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## Concept of India and renaissance Bengal

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### Abstract

India is not only a land of multiple varieties but a land of opportunity and revolution. There are many instances where we can find the systematic regenerated self of many intellectuals. This is where we are differed from the other nations. Bengal is the culmination point where the intellectual war begins and reigned for a long time. Here we can find a fusion of war in ideas and regenerated mind. Bengal is the culminating point of swadeshi movement and India's freedom from bondage and mentality.

**Keywords:** revolution, swadeshi movement, bondage

### Introduction

"Sons of Bengal, such as Netaji Subhas Bose, Rishi Aurobindo, Deshbandhu Chittaranjan, Rashbehari Bose, Masterda Surja Sen and many others of that age were the masterminds of the revolutionary movement. Kazi Nazrul's revolutionary songs, Bankim Chandra's anthem, "Bande Ma Taram," and Tagore's "Jana gana mana" all became songs not only of Bengal, but of all India. Netaji's daring escape from British house arrest and his alliance with the leaders of countries that were fighting against the British during the war led to the formation of the Azad Hind Foj which inspired and united India in her fight against British rule. One hundred years ago, a young saint from Bengal came to America to spread the glory of Hinduism in the heartland of Christianity in the rich and powerful Western world. By virtue of his vast knowledge and courage, he was able to spread the essence of Hinduism and won universal acclaim from the delegates of the congress of religion. He was our own Swami Vivekananda. These heroes make us truly proud".

—Mekhala Banerjee, *Bengalies on the World Stage*.

Bengal – the mother of Indian Renaissance in the eighteenth century can be a place of immense intellectual activity during some time. It is the backbone of Indian arts and cultural movement even today. It is the place of Kobi-guru Rabindranath Tagore and Satyajit Ray. It is the place where we found the origin of Indian extremist freedom movement by Netaji Subhas Chandra Bose and Khudiram Bose.

Bengal is the land of rationality and freedom. It ushers free thinking and desperation to grow upwards. It never thinks of negativity and despairing mentality. This free Bengali spirit is the culmination of great heights in the thinking of Swami Vivekananda. The robust Karma-yogi Vivekananda observed that the vast majority of men are atheists as he comments: "I am glad that in modern times another set of atheists has come up in the Western world, the materialists, because they are sincere atheists". To penetrate the inner vision of a mere appearance we then must argue in the line of Aurobindo: "The

supra-physical can only be really mastered in its fullness, when we can keep our feet firmly on the physical". William Blake the mystic visionary governed his poetry in the realm. "There Exist in that Eternal World the Permanent Realities of Every Thing which we see reflected in this Vegetable Glass of Nature". Vivekananda believes in conservation of spirituality not only on the personal level but also on the national level. Hindu Yogis have practised conservation of spiritual energy. They know how to withdraw the self from the body so that its dependence on the outer world is reduced to the minimum. There is a stark contrast in Vivekananda's words: "The West has solved the problem of how much a man can have. India has solved the problem of how little a man can have". The great director of world cinema is from Bengal. Satyajit Roy's *Pather Panchali* is produced in 1955. Then we have world-class hits like *Apur Sangsar* in 1959. *Goopy Gyn Bagha Byne* are still the childhood memories of all. The world class cinematography certainly leads in the minds of Bengali intellectuals at that time.

Bengal is not only the land of cultural artistry but also a land of Indian freedom struggle as seen in the presence of nationalistic spirit in Khudiram Bose. As observed by Wikipedia:

"Khudiram Bose Bengali: *কুহুদরিয়াম বসু* (aka Khudiram Bosu) (3 December 1889 – 11 August 1908) was an Indian Bengali revolutionary, one of the youngest revolutionaries early in the revolutionary movement for Indian independence<sup>[1]</sup>. On the day of his hanging, he was only 18 years, 8 months and 8 days old."

Raja Ram Mohan Roy is done to Bengal what Britain had in the 1450s by the humanists in the age of English Renaissance.. He is the founder of rationalistic thinking process as Wikipedia shows:

"Raja Ram Mohan Roy (22 May 1772 – 27 September 1833) was the founder of the *Brahmo Sabha* movement in





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## Concept of constructing India as a nation in the ancient time

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### Abstract

The predominant Hindu texts like Ramayana and Mahabharata are the pillars of Indian ancient civilization. It is the literary, artistic and musical dimension that one can find an echo in it. The Indian culture, civilization and dharma provided a whole range of examples there. From that time India is constructed through the artistic and psychic areas of Indian existence. Form the ancient times we have a mature culture in the Indian Sub-continent of culture. The origin of India culture, civilization, and dharma are Veda. Veda is the subconscious mind of Indian Psychology. Veda is the ancient book of Aryan race. This Aryan race resided on the both sides of the Sindhu as well as in the sides of five rivers of Punjab and remote regions of Uttar Pradesh.

