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The 'East-Indian Society for the Studies of Social Sciences' was established a few years ago; but its official journey was flagged off on the 5th of April, 2011, when it was registered under the societies Registration Act (West Bengal Act XXVI, 1961) with the Reg. No: S/IL/79269 (2011-2012) of the Government of West Bengal. It is a Non-Government and non-profit organization pledged to carry on the mission of research in social sciences with India in general and Eastern-India in particular as the main theme in its objective of inter-disciplinary explorations. As a part of multi-faceted social activities of the society, two biannual Journals namely 'East-Indian Journal of Social Sciences' (in English language) & 'Purva- Bharat' (in Bengali language) with ISSN are being published regularly. Seminars and debates on significant topics are held as many times as financially possible in a year.

Editorial

As an addition to its unbroken continuity, Number 2 of Volume V of the '**East Indian Journal of Social Sciences**' is now out of the press to be in the hands of readers for perusal and discussion. The regular going-on of the journal has been possible because of the interest of the readers and eagerness of the contributors to make their thoughts and works conducive to the cause of learning and research in social sciences in our part of India.

In the age of relative stagnation in the field of thought and writings in social sciences and as there has been very little advancement thereof since the middle of the last century and the passing phases of so-called post-modernism or post-colonialism failed to make any relief of novelty, writers have been in wilderness in search of new dimensions to assemble ideas and ventilate views. The fall of socio-economic and political structures in the so-called communist world in reassuring the stay of already decaying democracy paved the path to nothing new except witnessing the new claws of terrorism tinged with the hues of religious fanaticism symbolising more confusion in the world of the crescent; but the entire humanity more or less have become victims of suffering. The whole gamut of crisis as we are living in is but the expression of collective poverty of thought and utility of social sciences, the cumulative and resultant outcome of which is the ongoing desiccation and paleness of all branches of humanities. In such a situation how can we expect very good and thought provoking articles to dash into the relative torpidity of social sciences' environment? We are, therefore, simply drudging on.

All contributors are requested to be mindful to the standard of language they write their articles in; as it is English, a language rich in its treasure of words, idioms, phrases, grammatical systems, literary depth and expressional beauty. Optimism, however, is our last resort.

Sailen Debnath,

December, 2018.

CONTENT

<i>Sl. No.</i>	<i>Writer</i>	<i>Topic</i>	<i>Page No.</i>
1.	Amlan Datta	<i>Doubling the Income of Indian Farmers within 2022: A Real Ground Analysis from Economics.</i>	1
2.	Dr. Tamali Mustafi	<i>Tribal Women in Prostitution: The Scenario of North Bengal.</i>	9
3.	Sailen Debnath	<i>Science in Ancient India.</i>	19
4.	Saumya Bose	<i>The Khaksar Movement and the Muslim Politics of Bengal During the Crucial Decade of 1940s.</i>	32
5.	Dr. Dipak Kumara Mandal	<i>Socio-Political Activities of Balgangadhar Tilak under the Ideal of Niskama Karma of the Bhagavadgita.</i>	41
6.	Kartik Kr Bhunia	<i>Changing orientations of Indo-Sri Lanka Relations from Eelam War II-IV.</i>	47
7.	Pranabesh Talukdar	<i>United Central Refugee Council (UCRC) Movements: Politics of Rehabilitation in Palla Chanchaiolony, Maheshdanga Colony and Mankar Colony in the District of Purba Bardhaman</i>	53
8.	Dr. Paramod N	<i>Historical Background of Health Care in Pre-Colonial Kerala.</i>	60
9.	Dr. Rupan Sarkar	<i>Demographic Profile of Malda District (1872-1947.)</i>	68
10.	Dr Pravat Roy	<i>Punishment of Subhas Chandra Bose: A Study on Oatean Beaten Incident.</i>	78

DOUBLING THE INCOME OF INDIAN FARMERS WITHIN 2022: A REAL GROUND ANALYSIS FROM ECONOMICS

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Abstract: - Agriculture is the principal source of livelihood for about 56 per cent of the population of India, directly or indirectly. It caters to the food security of the nation besides generating exportable surpluses. It provides the bulk of wage goods required in non-agriculture sector and most of the raw materials for the industrial sector. It has very strong forward and backward linkage. Farmers come to limelight after a regular interval of elections. Debt weaving, MSP, Direct Benefits are the weapons to capture their vote only. In very recent, "Doubling (Farmers) Income" is another key Words but is it possible in real terms? (Not in Nominal Terms). What actually happened in the last few years?

Key Words NITI Aayog, Cropping Intensity, NABARD, Remittances

Presenting Union Budget 2016–17, the Union Finance Minister Arun Jaitley mentioned that one of the objectives of the Government of India is to double the income of farmers by the year 2022. This announcement was probably driven in light of evidence of agrarian distress. A notable contribution in the recent literature on farm incomes in India is by Hanumantha Rao , who suggests that "growth in farm income after 2011–12 has plummeted to around 1%, and this is an important reason for the sudden rise in agrarian distress in recent years."^[1] In the light of the objective of the Government of India, the logical question is whether there have been any earlier instances of doubling of income of farmer households and if so how the real income and nominal income of the farmer are correlated. In India 70% of farmers have annual per capita income less than Rs. 15000 only and only 10.2% farmers earn more than Rs. 30000^[2] . In terms of land size , more than three fourth of farmers are marginal and only 75 of marginal farmers earn per capita income more than Rs. 30000 due to involvement in nonfarm sector. After the dismantling of Planning commission , NITI Aayog has emerge as the maker of Economic roadmap for further developments and it has put forth a cluster of action to double the income of the farmer .Main measures are raising agricultural productivity, agricultural diversification, marketing reforms in agriculture , high cropping intensity , improving the terms of trade in favour of farmers . This is a retrospect of income analysis of farmers in last decades especially in the period from 2003 to 2016 as par comprehensive NSSO data available.

Comparability Issues Information on the sampling methodology used in the above-mentioned surveys available in reports published by NSSO corresponding to the two surveys (NSSO 2005, 2016). Since there are some differences in the way households were sampled in the 2003 and 2016 surveys, we first outline how we made the data from these two surveys comparable. For the 2016 survey, NSSO has defined an agricultural household as a household receiving some value of

produce more than Rs.3,000 from agricultural activities (e.g., cultivation of field crops, horticultural crops, fodder crops, plantation, animal husbandry, poultry, fishery, piggy, bee-keeping, vermiculture, sericulture, etc) and having at least one member self-employed in agriculture either in the principal status or in subsidiary status during last 365 days (NSSO 2014: 3)^[1]. Unlike the 2016 survey, there was no income cut-off specified while defining an agricultural household in the 2003 survey. So if I want to compare the averages across the two surveys we can only include households in the 2003 survey with an income corresponding to Rs.3,000 at 2016 prices that is at constant prices not in current prices. I work out that Rs 3,000 at 2016 prices is equal to Rs1,345 in 2003 prices or simply from the language of Economics price of 2003 as base price. So for purposes of comparison we will only include households in the 2003 survey with annual income from agriculture of at least Rs1,345. Second, I restrict the sample in both the surveys to households whose primary source of income is cultivation, livestock, other agricultural activity, non-agricultural enterprises, and wage/salaried employment. We ignore those households whose primary source of income is pension, remittances, interest and dividends, or others.

