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Sustainability of Rural Development Programmes in India - A Critical Study

Dr.M.Alangara Masillamani
Associate Professor
Palli Charcha Kendra
Visva-Bharati Uniersity
Sriniketan.

Introduction

A wide spectrum of rural development programmes have been implemented by the Ministry of Rural Development (MORD), Government of India (GOI) for alleviating poverty, generating employment, creating infrastructure and providing social security. The programmes have immense potential for sustaining natural resources, both at the local and national levels. In this light, the process of sustainability of rural development programmes in India is an attempt to focus on the systematic intervention of development objective among various schemes in the country. Further, to enhance the understanding of the concept of sustainability of each rural development programme that differently needs to achieve a green outcome.

India's commitment to planned development reflects government determination to augment socioeconomic development of her people and her affirmation to bring about a desirable institutional change through five year plans.

Accordingly, multipronged strategies started with the very first five year plan onward towards rapid development. The adoption of the same strategy continued in a number of development programmes. Sectoral investment has got a priority in the first two five year plans for rapid development of agriculture and industries. Community Development Programme (CDP) was started in 1952 with the aim of attacking social and economic difficulties of Indian masses. Variety of interventions came in to augment production and improving the quality of various commodities. Schemes were organized for the upliftment of marginal and small farmers. A number of poverty alleviation and income generating programmes were implemented to bring about infrastructure development. India's current development strategy is raising economic growth and enabling inclusive policy. But in all the development processes natural resources are widely accepted as the most important components of planned development goals. The Twelth Five Year Plan notes that the sustainability of rural development programmes heavily relies on activity viability, opportunity, employment sustainability with income and institutional stability without affecting the environment and abusing natural resources.

The Concept of Sustainability

The idea of sustainability stems from the concept of sustainable development which became a common language at the World's first Earth Summit in Rio in 1992. The concept of sustainability constitutes a process of change in which the

exploitation of resources, the direction of investment, orientation of technological development and institutional change are well directed towards enhancing both current and future potential to meet human needs and aspirations.

Sustainability may be lensed through (a) sustainability outcomes – improvements in quality of life or standard of living, programme beneficiaries, their children and their children's children Other words, those benefits endure beyond the programme (b) sustainability processes – a development programme provides a set of direct and indirect services to beneficiary communities at the end of the programme (c) sustainability resources – the extent to which activities promoted by a programme either preserves / depletes the natural resource base.

The Concept of Rural Development

Rural Development connotes overall development of rural areas with a view to improve the quality of life, agriculture and allied activities, village and cottage industries, crafts, socioeconomic infrastructure, community services and facilities above all human resources. In short, Rural Development implies

1) Peoples development

The poorest of the poor – those who are unable to consume basic necessities; The poor- marginal farmer, small farmer, rural artisan; The non poor- middle class.

2) Area development

Backward area, remote and isolated, tribal, hill and desert area.

3) **Environment Development**

Providing drinking water, providing and promoting community amenities, providing and improving health and sanitation.

4) **Further improvement of Transport and Communication**.

In accordance with the rural conditions rural development programmes are chalked out and implemented. The programmes have immense potential to contribute to the planned goal of poverty alleviation, efficient use of natural resources and effective management of land and other natural resources. For marginalized people in rural areas, rural development programmes are stimulus to support ecosystem services, sustainable agriculture based livelihoods, essential services such as drinking water, sanitation and health care besides the sustainability of learning process and research. The principles of sustainability are solely applicable to rural development programmes. That's why this study is emerged.

Significance of Rural Development Programmes on Sustainability

Rural Development Programmes constantly maintaining sustainability and growth with different objective on sustainable basis as follows:

Drought Prone Area Programme (DPAP) was implemented in 1973 to mitigate the adverse effect of drought on crops and livestock and to conserve and harness land, water and other natural resources benefiting SC / ST population. Tribal Area Development Programme (TADP) was launched in 1973 to focus on area development, agriculture and land development and capacity building in tribal people. Hill Area

Development Programme (HADP) came into being for the removal of poverty, soil conservation and waters head measures, optimization of agricultural production along with the development of land including orchards and horticultures. Desert Development Programme (DDP) was organized in 1977 to check adverse effect of drought on crops, human and livestock, to control desertification and to restore ecological balance. Command Area Development Programme (CADP), 1974 and after its merger Command Area Development and Water Management Programme (CAD WNP) in 2004 launched respectively for utilizing irrigation potential and optimizing agricultural production and productivity on a sustainable basis. National Project on Organic Farming (NPOF) was started in 2004 for the production of bio-fertilizers, vermi-culture, extension and capacity building. Integrated Rural Development in 1980 with the objective of all round development through provision of agricultural credit, milch animal loan, goat / sheep loan, bullock cart loan, deepening of well and pump set loan, crop loan and insurance, non-agricultural credit for all forms of ventures and notably all these loans with subsidy for increased sustainability of multidimensional development.

Rural Landless Employment Guarantee Programme (RLEGP), 1983 and Food for Work Programme (FWP) 1977 – Food grains to the labour generated employment and income and created percolation tank for conservation of water. Pools and Ponds, village road and other resources were created under FWP. Construction of shade umbrella, Angawadi centres, community halls, enhancement of water resources – profitable employment to the rural poor are the main activities of National Rural Employment Programme (NREP).

Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS). Intregated Watershed Development Programme (IWDP), National Rural Livelihood Mission (NRLM) are the most sustainable components of employment and income generating and agriculture progress. The sustainability component of National Rural Drinking Water Programme NRDWP helps arresting and reversing the decline in ground water levels particularly in hard rock / critical regions where the problem for ground water level is acute. Enhancement / enrichment of soil fertility are a key objective of the Mahila Kisan Sashthikaran Pariyojana (MKSP). Indira Awas Yojana (IAY) eradicates and helps expanding comprehensive sanitation. The activities of other programmes are readily to conserve India's biodiversity which is utmost requirement for providing ecological and livelihood security with beneficiaries. Rural development schemes in fact potentially reduce the negative environmental effect of economic development (pollution, waste generation etc). Nirmal Bharat Abhayan (NBA) improves local sanitation and hygiene and the well being / health of local residents by solid and liquid waste management programmes. The use of locally available rice husk ash and fly ash in IAY are being explored for reducing the diesel required for transportation and thereby minimizing noise or environmental pollution. NTFP's organic farming and sustainable use under NRLM and the use of renewable energy for unique water lifting in NRDWP are other examples.

Climate Resilience of Communities

Rural Development Programmes potentially enhance the resilience of weather events of rural population ad production systems and reduce risk arising from climate

variations / extreme events, like droughts, floods and cyclones. Under MGNREGS, IWDP and NRLM afforestation, plantation, fodder development and vegetation belts in coastal areas build livelihood resilience and promote local community by coping capacity to potential impact of climate change.

Contribution to climate change litigation

Large scale forestry and soil conservation measures sequester carbon and reduce green house gas emissions. For instance, afforestation, plantations and vegetation belts created under the programme mentioned above contribute to national and global effects.

Rural Development and Their Relevance

Rural Development Programmes by aggregating small initiatives in several locations improved or improve natural capital on a macro scale. Increasing climate resilience, production systems, livelihood and habitats and reducing the impact of meteorological droughts through soil moisture conservation reducing water runoff by increasing water storage in surface reservoirs as well as aquifers. Vegetative cover, more fodder and fuel wood in common lands available / supply during droughts.

A vast majority of works of MGNREGS and IWDP are linked to water soil and land. Other services available under these programmes are conservation of water recharge of ground water, reduction of soil erosion, enhancement of soil fertility, conservation of biodiversity, reclamation of degraded crop and grazing land and enhancement of leaf manure and non-products supply. This is how these schemes augment the productivity of natural resources and ecosystems. These schemes further,

support ecological restoration and vegetative cover on fallow land and strengthen livelihood. These schemes also encourage sustainable natural resource use. NRLM strengthens non timber forest products based (NTFP) livelihoods. MKSP accelerates regeneration and sustainable harvesting of NTFP species, increased soil health and fertility to sustain agricultural based livelihood.

IAY provides financial assistance to rural BPL SC / ST and poor non SC / ST families and the next kin of defense personnel killed in action for construction of kutcha houses and up gradation of existing unserviceable Kutcha houses attaching latrines and smokeless chulha. The beneficiaries may engage their own labour in all such works to effect economy and durability. Nirmal Bharat Abhayan (NBA) (The previous Total sanitations campaign – TSC) by its nature a green programme. In recent years its scope has been extended beyond the eradication of open defecation to comprehensive sanitation. Such expansion in scope, 10 per cent of the project funds are earmarked for solid and liquid waste management which does not contaminate the system.

Conclusion

It may be concluded that both rural development and sustainability being inseparable components of growth suppose to go hand in hand or in equal parallel, so that rural development may take place on a sustainable basis. But both paradigms have their practical difficulties nowadays due to developmentalist and stakeholders. If there is a reality on both sides, there will be a possibility of correction in those custodians' paths towards the attainment of both goals on a sustainable basis.

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The Limboo population and their settlement in the Rimbi valley in Sikkim.

Dr. Olivier Chiron
Department of Geography
Bordeaux III University,
France

The historic settlement of the Khamdaak clan in the Rimbi Valley.

The villages of Singpheng and Tingbrom (**Figure-map n° 1**) founded in 1641 by a Limbu clanic population of (Khamdaak) settled in the middle of the slope of the Rimbi Valley in West Sikkim. Khamdaak means from the Kham but the spelling may vary and the Limbu writer JR Subba writes Khamdaak or Khamtak (p. 88 and p. 588, J.R. Subba 1999). About the origin of this clan, there are very few written records.

The clan history was traced through a family collection, *Khamdhak genealogy*, a founding narrative written by a local author, Harka Bahadur Khamdhak and according to information extracted from several villagers informants in Singpheng as for example the village teacher of Tingbrom (village localized on the opposite side to Singpheng).

According to the individual testimonies, they would come from the Kham province in Tibet and would have left the Tsongpa Valley in Munakham following Buddhist persecution. A sub caste, Khamdaak sucaste, Mudhing gum-lake-wahang, in Tamour valley would have left the village of Phembu as the clan phago from Darap.

Darap is another village (in nepali terminology *gaon* means a village) situated downstream Singpheng village, 2 kilometers away of Tarap. Darap means "small hut "founded by the Limbu of Nugo clan but it's a pluritethnic village (Nugo, Phago, Khamdaak, Loven).

Khamdaak lived in the valley since the fifteenth century in the Nepalese district of Laka Wa Yong Khong. Khamdhakten (Li. *Ten*), from Tamour valley, means the "place" the original name of this clan.

Rten is the support in tibetan like in the word chörten which means receptable for offerings. This is not a migration from Nepal to Sikkim but internal migration within the borders of what is not yet the Limbuana, the mythical land of the Limbu. The Limbuana strechs runs from West Sikkim (Tista river) to the east of Nepal (Arun river).

Then the clan reached western Sikkim in 1600 and settled in the Yuskam sector, where there are still drawn today several clans or sub-castes of Khamdaak group. Since Yuksam, the clan was divided for the first time in three localities to Timborbung, Rimbik and Lingchom and under the direction of two community leaders which posseded a spiritual and political vocation : Tojee and Mona. Both guides correspond to two clans segments. This founding story of this clan refers to a patriligny.

The settlement in the Rimbi valley attested by palenjas, cautara.

The palenjas, cautara and mane.

The former presence of this clan is attested in the valley by the existence of numerous memorials (*palenjas*, *cautara*, *mane*) along the motorable road Pelling-Nambu a wet and humid valley.

A *palenja* is a memorial monument that tells the story, there are very present along roads and along the dirty roads that cross the villages. They are often emotional signals to the villagers who travel along these road during the daily routines agricultural works.'

A *cautara*, is a stone bench serving as a resting place built by the family of a death in his honor, the number of cautara is proportional to the wealth of the family.
The mandals. They had their dependents managing the land and the income they collected and the role they play in justice (*amal,* the Limbu ethnic court of justice), he was the link between the *kazi* and the king.

A *mane*, word of sanskrit origin meaning precious stone, the term is used to designate the wall about 6 feet high and 4 to 8 meters wide, but their length varies it is made with dry stones and with lime. There is one of this type in Gezing (West Sikkim) which is also named a *medong,* a long prayer wall.
Can the colonization of the valley be traced through a religious geography including lineage cults referring to important persons or specific locations ?

Figure n°1 : *Map of the Limboo setllement in the Rimbi valley (West Sikkim)*

Realization : Olivier Chiron

Spatial and concentric hierachical structure.
Any information of this order could be selected because we believe that within Limbu communities, there is no unity around the cult (although *kipat* land system keeps the territory of the village in a land scheme roughly consistent) which gradually change in contact with Sikkimese state with the presence of the indian village councils (*panchayats*) but the gods of the soil are different in this sikkimese context compare to the nepalase context.

In the context where there are Indo-Nepalese families like in the village of Singpheng, Kami (blacksmith) associated with the presence of the chiefs's village, the panchayat will facilitate temporarily the integration into the village of these Indo-Nepalese families belonging to lower castes ; they are under their protection. The social bond created between the leader and panchayat blacksmith family (Kami), Singpheng allows the latter to be integrated in the social scale of the village enjoying an anchor in the community in thanking to the benevolence of an influential member.

The territory of Limboos was organized according to the *kipat* land tenure system : the chiefs of the Limbu village were organized around a concentric spatial structure which reflect the order of kipat tenure.

Our research is oriented towards a diachronic study of the juxtaposition of the old territorial system of control the land (*Kipat*). *Kipat* is inalienable and indivisible land, it is not convertible into cash and heriditary transmissible by Subbas, the local Limboo chiefs ; it's a customary form of tenure (Caplan, p. 3, 1970, 2013).

In terms of land use, Sagant (p. 53, 1976) reports that in *Kipat*, the land tenure system, the flat surface of the terraces, it is individual possesion, (...) and the walls or the vegetation are property of the clan segment. The Subbas can organize the exploitation in pasture. In Singpheng, they wish to retain control system on land, contrary the system *Kipat* now over in Nepal by maintaining control over their land including a control of the arrival of foreigners (as kami or other ethnic groups) and spatial situation in the village ; rejected or not on the outskirts of the village and more or less close to the head of panchayat. Moreover, the RaÏs, an ethnic group also present in the village of Sinpheng is not considered as a foreign ethnic group because they are inter-associated to Limbu ethnic group and belongs like the Limboo to kiratis population (Chemjong, 1950). As we see from our surveys in the village of Singpheng, houses of other ethnic groups (Tamangs, Raïs) possess similar

houses which thatched roofs. The houses do not reflect a perfect Limboo style but it is the way to live which is unique to Limbus (**Figure n°2**) : a house with their traditional seats, their main beam *akwanama*, axis of the divine (that pierces the room) where the phedangba priests officiate during family ceremonies where the phedangba recites incantations to *akwanama*. For weddings, deaths or when someone falls ill, the priest comes monopolize the main room all evening reciting the words of these *mundhums* (oral tradition of the Limboos).

The hamlets whose boundaries are the forest is based on a concentric order : in the center of the house takes place the chiefs of the village, *subba* and next to this place, there are home's parents and if a road cross the village, the houses and the school are not centered on this idea of a concentric order.

The s*ubbas* legitimize their role in the village by the bonds that connect them to their ancestors on the land and to the foundation of the villlage community.

The village was formed on a concentric order representative of the social order : in the center te heads of the houses ; and the houses of his relatives scattered in the clearing forest that touches the village. The villages were blurred on borders (...) area, this is the home of several Subbas (local Limboo chiefs or leaders), their clan, the village had no center without *kipat*. But still in Singpheng in 2005-2009, there is a spatial hierarchical structure linked to the socio-religious organization of Limboo society in these villages (Singpheng, Tingbrom, Nambu, Rimbikt) of the Rimbi valley (West Sikkim). The center of the village is more important than the village's boundaries.

Figure n°2 : *Limboo's couple in Singpheng village (Syam Malla house)*. Olivier Chiron

The mandala-state is a spatial model in the South Asian states (Chuttintaranond, 1990, Tambiah, 1976, Slusser, 1982) that we compare by the micro representation of the houses of village chiefs in a village unit. These leaders who are the true organizers of political life (such as the panchayat and phedangba or subba whose role is attested to these villages) and of judiciary power (amal, court of justice) of the community revolve around the rest of the village population (Chiron, p. 78, 2007).

Within the village of Singpheng (**Figure n°3**), the *phedangba* priests govern partly the village affairs but with the arrival of the panchayat system and the Indian state, slowly the Limbus includes non Limboo population like nepalese lower castes (Kami, Lohar) ; the hierarchy of castes has not

completely be sucessful in Singpheng village. Indeed, on the lower fields we often have found the poorest people but not always belonging to cast or sub castes nepalese people.

A village without clear outline but with a central form (*Mabangpe*, the central square foundation of the village with block of houses), the evolution of the land tenure system may have changed the concentric order with the venue of a central political administrative system imposed by the system *panchayats*.
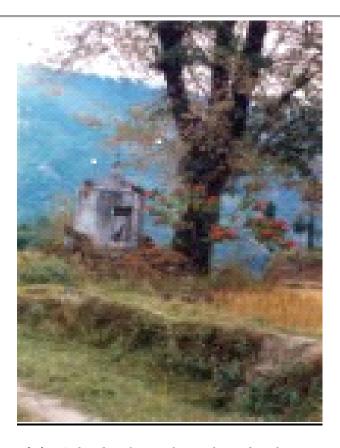

<u>Figure n°3</u> : *Singpheng village and slope in Rimbi valley*. Olivier Chiron

Pacifying the scene, the founding lineages have made the earth a habitable world for men and therefore are extraordinary men, local heroes. The dialectic gods-men arise on the village land including forest land.

Many places are well connoted according to these links : a true daily pact is woven between the occupants and deities particularly in the area of wild forest (*jungal* in nepalese language) (Chiron, 2007, p. 75). The boundary between the two spaces, the domestic space must be asked questionned and continually reaffirmed by the dialectic between grown (millet, maize, wheat, barley) and wild (animals, jungle), humans and spirits, domestic space always and perpetually needing to be redomesticated (Sagant, 1976, p. 66).

This is the hunter that acquired political power, a place where people come to test his skills ; the exploits of a hunter on the border pacified land will have some impact on the entire village community. Being successful during hunting is a proof of the favor of the gods (Sagant, 1997, p. 420). In Limbu, the hunter makes an offering to *Tampsamang, Tanpunma, Tangpjungba* the divinity of the forest, the master of the forest. These outskirts of the village in the forest is an area where the forest is the most secular place, location of the spirits. This border area is dotted with places of worship, it is more auspicious. Indeed, we note the proliferation of places of worship (*devithans*), but not always easily identifiable from the rest of the forest. Formerly located in the forest, *devithans*, are now located in sacred groves (*sacred groves*) and these are areas protected by local people for both biological (keys and as many endemic plants *occinum sanctum*, holy basil, tulsi but also trees like : *Ficus religiosa*, *Ficus bengalensis*) and cultural (spiritual function) reasons. The *devithans* are Hindu worship places delimited by stones and trident (**Figure n°4**) planted in soil in which the place of divinity is in a tree (Chiron, 2007, p. 76). To protect the village, there are certain prohibitions that prevent the pollution.

Figure n° 4 : *A hindu place of worship (devithan in Darap).* Olivier Chiron

One wonders if these deities control the borders or if they are in the center.

Former places of worship *Yuma Samyo* have become places of Hindu worship (photo-Figure) as and as the forest receded. These Hindu places of worship are clearly visible in the landscape, although those related to Yumaism (name given as a synonym of the cult of *Yuma Samyo,* natural religion of the Limboos, *Samyo* in Limbu means « religion »), place of cults more difficult to recognize in the forest mass (in the wild forest : *Jungal*). Yuma Samyo has a supreme god, Tagera

Ningwaphuma, omnicient and ominpresent infinite, eternal and supreme god, it's a source of knowledge. Yuma Samyo has its own way of performing rituals, helaing dieases and illness and preventing befalling misfortunes. The religious specialists performing rituals are Phedangba, Samba, Yema and Satteyhangma (Jr Subba, 1999, p. 309) ans this religion is related to oral tradition, myths and folk tales.

So, despite the presence of Hinduism, Buddhism and shamanism are also worshiped by Limbu . Another religion has gained new practionners, Christianity, especially in the village of Singpheng which operates through priests from Darjeeling which are able to look after Limboos communities of the valley. I have highlighted the fact that this presence, in the year 2000-2005, was not would so asserted because there were only 5 christian families in this village.