**Keywords:** ancient civilization, dharma, psychic areas, Veda, Aryan race

### Introduction

In the time of Rig-Veda we have a clear picture of Aryans in terms of their living style as well as a particular socio-political order system. In the Vedic society we have a society of monarchy [1]. It is written in Veda that a king must do his land a king has a family chronology to maintain the kingship. But at that time a king does not prevail all the powers. The power of the Monarch is regulated through 'sabha', 'Samiti', 'Gana', 'Sabha' and 'Samiti' is regarded as the daughters of Prajapati in Atharva Veda [2]. Practically in that Vedic age monarchy is established, controlled and regulated by the common people. In the "Aitareya Brahmana" we have some information's of "Rajya", "Samrajya", "Swarajya" [3]. Whenever a king appointed, he must conform the duties of a king and must do the duties of security to the people [4]. The Law and order system of the state is regulated by "Sabha" and "Samiti". Very important matters should be guided by the kings only influenced by Raj Purohita. Therefore we can say that all the areas of Indian ancient life are basically controlled and regulated by ancient Vedic tradition.

Although the "Ramayana" and "Mahabharata" are religious pillars of India, but we must a glimpse of Indian ancient civilization through it. From this we get ancient Indian nation making and order system. These epics are actually the thought process of nation-making. It is written in the "Mahabharata"-

"Yadihasti tadanyatra yannehasti na tat kwachid" [5]

i.e. out the "Mahabharata" we can't find anything in the "Ramayana" we see the co-existence of very civilized and Prosperous Aryavarta and Aryatara race.

In this ancient India Sri Aurobinda can see two conflicting forces: one is centred power by which India governed herself as a sovereign state and on the other side there is a centrifugal power by which India breaks down itself. It is the process of up-downs. Therefore the "Mahabharata" is not a story of family enmity, but it is a story a societal, politic balance.

In the political scenario, in that time of the "Mahabharata", we have only the democratic viewpoints instead of one-sided affairs. In governing the state the monarch is the

supreme. A king is guided by his own minions. Decentralization policy is main in law and order. In the "Mahabharata" Bhishma says - A king should engage an official for a village. After this an official is for ten villages, an official for twenty villages and an official for thousands villages [6]. So the law and order is maintained by the united force of all. This various layers are also seen today by B.D.O, A.D.M or D.M. Today's constitutional crimes are recorded in the time of the "Mahabharata". In the age of the "Mahabharata", all the renters are giving taxes to the king devotedly and trusted. And even the kings also serve their renters. It is written in the "Mahabharata"-

"Dapayitwa karam dharmam rastram nitwa yathabidhi  
 Tathaitat Kalpayedraja Yagokshemamatandrita" [7]

i.e. so a king should acquire the proper taxes from the renders and these taxes are used to produce the betterment of those renters. All these facts suggested that in the time of the "Mahabharata" we get a picture of beneficial governing system of law and order throughout India.

If we discuss the structural pattern of India we should regard "Manusamhita", where we find the person, society, culture, politics, spirituality and morality of that time. According to "Manusamhita" the ancient time order system are governed by kingship. There is a well-supported system of minions and Amatya. The state order is governed by "Sama", "Dana", "Danda", "Bheda" and "Sandhi", "Bighraha" etc. At that time the village law-order system is very well-bounded and thoughtful. Every village is a political unit. The Judge of a village should govern. For colony making there is some pre-fixed rules and regulations [8].

In the time of Chandragupta we find the "Arthashastra" by Koutilya, where we have a clear picture of Indian civilization. The "Arthashastra" is actually a political based book. According to Koutilya a king must do the beneficial deeds to his people. In a state one should look out the "Yogakshema" to continue the order as described by "Tantra" [9]. There are "Upaya Chatustaya", "Saragunya", "Dutapranidhi", "Guptachara", "Amatyatpatti" etc. To govern the state by Koutilya. By this Koutilyian way we find the modern day official system of Bureaucracy.