Having applied these filters it is generally believe that it is indeed correct to undertake comparison of estimates based on the 2003 and 2016 surveys. The report corresponding to the 2016 survey states that comparison of results of these two rounds is permissible as long as one takes into account the differences across the two surveys conducted by NSSO . The tables reported in this article are consistent with the way NSSO has presented and interpreted the data on income in its reports. The reference period for the data on income in the 2003 survey was July 2002–June 2003, while in the 2016 survey it was July 2015–June 2016. I divide the yearly income by 12 to arrive at monthly income. Change from 2003 to 2016.

Needless to say, the average monthly total income of agricultural households in the full sample increased in nominal terms by over three times from Rs.2,115 in 2003 to Rs.6,426 in 2016. This is a point of optician to announce this in a rally but what we are interested in is the change in real terms to find purchasing power . In order to facilitate a comparison in real terms, we convert the income of households surveyed in 2003 to 2016 prices using the Consumer Price Index for Agricultural Labourers (CPI-AL).

Our interest is in understanding the factor by which average real income from various sources and average total real income changed between 2003 and 2016 across the major states, and also at the all-India level. All India, I do not find any evidence of doubling of real incomes. The average monthly income increased by a factor of 1.34 (Table 1a). Only in Odisha do we see a doubling of income. Of particular concern is the fact that the average monthly income in real terms has declined in Bihar and in West Bengal. This justifies the decision to have agricultural policies and interventions especially for Eastern part of India the picture is quite obscure due to lack of data. It is also very important to point out that in other states with large outmigration; incomes of agricultural households have not declined in real terms. So it would be incorrect to dismiss the decline in Bihar

TRIBAL WOMEN IN PROSTITUTION: THE SCENARIO OF NORTH BENGAL

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ABSTRACT

The researches on the subject have proved that Prostitution in India is as old as civilization of Indian sub-continent. The media reports of the recent times have shown that tribal girls of the tea-garden areas of North Bengal are the main target of the traffickers. The anthropogenic and social causes have been discussed along with economic grading out of the region. It has been estimated that large segment of 30 odds distinct tribal groups of the North Bengal are affected by this social evil. The author has narrated the personal experiences in her interview with tribal girls involved in the trade. The author also has suggested some urgent steps to be followed by local govt.

KEYWORDS : Prostitution, Trafficking, Tribal Society, Role of Civil Society and Local Govt

Prostitution is the easiest way to earn money for a woman. The researches of anthropologists and sociologists have proved that prostitution is almost as old as human civilization¹. Prostitution since the time of the early epics has been gathering forces and making inroads into every available hole and corner of society². It seems that prostitution was not seen among the tribal tea workers in early phase. Now-a-days the scenario has been changed. The media reports have revealed that the tribal girls of garden areas of North Bengal are the main target of the traffickers³. The ultimate destination of these trafficked women is the brothels mushroomed in different parts of the country. There are several push factors behind the adoption of flesh trade by the tribal women. In this article the author desires to explore the factors that push the tribal women of this region to adopt the profession of sex workers in different forms.

North Bengal is the home of about 30 distinct tribal groups, which have a population of 14,54,330⁴. This constitutes 33% of the total tribal population of West Bengal. In the 2nd half of the 19th century, many of them have migrated from Chhotonagpur and Northeastern states of the country. The tribal families in North Bengal are traditionally landowning cultivators⁵. Proper education and skill are lacking among them. Since mid-1950s, after the abolition of zamindari system, many of the tribal families have actually been becoming landless. A large contingent of tribal work force, comprising of men and women, was brought to construct rail lines in different parts of North Bengal and for tea plantation. The tribes of North Bengal belong to Bhitia, Lepcha, Medh, Lodha, Oraon, Santal, Bedia, Munda, Malpaharia, Mahil and Koras. It is said that a group of brokers called Arkathis collected jobless tribal people from Chhotonagpur, Santal Pargana and Jangalmahal. They used to utter towards the tribals:

'Daiya daiya/siliguri, naxalbari,bagdogra,matigara/

Bhaiya mora dekhke alobore rijuare sachche kahat.'⁶

It means- hello brothers, Siliguri, Naxalbari, Bagdogra, Matigara are very good place to live in. Believe me I myself have visited the places (free translation). The Arkathis tried to allure the innocent tribal people with false hope of prosperity and happy life in the tea producing places. How the picturesque description of the Arkathis created allurements in people's mind may be understood from a popular folk rhyme:

Ayo baba gali delay
Chalu bhatu nikel jang
Bhotang raije kire bhatu
Nana kisim kam...⁷

Being rebuked by parents a girl was thinking that she would go to Bhutan with her elder brother in law because there was scope of various types of jobs. Next, we find that the girl in course of time has become popular for her physical beauty in her garden society. She has changed a lot in the new environment. This is nicely depicted in the following:

Koriyati patar chhudi
Dhadame slip shari (dharama)
Gore hawai chappal
Dhada patar chhati chakar.⁸

It means-the black girl is slim in body and wearing a slippy (synthetic) shari, and putting on hawai slipper. She is narrow waisted and blossomy.

This shift in her appearance in fact hints the reality of tribal woman's ultimate fate of sexual exploitation which often takes place in the garden life. The women coolies (labourer) were source of physical pleasure of the gardeners and the brokers as well.

In the tribal societies women contribute to the work force in a more substantial way than the women in non-tribal societies. But the tribal women's contribution to work force has been confined largely to meeting the needs of their own subsistence agricultural economy and to some extent in the tea gardens of plantation areas. They worked in gardens as labour. The negligence in developing skill among these community through general and technical education has kept them as labour and has prevented their scope for white collar jobs. Eventually their economic insufficiency and poverty have forced them to take entry into the world of crime and illegal activities. But the tribal women in Ranchi district (Jharkhand) are engaged in the mining, power, irrigation and industrial projects. Many of them were displaced from their land-based economy. They are bound to daily outing as they are lifted on trucks from the nearby tribal villages by the labour contractors. These tribal women labourers are not only subjected to work under adverse living conditions and without minimum wage but they are to work even beyond normal working hours. Furthermore, they have to succumb to satisfy the carnal desires of their ruthless employers⁹. But it is rare to hear that the women workers complain of sexual harassment at their work place which may be viewed as historical paradox.

SCIENCE IN ANCIENT INDIA

Sailen Debnath

Abstract: Ancient Indian science developed since the period of **Vedanga Jyotish**, the part of the Veda that dealt with scientific thought; and there the Indian scientists called the combination of **Natural Laws** together guiding the universe as '**Rita**'. They named the universe '**Brahmanda**' for all heavenly bodies in the sky, according to them, being round. The Samkha Philosophy gave the first concept of evolution of all things from a combined state of **Prakriti** (energy) and **Purusha** (consciousness); and the Buddhist Philosophy gave the idea of **momentariness** or impermanence of things in the cosmos. In astronomy the successive Indian scientists right from Aryabhatta to Brahmagupta and Vaskara II discovered the earth being a spheroid in shape and moving on its axis to make the day and night; and clearly expounded the reasons of lunar eclipse on account of the obstruction of sun-light the reflection of which makes the planets and satellites bright and visible in the sky. Brahmagupta indicated to the gravitational force of the earth centuries before Isaac Newton. Indian **Brahmi Numerals** and the **Zero (Sunya)** as well as the **decimal system** made counting possible in the world. In physiology, anatomy, medicine and surgery India stood pioneer in many fields. **Dhanyantari, Charaka and Sushruta** contributed and built the treasure of **Ayurveda** and introduced systematically **cataract surgery, Kshar Sutra, plastic surgery** including **rhinoplasty** in the world. The Indian scientists disseminated pioneering ideas of the human nervous system and of the endocrine glands in the human body. Indian Yoga as the best way of keeping the human body healthy and the mind capable of higher thought is now accepted and practised in the whole world.

