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# PERSPECTIVE

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**A Trilingual Magazine of  
The Department of Political Science  
City College**

**Issue: 1**

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# PERSPECTIVE

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Department of Political Science,  
City College  
Kolkata- 700009

# PERSPECTIVE

(A Trilingual Magazine of the Department of Political Science, City College)

**Editor**

Aditya Kant Ghising  
Assistant Professor, Department of Political Science,  
City College

**Student Editor**

Sunny Kumar Roy

© **Department of Political Science**  
**City College**  
**102/1, Raja Rammohan Sarani**  
**Kolkata- 700 009**

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Dr. Sital Prasad Chattopadhyay  
Principal  
City College  
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Somik Roy

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## **ABOUT THE INSTITUTION**



With hundred and fifty years of élan and excellence, City College, Calcutta is a name in intelligentsia to boastfully enjoy the glory of the Bengal Renaissance which enlightened the entire country.

Tradition and modernity, legacy and technology, history and vision have put the college as an institution on the educational map of the country creating an Indian Diasporas across the world. After the first NAAC accreditation in 2007, the college has been in gradual progression and takes various steps for implementing diverse value enhancement processes during the post accreditation period.

The City College originated from a seabed of widespread educational movement in Bengal towards the latter part of the 19th century by the magnanimous members of the “Sadharan Brahma Samaj”. Since then, the Brahma Samaj Education Society (BSES) with its illustrious background in the field of education has been entrusted with an extraordinary role to elevate the City College to its zenith as a seat of learning. During the period when only a few Government educational institutes were present and those were exclusively for the children of rich and well off families and studying in the Government schools and colleges were the day-dream of the innumerable students belonging to under privileged families, BSES came forward and started its journey by establishing number of educational institutions for the marginalized middle class of Bengal. The dream came true with the establishment of City College which started as a High school by Anandamohan Bose, the first Wrangler of Bengal, on 6th January 1879. The wholehearted support and assistance from Pandit Shivnath Shastri and Rastraguru Surendranath Bandyopadhyay made the road smooth for establishing the school. The

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school was opened with the objective of educating Indian students irrespective of castes and creeds on an improved and comprehensive plan. Academic learning for degrees was not the end-result in the aim but the school also had a strong motivation in educating a student to become a perfect and ideal man to the society. Gradually the school improved to meet all the requirements of a university affiliation.

In 1881, the City school was expanded to a first-grade college. Sir Alfred Croft (the then Director of Public Institutions) observed in his official report that 'the unaided City College of Calcutta occupied a unique and distinguished position in regard to the reading of science'. By the year 1920, the college was preparing students for the B.A. examination in English, Sanskrit, Political Economy and Political Philosophy, History and Persian and also for the B.Sc. Examination in Mathematics, Physics and Chemistry. In 1939, a Commerce Department was opened. This was followed by the inauguration of the Women's department in 1943.

Today there are 15 departments in the college, along with highly qualified teaching and non-teaching staff, library and laboratories for the science and commerce departments as per the requirements of the present day education system. In 2013, the Ministry of Human Resource Development found the college suitable for running its pilot project of Community College scheme. As a result the 'Community College of City College' is now en route a new destination for job-oriented disciplines in the state. Several luminaries as scions of Bengal Renaissance including Deshbandhu Chitta Ranjan Das, Sir Surendranath Bandyopadhyay, Dr. Rajendra Prasad (Former President of India), Harendra Kumar Mukhopadhyay (Former Governor of West Bengal), Umesh Chandra Dutta, Bhashacharya Suniti Kumar Chattopadhyay, Jibanananda Das and Muhammad Shahidulla taught at this College and gave us a proud generation to follow. Under the careful guidance of BSES, City College from its modest start has grown in to a mighty institution during the last 140 years. It gradually attained a highly glorious position in the sphere of higher education in Bengal with plans to augment further to join the race of fast moving advances in science, technology and education in all spheres of life.

In 2017, the Government of West Bengal took over the administration of the City College and since then it is running as one of the aided colleges of West Bengal.

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## **FROM THE PRINCIPAL'S DESK**



I cordially welcome the teachers and the students of the Department of Political Science, on the occasion of the publication of the magazine, entitled 'PERSPECTIVE'. The present generation of students are heading towards a materialistic goal of supremacy, i.e., the one of transcending others in terms of attainments and achievements etc.. In doing so, the students are sometimes seen to ignore their innate talents latent within themselves. They are, in fact obscured by outward success in lives.

The magazine -- PERSPECTIVE -- has become the mouthpiece of the students of Political Science Department, where they can express their hidden talents. This has essentially made our expectations high, and I hope that this publication continues every year. I again, express, my heartfelt gratitude to the teachers and students of the Department of Political Science for their noble achievement. I wish success to all concerned.

Dr. Sital Prasad Chattopadhyay  
Principal,  
City College, Kolkata

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## Message from the Head of the Department

It is a matter of great pleasure to me that the teachers and students of the Department of Political Science have succeeded in bringing out a magazine, PERSPECTIVE, on 6th January 2022-the Foundation Day of our college. Our college was established in 1881. This magazine has helped creating a platform where the budding students can nurture their latent talents. Apart from the University Syllabus, the students of our departments are very



enthusiastic in different activities like conducting debates, extempore, projects, holding seminars, conducting surveys as well as arranging cultural activities. Even the monster of Corona couldn't dampen the spirit of the students of our college. They not only attended the classes interactively but also showed, during the covid period, unflinching interests in different types of social activities. I express my thanks and blessings to my students, past and present, for their unstinted cooperation by contributing to the collection of articles, drawings, poems and variety of photographs in this magazine. This volume contains a number of relevant themes cutting across the discipline of Political Science and allied issues.

I express my sincerest thanks to our Principal, Prof. Sital Prasad Chattopadhyay, for his encouragement, help and cooperation for which it couldn't have been possible to bring out this magazine. Last but not the least, I express appreciation and gratitude to the Editor, Prof. Aditya Kant Ghising and the Editorial board for their earnest desire and endeavour in bringing out this Departmental Magazine.

Dr. Swagata Ghosh,  
Head,  
Department of Political Science,  
City College.

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## Editor's Note

The study of politics, diplomacy, international relations and society in general has fascinated many around the world. The first instances of this fascination were to be found in the ancient Greek city-states through monumental thinkers like Socrates, Plato and Aristotle as well as in Asia through the writings of Sun Tzu and Kautilya. The ideas behind the conquests of Alexander the Great, which hold relevance even today in military and strategic circles, were influenced by his tutor



Aristotle, who is widely regarded as the “father of Political Science”. Lively discussions on the issues of governance, polity, rights, justice, equality, freedom, strategic affairs, trade and development, etc., have ultimately influenced the governance patterns of the modern world. The ideals of justice, liberty and fraternity became the guiding principles of the French Revolution and these are concepts we deal with even today as enshrined in our own constitution.

Today, this fascination with the subject continues largely based on the works of political strategists, statesmen, diplomats, economists, academia, etc. The other fascinating reality of modern society has been the rapid advancements guided by the evolution of science and technology. Humans are more connected with each other now than ever, the means of transportation have undergone a dramatic change, the healthcare sector has made significant improvements especially after the COVID-19 global pandemic and the military ability of states has changed dramatically as well. World leaders today have a presence on social media platforms and governance itself has found a way to adapt to these technological advancements of the modern world with the advent of e-governance models. Indeed, the task of the modern government incorporates these new developments. Bureaucrats are required to have an in depth knowledge of ‘everything under the Sun’, as evidenced by the syllabus of the prestigious Union Public Service Commission (UPSC) examinations which selects our future diplomats in India.

From Science and Economics to Political Geography, Mathematics and Current Affairs, the topics that are expected to be mastered by a civil service aspirant in fact include ‘everything under the Sun’. What this points to is the fact that government policies at the national and international levels guide the advancement of the modern world. This makes the subject matter of Political Science not only interesting and challenging but also highly relevant for society at large. The global order of today is characterized by

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efforts aimed at connectivity. The advent of globalization 4.0 has hastened the pace of inter-state trade and idea-sharing. Alliances based on economic development have largely sidelined those that were based purely on strategic and military grounds. As one of the proclaimed leaders of the Third World, India carries the responsibility of contributing towards peaceful relations amongst the members of this group. This is to be achieved in a multipolar world with shifting preferences and priorities of world leaders. It is therefore imperative for the students of Political Science to analyze world events critically and think of ways to bring a positive change whenever possible. Today, much like many other countries, India stands at a crossroads in global diplomacy. The post COVID-19 global order is something that presents many opportunities for certain sectors and at the same time, remains largely vague for others. As scholars of Political Science and International Relations would argue, this is a time of crisis and theories are born during a crisis.

