major ethnic groups in the region<sup>2</sup>. After partition took place in 1947, the region experienced massive changes in its population structure on account of influx of migrants from various parts of Eastern and South Bengal to a large extent<sup>3</sup>. The tribes living in North Bengal in general and tribal women in particular constitute the focus of the present study. In this research article, I have selected two districts like Jalpaiguri and Darjeeling in respect of other districts of North Bengal. As we know, Jalpaiguri records the highest concentration of tribes all over West Bengal and most of the tribal population lives in its tea garden areas<sup>4</sup>. The next district after Jalpaiguri bear the similar feature in this dilemma is none other than Darjeeling. Despite six decades of our independence, the educational scenario of the tea garden tribal labourers live in these two districts is so much pitiable in comparison with other tribal areas of North Bengal. The complex stratification systems in India gave rise to a multiplicity of social categories which often obscure the relative status of women and men within the more disadvantaged segments of the population. The focus of this study is on the situation of women in scheduled castes and tribes the weaker sections of people in society. I have decided to do my study particularly on these two districts.

# Rethinking the past and present of Hili Area of South Dinajpur District of West Bengal: A socio-economic and Political Over View

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**Abstract:** Hili, a small place of Undivided Dinajpur in which the hat was held twice in a week at Barahili (presently Burahili) on Sunday and Thursday for selling the agricultural production. The Hinterland of Hili was Ghoraghat in east and Dangi, Balurghat and Patiram in west from which the crops were exported through Hili market via Hili Railway Station to Rajshahi, Bogra, Pabna, Nadiya, Dacca and Kolkata in Colonial period. So, the agriculture base industries; like fifteen rice husking mill, bidi factory and a small scale handicraft industries were set up here. The introduction of Railway system (1874), Hili-Balurghat Road, PWD Department in 1910's at Hili, Yamuna Bridge (1917), Taxi Communication System from 1922, Hili-Balurghat Bus Syndicate and also the boating system gave a definite shape to the trade and commerce of Hili in Colonial India. Otherwise, Hili became the meeting point of the political leaders as Subhas Chandra Bose came here and gave a spiritual and patriotic speech. Besides, Madhab Chandra Roy, Pratap Chandra Majumdar and others actively participated in the freedom movement. Then the partition, migration problem, Bangladesh War, trespassing, establishment of Hili police station, Immigration Check Post, Primary Health Centre, B.D.O. office, Central Bank etc. had greatly influenced the concerned area and gave a definite shape to Hili from a small marketplace to the second important landed out post of the country.

**Key-words:** *Mangalkabya, Manasapurana, Pundrabardhanabhukti, Shreegohali, Bepari, Paikar, Radcliffe Commission, Partition, Memorandum.*

The Colonial North Bengal was formed with undivided Dinajpur, Pabna, Bogra, Rajshahi, Rangpur, Jalpaiguri, Kuch Bihar, Malda and some of the parts of Purnea, Undivided Nadiya, Gowalpara, and Kamrup in Pre-Independent India. Hili was the second largest landed outpost as well as Bandar namely Hili of Undivided Dinajpur. The article analyses the commercial activity of Hili towards an explanation of her origin, growth and development from medium market place to a big centre of trade and commerce in pre and post Independent India. The historical evidences like a copper inscription described the river "Jambu" which was most probably known as river "Yamuna" turned over Hili in the Gupta age. Besides, the village namely "Shree Gohali" was depicted in a copper inscription during the reign of Kumaragupta-I (448 A.D.) of the Gupta Age and this "Shree Gohali" village was translated into Hili according to the Philology — Shree Gohali>Siowali>Hiowali>Hiali>Hili. According to the Dhanaidaha, Baigrama, Paharpur and Damodarpur Copper Inscriptions, Bogra, Rajshahi and



## The Present State of Buddhism in the Dooars

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**Abstract:** People of the Dooars provide a rich cultural diversity. As per census 2011, less than one percent of the total population is Buddhist. It can be presumed that during Ashoka's rule, Buddhism spread over the Dooars region. In the subsequent times, due to tea plantation in the British period, a huge number of Buddhists migrated to this region. After partition (1947) many Bengali Buddhists came from Chittagong and Assam to this area for working purpose; as well, some Tibetan Buddhists took shelter in the Dooars after the annexation of Tibet by China gradually in the 1950s.