Key-words: Vedanga Jyotish, Rita, Pingala, Brahmi Numerals, Sunya, Jagat, Byat-Al-Hikma, Paanchabhutas, Surya Granthi, Soma Granthi, Suryasiddhanta, Aryabhattacharya, Brahmasphutasiddhanta, Charaka Samhita, Sushruta Samhita,

Ancient Indian science developed since the period of **Vedanga Jyotish**, the part of the Veda that dealt with scientific thought; and there the Indian scientists called the combination of **Natural Laws** together guiding the universe as '**Rita**'. They named the universe '**Brahmanda**' for all heavenly bodies in the sky, according to them, being round. The Samkha Philosophy gave the first concept of evolution of all things from a combined state of **Prakriti** (energy) and **Purusha** (consciousness); and the Buddhist Philosophy gave the idea of **momentariness** or impermanence of things in the cosmos. In astronomy the successive Indian scientists right from Aryabhatta to Brahmagupta and Vaskara II discovered the earth being a spheroid in shape and moving on its axis to make the day and night; and clearly expounded the reasons of lunar eclipse on account of the obstruction of sun-light the reflection of which makes the planets and satellites bright and visible in the sky. Brahmagupta indicated to the gravitational force of the earth centuries before Isaac Newton. Indian **Brahmi and Nagari Numerals** and the **Zero (Sunya)** as well as the **decimal system** made counting possible in the world. In physiology, anatomy, medicine and surgery India stood pioneer in many fields. **Dhanyantari, Charaka and Sushruta** contributed and built the treasure of **Ayurveda** and introduced systematically **cataract surgery, Kshar Sutra, plastic surgery** including **rhinoplasty** in the world. The Indian scientists disseminated pioneering ideas of the human nervous system and of the endocrine glands in

the human body. Indian Yoga as the best way of keeping the human body healthy and the mind capable of higher thought is now accepted and practised in the whole world.

Mathematics and Geometry in Ancient India:

Ancient India played as the cradle of science and scientific thought of the ancient world. Indian scientists first grew with the idea that the shape of the universe is like an egg, which they called 'Brahmanda'. They discovered that all things in the universe or Mother Nature as a whole are bound by laws by which they meant natural laws and that they called '**Rita**' in the Rigveda¹. 'Rita' includes the laws by which the heavenly bodies have been there in a system of inter-relations in the sky, water is flowing down into the seas, the wind is blowing round the globe, the seasons are changing regularly and the day and night are moving alternatively. Long before the Copernican Revolution, the Indian scientists had the knowledge that the world is round and moving; and for that reason they called the world '**Jagat**' meaning that which is going or moving².

Ancient scientists, astronomers and mathematicians of India had discovered the sphericity of the earth as well as heliocentricity of the solar system; and the Arabs learnt it from the Indians, though this knowledge of science was not accepted by Christian Europe even after the idea had been passed to them. It was the Christian Church that impeded the acceptance of scientific explanation of the cosmos as the Christians had accepted only the Genesis part of the Bible. It took nearly another millennium until the Church finally accepted the heliocentric nature of the solar system. The Holy Roman Empire even took cruel steps like imprisoning scientist Galileo Galilei (1564-1642); and Nicolaus Copernicus (1473-1543) even feared to publish his writing in his life time as he had preceded Galileo theoretically conceding to sphericity of the earth and heliocentricity of the solar system.

The scientists of ancient India two millennia before Charles Darwin had given sufficient indications to the theory of evolution of the universe. In the Sankhya³ Philosophy, it is narrated how the universe including the Panchabhutas or the five primary elements such as the Akash (sky or space), Agni (fire), Jala (water), Marut or Vayu (air) and Kshiti (earth) evolved from a combined state of Prakriti⁴ (energy) and Purusha (consciousness); and thus making evolution as a manifestation of primeval energy where in every state and advancement of evolution conscious direction remained involved. Now in the present world we find that there are scientists like Francis S. Collins⁵, Robert Lanza⁶ and Denis Noble⁷ to have suggested that evolutionary stages have never been blind or fortuitous, but as according to dormant plan and purpose inherent in the advancing evolutes and that has been there right since the beginning of evolution ultimately to flourish in the form of life, the highest expression of which is again consciousness; and this nascent view again goes to establish the ancient Indian view, "jadidang kincha iva prana ejati nisritang" meaning, 'all that is there vibrating in existence has sprung from life'; and thus, there is no basic difference between the living and non-living, the animate and the inanimate in any state of existence, though difference is there in the degree of expression in the passage of evolution.

In India the pursuit of mathematical and geometric research and the foundation of mathematics and geometry started early in the Vedic period and that continued unabatedly afterwards. This pursuit had

THE KHAKSAR MOVEMENT AND THE MUSLIM POLITICS OF BENGAL DURING THE CRUCIAL DECADE OF 1940S

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Abstract

The history of Bengali Muslim during the first half of the twentieth century does not reveal only a steady rise of Muslim communalism in the province leading to Muslim separatism and ultimately the partition of Bengal in 1947. There were many contradictions in the Bengali Muslim discourse. Rather there was enmeshed multiple identities growing parallel in the context of anti-colonial nationalism. The decade of 1940 was very crucial for Muslim politics in Bengal as well as of India. Muslim politics which was started taking radical shape from the 1930s reached its climax during the 1940s. Bengal witnessed worsening communal relation between Hindus and Muslims during this period which had reached its nadir at the time of Calcutta riot of August, 1946 and the subsequent communal disturbances in different parts of Bengal and ultimately led to second partition of Bengal. But just like Hindu politics of that period did not have a unilateral dimension, similarly Muslims politics also did not have a single dimension, rather it had multi-faced dimension. This article divides the Muslim politics under the period of review into two parts – Nationalist Muslim politics and that of the politics led by the Muslim League. Even the Nationalist Muslim politics did not follow a particular pattern. It had its ups and down. This article will try to find out how the Khaksar movement had made contribution to Muslim politics of Bengal in creating an Anti-Muslim League front during the 1940s?

Introduction: - The decade of 1940 was very crucial for Muslim politics in Bengal as well as of India. Muslim politics which was started taking radical shape from the 1930s reached its climax during the 1940s. Bengal witnessed worsening communal relation between Hindus and Muslims during this period which had reached its nadir at the time of Calcutta riot of August, 1946 and the subsequent communal disturbances in different parts of Bengal and ultimately led to second partition of Bengal. But just like Hindu politics of that period did not have a unilateral dimension, similarly Muslims politics also did not have a single dimension, rather it had multi-faced dimension. This article divides the Muslim politics under the period of review into two parts – Nationalist Muslim politics and that of the politics led by the Muslim League. Even the Nationalist Muslim politics did not follow a particular pattern. It had its ups and down. Our main focus area will be on the Khaksar organization in Bengal and its contribution to Muslims politics in Bengal during the crucial decade of the 1940s.