Among the Limbus, different religions are well accepted. Into Limboos houses, we can found on the altars of Limbu families, at Syam Malla (name of a Newar ancestor) in the village of Singpheng in the family of my informant, Buddhi Lal Khamdaak, an image of Buddha alongside with pictures of the family surrounding with a panel in Limbu language recalling the origins of the family (Chiron, 2007, p. 77).

To contribute to this analysis, it is questionable whether these are *devithans* to protect the boundaries of the village or not : one is located southeast to Mutlabung (neighbourghhood Sinpheng) and one other in North-west of Mabangpe (village-mother, the village center). One wonders if these deities control the borders or if they are a center, or a boundary, a kind of sacred area with the houses of the priest indicating the presence of *devithans* (eg houses Sukbahadur, Run Bhadur, Jasman, Mansingh, Harka Bir).

It may be noted that although the wood decrease, sacred groves are kept and keep the borderlands of the village. I have compulsed through the study of the village of place names (etymology) the origin of the villages. The etymology of the

village name is often based on the use that men have decided to make of their environment. Indeed, villagers from the village of Darap went to cut wood, and came to this place and therefore they decide to name the place Singpheng : the place where we cut wood or in Limbu language Sing/Shing/-pheng. Several villages names in the area are related to this suffix *sing* : Singrang, Singrangyong, Singlitam ad Singpheng.

Indeed, there is a regression of the forest but the boundaries of the village do not fluctuate. The deities are present in the same places, they do not move. They all need marked the anchoring of the territory and the symbolic boundaries of the villages foundations. It keeps intact the boundaries of the village. Accordingly to the perspective of the sacred landscape, the species that have strong cultural or religious connotation are according to an ecological point of view a crucial value for the entire ecosystem of their contribution to the integrity of the system and landscape based on beliefs, susperstitions and therapeutic or on their economic interest (see especially fodder trees). By multiplying the sacred places, we multiply spaces dedicated to conservation ; we multiply the anchorage to the ground, the villages keep intact their territory.

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Article

Growth of Democratic Aspiration and Final Merger of Sikkim to Indian Union.

Dr. Buddhi L. Subba [Khamdhak]
Assistant Professor: Department of Limboo,
Namchi Govt. College.
khamdhakbl@gmail.com

Overview of Sikkim in Nutshell:

Sikkim is one of the smallest states of the Indian Union with a population of just 607688 (Census, 2011) and 7096 sq. kms of land. It became a full-fledged state of the Indian Union on 16th of May 1975. The name of Sikkim is the derivation of two Limboo words, '*Su*' meaning 'new' and '*khim*' meaning 'house'. The Sikkimese Limboos still call Sikkim '*Sukhim*' which means 'New House' in their language. The Lepchas cAall it '*Renjong*' or '*Mayel Liang*' and Bhutias '*Denjong*'.

Although not much is known about the early history of Sikkim yet, the historical documents specially '*Lho-Men-Tsong-Sum*', folktales and legends of Lepchas and Limboos, ancient records, chronicles and Tibetan traditional texts and other histories, reveal that prior to the advent of Tibetans and Buddhist culture in Sikkim, the Himalayan belt[1] was divided

into tiny kingdoms ruled over by the tribal Chieftains of Rong and Tsong[1]. As such, there was no proper demarcation of political boundary which exists today. Prior to the establishment of the Namgyal dynasty in Sikkim (1642 AD), there existed a landmass between the Arun River of present Nepal in the west and Teesta River in Sikkim in the east, flaking both the sides of Kanchanjonga, the Great Himalayas in the north and the Great plains in the south (Kharel, 2002, pp. 33-37, Sanyal, 1979, pp. 6-8, Chemjong, 1948, p. 51, Sinha, 1975, pp. 7-14 & 2008, pp. 15-66 and Wangchuk & Zulca, 2004, pp. 61-80) which was inhabited by the Lepchas and Limboos. The Lepchas were ruled by their Chieftains, '*Mutanchi Emehang'* (Chemjong, 1948, p. 48) over the century and the first Chieftain was Turvey Panu (Siiger, 1967, pp. 26-28 and Gurung & Lama, 2004, p. 108). While the Limboos were said to have been administered by the ten Chieftains called '*Thibong Yakthung'*. However, both the Lepchas and Limboos could not develop a full fledge state (Datta, 1994, pp. 69-70). For the first time in the late medieval times when Buddhism and Namgyal dynasty descended over the southern frontier of Tibet, present Sikkim, the two native communities, Lepchas and Limboos came under the outside dominion (Sankrityayana, 1994, p. 209). During that period of time, the Lepchas and Limboos also had free intercourse between them (Basnett, 1974, p. 16).

In the early forties of the seventeenth century (1642 AD), three superior Buddhist monks of Ngingmapa Sect[3] entered into the place called Norbugang, now named Yaksum and chalked out strategies to spread Buddhism in Sikkim. For this they decided first to install an efficient ruler and went in

search of an able youth. Finally they found a young youth named Phuntsok Namgyal at Tashitenka and brought him to Norbugang, Yaksum via Yangang (Sikkim Darbar, 1965, p. 27, Gaulay, 2002, p. 13).

It was in *Chu-Ta* year[1] [1642 AD] according to Tibetan Calendar, Phuntsok Namgyal; descendent of Khyebumsa was consecrated as the first Chogyal[5] of Sikkim signing the Tripartite Agreement historically known as '*Lho-Men-Tsong-Sum*'[6] by the Sikkimese Lhoree, Menree and Tsongree. The Agreement was signed at Denjong Phuntsok Khangsar between the ministers of Chogyal Chempo on one side and the leaders of Lepcha and Limboo on the other side (Subba, 1999, pp. 91-151). According to this agreement, the three ethnic communities belonged to the same family, the Bhutia was considered to be a father, Lepcha a mother and Limboo a son. Through this commonwealth, '*Lho-Men-Tsong-Sum*' the kingdom was to be ruled. The threesome should not fight among themselves. If one tribe thinks ill of any other tribe, then the culprit would be vexed by the promise (Gurung, 1985, pp. 69-74).

While concluding the treaty of trinity, they pledged and put their seal to the treaty that the people of '*Lho-Men-Tsong-Sum*' will thereafter not have separate self-government but abide by one order only. They also pledged that the '*Threesome*' would have one destiny, one government.[7] The main reason behind signing this treaty was to accept the supremacy of the first Bhutia ruler, Phuntsok Namgyal and consolidate the sovereignty of Namgyal dynasty in Sikkim with the co-operation of Lepcha, Limboo and Bhutia who inhabited Sikkim at that time (Kharel, 2002, pp. 33-37, Tulku, 1991, p.

52 & Kazi, 1983, p. 4). After the formation of a new Himalayan Kingdom, the area of Sikkim extended from Thangla[6] in the north to Titalia[7] in south, Tagongla[8] in the east to Tamor Chorten[9] in the west and was called as *'Greater Sikkim'* (Sikkim Darbar, 1963, Subba, 1999, pp. 1-46 & 2008, pp. 1-74, Kharel, 2002, pp. 33-37 & Kazi, 1983, p. 4). But when modern Nepal emerged under Prithivinarayan Shah in the 1770s, half portion of the land belonging to Sikkim came under Nepal. As such the landmass, *'Limbuwan'* which was within the fold of '*Greater Sikkim*' was straddled to two nations; present Nepal in 1770s and Sikkim in 1642 AD (Wangchuk & Zulca, 2004, pp. 61-80).

Democratic Gradualism and Political Development:

Sikkim became *'Protectorate State'* of British India after the appointment of John White Claude as Political Officer to Sikkim by British India in 1889. As such Sikkim came under the direct influence of British India. During his twenty years stay [1889-1908] in Sikkim as a political officer, John White Claude brought a number of reformations in the spheres of economy, education and administration. Realizing the lacuna of state funds for development, he introduced certain economic measures and policies with the creation of a new form of feudalism and taxation system in Sikkim. The newly created feudalistic class consisted of the Kazis and Thikadars followed by Mondals, Muktiyars and Karbaris in the linear order. At the bottom of the hierarchical structure of feudalism were Raiyats consisting of Kutiyars, Adhiars, Pakhurays and Chakurays.[12] Those Kazis and Thikadars who were empowered with jurisdiction over the specific areas of land to collect revenues

and taxes from the people assisted the Chogyal in day to day administrative affairs (Kharel, 2002, p. 161).

After 1925, Sikkim State Council was constituted to aid and advice the Chogyal of Sikkim in the administrative affairs. In the council, Landlords or those who had highest socio-economic strata in the society in Sikkim were appointed in the Council by the Chogyal of Sikkim (Kazi, 1983, pp. 4-6 & 2009, pp. 25-28). So, even in the political spectrum, Landlords and those who enjoyed highest socio-economic strata became more dominant which resulted wide gap between those who had highest and lowest socio-economic strata society. This means there was an absence of representation in the council of those who formed the lowest socio-economic strata and the landlords and elites dominated both economic and political spectrum of Sikkim. This gradually eventuated the emergence and growth of democratic aspiration in Sikkim.

At the same time, interestingly several political developments were also taking place in Sikkim with the growth and emergence of different political organizations in the 1940s which emerged due to the impact of Indian struggle for independence.[6].Three pioneering political organizations, Praja Sudharak Samaj of Gangtok headed by Tashi Tshering Bhutia as its President, Rajya Praja Sammelan of Timi Tarku with Gobardhan Pradhan and Dhan Bahadur Tiwari as leaders and Praja Mandal of Chakung by Lhendup Dorjee Kazi Khangsarpa emerged during this time.[7] These three pioneering political parties held public meetings at Pologround, Gangtok on 7th December 1947 and finally in the same evening threesome merged together and gave birth to a new political organisation named Sikkim State Congress (SSC) with Tashi Tshering

Bhutia as its President and Chandra Das Rai as a General Secretary. The newly formed political organisation put forward three important demands: (i) Abolition of Landlordism, (ii) Formation of interim government as a necessary precursor of democratic and responsible government and (iii) Accession of Sikkim to the Indian Union (Kazi, 1983, p. 12 & Sengupta, 1985, p. 8). Since the emergence of SSC, Sikkim experienced an unprecedented democratic movement for the first time. The activities of SSC started attracting the common people towards it (Bhattacharya, nd, p. 77 & Bhadra, 1992, pp. 6-9).

In order to encounter the SSC and its demands, the status-quo and pro-Chogyal took common platform and formed Sikkim National Party (SNP) in April, 1948. It had the direct backing and effective patronage of Maharaja, Palden Thendup Namgyal who was then the de-facto ruler of Sikkim (Bhattacharya, nd, p. 78). Since the party, SNP was anti-thesis to the SSC, it aimed to fight against the democratic aspirations. It gave emphasis to the communal and racial difference as a main weapon to paralyse the democratic development in Sikkim (Sengupta, 1985, pp. 8-153). However, the SSC put constant pressure upon the Chogyal of Sikkim for the abolition of landlordism, introduction of interim government and accession of Sikkim to the Indian Union.

The Darbar of Sikkim agreed to the abolition of landlordism and introduction of interim government. In response to the first demand of the SSC, in May, 1949 an interim government was formed with Tashi Tshering Bhutia as the Chief Minister with four other ministers, Captain Dimik Singh Lepcha, Chandra Das Rai, Rashmi Prashad Alley and Kazi Dorjee Dadul. But unfortunately, the ministry could not

last long and came to an end after 29 days of its rule. Regarding the accession of Sikkim to the Indian Union, the Darbar of Sikkim refused the proposal for a number of reasons. The reasons stated were:

(a) Historically, socially, culturally and linguistically Sikkim had closer affinities with Bhutan and Tibet.

(b) From geographical and ethnic point of view, Sikkim was not a part of India. She only had political relations with the latter which was imposed on her.

(c) From the religious point of view, being Lamaist, she was quite distinct from India and

(d) The policy of the party is to maintain intact the indigenous character of Sikkim and preserve its integrity (Kazi, 1983, p. 12).

Though the Darbar of Sikkim brought number of reformations, yet political situation grew more and more confused. The educated intellectuals wanted immediate abolition of exploitative and tyrannical feudalism and bring in democracy. They demanded popular rule, rule of law and universal adult franchise. On the other hand, the delegations from Buddhist status-quoists headed by the Chogyal of Sikkim had a series of meetings and discussions in Delhi as an effort to find a basis for Indo-Sikkimese relation (Bhattacharya, nd, pp. 77-78).

In 1948, the Standstill Agreement was signed between India and Sikkim. Under the provision of this treaty, Sikkim continued to be the Protectorate of India and its external affairs; Defence and Communication came under the control of Indian government. In 1950, based on the Standstill Agreement of 1948, Indio-Sikkimese Treaty was signed which further confirmed the status of Sikkim as a Protectorate of India.[15] The

Treaty had nothing to do to fulfill the demands of the democratic aspirants and to subside the democratic agitation. It was signed only to strengthen the relationship between India and Sikkim. Therefore, the political situation continued to grow from bad to worse and democratic movement continued gaining momentum.

On 28th December 1952, the Darbar of Sikkim issued a Proclamation, which envisaged the Constitution of the Sikkim State Council and the Executive Council based on Parity System. The Executive Council was to be constituted by twelve elected members of whom six would be Bhutia-Lepcha and six Nepali. Five other members were to be nominated by the Chogyal of Sikkim. It was decided that the first general election to Sikkim State Council would be held in the same year, 1953 (Bhadra, 1992, p. 85, Bhattacharya, nd, pp. 139-140 & Sengupta, 1985, pp. 12-73). Under the said Proclamation, Sikkim was divided into four territorial constituencies to elect 12 representatives. The constituencies and allocation of seats was as shown in Table-A: 1.

Table-A: 1

Constituencies and Allocation of Seats during Sikkim State Council Election, 1953.

Constituencies	Seat Allocation		Total
Gangtok Constituencies	2 Bhutia-Lepcha	1 Nepali	3
North-Central Constituencies	2 Bhutia-Lepcha	1 Nepali	3
Namchi Constituencies	1 Bhutia-Lepcha	2 Nepali	3
Pemayangtse Constituencies	1 Bhutia-Lepcha	2 Nepali	3
Nomination by the Chogyal	3 Bhutia-Lepcha	2 Nepali	5
Total	**9**	**8**	**17**

Source: Bhattacharya, nd, p. 136 & Sengupta, 1985, pp. 73-74.

The procedure, which was adopted during the election of 1953, was peculiar because while electing Bhutia-Lepcha candidates, the Bhutia-Lepcha voters of each constituency, in the first stage elected four candidates each for Gangtok and North-Central constituencies and two candidates each for Pemayangtse and Namchi constituencies. Similarly, for electing Nepali candidates, the Nepali voters had to elect four candidates each for Pemayangtse and Namchi and two each for Gangtok and North-Central constituencies.[8] Thereafter there was to be a final stage of election in which candidates specified above had to be elected by all the voters in the respective constituencies.[17]

During the election, four political parties, Sikkim National Party, Sikkim State Congress, Rajya Praja Sammelon and Sikkim Schedule Caste League had contested. Sikkim National Party and Sikkim State Congress secured 6 Bhutia-Lepcha and 6 Nepali seats respectively whereas Rajya Praja Sammelon and Sikkim Schedule Caste League did not secure any of the seats. The SSC could not secure any of the Bhutia-Lepcha seats while Sikkim National Party did not secure any Nepali seats (Table-A: 2). In this election both the SNP and SSC seemed to have emerged as two sectarian parties representing the Bhutia-Lepcha and Nepali communities respectively (Sengupta, 1985, p. 73).

Table-A: 2

Seats Secured by the Political Parties in the first Sikkim State Council Election, 1953.

Name of the party	No of seats contested	No of seats secured	Community
Sikkim State Congress	06	06	Nepali- 06
Sikkim National Party	12	06	Bhutia-Lepcha- 06
Rajya Praja Sammelon	05	00	……
Schedule Caste League	02	00	……
Nomination by Chogyal		05	Nepali- 02
			Bhutia-Lepcha- 03
Total	**25**	**17**	**17**

Source: Cited in Bhattacharya, and, p. 140 from Sikkim Darbar Gazette,Vol. III, No 2, July 1953.

The second general election to the Sikkim State Council was supposed to be held in 1956 but was withheld.[18] After the embodiment of agreement, the Darbar of Sikkim issued a Proclamation on 16th March 1958. According to the Proclamation, the enrolment of Council was increased from 17 to 20. The seat for both Bhutia-Lepcha and Nepali remained the same, 6 each respectively. However, the number of nominated members in the Council was enlarged to 6. A new, 1 seat each for Sangha and General was introduced.[19] Following the same year, the election was held. There were altogether 41 candidates of whom 20 were the contestants from Nepali, 19 contestants from Bhutia-Lepcha and 2 contestants from the Sangha seat respectively (Table-A: 3). The most peculiar feature of this election, 1958 was an introduction of Sangha and General Seat.

Table-A: 3

Community-wise break-up of Candidates contesting in different Constituencies in Sikkim, 1958.

Name of Constituencies	No of Seats	No of Contestants	No of Nepali Contestants	No of Bhutia-Lepcha Contestants
Sangha	01	02	---	---
General	01	03	02	01
Pemayangtse	3 (2 Nep+1 BL)	09	06	03
Namchi	3 (2 Nep+1 BL)	09	06	03
North-Central	3 (1 Nep+2BL)	08	03	05
Gangtok	3 (1 Nep+2 BL)	10	03	07
Total	**14**	**41**	**20**	**19**

Source: Cited in Sengupta, 1985, p. 77 from Sikkim Darbar Gazette, Vol. VIII, No. 5,
Notification No. 5 (63) 58/ CE, dated: 18th October 1958.

In 1960, due to frictions within the two major political parties, SSC and SNP, a new political party named Sikkim National Congress (SNC) emerged through the merger of Swatantra Dal of Lhendup Dorjee Kazi, dissident group of SSC and SNP led by Sonam Tshering Bhutia (SNP), Chandra Das Rai (SSC) and Lhendup Dorjee Kazi (SD). Lhendup Dorjee Kazi became the President of Sikkim National Congress.

With the formation of a new political party, the politics of Sikkim also changed in the Sikkim State Council. The SNP had 5 members; SNC 4 and SSC 3 in the Council (Sengupta, 1985, p. 81). Members of the SNC (1960) submitted a memorandum to the Prime Minister of India in Delhi. The memorandum carried the following objectives: (i) A Constitutional monarchy of Sikkim, (ii) A Council based on communal parity but elected by a joint electorate, and (iii) An

independent judiciary with a High Court established by a charter (Kazi, 1983, p. 13).

The third election to the Sikkim State Council was to be held in 1961. However, the Proclamation of Sikkim Subject Regulation Act 1961 created dissatisfaction and resentment among the Nepalis as the Regulation referred to only Sikkimese, *'Lho-Men-Tsong'*, Bhutia, Lepcha and Limboo, among the categories of persons entitled to citizenship but excluded Nepali who formed 70% of the total population of Sikkim (Govt. of Sikkim, Home Dept. No 5/277/61, Dated: 16th January 1962). This led to a certain amount of possible discrimination against the community (Datta, 1994, p. 77 & Rao, 1978, pp. 20-21). The political parties launched agitation and demanded for the revision of Sikkim Subject Regulation Act 1961. In 1962, the Darbar of Sikkim announced its willingness to hold the third election by October but the political situation changed due to Sino-India conflict. Until further notice was served, the election was postponed in the public interest. The Executive Council was also allowed to continue to hold office until further order.

In 1966, next Royal Proclamation was issued by the Chogyal, Palden Thendup Namgyal according to which the total number of seats in Sikkim State Council was increased from 20 to 24 adding 1 more seat for Nepali and 1 for Bhutia-Lepcha. It also introduced 1 each separate seat for Tsongs (Limboos) and Schedule Caste as indicated in Table-A: 4.

Table-A: 4

Community-wise Seats Allotment in the Sikkim State Council, 1966

Sl No	Community	Seats
01	Seat reserved for Bhutia-Lepcha	07
02	Seat reserved for Nepalese	07
03	Seat reserved for Tsongs	01
04	Seat reserved for Schedule Castes	01
05	Seat reserved for Sangha	01
06	General seat	01
07	Nomination by the Maharaja of Sikkim	06
	Total	**24**

Source: Sikkim Darbar, Gazette, 21st December, 1966, No. 6.

The new allotment of a reserved seat for the Tsongs was a kind of political justice given to the Tsongs in due recognition of the century old historical Treaty, '*Lho-Men-Tsong-Sum*', their distinct identity and their role in shaping the history of Sikkim as well as effort on the part of the Chogyal to strengthen his position (Bhattacharya, nd, p. 143). In accordance with this Proclamation, the third general election to the Sikkim State Council was held in 1967. The SNP, SSC, SNC and Sikkim Schedule Caste League four political parties secured 08, 05, 02 and 01 seat respectively out of 18 elective seats. The candidates of Sikkimese Tsong and Sangha secured the other 2 seats (Table-A: 5).