The need of the hour for academia therefore, is to make constant efforts to create an environment where new ideas are generated, nurtured and discussed. This magazine is a humble attempt towards sharing such ideas of our students with the larger academic community in the form of essays, poetry and artwork. On behalf of the faculty members of the department, I congratulate all the contributors and I hope their ideas will generate much needed food for thought. I also thank the members of the student editorial board for their hard work and perseverance towards bringing this idea into fruition in the form of this trilingual (*written in English, Bengali and Hindi*) departmental magazine, 'Perspective'.

Aditya Kant Ghising,  
(Editor)  
Assistant Professor,  
Department of Political Science,  
City College

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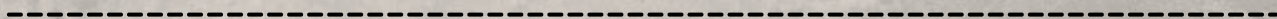
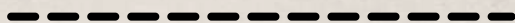
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# ***Contribution of Aurobindo Ghose in India's Freedom Struggle***

***-Dr. SWAGATA GHOSH,***

***Head of the Department of  
Political Science ,  
City College.***

Amongst all the great men of India, Aurobindo Ghose (he was later known as 'Sri Aurobindo' in the Pondicherry days) is, perhaps, less known. He was a great scholar, the most competent philosopher, a poet and a firebrand revolutionary. On the other hand, he was a sage and a seer and a Mahayogi, who combined in himself the force of nationalism and a liberal universalism.

Like Swami Vivekananda, Aurobindo Ghose also represented the inner voice of India, or 'the soul of India'. This was endorsed by Rabindranath Tagore himself when the latter said to him, "You have the word and we are waiting to accept it from you. India will speak through your voice to the world, 'Hearken to me?" His friend and legal advisor, Chittaranjan Das, described him, while defending Aurobindo Ghose in the historic Alipur trial, as the "poet of patriotism", "the prophet of nationalism" and the "lover of humanity".

The earliest manifestation of Aurobindo Ghose's political thought is found in a series of articles titled, 'New Lamps for Old', in the Journal Indu Prakash during 1893 - 94 and in some articles on Bankim Chandra Chatterjee, one of the greatest

novelists. These articles revealed that Aurobindo Ghose was profoundly influenced by Bankim, whose writings fomented the revolutionary spirit within Aurobindo and determined his course of actions in politics.

The subsequent phase in Aurobindo's political thinking is seen in the pamphlet named Bhawani Mandir which he wrote in consultation with his younger brother, Barindra Kumar Ghose on the commencement of the Swadeshi Movement in 1905. His thought on Swaraj, the cult of Passive Resistance and the Doctrine of Boycott are his other contributions during this period.

Aurobindo's political creed was, however more clearly expressed in his articles in the Yugantar weekly and the Bandemataram Daily of 1906-08. The Bandemataram was succeeded by the Karmayogin (1909-1910) which contained his last will and testament to the people before his retirement to Pondicherry.

Against this background, we will delve into an analysis of Aurobindo's political ideas and activities in the turbulent years in Bengal, when he was a political activist and a firebrand revolutionary who fought for his country's freedom from the yoke of the British.

Even before writing in the Indu Prakash, Aurobindo took an active interest in the country's politics and utterly fell foul of the political goal and method of operation



of the Indian National Congress. In the very first article in the *Indu Prakash*, he asked quite tauntingly, "If the blind lead the blind, shall they not both fall into a ditch?" This scathing criticism about the Congress, which was made even when Swami Vivekananda was alive, reflected his urgency of reforming about the congress policy. Aurobindo wanted to transform it from merely a talking institution into a council for action for winning the battle of India's freedom. Moreover, Aurobindo Ghose was one of the greatest leaders of India who felt for the proletarian masses of country. He said that Congress "could not honestly be national" for it represented "not the mass of the population but a single very limited class".

Bankim Chandra Chatterjee, one of the great novelists of the Nineteenth Century Bengal, had cast a deep influence on Aurobindo Ghose. He had highly spoken of Bankim's writings and their "awakening and stimulating influence ... on the national mind". Many of Bankim's novels, such as, *Anandamath*, *Devichowdhurani* or *Durgeshnandini*, contained the idea of preserving the unity or integrity of the motherland or how the motherland could be liberated from the clutches of the foreigners. Aurobindo Ghose's revolutionary spirit was best seen when he made a strong vitriolic attack on the Congress leaders and their methods. Aurobindo believed that India's future depended not upon the pusillanimous method of prayers, petitions and protests, but upon that of "purification by blood and fire."

There was another aspect of his revolutionary mind. He perceived the vision of a free India, i.e. of Complete Independence, which alarmed the British Government and as a result imprisoned Aurobindo for one year (May 1908-1909).

Swaraj or Self Government for India was the major contribution of Aurobindo's political ideas during this time. He said that colonial self government, as demanded by the Congress was the "very negation of patriotism" and a "political monstrosity". He did not believe in the palliatives and tinkering in the form of isolated demand of reforms made by the Congress leaders and did not perceive that India's future should lie as a subordinate part of a foreign nation. Aurobindo Ghosh wanted Swaraj for India because it is only through Swaraj that "she would become herself and attain her self-fulfillment". Aurobindo's concept of Swaraj was not European, it was Swadeshi Swaraj. What was significant was the Swaraj was conducive to, as Aurobindo perceived, higher nobler ideals of national existence.

Another aspect of Aurobindo's contribution to Indian political thought was the formulation of a new concept of nationalism - spiritual nationalism which he propagated through the columns of *Bandemataram*. To him nationalism was not a mere political slogan nor a mere intellectual idea but his passion and religion.

In the Uttarpara speech of June 1909,

Aurobindo described nationalism as the Sanatan Dharma coming from God. The Sanatan Dharma, according to Aurobindo Ghose, was the quintessence of the human life and that of the cosmos. There were practically very little substantive changes in his concept of nationalism in the pre-Pondicherry phase and that of the later years.

Another characteristic of Aurobindo's political ideas was a new revolutionary line of action known as The Passive Resistance. It was first published in The Bandemataram Daily. Later on, it appeared in the form of a book, first published in 1948 and reprinted thereafter in 1952 and 1966. The fundamental principle of the doctrine was to make administration impossible by an organised refusal to do anything that would help either the British Commands or the British Administration. The purpose of Aurobindo's resistance programme was "the creation of a free popular Government and the vindication of Indian Liberty".

Swadeshi and Boycott, which are interconnected and go side by side, are other aspects of "Aurobindo Ghose's political thought. Starting as a mere anti-partition agitation, which culminated in the achievement of India's independence in 1947, the national upsurge was steadily endowed on its way to progress with such revolutionary ideals as, Boycott, Swadeshi, National Education and Swaraj.

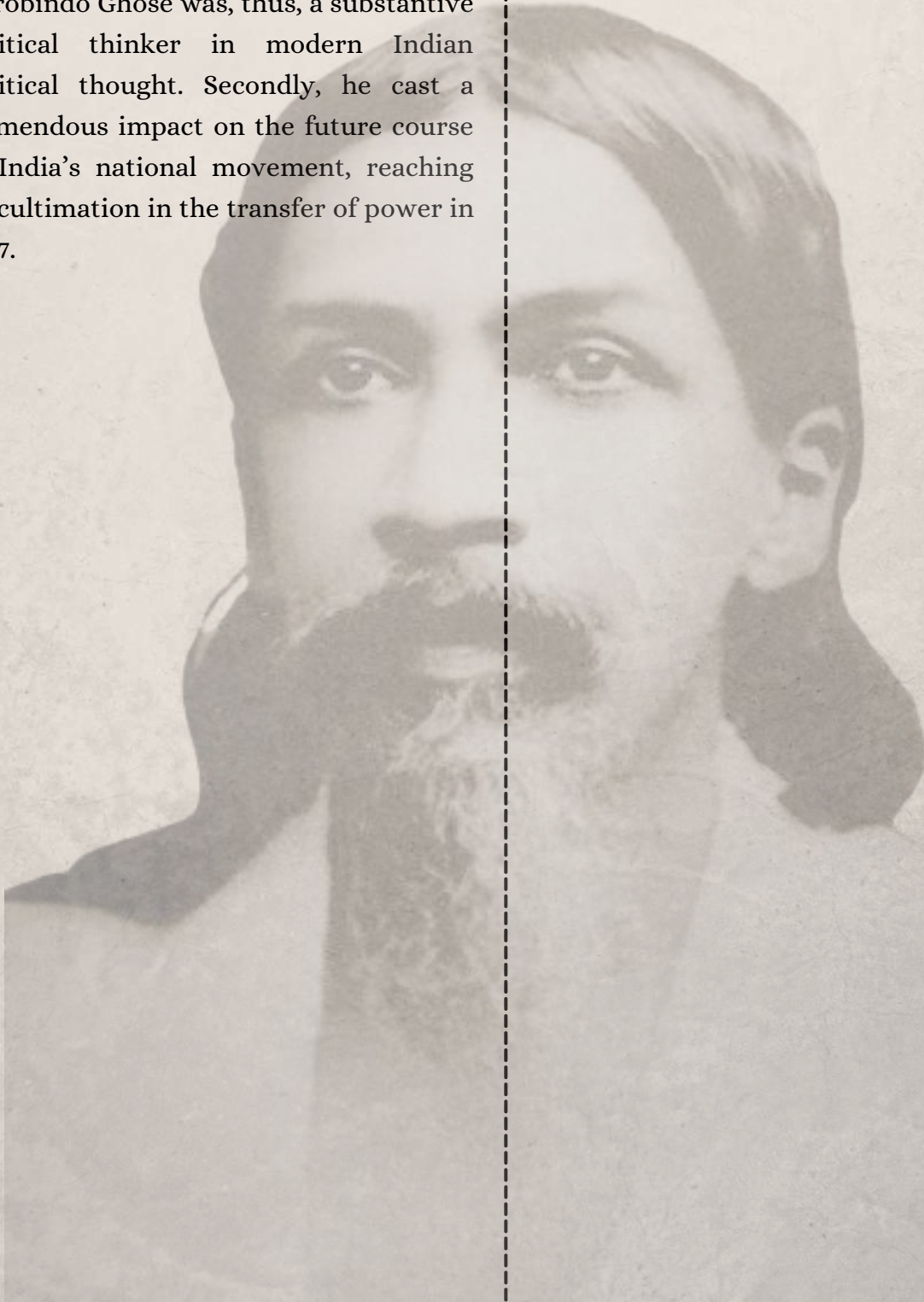
Finally, as Sri Aurobindo had pointed out, the objective of the Swadeshi movement of 1905 was the declaration of the Complete Political Independence or Swaraj, which was announced at the memorable session held in Calcutta in 1906. His life of Purna Swaraj alarmed the British Government, and amidst the Swadeshi Movement or the national upheaval of 1905 he was arrested in Jail for one year (May, 1908 to May, 1909).

