

Socio Political Movement of the Rajbanshis in North Bengal: A Critical Assessment

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ABSTRACT

The establishment of station got acknowledgment as the main issue of Hindu Society. The personality of a man primarily relies upon his rank alliance. Some expressive changes occurred in social standpoint with the difference in social qualities. However, rank actually safeguarded its custom in deciding the model of social and social connection in Indian culture, however its guidelines differed from area to locale. Some essential changes had gone to the financial construction of North Bengal in the late nineteenth and mid twentieth hundreds of years. One of the significant outcomes of this change was that the Rajbanshis or the children of the dirt, who once reinforced their grasp in the social and monetary fields, went under the enslavement of recently brought into the world privileged individuals. There was an immense distinction of culture between the Rajbanshi and the high society nobility. Among the Rajbanshis, the first class had a successful influence to ascend the local area awareness with the end goal of placing into dynamic utilize the individuals from their position for aggregate portability. In this current paper I need show that why the Rajbanshis championed themselves for making another character and how they attempted to pour the consciences among different individuals from the local area. An agreeable response to this inquiry is to be looked in this paper.

In Bengal the position situation was not unbending in contrast with Southern and Western pieces of India. It actually involved a significant situation in deciding social conduct standards. Excepting this, standing was likewise characterized as a significant preparing power, without some other ground-breaking methods for assembly for socio-political development. There is a large group of authentic literary works on the different sides of station framework in Bengal. Out of the four well known varnas for example Brahmin, Kshatriya, Vaishya and Sudra, just the Brahmin and the Sudras could be seen. Yet, inside the wide design of Varna, the standing order could be additionally partitioned into six classifications focusing the idea of custom immaculateness, for example the Brahmins, the Baidyas and the Kayasthas, the Nabasakh stations, the Ajalchal positions and the standings between the Nabasakh and the Ajalchal gatherings, and the Antyaja ranks. (Sanyal, 1981, p.36)

In the social order of Bengal the Rajbanshis had been given a similar spot with the Namasudras, the units and the other antyaja stations. Among the Rajbanshis who were substantially more progressed both monetarily and instructively, were not prepared to think them as lower rank and stood boldly for their Kshatriya status. Other than the Rajbanshis, numerous other lower and go-between positions in Bengal and different pieces of India were additionally guaranteeing higher rank status around then. There were primarily two purposes behind changing their mentality. The pilgrim rule had fallen the conventional economy and in this manner declined the financial premise of the Indian rank framework. The British guideline had made new roads for work and a metropolitan human advancement was begun. Metropolitan impact and present day training had expanded the perspective of some part of the lower standings and motivated them to discover available resources to address the current

social anomaly. The pioneer station strategy gave the direction to see an exit plan, remaining inside the rank framework. Thus the contrast between the upper and lower standing was basically a social and social division, was presently given a distinct political shape. (Bandopadhyay, 1937, p.201)

The neighborhood social circumstance was additionally liable for the Rajbanshis affirmation of a Kshatriya personality and their push to develop position fortitude. With the habilitation of upper station Hindu nobility in Rajbanshi overwhelmed territories of North Bengal, harmony of neighborhood power structure was completely changed. In course of time the upper rank nobility had fortified their grasp in the field of society, economy and governmental issues and arose as an amazing landholding class. Then again, the Rajbanshi had neglected to set up their situation in the general public. There was an outrageous distinction between the social act of these two classes and the upper position nobility regarded the Rajbanshis as 'in reverse' crude and even antyaj they likewise alluded the Rajbanshis as 'bahe' which was a social twisting of the word 'babahe'. By it the Rajbanshis by and large called an individual. They additionally alluded the outcasts as 'Bhatia' which implies a pariah to their territory. Accordingly, the inclination of social predominance of the outsider upper station Hindus and their attitude to loathe the Rajbanshis had shut a cordial connection between the two gatherings. Thusly the standing fortitude among the Rajbanshis advanced. (Roy, 1911, p.48)

This feeling of disconnection among the Rajbanshis made more grounded by the put-downs and embarrassment which they needed to look with the Brahmanical culture. In the Rajbanshi standing writing and furthermore in other contemporary records there are different instances of offending the Rajbanshis by the untouchables. The Rajbanshis reserved no option to enter the spots of love, kitchens of the upper rank

family units. Indeed, even water was not taken from their hands by the upper station Hindus. As per Charu Chandra Sanyal author of the 'Historical backdrop of Jalpaiguri District,' casteism around then carefully existed in that area and both the stations used to take seats at various columns on the event of any open lunch or supper. Albeit the Rajbanshis were alluded as ajalachal and they had no authorization to utilize the wells of the upper stations with the beginning of the Kshatriyaization development, these notions were vanished slowly. (Sanyal, 1970, pp.96-99) The immediate factor for preparing the Rajbanshis and to request a Kshatriya status was the public authority strategy of numbering Hindu standings in the Census Report on the standard of social priority as coordinated local popular assessment. L.S.S.O Mally composed that