Literature survey: -. Amalendu De in his two volume books entitled **History of the Khaksar Movement in India** (Vol-1 & 2, Parul Prakashani, Kolkata, 2009) deal with a particular brand of Muslim politics and their connection with Fascist powers. He has also written a book entitled **Khaksar Andoloner Itihas** in Bengali (History of the Khaksar Movement, Gyananeshwan, Calcutta, 1375 B.E., 1968 A. D). The Khaksar movement was one such movement founded by Inayatullah Khan (1888 – 1963) popularly known Allama Mashriqi or Wiseman of the East. However before

Amalendu De, Dr. Y. B Mathur of the University of Delhi wrote a lengthy paper on this movement entitled **"The Khaksar Movement"** (published in the Studies in Islam, January 1969). The second important work in this field was done by Dr. Shari Muhammad of Aligarh Muslim University. He wrote a book entitled **Khaksar Movement in India** (Delhi, 1973). But none of them did not consult original Khaksar works viz. Tazkira, Isharat, Maqalat etc. written by Inayatullah Khan himself. Dr. Muhsammad also did not thoroughly examine the Khaksar literature and papers on 'Nazi Cell' of the Aligarh Muslim University. Dr De has tried to fill these gaps and gave a detail understanding of various aspects Indian national struggle, Khaksar's attitude to national movement and its relation to fascist powers. Dr. De has also thrown light on regional divisions of the Khaksar movement including that of Bengal. But the history of the Khaksar movement in Bengal during the crucial decade of 1940s and its uncoordinated outlook to Muslim politics is comparatively neglected in De's works. This article will try to fill that lacuna. It will focus on –a) how the Khaksar movement had made contribution to Muslim politics of Bengal in creating an Anti-Muslim League front during the 1940s? b) Was the provincial organization totally cohered to the central organization or was there any sign of autonomous decision making? And c) how its approach had begun to change after the provincial elections of 1946?

Emergence of the Khaksar Movement in Bengal: - The Khaksar Movement founded by Inayatullah Khan popularly known Allama Mashriqi or Wiseman of the East in 1931 in his village Ichhra five or six miles distant from Lahore. He was hostile to both Gandhian Congress and the British government. Although the movement believe in the policy of respecting the religious and social sentiment of various religious communities that live in India¹ he awfully criticized the Hindus and Gandhi in the following words – "Your effeminate leader was the leader of a community which never wielded the sword. What else could this poor creature teach them than that they are meant for being beaten, so they should go on being beaten.....Tell me frankly what else would the naked Mahatma teach them? The poor man, not finding his people fit for anything else, devised the ridiculous methods of satyagraha, ahimsa, non-violence and non-cooperation, in the name of Hindu Philosophy, and these have staggered the whole World."² It was essentially a military movement. Its organisation was dictatorial, believing in leadership and the necessity on the part of the followers to place implicit faith in and to give implicit obedience to the leader. It aimed at establishing of sovereignty over the whole world including India. It believed in domination of India by the Musalman and was as such a communal movement, although it professed general tolerance for other communities.³

It had its branches in Calcutta and other parts of Bengal.⁴ The principal Khaksar centres in Bengal were – Calcutta, Howrah, Kidderpore, 24 Parganas and Dacca. The chief organizers were – Fida Muhammad, alias Fida Hussain, Sultan Zia, Mullick Muhammad Yasin of Calcutta and Munshi Shamsul Haq of Dacca. In 1939, Fida Muhammad, a close disciple of Inayatullah Khan, became the Chief organizer of the movement in Bengal. At that time the total number of Khaksars in Calcutta, Howrah, Kidderpore and 24 Pargans was about 1200. Azad Sobhani and a few other Calcutta merchants staunchly supported the movement.⁵ After the Lahore incident on 19th March 1940, when there took place a clash between Khaksars and the police, the Khaksar Association was declared unlawful in Punjab and Delhi.⁶ Then the headquarters of the All-India Khaksar organization, which had hitherto been located in Lahore was moved to Calcutta. The Calcutta Khaksars had carried on

SOCIO-POLITICAL ACTIVITIES OF BALGANGADHAR TILAK UNDER THE IDEAL OF NIṢKĀMA KARMA OF THE BHAGAVADGĪTĀ

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Abstract: The basic message of this paper is to show that the applications of karmayoga of the Gītā can effectively lead to all round development and progress in the social, political and cultural field. And also to show that it requires explanation of the rise of karmayogin who was guided, not by considerations of selfish or family gain but by the desire for the good, welfare of all. Tilak was the first Indian leader to initiate application of the doctrine of karmayoga of the Bhagavadgītā on social and political activities to get mass support in the freedom struggle. In fact, the teaching of the Gītā would seem to have been the guiding light of his life and activities. So his political activities were concrete activities with a concrete example of universal welfare which is preached by the Gītā to be the basis of karmayoga.

Keywords: doctrine, desire, dharma, justice, karmayoga, nationalism, Swarāj

Introduction: Tilak was perhaps the most popular figure in the political history of modern India. The revolutionary interpretation of the Bhagavadgītā was primarily the work of Balgangadhar Tilak, the father of Indian Nationalism. Tilak published Gītārahasya in 1915 where he explained his new interpretation of the doctrine of karmayoga and that is why so many thinkers gave him primary credit for the rediscovery of the Bhagavadgītā as the political and social gospel of Hindu India. It fulfilled the urgent need to endow the Hindu people as a whole with a new ethics and message for social action and to discover a dynamic doctrine which could enable them to transform their society. The philosophy of the Hindu was interpreted by Tilak as a dynamic doctrine of action for the welfare of the world.

Methodology : Qualitative process has been adopted here to get a new idea from different sources of data like book, journal, web information etc. So these data are discussed thoroughly for searching findings in the following manner.

Discussion of subjectmatter: New Ideas of Tilak on Social Action: The common interpretation of Kurukṣetra is that Kurukṣetra became sacred because the Mahābhārata war was fought there to establish dharma and justice. In the Gītā, the word 'Kṣetra', occurs in the thirteen chapter, means 'human body' the word 'dharma' in the Gītā has two separate aspects namely, 'Individual' and 'social' or 'universal' aspects. The meaning of the Individual aspect of dharma is not to determine what is right or what is wrong and the meaning of the social or universal aspect of dharma is to protect justice. On the other hand, 'Adharma' is stated to be doing harm and bringing about the ruin of the world. Tilak emphasizes dharma as a moral law which maintains the society and warns against the evil consequences of adharma. Tilak said that if this dharma is ceased to be observed, the binding

ropes of the society may become loose and if the binding ropes are loosened, society will be in the same position as a ship would be on the ocean without a steering. According to Tilak, the whole of India is dharmakṣetra, the field of righteousness of modern India.¹

Tilak was one of the commentators who gave a new interpretation to the overall message of the Gītā. Tilak thought that the Lord taught the Gītā not only to Arjuna but to all of us. He extended the meaning of 'Arjuna' so as to include everybody and he also explained the word 'Kurukṣetra', the place where the Pandavas and Kauravas was fought. The Gītā speaks of Kurukṣetra as dharmakṣetra or the sacred ground. Many commentators before Tilak had tried to explain the same. But Tilak adopted a new approach and boldly stated the whole of India is a 'dharmakṣetra' for modern India. Tilak interpreted dharma as a unkind struggle against the British authorities. So our life and dharma will be in vain in absence of Swarāj.² So the attainment of freedom from the British rule was a religious mission for Tilak faced with the oppression of the foreign rule.