During this period, Aurobindo Ghose had spiritual realisation; it was in Alipur jail that the spirit of Swami Vivekananda gave him the clue to what he later called 'supermind'. Thus, a new chapter was opened in Aurobindo's mission on the earth.

Aurobindo Ghose left Calcutta for Chandernagore in mid February 1910 and six weeks after, he went to Pondicherry; henceforth he never returned to active politics. Uncharitable critics have charged him with fleeing from British India upon learning of the Government's intention to arrest him again. But, Aurobindo himself said that he departed from Bengal in obedience to a divine command.

In conclusion, Aurobindo Ghose's Doctrine of Passive Resistance was a precursor to M.K. Gandhi's non-violent non-cooperation. Aurobindo viewed that 'Violence' might be justified in the struggle for national liberation. Side by side, he believed that the success of the 'Constitutional method' depended ultimately on the ability to apply force or

violence. Aurobindo's passive resistance 'found a veritable incarnation in Gandhi, while that of 'Revolution' a living embodiment in Subhas Chandra Bose. Aurobindo Ghose was, thus, a substantive political thinker in modern Indian political thought. Secondly, he cast a tremendous impact on the future course of India's national movement, reaching its culmination in the transfer of power in 1947.



# **BONGO VONGO (1905): THE PARTITION OF BENGAL**

*-Diptendu Debnath, Semester III, Department  
of Political Science, City College.*

On 16th October 1905, the partition of Bengal came into force followed by the orders of the erstwhile Viceroy of India, Lord Curzon. While the partition of Bengal divided the Muslim majority of eastern Bengal and the Hindu majority of the Western Bengal into two parts. The Partition of Bengal (1905) and the creation of a new province opened a new chapter in the history of this region. Whatever might have been the real motive of the colonial government behind the scheme, it divided the Hindus and the Muslims of Bengal. Most of the upper caste Hindus opposed it on the ground that by partitioning Bengal the government, in effect, had planned to divide the Bangla-speaking people. They also argued that it was the part of the government's grand design of 'divide and rule'. On the other hand, most of the upper class Muslims in general supported the scheme. They thought that their interests would be better protected in the newly created province and they would be able to overcome decades of backwardness. Yet, there were some Muslims who opposed the partition. As they belonged both to upper class and ordinary section of the Muslim population, their reasons for supporting the partition also varied. Personal, community, national and economic interests prompted interests

prompted them to oppose the partition of Bengal.

## **MOVEMENTS**

From 1903, the partition proposals became publicly known. So, during the 1903-1905 period, moderate techniques of petitions, memorandum, speeches, public meetings and press campaigns held full sway.

But despite the widespread protests, the decision to partition Bengal was announced on 19th July, 1905.

The Congress leadership then made the final proclamation of the Swadeshi Movement on 7th August 1905, in a meeting held at the Calcutta Town Hall. Then in the same year, the Annual Congress Session, which took place at Banaras took up the Swadeshi call under the presidentship of Gopal Krishna Gokhale.

The people were urged to boycott foreign clothes and the shops selling foreign goods were picketed. The Ganpati and Shivaji festivals popularized by Tilak became a medium of Swadeshi propaganda. People tied rakhis on each other's hand as a symbol of unity of two halves of Bengal.

## **IMPORTANT PARTICIPANTS of SWADESHI ANDOLAN**

The Swadeshi Movement was a great success. In Bengal, even the landlords joined the movement. The women and students took to picketing. Students refused using books made of foreign paper. Many leaders were imprisoned and deported like Bal Gangadhar Tilak, Lala Lajpat Rai, Bipin Chandra Pal and Aurobindo Ghosh. Many Indians lost their

job and student who took part in movement were not allowed to enter college and school premises. During the movement, singing Vande Mataram was meant to sedition. This was the first instance in which use of Indigenous goods were taken an account.

Rabindranath Tagore also made huge contribution in the movement. He made public speeches, wrote essays, short stories, poems inspiring the Bengali mind. His patriotic songs swayed the Bengali heart, touching a chord within and filling them with love and pride for their country.

Women came out of their homes for the first time and joined processions and picketing. During the movement, even the moderate leaders like Surendranath Banerjee toured the country urging the people to unite and boycott British made goods.

But the partition took effect on 16th October, 1905. On this day, people fasted and no fires were lit at the cooking hearth. In Calcutta, 'hartal' was declared. On this day, Anand Mohan Bose and Surendranath Banerjee addressed two huge mass meetings.

However, the partition instead of dividing and weakening the Bengalis, further united them through the anti-partition agitation. The Curzon administration had ignored the emerging Bengali identity which cut across narrow interest groups, class, as well as regional barriers. The famines and epidemics of the 1890s had also shattered the faith in

the providential British connection. The narrowing opportunities for the educated Bengalis, the rising prices fuelled by bad harvests made life miserable for the middle-class. At this juncture, the partition instead of dividing the Bengali society, brought into existence a swadeshi coalition by further consolidating the political alliance between the Calcutta leaders and their east Bengali followers, which according to Rajat Ray, was "nothing less than a revolution in the political structure of Bengal society."

#### Effects of the Swadeshi Movement

Due to lack of exact statistical data, it is hard to estimate the precise effect of the boycott movement on foreign goods import in Bengal. The official and confidential police reports however suggest that there was a steep decline in import of British products in the first couple of years or so, especially with respect to cloth. Several secret revolutionary organizations that were resolute in countering the Government came up during this time. The movement that was initiated as a mere boycott of foreign goods with time became widespread across the nation evolving as an integral part of the greater movement, the Indian independence movement. Emphasis was given on self-reliance or atma shakti thus asserting on national dignity, honour and confidence and with such mind set several Indian enterprises, organisations and institutions came into being.

The Swadeshi movement led the people to learn to challenge and disobey the British government explicitly without fearing the atrocities of the police and imprisonment. Even an ordinary man didn't shy away from showing his love and respect for his motherland and resentment over the British rule.

Lord Harding later on December 12, 1911, re-united the two parts of Bengal in face of continuous political protests as well as to pacify the sentiment of the Bengalis. The Oriya, Hindi, and Assamese areas were taken out of the Bengal Presidency thus dividing the province this time on linguistic ground instead of on religious ground. While in the west Bihar and Orissa were separated from the Bengal Presidency and the Bihar and Orissa Province was created on April 1, 1912, in the east Assam was separated and made a chief commissioner's province in 1912. The annulment of partition of Bengal was however not taken well by the Muslims. As a concession the British decided to shift the administrative capital from Calcutta to Delhi, a place historically associated with Muslim glory.