Table-A: 5

Seats secured by the respective Communities and Political Parties

in Sikkim State Council Election, 1967.

Sl No	Name of Political Parties	No of seats secured	Community
1	Sikkim National Congress	07	06 Nepalese and 01 Bhutia-Lepcha
2	Sikkim National Party	05	05 Bhutia-Lepcha
3	Sikkim State Congress	02	01 Nepalese and 01 Bhutia-Lepcha
4	General Constituency (SNC)	01	01 Nepalese
5	Tsong Constituency, ally to (SNP)	01	01 Tsong
6	Schedule Caste	01	01 Nepalese
7	Sangha Constituency (SNP)	01	01 Bhutia-Lepcha
8	Nomination by the Maharaja	06	
	Total	**24**	**18**

Source: Cited in Bhattacharya, nd, p. 144 in Sikkim Darbar Gazette Extraordinary No. 19, dated: 12th May 1967.

During the end of 1969, a new political party, Sikkim Janata Party was formed with Lall Bahadur Basnett as its President and Krishna Chandra Pradhan a General Secretary. It stood for secularism, democracy and unity of the Sikkimese people (Bhadra, 1992, p. 113). On the other hand both SNC and SSC stood for democracy and demanded for the written Constitution from time to time. They also promised various socio-economic reformations in their election manifestoes (Sengupta, 1985, p. 87).

Under such a political situation, the fourth general election to Sikkim State Council was held in 1970. In this election, SNC secured 5 seats, SSC 4 seats and SNP 8 seats including 1 Sangha and 1 Tsong seat (Bhadra, 1992, p. 114). After the Constitution of Sikkim State Council, a six member Executive Council was formed on July 1970.[20] But in 1972, Kazi was dismissed from the Executive Council and the portfolios were reallocated among the five Executive Councillors (Sengupta, 1985, p. 163).

In October, 1972, Sikkim State Congress and Sikkim Janata Party merged and Sikkim Janata Congress (SJC) was formed to stage the politics of Sikkim. It launched state-wide campaign against the Darbar of Sikkim, demanding joint electorate and abolition of the Parity System. The political development of Sikkim took sharp turn on the eve of the fifth election to the Sikkim State Council of 1973. The leaders of the SNC and SJC in their meeting held at Gangtok on February, 1973 put forward five demands to the Darbar of Sikkim.[9]

Radical Movement and Merger of Sikkim to Indian Union:
After Lhendup Dorjee Kazi's dismissal from his Executive Councillorship in 1972, he and his wife, Elisa Maria left for Europe for tour. In 1973, after his returned from Europe Kazi again joined politics and took part in the election on the intervention of the Indian Government. He started his politics with the fragmented party but due to his organising capability and towering leadership, he could mobilise a political force behind the SNC. Sooner or later, all the youths joined his party. There was a cry for democratic government everywhere in the Sikkim. The Sixth General Election was held in January 1973. During this time, there were three organised political parties,

SNP, SJC and SNC. The SNP secured 11 seats including 7 Bhutia-Lepcha, 2 Nepali, 1 Sangha and 1 Schedule caste seat. Whereas SJC secured 2 seats and SNC 2 seats including 2 Tsong and 2 general seat (Sengupta, 1985, p. 35).

The leaders of two political parties, Lhendup Dorjee Kazi of SNC and Krishna Chandra Pradhan of SJC accused Darbar personal of rigging the election. They protested against the pro-national party officials who were on duty in the election and started agitation over the issue of rigging. A Joint Action Committee (JAC) was formed under the leadership of Lhendup Dorjee Kazi. JAC mobilised the people to achieve their demands and urged upon the Chogyal of Sikkim to fulfill their aspirations and demands failing which it would launch a mass movement. They were reluctant to join the Sikkim State Council formed through the Council Election in 1973. The continuous protests led to the deterioration of administration and collapse of law and order in Sikkim. Such political turmoil compelled the Chogyal of Sikkim to request the Government of India to take charge of law and order of Sikkim.

The Indian Government sent Avtar Singh, a Senior Officer of the Ministry of External Affairs on 8th April 1973 to examine the situation. The Indian Army took charge of law and order of Sikkim. The Government of India appointed B S Das as the Chief Administrative Officer of Sikkim. Thus, the administration of Sikkim came directly under the control of the Indian Government. On 8th May 1973, the Tripartite Agreement between, the Chogyal of Sikkim, Indian Government and three political parties consisting of 15 members was signed.[21]

The first general election of the Sikkim Legislative Assembly was held in April 1974 in accordance with the Representation of Sikkim Subject Act of 5th February 1974 of the Chogyal of Sikkim and 8th May Agreement of 1973 under the supervision of the Election Commission of India. According to the notification No.196/SC, 5th February 1974, No. 17 of Sikkim Darbar, the Assembly was to be composed of 32 members and Sikkim was divided into thirty-one territorial constituencies and one Sangha constituency. The Sangha constituency was to be comprised of Sangha belonging to the monasteries recognised by the Chogyal of Sikkim (Darbar of Sikkim, Gazette, 5th February 1974, No. 17).

On the eve of the election, SNC and SJC which were working together to achieve the common goal since February 1973, merged and gave rise to new political party, Sikkim Congress (SC). In the election of 1974, there were only two political parties, SNP and SC and one independent candidate. The SC under the leadership of Lhendup Dorjee Kazi emerged as the most powerful political party and swept the poll capturing 31 of 32 seats in the Assembly, loosing 1 seat to SNP. The SC stood for democracy, social and economic justice and political right of the people. The election result of 1974 indicates that majority of the people of Sikkim were in favour of democracy, socio-economic justice and fundamental rights.

After the formation of the new Assembly under the Chief Ministership of Lhendup Dorjee Kazi, a house on 2nd May 1974 adopted a resolution, Government of Sikkim Bill 1974 intending to make the Chogyal as a Constitutional Head.[23] This resulted to the rise of frictions and conflicts between the Chogyal and various political parties. Some section of pro-

Chogyal officials and supporters did not welcome the Bill of 1974. They launched demonstrations to prevent the Assembly from approving the Bill. Meanwhile the Indian Parliament enacted the 35th Constitutional Amendment Bill 1974 and made Sikkim as an '*Associate State*'. The Bill of 1974 was challenged in the Central Court of Sikkim at Gangtok.

The political situation became from bad to worse. An emergency meeting was called to reconsider the Bill. Finally, in an emergent session held on 10th April 1975, the Assembly passed a resolution abolishing the institution of the Chogyal and proclaiming Sikkim to be a Constituent Unit of India. The resolution read as, '*the institution of the Chogyal is hereby abolished and Sikkim shall henceforth be a Constituent Unit of India enjoying a democratic and fully responsible government*'. A Referendum, called '*Special Poll*' was held on 14th April, 1975 to place the resolution before the people to get final verdict from them regarding Sikkim's merger to the Indian Union. In the Referendum, '*Special Poll*' out of 61143 total voters, 59637 voted in favour of the resolution and only 1496 voted against the resolution (Rao, 1978 & Kazi, 1993, pp. 289-290). [24]

The result of the Referendum, '*Special Poll*' was placed in the Indian Parliament for reconsideration. The Indian Parliament passed the 36th Amendment Bill on 26th April, 1975 making Sikkim the 22nd state of the Indian Union inserting Article 371F into the Indian Constitution. Thus, on 16th May 1975, Sikkim became a full-fledged state of the Indian Union

under the 38th Amendment of Indian Constitution. This historic event marked the end of 333 years old Chogyal's rule in Sikkim.

Although Sikkim emerged as an independent Himalayan kingdom in 1642 AD and was ruled by successive Chogyals of Sikkim over 333 years but after 1889 when landlordism took its root both in socio-economic and political spectrum, democratic aspiration gradually took its shape. Sikkim witnessed rapid political growth and development which later on resulted massive democratic movement shaking the yolk of landlordism from Sikkimese society with overthrow of monarchical rule in Sikkim.

References:

1.In which Sikkim exist today.
2.Rong and Tsong mean Lepchas and Limboos.
3. Gyalwa Lachen Chempo, Kardok Rigzin Chempo and Ngadak Sempa Chempo were the three superior Buddhist monks of Ngingmapa sect who came to Sikkim to spread Buddhism.
4.Chu-Ta year means Water Horse Year in Tibetan version.
5.In Tibetan vernacular *'Cho'* means *'dharma'* and *'Gyal'* means *'King'*.
6. *Lho-Men-Tsong-Sum* in Tibetan language means threesome of Bhutia, Lepcha and Limboo.
7.Treaty of '*Lho-Men-Tsong-Sum',* 1642.
8.Thangla is near Phari in Tibet.
9. Titalia is near the boarders of Bihar and Bengal.
10.Tagongla is located near Paro in Bhutan.
11.Tamor Chorten is located in Tamor river in Nepal.
12.Chakurays were tenants and sub-tenants.

13. In 1947, India attained its independence from the yoke of British rule. This landmark achievement of India greatly inspired and influenced the educated and intellectual youths of Sikkim. They were determined to overthrow the bondage of feudalism and bring in democratic institutions in Sikkim.

14. Both Praja Sudharak Samaj of Gangtok and Praja Mandal of Chakung stood for the promotion of people's welfare and protection of their rights whereas Rajya Praja Sammelon took the stand for the accession of Sikkim to the Indian Union and union of Gorkhas of Sikkim and West Bengal (Sengupta, 1985, p. 151).

15. The Treaty contained altogether 13 Articles. According to this Treaty, Sikkim continued to be the Protectorate of India and was to enjoy autonomy in regard to its internal affairs (Art-II), Indian government was to look after the defence and territorial integrity of Sikkim (Art-III), regulate and conduct external relations of Sikkim in terms of political and financial (Art-IV), maintain and regulate railways, aerodromes, posts, telegraphs, wireless etc (Art-V), appoint a representative of India to reside in Sikkim (Art-XI) etc. The Treaty further made provisions for the subjects of Sikkim to have right of entry into the Indian Union freely, carry out trade and commerce, acquire, hold and dispose any property, movable and immovable (Art-VIII) (Sikkim Darbar, 25th July 1951, pp. 1-6).

16. The candidates so elected had to be the candidate at the final election for both Bhutia-Lepcha and Nepali candidates referred above.

17. According to the Proclamation, a candidates fighting election for Council had to be above the age of 30 years, a subject of Sikkim, should not hold any office of profit under Sikkim Darbar and possess such other qualifications as may be prescribed by the Chogyal (Sengupta, 1985, p.72).

18.This was because the Council which had completed three years of its term earlier had to be modified and the tenure had to be extended to 5 years after obtaining the agreement of all the political parties by the Dewan of Sikkim.

19.The Sangha representative was to be elected by an Electoral College constituted of the monks belonging to the monasteries recognised by the Sikkim Darbar. For qualifying to the General seat, candidate had to be permanent inhabitant of Sikkim with other qualification as prescribed by the Sikkim Darbar.

20.Martam Topden was its Senior Executive Councillor and Nakul Pradhan and Lhendup Dorjee Kazi as Executive Councillors and Norbu Wangdi, Chaksum Bhutia and Bhawrajit Mukhia as its deputies (Kazi, 1983, p. 11). Lhendup Dorjee Kazi was allowed the portfolio of Agriculture, Animal Husbandry and Transport Authority (Sinha, 1974, p. 110).

21.The demands were (i) Full-fledged democracy in Sikkim, (ii) A Written Constitution, (iii) Fundamental Right, (iv) One-man one-vote based on Universal Adult Franchise and (v) Abolition of Parity System (Kazi, 1983, p. 13).

22.This treaty envisaged the establishment of a fully responsible government with more democratic Constitution, guaranteed right, rule of law, independent of judiciary, legislative and executive powers to the elected representatives of the people and Universal Adult Franchise based on one-man-one-vote

23.Since this Bill was a controversial; it caused much apprehension in the minds of the people of Sikkim.

24. In other words about 97.53% wanted Sikkim to be merged with India and 2.44% wanted Sikkim to remain as an independent state.

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Article

The Limboo Samjik Mundhum: Understanding as a Primary Epic

Ash Bahadur Subba
Department of Limboo
Sikkim Government College, Tadong
Email: ashmuringla@gmail.com

Mundhum is an umbrella word. Chaitanya Subba (2072 BS,) remarks, "*Yakthung* philosophy or philosophy rooted in *yakthung mundhum* cannot be simply termed as 'mythico-religious thought', but it should be understood as closely connected with indigenous spirituality. By its classical tradition, philosophy has several branches or sub fields and major among them are metaphysics (beyond physical existence/what is real?) or ontology (existence of being), epistemology (how do we know? that is, theories of knowledge), logic (thinking about thinking/science of reasoning), axiology (value theory) that deals with ethics (what ought we to do?) and aesthetics (theory of beauty and appreciation), philosophy of religion and social and political philosophy(p.137)." It has no appropriate definition and less understood by the peoples so far.

This paper focuses mainly on the *Samjik Mundhum* which contains the subjects of *Samyo Mundhum* or the philosophy of religion. It is an oral tradition or an ancestral knowledge related with the creation of universe, deities, human-beings and rest of

the mortal world. It is a practical and living epic of Limboos. It is a pre-historic relic, the Limboo religious literature, sermon or philosophical exhortation available in poetic sing song *mundhum* code or ritual language. It contains a use of massive archaic and obsolete dictions.

Origin of Samjik Mundhum as primary epic:

Mundhum as a primary epic is as old as Limboos, their language, religion, culture and traditions. Generally, it is comprised of mythologized histories. It is a conglomeration of pre-existing stories and characters. It is oral of its own origin. It is set in a mythologized distant time traditionally in the past.

Why the *Samjik Mundhum* is a great primary oral epic?

      Limboos have the animistic religion, they still have unwritten religious books which is a folk epic type. It can be termed as "Mundhum Epic" because of its unique literary characters. It has no single author and is a product of oral tradition. According to Webster's New World dictionary, "epic is a long narrative poem in a dignified style about the deeds of a traditional or historical hero or heroes; typically a poem like Iliad and the Odyssey with certain formal characteristics" but it is not comparable to Iliad, Odyssey etc. It is an immortal divine tale of *Tagera Ningwaphuma* which teaches us the values of ideology, wisdom, power, devotion, duty, relationship, religion and so on.

Characteristics of *Samjik Mundhum:*

The first and foremost characteristic of this epic is an extensive and prolonged narrative in verse. It can be classified into particular parts which can be used for performing rituals and epic can be number of volumes of books if it is interpreted in writing.

One of the essential features of epic is that the Supreme Goddess is the creator of entire universe. She is the mythological and traditional heroin in the Limboo *Samjik Mundhum*.

The epic has talked much about extol of valour by *Namsami* when his elder brother *Kesami* (Tiger) tried to eat him alive. He defeated his brother at last winning over the sin and deeds earned by him. *Kesami* was born in the form of Tiger. They were twin brothers. He was very much wild in behaviour. He had no humanity as what *Namsami* had. He was a demon. The Limboo tribe play *ke* or *chyabrung* (traditional drum) in their auspicious occasions to commemorate their ancestors and worship them.

As per Subba, "in all *mundhums*, *Tagera Ningwaphuma* is described as omniscient or ultimate source of infinite knowledge and omnipresent or present everywhere at the same time, that is, all pervading. These two characters make her omnipresent also, which is well illustrated in various *mundhums* relating to *Tagera Ningwaphuma*. Knowledge (*sikkum ningwa*) is associated with power (*muk*) and power derives from knowledge, the power that has to be used for

ensuring well-being (*aplung tangse:p*) of the people (2072BS, p, 142)". Being superior in power, she gave an idea to *Porokmi-Yambhami* to create human-beings (one male and one female) but he was unable to create them in the beginning. He was seeking idea to create human-being from the Supreme Goddess. Finally, as per her instruction*, Porokmi-Yombhami* threw a huge rock to a Himalaya called *khongbalung* resulting into the creation of fire, air, cloud, rainfall and landslides. After this massive event, plants were evolved and the life came into existence. It was one of the processes involved before the creation of human-beings. There are many such natural catastrophes described in the *mundhums*. Besides these characters, there are material characters like birds, deer, fish, dogs, stones, mountains, rivers, oceans, trees, flowers, fire, air, gold, silver, house and so on.

Dialogue:

In any epic, dialogue is an essential component to express the views, share ideas and to get the solutions. In Limboo *Samjik Mundhum*, there are lot of dialogues which are not simply dialogues. They are sacred dialogues. Here is an example of sacred dialogue between Tagera Ningwaphuma and Porokmi-Yombhami:

Porokmi-Yombhami:"e...Tagera Ningwaphume! samyang-yuppa, suwen-punchhe?ren menchhamgen yapmi cha:it cho:gesugesang menchham cha-it mebo:khen. alla menchham yapmi ma?ega iksagen-khambek meghemdun, yechum yepha cho:kmabe?".

(Translation: Porokmi and Yombhami failed to create human-being after several attempts. They went to seek the idea to create the first human being.

Porokmi-Yombhami: We used valuable things like gold, silver, diamond etc. to get the human form but unable to do so. Without the human being, the earth does not look so beautiful. What is to be done, now?)

Tagera Ningwaphuma: "khenchhi? mik-chum-chum lamdhet metyo epsugen ema? nesese?. tadigen-sepmang kemaksu esik iksagen-khambek tetlayo attugen langnung pese-ang menchham cha:it cho:gese?, hekelle po:ng".

(Translation: Porokmi-ombhami: You two go up to the door and have a sleep for a while. After dreaming, you go back to the earth and act accordingly. Your job will get done.

Mundhum as Divine Language:

The *Samjik Mundhum* is originally is thedivine language recited by the Limboo shamans like *samba*, *phedangma*, *yeba-yema and yetchambas*. The custodians of *mundhum* recite or chant along with music using small bells, bronze plates, *yege* or wooden drums etc. Every *mundhum* is a divine or ritual language found in poetic form. They invoke the Supreme Goddess *Tagera Ningwaphuma* first, *Porokmi-Yombhami* and *Sigera Yabhundingma* and other deities.

In this epic, *Tagera Ningwaphuma* herself is the Creator of Universe. According to Limboo belief, human-being is the much loved, beautiful, powerful and latest creation. She has provided everything for mankind in this planet itself.

It has been generated by the periods of upheavals, struggles and adventure and survived by the various illiterate shamans and knowledge seekers.

Tagera Ningwaphuma is the main character, *Porokmi-Yombhami, Sigera Yabhunding, Lepmuhang, Sawagen Yukpungemba* and so on are deities and the heroes with immense stature and strength. They represent such cultural as well as religious ideals such as the Limboo tribes worship them for their endurance and welfare of human and other sentient-beings and also for safeguarding of nature. For instance, *susuweng lalaweng* sacrificed his life just because of jealousy from his illegitimate wives. Then onwards, human-beings learnt lesson from him. The Limboo tribes worship him and perform religious ritual to ward- off jealousy expecting good fortune, power, peace, prosperity etc. in the future courses.

The subject of *mundhum* for which the shamans has to do should be invoked to other local deities first to get the assistance and power and finally the concerned god or deity is invoked during the performance of religious rituals.

The *Samjik Mundhum* is originally based on evolution. Subba (2072 BS) asserted that "*mujoklung khajoklung mundhum* begins from the *muhongling-khehongling* (void)without any kind of existence at the beginning and gradual appearance of*tunghik-pahik* (fog-mist), *suritkezang (air),tarang tangsang* (suspension bridge like curved sky), *kehik-namhik* (atmosphere),*mudang-khese (*heavenly bodies*) chaphath-thungwa* (water), *tungut-waarak* (ocean), *pathung-lek-nga*

(fish), *iksa-khambek* (earth), *midhung-mirak* (fire), *tabu-singlang* (plants), *thaksa-pusa* (non-human-beings). *Mundhum* provides great detail of step by step appearance of species evincing gradual evolution of species though each creation *(nawa-cha-it)* is attributed to creator *(nawa-kujo:ksing)* and evolutionary process is distinct-each object of the cosmos contributing to the evolution of more complex or composite object of each simple organism contributing to the evolution of more complex or developed organism (p.155)."The political philosophical knowledge is also found in *mundhum*. It contains the concepts of philosophy of justice. It is applicable to all the animate and inanimate beings.

Since *mundhum* is classical oral literature, it is always melodious and rhythmic, narrative and rhetorical in nature. It contains metaphors in word as well as in meaning. There is a use of frequent off-beats in each verse of *mundhum*. For example,
eiksa pa:ktelle, khambe:k pa:ktelle
etarang paktelle, tangsang pa:ktelle

The epic contains numbers of mythological dramas, stories, poems etc. which can be further classified into comedy and tragedy.