**Keywords:** The Dooars, Tantric Buddhism, Theravadin, Mahayanist, Buddhapurnima, Varshavas, Pavarana, Kathin Chibordan, North Bengal Buddhist Forum.

In the Dooars, there are two basic divisions among the Buddhists, Theravadin and Mahayanist. 90% of the total Buddhist populations are Mahayanists. The Theravadins observe Buddha Purnima, Varshavas, Pavarana and kathin chibordan. On the other hand, the Mahayanists celebrate mainly Buddhapurnima. They also believe in Tantra, Mantra, Bij, Dharani Mandal etc. Though, there are some ritualistic differences between them, but we never see any confrontation.

The Dooars is the alluvial floodplain of the Himalayas. It is bounded by the international borders of Bhutan, Tibetan part of China and Bangladesh.<sup>1</sup> People from different communities populate the region and also provide a rich cultural diversity. In this essay I have tried to draw a sociological outline about the present state of Buddhism in the Dooars.

The 6<sup>th</sup> Century B.C. has a special significance in the history of ancient India. When common people were tired of traditional Brahmanical religion because of complex ritualism, cruelty to living beings and heavy expenditures to bear on sacrifice, there emerged 62 religious sects in India; Buddhism was one of them, certainly, the most dominant. It is very much difficult to say when Buddhism spread in the Dooars. It can be presumed that when the Mauryan ruler Ashoka sent Buddhist Preachers to all over the world, he also sent Majjims to the Himalayan mountainous regions and Nepal; so, naturally the Dooars region was influenced by Buddhism. In the 7<sup>th</sup> century A.D. Padmasambhava went to the Himalayan countries like Tibet, Nepal and Bhutan to preach Buddhism. As a result of connection between these countries and all of them with the Dooars region, Buddhism began to be developed there from the 8<sup>th</sup> Century A.D.<sup>2</sup> In the 11<sup>th</sup> Century A.D. Atish Dipankar Shrijnan went to Tibet and there he reformed Tantric Buddhism. It can be presumed that the Dooars region was also influenced by the



# Evolution of the Kaibartta Caste: From the Origins to the 18<sup>th</sup> Century

Subinay Das  
Assistant Teacher in History

**Abstract:** India is the land of different castes and communities. Among them, Kaibartta is an ancient caste. There are lots of informations in our ancient texts from Mahabharata to Manu Samhita about their origin. With the passage of time they have divided themselves in different names according to their professions, like Jalia-Kaibartta, Chasi-Kaibartta, Tutia-Kaibartta etc. In the Pala era, Kaibarttas revolted against the tyrannical ruler Mahipala-II and established a short term empire. Kaibarttas have increased their social dignity and economic strength during the Sena period. But in the late 18th centuries their internal conflicts took dangerous scenario.