### ***Impact of Swadeshi Movement on Students***

The students who supported Swadeshi and boycott movements faced stern and violent actions from the British Raj. Circulars were given that those students found involved in the boycott movement in any way would face severe penalty.

The students were also warned to refrain from giving voice to the slogan 'Vande Mataram' in public places which would also amount to punishable offence.

Even the schools and colleges were not spared from such warnings as these institutions were alarmed that if their students defy such orders then Government grants would be withdrawn and the institution may also lose affiliation while their students would be proclaimed ineligible for Government Service. Instructions were given to authorities of such institutions to be vigilant on their students and to report names of disobeying students to the Education Department so that strict measures can be taken against them. It was also conveyed to the teachers and other management staffs through the magistrates that if required they would be commissioned as Special Constables. The principals of colleges were directed to show causes by the Direction of Public Instruction for the reason of non-expulsion of students who participated in picketing. The teachers who refrained from whipping the boys were asked to resign.

### ***Muslims' Response***

It received a favorable response from the Muslims. It was thought that it would bring the emancipation of Muslims socially and economically. The Muslims welcomed the Partition of Bengal for the following reasons:

- In the majority province of East Bengal the Muslims would be free from Hindu dominance in economic field. They would get opportunities of services and advancement of agriculture.

- The city of Dacca, where the Muslims were in majority was the centre of Muslim culture. In Dacca Muslims had a great chance of success for social and cultural advancement than in Calcutta.
- The Partition could result in political uplift and securing represent action in the Government.
- The partition of Bengal relieved the Muslims from competing with Hindus, who were more advanced in every field of life.

### ***Hindus Response***

The Hindus did not accept it, as it dealt a telling blow to their monopolies and exclusive hold on economic, social, Political life of the whole of Bengal. They called it as a deliberate attempt by British Government

- The Partition of Bengal had brightened the possibility of betterment of Muslims; while the Hindu landlords, capitalists and traders wanted status quo and to continue the exploitation of the Muslims.
- Hindu lawyers also reacted to the partition of Bengal because they thought that the new province would have its separate courts and thus their practice would be affected.
- Hindu press was not different from that of Hindu advocates. Hindus had their monopoly over almost whole of the province press. They were afraid that new newspapers would be established which would decrease their income naturally.

- The Hindus launched Swadeshi Movement whose sole purpose was to boycott of British goods.

### ***Conclusion***

Several conclusions emerge from the preceding discussion. The British left the impression that a dark political motive lay behind the partition. In fact, the original partition plan of 1903 was conceived mainly as a means of relieving an administration with eighty million subjects, and not of weakening any political group. That there was no major political motive is clear from the official and private correspondence as well as from the limited nature of the transfer of territory first proposed. The 1903 plan would not have fulfilled a major political objective even if there had been one. Second, the 1903 plan would not have helped the administration of Bengal or Assam as much as the plan ultimately effected in 1905. The 1905 plan is logical and understandable on administrative grounds alone, and those were the grounds on which the greatest part of the discussion centred. Third, before 1903 Bengali politics were so lethargic that the British had little reason for trying to divide Bengalis politically. However, the vehemence of the agitation in 1903 and 1904 suggested there might be a political advantage to partition. Yet the political justification for partition never took on primary importance in official discussions.

It was more an additional justification and an afterthought than a determining consideration. Fourth, the political motive does not seem to have been communal as many people would like to believe. The political motive was to distribute Bengali politicians, overwhelmingly Hindu, between two provinces. When Curzon emphasised the benefits likely to fall to the Muslims from partition, he was looking for their support for his policies. That the Muslims were economically weak was an obvious if lamentable fact of Bengali life. To ignore it would have been un-humanitarian and in the long run politically dangerous. To expect British officials to have avoided the use of communal categories would be to expect a vision few British or Indians possessed. Last, and most important, the actual result of the partition was the eruption of communalism. While there had been signs that politics were becoming more communal in the United Provinces with Syed Ahmed Khan and Madan Mohan Malaviya, in the Punjab with Lala Lajpat Rai, and in Bombay with Bal Gangadhar Tilak, Bengal had been relatively free of tension. The tragedy of partition was that relations between unintegrated communities should have been so needlessly disturbed.

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# ***Patriarchy in The Minds of Women***

***-Krishika Narayan Singh, Semester III,  
Department of Political Science, City College.***

## ***Abstract***

Status of women has been degraded since middle age, and still degrading despite of having so called “Modern Society”. The issue of women empowerment is an interest gaining topic. But the section upon which this topic concentrates, the women population of our society is still out of concern. Government had contributed through the policy which contains reservations, economic development, access of other facilities, but it clearly ignores the issue like health of women. Along with that it fails to classify the real problems which women are facing that is they absorb the patriarchy society inside them.

## ***Concept of Women Empowerment***

The word “empowerment” means allocation of power in society to support itself economically, mentally and physically. But when it comes to women of practically dealing in the society the first stage is empowering women who can face the question of society to establish herself. In Indian society position of women not only varies from family to family, but also it depends upon geographical culture. This critical situation weakens the steps which taken for empowering the women to disable the boundaries which they face.

## ***Why NO Boundaries?***

Despite of a girl who is addressing about the boundaries around women one should realise her own circumstances which she faces as well as also raise a question- “why this boundaries should be deducted from my life?” As an individual I want to establish myself in society so that I would not be answerable to the person presented in my life. I would also ensure that domino of living in a traditional family would stop with me, and it would not go to another generation.

The patriarchal boundaries which a woman faces are fragmented in small parts of her life but with the combination of all together it makes a huge hurdle in her life. The another form of patriarchy reflects through these boundaries which are going to be mentioned:

- **Domestic:** In a so called “own home” (“maa ka ghar”) a girl child in an Indian family celebrate her birth just for the sake she is alive. Since the birth of a girl child, her mother gives her the first exposure of boundaries of patriarchal society while the father strengthens that boundary through his position which he holds in his family. In her own home she get trained by her mother in such a manner, so it would be enough to please her In-Laws.

“Another home” (“sasural”). This is what Indian families nurtures the mentality of a girl. While in her in-laws plays also the mother-in-law becomes the central character of all boundaries imposed on her.

- **Exploitation:** Apart from the issue like eve teasing marital rape is still a phenomenon to be highlighted. Most of the population do not understand the true meaning of “rape” which is making a physical interaction with a woman along without her consent. This is the reason they fail to classify marital rape. The problem is that this is not an issue for many themselves. This attitude supports the patriarchal force. With the times women also realise it is a part of their life and never expect to get rid of this situation.
- **Society:** In context with Indian society it has a very narrow thought process for the women, because still India is trapped in typical gender stereotypes. We live in a hypocrite society where it claims to give equal position to women but also believe that the males of family are “ultimate bread winner”. According to Article 15 of the Indian Constitution the inequalities which are based to not support the inequality based on gender, caste, color, and creed. In Indian societies fails to fulfill the virtue of this article. These things

provoke to create such an environment where males are treated in a superior way. Societies created by the people who live in it. Our Indian society still has this rigid thinking where clothes are the reason behind the incidents like rapes and eve teasing but rapes also happened with old age and babies. According to the National Crime Records Bureau (NCRB) data 2018, 39,827 cases were reported in 2018 under the Protection of Children from Sexual Offences Act (POCSO). In the culture of north and north-west India particularly if a girl have a basic education she is being expected to get married. The scenario of north-east is totally different as it is not that rigid. In states of East India particularly in West Bengal women have dominating position but only in the sphere of household. Somehow it is same with the scenario of south India where women are liberated with certain restrictions. They can have a job but also have the concern as the “real concern” for the household.

- **Self Acceptance:** Some of the women have accepted the boundaries as they are, as the society hammers it continuously on the women. Whom should we blame first, the society or the women themselves? Education is not a concerned issue for girls but it became as there is a criteria of an educated for marriage. Still necessary things

- are not provided. As it affect the investment and this situation is accepted by a girl. It is just a normal example. The society as a whole creates the situation and women have to face, there are some who wants to put this to an end but they are restricted by other women because they don't have the courage to face. Hence they have accepted but this is what should happened, this behavior of many women clearly shows patriarchy in women. Till the time women can't stop in believing it as self acceptance, it gives wings to patriarchy.

### **Conclusion**

Flying in the sky could not be done which wearing same around the feet. This somewhere same with the scenario of women in India, empowering women by being independent is a dream but with time it converted into a "sweet-dream". Women had absorbed the current patriarchal scenario "so it gives birth to the concept of patriarchy in women. Judiciary is regarded as ultimate source of Justice but Judiciary also can't help the women who accepted the patriarchy in them. Dowry act 1961 (Ministry of Women and Child Development) 498A and many more as emerged to control male domination. Still they are not used by victim rather misused as times.

This article talks about a number of reasons that gives of patriarchy in women by herself.