Rasa Theory or Theory of Taste in *Samjik Mundhum:*
If we talk about the *rasa* aesthetics in *mundhum,* it is rich enough to be a grand epic. All the *rasa* are available.

As per the Limboo *mundhum*, *Tagera Ningwaphuma* becomes quite happy after the successful creation of human-beings (male and female) by *Porokmi-Yombhami* which led to physical union between man and women. It was her fulfilment of long awaited desires. It depicts the presence of aesthetic like *sringar rasa.*

Once, *Porokmi-Yombhami* entered in her residence to seek idea about the creation of human-being. They discovered *Tagera Ningwaphuma* sleeping without covering her body. They came out of her residence laughing out loudly and feeling guilty for not seeking permission for her visit. This is related with the comic aesthetic or *hasya rasa.*

Another *rasa* is *karun* or sorrow that a hunter named *susuweng lalaweng* had two illegitimate wives: *thosulung phiyamlungma* (hills) and *yosulung mukkumlungma* (mainland). They did not provide foods and drinks for his return journey to home. They were jealous to each other. He died on the way due to the prolonged starvation. It was quite pathetic for him to leave his mother *Khapura Nellongdimma* and five of his pet dogs. One of his dogs named *tekketongna* informed his mother for incidence that took place in the jungle called *yettura-phangdura ten.*

Porokmi-Yombhami tried to create human-beings by making idols of their own form, shape and size, one male and one female out of the valuable metals like gold, silver, copper etc. But they failed to put life into the images that could neither walk nor talk.

After all, they successfully created the human-beings from the cheapest things like bamboo ash, rain water, bird's excreta, gums and so on. Idols started talking and walking. *Porokmi-Yombhami* became so furious and cursed the new life with mortality. It is an example of anger which comes under the *roudra rasa.*

A good example of zestfulness or *vir rasa* is the throwing of huge rock to a *khongbalungma* by *Porokmi-Yombhami* to create wind, fire, cloud, rainfall, plants etc.

According to Limboo *Mundhum,* there were two brothers called *Namsami* and *Kesami*. Kesami was so jealous and selfish in nature. Each day *Namsami* was challenged by his elder brother. He tried to make him as prey. Their relationship could not establish forever. *Namsami* had no choice except to kill his brother. He was falling short of bows and left with only one arrow. As he was so clever, he told his brother two open his mouth so that *Namsami* can jump inside the mouth of his brother. When *Kesami* kept his mouth wide open in anger, he shot the poisonous arrow inside his mouth to death. It was a terrible fight between the two brothers which is an example of *bhyanak rasa.* They dislike each other due to their indifference in behaviour is *bibhatsa rasa.*

Appearance of *Tagera Ningwaphuma* herself just before the creation of the Universe has always remained as a wonder. *It is adbhut rasa.* As per the *mundhum,* she always remains in the state of calmness and think about the creation. So, she is the Supreme Goddess. This is one of the good examples of *shanta rasa.*

Time, Place and Environment:

As said above, the *Samjik Mundhum* is set in a mythologized distant time traditionally in the past. There are many places where the incidents took place during the creation of *mundhums* such as *seho-namlang lung, Tagera Ningwaphu Lakhum, muringla kharingla ten, semikla-pamikla ten, tumbunding wa:rak, tumsing tumla ta:bu po:kla, phaktanglung, yasok* etc. We cannot imagine that how the Universe, living-beings were created until and unless we go through the science and it is also related with the scientific reasoning and logics. The creation of Universe and living things process-wise itself tell us more about the environment in the *mundhum* epic. It has remained as an ever changing environment and the various creations will continue.

Conclusion:

The *Samjik Mundhum* is a religious epic is not comparable to Ramayana, Mahabharata, Bible and so on. It is unique one. It has remained as unwritten epic till these days because it cannot be understood by the common Limboo people. The Limboo shamans, village elders who use to be as the custodians of this *mundhum* are not educated enough to translate this kind of classical language. They need to be translated and interpreted properly and documentations for more exposure to rest of the world by themselves. It can be a religious or holy book for the believers, reference books for the academicians and students. A lot of research works on this epic and its recognition is the need of hour.

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Library Movement in West Bengal

Koushik Ghosh,
Assistant Librarian,
Central Library Visva-Bharati
Santiniketan, West Bengal

Abstract: *This article tries to capture the entire gamut of public library movement in West Bengal which Traditional Educational System in West Bengal and the Library; The Advent of the Europeans and the New Era; The British in Bengal; The Asiatic Society Library – Beginning of new era of library movement in Bengal; Fort William College Library; Establishment and Growth of Academic Libraries in Bengal; Specialized Libraries; Towards Public Library Movement; The Calcutta Public Library (1836): New Era in Library Movement in Bengal; Growth of Public Libraries in Bengal and Bengal Library Association: a New Era of Public Library Development in Bengal.*

Introduction

To a man of letters in the present day society, the system of education and the system of library service should appear to be coextensive and co existent.

But historically speaking it does not happen to be so. Bengal bears a glorious tradition both in the field of education and in the domain of library movement as well. But formal existence of library in the true sense of the term is not as old as that of the beginning of formal education.

4.8.1   Traditional Educational System in West Bengal and the Library

As in the other parts of India, in Bengal also has the tradition of totally individualized informal education popularly known as Gurukul, Tol, Maktab etc. Such traditional system of education came to widely associated with some places. Thus, we come to know of the Shantipur School, Bhattapalli (Bhatpara) School, Nadia School and the like. Teaching was at that time an act of oration and palm leaf note were the only way of keeping records. Therefore, the existence of public library was a non-entity. Still, the existence of libraries of some sort cannot be thought of as far-fetched imagination as is evidenced by some thrilling anecdotes popular stories like that of the Raja of Bishnupur, on receipt of a confidential message from his royal emissaries, intercepted a gang of robbers in the dense forest of the region and rescued a few bullock-carts with loads of valuable hand written notes (punthi) presumably carried away from Brindavan (Mathura district in Uttar Pradesh) as stolen materials. Several other popular tales like this are there in vogue which suggests the existence of libraries in those days, though those might have been confined to personal belonging and use.

4.8.2 The Advent of the Europeans and the New Era

Long before the British, the Dutch and the Portuguese adventurers have access in Bengal. With the advent of these Europeans, a catalytic transformation in the socio-economic climate in the country began to play.

4.8.3 The British in Bengal

The settlement of the English in Bengal in and around 1690 (Majumdar, 2008) has a strong bearing on the spread of modern western education and the growth and development of public libraries not only in this part of the land but also in the whole country. After the victory in the battle of Plassy in 1757 the British planned for a political control of the country and henceforth all possible explicit attempts for a permanent for the purpose come to the fore. The British settlers had to think of acquiring books and other published materials, even, to think to install printing press in this part of the country to meet the literary needs of the residents. Bengal Gazette, popularly known as Hick's Gazette by the name of its editor, was thus originated (Ohdedar, 1966). Subsequently appeared the Calcutta Gazette. These newspapers informs us that there were a few circulation and subscription libraries in Calcutta for the British settlers. a circulation library in the Old Fort was run by one Mr. John Andrews, Hicky's Gazette informs. We also learn from Hicky's Gazette that dating as back as 1770 a public library was there in the old fort which was shifted to a 'cool and commodious' place in 1781 (Ohdedar A. , 1966). We also come to know the existence of two circulating libraries in Calcutta, the run by Mr. Shakell and the other by Messrs. Macdonald and Arnot (Ohdedar A. , The growth of the library in modern India 1498-1836, 1966).

In 1787 these two libraries were purchased by one Messrs. Cock, Maxwell & Co. and a big general library was opened under the name "Calcutta Circulating Library" (Ohdedar, 1966) . This library was in operation till 1792 after which its collection was put to public sell (Roychoudhury & (ed.), 1989). The Bengal Hurcura Library and unit of another popular newspaper concern of the time, known to be established in 1798 had also a rich collection. The Protestant Missionaries who came to Bengal during the 18th century had also developed their own libraries preaching purposes.

4.8.4 The Asiatic Society Library – Beginning of new era of library movement in Bengal.

Historically speaking, library movement in West-Bengal should have to be studied in the light of the geographical-historical perspective of then the undivided Bengal that incorporates part of Assam, Bihar, Jharkhand and Orissa also. The Asiatic Society (Ohdedar, Growth of library in modern India 1498-1836, 1966), Calcutta, as a counterpart of the Royal Asiatic Society, London was established in 1784 by the great visionary oriental scholar Sir William Jones. Its main objective being promotion of study and research in history, culture, archaeology, science, arts, language, philosophy etc. relating to Asia has, from the beginning, a library, which, incidentally, happens to be the beginning of modern library movement not only in Bengal but also in India. Very few library movements bear the credit to have such a glorious start. Initially the society and its library were at the office of Sir William Jones, its founder and later it was shifted to its present location at Park Street. Prior to 1830, Indians were not allowed its membership.

Rajendralal Mitra, the great orientalist, and Ramkamal Sen, the eminent linguist served the library as its librarian. In 1984, the bi-centenary year of the society, Government of India declared it an institution of national importance.

4.8.5 Fort William College Library

The Fort William College (Ohdedar A. , The growth of the library in modern India 1498-1836, 1966) was established on 18th August 1800 with a view to make the writers of the East India Company acquaint with the indigenous languages that would help and promote administrative works of the company. Accordingly a library was there in the college with a golden collection of books and manuscripts on Indology. The library was open to the citizen of Calcutta. Mr. William Hunter was its first librarian. Sri Mohan Prasad Thakur was later appointed as his assistant and who attained the distinction compiler of some dictionaries. In 1830 the Fort William College was dissolved (Roychoudhury & (ed.), 1989) and the rich collection of its library was acquired by the libraries in London, the Asiatic Society, Calcutta and the Calcutta Public Library established in 1836.

4.8.6 Establishment and Growth of Academic Libraries in Bengal:

Education has its own vision. With the advent of the Europeans in Eastern India, European education and culture was infiltrated in Indian society as a natural consequence. A few middle class people of the newly educated Indians sprang up, who by the light of light of their newly acquired education gained the ability to look through and review the standard of living of the European society and the pathetic pitiable condition of the fellow natives. To raise the standard of their countrymen they feel the urge for the spread of education in the country.

The first academic institution established in Calcutta was in 1781, the Calcutta Madrasah (Ohdedar, The growth of the library in modern India 1498-1836, 1966) for the cultivation of Arabian and Persian studies and Sanskrit College in 1792 (Ohdedar A. , 1966). But the first academic institution that was established with a zeal and mission is the Hindu College (now Presidency University) in 1817 (Ohdedar A. , 1966). Raja Rammohun Roy, the pioneer of modern Indian renaissance played an important role in it, though, being aware of his controversial and irritating standing in the then Bengali society arising out of his iconoclastic views, intelligently avoided public appearances in connection with the establishment of the college. Immediately in 1818 the Serampore College (Ohdedar A. , 1966) was established. Other eminent institutions follows suit in succession – Oriental Seminary and Sanskrit College in 1823, General Assembly (now Scottish Church College) in 1830, St. Xavier's College in 1835, Hooghly Mohasin College in 1836 and others. Calcutta School Book Society (Ohdedar A. , 1966) was established with a library since its inception. The establishment of academic institutions gained its momentum when the University of Calcutta the first university in India was established in 1857. All such academic institutions of higher studies gradually developed their libraries which soon acquired sizeable, valuable and well organized collection.

4.8.7 Specialized Libraries:

Specialized libraries are meant to cater library services by providing books and other necessary reading materials on the specialized field of study. Alongside the establishment of eminent academic institutions and libraries attached with those institutions, some specialized institutions and organizations of

research and development also grown up in and around Calcutta during this time. To mention a few (Nair, 2004), the renowned Botanical Garden and its library in 1787, Calcutta Medical College Library in 1835, Geological Survey of India Library in 1851, Bengal Engineering College Library in 1856, and the Indian Association for the Cultivation of Science Library in 1876.

4.8.8 Towards Public Library Movement
4.8.8.1Calcutta Library Society:

Around 1818 Calcutta Library Society (Ohdedar, The growth of the library in modern India 1498-1836, 1966) was established to provide library services to the citizens of Calcutta. The library was owned by an Englishman. It was subscription library as a fixed rate of subscription was to be paid to be member of the library. This library was mainly used by the British residents settled in Calcutta and very little contact had it with the local community. By 1830 the library developed a good collection of 2700 volumes (Ohdedar A. , 1966). The library was dissolved after at least 15years of functioning (Roychoudhury & Saha, Public library development in West Bengal- in library movement in India, 1989).

4.8.8.2 The Calcutta Public Library (1836): New Era in Library Movement in Bengal:

With the spread of education amongst the native citizens felt the necessity to establish libraries for the use of the public irrespective of natives and Europeans.

Many eminent citizens of Calcutta – both Indians and Europeans joined the library either as proprietors or as subscribers during its long and eventful career. Among the Indian patrons, mention may be made of Dwarakanath Tagore, Debendranath Tagore, Prasanna Kumar Tagore, Ram Gopal Ghosh, Rustamji Cowasjee, Raja Satya Chandra Ghosal, Nrityalal Shil, Pratap Chandra Singh, Radhanath Sikdar, Peary Chand Mitra, Rasamay Datta, Rasik Krishna Mallik, Sashi Chandra Data, Kishori Chand Mitra, Sambhunath Pandit, and Dr. Mahendralal Sarkar. These are well known students of nineteenth Bengal. Of the European patrons, the following names deserve special mention: J. B. Macaulay, J. C. Marshman, Lord Metcalfe, James Princep, Sir John Peter Grant, J. F. D. Bethune and H. Beveridge (Kesaban).

With this urge in heart 146 citizens of Calcutta, both European and Indian, assembled in a public meeting held on 20[th]of August 1835 (Nair, Origin of the National Library of India, 2004). The meeting was convened "to take into consideration the best mode of testifying the public satisfactions" at the emancipation of the press under Sir Charles Metcalf, the meeting adopted the following resolution:

That it is expedient to and necessary to establish in Calcutta a public library of reference and circulation that shall be opted to all ranks and classes without distinction and sufficiently extensive to supply the wants of the entire community in every department of literature (Nair, Origin of the National Library of India, days of the Calcutta Public Library, 2004).

As a result the Calcutta Public Library, a public library in the true sense of the term, finally came into being on 21st of March 1936 (Nair P. , 2004).

The library was initially opened to the public on the ground floor of the residence of Dr. F. P. Strong (The National Library of India, 1992), Civil Surgeon of 24-Parganas. After a temporary shift to the Fort William in July 1841 it was finally removed to Metcalf Hall on Strand Road (Nair, Origin of the National Library of India, 2004).

The nucleus of the library was formed by the donations received from private individuals and through the transfer of the collections of the dissolved Fort William College Library, the valuable collection consisting of 4,675 volumes (Kesaban).

Though the establishment of the library was the result of the initiative of both Indian and European personalities of eminence, the spirit behind this initiative was Mr. J. H. Stocqueler (pseudonym of Joachim Hayward Stocqueler (Nair, Origin of the National Library of India, 2004). Siddons' justifiable remark that the city of Calcutta is destitute of a public library (Nair, Origin of the National Library of India, 2004), that led to the formation of the assemblage of the eminent figures of the city to remove the want. Peary Chand Mittra and Bipin Chandra Pal, two eminent sons of Bengal served the library as its librarian. After the 1857 the Europeans lost interest in the library and its condition deteriorated to a great extent. Lord Curzon, the then Viceroy of Bengal purchased its collection and merged it with the Imperial Library that he established in 1903 (Nair P. , Origin of the National Library of India, 2004). After independence the Imperial Library was renamed as National Library and was finally shifted to Belvedere, Alipore, the residential house of the then Lieutenant general of India.

The newspaper reading room, however, is still there at its old location at Esplanade East. (Nair, Origin of the National Library of India, 2004)

4.8.8.3 The Imperial Library (1903)

It on the initiative of Lord Curzon, the then Viceroy of India and John Macfarlane's active hand that Imperial Secretariat Library was merged to form the Imperial Library (The National Library, 1992) and it was opened to the public on January 30, 1903. This Imperial Library may be regarded as the embryo of the Calcutta Public Library which finally turned to be the National Library, Calcutta.

4.8.8.4 Growth of Public Libraries in Bengal:

The first library for the Calcutta public is credited with one John Andrews (Sripantha), a book seller by profession, established a circulating library where books can be borrowed from for a fee. Bengal, to speak it more correctly India, being under the British rule every event of importance that took place in British society has made some more or less impact on the Indian counterpart as her subject. In 1850, the British Public Libraries Act, the first of its kind was promulgated. The Calcutta Public Library was established just 14 years earlier to this in the year 1836. The two important events has made its deep impact on the mental constitution of the Indian educated public. As a result proliferation of establishment of public libraries became a trend during this period. Some of the important public libraries established during the latter half of the nineteenth century are as follows (Roychoudhury & Saha, Public library development in West Bengal, 1989):

These libraries are the fruits of toil of some devoted and dedicated people of the concerned area who, with the spirit of progress of the society believed that the library or in other words, reading habit can play a vital role to that end. Somewhere the libraries were devoted as a wing of a local club or other social association. Most of these libraries barring a few, after the enactment of the West Bengal Public Libraries Act, 1979 opted for government recognition and attained different status like Rural Library, Town Library etc. according to their respective strength of holding and other positions. Staff salary and annual library grant on a predetermined basis according to the status of the concerned library is provided by the government.

4.8.8.5 Bengal Library Association: a New Era of Public Library Development in Bengal:

Under such a socio-political backdrop the Bengal Library Association, one of the leading and influencing library associations of the country was founded. A meeting was held on 20th of December, 1925 (Ray & Saha) at Albert Hall, Calcutta presided over by J. A. Chapman, librarian of the then Imperial Library. In that meting the Bengal Library Association was formed with Rabindranath Tagore as its first president. The basic aim of the association was to organize and coordinate the library movement in a systematic way.

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Article

Challenges and prospects for the development of public library services the emerging of ICT: Indian scenario

Niren Barman

Research Scholar, Dept. of Library and Information Science,
Rabindra Bharati University
 and Librarian, Mathabhanga College, Cooch Behar, W.B
&
Salil Chandra Khan

Associate professor
Department of Library and information Science
Rabindra Bharati University, Kolkata

Abstract: The basic objective of any library is to provide the right information to the right person at the right time. Emerging ICT of information explosion and management of information resources is a big challenge before the public libraries. The libraries can meet these challenges by the application of ICT in the library and information community centers operations as well as optimize the value of information to the society. That is possible through use of ICT for facilitating various services to the community for its development, empowerment and upliftment.

Key words: Emerging ICT, information community centre, information explosion, information resources.

Introduction:

There has been tremendous expansion of knowledge in various sphere since the early part of the 19th century due to various factor and consequently, there has been a tremendous "literature explosion" as a sequel to the technological boom especially in the field of science and technology. These naturally had tremendous impact on the establishment of libraries and research institution throughout the world.

The modern age is quit distinguishable from the earlier ones in as much as literature was not a enormous in earlier ages as in modern times. The service of an agency like the library which has the capacity and the know-how to serve the scientist, technologist, educationist, research scholars and even the industrialist and top management and to meet the demands and even to anticipate their future needs and serve them has become imperative. The very character of the present day library has undergone a revolutionary change so as to cope with enhanced rate of dissemination of knowledge explosion[1.]

All libraries, but particularly public libraries, are facing dramatic change and new challenges in the 21st century, providing us with exciting opportunities to reshape services.

1.   Present status of the library:

When people think about their expectations of libraries today, they generally think about the traditional services that most libraries carry out so well. Topping the public's list of priorities is that the basic services they have come to expect from libraries remain free of charge to the public. Libraries should offer convenient reading hours and special programs for children, and they should have well-maintained buildings along with books and information that are organized for easy self-service.

The condition of the majority of rural libraries is extremely miserable. Many of them do not have their own buildings; some are locate d in small thatched huts and some share a room and time with their institutions. Storage facilities are very poor and stock of reading materials is also insignificant. Presently RRRLF is working to spread library service all over the country in active cooperation with state governments and Union territory administration and voluntary organizations (NGOs) working in this field.

Raja Rammohan Roy Library Foundation (RRRLF)'s program of assistance is most helpful to the cause of public library services in the country. During the last 28 years, the Foundation has covered, out of 60000 public libraries located in the country in a scattered way, more than 31000 libraries at different levels[2].