...there was a general idea in Bengal that the object of the census is not to show the number of persons belonging to each caste, but to fix the relative status of different castes and to deal with questions of social superiority...This warrant of precedence gave rise to considerable agitation at the time and proved legacy of trouble. (Mally, 1911, p.382)

The Census activity had made a thought among the Rajbanshis and other lower standings in the event that they could enroll their name in the enumeration reports in the class of twice conceived they will get acknowledgment in the native society. So this off-base thought of authenticity that enumeration conceived an offspring in neighborhood society convinced the speedy development of standing affiliations and station developments. This additionally incredibly affected the Rajbanshis too. More or less, Brahmanical social mastery, British lower rank governmental issues and the social changes achieved by British guideline were answerable for Rajbanshis endeavors to guarantee a Kshatriya plummet.

The fantasy is built more point by point in the Rajbanshi accounts. This people group asserted that they were initially the Kshatriya Varna. At the hour of the total annihilation of the Kshatriyas by sage Parasuram, they surrendered their predecessor's property and assumed sanctuary in a position called Paundradesh, which had a place with the regions of Rangpur, Dinajpur, Bagula and the connecting territories. So as to hide their Kshatriya personality, they left their singed string and started to live with the neighborhood individuals and tended to themselves as Bhanga Kshatriyas or the Fallen Kshatriyas. In spite of the fact that the Rajbanshis were the relatives of Cooch-behar imperial family, the Rajbanshi station pioneers didn't compare themselves with this Cooch-behar illustrious family in light of the fact that the ancestral source of the Cooch-behar regal family was exceptional in verifiable stories. To evade such parentage the Rajbanshi position pioneers had portrayed their birthplace from the legends. The production of legends was trailed in response to popular demand for the change of socio-strict and social propensities for the local area. Hara Kishor Adhikari, one of the marketing specialists for the standing development, alluded three direct speeds for the upliftment of the status of the Rajbanshi people group. There was (a) backing of Kshatriya like traditions. (b) Decreasing of the time of as such or stately grieving after mourning and (c) selection of Kshatriya titles like Barma, Roy and so forth By dint of the current ones like Sarkar, Das, Mandal and so forth (Adhikari, 1314, pp.97-99)

These change Endeavors had influenced a little area and convinced them to outfit their social conduct like the Kshatriya model. Yet, exceptionally soon the Rajbanshi pioneers felt that this development for Kshatriyaization couldn't be fruitful without an appropriate association. Next to each other the advancement of relationship by different ranks additionally impacted them without question. In any case, prior to going in subtleties it is a lot of important to take note of this matter that how the Rajbanshi standing pioneers perceived themselves as Kshatriyas in the enumeration reports. Accordingly on the premise the issue of Census the Rajbanshi pioneers needed to fortify their situation in social order just and to rise a local area awareness among the Rajbanshi, which could be further create through the cycles of 'Sanskritization' and 'Westernization'. The cycle was finished with the formation of a standing affiliation and the plan was taken for the development and statement of this new character. Before the foundation of Kshatriya Samity the Rajbanshis felt the need of shaping a relationship. In the most recent decade of the nineteenth century, Haramohan Roy, the Rajbanshi zaminder of Rangpur had satisfied the yearning of Rajbanshis establishing an affiliation named 'Rangpur Bratya Kshatriya Jatir Unnati Bidhayani Sabha'. Yet, this was just the relationship of certain elites. It had no social base. Therefore the association no affected the local area. Be that as it may, the creating development and the registration tasks in the mid twentieth century it made simple to some Rajbanshi pioneers to shape a more extensive relationship of their own which might voice their complaints. Its objective was to advance the matter of social and political activation among the Rajbanshis.