**Keywords:** *Kaibartta, Satyavati, Dhibar, Kaibartta revolts, Jalia-Kaibartta, Chasi-Kaibartta.*

## Introduction:

India is an old ancient country in the world. Unity in diversity is its main feature. Many religions, many ethnic groups of the people, many castes and tribes live here from the ancient past. "The pre-Aryan, the Indo-Aryan, the Greeks, the Scythians, the Hunas, the Turks and others made India their home. Each ethnic group contributed its mite to the evolution of the Indian social system, art and architecture, language and literature." India's another important feature is 'Caste System', it is the very old institution in India. Its deep impact is seen also in modern India. In the Rig Veda there was hardly any taboo on intermarriage, change of occupation or commensality. A famous hymn from Rig Veda "I am a composer of hymns, my father is a physician, my mother grinds corn on a stone. We are all engaged in different occupations."<sup>2</sup> That time the caste system was so flexible and it was not determined by birth. But later times Brahmins attribute a divine origin to the caste system. The base of their views is 10<sup>th</sup> Mandal of Rig Veda called 'Purusha Sukta' of the Veda, the ancient literary works of the Aryans. Among four Vedas, Rig Veda is too old. It is found in Purusha Sukta that the Brahmins was born out of the mouth of Brahma, Kshatriyas from his arms, the Vaishyas from his stomach and Sudras from his feet. Brahman maintains the religious matter, Kshatriya's duty saves the country by the power, trade and commerce are selected for the Vaishyas, and Sudras had to serve to higher three classes of people. According to Hindu Puranas, Manu was the progenitor of the human. In 'Manusamhita', he mentions four Varnas and fifty Castes.

## Subhas Chandra Bose as an Administrator

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### Abstract:

Subhas Chandra Bose got involvement with the Calcutta Municipal Corporation (CMC) in several times and in different capacities. Though he got involvement with the CMC first as a public representative (Councillor); his actual involvement with the CMC was as a Government Officer of the Corporation i.e. the Chief Executive Officer (CEO) and the phase was more important. Actually the Swarajya Party took part in the election of the CMC in 1924 in which they got success (majority). Mr. Chittaranjan Das and Saheed Suhrawady were elected as Mayor and Deputy-Mayor respectively. As per the regulation, the Chief Executive Officer is the head of administration. It was expected that Sasmal may get the post of CEO. But Sri Subhas Chandra Bose was chosen for the post. Mentionable that Subhas Chandra did not willing to get the post of the CEO. He accepted the offer due the political compulsion. Sasmal was eager to get the post. Actually Chittaranjan Das changed his prior decision i.e. to appoint Subhas Chandra Bose as the Chief Executive Officer instead of Birendra Nath Sasmal due to several causes. Organizing capacity of Bose, combat against Europeans, revolutionaries supports are the prime reason for Bose's appointment. A large number of measures were taken during the time of Bose for uplift life-style of people of Calcutta. Actually Das-Bose combination runs the Corporation smoothly and was trying to increase nationalism among the Corporation workers also. Mentionable Subhas Chandra Bose worked only six months and though during this period Bose was successful; but it is difficult to say that he would be successful if he able to complete his tenure. In fact, on the basis of his six months works, we come in conclusion that Subhas Chandra Bose would be a successful as the Chief Executive Officer if he able to complete his tenure.

**Key words:** *Calcutta Municipal Corporation, Chief Executive Officer, Councillor, Mayor, Local-self-government.*

Subhas Chandra Bose, the forefront freedom fighter and the proud son of India, got involvement with the Calcutta Municipal Corporation (CMC) in several times and in different capacities. Though he got involvement with the CMC first as a public representative (Councillor from Bhawanipur Ward); but his actual involvement with the CMC was as a Government Officer of the Corporation i.e. the Chief Executive Officer (CEO) and the phase was more important.<sup>1</sup> Actually Surendra Nath Banerjee, then the Minister-in-Charge of Local Self-Government, introduced the Calcutta Municipal Corporation Amendment Bill which was passed in the Bengal Legislative Assembly on 16<sup>th</sup> august 1923.<sup>2</sup> By this amendment the total number of elected Councillors were raised to eighty-five (seventy-seven were to be elected and

## Vajra Dunga-The Magical Stone

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**Abstract:** Kalimpong is the only district of North Bengal which has gained the status of a prehistorical place. Unfortunately, the hidden treasures of this region have not been measured properly till date. Among these, one of the most significant is perhaps the contribution of Stone Age people of this region. One such contribution is the Vajra Dunga ----a stone which according to the local belief is a magical stone, fallen from the sky during a thunder storm. This stone is still in use in the daily life of Kalimpong.