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## Indian north eastern identity formation in the fictional Indian English writing

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### Abstract

There are some problems of psychological existence in the minds of North-East Indian English literature. Indian North East does not only provide us the mountainous hilly circumstances and living, but also the aspirations and inspirations they are thinking of. Violence, humanitarian concerns, racial grounds and economic depravity—all make a combined whole to provide a situation that is not a simple phenomena to explain. This paper is to explore and analyze the whole situation with some new perspectives and backdrops.

**Keywords:** violence, humanitarian, racial, economic depravity

### Introduction

Pratilipi (North-East English literary Journal) shows the true concern of North East Indian writers as we have the opinion that the long running unrest, violence and terrorism in the North-East have remained a mere digression in the mainstream of the Indian nation-state. Ironically even in the mainstream arts that otherwise come across as very charged and political.

Wikipedia observes that North East India was a colonial construct and continues to be one by virtue of having a historically difficult relationship with the Indian nation-state. This geographical concept of 'North-Easterner' tends to homogenize and extremely heterogeneous cluster of people as there exists no common history and heritage of the people.

The entire region comprising of eight states - Assam, Nagaland, Manipur, Arunachal Pradesh, Mizoram, Tripura and Sikkim—a region poorly connected to the Indian mainland by a small corridor (chicken-neck Siliguri), and surrounded by many countries such as Bhutan, Myanmar, Bangladesh, and China. It is the setting of multitude of conflict that undermines the idea of India as a prosperous and functioning democracy.

Naga insurgency known as the mother of the North-East insurgencies is one of the oldest unresolved armed conflicts in the world. The multidimensional conflict in the region has a all-pervasive phenomenon, and in its violent form, it ha not only affected the political and territorial sovereignty of the Indian state, but also the life of various people living in the region in incomprehensible and inexplicable terms. This scenario is grounded by various reasons ...

a) The historical connection of the traditional tribes in the North east is largely of Tibetan-Burma / Mongoloid stock and closer to the south-east Asia than to the south Asia. It is ethnically, linguistically and culturally very distinct from other states of India.

b) The Indian government's past and ongoing process of national integration, state building and democratic

consolidation have further aggravated the conflict scenario in the region.

- c) The AFSPA (Armed Forces Special Power Act) shows the inability and reluctance of the government to solve the conflict with adequate political measures. This law became a powerful measure for the centre and the state government to act against actors challenging the political and territorial integrity of India. The regular violations of human rights has led to a radicalization and militarization of the region and weakened also the supporters of political situation.
- d) India's "Look East Policy" is as per with regions' diverse natural resources, rich bio-diversity and enormous hydro-electricity potential, among others, could also help to overcome the widespread feeling of backwardness among the inhabitants of the North-East.

The major conflict raised here is based on ethnic identity crisis. Membership of an ethnic group tends to be defined by a shared cultural heritage, ancestry, origin, myth, history, homeland, language or dialect, symbolic systems such as religion, mythology or ritual, cuisine, dressing style, art and physical appearance. In this regard there are mainly two approaches:

- i) **Emily Durkheim's Functionalism Approach:** It said that when the social institutions that provides stability and meaning for people (especially family and religion) have a weak hold in a given society; people become confused, weak and disorganized.
- ii) **Karl Marx's Conflict theory:** Marx argued that the basis of all society is conflict over access to the means of production. He contends that when people are shuffled into social groups (he used two things- owners and workers) based on their group membership, they are either oppressors or oppressed. Behind this racial conflict there are mainly few points:
- a) A critique of liberalism: It favoured a race conscious approach to transformation rather than liberalism's



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# IMPACT OF THE SARVA SIKSHA ABHIYAN TO THE DEVELOPMENT OF ELEMENTARY EDUCATION IN JALPAIGURI DISTRICT OF WEST BENGAL

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## ABSTRACT

Elementary education is a term refers to making education available to all children in the age group of 6-14 or in the class I-VII. It means the education for every child to complete the stage of elementary or primary education either formal or non-formal mode of education. To universalize elementary education several programs were designed by our Government. Sarva Siksha Abhiyan is one of the most important steps to making free and compulsory education to the children of 6-14 years. The present survey based evaluative study deals with the effect of the Sarva Siksha Abhiyan to the development of elementary education in Jalpaiguri district of West Bengal. The main objectives of the study were- (i) to examine the effect of SSA to the development of the elementary education in Jalpaiguri districts, (ii) to find out the role of the infrastructure, curriculum, teachers and other factors to develop the quality of elementary education in Jalpaiguri district of West Bengal, (iii) to find out the problems in the development of elementary education in Jalpaiguri district of West Bengal, (iv) To recommend suggestions to develop elementary education in Jalpaiguri district of West Bengal.