The establishment of this Samity gave another way to the Rajbanshi Community. The principal meeting of the Samity was started at Rangpur and right around 400 individuals from Rangpur, Goalpara, Cooch-behar, Jalpaiguri and Dinajpur were available in the gathering. Madhusudan Roy, a pleader of Jalpaiguri turned into the leader of the gathering. Sri Panchanan Barma was then picked as secretary. The Samity from that point was intrigued for the social recovery of the Rajbanshi people group through strict and social changes. The Samity accepted that bunch fortitude was a lot of essential for all round advancement of Rajbanshi Community. The samity additionally needed to produce a local area soul and feeling of pride among its individuals and animating in them the cognizance of a developed brilliant past. Afterward, the Samity was doing the enlistment and furthermore stretched out its own constitution to control the various exercises. Continuously all Rajbanshis turned into the individuals from the Kshatriya Samity. However, the Article 14 of the constitution had grouped them into three classes for example Manya, Ganya and Sadharan. Any Rajbanshi who passed on hundred rupees or more than at a time to Samity's asset was considered as a Manya Sabhya or a good part. There was an administering body of the Samity which was called Sansad. The individuals from the Sansad were named each year from the individuals from the samity named Ganya and manya Sabha.

From 1920 onwards, the Kshatriya Samity started to distribute a month to month diary called Kshatriya. Its fundamental object was to recreate an innovative history of the Rajbanshi Kshatriyas, to request the current age to stir their Kshatriya Spirit and to make solid the obligations of local area fortitude. Through this diary the saying of 'Kshatriyaization' was

likewise lectured. As per the Samity chief, the main intention was strict change. Sri Shyama Prasad Barma, one Rajbanshi pioneer composed, religion was the wellspring of progress of a rank. In no way, shape or form, composed Barma, they should surrender their customary religion the religion of the Kshatriyas. On the off chance that this Kshatriya dharma was to be rehearsed, the local area, in the genuine feeling of the term would get back its lost brilliance. In 1927, at the spot named Jaulokahar under the Thana of Kushmandi the Mahamilan-Kshetra was readied and around 2,000 Rajbanshis wore hallowed string. Extraordinary significance was given to the handiness of noticing strict acts of the local area as indicated by the decision of the Hindu sashtras. A sincere solicitation was likewise made to comply with the decisions of the Brahmin minister, who were welcome to various social functions to assume their consecrated part. Other than this, ordinary customs of love which were drilled by the kshatriyas, for example, Gayatri, Sandhya puja, Achman, Gita way and so forth are additionally presented. The kshatriya Samity distributed a large group of flyers with the end goal of giving the subtleties of these ceremonies which was expected to be placed by and by the individuals from the local area in their everyday life. It was resolved at each yearly gathering that Goddess Chandi would be venerated as the image of force and force was viewed as the fundamental nature of the kshatriyas.

Another significant part of the Rajbanshi development was the continuous mindfulness about securing of the nobility of ladies. Following the privileged model of ladylike mindset, the Kshatriya chiefs likewise implored roll out certain improvements in the current practices in their general public in which the Rajbanshi ladies appreciated substantially more opportunity and correspondence. Subsequently the parda framework was presented and they didn't permit their ladies to go to advertise. This kind of standards was considered as an image of high status. This was only an endeavor to decrease the opportunity of Rajbanshi ladies. The lady had lost their status and turned into a subject of security by others. This was respected by the heads of the kshatriya Samity a significant worry to shield their ladies especially from the Muslim gundas. The matter over and again positioned the plan of the yearly meetings of the kshatriya Samity and there were enthusiastic offers through the diary named Kshatriya to the individuals from the local area to get vigilant to secure their ladies. Everyone in the kshatriya Samity had acknowledged the proposition. To emerge the kshatriya soul for securing ladies, Panchanan Burma composed a red hot sonnet in neighborhood vernacular whose name was Dangdhari Mao.

The Rajbanshi pioneers knew very well about the backwardness of the local area and furthermore about the way that without instructive improvement the local area would not feel the estimation of social change. So the Samity received a large group of steps to create instructive soul among the individuals from the Rajbanshi people group. Among them the monetary assistance for the penniless understudies, development of lodgings, and the ascent of cognizance among the ranchers about the estimation of instruction for their youngsters should be referenced. In this specific circumstance, the Samity had consistently spoken to the Government for giving guide for their schooling. The Samity likewise raised from among its individuals with the end goal of building an inn for the Rajbanshi understudies in the Rangpur locale school.

The individuals from the Samity additionally acknowledged whether the Government had utilized a portion of the informed Rajbanshis, more individuals would be excited to take schooling. Along these lines, Panchanan Barma vigorously spoke to the Government to give some exceptional instructive advantages to the Rajbanshis with respect to the matter of public work like the Muslims. As indicated by him, it was a lot of fundamental to create schooling among them for the slow improvement of their economic wellbeing.