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***Bloodbath During the  
Gorkhaland Agitation of 1986.  
- Somik Roy, Semester III, Department of  
Political Science, City College.***

Post July 27, 1986 the violence in Darjeeling became unstoppable. Every year the people from Darjeeling and Kalimpong hills commemorate the date 27th July as 'Saheed Diwas'. This is because for the martyrs who were became victims in the violence in 27th July, 1986 massacre. 13 people were shot dead on that day by the police at a GNLF (Gorkha National Liberation Front) rally in Kalimpong. Over 1200 people were killed during the 1986 massacre. Several violence and the counter violence between the GNLF and the CPI(M) supporters, between the GNLF and the police and the paramilitary forces too, and also between GNLF and GVC (Gorkha Volunteer Corps).

There must be no valid explanation of those violence and counter-violence. As GNLF goons setting up fires on Government offices which was considered as 'Violence'. As well as the police started their 'counter-violence' as arresting and beating of the people. Same as when a GNLF activists killed some CPI(M) supporters as Violence and as Counter-violence CPI(M) activists killed GNLF supporters. By this way the whole land was converted into a bloodbath.



Post July 27, 1986 the violence in Darjeeling became unstoppable.  
(Source: The Darjeeling Chronicles)

GNLF versus CPI(M). The GNLF and The CPI(M) supporters was involved in the goriest violence in Darjeeling hills and the Doors area. This was totally a political violence as supporters from both of the parties were ethnically belonged to the same Nepalis. By December 1987, more than 500 houses been set on fire. 65 people were died on this Violent clash between the two groups of Nepalis. More than thousands of people were flee from their land and refuge in Silliguri, Sikkim and Nepal. The CPI(M) supporters took refuge in Tilak Maidan and Kanchanjanga stadium of Silliguri while the GNLF supporters took shelter in Sikkim and Nepal. Before the Gorkhaland Movement, Kalimpong did have several agricultural and forest villages which was dominated by the CPI(M) supporters. But those Nepalis either surrendered their land or fled away. The CPI(M) had all the tea belts by 1977 when the Left Front Government came into power in West Bengal. The Marxist influences in the tea gardens

from the AIGL influence. Rai's expiry in January 1980 was the biggest chance for the CPI(M) for its getting back influence over the tea gardens. He was died undefeated and without completing the fifth consecutive term as an MLA. The vacant seat was for the first time filled with the CPI(M) candidate, Tamang Dawa Lama. After the demise of D.P.Rai, AIGL totally lost their over the tea gardens. It was now weakened the party by intra-party factionalism.

The GNLf appeared in early 1980 but until mid 1986 CPI(M) underestimate the power of Subhash Ghising and called him as "mad man". When the GNLf suddenly grew very powerful in mid 1986 and the movement led by Ghising picked up its momentum then in this crisis the Left government had only left to counter.

The GNLf was tactically in a process of making a large number of CPI(M) cadres surrender in the mid 1986. On 11th May, 1986, the CPI(M) organized a large procession in protest against the proposed Bandh on May 12, 13 and 14. On the last day of the bandh, the first ever hand to hand skirmish between the GNLf and CPI(M) occurred. The very next clash was more severe, reported from the Arya and Bloomfield tea gardens in Kuseong on August 1, 1986.

From August to December, 1986 numerous houses were looted, and burnt, people were killed from the parties. Even in 1987, 88 and 89 various incidents from various towns and villages came. In most of the clashes persons involved were young boys but the affected ones had no sex and age group. For them the main targets were the leaders, villages or the tea gardens. GNLf versus Police (includes Police, CRPF and BSF). The first between the GNLf and the police occurred on 10th May, 1986 at Rangli Rangloit Police Station which was sieged by the GNLf supporters in protest against the arrest of 6 supporters of them. The matter went warm and Police started Lathi charge. About 50 GNLf supporters were arrested. As a 'measure' 72 hours Bandh was applied from 12th May. The two groups clashed on the first and third day of the month when the firing was first reported.

On 7th September, 1981, Krishna Subba, a well known painter and a student of the Darjeeling Government College, and Deoraj Sharma, a class VII student of Darjeeling Municipality Junior High School were shot dead by the CRPF. This happened in the late afternoon when the Pranta Parishad (forerunner of the Gorkhaland demand in the Darjeeling hills) had the legal right to hold the meeting in the Chowk Bazar. But the CPI(M) cadres started disruptions and later

converted into skirmish between the two groups. The CRPF took action by throwing tear-gas and firing as a result took two young lives.

The clashes between the GNLF and the police held almost every day between May 1986 and December 1988. By January 1988 over 126 activists from GNLF was being killed by the police and 15 policemen by the GNLF activists. About 3,000 people were arrested by the police out of whom 120 were detained under Anti-Terrorist Act. The seized weapons were found from GNLF were: 212 firearms, 589 rounds of ammunition, 543 different types of bombs and 328 gelatin stick. The GNLF activists were reported to have burnt or damaged over 274 government establishments and 724 non-governmental houses.

### Conclusion

If we study deeper about the conflicts, clashes, riots, etc. we will find it as a never-ending process which the people from the hills faced all those years. There was lot more incidents happened which I didn't able to write. A series of violence the land had faced was over two and a half years.

The mistrust, hatred between the Marxist and the Non-Marxists Nepalis took the bloodbath in its peak. Even they belonged to the same Language, culture and land but still they hate each other with the ideological point

of view. That hatred put the movement more violent. They always wanted to strengthen the holds on the land and on the tea gardens. The polarization was almost completed when the Gorkhaland Movement converted into a violent turn in 1986.

It is also being believed by many Nepalis till now that the sense of division and separate identity in the hills was better known in the Writer's Building in Calcutta that the people in the hills themselves. The police and the CRPF who were considered as the militants there were supposed to safeguard the people but they converted as the reasons of more deaths out there. The involvement of the police became more destructive and caused more damages.

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## **INDIA'S FIRST WAR AGAINST IMPERIALISM: THE SANTHAL HUL**



### **“REVOLT, O SANTALS, MAHLIS AND MUNDAS**

*We are all tigers here  
Let's not abandon our lands  
And be forced to enter the forest  
Let us stand together, O Adivasi forester  
We will not be driven out  
We will not be afraid  
We will gather courage in our soul  
Till blood runs in our veins  
Let us stand together, O Adivasi forester”*

- Debon tingun Adivasi bir – Let us stand together, O adivasi forester written by Ramchand Murmu.

The Santal Hul (revolution) of 1855-56 was a landmark revolt fought by the Santal Adivasis and lower caste peasants against the exploitative upper caste zamindars (landlords), mahajans (moneylenders), darogas (police), traders, and imperial forces from the East India Company in the erstwhile Bengal presidency. Even though there were revolts like Halba rebellion of 1774, the Bhil revolt of 1818, and the Kol uprising of 1831 fought earlier, the Santhal Hul paved the way for the first war of Independence and probably was India's first attack on the Imperialist British Crown.

When the lands were cleared, the zamindars raised their rent. The mahajans charged unreasonable interest rates, took control of their lands as foreclosure, and forced them into bonded labour. Appeals to the British administration went unheard and seeking recourse from the law was not easy, the Santals began marching to Calcutta seeking the governor-general. They were joined by the Bhuiyan and Paharia tribes and lower caste groups such as the Lohars and Kumhars. Four brothers, Sidhu, Kanhu, Chand and Bhairab embarked on a divine mission to evict all the ‘foreigners’ from their soil and liberate their people from oppression.

It was indeed an unequal conflict, since the Santals fought with bows and arrows against the troops armed with artillery. However, to unflinchingly stand in the face of an enemy more powerful, even if it meant certain death, was an indicator of how precious self-rule was to them. The British forces were defeated at the battle of Pirpainti with the ‘hand-bows’ and ‘arrows. But eventually the British force overwhelmed the tribals. The Hul resulted in the death of thousands. Santal villages were burnt down and several were forced to move to Assam and Bangladesh. Narratives of the Hul are embedded in the oral histories of the Santal community and are passed on through generations.



The spirit of the Hul lives on through folklore – songs, poems, and dramas. The recurring themes include sovereignty, revolution, community unity, voicing dissent against injustice, and resistance against dispossession and assimilation.

When our history books are filled with the glorious past of the kings and tombs, it's a shame how the history of people, their struggle, the stories of plain human courage are neglected. Maybe because, the people's history will teach the young minds to resist and not follow orders. After all, resistance, and ideas of revolution are a threat to the existence of a state and the ruler will be challenged by minds who know wars were not only fought amongst kings for power and territory. Some people faced the storm, looked in the eye of the oppressor and resisted injustice with revolution.