**Key words:** SSA (Sarva Shiksha Abhiyan), Primary Education, Universalization of Elementary Education(UEE)

### Introduction

Education plays an important role in social, economic, progress, cultural development and political unity. No society can develop them without education, so education is one and only key component for development of any community. At present India has a larger illiterate population in respect of other developing countries. According to the census report, the total literacy rate of India is 74%, out of 74%, 82% are male and 65% are female. Over a period of time, many plans, programme and policies have been formulated by our Government to literate the illiterate SSA is one of this. SSA is an Indian Governmental convergent programme aimed to improved enrolment, retention and to providing quality base education for 6-14 years old children. To provide quality of education is a constitutional and fundamental right now. There are so many factors influencing behind the quality development of elementary education, these are basic infrastructure, curriculum, teaching, learning

process, teacher, etc. The study intends to find out the role of the SSA to the development of elementary education in jalpaiguri district of West Bengal. It ends with some suitable effective suggestions for the development of elementary education in West Bengal.

### Rationale of the Study

To realize the complete educational goals and Education for All (EFA), educational research has greatly expanded across the globe. For achieving the proper education as well as the development of society proper educational research is essential, which helps to find out the modern theories and principles of education. Here an attempt has been made to represent the status of elementary education after implementation of SSA in the Jalpaiguri district of West Bengal. This study not only helps both the researcher and educational planners for their further research in this field, but also in overall development of the society.

### Objectives of the Study:

The study was planned with the following objectives



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**Objectives of the Study:**

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## A Micro Study on Present Educational Condition of the Dhimal Community

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### ABSTRACT

Education plays a major role in social development, economic progress, cultural development and political unity. No society can develop them without education, so education plays a significant role for development for any society. Over a period of time many plans, programs and policies have been formulated to reach the un-reached. But result is not as per expectation. The main reason of such failure is the lack of proper investigation regarding the said groups who are out of reaching the mainstream of the society. The Dhimals belongs to such un-reaching groups existing in our society, whose situation are more miserable. It is not as the issue of pity or charity but it is as the responsibility for ourselves to make all the efforts to improve them by identifying the problems behind their backwardness and providing the measures as well. The study emphasis on some common as well as educational condition of the above mentioned community.

**Key Words:** Dhimals Community, Education, Problems of Education, Socio Economic Condition

#### 1. Introduction

The Dhimals are a small population popularly known as one of the oldest among 59 indigenous ethnic groups of Nepal in Terai Region. According to the 2011 census report of Nepal, **Dhimal** population was about 12 thousand. They mainly reside in Morang and Jhapa district of Nepal and in India; they reside in 16 villages at Hatighisha and Maniram Gram Panchayat of Naxalbari block under Darjeeling district of West Bengal. Dhimal language belongs to Sino-Tibetan ethnic group of the eastern terai; most of the young members can speak Dhimal and Nepali which are there medium of communication in the local schools. After Independence, they simply wiped out from government censuses. Recently they have been classified as Other Backward Classes (OBC) of West Bengal. Even in terms of education, occupation and social-Cultural circumstances they are very similar to tribal communities of West Bengal. According to voter list (2010) the present Dhimal population is only 1592 in Naxal Bari block. The community is backward and unable to come the mainstream, so as to find out the causes and remedial measures of such backwardness the investigation was needed to conduct.

#### 2. Objective:

- i. To study the socio-economic condition of the Dhimal Community.
- ii. To know the educational status of the community.
- iii. To identify the problems and barriers regarding education.
- iv. To suggest the probable solutions to solve the problems.

#### 3. Significance of the Study:

To realize the complete educational goals and Education for All (EFA), educational research has greatly expanded across the globe. For achieving the educational as well as the development of society proper educational research is very essential, which helps to find out the modern theories and principles of education. Here an attempt has been made to represent the present educational condition of the Dhimal based on some parameters. This study not only helps both researcher and educational planners for their further research in this field but also for overall development of the society.