**Key words:** *Kalimpong, Bhutanese, Dalingkot, Gurkhas, Sinchula, Celt.*

The nature and extent of archaeological excavation, research and documentation in Kalimpong as well as in the whole Darjeeling District expose a disparity compared to that of other districts of Bengal. As a result, the systematic history of this region is still in the dark. It is not that this region was without human activities; rather, it has gained pre-historic status for early human activities. Astonishingly, after that a lapse of almost 4000 years is seen in its material culture, though the reason is shrouded in mystery.

Kalimpong was a hill station and a Sub Division of Darjeeling district. The village which has given its name to the tract was formerly known as *Dalingkot*\*. That used to be a head quarter of a *Bhutanese* district. It is situated at an elevation of 3,933 feet above sea-level on the flanks of the *Delo* hill, which towers above the village to a height of 5,590 feet.<sup>1</sup>

"Kalimpong" was under the *Bhutanese* rule till 19<sup>th</sup> century. Earlier, this area was under the *Sikkimese* possession. In 1706, the King of *Bhutan* captured this region and renamed it as "*Kalimpong*" (the etymological origin of the word "*Kalimpong*" is not clear; there are various opinions about the meaning of it). Subsequently, the *Gurkhas* invaded Kalimpong in 1780 and after the Anglo-Bhutanese war of 1864, 'the treaty of *Sinchula*' was signed. This treaty gave the East-India company the eastern territory of river *Tista* which till then was under *Bhutanese* rule.

\*. *Dalingkot* a name formerly given to the portion of the district east of the *Tista*. The name which is derived from that of a fort given to this tract, when it was constituted a subdivision in 1865.



# Contextualizing the Subjectivity of Nayani in Dharmamangal Kavya: A feminist approach

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In Bengali medieval literature, we can see the picture of a harsh reality for ages. Especially on the pages of 'Mangalkavya', there are thousands of such images on the page. The poets of 'Dharmamangal's seem to be throwing a little more attention on this point. The only thing that has been described in the religious book of the time is that the words of those who have come to us as bitch have been well-informed. On the one hand, like the burning of Sati women, the poets did not bother to highlight the psychological activities of the impious women.

At present, we see Gross desire has become a big place on literature. But its dominance is not noticed in the medieval poetry. There is no exception; however, it is necessary to give space for 'Shivayan', 'Annadamangal', 'Vidyasundar' and 'Dharmamangal' poetry quadrupa. 'Dharmamangal' 'Jamati Pala' and 'Golachat Pala' are the treasures of Gross desire. These two rows are seen as a practical description of impious women. Again in 'Akhra Pala', the goddess Durga has developed an awakened Gross desire treasure. Poetry has not only been created by the awakening of Gross desire collection, but it has come with mindful arts. In all three cases, the poets tried their best to awaken the lustrous sensation of Lausen. If Lausen was defeated by the sensual nature of the poets, it would not have saved some of the poets from Dharmathakur. So the poets have always made Lausen the winner. That is, in all cases, the poets have highlighted the lustful and self-restraint attitude of Lausanne. With the help of Dharmathakur, Lausen's success in this work has been achieved. The poets have not forgotten the impossible that can be achieved in the grace of religion. In the literature of 'Gorkavijay' especially in Nath literature, the poets painted the character of a devious woman in the character of goddess Chandi. Goddess Chandi has deceived Goraksanatha in many ways to seduce Kama, which is very similar to the 'Dharmamangal' poetry 'Akhra pala'.