As the Magsaysay awardee, Journalist Ravish Kumar said, "Not all battles are fought for victory, some are fought to tell the world that someone was there at the battlefield." The Hul Rebellion set yet another example of a people's struggle and paved the road for a larger fight, a fight for Independence.

### **INDEPENDENCE AND AFTER...**

*Long years ago, we made a tryst with destiny, and now the time comes when we shall redeem our pledge, not wholly or in full measure, but very substantially. At the stroke of the midnight hour, when the world sleeps, India will awake to life and freedom. A moment comes, which comes but rarely in history, when we step out from the old to new, when an age ends, and when the soul of a nation, long suppressed, finds utterance...*

...The ambition of the greatest man of our generation has been to wipe every tear from every eye. That may be beyond us, but so long as there are tears and suffering, so long our work will not be over. And so, we have to labour and to work, and work hard, to give reality to our dreams. Those dreams are for India, but they are also for the world."

An excerpt from Jawaharlal Nehru's Tryst of Destiny speech, August 15, 1947.

### **The Fifth and Schedule of The Indian Constitution-**

The Fifth Schedule designates tribal majority areas in ten tribal minority states within peninsular India including, Andhra Pradesh, Telangana, Gujarat, Jharkhand, Chhattisgarh, Himachal Pradesh, Madhya Pradesh, Maharashtra, Odisha, and Rajasthan. The Sixth Schedule designates such tribal majority areas in north-eastern states, including Assam, Meghalaya, Mizoram, and Tripura. Of these, Meghalaya and Mizoram are tribal-majority states.

However, despite the existence of special constitutional and legal provisions for safeguarding the rights of tribals to land and also special affirmative action provisions for the STs, they continue to remain the most displaced, most vulnerable, and most impoverished of all groups in India.

### **THE RED CORRIDOR...**

"The struggle of man against power, is the struggle of memory against forgetting..."

-Milan Kundera.

Despite the existence of special constitutional and legal provisions for safeguarding the rights of tribal to their land, the tribes of central India are being constantly displaced from their ancestral lands for mining and extraction of minerals. With unfulfilled promises of rehabilitation, these tribes are often forced to abandon their homes. When the metropolitan city-dwellers talk about westernized development, the news remains busy with another sizzling debate on Pakistan's next step, and the political leaders sign another contract of a land, nobody remembers that there are actual people made of flesh and blood living on those lands. And this leads to the biggest question, what will they do? What will they do when they are forced out of their homes? With acute poverty, malnutrition, diseases, and the ongoing physical torture? How will they resist when the pen and paper doctrines of the constitution aren't coming to save them? After an incident of rape of a adivasi women in Bastar, a report by National Human Rights Commission (NHRC) found at least 16 cases of sexual assault and physical violence allegedly committed by police personnel in Chhattisgarh between October 2015 and March 2016.

So, what are they supposed to do? Sit with placards at Jantar Mantar? Be a participant of a 9 P.M. debate and speak on "Boycott China"? Even after these tribes are at a verge of losing their indigenous tradition, this won't concern the ongoing politics in India, as they are too weak to become religious vote banks. The fifth and sixth schedule has been time

and again mocked by the rich and powerful by illegally using violent methods to force these people out of their lands.

When India's richest 1 per cent hold more than four-times the wealth held by 953 million people who make up for the bottom 70 per cent of the country's population, these homeless people suffering from acute hunger & poverty, no education, sanitization or healthcare, with no human rights (leave about the special provisions) have taken up arms and led to the Maoist movement in India. The aim is to bring down the oppressive state through an armed revolution.

As, our former Prime Minister, Dr. Manmohan Singh addressed these Maoists, who happen to be the Adivasis of the "red corridor" or "mini-Pakistan" which happens to be regions of Central India as "the single biggest internal security challenge ever faced by our country." Leaves me to just two questions- Even after the Mumbai attacks of 26/11 the government was prepared to talk with Pakistan? It's prepared to talk to China. But when it comes to waging war against the poor, it's playing hard-ball and there are no 'whispers' or 'talks'.

Also, "the largest threat for India's internal security" who happens to be poor tribal who had nothing to do with Chairman Mao, who never read the Red Book, The Communist Manifesto or works of Lenin are taking up weapons and are walking to a war against an enemy they know, they might never win?



Maybe, they choose to die on their feet, than live on their knees. Maybe, they've always been like this, maybe, the Metropolitan apolitical intelligentsia has been kept away from their history and drugged with the history of kings and crowns. These people, they knew their past and their dream of an India, that doesn't only celebrate its political freedom, but also lives through it's social and economical independence. And thus, for decades even after Independence, their struggle for Jal, Jungle and Zameen continues.

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# **FARMERS' SUICIDE: A Never-ending Issue**

**-Snehasree Saha, Semester III, Department of Political Science, City College.**

Farmers stand as the pillars of our society. A farmer is a person who toils many hardships in the fields to feed us. From cultivating crops, sowing seeds, watering field he does everything. Most of the food we consume in our everyday life almost all of them are produced by the farmers. In a word, we are largely dependent on farmers. If there were no existence of farmers in this earth, shortly we would die of starvation. They are considered to be an important part in our daily life. In our country almost 58% of people depends on agriculture directly or indirectly for their livelihood. Around 14% of agricultural sector contributes to India's economy. Nowadays the condition of farmers are very critical, they are the one who works very hard but still they are deprived from all the luxuries in our society. Farmers fails to provide proper educational facilities to their children, even they barely get enough food for themselves twice a day. They are the most neglected ones in our society. In today's world farmers suicide have become a matter of great concern. Various reasons are related for provoking them to commit suicide. According to NCRB report of 1997-2005 in India on an average a farmer commits suicide every 32 minutes. Farmers suicide came into limelight on 19th March 1986 from Gavhan village in Maharashtra, soon it became an annoying issue all over the country. The

situation started changing from the late 90s. Though, government initiated various schemes the situation is still not better today.

## **Reasons For Farmers Suicide**

Researches reveals that suicide just can't happen only because of financial crisis, mental and social issues also affects a person's mental health which leads a person to the way of death. Various reasons are responsible for farmers committing suicide :

**1. Natural Calamities:-** Agriculture depends on favourable weather conditions. Past few years the matter of Global warming have become a concerning issue which has led to changes in climatic conditions and rise of temperature which triggered to severe weather conditions like drought, floods, delay of monsoon and all these resulted a huge effect on farming sector. Insufficient and poorly distributed rainfall causes droughts which results in failure of crops, scarcity in food for cattle etc which acts as a spiking reason for driving the farmers towards death. Again, flooding has played an integral part in agriculture due to breakdown in meteorological cycle of rainfall. Sometimes more than normal rainfall is received which causes havoc floods and results in the excessive harm to the crops. Various agricultural regions that have been affected by floods and droughts have seen a rise in the rate of suicide cases.

**2. Expensive Technologies:-** Many poor farmers do not have enough money to buy



and if they fails to follow all thos traditions and cultural activities they become frustrated which affects their mental health and pushes them towards the way of committing suicide.

**8.Increase Cost In Production:-** Increase cost in production act as one of the hindrances in farmers suicide.The cost of fertilizers, crop protection chemicals and the seeds for cultivation have become too expensive nowadays and many small and marginal farmers faces too much problems in purchasing all these. Moreover, the input cost have become an upsurging factor than sale prices, which compresses the major income of small farmers and drive them towards debt. Again hiring labourers and animals have become too costlier nowadays.Beside that using agricultural equipments and machinery like tractors,submersible pumps etc adds rising costs. Adding, poor farmers do not earn enough to bear the cost of transporting the crop to government corporations in towns. All this creates problematic situation for farmers which provoke them to commit suicide.

**9.New Changes:-** New changes are considered to be the root cause of farmers suicide.After the green revolution have introduced the adoption of modern method and new advanced technologies such as HYV seeds, irrigation facilities, pesticides, insecticides and farm cultivating technologies which have enhanced great increased production and made farming more easier.But these technologies and innovations are so expensive that small and marginal farmers could not afford these costly technologies and turns towards committing

suicide.

#### **10.Lack Of Irrigation System And Underground WATER:-**

In addition to above factors lack of proper irrigation and ground water system stands as one of the reason of farmers committing suicide.Around 140 million hectares of land depend on rain water for irrigation.Irrigation farming is the method of providing water to the land through the means of water reservoirs,tanks wells and rivers.Present situation depicts farmers do not have any source of proper irrigation farming which creates a problematic issue.Around 55% of farmers have committed suicide for lack of proper irrigation facilities.Moreover,due to no proper irrigation facilities farmers mostly use tube wells but are now facing problems because domestic and industrial sector are too much dependent on ground water for all purposes and this has created a deficiency in the ground water table at an alarming rates.