Niṣkāma Karma: niṣkāma karma, i.e. disinterested actions are those actions which are performed without any conscious intention, i.e. completely devoid of desire. In Indian context, it seems that non-attachment or desirelessness means the absence of only the narrow egoistic desire. An action may be non-attached even when the doer performs it with the aim of promoting public welfare or of attaining the spiritual goal of mokṣa.

Niṣkāma karma may be taken as a synthesis between pravṛtti and nivṛtti in Indian ethical system. Pravṛtti is the path of active life with the object of attaining heaven. Thus pravṛtti refers to desirous action. Such act includes all the rituals and ceremonies prescribed by the Vedas or other śāstras are definitely attached actions. On the other hand, nivṛtti is the path of total renunciation of works. The essential thing involved herein is that for salvation, one has to renounce the world and worldly activities completely and one has to take recourse to what is known as jñānamārga or the path of knowledge. The doctrine of niṣkāma karma prescribes a middle course between the above two extreme pathways. It holds that what is required for liberation is not the renunciation of world or worldly action, but the renunciation only of desire or kāma. It is clearly said that action is to be done and nobody can remain without performing action. So renunciation of work is not required. What is required is renunciation in action, i.e. even inspite of doing work; one should not be involved in the fruit of action. His concern is work and work alone and never the fruit thereof.³ The Gītā says in this regard in the following way:

karmaṇyevādhikāraṣṭe mā phaleṣu kadācana |
mā karmaphalaheturbhūrmā te sangostvakarmaṇi ||⁴

Thus niṣkāma karma is neither naiṣkarmya (inaction) nor karma (action) with an eye upon the fruit thereof. One more important aspect of the doctrine of niṣkāma karma is that one should renounce the fruits of action only because the fruits of actions are not within the power of the doer and they have no right at all and at the same time one should not insist on not doing action. Thus the Gītā, therefore advises the ideal of niṣkāma karma that one should act with a sense of complete surrender to God, i.e., the sense of resigning of offering all works to God. Thus according to the Bhagavadgītā,

CHANGING ORIENTATIONS OF INDO-SRI LANKA RELATIONS FROM EELAM WAR II-IV

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Abstract

Sri Lanka is a small island located off the southern coast of India. India-Sri Lanka relations are more than 2500 years old and both sides have built upon a legacy of intellectual, cultural, religious and linguistic intercourse. With the passage of time this relationship has matured and diversified. There were however occasions when this relationship had been disturbed by unfortunate ethnic wars in Sri Lanka. Indo-Sri Lanka relations had made significant changes since the withdrawal of the IPKF (Indian Peace keeping Force) in 1990. The relations between two countries had seriously affected after the assassination of former Prime Minister of India, Mr. Rajiv Gandhi. The LTTE had lost its privileged status in India. India followed 'hands off' Policy toward the civil war in Sri Lanka from 1991 onwards. But it is wrong to assess that India remained a complete indifferent to the affairs of the island. India's strategic Priorities in Indian ocean region had also changed from 1990's. In 1996, India took a stance on Sri Lankan conflict by highlighting 'non-intervention' policy which came to be known as the 'Gujral Doctrine'. India had changed its approach in 2007 by renouncing its 'hands off' policy.

Key words : Legacy, Privileged status, Hands off, Gujral Doctrine, Strategic.

Since 1991, numbers of factors contributed to change India's foreign policy towards Sri Lanka. India realized that it was a fatal blunder to intervene into internal conflict of Sri Lanka. With the loss of life and resources, the intervention brought India an international disgrace and embarrassment. Moreover, the end of the Cold War and emergence of the U.S. as the sole power, India's foreign policy perceptions had also changed. In keeping with the changing global economic and trade scenario, India's strategic priorities in Indian ocean region had also undergone a change from 1990's¹. Further, terrorism had also impacted on the decision making process of India's Foreign policy. All these factors had made a significant impact on the changes of stance of India on Sri Lanka.

After the assassination of Mr Rajiv Gandhi on 21st May 1991, the Congress party got the sympathy votes and formed a new government headed by P.V. Narasimha Rao in New Delhi in June 1991. The Rao Government emphasized on the economic issues in its domestic and foreign policy as well, and adopted liberal economic policy and free trade.² Ethnic violence continued in Sri Lanka throughout the 1990's and the next decade of the new century but India preferred to maintain distance from internal issue of the island. Instead, India chose to establish strong economic ties with Sri Lanka. The economic diplomacy proved beneficial for India during the 1990's and after in several ways i) It helped to wipe out the memories of the IPKF mission ii) It gradually restored India's falling image in Sri Lanka iii) It was in tune with India's economic liberalisation iv) It went well with the changing

world order after the cold war and v) It provided a new economic dimension to bilateral relations, which remained focused on ethnic issues earlier³. After the Indian Supreme Court attributed Rajib's assassination to the LTTE as an act a revenge for the IPKF operation, the LTTE was classified as a terrorist organization, and its leader, Prabhakaran, became a wanted man in India⁴. So the LTTE lost its privileged status in India after the assassination of Rajib Gandhi. At the same time New Delhi forced to crack down on the LTTE presence in Tamil Nadu and to institute naval patrols in the palk Strait to interdict LTTE movements to India⁵. In light of these events, India followed 'hands off' policy toward the civil war in Sri Lanka from 1991 onward.

In January 1992, Indian Govt. started the repatriation of Tamil refugees to Sri Lanka. A delegation from Sri Lanka participated in the two day India-Sri Lanka joint Commission in the first week of the January 1992. The commission reviewed the process of repatriation of Sri Lanka Tamil refugees in India. Hence India and Sri Lanka made an agreement in January 1992, on the repatriation of Tamil refugees to Sri Lanka. Serious efforts were made to stimulate in India-Sri Lanka ties at the official level with the visit of Sri Lankan President Premadasa on 10th October 1992, but there was a gap in the perception of the two sides. The Sri Lankan President came as the Chairman of the SAARC and emphasized on various economic steps which could promote economic development and cooperation. The concerns of the Indian side were made clear when Indian President Dr. Shankar Dayal Sharma, while speaking at the banquet he hosted for the visiting guest, called for an effective devolution of power within the framework of a united Sri Lanka for an early solution of the ethnic conflict in the island republic. Premadasa was reluctant to discuss the Tamil Problem and his focus was on SAARC. He told about poverty alleviation programs and the signing of SAPTA (South Asia Preferential Trade Agreement) at the next summit in Dhaka. But President Premadasa emphasized during his talks with Prime Minister P.V. Narasimha Rao about his government's commitment to a Peaceful, negotiated settlement of the ethnic issue by involving all parties concerned.