It is interesting to note that the Rajbanshis had faced strong resistance from Cooch-behar state administration. It refused to recognize them as Kshatriya. The administration was under the grip of the upper caste Hindu gentry and the local backward people were failed to compete with them. It was specially reported in the 4th annual conference of the Kshatriya Samity that at many places of Coochbehar especially in Mathabhanga sub-division, there was a strong opposition to the places of thread wearing ceremonies. Consequently the state authority tried to separate the Milan-kshetras with violence. The state police resisted the Rajbanshis from wearing sacred threads during the Asokashtami fair at Banarwar area in Coochbehar. The Rajbanshi people felt that their authority in local society would be ended for coming outsiders or Bhatias 'If we, the Kshatriyas; raise our voice', resolved the Kshatriya Samity, 'they would lose their domination over us. So being scared, they are not allowing, us to unite and to awake our Kshatriya Spirit. But the Rajbanshi leaders did not show much sympathy to the Koches and the Rabhas and refused to stay to the same rank with them. In fact, their major effort was to create distance from the Koches and the Rabhas. Instead of creating a common platform with them the Rajbanshi leaders wanted to satisfy their own community centric interest. (Roy Chowdhury, 1970, pp.89-97)

In the 19th century the colonial ruler tried to create communal tensions between the Hindus and the Muslims. He adopted the policy of patronizing the Muslims to decrease the existing dominance of the Hindu gentry in political institution. Consequently in the late 19th and early 20th centuries a large number of religio-political associations grew. Among them mention must be made of Anjumans whose primary objective was to serve the interests of the Muslim elite must be mentioned. The colonial Government policy of promotion and protection towards the Muslims had a great effect on the lower caste minds. The different lower caste associations strongly protested against the monopoly and domination of the upper class people in the fields of education, jobs and representative bodies. Depending on their own strength they wanted to enter into the new colonial institutions which became the safety places of the upper caste elites. This was the origin of the separatist political line among the lower castes. Following the path of other lower cast elites, the Rajbanshi leaders became frayed for power and the revolution in this way had crossed the boundary of Kshatriyaization. At last they entered into the arena of politics.

Since the late nineteenth century, the British authorities were arranging of making a rundown of stations which felt the need of extraordinary insurance from the Government. The Calcutta University Commission initially arranged top notch of 21 standings, which required such exceptional assistance and considered these the discouraged classes later the Government, had broadened this rundown by including an ever

increasing number of stations at various occasions. At each stage the Rajbanshi pioneers based on their schooling and awful monetary condition requested their consideration in this rundown. Some neighborhood affiliation emphatically challenged it. The Indian Association additionally commented that the state of social and political backwardness for incorporation of ranks in the rundown of discouraged classes was not reasonable to the Rajbanshis. The Bengal Provincial Hindu Sabha likewise communicated a similar assessment. As indicated by it, since the Rajbanshis asserted themselves as genuine Kshatriyas and for filling this need they had taken the holy string, so they couldn't call as a discouraged class. Panchanan Barma contended that till the Rajbanshi and different standings required unique insurance from the Government with the end goal of making themselves equivalent with the all around cutting edge higher stations. He additionally believed that instead of discouraged classes the term 'in reverse classes' ought to be utilized and instruction may be made the standard for deciding backwardness.

In 1932, Lord Lothian had arranged the rundown of discouraged classes. However, there was no name of the Rajbanshis in the rundown. So the Rajbanshi had spoke to the change official, Government of Bengal and consequently contended that because of their social and political backwardness they ought to be remembered for the rundown of discouraged classes. Meanwhile through a Government of India goal the name 'discouraged classes' was changed to that of 'planned positions'. Toward the finish of 1933, the Bengal Reform office distributed the last arrangements of planned standings for Bengal and there was consideration of Rajbanshis in it. This demonstrates the instructive backwardness of the Rajbanshis which was the primary driver of their prohibition from the taxpayer supported organizations. However, the Rajbanshis before long comprehended as the public authority had received measures to make safe the booking of the Muslims, the equivalent ought to be given to them also. This idea drove the Rajbanshis to make a goal in 1936 in the yearly meeting of their Samity that the insurance and offices ought to be given to them like the Muslims in schooling and taxpayer supported organizations. The Rajbanshi pioneers additionally spoke to Raja Rajendra Narayan, the Maharaja of Cooch-Bihar to choose the Rajbanshis in the state organization and the last had given confirmation them in that regard.