According to International Federation of Library Associations and Institutions (IFLA) standards, there should be one public library for every 3000 people[2] and thus with 1 billion people India needs more than 343000 public library units. India has around 568558 inhabited villages and there may be just one public library for 8-10 of them[3]. One of the IFLA standards stipulate with the nearest library unit should not be more than a mile away from the resident areas.

2. **ICT Innovative shaping ideas for public libraries**

It is encouraging that public libraries are already responding to the many challenges they face. H.K. Kaul opined that "Our public library system in the country failed totally in bringing knowledge to the doorsteps of survey individual.

It is advisable for us to look at the problem afresh, especially when the computer and communication technologies have now become available to us at a minimal cost[4.]

ICT does not include only the internet but a gamut of other tools which could be used individually or in convergence with each other. ICT driven public libraries should act as intermediary centre with suitable awareness programs. To achieve this envision, Davey proposed four priorities for 21st century public library services.

The first is placing "the library as the hub of the community". Libraries will need to provide more flexible physical spaces that are managed with their local communities and where possible, co-located with heath, leisure or art venues to enable skill exchanges, more out-reach and cost reduction.

The second is making "the most of digital technology and creative media". Libraries need to keep abreast of new technologies, actively promoting community connectivity and the teaching of new digital skills so that no-one is excluded.

The third is ensuring "that libraries are resilient and sustainable". The key message here is that libraries need to find new ways of cutting costs, new source, of funding and new ways of working. Effective library promotion to all stakeholders is also essential to ensure its service value is fully recognized.

The forth is delivering "the right skills for those who for the libraries" librarians of the future will not only need to be savvy in the use of new technologies and teaching of digital literacy, but also be entrepreneurial, flexible and innovative; have The ability to reach out, serve and connect diverse communities and individuals and also be proactive in the formation of new partnership[5]

3. **Emerging the new shape of rural digital libraries in India**

New technologies with ever greater range of facility continue to emerge which shape our society and the way we deal with information. The emergences of internet based "GYANDOOT"digital libraies in Dhar district of Madhya Pradesh have changed the lives of unprivileged rural communities. "GYANDOOT" is unique form of G2C (Government to citizen) DL activity to address the hardship imposed by transaction cost associated with government services. It connects 21 cyber cafes called "SUCHANALAYAS" which provide services to about 10-15 gram panchayats. 20-30 villages and aggregate population of between 20,000-30,000 people. The "SUCHANALAYAS"are located at the blocked head quarters, haat bazaars and Bus depot centers and also on the road side where people normally travel. These cyber cafes are operated by local operator called "SUCHAK", who is a local volunteer not a government person[6]

4.Community information initiatives in India

Former President of India A.P.J Abdul Kalam coined a new term, PURA (Providing Urban amenities in Rural Areas) that describe coherent knowledge and resource distribution across the country. PURA seeks to deliver three types of connectivity: physical connectivity by providing roads in rural areas, electricity connectivity by providing reliable communication network and knowledge connectivity by establishing more professional institutions and vocational training centres[7]

5. Hindrance for the development of public libraries
5.1 Marginal factors

Marginal factors access to ICT in India continues to be marginal due to high cost of connectivity resulting in their exclusion from the emerging global system. Despite advances in ICT the benefits have not reached the majority the population particularly economically backward classes due to acute of funds, lack of priorities on the part of government and absence of an integrated approach to social welfare and community development.

5.2 Drawback of National Policies for the promoting of ICT application

Government have started farming IT policy and it may take time to lput these policies into action. It is sure that at least by the indication given by some early starters, the involvement of public libraries is very small, it may be they are worried about the passive state of affairs in the systems and the huge investment required to rejuvenate them. Being a multidimensional service facility, ICT introduction will benefit the community in the long run, unlike many mother single purpose service arms of the government.

5.3 Factors of Political biasness as a developing tool

At present time in India where everything is politicized and in democracy, it's the number game which is dominant and all political parties try to make their social communities in such way they think would be in their best of interests. In many cases, such high wooing decision taken with vested interests my not take the benefits to the people for whom, it has been designed.

5.4 Inadequate resources for the development of public library services

To provide the better library services is to make provision of free and compulsory public library service. In the wake, of the slogan "Education for All" comes in the contemptary battle cry of "Books for All". As a consequent of making education a fundamental right, free unhindered easy access to books non-print, text and pictorial, multimedia sources, films and so on to attract all types of person in the vicinity.

5.5 Linguistic diversity

India has more than one language in different places. Moreover, the information required might not be available in the language in which one is proficient. We need fast and good translation mechanism to get over this problem.

5.6 Function jointly with school libraries

Public library and school library should works together to takes actives steps to increase the reading habits from the childhood levels among the new generation who are becoming addicted to TV programs.

5.7 Inadequate fund transfer

Finance is the only hurdle of the development of public libraries in the state. Adequate and timely release of funds is essential and as well as necessary for the libraries to be comfortable in discharging their responsibilities to the society.

6. Suggestive solutions

6.1 Electricity and internet connectivity

There are many challenges to the implementation of ICT in public libraries in India. In a country of one billion people where millions of Indians are connected to the internet but millions more are not yet even connected to electricity and can help revolutionize life in rural regions for a minimum cost.

6.2 Library network

Set up library network systems with the all types of libraries (District, town and rural libraries) for the cooperation of function and resource sharing. District library will take the leadership in establishing linking among the libraries. There are proposal from the telecommunications ministry to open cyber-cafes and it would be good idea to put them in public libraries wherever there is one nearby provided at reasonable cost.

6.3 E-learning services through public libraries

It is very important the need of the hour of e learning for higher education. A large percentage of target population is beyond the reach of formal education channels due to various inherent weaknesses of the systems and lack of infrastructure.

6.4. Library extension programs through ICT

Library should organize the different types of social awareness like HIV/AIDS, Thalasemia and various socio-economic programs by the expert person with a clearly defined of the concept. And NGOs should be include are working on the concern areas.

6.5 E-Governance/ E-Commerce

An example of public libraries have embraced the e-government initiative is Gateshead Council's Library, London. People who live, work or study in Gateshead, and have access to the Web, can use library service 24 hours a day, seven days a

week through internet. "Gateshead's 66000 library users can get access to the system by calling into or telephoning any local library with their existing ticket number…unique personal Identification Number which will allow them full access to the 24 hour, seven days a week, library internet service"[8]

The PRAGATI project of prava village of Ahmednagar district of Maharstra aims to connect a hundred village covering a population of more than 2.5 lakh with a wireless MAN solution (WMAN). It will empower rural population specially women and improve their quality of life[9]

6.6 Creating virtual opportunities for rural communities

knowNet (http://www.knownet.org) is a virtual network for recognizing, valuing and sharing local knowledge. KowNet initiative is a virtual help point have a two way communication system for extracting and hosting information on the net with its entire activities being carried out through the help of remote volunteers[10]

6.7 Staff training

Staff orientation program should be organized at regular interval through the ICT application. What is needed most a competent librarian who can organize the services in a balances manner for all sections of the community served by the library.

Conclusion

Public libraries across the country should be developed as knowledge centre and all library resources should be digitized and shared across the country. Ministry of Culture and National Informatics Centre may undertake as a "Mission Mode" project

under the NeGP of the Ministry of Communication and Information Technology. Public library are relevant today for acting as "bridge" between the COMMON PUBLIC and the e-Governance/ e-Government programs which are required to be exposed to Digital Library, it will be facilitate "design and development" of knowledge Management in the e-Governance/ e-Government programs.

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A Review on Rights for Children and Role of Education to Protect Child Abuse in India

Paramita Ghosh & Sumit Nath
Vidyasagar Foundation School of Education & Training,
Tamna, Purulia, West Bengal
E.mail: snath2048@gmail.com

Abstract: *This study is mainly emphasized on the child rights and child abuse at present society. Human rights are hose fundamental or basic rights which are compulsorily obtainable by every person including child is a member of human family. Constitution of India provides some act for protection of child rights and some laws to prevent child abuse and other offences related to child. However, in case of child's right in India, there exists a wide gulf between theory and practice. In our Indian society most of the parents, family members, teachers, managers, employers, supervisors or proprietors consider children as their property and assume a freedom to treat them as they like and apply physical punishment at home or school or working place. Not only physical abuse but also children have to face others type of abuse like sexual abuse, neglect, psychological maltreatment everyday and everywhere.*

To stop abuse in society and to save each and every child, parents, all educators mainly teachers, every stakeholders including Government and Non-Government organization etc. should follow the rules and regulations of child rights and create awareness among every person of our society. As children are the backbone of future society we should protect them from family to street and follow our obligations to them.
Key Words: *Child Rights, Child Abuse, Education, Stakeholders.*

INTRODUCTION:

Human rights are all interrelated, interdependent and indivisible to all human beings and child rights are specialized human rights that apply to all human beings below the age of 18. According to the United Nations Convention on the Rights of the Child (UNCRC)- Child Rights are minimum entitlements and freedoms that should be afforded to all persons below the age of 18 regardless of race, colour, gender, language, religion, opinions, origins, wealth, birth status or ability and therefore apply to all people everywhere.[1]

India ratified the Convention on the Rights of the Child (CRC) in the year 1992. The CRC draws attention to the four sets of civil, political, social, economic and cultural rights of the child:

1. **The Right to Survival:** It includes the right to life**,** the highest attainable standard of health, nutrition and adequate standard of living. It also includes the right to name and nationality.

2. **The Right to Protection:** It includes freedom from all forms of exploitation, abuses, inhuman or degrading treatment and negligence including the right to special protection in situation of emergency and armed conflicts.

3. **The Right to Development:** It consists of the rights to education, support for early childhood, development and care, social security and right to leisure, recreation and cultural activities.

4. **The Right to Participation:** It includes respect for the views of the child, freedom of expression, access to appropriate information and freedom of thought, consensus and religion**.**

The CRC states that the rights shall be extended to all children without discrimination of any kind, irrespective of the child's or his or her parents legal guardians race, nationality, colour, sex, language, religion, political or other opinion, national, social origin, property, disability, birth or other status. The CRC also provides legal basis for initiating action to ensure the rights of children in society. Yet around the world, children are denied the right that could enable them survive, develop fully and participate actively. In both developing and developed countries, children have to cope daily with street violence, pressure to use drugs and sexual exploitation and all sorts of abuses.[4]

CONSTITUTION OF INDIA:

The Constitution contains provisions in respect of children under Part III of the Constitution, i.e. Fundamental Rights, and Part IV of the Constitution, i.e. Directive Principles.

Article 14: Equality before law, i.e. equal treatment and protection under law.

All children in similar circumstances are required to be treated in a similar manner, and if not so treated, such treatment can be challenged on the ground of discrimination and arbitrariness.

Article 15(3): Permits the State to make special provisions for women and children.

Special enactments made for the benefit of children cannot be struck down on the ground of discrimination.

Article 19(1): Guarantees citizens of India the right to freedom of speech and expression, to form associations or unions, to move freely throughout the territory of India, etc. Under Indian law, child labour is prohibited only in factories, mines or other hazardous employment, therefore there is no blanket ban on employment of children. Though children form part of the labour force they are not permitted to unionise and fight for their rights as workers.

Article 21 : This article guarantees the right to life to all persons. The Supreme Court has interpreted "right to life" to include right to food, clothing, adequate shelter, and other basic necessities of life.

Article 22: Provides for safeguards upon arrest, and states that a person should be produced before the nearest Magistrate within 24 hours of arrest. A juvenile in conflict with law or a child in need of care and protection should be produced before the Competent Authority established under the Juvenile Justice [Care and Protection of Children] Act 2000 within 24 hours of having been picked up by the police.

Article 23: Prohibits trafficking in human beings and forced labour. Any contravention of this provision is punishable under law.

Article 24: Prohibits the employment of a child below 14 years in any factory or mine or any other hazardous employment.

Article 39(e) & (f): The State is required to ensure protection of children of tender age from abuse, and from entering vocations unsuited to their age and strength. Children are also to be provided with equal opportunities and facilities to develop in a healthy manner. The State is to further ensure that childhood and youth are protected against exploitation and abandonment.

Article 41: The State is required to take steps to secure educational opportunities and facilities.

Article 44: The State is to endeavor to secure for all citizens a uniform civil code. A uniform civil code implies a uniform legal framework for adoption of a child applicable to all religions.

Article 45: The State is to take measures to ensure free and compulsory education for all children till they attain 14 years of age.

Article 47: The improvement of public health and the raising of the level of nutrition is a primary duty of the State.

Article 51(c): The State is to respect international law and treaty obligations. The Government of India and the State Governments are obligated to the commitments contained under the Convention on the Rights of the Child.

Right to Education:
Article 45 of the Constitution of India provides for free and compulsory education for children until they complete 14 years of age.
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Article 41 of the Constitution of India provides for the government to take effective steps for securing the right to education.

Article 39 of the Constitution of India states that the government must direct its policy towards giving children opportunities and facilities to develop in a healthy manner.

Article 38 of the Constitution of India states that the government must attempt to eliminate inequalities in facilities and opportunities.

'We hold that every citizen has a "right to education" under the Constitution. The State is under an obligation to establish educational institutions to enable the citizens to enjoy the said right.'

Right to Health:

Article 21 of the Constitution of India which deals with right to life has been interpreted by the Courts to include "right to health".

Article 47 of the Constitution of India states that the improvement of public health is one of the primary duties of the government.

The Child Labour (Prohibition and Regulation) Act 1986:

1. The Child Labour [Prohibition and Regulation] Act 1986 was enacted to prohibit the engagement of children in certain employments, and to regulate their conditions of work in certain other employments.

2. This Act is based on Article 24 of the Constitution under which no child below the age of 14 years is to be employed in any factory or mine or engaged in any other hazardous employment.

3. Under this Act, a child means a person who has not completed 14 years of age.

The Immoral Traffic (Prevention) Act, 1956:

In 1986, the Government of India amended the erstwhile Suppression of Immoral Traffic in Women and Girls Act 1956 (SITA), and renamed it as the Immoral Traffic (Prevention) Act (ITPA) to widen the scope of the law to cover both the sexes exploited sexually for commercial purposes and to provide enhanced penalties for offences involving children and minors. "Child" under ITPA means a person who has not completed the age of sixteen years and "prostitution" means the sexual exploitation or abuse of persons for commercial purposes.[3]

CHILD ABUSE:

Child abuse refers to the intended, unintended and perceived maltreatment, whether habitual or not, of the child, including any of the following:

- Psychological and physical abuse, neglect, cruelty, sexual and emotional maltreatment.
- Any act, deed or word which debases, degrades or demeans the intrinsic worth and dignity of a child as a human being.
- Unreasonable deprivation of his/her basic needs for survival such as food and shelter; or failure to give timely medical treatment to an injured child resulting in serious impairment of his/her growth and development or in his/her permanent incapacity or death.

There are many forms of child abuse and they vary according to cultural and geographical settings. Four prominent forms of child abuse are the following-

➢ **Physical abuse-** is inflicting physical injury upon a child. This may include hitting, slapping, kicking, beating or otherwise harming a child.

➢ **Sexual abuse-** is inappropriate sexual behavior with a child. It includes fondling a child's genitals, making the child fondle an adult's genitals, sexual assault (intercourse, incest, rape, sodomy), exhibitionism and pornography. To be considered child abuse, these acts have to be committed by a person responsible for the care of a child or related to the child (for example a baby-sitter, parent, neighbor, relatives, extended family member, peer, older child, friend, stranger, or a day-care provider).

➢ **Emotional abuse** (also known as verbal abuse, mental abuse, and psychological maltreatment) includes acts or the failure to act by parents, caretakers, peers and others that have caused or could cause, serious behavioral, cognitive, emotional, or mental distress/trauma.

➢ **Child neglect-** is an act of omission or commission leading to the denial of child's basic needs. Neglect can be physical, educational, emotional, or psychological. Physical neglect entails denial of food, clothing, appropriate medical care or supervision. It may include abandonment. Educational neglect includes failure to provide appropriate schooling or special educational needs. Psychological neglect includes lack of emotional support and love.[5]

PHYSICAL ABUSE:

The World Health Organization (WHO) defines 'physical abuse' of a child as an incident resulting in actual or potential physical harm from an interaction or lack of interaction, which is reasonably within the control of a parent or person in a position of responsibility, power, or trust. There may be single or repeated incidents. [5]

Physical abuse has been defined as beating manifested as kicking, slapping, punishing through corporal punishment, beating by family members and others including peers, police, employer, caregivers, etc. It also includes beating which may result in physical impairment or damage to the child.

➢ **Physical indicators in the child -** bite marks, unusual bruises, lacerations, burns, high incidence of accidents or frequent injuries, fractures in unusual places, injuries, swellings to face and extremities, discoloration of skin etc.

➢ **Behavioural indicators in the child-** avoids physical contact with others, apprehensive when other children cry , wears clothing to purposely conceal injury, i.e. long sleeves, refuses to undress for gym or for required physical exams at school, gives inconsistent versions about occurrence of injuries, burns, etc., seems frightened by parents , often late or absent from school, comes early to school, seems reluctant to go home afterwards, has difficulty getting along with others, little respect for others, overly compliant, withdrawn, gives

in readily and allows others to do for him/her without protest, plays aggressively, often hurting peers, complains of pain upon movement or contact, has a history of running away from home, reports abuse by parents/care takers.

➢ **Parental/familial indicators in abusive families-** many personal and marital problems, economic stress, parent(s) were abused as children themselves, were raised in homes where excessive punishment was the norm, and use harsh discipline on own children , highly moralistic, history of alcohol or drug abuse, are easily upset, have a low tolerance for frustration, are antagonistic, suspicious and fearful of other people, social isolation, no supporting network of relatives or friends, see child as bad or evil, little or no interest in child's wellbeing, do not respond appropriately to child's pain, explanation of injuries to child are evasive and inconsistent, blame child for injuries, constantly criticize and have inappropriate expectations of child, take child to different physicians or hospital for each injury.[2]

SEXUAL ABUSE:

 WHO defined child sexual abuse is the involvement of a child in sexual activity that he or she does not fully comprehend, is unable to give informed consent to, or that violates the laws or social taboos of society. Child sexual abuse is evidenced by this activity between a child and an adult or another child who by

age or development is in a relationship of responsibility, trust or power, the activity being intended to gratify or satisfy the needs of the other person.[5] This may include but is not limited to:

- The inducement or coercion of a child to engage in any unlawful activity
- The exploitative use of a child in prostitution or other unlawful sexual practices
- The exploitative use of children in pornographic performances and materials

There are various forms of sexual abuse like severe and other.

➢ **Severe forms of sexual abuse include:** Assault, including rape and sodomy, Touching or Fondling a child, Exhibitionism- Forcing a child to exhibit his/her private body parts, Photographing a child in nude etc.

➢ **Other forms of sexual abuse include:** Forcible kissing, Sexual advances towards a child during travel, Sexual advances towards a child during marriage situations, Exhibitionism- exhibiting before a child, exposing a child to pornographic materials etc.[2]

EMOTIONAL ABUSE:
        Emotional and psychological maltreatment of children is the most complex type of abuse - invisible and difficult to define. However, the World Health Organization (WHO) has defined emotional abuse as:

"Emotional abuse includes the failure to provide a developmentally appropriate, supportive environment, including the availability of a primary attachment figure, so that the child can develop a stable and fullrange of emotional and social competencies commensurate with her or his personal potentials and in the context of the society in which the child dwells. There may also be acts towards the child that cause or have a high probability of causing harm to the child's health or physical, mental, spiritual, moral or social development. These acts must be reasonably within the control of the parent or person in a relationship of responsibility, trust or power. Acts include restriction of movement, patterns of belittling, denigrating, scapegoating, threatening, scaring, discriminating, ridiculing or other non-physical forms of hostile or rejecting treatment".[5]

Forms of emotional abuse are-

➢ **Humiliation:** Humiliation of a child refers to the degradation of the self esteem of a child by parents, care-givers or any other persons, often in the presence of others. Instances of humiliation include treating harshly, shouting, belittling, name calling and using abusive language while addressing children.

➢ **Comparison:** Parents and other caregivers often compare one sibling with the other or one child with the other in terms of their physical appearance and other characteristics, thus affecting the social, emotional, and intellectual development of a child.[2]

CHILD NEGLECT:

- ➢ Child neglect is the failure of a parent or other person with responsibility for the child to provide needed food, clothing, shelter, medical care, or supervision to the degree that the child's health, safety, and well-being are threatened with harm.
- ➢ Neglect is also a lack of attention from the people surrounding a child, and the non-provision of the relevant and adequate necessities for the child's survival, which would be a lacking in attention, love, and nurture.
- ➢ Some of the observable signs in a neglected child include: the child is frequently absent from school, begs or steals food or money, lacks needed medical and dental care, is consistently dirty, or lacks sufficient clothing for the weather.
- ➢ Neglected children may experience delays in physical and psychosocial development
- ➢ Neglected children are not likely to view caregivers as being a source of safety, and instead typically show an increase in aggressive and hyperactive behaviors which may disrupt healthy or secure attachment with their adopted parents. These children have apparently learned to adapt to an abusive and inconsistent caregiver by becoming cautiously self-reliant, and are often described as glib, manipulative and disingenuous in their interactions with others as they move through childhood.