The political scenario had changed in Sri Lanka after the assassination of President R. Premadasa. Smt. Chandrika Bhandaranike Kumartunga was elected as president of the island in November 1994. Alike the Indian government policy, the Sri Lankan government also changed its policy towards economic reforms and concentrated on financial issues. The visit of Sri Lankan President Chandrika Kumartunga to India in 1995 helped in re-establishing friendly relations between two countries. During her visit to India she proposed free trade and investment agreement to strengthen economic co-operation between countries. By the middle of the 1990's India and Sri Lanka engaged in important commercial activities. For instance, at the end of 1995, 13 joint ventures were under operation in Sri Lanka, while 17 others were waiting to start. Most significantly, about 50 per cent of this joint venture was in manufacturing and service sectors, considered to be growth-oriented industries⁶.

Getting support of India, Sri Lanka government initiated peace package with all its strength. The Lankan government signed an agreement to cease-fire with LTTE on 7 January 1995 though the agreement was not respected fully by the LTTE. India government was not a party to the agreement of 7 January, 1995 but only wished for the success of the agreement for peace and harmony in the neighbouring island. The LTTE broke the cease-fire agreement and started attacks on army camps and

UNITED CENTRAL REFUGEE COUNCIL (UCRC) MOVEMENTS: POLITICS OF REHABILITATION IN PALLA CHANCHAI COLONY, MAHESHDANGA COLONY AND MANKAR COLONY IN THE DISTRICT OF PURBA BARDHAMAN

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Abstract: Refugee crisis has been a protracted challenge of governance. The track record of rehabilitation of refugees in Independent India is anything but inspiring. My article is grounded on UCRC Movements: Politics of Rehabilitation in Palla Chanchai colony, Maheshdanga Colony and Mankar Colony in the District of Purba Bardhaman. These refugee camps were set up in this district in 1954. A large number of camp refugees belonged to the Namasudra Community. Relief and Rehabilitation measures- were taken by the Government at the beginning. But, such relief did not gratify their hunger. They protested against the Government demanding proper relief and rehabilitation in the said Camp. The United Central Refugee Council (UCRC) became a driving force in giving leadership and negotiating with the Government for the rehabilitation of the refugees. When the Left Front Government came to the power, they provided Rs.1200 per family along with the deed of land to the refugees.

Keywords: Refugee, Migration, Rehabilitation, Camp, Movement, Government, UCRC, Relief, Colony, Deed, Squatters' Land, Lease, Measure, Demand, Dole, Committee, Kattahs, Department, Eviction, Colony .

The history of the Migration of the Hindus of East Pakistan after the partition is one of the most tragic episodes of contemporary history.¹ The riots broke out in the different district of East Pakistan under direct government patrons, the flood of migration was open, people started moaning out of their homes and sought relief and rehabilitation in Hindustan. They came to India in different phases. The East Pakistan Refugees till 25th March, 1971 may broadly be divided into two groups. Firstly, those refugees who migrated between October, 1946 and 31 December, 1963 are also known as 'Old Migrants'. Secondly, those Refugees, who came between 1st January 1964 and 25th March, 1971, are known as "New Migrants".² There are 63 refugee colonies in Purba Bardhaman District.³ The majority of the refugees are Namasudras (98%). They came from different districts of East Pakistan like Barisal, Khulna, Noakhali, Faridpur etc. At first, they went to Dacca from the different districts of Khulna, Barisal, and Faridpur etc. by steamer or boat to get a Migration Certificate. After getting a Migration Certificate they came to Khulna by train. Finally, they came from Khulna to Bongaon by train. After reaching Bongaon they showed their Migration certificate to the Government Officials (India) and they also received the Border Slips. Then they came to Sealdah by train, after completing this process.⁴ Prafulla Kumar Chakrabarti Said-"Those who are leaving East Bengal are the very best portion of the local population, in brain, wealth, organizing capacity and indomitable spirit, however,

crushed and benumbed they may look, when they are unloaded from their third class wagons on the Sealdah Station Yard. They are the most valuable portion of the population and the greatness of a country depends on exactly men of this type. Dacca and Mymensingh, Barisal and Faridpur, are losing them and will pay the penalty under God's justice in the very next generation."⁵

Measures were under taken by the government for the Refugees in the past. Measures were of two types - Relief measures and Rehabilitation measures. Relief measures:-from the very beginning of the exodus in 1947 the primary task that Government faced was providing relief to a large number of East Pakistani Refugees. Relief transit camps were opened by the state government to provide food, shelter and medical aid to the migrants through the camp superintendent. Rehabilitation measures: - various schemes were sanctioned for the Refugees, viz, Bynanama scheme, agriculture, housing, small trade and business, as also for providing educational, medical, training and employment facilities.⁶

Categories of Refugee colonies of Purba Bardhaman District: Three types of colonies exist in this district. 1) Govt. Sponsored colonies: These colonies were set up by the Government. Lands were acquired, layout plans were prepared and homestead plots were allotted amongst refugee families by issuing Allotment Letters or Arpan Patras. The Arpan Patras given to Refugees were subject to the fulfilment of certain conditions, including part/full payment of the pro-rata cost. Mostly camp families were rehabilitated in these colonies. Govt. Sponsored Colonies are two types viz;⁷

- (a) Urban G.S. Colonies - where only homestead plots were distributed.
- (b) Rural G.S. Colonies - where homestead plots @ 10 kattahs per family and agricultural plots @ 3 acres (9 bighas) per family were distributed. In Purba Bardhaman district, the total number of G.S. Colonies are fourteen.⁸

2) Squatters' colonies: The question pertaining to the settlement of the plots squatted upon by the refugees in large groups of blocks of Private, Government and Semi-government lands throughout the state was an important issue before the state.⁹ In Purba Bardhaman district, the total number of Squatters' colonies is forty-eight¹⁰

3) 998 Group colonies: Total number of 998 group colonies are one.¹¹

The Government of India founded Palla Chanchai Camp and Maheshdanga Camp in 1954 for the purpose of digging a DVC navigation canal. This DVC project started in 1955. After arriving at these camps, they were engaged in earth-cutting work of DVC canal against Rs. 15 for 15 days of work as doles. Those who were under 14 years were given Rs. six in 15 days interval.¹² Refugees were given doles counting the numbers of members of each family. This dole did not satisfy their hunger. There was little arrangement for the proper medication of these camp dwellers. Camp's life was very pathetic. Refugees had to pass their lives in a tent. Many newborn babies died in the tent due to the severe heat. Refugees had to live in unhealthy conditions of the tent. Camp-dwellers protested against it. In order to provide quality food, the refugee movement started in different camps. The refugees of Special Receiving Centre, Mankar, Police Station, Galsi, kept the superintendent detained from 9:30 hours to 16:30 hours on 2nd June in 1958, while he was distributing food grains to the refugees, by raising an objection to the alleged bad quality of rice. The refugees were persuaded to disperse at the intervention of the D. R. O. And C.O.s, who, on getting information, had arrived at the

HISTORICAL BACKGROUND OF HEALTH CARE SYSTEM IN PRE-COLONIAL KERALA

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Abstract

Traditional knowledge is in many respects orally transmitted and learnt through observation, practical engagement, or hand-on experience gained by trial and error. Kerala known for its tradition of organized medical care, which had been in existence long before the advent of the Europeans, is still seen to be flourishing. In the nineteenth century, the princely rulers of Travancore and Cochin took the initiative in making the western system of care available to their subjects. But during the time Kerala medical tradition was strong and the ideological episteme dissimilar to those of the Europeans. The colonial philosophy of medicine and its praxis critiqued the indigenous tradition as unscientific and largely encrusted with superstition incompetent to address the needs and challenges of the modern and progressive state and its people. And gradually the spread of modern medicine hegemonize the native systems of medical care in Kerala.