In 'Jamati Pala' or 'Golachat Pala' of 'Dharmamangal' the character whom we term as characterless prevail in the larger part. In these female characters there are their words of desire. For example if we consider Nayani – She is dominant female character in 'Jamati Pala'. The debauchers are the living characters in 'Jamati Pala'. In this city the female are lustrous. But they are not prostitute. They all are the house wives. Some of them are even mothers. But they are lustful for the 'other man' and Nayani? She is mad of desire. She-

"Keeping the pitcher.....  
Nayani is the wife of Shibahi Dutta Barui  
Beutified in different ways  
To seduce the lovers she clads in various dresses"<sup>1</sup>

# The role of Environment in human life: A study on ancient Indian ecology

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## Abstract

Indian historical writings specially the historical writings on Ancient Indian history is more or less a prestigious thing for a scholar to record. Such kind of theme when exposes the ecological dimension of the society is an interesting topic to discuss. In the present context an attempt has been made to sum up the various facades of genesis of a civilization and how it maintain itself in the different ecological condition. In this connection it can be note that ecology is a part and parcel of environmental issue which bridges the gulf of unknowing things of history of human life cum civilization. The period of a civilization depends on how much it maintains its adjustment with the climate of the then situation. Ecological aspects definitely contributed a lot towards the growth of a well nourished race. That's why ecology and civilization are interlinked with one another over the period of time.

**Key words:** *Bipedalism, Eupharates, Glaciation, Odum, Oikos, Osteological, Palaeontological.*

Before going to discuss on the proposed theme a brief account on ecology need to mention at the initial stage of the writing. As ecological aspect is more or less connect with the environmental issue thus some lines on the object of ecological theme must be include here. Ecology a well known word derived from the Greek word Oikos, meaning house has a wide scope. To be specifically speaking ecology is a study of the households of the planet earth. These households consist of non-living matter, such as soil and water and living organisms such as micro-organisms, plants, animals and man. Organisms depend upon each other for their survival, existence and continuance.<sup>1</sup> Besides, living organisms depend upon the non-living (abiotic) matter found in their surroundings (i.e the environment) for their functioning. The living body is made up of non-living matter. Thus ecology is the study of relationships of living organisms among themselves and with their environment. In the mean time ecology is a fascinating discipline because everyone is usually interested in knowing about his surroundings. Ecology is concerned with the biology of organisms, populations, communities, etc. and their functional process occurring in natural habitats like ponds, lakes, oceans and land. Here in this regard an argument of EP Odum, an American ecologist, needs to mention, according to him ecology as the study of the structure and function of nature which definitely includes the living world. Charles Elton, a British ecologist, defined it as the study of scientific natural history.



## Right to Legal Aid: An integral Part of Social Justice.

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Access to Legal Services Continues to be a challenge for Substantial segments of the Indian Population due to geographical, resource and infrastructure constraints. Since Legal representation is costly and out of reach for the disadvantaged, the need for legal aid arises. The Constitution of India articulates the significance of broadly accessible Legal Aid. Under Article 39 A of the Constitution of India Part IV( Directive Principle of State Policy) inserted by the Constitution of India by 42<sup>nd</sup> Amendment Act 1976, and the state is committed to securing that "the operation of legal system promotes justice on a basis of equality" and providing free legal aid "to ensure the Opportunities for securing justice are not denied to ant citizen by reason of economic and other disability. The object of this provision is to promote equality so that no citizen is denied the right to seek justice because of economic incapacity to bear the cost of Legal Aid.

With the growing awareness of public welfare, the term social justice has assumed global significance because the societies over the world have been expressing oppression, exploitation and inequalities in varying forms. Consequently, there have been distinct classes of rich and poor as also the privileged and unprivileged. The human civilization has been striving to create a social order which may ensure justice equality and fraternity through socio legal measures but we have to achieve more to provide legal aid to the poor in the light of Constitutional spirit and other relevant Statutory Provisions.