> ➤ Children who are victims of neglect have a more difficult time forming and maintaining relationships, such as romantic or friendship, later in life due to the lack of attachment they had in their earlier stages of life.[6]

ROLE OF EDUCATION, EDUCATORS AND OTHERS STAKEHOLDERS:

According to Gandhiji (1869-1948) - "By education I mean an all-round drawing out the cost in child and man-body, mind and spirit."

Education is a conscious as well as unconscious, deliberate or non-deliberate process of balanced harmonious and maximum development of the innate powers of the individual- aesthetic, cultural, emotional, intellectual, physical, religious, social, spiritual and vocational, according to individual and social needs.

The four pillars of Education which are very much important to meet the changes in a child are learning to know, learning to do, learning to live together and learning to be.[7]

Normal children spend their maximum time in their school, where educators are more access to students as compared to other professionals. The term "educator" is meant to encompass not only the classroom teacher, but also other school personnel involved in serving the child. Teachers, school counselors, school social workers, school nurses, special education professionals, administrators, and other school personnel have to play their proper role in helping maltreated children and teaching those children to protect themselves from different child abuse.

Educators should give training to the students so that every student can face different type of abuse in their practical life. They should give them a outline knowledge of current situation of present society and sex education also. Through various co-curricular activities they also be well behaved, physically healthy and fit and with good personality.

Stakeholders- There are various stakeholders in promoting child right like- Parents, Government, Non Government organization, Academic Institutions, corporate sectors, Medical and Para medical professionals, law enforcement officers and judiciary, civil society, media. Every stakeholders should respect children as human being and give them space and freedom of expression.

CONCLUSION:

As Education is a solution to prevent child abuse and also to minimize the gap between theory and practice of child rights in India, our first priority must be given on education of every child. We should increase awareness of child right among all people in our society. Every stakeholder must know their duty and obligations to the child specially abused child. At present time, everyday a child is facing any kind of abuse in any corner of the world. A child is unsafe in every time at home or outside. As a citizen of India all people are bound to follow the constitution of India and as a human being all people should protect the violence against child and stop child abuse in India. In the words of Rabindranath Tagore-

"Children are living beings - more living than grown-up people who have built shells of habit around themselves. Therefore it is absolutely necessary for their mental health and development that they should not have mere schools for their lessons, but a world whose guiding spirit is personal love."

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Article

Proximate Analysis of Phytochemical Screening and Antimicrobial Activities of Solve Extracts of Tiger Nut (Cyprus Esculents)

Mutalib,Y.Akanbi
Department of Chemistry
Kwara State College of Education (Technical)
yunusmutalib@gmail.com
&
Adendo Ganiyu Akanbi
Department of Chemistry
Kwara State College of Education (Technical)
Lafiagi, Keara State Nigeria
adedoganiyu@yahoo.com

Abstract:

The present study evaluates the proximate composition, on the phytochemical screening and antimicrobial activities of tiger nut (cyperusesculentus). Proximate analysis was carried out using standard method of AOAC (1995). Findings revealed that the moisture content of crude protein, Crude fibre, ash content, carbohydrate and crude fat were 33.21%, 8.82%, 6.84%, 2.24%, 36.20% and 12.71% respectively. Tiger nut is a good source of nutrients. The phytochemical analysis of individual and successive extracts of solvents showed the presence of saponins, flavonoids, alkaloids, terpeniods, glycosides and phlobatinnins. The antimicrobial activities studies showed no

inhibition zone, even at 10%w/v, against E. coli, however, probably at higher concentration. Significant effectiveness may be observed. We suggest that further stuy be carried out on anti-nutrient composition of Tigernut to fully appreciate its food and medicinal value.

Key words: *proximate, analysis, nutrients, phytochemicals, cyperusesculentus, anatibacterial and extracts.*

INTRODUCTION

Tiger nut (cyperusesculentus) belongs to the family cyprracea and the order commenlinais, it is found worldwide in warm and termperatezones, occurring in southern Europe and Africa. (BelewuanBelewu 2007). It grows widely in the middle belt and Northern region of Nigeria. It is a crop which grows widely in the places as a grass and is sometimes cultivated for its small and sweet tuber. It is an underutilized crop which is potentially valuable as human food and animal feeds. Its cultivation has been intensified to maintain a balance between population growth and Agricultural productivity in the tropical and subtropical areas of the world (Adejuyitan, 2011).

Cyperusesculentus is known as earth almond, tiger nut, Chufa. Yellow utsedge and Sulu nut. It is known in Nigeria as Aya in Hausa, Ofio or Imumu in Yoruba, Ki Hausa in Ibo, ayaarigiza in Nupe. They were off three varieties; black, yellow and brown while are often cultivated, among these only two varieties are readily available in Nigerian markets, but the yellow variety is preferred to others because of its inherent properties like its bigger size and fleshier body. (Belewu and

Belewu 2007). The yellow variety also yield more milk upon extraction, contain low fat and protein and possesses less anti nutritional factors especially polyphenols (Okaforet at 2003). Tiger nut is often eaten raw, roasted, dried, baked or be made into a refreshing beverage called HorchataDechufas or tiger nut milk.

Tiger nuts were valued for their nutritious starch content, dietary fibre and carbohydrate. The nuts are rich in mineral content like sodium, calcium, potassium, magnesium, zinc and traces of copper (Adejuyitan, 2011). Tiger nut also produces high quality oil, which was implicated as lauric acid grade oil, non-acidic, stable and very low unsaturated oil. It contains up to 30% non-drying oil which can be used for lubrication, cooking and soap making. Tiger nut tubers are also said to aphrodisiac, carminative, diuretic, emmanogogue, stimulant and tonic. It was reported to be used in the treatment of flatulence, indigestion, diarrhea, dysentery and excessive thirst (Ghason, 2008); Agoha, 2003). Tiger nut has been demonstrated to contain high essential amino acids than those proposed in the protein standard for satisfying adult needs. Therefore, there is the need for increased utilization and awareness about its nutrient and health benefits (Adejuyitan, 2011).

The milk of Tiger nut was reported to be rich in oleic acid and thus cardiac preventive. (Belewu and Abodunrin, 2008). It also found uses as flavouring agent for ice creams and biscuits. The milk can be useful in replacing milk in the diet of people intolerant to lactose to a certain extent. (Sanchez-Zapatal et al, 2012). Despite its name, the tiger nut is a tuber. However, its chemical composition shares characteristics with tuber and with nuts.

It has been reported to be a "health" food; since its consumption can help prevent heart disease and thrombosis and is said to activate blood circulation and reduce the risk of colon cancer (Arafat et al, 2009). The oil of the tuber was found to contain 18% saturated (palmitic acid, stearic acid) and 82% unsaturated (oleic and stearic acid) fatty acid. (Zang et al, 2012). Tiger nut tubers contain almost twice the quantity of starch as potato and sweet potato tubers. The nuts were found to be ideal for children, the elderly and for sportmen and women (Martinez, 2003). Dried tiger nut has a smooth, tender, sweet and nutty taste, it can be consumed raw, roasted, dried, baked or as tiger nut milk or oil. It can be used in the production of 'Kunu' a non-alcoholic local beverage in Nigeria. (Belewu and Abodurin, 2008).

Aim: The aim of this study therefore, is to compressively evaluate the nutritional composition, biological activities and medical value of Tiger nut.

MATERIAL AND METHODS

Sample Collection and Treatment

The yellow variety of Tiger nut (Cyperusesculentus) was bought from Oja Oba (market) in Ilorin metropolis, capital of Kwara State, Nigeria. The sample was then screened by handpicking the bad ones on the tray. It was then washed, dried at 60ºC for 48 hours (AOAC 1990) and ground into powdered form with mortal and pestle and finally, wrapped and stored in a plastic container with lid.

Analytical Procedure
Proximate Analysis

The recommended methods of the Association of Official Analytical Chemists were adopted for the proximate analysis (AOAC 1995). Moisture content was determined by heating 2.0g of each sample to a constant weight in an oven maintained at 105ºC, the percentage moisture was the calculated. Crude fat was obtained by exhaustively extracting 5.0g of the dried sample in a soxhlet extractor apparatus using petroleum ether (b.p 40-60ºC) as the extractant. Crude protein (% total nitrogen x 6.25) was determined by kjeldah1 method using 2.0g of dried deffated sample. Ash was determined by the incineration of 1.0g of dried, deffated samples places in a muffle furnace maintained at 550ºC for 5 hours. The crude fibre content was determined by digesting 2.0g of deffated sample in sulphuric acid and sodium hydroxide solutions and the residue calcined. The difference in weight after calcinations indicates the quantity of the fibre present. Available carbohydrate was determined by difference, deducting the sum of percentage crude protein, crude fat, moisture, Ash and Fibre from 100. Determinations were carried out in triplicate and reported as mean ±SD(mg/100g).

Phytochemical Screening

Chemical test were carried out on the various extract using standard procedure to identify the constituents. The procedure already reported by number of workers was used without any modification (Harbone, 1973). The following phytochemical substances were tested for; Saponins, Tannins,

Flavonoids, Glycosides, Terpenoids, Phlobatanins, Steroids, Phenols and Alkaloids. The phytochemical analysis was carried out on the following solvent extracts of tiger nut using n-hexane, petroleum ether, ethanol, methanol, cold and warm distilled water.

Anti-Microbial Test

The medium (Nutrient Agar) produced was inoculated by the test organism, E. coli. Cone boral was used to bore two holes at reasonable distance in each of the petri dish. The petri dish was labeled for 1%, 5% and 10% of each solvent extract. Also, each petri dish was lebeled for each pure solvent as control. Therefore, making a total of 15 petri dishes, three drops of each of the extract was introduced into the holes of appropriate petri dish. This was incubated for 24 hours at 37ºC in order to allow for the growth of the microorganism inoculated. Necessary precautions were taken. After inoculation, the plates were observed for inhibition zone. The result is presented below.

RESULTS AND DISCUSSIONS
Results:

i. Proximate
Tigernut (Cyperusesculentus) obtained from Oja Oba (market) in Ilorin, was screened, washed, dried and ground for analysis. The moisture content, crude protein, fat, crude fibre, Ash and carbohydrate were analysed. Table 1 below show the result obtained.

Parameter	Concentration in %
Moisture	33.21±0.76
Crude protein	8.82±0.03
Carbohydrate	36.20±1.18
Fat	12.71
Crude fibre	6.84±0.42
Ash	2.24±0.03

ii. Phytochemical Screening

Generally, the different solvent extract of tigernut (Cyperusesculentus) indicated the presence or absence of these phytochemical substances.

The result shows that saponions is present in all extracts, while steroids and phenol are absent in all extracts. Tannins were found to be absent in N-hexane and petroleum ether extracts, but glycoside was found in these extracts. Flavonoids is present in N-hexane, ethanol and methanol extracts, while alkaloids were found in ethanol extract. Only distilled water extract alone contain phlobatanins. Terpenoid was present in N-hexane and petroleum ether extract.

Table 2: Phytochemical analysis of different, successive solvent extract of Tigernut (Cyperusesculentus)

S/N	Phytochemicals	N-hexane	Petroleum ether	Ethanol	Methanol	Cold water	Warm water
1	Saponins	+	+	+	+	+	+
2	Tannins	-	-	-	-	-	-
3	Flavonoids	+	-	+	+	-	-
4	Alkaloids	-	-	+	+	-	-
5	Glycocides	+	+	-	-	-	-
6	Phlobatanins	-	-	-	-	+	-
7	Steroids	-	-	-		-	-
8	Phenol	-	-	-	-	-	-
9	Terpenoids	+	+	-	-	-	-

Key: -   Absent
           +   Low in abundance

Table 3: pH of Solvent Extracts

S/N	Solvent Extract	pH value
1	N-hexane	7.1
2	Petroleum ether	6.4
3	Ethanol	4.9
4	Methanol	2.1
5	Warm distilled water	4.0
6	Cold distilled water	4.7

Note: pH of distilled water before extraction was found to be 6.6

iii. Antimicrobial

The result of the antimicrobial sensitivity of different solvent extracts of tigernuts (Cyperusesculentus) showed no significant inhibition zone on the plate. This is presented in the table 4 below.

Table 4: <u>E.</u> **coli inhibition towards solvent extracts**

S/N	Extracts at conc w/v	Zone of inhibition (in mm)	Interpretation
1	Methanol (control)	No inhibition	Not effective
2	Methanol 1%	No inhibition	Not effective
3	Methanol 10%	No inhibition	Not effective
4	Ethanol (control)	No inhibition	Not effective
5	Ethanol 1%	No inhibition	Not effective
6	Ethanol 5%	No inhibition	Not effective
7	Ethanol 10%	No inhibition	Not effective
8	Cold distilled water (control)	No inhibition	Not effective
9	Cold distilled water (1%)	No inhibition	Not effective
10	Cold distilled water (5%)	No inhibition	Not effective
11	Cold distilled water (10%)	No inhibition	Not effective
12	Warm distilled water (control)	No inhibition	Not effective
13	Warm distilled water (1%)	No inhibition	Not effective
14	Warm distilled water (5%)	No inhibition	Not effective
15	Warm distilled water (10%)	No inhibition	Not effective

Discussion

The moisture content obtained from the present study was found to be 33.21%, which is higher than moisture content of most nuts, Peanuts (9.71%), Wallnut (5.42%) but slightly less than coconut (37.60%). The high moisture content account for its usage in the production of beverage (Belewu and Abodurin, 2008). The protein content was found to be 8.82% which indicate that T. Nut is a rich source of protein and have a higher value than most other nuts and tubers.Chest nut (4.53%), coconut (2.06%). Protein is responsible for both growth and repairs of cells. The fat content found to be 12.71% is also comparable for values for some widely consumed nut already reported in the literature.

The value of 12.71% is high enough to promote fat soluble vitamin absorption, to maintain health skin and hair, maintaining body temperature and promoting healthy cell functions. Tigernut is also rich in fibre content (6.84%) when compared to other nuts. Cowpea (2.60%), Pigeon pea (3.5%), Bambara groundnut (2.1%) (Aremu, et al., 2005).Fibres ease the passage of waste, thus making it an effective anti-constipation, it lowers the cholesterol level in the blood and reduce the various cancers (Bello et al, 2008). The evaluation of the ash content, found to be (2.24%), also support the fact that tigernut needed in the diet, which can contribute to healthy growth and prevention of diseases. The value of carbohydrate obtained in this study (36.20%) compare favourably with those reported for varieties of nuts. The phytochemical analysis showed that saponins was present in the n-hexane, petroleum ether, ethanol, methanol, cold and warm water extract while tannins were absent in N-hexane and petroleum ether extract alone. Flavonoids and alkaloids were present in the methanol and the ethanol extracts only, while glycoside and terpenoids were found to be present in N-hexane and petroleum ether extract. The analysis also reveals phlonatanins in the cold water extract. Some of these results were found to be in line with previous findings (J.M.M.S, 2010). Screening of the extracts for anti-microbial activities revealed its low potency in the treatment of bacteria causing diseases, because at 10%w/v concentration, it showed no significant inhibition zone. However, probably at a higher concentration, it may be effective against other bacteria-causing diseases.

CONCLUSION:

The findings from this study indicate that tigernut is rich in nutrients and thus suitable as a cheap source of human and animal feeds. Its milk and oil could also be useful for a wide range of industrial and food products. The presence of phytochemical constituents also suggests it has some medical values, hence it can be seen as a "health food".

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Women, Entrepreneurship and Tea Industry in North Bengal: A Review

Dr.Sudash Lama,
Assistant Professor of History,
North-Bengal University
&
Supam Biswas, Asst.Prof. Dept.of History,
B.S.Mahavidyalaya, Coochbehar

Abstract: *The largest Tea Industry production areas are located in the North Bengal of of West Bengal in Eastern India. Most of the Tea Industry production districts are of Darjeeling, Jalpaiguri, Alipuurduar, Cooch Behar and Uttar Dinajpur. There are near about 450 tea gardens spread out in the Darjeeling Hills, Terai, and Dooars regions that are registered as sellers in the Siliguri Tea Auction Centre. The advent of the Bengali entrepreneurs in the tea industry started from the year 1879 when the first joint stock company was promoted under the Bengalis of Jalpaiguri town. In 1878 more tea estates came into being and an interesting venture was the grant taken by Mr. Johnson on behalf of Land Mortgage Bank. It becomes all the more important to understand women's agency of labour in the changing plantation landscape, when women constitute more than half of the workforce. Nowadays,*

the decline of work participation rate of women in the tea plantation sector in North Bengal. The management of this particular tea garden had expelled them from their regular employment. The workers had been engaged in subsistence farming in these plots of land that were earlier tilled by their forefathers.

Introduction:

Tea Plantation industry in North Bengal especially in Jalpaiguri and Darjeeling districts initiated under the European enterprise. Side by side with the European planters, the Indians especially the Bengali entrepreneurs migrated from various part of undivided Bengal contributed massively in this field by establishing the bed rock of numerous tea gardens singlehandedly. The advent of the Bengali entrepreneurs in the tea industry started from the year 1879 when the first joint stock company was promoted under the Bengalis of Jalpaiguri town[1]. The promotion of the new tea companies under the Bengali entrepreneurs came to an end to 1933 when the International Tea Agreement put a virtual seal on the promotion of new tea companies[2].

The educated women section of our elite Bengali entrepreneur's family did not lag behind in this field. They also showed keen interest in running their family business. Many of them not only played important role in the Board of Directors but also helped their husbands, sons silently to flourish their family business as the years went on. They nevertheless strived profoundly to further the cause of education by establishing schools and colleges. A large section of our female entrepreneurs were prolific writers. In addition to that, their active participation and financial assistance given to various

cultural programmes of their gardens are indeed worthy to be mentioned. Unfortunately, this splendid phase of tea industry is still remaining unexplored. Hence, an attempt has been made here to bring the unwritten history of North Bengal into limelight. The women of both Hindu and Muslim tea planters family such as Ghosh, Niyogi, kalyani, Pal Chaudhury, Samaddar, Banerjee and of course the Nawab family of Jalpaiguri town were in the forefront in the arena under reviewed.

As we know that in 1878 more tea estates came into being and an interesting venture was the grant taken by Mr. Johnson on behalf of Land Mortgage Bank. This was known as Kalabari Grant for 800 acres taken on 9/3/1878. Subsequently, the grant was passed to Dr.Nilratansarkar, an eminent physician of Bengal and Smt. Sarajoni Ray. It appears that both of them could visualise the 'shape of things to come'. However, they could not control the garden for a long period and after few years the Kalabari tea garden was sold to their tea industrialist friend Tarini Prasad Roy of Jalpaiguri town. A very interesting event at this time was that one Babu Kali Mohan Ray and Smt. DurgabatiSen got Altadanga grant of 310 acres on 19/09/1978; but very soon they transferred it to one ShriBeharilalGanguly. The latter passed on the grant at a subsequent date to the Jaldhaka grant taken by Munshi Rahim Baksh and his wife BibiMeherunnessa.

The women from the Nawab family of Jalpaiguri town did not lag behind in this respect. The first women from the Nawab family who sowed the seed of Muslim women entrepreneurship in tea industry was none other than Bibi Meherunnessa, wife of Khan BahadurMunshi Rahim Baksh.

However, Bibi Meherunnessa was the founder member of Jalpaiguri Tea Co. Ltd., the first Indian Tea Company. In the year 1882 she and BibiGulabjan took a grant for 777.82 acres in Chengmari taluk but subsequently the efforts failed and the grant was transferred in 1888 to one Mr. J. Anderson who had taken it for Carron Tea Co. Ltd. in the year 1886 being emboldened by her stalwart tea planter husband took another project which finally gave birth the Mal Nuddy tea estate with 329 acres of land[3].

The very next important women tea industrialist was Begum Faizannessa. She was the wife of Nawab Musharuf Hossain, a doyen in Indian tea industry and second generation entrepreneur. He was said to have controlled more than thirty tea estates all over North East India. Begum Faizannessa was his main inspiration behind all these entrepreneurial activities. After the death of NawabMusharufHossain, she singlehandedly controlled the Fatemabad tea estate in Assam; Hossainabad, Jaldacca Altadanga tea estates in JalpaiguriDooars and Merry View, Azamabad, Nakshalbari tea estates in Darjeeling Terai[4]. It is very interesting to note that the Nawab family today have no tea estate exists of their own excepting the Nakshalbari tea estate which is now being controlled under Mrs.LalitaJabbar[5].