Key Words: Culture, Health care system, pre-colonial Kerala, Ayurveda, Kalari Marma Treatment, Tribal medicine, Folk medicine, Caste, Indigenous medicine, Hegemony.

The traditional knowledge of the indigenous or native people in all its multifarious ramifications is an inextricable part of their collective being and identity. Self-determination of human rights becomes decisively significant when Cultural identities of the submerged people are contested. Many indigenous or non-western epistemic worldviews are based on ecological and spiritual imperatives anchored in complex traditional or indigenous knowledge systems. Traditional knowledge is in many respects orally transmitted and learnt through observation, practical engagement, or hand-on experience gained by trial and error. This incorporates a profound contemplative knowledge ubiquitous to the Orient that all parts of the natural world including elements like earth, air, fire, water and other inanimate matter have a life force imbued with spirit. It is holistic and integrative in character based on a philosophy and culture that perceives the interrelations of all phenomena in the natural and supernatural world. Traditional knowledge systems, scholars agree, are based upon a social cultural milieu that sustains a belief in complex spiritual and social relations among all life forms.¹

Kerala known for its tradition of organized medical care, which had been in existence long before the advent of the Europeans, is still seen to be flourishing. The Europeans brought the system of western biomedicine when they colonized this part of the globe. In the nineteenth century, the princely rulers of Travancore and Cochin took the initiative in making the western system of care available to their subjects. Kerala had always been a promising land for different social communities.

groups. Apart from the autochthonous communities of the land, there were intruders like the Brahmins, Christians, and Muslims to this region. Their practices and varied knowledge of medical herbs have richly contributed to the growth of a proper health system in this region over centuries.

One cannot overlook the fact that in reality indigenous society was neither homogenous in terms of its culture, geography or social modes, nor did the subcontinent have a single health care method and practice. It however had an ensemble of local practices followed by innumerable caste and social groups. These remained largely autonomous to the dominant traditions of the land.

Kerala is generally hailed as the region of healthy people and health care practices. This is not only due to their social habits and living practices but also due to traditional systems of treatment developed and followed by the people. These traditional systems of Kerala can be placed broadly under four heads- tribal medicine, folk medicine, Kalari-marma treatment and above all Ayurveda.

Tribal Medicine

There are a number of tribal groups in Kerala, especially in the Western ghat region. Kurichiyar, Kurumar, Malakuravar, Naicker and the like still exist in pockets of hilly regions. Each tribe follows its own hereditary medical method in therapy. Generally, tribal medicines are for common illnesses. Many of their medicines are practiced with the blending of black magic. Even among the members of the tribal group, only a selected few specialize in treatment. Revered and esteemed in their society, they keep the mystery of their medicine to themselves. Knowledge of medicinal plants has converted a large number of their population into herb collectors. Their long association with forest life helps them locate the herbs and ease collection.

The tribal people of Kerala depended traditionally on an extensive number of herbal plants with medical value, readily available in the forests. They could easily identify them and use them to cure diseases. Their knowledge of herbal cures were neither recorded nor systematically handed down to posterity.

Folk Medicine

Folk medicine is the mother of all systems of medicine. In the Indian palimpsest, folk medicine was never fully erased before the newer texts of local or foreign origin were written. Folk medicine claims that diseases are caused by evil spirits or the wrath of gods; it recommends diagnosis, divination and treatment by propitiation.

As in many parts of the world, folk medicine is rich and varied in Kerala. These medicines are a combination of locally available herbs prepared by boiling or pulverization. Every family in olden days used simple medical preparation for common ailments of children like cold, fever, headache, toothache, etc. Apart from this, persons or families in every village specialized in traditional folk medicines. There were some lower caste groups who were well-known physicians, like Mannan, Velan, Kaniyan and Ezhava. The most popular rustic physicians of traditional Kerala like Mannan and Velan came from the lowest strata of the society. Mannan and Velan associate their treatment system with black magic. They tie knots on a black thread, activate it with the chanting of mantras, and tie it

DEMOGRAPHIC PROFILE OF MALDA DISTRICT (1872-1947)

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Abstract:: The size of population in India during pre-independence era has increasingly attracted the attention of historians. In this context endeavour to estimate the population, particularly in pre-independence era starting from the first census year, requires careful scrutiny of the available data. Out of that interest it is my sincere attempt to examine the population movement and demographic change of the district of Malda during the period from 1872 to 1941.

Key Word: Population, Demography, Migration, Census, Malda

In one sense, the term urbanization denotes concentration of people in a particular place where most of the inhabitant engage in non-agricultural production. So, before going to evaluate the nature and characteristics of urbanization of English Bazar, it is essential to have an overview of the demographic attributes of the district in which the town English Bazar is located. But the task is far from comfortable zone when we deal with the demographic study which is covered in the pre-census times. This is, before the commencement of the first census in 1872, there were no scientific method for the study of demography. So there was a meagerness of sources related to demography. Even the statistical return of the first census report is not up to the mark due to the wrong census counting as because initially in general as elsewhere in the sub-continent the people of the district did not understand the very purpose of census counting. Because there were the superstitions among the people, who believed that if they gave the correct figures for family members some might die, a fear that would not lead them to give correct information. But in the following census years, however, while people gradually understood the very purpose of the census they provided comparatively correct figures of their family members and other details. Though, the investigation of the pre-census era is not out of reach as because of the pioneer or path making work was already have done by some of the reputed scholars like W. H. Moreland, Ashok V. Desai, Shireen Moosvi and many more. In this respect, the most trustworthy sources are the various survey report of the pre-census era. On the emigration from and immigration into Malda district in the second half of the 19th century the Government records, other than census reports throw much light, as in respect of other districts of Bengal.¹ By various survey reports and along with the statistical return of the post-census data an attempt is made to understand the nature and pattern of the population growth and its distribution throughout the district of Malda, obviously, keeping in mind the period of our study.

The population of the district of Malda as recorded in the J.J. Pemberton survey report reveals that during the year 1847-48, there were 3,11,895 or 24,206 souls per square miles. This calculation was done by a careful investigation of the total houses of 62,379 of the district and allowing the average of

five persons to each house² Probably this was the first numerical figures of the total population of Malda district.