Access to justice is universally recognised as one of the most valuable human rights and this right has been included in article 39-A of the Constitutions as a Directive Principles of State Policy with a view to ensure equal access to the people. The philosophy of legal aid is a essential corollary of the concept of fair legal procedure in a modern democratic welfare state like India. Legal aid movement in India has been considerably influenced by contemporary legal development in foreign countries and especially in England. The Law Commission of India which has made valuable suggestions for making the legal aid Programme an effective instrument for social justice. On the basis of these suggestions necessary legislative measures were introduced in the Constitutional Law and other Statutory Laws. Undoubtedly the year 1987<sup>1</sup> is remarkable in the history of Legal Aid movement in India, as the legal services authority Act 1987 was passed. The aim of the act is to constitute legal services authorities to provide free legal services to the weaker section of the society and to ensure that opportunities for securing justice is not denied to any citizen by reason of economic and other disabilities and



# Meaning, Naming and Rule Following in Ludwig Wittgenstein's Philosophy of Language

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## Abstract:

Ludwig Wittgenstein is the most admired name in the history of Philosophy of Language. He does not explain the language in the same approach both in his early writing and later writing. In his early writing he explains the language within the structure, but in his later writing he crossed the limit of structure. In the *Tractatus Logico Philosophicus*, he deals with elementary propositions, facts, names etc., while in the *Philosophical Investigations*, he deals with language game, family resemblance etc. The concept of Rule Following is most important in the Wittgenstein's Philosophy of Language. Wittgenstein has repeatedly shown that to follow a rule is to master a technique and therefore, to master a language. My aim in this paper is to give the picture of Naming and Meaning as discussed in the Wittgenstein's writings and to show their relation with the concept of Rule Following.

**Key words:** *Naming, meaning, rule following, language game.*

## Wittgenstein's idea of Naming:

The main idea of *Tractatus* was that all meaningful propositions are truthful function of elementary propositions and that all elementary propositions are concatenations of

# Origin & Development of Postal Communication in Malda District during Colonial Period

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## Abstract:

The treasure of accounts left by contemporary historians, writers and the travelogue of the foreign travelers left no room for doubt that the communication of royal 'dak' service and official communication during pre-colonial period were maintained at a high level of competency and reliability. Therefore, it is not correct to say that prior to the British; India possessed no general postal system. With the increase of commerce and acquisition of new territory in Bengal, Lord Clive first introduced a regular postal system in 1766 for the conveyance of the East India Company's official communications as well as for the private letters of the Europeans. Warren Hasting carried out reforms in 1774, under which postage for the first time was to be paid on all private letters, and a post-master general was appointed with powers to control the entire postal establishment. But as there was no uniformity across the British Indian territory as whole, Lord William Bentinck had appointed a committee in 1834 and on the basis of the recommended made by the committee an Act XVII of 1837 was passed. Thus, by the mid of the 19<sup>th</sup> century, a new system of postal communication in British India was evolved. The purpose of the study here is to trace out the very beginning of modern postal communication system within the territory of Malda district, a one of the district of historical importance of present day West Bengal.

**Key words** - *Postal, Communication, letter, Malda.*

## I

The treasure of accounts left by contemporary historians, writers and the travelogue of the foreign travelers left no room for doubt that the communication of royal 'dak' service and official communication during pre-colonial period were maintained at a high level of competency and reliability. The whole administration functioned with the aid of regular flow of reliable information and if there was any serious disruption, the entire system faced with the threat of partial or complete collapse.<sup>1</sup> Therefore, it is not correct to say that prior to the British; India possessed no general postal system. With the increase of commerce and acquisition of new territory in Bengal, Lord Clive first introduced a regular postal system in 1766<sup>2</sup> for the conveyance of the East India Company's official communications as well as for the private letters of the Europeans. The Zamindar's and landlords along the various routs were held

# Critiquing A Sreedharan Menon and His Major Works

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## Abstract:

This research paper on A Sreedhara Menon's historical writings attempts to analyze his major works and place them in a proper historical perspective. Through his major works Menon evolved into 'the historian' of Kerala and meticulously filled the empty spaces of historical knowledge with scientific objectivity. He studied the Ancient, Medieval and Modern history of Kerala in a Survey that was pioneering and exceptional in scholarship and content. The Political, Social and Cultural history of Kerala, till contemporary times, *inter-alia*, was studiously examined and published. No other historian in Kerala can match the wide spectrum of his work that molded the psyche of the modern Malayalee in more than one way. Lapses in scientific methodology and use of conceptual tools were his limitations but he overcame them with empirical strength and fierce autonomy.