The requests were in this manner relied on the very contention that the interests of the retrogressive classes were not healthy in the possession of the higher ranks. So when force would be decentralized through agent bodies, the Rajbanshis ought to reserve the option to address in them. There was a recommendation for a unicameral administrative board for the regions and separate appointive framework for the Muslims in the Government of India Act. 1919. The voting demographics were isolated into Muslim and non-Muslim classes. The congress party didn't take an interest in the political decision attributable to its non-helpful program. Instead of this gathering, the recently made Swarajya party which was made by Deshbandhu Chittaranjan Das challenged the political decision, Panchanan Barma and Nagendra Narayan Roy-the two competitors of the Kshatriya Samity from Rangpur acquired triumphs crushing their Swarajya party rivals. Kshetra Nath Singha, another Rajbanshi remained as an autonomous

applicant in the political decision yet he didn't pass. From Dinajpur, Premhari Barma as an applicant of the Kshatriya Samity remained in the political decision however he was crushed in the possession of Jogindra Chandra Chakraborty of Swarajya party. However, this larger part strength couldn't make any progress. Their earnest offers to their part to decide in favor of their own local area competitors stayed fruitless. In such condition they just relied upon the Government to get equity. They currently genuinely mentioned to the Government to name their individuals in various delegate bodies.

In the mid 1930 the Government selected the Franchise Reform Committee to decide the available resources for making portrayal of the various ranks and networks in the commonplace lawmaking body. In this association Panchanan Barma and Nagendra Roy for the Kshatriya Samity kept in touch with the Reform Officers of the Government of Bengal that two general and two planned position seats ought to be allowed to every one of the three regions of Rangpur, Dinajpur and Jalpaiguri. Simultaneously Dr. B.R. Ambedkar was managing at the Round Table Conference in London for the arrangement of a different electorate for the discouraged classes. Accordingly the 'Shared Award' was declared by the Government in 1932. As per this Award, a timetable of the regressive classes was made and in Bengal 15 seats were saved in the proposed Legislative Assembly for such Scheduled Caste applicants, to whom the planned standing citizens would get the option to choose. The Kshatriya Samity upheld this proposition by essence.

Mahatma Gandhi and other congress pioneers understood the future impact of this framework and convinced Dr. Ambedkar to go to a settlement which was known as Poona Pact. According to this agreement, 30 seats were to be saved in Bengal for the booked standing yet the political race was to be held mutually. The Bengal discouraged classes eagerly challenged this settlement. At last the Government of India for the most part acknowledged the Poona Pact and its proposition with respect to appointive changes were oppressed in the Government of India Act.1935. Under this new Act, the primary general political decision to the Provincial authoritative Assembly occurred in 1937. In this political decision Puspajit Barma, Kshetra Nath Singha from Rangpur, Upendra Nath Barman from Jalpaiguri and Premhari Barma, Syama Prasad Barma from Dinajpur got triumphant as the up-and-comers of the Kshatriya samity. This was unexpectedly that countless Rajbanshi pioneers won the political decision and it was without a doubt a goliath triumph for the Rajbanshi pioneer in the field of legislative issues. From this time they had additionally understood the significance of setting up a United Front with other in reverse ranks to satisfy their objective. The Rajbanshi pioneer additionally attempted in the Assembly to put the requests for their local area, for example, expanded instructive offices, reservation of occupations, and Governmental help with this matter. (Chattopadhyay, 1984, p.172)

In this manner, I might want to infer that, in the post 1940 period there was an obvious indicator of deterioration in the legislative issues of the Kshatriya Samity. The help of the Samity or simple rank trademarks were insufficient for winning a political race. In the time of 1946, Nagendra Narayan Roy just a single authority applicant of the Kshatriya Samity got ready to win in Rangpur, however the Samity had set five

competitors in the regions of Rangpur and Dinajpur and the candidature of Upendra Nath Barman in Jalpaiguri had upheld. During the 1940s endeavors were made by the Congress, the Communists and the recently settled political part of the All India Scheduled Caste Federation of Dr. Ambedkar to assemble the booked stations on the side of their individual gathering program. Yet, there was a lot of contrast among them concerning philosophies and interests. This was thoroughly clear in the appointment of 1946. In that political race the authority Kshatriya Samity up-and-comer was crushed. Rup Narayan Roy the socialist faction competitor acquired triumph

from Dinajpur. And any remaining chosen Rajbanshi applicants were Congress candidates. As an outcome of this situation the planned position neglected to arise itself as a different solidified gathering in the legislative issues of Bengal. They worked basically as a vested party, with the set up ideological groups haggling with its chiefs and really prevailing upon a large number of them at various points. Besides, the world class initiative of the station affiliations didn't acquire accomplishment to satisfy the requests of the majority properly. Thus, just bids to standing notions couldn't generally subject the help the majority for the planned position pioneers.

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