Table-1

Population Growth of the District				
Year	Area in QM	Total	Male	Female
1847-48	-	311,895	--	--
1872	1,813	677,328	331,539	345,789
1881	1,891	711,487	347,508	363,979
1891	1,902	814,919	399,917	415,002
1901	1,890	884,030	437,639	446,391
1911	1,899	1,004,159	498,547	505,672
1921	1,899	985,665	492,822	492,843
1931	1,764	1,053,766	527,305	526,461
1941	2,004	1,232,616	619,272	613,346
1951	1,407	937,580	476,794	460,786

Source: Respective Census Data

From 1782 onwards, we have a decadal figure of the total population of the district as shown by the table no 1. According to the first census of 1782, the entire population of the district was 677,328 souls, among them 331,539 were males, and 345,789 were females with a density of 357 persons per square miles. Successive census report shows a steady growth of the population of the district barring 1921 census when we witnessed a little bit of fall in the total population of the district. It is interesting to note that during the years from 1872 to 1921 increase in the female population is more than the male population. But it is tough to reason out why the male population was low as compared to the female population, though the reason was no longer so glaring. The out-migration of the male population in search of jobs in cities and towns or outside the district may be one of the reasons why the male population was low. From 1931 onwards there was a gradual rise of male population. In 1931 the male population was 889 more than the female, and in 1941 it was 5,929. It somehow indicates the employment opportunity within the district was gradually increased and people preferred to live at home instead of going out of the district in search of jobs. According to the survey report of Pemberton, almost half or little more than half of the total population of the district were Muslims, divided into the two sects of Sheikhs and Seyad and rest of them were Hindus.³

Apart from natural growth, the district of Malda witnessed both the huge influx and considerably squat outflow of the population during the period of our study. According to the various census data the people from neighboring district as well as far of provinces came and settled in the district of Malda. Malda also sent her children to sister district as well as different provinces but the balance of

PUNISHMENT OF SUBHAS CHANDRA BOSE: A STUDY ON OATEAN BEATEN INCIDENT

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Abstract:

The present paper describes the incident in detail by tracing the contemporary and those who were directly involved in the Oatean beaten incident through their valuable information about the event. Even Prof. Oaten and Subhas Chandra Bose, though little late, have left their account on the event which is dealt in the paper. Thus, in essence, the aim of the paper is to throw light on the tragic event and to discuss the involvement and responsibility of Subhas Chandra Bose in the Oatean beaten incident.

Subhas Chandra Bose, the forefront freedom fighter, was rusticated from the Presidency College because there was an allegation against him that he had involved himself in Prof. Oatean beaten incident in 1916. This episode is an important chapter of his future political life. Cuttack, the birth city of Subhas Chandra Bose and where he had completed his primary education, was a mufassal city as well as politically backward also. Naturally political knowledge of Bose was very poor. But the vastness of Calcutta city opened up a new world and it helped him to get maturity for his future aim of life. In this paper I would like to throw light on some activities of Subhas Chandra Bose as a student and his responsibility regarding Oatean beaten incident in the Presidency College. Indeed it is very a controversial chapter of Subhas Chandra's life, but the episode hardly got priority from the researchers. In this discussion I will try to deal with this event seriously since it was supposed to change the course of the Subhas Chandra Bose's future line of action in his political career.

Subhas Chandra Bose had completed his primary and secondary education in Cuttack. He got admission in the Presidency College in Calcutta for higher education in July, 1913. During his early life he stayed in Cuttack with his parents. His father, Janaki Nath Bose, was a public prosecutor in Cuttack which is a mafassal city and long distance from Calcutta. Politically Cuttack was a backward city. Although his political knowledge was, at the time, very poor; he had enough knowledge in other field. In his unfinished autobiography *An Indian Pilgrim* he writes, "It would be correct to say that, as long as I was at school, I did not mature politically, though in other matters."¹ Calcutta, the great city and birth place of Indian nationalism, gave him an opportunity to enrich his political knowledge. Mentionable, Subhas Chandra was known to some students of Calcutta even before his matriculation. Dilip Kumar Roy, latter a close friend of Subhas Chandra, came to know about Bose through Nibaran (whose resident was in Cuttack but studied in Calcutta).² Hemanta Kumar Sarkar, resident of Krishanagar, also knew Bose through their teacher Beni Madhav Das.³ Subhas Chandra stood second in the matriculation examination of the Calcutta University in 1913 which gave him fame all over Bengal. After taking admission in Presidency College in Calcutta in arts faculty, he permanently stayed in Calcutta (Elgin Road) with his elder brother Sarat Chandra Bose.

Before going to discuss regarding Professor Oatean beaten incident and the responsibility of Subhas Chandra Bose, it is necessary to discuss some activities of Subhas Chandra. In fact, Subhas Chandra Bose realizes, there were (in the Presidency College) three categories of students in those days – i) sons of Rajas and rich people and those who preferred to associate with them, ii) bookworms boys whose faces is sallow and thick glasses, and iii) boys who considered themselves the spiritual heirs of Ramakrishna and Vivekananda. In addition with these three groups of student there was another group of student. They are secret and revolutionary group about whom most of the students were unaware.⁴ Mentionable, during his staying in Cuttack, even in early months in Presidency College, Subhas Chandra Bose was an introvert. But gradually he became extrovert within few days and gained immense popularity among the students and teachers. It would not be wrong to say that there were enough reasons for his popularity. He took initiative to publish a college magazine.⁵ He was a class representative of Student Consultative Committee which was founded by Principal H. R. James.⁶ In the mean time, he passed Intermediate and took admission in Philosophy Honours. Mentionable, people of Bankura acutely suffered during famine in 1916. Principal James formed 'Bankura Relief Committee' for famine suffered people of Bankura. Subhas Chandra Bose was selected as a member of the Committee from third year.⁷ His energetic, hard work and involvement made him extremely famous among the students and teachers. But Subhas Chandra was expelled from the College within few days with an allegation of his involvement with Oatean-beaten incident which ultimately designed his future aim and activity of life. Mentionable, in connection with the context, before Oatean beaten incident, a Professor of Presidency College was thrashed by the students. Moreover, Bose had some personal experience when he was a student of first year.⁸

There are some available accounts of contemporaries of Subhas Chandra Bose and those who were directly involved in the event. However, they differ in their accounts. Girija Kumar Mukherjee, a contemporary and close friend of Bose, has discussed the Oatean-beaten incident in the following way. He writes, "A group of students, under the leadership of Subhas Chandra, protested against Prof. Oatean for his comments to Indians. Subhas Bose was suspended from the Presidency College because of his involvement of this physical assault."⁹ Dilip Kumar Roy, classmate and life-long friend of Bose, writes that he came to know about the Oatean beaten incident next day from the news paper and then he met Subhas Chandra in Elgin Road residence. Initially Mr. Roy got angry because Subhas Chandra did not inform him about Oatean beaten plan. However, he expressed his willingness to Bose to be a part of the assault group and asked Subhas why did he not inform him regarding the matter prior to the event. Subhas, with deep love, reminded Dilip about his present situation (actually Dilip Roy lost his parents and stayed with his grandfather). In addition, Bose informed him that those who had assaulted Oatean are waiting for punishment.¹⁰ So the popular version of the Oatean beaten event – Subhas Chandra Bose beat Prof. Oatean in the classroom due to his bad comment to Indians – got support by these two above mentioned writings and is a widely accepted fact.

But did really Subhas Chandra Bose directly assault Prof. Oatean? The account of those who were eye witness and directly involved in this event does not support the above explanation. According to their writing the actual fact is little different from the popular version of the event.



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