The journey of women entrepreneurship of Ghosh family in the tea industry of North Bengal started under the leadership of SubhasiniGhosh, wife of tea industrialist Jogesh Chandra Ghosh. A large number of Indian tea companies such as Bijaynagar, Malhaty, Subhasini, Lakshikanta came into existence in the colonial period under the leadership of Jogesh Chandra Ghosh[6].

Late Subhasini Devi was his main inspiration in this field. She not only kept aloof her husband from domestic duties but also assisted him as a member in the board of Directors. For example, she reined the Vijaynagar Tea co. Ltd. as a member in the board of Directors for a few years[7].Therefore, to honour her service, Jogesh Chandra Ghosh started a tea garden Subhasini T.E. in the year 1925 bearing the name of his beloved wife[8]. The participation of women from the Ghoshfamily did not come to an end with the demise of Subhasini Devi. This trend was followed during the tenure of her sonBirendra Chandra Ghosh popularly known as B.C.Ghosh. He was truly a doyen in Indian tea industry. He begged copious awards in national and international level for his immense contribution in Indian tea industry. This pride and fame did not get him forget to maintain the trend of his predecessors. He renamed two gardens after the name of his two daughters like Sonali and Rupali. Both of his two daughters were important members in the Board of Directors since its Indianisation[9]. This two gardens previously known as Hahaipatha Tea Estate owned and controlled by a European managed company namely Ceylon Tea Company Limited. After independence this company sold all their gardens in North East India and thus the ownership of the Hahaipatha Tea Estate came to Ghosh family of Jalpaiguri town[10].

The next big example in regard to the women entrepreneurship in tea industry was late Ila Paul Chaudhury. The journey of the Pal Chaudhury family of Ranaghat, Nadia in tea industry started under the leadership of Naffer Chandra Pal Chaudhury. Tea industrialist late Ila Paul Chaudhury belonged to the second generation of this family.

She was the wife of notable tea industrialist late Amiya Pal Chaudhury. His immense contribution in tea industry was the creation of MahargaonGulma Tea Estate. At first it was divided into two parts under two separate administrators of two estates. One was Mohargaong tea estate and the other was Gulma Tea Company. The first one was taken by Mr. Naffer Chandra and Bipra Das pal chaudhury from Mr. Lewis Prince Delves Broughten, Administrator General of Bengal and also the administrator of the T.E. on the 4th sep. 1895. It is almost a partnership firm. The Gulma tea estate was taken by Mr.Amiya Paul Chaudhury, son of Mr.Bipra Das pal Chaudhury on 28th June, 1930 from Gulma Tea Company. In the year 1930 this two tea estate was collaborated into one and since then this tea estate came to be known as MohargaongGulma tea estate [11]. To do all these things, he got help from his wife late Ila Paul Chaudhury. After his death, late Ila Paul Chaudhury took the reign. During her tenure in between 1950s to 1960sas Managing Director, the garden extended its boundary. In the year 1961, the garden got award from the ITA (Indian Tea Association), Kolkata for the highest yield of tea per hectare for area VI during 1961 – 1966[12]. In this respect, all the credit went to her. The name of Ila Paul Chaudhury will remain always vivid in the tea plantation industry for her immense contribution behind the creation of 'Terai Indian planter's Association' (TIPA) in the year 1928. It was partly the result of friction between the Indian members and their European counterparts of the old Terai Planter's Association. This rhythm actually facilitated Ila Pal Chaudhury along with other notable tea industrialists of the region like B.C. Ghosh, S.P. Roy to go ahead with an objective and this resulted in the creation of TIPA, the first Indianized Association in Darjeeling district[13].

Barring her entrepreneurial activity, Ila Paul Chaudhurywas also a familiar name in the atlas of Indian politics. She was a M.P. from Ranaghat constituency, Dist – Nadia and Treasurer of Indian National Congress[14]. Unfortunately, the contribution of this female stalwart entrepreneur of Indian tea industry has not yet gets much attention from the scholars.

The next important female personage after Ila Paul Chaudhuryfrom the same familyisNayan Tara Pal Chaudhury, grandson of Ila Paul Chaudhury and daughter of late Amitava Pal Chaudhury. He was a champion in Indian tea industry. Being the president of Indian Tea Association, he had done many unexpected contribution for the sake of Indian tea industry in international market for a long period. However, Nayan Tara Pal Chaudhury is the 4th generation owner of MahargaonGulma Tea Estate and an alumnus of the London School of Economics. She is also the director of Washabarrie T.E. In addition to that, she is also an important member of West Bengal Tea Development Corporation Board (WBTDCB). She also enjoys the membership of the Bengal club, Tollygunge club, Royal Calcutta Golf club and Calcutta club, Kolkata's century old – men's club[15].

Mrs.Sreerupa Banerjee of Makaibari tea estate is also a noteworthy example in this respect. She is the wife of internationally famous tea industrialist Rajah Banerjee. He joined the garden in the year 1970. Being an international personage, Rajah Banerjee remains always busy to deal with international matters and hence, it is really difficult for him to look after his garden. This responsibility is going to be done through his wife over the years. Mrs.Sreerupa Banerjee recently opened a rich community library which has come up in a single room on the garden premises[16].

Other women entrepreneurs from various respectable tea planter families of both Jalpaiguri and Calcutta did not lag behind much in this field. Mrs.Kalyani, wife of tea industrialist late SitaramKalyani was the director of Saraswatipur Tea and Industries Limited[17]. Mrs.NupurBerelia, wife of SushilBerelia is the director of Lukshan, Dhawlajhora and Kohinoor T.E. [18] Mrs.Jayashree Mehta was the Director of Jayashree Tea and Industries Limited[19]. Mrs.DebamitraDeySarkar, wife of late Paritoshsarkar is the present Managing Director of Sreenathpur Tea Co. Ltd. [20] Other examples are as follows –

<u>Name Garden Period of Tenure</u>

Name	Name of the Garden	Period
Gouri Mitra	G Sachin Chandra T.E.	1997 – 2004
RenukanaMitra[21]	Do	1997 – 2004
Gouri Mitra	Sachin Chandra T.E.	1997 – 2004
Geeta Banerjee	Geeta Banerjee	1989 – 2000
Bakul Rani Banerjee	Do	1989 – 2000
Anjana Banerjee	Palashbari T.E.	1990 – 2001
Chhanda Banerjee	Simulbarrie T.E	1970 – 2000
Kuntala Mukherjee [23]	Do	1958 – 1968
SaralaJhujhunwala	Ranichera T.E	1970 – 2000

Our women entrepreneurs, though were few in number, did not only show their interest in family business but also played important role in fostering the cultural spirit of the area under reviewed.

As we know, women's education has been one of the most contentious questions of 'Modern India' since the early nineteenth century. Historians have examined in diverse ways and from widely differing approaches – the debates surrounding the induction of women into formal institutionalized education. But no attention has given from the research scholars as yet on the educational role played by our women entrepreneurs. By the decades of the twentieth century, the educated women of our Bengali tea planter's family had already developed a voice of their own and thus the female education did see an overall expansion in the region. Jyotsnamayee Devi, wife of tea industrialist T.P. Banerjee was a champion of female education. The establishment of Jyotsnamayee Girls School in the year 1929 by tea industrialist T.P. Banerjee in memory of his wife Jyostnamayee Devi had already captured a high estimation of the region. This school was converted into High School in the year 1957 and further conversed into Higher Secondary School in the year 1960. This was the first school established particularly to spread put the female education among the common masses. With its establishment, there was a remarkable increase in the demand for education among the girls[24]. The establishment of Subhasini High School (P.O. Malbazar) by late B.C. Ghosh in memory of his mother Subhasini Devi and Ila Pal Chaudhury Memorial Tribal High School by Amitava Pal Chaudhury in memory of his mother tea industrialist late Ila Pal Chaudhury are really deserved to be mentioned here.

The Bengali women tea industrialists, baring their entrepreneurial activities, were also prolific writers. The women of the Bengali tea planter family of the Jalpaiguri town did not lag behind in this sphere.

Late Smt. SubhasihiniGhosh, wife of late Jogesh Chandra Ghosh ranked first in this respect. She was the advocator of female education in Jalpaiguri town. Being the first President of Women Association of Indian National Congress of the Jalpaiguri town, she opened few primary schools in the town in 1927 - 28. In this endeavour she got the assistance from late Smt. HempravaChanda, late Smt. SunitiNiyogi. The later belonged to the tea planter Niyogi family of Jalpaiguri town. In the year 1939 she was elected as the Chairman of Women Volunteer's Association of Jalpaiguri town. Late Smt. Bigyani Debi was the main patroniser of MahilaAtmarakshyaSamiti (Women Self – Defence Association). SubhasihiniGhosh was in the forefront who had spontaneously responded to the Mahatma Gandhi's call to the India's freedom struggle. Not only SubhasihiniGhosh and SunitiNiyogi but also the aged BegamRahimenneshawas in the front line of leadership in Jalpaiguri town, organizing processions, addressing meetings and picketing foreign cloth and liquor shops. Mahamaya Devi of the Sanyal family was one of the many who received lathi blows. While the men were in prison it was left to the women of Jalpaiguri town to guide and lead the people during the critical periods[25]

Another keen female educationist of the Jalpaiguri town was Begum Rahimennesha, daughter of tea industrialist Khan Bahadur Rahim Baksh. Born in a conservative family, she nurtured a strong feeling of women education. She was said to have published two Bengali Magazines namely '*Mihir*' and '*Sudhakar*' from Dacca. Furthermore, she used to help the women nationalists of the town.

To commemorate the works of this female educator tea industrialist MusharufHossain had to establish a primary school namely *Begum Rahimennesha Primary School* at Adar Para in the 1924 [26].

Thus theresearch studies indicate that Indian women in those days have taken many strides towards business ownership. The broad classification of women business owners indicate women who establish, inherit or acquire a business, women who start business with spouses or business partners but are either at the forefront or behind the scenes and finally women who start fast – growing or part time or slow growing firms. Although earlier researches on women entrepreneurs have suggested that significant differences existed between female and male entrepreneurs. However, more recent studies have shown that there are far more similarities than differences between female and male entrepreneurs in terms of psychological and demographic characteristics. In general, the urge for starting a business venture or going entrepreneurship starts from the very young age. The study revealed that the interest for entrepreneurship in different age groups ranging from below 24 to above 40.

By the end of the twentieth century, as the new role and image of women proliferated among the educated tea planters family, there emerge an articulate group of women known as *Bhadramahila* who could contribute to the furtherance of their husband's career and educate their children in enlightened way. But it is important to mention here that as the cue for women's uplift came initially from their tea industrialist husbands, it set an implicit limit to the aspirations of our women entrepreneur.

While education enabled women, to play a historic role in eradicating British colonial domination as co – partners of men, their struggle against patriarchal domination still continues.

Therefore, we may conclude our discussion that the growth and development of women entrepreneurship in the tea atlas of North Bengal is an important phenomenon. Though they are meagre in number but many of them played noteworthy role in Indian tea industry with high esteem and fame. Their appearance in the Board of Directors inspired and emboldened their husbands or wards to shrine their family business over the years. Furthermore, baring their entrepreneurial activities, they played important role in fostering the educational scenario of North Bengal and took part actively in regional politics also. To commemorate the contribution of women entrepreneurs in tea industry, the lineage of their families established numerous tea estates bearing their name such as Subhasini, Fatemabad, Radharani, Jogmaya, Jayantika, Jayashree, Sonali, Rupaliand so on. It was nothing but a tribute from the male entrepreneurs to their family women entrepreneurs.

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EVOLUTION OF SOCIAL JUSTICE IDEA IN TAMILNADU

Dr.D.BINDU RAMANI
Assistant Professor
Department of History
Pachaiappas College
Chennai

History deals with human society, which is the center of all human activity. Social reforms have widened the scope of transformation as catalytic agents of progress and promotion in society. So the reforms which cause social changes emanate as the end product of social justice. When the time passes by the ephemeral social techniques and institutions yield to transitions on the basis of reforms injected into the society every now and then. Such a common phenomenon was applicable to the nineteenth century Indian society which was in dire need of reforms due to ignorance, illiteracy, poverty, political turmoil's and the like. The social reform movement in India was gradual but drastic in nature. It was not a revolutionary movement. It was during the nineteenth century that India came under the direct and complete control of the British yoke which introduced reforms through legal measures. The social reform movements reached a high watermark during the nineteenth century when compared with the earlier periods. In the opinion of R.C. Majumdar "The nineteenth century was the great dividing line and these hundred years changed the face of India."

After the Vedic Period there emerged the 'Brahmans' which explain the meaning of the sacrifices. The *Aranyakas* or the forest books which contain philosophical portion to be used by the hermits who lived in the jungles and the Upanishads which was theological or philosophical treatises. It was followed by the Sutras and the Epics. Such developments initiated the introduction of rituals and sacrifices into the life of the people. Along with them based on professional specialization, came the caste system. Gradually, there emerged disparities among them that paved the way for the assimilation of social hierarchies. The challenges posed by the Christian missionaries led to a rethinking on the part of the intellectuals resulting in the emergence of the social reform movements in India. The unbounded enthusiasm of the educated Indians for social reform was manifested in educational economic and political spheres.The Indian Renaissance that emerged in the nineteenth century manifested itself in three Schools of thought. The first one was the radical group, imbibed with western rationalism, and critical authority which derided superstitious practices and castes restrictions urging their total abandonment. Calcutta being the capital city of British India, provided an easy access for the introduction of western ideas into India. The second group aimed at reforming the Hindu religion from within. Being English-educated, they aimed at demoralizing Hinduism and its impurities which accumulated over the years. They were given the name "reformists" who aimed to reconcile tradition with modernity, to eliminate those elements to tradition repugnant to reason and liberal values and to reaffirm those that were compatible with them. The third group represented the conservative opinion. Deeply soaked in Indian tradition and culture, they were opposed to the percolation of western ideas with India. They criticized the west as "Soulless and Materialistic." They sought to regain the past through a traditionalistic relation against the west.

This group was given the name "Revivalists." Infect, the title is a misnomer as Hinduism has never been dead, they are being Hindu reform bodies. They tried to idealize the culture and glory of India and attempted a return to the classical golden age.

The nineteenth century was marked by a strong wave of reforming activities in religion and society, the Path of which had been paved by Rajarammohan Roy. There was a general recognition of the existing evils and abuses in society and religion. But as usual, the reforming zeal followed diverse channels, some were lured by the western ideas to follow an extreme radical policy and this naturally provoked a reaction which sought to strengthen the forces of orthodoxy between these two extremes moderate reformers who wanted to proceed forward more cautiously along the line of least resistance. These are even now too close to the period to appraise correctly the value of the different forces that were at work and of the consequences that flowed from them, we shall therefore confine ourselves merely to a review of the chief movements. It would be convenient to study them under two heads. First the movements resulting in the establishment of a group or order outside the pale of orthodox Hindu society and secondly general changes in the belief, customs and practices of the Hindus as a whole.

"After the attainment of independence India's urgent task has been to devote itself to the economic betterment of its people, to raise of poverty and to promote equality and social justice. The extent to which India succeeded or failed in this great task will be the measure of its achievement." "We stand on the threshold of the atomic age which thinks together this world and makes it one integrated whole for good or ill. We have thus to develop some kind of an integrated view of the word, for we cannot live in isolation." "India is a country with a basic unity, but of great variety in religion, in cultural traditions and in ways of living.

It is only by mutual forbearance and respect for each other, as the great Ashoka thought, that we shall build up a strong, stable and co-operative community in the whole of India." "The major and most urgent problem for us today is that of economic advance, advance not only of the nation as a nation but in the conditions of masses of people who live in it." S.R. Bakshi commented: "When the British conquered India the dead hand of British imperialism benumbed the living heart of India. Their monopoly of power, glittering pomp, well-oiled administrative machinery produced passive acquiescence of the people and the appearance of peace and order. But in spite of some uneven material advance, economic and social progress and political awakening among the educated middle class. In spite of educational institutions which tended to modernize the Indian mind, but mainly fulfilled the requirements of a foreign government in spite of the law courts, the railways, roads and other means of communication is spite of the social and intellectual stirrings in a medieval society. The fact cannot be gainsaid that a dark pull of abject poverty; ignorance and disease covered the face of the land. What was worse was the dwarfing of the moral stature of the elite."

The constitution of the Indian Republic has abolished untouchability and forbidden its practice in any form, while reservation of seats for Scheduled Castes and Scheduled Tribes in the lok Sabha and State vidhan Sabhas apart from reservation of seats for them in the services are steps in the right direction. Caste disabilities are fast crumbling under the new democratic setup and economic pressures and the Scheduled Caste are increasingly playing their due role in the national life. This trinity principle seems to be very simple and apparent; but it is actually complex and comprehensive in its ramifications. It has its own historical background and new meaning and values emanate from it in new circumstances. Each part of this principle is different from the other.

Yet all the three are closely related to one another. Each one is dependent on the other and in the social context; the relevance of all the three parts is universal and perpetual. They have their own limitations; yet their implications are varied and valuable. Therefore, before knowing when and why Dr.Ambedkar had adopted the first trinity principles it is necessary to understand its background and circumstances, which made the principle of liberty, equality and fraternity possible as a password of social change.

To conclude we may assert that Dr.Ambedkar was very much concerned to bring the ideals of liberty, equality and fraternity in to peoples practical life, not because out of any political expediency, but genuinely as the governing principle in the context of rampant caste inequalities and severe economic disparities in the Indian society. They ideals of democracy and secularism that we have accepted in our constitution would be strengthened only when the people and their representatives recognize and accept the need of constitutional morality as was emphasized by Dr. Ambedkar fifty years ago. Practically, we may face many hurdles, harsh and hostile facts; yet sooner or later we have to recognize and practice the tenets of liberty, equality and fraternity if we want radical changes in our social life in order to solidify the roots of our political system based on democracy, socialism and secularism, which stand as Dr.Ambedkar visualized, respectively for freedom, equality and fraternity all leading at the same time towards unity and solidarity of our nation in this highly competing and complex world.

The most complex social science at present and the one to enter upon the positivistic stage is sociology, as it comprises ethics, economics, philosophy of history and a large part of social psychology. Sociology is a science of society that consists of organic individuals who contribute to make the social fabric and dynamics of human relations.

In reality, sociology is a study of society in its evolution manifesting into numerous kinds of social groups along with human values. Social life owes its origin not to self interest, but to social impulse. Man has egoistic impulses and these too, are indispensable to society.

The nobler impulses as Dr.Ambedkar conceived are the altruistic feelings supported by intelligence, which gain mastery over selfish interests. For Dr.Ambedkar the family is a social entity. Intelligence is the leading principle for progress. Progress consists in the development of the human relations, which distinguish man from the brute in the advance of reason and the higher, or nobler impulses. From Dr.Ambedkar point of view the nobler impulses lead society to its positivistic stage, or to the newer aspects of the progressive stage of humanity. Ethics also play a very important role in establishing right relations between man and man and as such, morality and religion cannot be ignored in sociological and religion cannot be ignored in sociological perspective. Dr.Ambedkar was the thinker to emphasize that everything must be related to humanity that is love, liberty, equality and fraternity that may help individuals to live for others, so humanity is the great being worthy of appreciation that is the central tenet of Dr. Ambedkar's sociological thoughts.

According to Dr. Ambedkar all phenomena of society are phenomena of human nature generated by outward circumstances to influence the masses of human beings. He did not believe in supernatural governance as the Hindu society is supposed to be governed by the fourfold division of social structure of Varna system which was created by Prajapati, the supreme creator. In fact

Dr.Ambedkar rejected such a notion of society. To him there is a progressive change both in the character of the human race and in its outward circumstances.

This means that only the human beings determine the social life, which changes from time to time to safeguard the human rights and values. The term "progress" means the development of the consciousness of freedom, equality and fraternity.

Dr. Ambedkar's sociological thoughts emphasize that the constitution of the state must be adapted to the conditions and requirements of its people. It is just when it canters equal rights on the people in so far as they are equal. No doubt citizens differ in personal capability in property qualifications in birth and freedom. Yet the moral sense demands that they be treated equal in-terms of law and opportunity. Dr.Ambedkar did not justify "slavery" in any form as the Aristotelian view stood for it. He believed that since man is a social being he can realize his true self (personality) in society based on equal rights. The aim of society must be to produce good individuals who make the aggregate of social life. Its purpose must be to enable the individual members to live a life of social respect and moral responsibility of mutual trust and friendship. Dr. Ambedkar, as a democrat and humanist, stressed the need of "social democracy" where in the freedom and dignity of individual is safeguarded in terms of social mobility and progress. Another aspect of Dr.Ambedkar's sociological thoughts is that social facts and values are co-ordinate.