**11.GM Crops:-** Adding on the above factors failure of GM crops are one of the main reasons of farmers suicide.These seeds provide farmers with high production but when it ends they find themselves in a problematic situation coped up with a lot of pressure.

**12.Other Reasons:-** Other reasons of farmers suicide includes family problems, love affairs, drug addictions, inadequate health facilities, proper shelter and clothing affects the mental health of farmers and provoke them to commit suicide.

**Impacts Of Covid 19** :- Suicide is not very new for few decades among farmers. But the Covid-19 situation have not only impacted a persons physical health but also mental health and farmers were also not exempted from it. Studies suggest that most suicide cases of farmers during Covid situation are mainly associated with psychological problems attributed to fears and misconceptions. According to National Council Records Bureau farmer suicide rates amid pandemic have increased upto 18 %, the rate was slightly higher than 2019. Studies found that deaths took around that time were mainly facing from problems like indebttness and fear of labour loss. Most farmers were depended on labour activities in agriculture or horticultrure. But the situation have created shortage of labourers as if they were not ready to work in the fields due to covid situation and that have impacted farmer suicides at higher rates. Besides, many landless labourers who were not benifited from income support schemes such as PM Kisan Yojna have faced higher level of distress in pandemic. Repaying loan to private money lenders added another fact of forcing farmers towards committing suicide. So overall, shortage of labourers and debts have created a helpless situation for farmers and they started to choose the way of committing suicide.

### ***Farmer Suicide: International Comparison***

Farmers suicide have now become a universal phenomena. The farmer suicide rates have recorded highest among all occupations around the world. Outside India U.S.A, Srilanka, Australia and England pointed out agricultural sector as

a dangerous industry and high stress profession associated with higher suicide rate than general population. According to NCRB death reports of farmers suicide, at least, 270,940 Indian farmers have taken their life since 1995. Comparatively, in Australia a farmer suicide death reports every four days, In France a farmer suicide death reports every two days and in U.S.A farmer suicide is only two times under amongst the general population. In India studies reviewed that mostly indebttness, monetary reasons, cost of raising genetically modified crops and lack of education are some of the reasons affected mental health of the farmers which acted as stress contributions and a contributor to suicide. Again, in Britain mostly the causes of farmers committing suicide are family problems and mental stress. In Australia farmer suicide rate is correlated with climatic conditions such as drought. So, overall idea can be placed that not only India records the highest suicide rates of farmers significantly higher suicide rates are also recorded from the developing countries of UK, USA and Australia. All over the world farmer suicide have now become a matter of global concern.

### ***Government Initiatives***

Various schemes have been adopted by government to mitigate the distress of the farmers besides various schemes have been adopted by various regional governments in regions of Maharashtra, Kerala etc.

1. **2016 Relief packages** :- Launched to solve the problems of farmer This package aimed at providing debt relief to farmers. This project introduced subsidiary income





shows a dropped rate of 10 % in the suicide rates in farming sector from 2016-2019, but also registered a marginal increase of 3.4 % last year.

According to NCRB statistics, one farmer committed suicide every 32 minutes between 1997-2005. Of these, 5 out of 28 states accounted for 10,486 farmers suicide. Again, according to NCRB the year 2015 have recorded highest death rates in the agricultural sector of India. A total of 4,595 agricultural labourers have committed suicides during 2015, majority of highest incidence were reported from Maharashtra (1,261), followed by Madhya Pradesh(709), Tamil(604),Arunachal Pradesh (400),Karnataka (372) & Kerala (207). These states together constituted for 82.6% of total such suicides (3,797 out of 4,595 suicides ) in the country during 2015. In 2014 total amount of 131666 deaths were reported all over India basis of which Madhya Pradesh topped the list with 16307, following Tamil Nadu (16122), West Bengal(14310) and Karnataka (10945). The year 2013 have recorded an increase of death rates upto 21.6%.The total number of death rates was 1,34,799.Besides population trend increase by 15.0% during that decade a steady increase in death rates also increased by 5.7%. Again according to NCRB reports the year 2012 records 13,455 farmers suicide death in India. Of them the highest number of suicide rates recorded from the states of Maharashtra(3,786). Besides Madhya Pradesh and Karnataka death reports saw a steady decline.Again comparing to large states of UP and Bihar farmer suicide rates are 10 times lower than that of Maharashtra, Kerala and Pondicherry. Farmers suicides account 11.2% for all suicides in India.Besides the year 2011 & 2010 have recorded 14,207 & 15,963

farmers death all over India respectively. Result says that Maharastra records highest suicides rates among various states.Moreover 75% of farmers death took place among small and marginal farmers among which 93% deaths reason was bankruptcy.

### **Preventive Measures**

- 1.Many farmers suffers from various psychological problems that affects their mental health.Farmers suicide can be prevented if consulted a psychologist timely.
- 2.Proper and improved irrigational facilities can help in prevention of farmers suicide.
- 3.Too much depending on monsoon should be reduced and adoption of alternative practices should be introduced.
- 4.Literacy programmes should be started among farmers to provide them the knowledge about modern ways of farming facilities,crop rotation etc.
- 5.Government initiatives need to be taken for reducing the cost of fertilizers and machines which can be great relief to the farmers.
- 6.Besides farming farmers need to be focus on animal husbandry for alternate source of income.
- 7.Measures can be taken to introduce the farmers about the weather conditions.
- 8.Government measures should be taken to control the illegal practises of dowry

### **Conclusion**

Coming to the conclusion, I point out that in present day farmers are dealing with various issues related to farming besides Covid-19, family problem have affected farmers psychologically that needs to be look upon. Besides, there are various shortfalls of government though they have initiated various schemes but they do not actually look upon the farmers are either getting benefits from those schemes. So, the government need to take initiative steps and they need to conduct surveys to look upon the present situations the farmers are going through and adopt preventive measures for dealing with the problems faced by the farming sector. Then only suicide can be controlled.

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## বেসরকারিকরণের পথে ভারত

-বিশ্বরূপ দে, সেমিস্টার ১, রাষ্ট্রবিজ্ঞান বিভাগ, সিটি কলেজ

1991 সাল থেকে সরকার foreign reserve exchange বাড়ানো ও financial burden কমানোর জন্য বিভিন্ন সরকারি কোম্পানিকে বেসরকারিকরণের সিদ্ধান্ত নিয়েছে। ভারতের এখন প্রায় প্রত্যেক লোকই বেসরকারিকরণের ওপর মত প্রকাশ করে থাকেন। কিছু লোক বেসরকারিকরণের পদক্ষেপকে সমর্থন করে আবার কিছু লোক অসমর্থন করে। যারা সমর্থন করে তাদের মতে, বেসরকারিকরণ করা হলে ব্যবসা বা কোম্পানিতে লোকদের কাজের প্রতি দক্ষতা বাড়বে এবং কাজও ভালো হবে। কিন্তু যারা অসমর্থন করেন তারা মনে করেন, সরকারের অধীনস্থ কোম্পানি গুলিকে কোনো বেসরকারি কোম্পানির হাতে তুলে দিলে সাধারণ মানুষকে অনেক সমস্যার সম্মুখীন হতে হবে।

স্বাভাবিকভাবেই এর ফলে সমাজের দুটি দৃষ্টিভঙ্গি তৈরি হয় একটি বামপন্থী ওপরটি ডানপন্থী। বামপন্থীদের মতে, সরকারের উচিত সমাজের নিম্ন শ্রেণীর লোকদের কথা মাথায় রেখে নীতি প্রণয়ন করা। এবং সরকারি কোম্পানি থেকে সরকারের যা আয় হয় তা বিভিন্ন ভর্তুকির মাধ্যমে সমাজের কল্যাণে ব্যয় করা। আবার পুঁজিবাদীরা এর ঠিক বিপরীত। এদের মতে ব্যবসায়িক ক্ষেত্রে সরকারের হস্তক্ষেপ কম থেকে কম হওয়া ভালো। তাই কোন একটি রাষ্ট্রের ক্ষেত্রে তার economic system কেমন হবে তা নির্ধারণ করা খুবই জটিল ও ঝুঁকিসম্পন্ন। কারণ পুঁজিবাদী নীতির ক্ষেত্রে ধনী ও দরিদ্রের মধ্যে আয় বৈষম্য অনেক বেড়ে যাওয়ার সম্ভাবনা থাকে। আবার বামপন্থার ক্ষেত্রে সরকারের আর্থিক বোঝা বাড়া থেকে শুরু করে একটি দেশের economy collapse পর্যন্ত হতে পারে, উদাহরণ স্বরূপ 1991, USSR . এবং উন্নয়নশীল দেশগুলির ক্ষেত্রে, এই নীতি চায়ন করা আরো বেশি ঝুঁকিসম্পন্ন হয়ে ওঠে। তাই ভারত এর মত উন্নয়নশীল দেশগুলি mix

economic system policy গ্রহণ করেছে, যেখানে প্রাইভেট পাবলিক সেক্টর একসাথে co exit করে।