**Key Words:** Kerala-Survey- Political history, Culture, Social Reforms, British, Travancore, Cochin, Malabar, Indian National Congress, Abstention, Memorials, Residents, CP Ramaswami Aiyer, American Model, Punnappra - Vayalar, Maharaja, Revolt.

'First get your facts straight, then plunge at your peril into the shifting sands of interpretation-that was the ultimate wisdom of the empirical commonsense school of history'.<sup>1</sup> Not far removed from the philosophy was the historical practice of one of Kerala's most celebrated historian of modern times-*Padmbhooshan* A Sreedhara Menon. Largely emulating the method of doing history popularized by Leopold Von Ranke, However, Sreedhara Menon went beyond the dictum in his practice of history especially at the later stages of his career. The hypothesis would be that Sreedhara Menon substantially followed the Rankean method, anchored in public/government records, and subsequently realizing the inherent constraints of the methodology became more interpretative and perhaps speculative in the last phase of his doing history. We shall examine these aspects in detail during the course of this paper.

Paucity of facts concerning vast areas of the regions past was challenging to the practitioners of history who were confronted with myths, legends and superstitions instead of hard facts and empirical data. In certain areas even peripheral facts were unavailable not to mention the core facts. This was the historical ambience in which serious research had to be undertaken. This problem had to be surmounted by the historians of Kerala. There are myriad



## The Essence of Secularism

Sailen Debnath

**Abstract:** This paper deals with the problems of understanding the principles and essence of secularism in true sense. Here a brief review is made of the essentials or principles of secularism that inevitably led to the separation of polity from religion and the state from the tutelage of religious authority of any sort. This study carries a universal meaning of secularism.

**Key Words:** Papacy, Crusades, Giordano Bruno, The Prince, Humanism, Reason, Agnosticism, Charles Darwin, Julian Huxley, Positivism, Kant, Socialism.

**Secularism** as a concept in its true sense first emerged in Europe. Europe that witnessed rapid changes and development since the 15<sup>th</sup> Century Renaissance passed through different phases of ups and downs ultimately leading to the separation of the state from matters religious. Hereunder, before we discuss the meaning and principles of secularism, we have to see what was wrong with religious belief and bigotry in relation to the administration of the state or if there was any need of secularism for a better governance of the people of the state at all. A closer view of European history in the medieval period brings to us the fact that the medieval Papacy or the predominance of the Pope over the whole of Europe choked the growth of freedom and liberty, mainly the freedom of thought and the liberty of doing even the righteous things which countered the established view-points of the Christian Church. Even the Kings for fear of being ostracised and anathematised failed to command the courage of disagreeing with the Church and the Pope in Rome. Thinkers could not ventilate their new thoughts whatever if seemed to counter the tenets of the Church. Such state of affairs cast a monotony of no progress in the whole of medieval Europe. But as things keep on changing in history, things changed in Europe too with the beginning of the Renaissance, of course, not devoid sacrifices made by great thinkers including Giordano Bruno. The birth of secularism, therefore, was necessitated at a particular phase of European history certainly for the progress of society, culture and the state.

The religions of man have been many in number; therefore, a uniform definition of religion has been difficult in view of the differences of the aims and objectives of religions prevalent in the world. The objective of Buddhism is the attainment of Nirvana from the cycle of rebirth in this world of sufferings through the practice of truthful works, non-violence and renunciation of all desires; of Hinduism is 'Moksha' or to be one with the supreme being or Brahma; of Christianity is the attainment of Heaven after the Last Day of Judgement and which is possible only by the pursuance of the teaching of Christ and obedience to the Church; and of Islam is also the attainment of Heaven after the Last Day of Judgement which is only possible through



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