Rationalism means the type of philosophy that regards reason as the Chief instrument and test of knowledge. Rationalism in philosophy is primarily a theory of knowledge as opposed to empiricism, which holds that all knowledge comes from perception; it maintains that the most important part of knowledge comes from intellectual insight. At the same time rationalism is that system of philosophy, which asserts that human reason unaided is competent to attain objective truth. One man of the middle classes learned to shape life rationally on the basis of his own foresight. Reasons come to play a new role in political and social life.

It was first explicitly formulated by Plato and it reached its highest development in the 17th century. The humanists of renaissance asserted the intrinsic value of man's life before death and the greatness of his potentialities. Humanism had its roots in the earlier period; but become dominate in the renaissances. With the growth of urban society the ecclesiastical leadership of intellectual, aristocratic and even religious life declined. A literate found the values of monastic culture to restrictive scholasticism was a theology that did not speak of the human conditions. Education was the preserve of ethics and humanism was a revolt against all this. Broadly speaking, liberalism in its classical sense stood for the liberty of the individual's democratic institution and free enterprise. Various 'ism' and western thought like rationalism, individualism, humanism, etc.

The socio-religious awakening of the 19th century was a remarkable feature of modern Indian history. It was a slow process in the beginning. Contact with the West acted as an important stimulus to the awakening movement. According to Sri Aurobindo, the Renaissance in India is as inevitable as the rising of tomorrow's sun and the renaissance of a great nation of three hundred millions with so peculiar a temperament, such unique traditions and ideas of life, so powerful an intelligence and so great a mass of potential energies cannot but be one of the most formidable phenomena of the modern world.

Emergence of Social Reforms

The challenges posed by the Christian missionaries led to a re-thinking on the part of the intellectuals resulting in the emergence of the social religions reform movement in India. The unbounded enthusiasm of the educated Indians for social reform was manifested in educational, economic and political Spheres.

The Indian Renaissance that emerged in the nineteenth century manifested itself in three schools of thought. The first one was the radical group. Imbued with western rationalism, and critical authority which derided superstitious practices and caste restriction urging their total abandonment. Calcutta, being the capital city of British India, provided easy access for the introduction of Western ideas into India. The second group aimed at reforming the Hindu religion from within. Being English educated they aimed at demoralizing Hinduism and its impurities, which accumulated over the years. They were given the name "Reformists" who aimed to reconcile tradition with modernity, to eliminate those elements of tradition repugnant to reason and liberal values and to reaffirm those that wore compatible with them." The third group represented the conservative opinion. Deeply soaked in Indian tradition and culture, they were opposed to the percolation of western ideas with India. They criticized the west as "soulless and materialistic" they sought to regain the past through a traditionalistic reaction against the West. This group was given the name "Revivalists." In fact the title is a misnomer as Hinduism has never been dead, they are being Hindu reform bodies. They tried to idealize the culture and glory of India and attempted a return to the classical golden age.

Unity in Diversity

Culture has both an individual and a social content. Individual culture is an attitude to life on the part of human being who seeks awareness of himself and of the world. Social culture results from the integration of the culture of the members of a community and of the social relationship emerging in the geographical environment and historical tradition, which define the community.

Neither individual nor social culture can be complete unless it rests on the underlying unity of mankind. Therefore, culture has an individual as well as social aspect. It is universal and also national. Finally, it implies the full development of personality. Culture has moral, spiritual and economical values. It includes all significant aspects of man's life beginning from philosophy and religion ending with social institution and manners. Further, culture is never static. It is always dynamic and assimilates or should assimilate the best in every age. The lives of the people undergo considerable change due to the impact of these factors. From time immemorial Indians have called their culture by the name of human culture. It has tried to be so comprehensive as to suit the needs of every human being irrespective of age, sect, color or race. As such it has a universal appeal. The subcontinent of India stretches from the Himalayas to Kanyakumari known as Bharatavarsha.

Deference to India's customs from the very beginning the British Government refused to interfere in religions and social matters in India, They have little assistance to missionary activity and kept educational institutions strictly secular. The Government also showed great deference to the rites, Customs and festivals of the Indian people. In spite of this policy the British authorities were compelled from human considerations to stop certain practices prevalent among the people.

The question attained political importance on the eve of the Montague Chelmsford Reforms and led to a coalition between the Panchamas and the non Brahmins of the Justice movement against the Brahmins and Home role. References were made frequently to the deplorable condition of the depressed castes in the non- Brahmin conferences and the need to improve their conditions were stressed.

Depressed Class Movement

The Depressed Classes were socially ostracized, economically exploited physically oppressed and politically deprived in Tamilnadu in the beginning of the 19th century. The denial of civil rights was the major disabilities suffered in the society, which drove them to embrace other religions to escape from such harsh treatment. Therefore reforming Hindu society by removing inequalities became the object of many social reform leaders like Rajaram MohonRoy, Gandhiji, Ambedkar etc. It is difficult to determine when this kind of domination came in appearance for the first time. There is a view that during the Vedic period the caste system was followed by the Aryans who divided the society into Brahmanas, Kshatriyas. Vaishyas and Sudras. Appart from these four castes the rest of the people were called "Outcaste." The outcastes were called fifth varna or Panchamavarna and in fact they were the minority group in the social scale.

In ancient Tamil society, the Depressed Class people had glorious past. They had their own Courts and their own Government. But due to the arrival of Aryans, the existence of caste system paved the way for the lower status of depressed class people in Tamil society. Commenting on the factors that favored the birth of the depressed class movement in the second half of the 19th century.

With the advent of British rule in India, social position of the Depressed Class registered slight improvement. The Christian missionaries found among the Depressed Classes a fertile ground for conversion. Both their social inequality and economic misery were advantageously used by the missionaries to get new recruits, especially from the lowest rungs of the Hindu society. During the colonial period also factors such as the establishment of British rule in India, spread of liberal and radical ideas such as individual freedom and social justice brought awareness among the Depressed Classes.

Western education created a conductive atmosphere for these movements to spring up. The tyranny alone helps secure civil rights denied to them by other caste Hindus. This was the first time during which they realized their rights and became conscious to organize a form of meetings in Tamilnadu.

In 1813 the Government of Madras by passing an Act, ensured Indians that irrespective of caste, race and religion they would be considered for education. So the Depressed classes also realized their social rights in Tamilnadu and they were awakened. After independence the successive Governments have paid a lot of attention to the education of Scheduled Castes. Realizing the importance of education of Scheduled Caste Development, the Government spent nearly two thirds of its budget allotment on education every year. Through meaningful and effective steps free education is made available to all Scheduled Castes. The Adi-Dravider Welfare Department is running school in all area throughout Tamilnadu. The Government provides hostel accommodation for both boys and girls. Special coaching tutorials, merit scholarships and awards, loan scholarship, etc, at the School College, and professional College level have been instituted so as to provide the Scheduled Castes Students opportunity and incentives to gain education and compete with others. Education is the basic necessity for the development of a society. Growth and developments are an integral part of an educationally advanced society. Therefore, it is necessary to promote education among the Scheduled Castes and Scheduled Tribes. Realizing this Scheduled Caste and Scheduled Tribes has been given a lot of importance.

Socialist Movement

The struggle against the caste system forms an important chapter in the history of social reform in modern India.

The caste system had been the bane of Hindu society for ages. It was at the root of many social evils, which hampered the all-round progress of the country. Under the system the Hindu society was divided into several castes and sub-castes on the basis of the accident of birth. Inter marriage, inter-dinning and free social inter-course between members of the different castes and sub-castes were forbidden. Such irrational practices as untouchability, unapproachability and unseeability developed. Basic human rights were denied to vast sections of the Hindu community. The members of the lower caste (*Avarnas*) were denied entry into temples, educational institutions, government service and public roads. This denial of social equality and justice stood in the way of achieving social cohesion and national integration. Hence enlightened social reformers and organizations took up the task of campaigning vigorously against caste.

The Constitution of India has taken concrete steps for the abolition of untouchability. The preamble to the constitution guarantees to all citizens of India, "Justice, Social, Political and economic" as well as "equality of status and of opportunity." Section 17 abolishes untouchability and its practice in any form is made punishable under the law. It lays down that what never is open to the general public or to Hindus generally should be equally open to members of all Scheduled Castes also. Thus no shop may refuse to sell and no person to any person on ground of untouchability. Amended in 1976, the Act was renamed the protection of Civil Rights Act.

The Constitution also provides for social reservation for Scheduled Caste and tribes in the Union and State legislatures as well as in the public services. In spite of such ameliorative measures, much still remains to be done to improve the condition of those who have suffered for ages from the inequities of the caste system.

As a part of the wider socio-religious reform and revivalist movement of the 19th century the Depressed Class movement also sought to reform and liberate their own people not by opting out of Hinduism but by remaining within the Hindu fold itself, for the Dalits conversion to Christianity did not lead to a total break with the past not even large scale conversion could protect them from the social stigma attached to these castes or could really liberate them from their age-old aggresses slavery and economic misery. In Tamilnadu is a vivid expression of just desire of the suppressed communities for human rights and social justice denied to them for ages. Thus various measures have been taken both by central and state governments to unify the people to live in a single social set up. This living together will one day make the people forget the tendency of inequalities. This is indeed a modern sociological invention to synthesize people into a single entity devoid of differences.

In the 20th Century social reform in Tamilnadu included the welfare of all the people irrespective of their social denominations movements for the upliftment of the untouchables and also the backward classes came into being. Thus the socio-religious reform movements of the 19th and the 20th Centuries brought about great changes in the life of the Tamil people in general and the downtrodden in particular. The social stratum of Tamilnadu is changing day by day towards the concept of social equality.

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Understanding the Cow Protection Movement in India during the Colonial Period

Sanjay Prasad
Assistant Professor in History
Saltora Netaji Centenary College
Saltora- 722158
Dist.- Bankura (W.B)

Abstract – Innumerable Hindus living in India and other parts of the world venerate cow as mother. The cow is considered a sacred animal as it provides us life sustaining meal. Scientific research has found that the ritual of burning cow-dung and ghee as fuel in the sacred fire of the *'yagnas'* actually purifies the air and has anti-pollutant and anti- radiation qualities in the environment. Throughout the Vedic scriptures, there are verses which emphasize that the cow must be protected and cared for. It is considered a sin to kill a cow and eat its meat. Veneration of cow increased during the medieval period as the Muslims slaughtered the cows for eating and other purposes. The issue of cow slaughter was initiated by Swami Dayananda Saraswati and the Arya Samaj. The strong efforts initiated by the Arya Samaj in this regard led to the beginning of a new era in the history of India. The cow protection movement was one of the early movements in Hindu nationalism which demanded the end of cow slaughter in British India. The present paper seeks to highlight the relevance of cow protection movement in today's India.

Key-words – Slaughter, Hindus, Muslims, Arya Samaj, Nationalism

Introduction – The cow is described as a sacred animal in the Hindu religion. Cows are also considered to be companions of Hindu God, Krishna. Dairy Products are extensively used in the Hindu culture and are one of the most essential nutritional components of Hindu meals. *Panchagavya,* a mixture of five products of cow milk, curd, ghee, urine and dung is consumed in *Brahmanical* rituals. Scientific research has shown that the ritual of burning cow-dung and ghee as fuel in the sacred fire of the *yagnas* actually purifies the air, and has anti-pollutant and anti-radiation qualities in the environment. Veneration of the cow increased during medieval times when the rate of cow slaughter increased phenomenally. It is also believed that Muslim sacrifice of cows during *Bakr-Id* also led to an increase in cow veneration among Hindus [1]. The first major expression of Indian anger against the cow slaughter was given by the Kukas (Namdhari Sikhs). A few years later, Swami Dayananda Saraswati gave the call for the stoppage of cow slaughter. Arya Samaj established by Dayananda Saraswati propounded the idea that Hindus should cleanse their religion and return to the purer form of Hinduism which existed during Vedic times. While this movement rejected idol worship, polytheism, child marriage, widow celibacy, the caste system by birth and the spiritual superiority of Brahman priests, it accepted the practice of cow worship.

Before we study the cow protection movement in detail, let us have a look on the reasons and logic behind the slaughter of cows by the Muslims and the British in India. Before they came to India, Asian Muslim immigrant's diet consisted of eating some type of bread with flesh of sheep, goat and camel.

On festive and religious occasions, especially Bakri Id, Islamic tradition prescribed killing and eating of goat, sheep and when there were seven or more persons to share the feast, a camel was sacrificed. In India, in course of time, the slaughter of camel was replaced with cow. Later on, as there was natural animosity between Indian people and Islamic conquerors, the latter at times, began to kill the cow to humiliate local sentiments and show the conqueror's power. Political necessity induced many Muslim monarchs at various times to forbid cow slaughter. It can be reasonably assumed that there was very little cow slaughter after about 1700AD since the hegemony of Islam waned. State sponsored and State regulated slaughter of cattle started, depending on British military requirement, in the second half of the 18th century. We must thank Queen Victoria for having broadcast the truth about widespread cow killing in India by the British, in her letter, dated, December 8, 1893 to Indian Viceroy, Lord Lansdowne. 'Though the Muhammandans' cow killing is made the pretext for the agitation, it is, in fact, directed against us, who kill far more cows for our army than the Muhammadans.

Historians argue that the symbol of the cow was used as a means of mobilizing Hindus. In the 1870s, Cow Protection Movements spread rapidly in the Punjab, the North-West provinces, Awadh and Rohilkhand. Arya Samaj had a tremendous role in skillfully converting this sentiment into a national sentiment [2]. The first *Gaurakshini Sabha* (Cow Protection Society) was established in the Punjab in 1882 [3]. The movement spread rapidly all over North India and to Bengal, Bombay, Madras and other central provinces. Nagpur, in the Central Provinces, was described as being the headquarters of the *Gaurakshini* movement in the 1880 [4]. The organization rescued wandering cows and reclaimed them to groom them in places called, *gaushalas* (homes for cows).

Charitable networks developed all through North India to collect rice from individuals, pool the contributions, and re-sell them to fund the *gaushalas*. Signatures, up to 3, 50,000 in different places were collected to demand a ban on cow sacrifice [5]. The Cow Protection Movement and the laws relating to it brought the issue out from the realms of folk culture and religion into the modern political arena [6]. The founder of the Arya Samaj, Swami Dayananda can be considered the man who popularized the notion of the cow's significance, not only in religious terms, but also in economic terms. He wrote *Go Karuna Nidhi* to establish the usefulness of the cow in our lives. He collected thousands of signatures in support of cow protection and sent it to Queen Victoria. After his death, a number of *gaushalas* (homes for cows) were started. It can be said that on this issue even his *Sanatan* Hindu adversaries supported him. On this issue, the Arya Samaj was at one with the *Sanatan* Hindus. In 1882, a year before his death, Dayananda had set up a committee in Calcutta in co-operation with the Maharaja of Banaras to seek an all India Hindu movement for an agitation to prevent cow slaughter. All these efforts made the cow an important Hindu issue. In 1886, the magazine, Bharatendu, published an article in which the limited success of the movement was acknowledged. It mentions that a memorial with the signatures of several lakh of Hindus was sent to Queen Victoria, but after the death of Swami Vivekananda, the movement slowed down and not much could be achieved.

During Swami Dayananda's time, cow protection was not regarded nor even advanced as an anti-Muslim or anti-Islamic phenomenon. Rather, he constructed a rational and respectable movement around a sincerely held Hindu ethical precept. Despite this conciliatory entreaty for collective action and multi-faith solidarity to end an intolerable

moral affront to Indian Hindus, the movement was instead received by some with cynicism and recast as the Trojan horse of some imagined communal agenda. This was particularly felt when progress had been made in a legal and non-violent manner ending the slaughter of cows in India [7]. Cow Protection Movement reached its peak in 1893, when large public meetings were held in Nagpur, Haridwar and Benaras to denounce beef eaters. Melodramas were conducted to display the plight of cows, and pamphlets were distributed to create awareness among those who ate them. Riots broke out between Hindus and Muslims in Mau in the Azamgarh district. It took three days for the government to regain control. What made the Cow Protection Movement more than a mere religious movement was the participation of a large number of the lower caste agriculturists in this movement. For many of these participants, it was an opportunity to improve their ritual status. Extended participation of the lower and middle castes in the *gaurakshini sabhas* was used as a vehicle for upward social mobility [8].

Scholars have dealt with the agitational phases of the Cow Protection Movement but little attention has been paid on how the question became so important in the years before the first major riots took place in 1893. Scholars have recognized that the main reason for the spread of cow protection was the creation of the *gaurakshini sabhas,* which were well organized and resorted to tactics and jargon, which appealed to all sections of Hindu society [9].

Attempts were made in the different parts of North India for cow protection in the early years of 1880s. It was reported that the government showed apathy towards these genuine demands of the Hindus. Hindi Pradip expressed this sentiment:

"These days' enormous efforts are being made by the Hindus for cow protection…..But, all these are futile. Almost every day we receive news of the atrocities of the Muslims on the Hindus, but the government does not do anything to suppress these oppressors. The government always threatens." Bharat Mitra published an advertisement in 1881 , issued by Harischandra, which was repeated many times over, where prizes of Rs.5 , 10 , 15 , 20 ,and 25 were announced for anybody who composed poems in support of cow protection[10]. In subsequent years, a number of debates on this issue appeared in *Bharat Mitra.* Even in 1887, *Balmukund Gupta, a* famous writer*,* found plenty of writings in support of cow protection.

Around this time, we find several stories being circulated which tried to establish that cow protection had always been important for Hindus, and all benevolent kings, including Muslims ones like Akbar, had acknowledged it. It had also become common to view Akbar as a good king, as he had accepted that the cow was scared for the Hindus. It was also found that every Hindu from high to low had tried to become a part of the national family. The cow societies were supported by rajas that had been transformed by the British from lords of the land to landlords. The protection offered by the British to these ruling elite enabled them to invest considerable amount of money in religious courses such as the building of temples and the beautification of centers of pilgrimage [11].The direct organization of the movement was left to the service classes in the cities and petty landholder and school masters in the rural areas. Through measures like caste excommunication and fines, Hindus who had sold cows to butchers were forced to buy the cattle back. Merchant groups that were engaged in the cattle transport, such as the 'Nats' and 'Banjaras' were forced to fall in line with what increasingly became a 'Hindu notion' fighting for the one and the same cause [12].

During the riots, there were reports in which it was claimed that the government officers were taking the side of the Muslims against the Hindus. A newspaper accused the government of persecuting the Hindus. Referring to a letter of Babu Ramkumar Ghosh in Amrita Bazar Patrika, it wrote: "The Hindus are not favourites of the government which believes them to be disloyal though that is not the case." A Bengali daily reported that the Lt. Governor had admitted that without the aid of the zamindars of Bihar, the disturbances could not have been suppressed so easily [13].

Besides, the Allahabad High Court allowed Muslims to kill cows in their own yards but forbade them from taking the slaughtered animals onto the public strees. *Bangavasi* wrote: "Whilst advising the people to settle their disputes, the Viceroy ought also to have advised the officials to conduct themselves impartially in the matter. The partial conduct of the officials leads most people to think that it is they who should be held responsible for the riots" .The Court was seen by the paper as "calculated to do a great deal of mischief"[14].The Government of the North Western Provinces prohibited the Hindu Officers from joining any *gaurakshini sabha*. The papers also did not like this. *Bharat Mitra* reported that the Hindu officers in the North Western provinces justly felt offended by the order of their government prohibiting them from taking part in the *gaurakshini sabhas* [15]. .A Bengali paper even started reporting events that could suggest that Muslims were trying to create tensions on the cow slaughter issue. *Bangavasi* reported of *"cow slaughter in Chittagong in the very place….. Where Hindus are in the habit of worshipping their God Karanth."* The famous leader of the freedom movement in India, Mahatma Gandhi stated that the central fact of Hinduism was cow protection. He also opined that his ambition was no less than to see the principle of cow protection established throughout the world.

Conclusion – It can be said in the conclusion that it is quite difficult to stop cow slaughter by law in present scenario.s Legislative prohibition is the smallest part of any programme of cow protection. Rather it can be stopped by the light of knowledge, education and the spirit of kindness. There is urgent need for deep study and the spirit of sacrifice. On the other hand, the so called mob reaction against the persons, who are associated with cow slaughter, either due to genuine or false requirement, should be stopped. Because,sometimes, it smells a deeper malaise of identity politics. Let the rules of law prevail in India.

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