ব্রিটিশ শাসনের শেষে ভারত যখন স্বাধীনতা পায়, তখন সিদ্ধান্ত নেওয়া হয় স্বাধীন ভারতের নীতি গুলি সাধারণ মানুষদের কথা মাথায় রেখে তৈরি করা হবে। সদ্য স্বাধীন ভারত বর্ষের অর্থনীতি ছিল খুবই রক্ষণশীল। বিশ্বের অন্যান্য দেশের ব্যবসা-বাণিজ্য ছিল সীমিত। ভারতের অর্থনীতি ছিল কৃষিনির্ভর। জওহরলাল নেহেরুর সাধারণ মানুষের জন্য নানান ভর্তুকির ব্যবস্থা করেন। ঠান্ডা যুদ্ধের সময় ভারত জোট নিরপেক্ষের কথা বললেও ভারতের পরম মিত্র ছিলো USSR। ইন্দিরা গান্ধী প্রধানমন্ত্রী থাকাকালীন তিনি অনেক বেসরকারি কোম্পানি সরকারিকরণের সিদ্ধান্ত নেন। কিন্তু দুটি দশক পর এই ভারতের Foreign Reserve Exchange এর অভাব দেখা দেয় 90 এর দশকের প্রথম দিকে ভারতের FRE ছিলো মাত্র 1.2 billion usd। এবং 1991 সালে USSR collapse এর ফলে গোটা বিশ্বে একটি মাত্র super power থাকে USA . ফলে ভারতের অর্থনীতিকে মজবুত করতে, ভারত নিজের অর্থনৈতিক ব্যবস্থাকে বেসরকারিকরণের দিকে পরিবর্তন করে।

### ভালো দিক

1. **বর্ধিত প্রতিযোগিতা-** সরকারি কোম্পানিগুলির অধিকাংশ একচেটিয়া বাজার উপভোগ করে, এর কারণে কাজের ক্ষেত্রে অদক্ষতা বৃদ্ধি পায় এবং সরকারি কোম্পানিগুলিকে ক্ষতির সম্মুখীন হতে হয়। বেসরকারিকরণ সরকারি কোম্পানি গুলোর জন্য প্রতিযোগিতামূলক বাজার তৈরি করে যার ফলে তারা (PSU) তাদের দক্ষতা উন্নত করতে বাধ্য হয়।
2. **আর্থিক বোঝা কমানো-** বেসরকারিকরণের একটি প্রধান কারণ রাষ্ট্রের আর্থিক বোঝা কম করা। বেসরকারিকরণ এর মাধ্যমে সরকারি কোম্পানি গুলি ক্ষতির হাত থেকে মুক্তি পায় এবং আমলাতন্ত্রের

involvement কম হয়। রাষ্ট্রের আর্থিক বোঝা কমে যায়।

- **ভালো গ্রাহক পরিসেবা-** বেসরকারি কোম্পানি গুলোর মুখ্য উদ্দেশ্য মুনাফা হয়ে থাকে বলে, তারা বাজারে আরোও ভালো গ্রাহক পরিসেবা দিয়ে থাকে। তারা প্রতিযোগিতামূলক বাজারে পরিসেবা দিয়ে থাকে যেখানে প্রধান লক্ষ্য হলো মানসম্পন্ন পরিসেবার মাধ্যমে গ্রাহক দখল করা। কিন্তু এই বৈশিষ্ট্য রাষ্ট্রীয় মালিকানাধীন কোম্পানির কাছে অনুপস্থিত এবং তারা আর্থিকভাবে অনুপ্রণিত নয় বা কোন প্রতিযোগিতার সম্মুখীন হয় না।  
এছাড়াও বেসরকারিকরণের আরোও অনেক ভালো দিক রয়েছে।

#### খারাপ দিক

- **জনস্বার্থ-** কিছু জায়গা আছে যেখানে বেসরকারি করন করলে তা সাধারণ জনগনের জন্য বিপদজনক হয়ে উঠতে পারে। যেমন স্বাস্থ্যসেবা ব্যবস্থা, বর্তমানে প্রত্যেক ব্যক্তির এটি সামাজিক চাহিদা। কোনো বেসরকারি কোম্পানির মুখ্য উদ্দেশ্য বেশি পরিমাণে লাভ করণ। সেই কারণে ব্যবসায় লাভ করার জন্য তারা স্বাস্থ্যসেবা ব্যবস্থা ও ওষুধ পত্রের দাম বাড়াবে। ফলে একটি পর্যায়ে মধ্যবিত্ত ও গরীব লোকদের জন্য এই পরিসেবা পাওয়া দুষ্কর হয়ে ওঠে।
- **অর্থ এবং জবাবদিহিতার সমস্যা-** ভারতের মত উন্নয়নশীল দেশের ক্ষেত্রে একটি সফল কোম্পানি তৈরি করার জন্য বা কোনো কোম্পানির শেয়ার কেনার জন্য আর্থিক যোগান এর অনেক সমস্যা দেখা দেয় এর ফলে এই সমস্ত দেশে বেসরকারিকরণ একটি চ্যালেঞ্জ এর সমান। তাছাড়াও জনগণের, বেসরকারি কোম্পানি গুলোর ওপর কোনো নিয়ন্ত্রণ বা তদারিকের ক্ষমতা থাকেনা। বেসরকারিকরণ এর জবাবদিহিতার একটি খারাপ দিক রয়েছে, কারণ

- বিনিয়োগকারীদের যা কিছু করার সম্পূর্ণ কর্তৃত্ব রয়েছে।

বেসরকারি কোম্পানি গুলোর মুনাফা কোনো ব্যক্তি সাধারণ বা কোনো গোষ্ঠীর হাতে শেষ হয় যার ফলে জনসাধারণ এর কল্যাণের উদ্দেশ্যে তা ব্যয় করা যায় না।

উপসংহার = আমরা উপরের আলোচনা থেকে বুঝতে পারি যে, বেসরকারিকরণ এর ফলে দেশের জনগণ অনেক উন্নত পরিসেবা পাবে এবং দেশের অর্থনীতি মজবুত হবে। বাইরের কোম্পানি দেশে বিনিয়োগ করলে দেশের FDI বৃদ্ধি পাবে ও অনেক মানুষ কাজের সুযোগ পাবে। কিন্তু আমাদের মতো উন্নয়নশীল দেশে বেসরকারিকরণ এর ফলে জিনিসপত্রের দাম বেড়ে গেলে তা সাধারণ মানুষের পক্ষে ভোগ করা অসম্ভব হয়ে উঠতে পারে। তাছাড়া আর্থিক সাহায্য ছাড়া অনেক ছোট ও মাঝারি শিল্প গড়ে উঠতে পারবেনা। তাই সরকারের উচিত সাধারণ মানুষের কথা মাথায় রেখে বেসরকারিকরণ করা এবং ছোট ও মাঝারি শিল্প গুলি কে আর্থিক সাহায্য প্রদান করা।

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# WAKE UP!

-Swarnali Halder, Semester I, Department of Political Science, City College.

## Abstract

Human rights are the fundamental rights and freedom that belong to every single one of us, anywhere in the world. These rights are based on values like dignity, fairness, equality, respect and independence. But human rights are not just abstract concepts- they are defined and protected by law, and by us.

## Introduction

What are human right? Human rights include the right to live and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work and education, and many more. Everyone is entitled to these right, without discrimination. These right are all interrelated, interdependent and indivisible. They apply regardless of where you are from, what you believe or how you choose to live your life. Human rights are what makes us human. Basically, human beings have agreed by social contract that we have the right to be treated with dignity and respect, and every person has this right. Human rights are based on the principle of respect for the individual. They are called human rights because they are universal. Human rights are rights we have simply because we exist as human beings- they are not granted by any state. These universal rights are inherent to us all, regardless of nationality, sex, national or ethnic origin, color, religion, language, or any other status.

Why do we need human rights? Human rights are basic rights that belong to all of us simply because we are human, we needed to protect and preserve every individual's humanity. Why do human rights matter? Here are some specific reasons:

1. Human rights ensure people have basic needs met.
2. Human rights protect vulnerable groups from abuse.
3. Human rights allow people to stand up to societal corruption.
4. Human rights encourage freedom of speech and expression.
5. Human rights give people the freedom to practice their religion (or not practice any).
6. Human rights allow people to love who they choose.
7. Human rights encourage equal work opportunities.
8. Human rights give people access to education.
9. Human rights protect the environment.
10. Human rights provide a universal standard that holds government accountable.

Why "should" anyone respect them? Fundamentally, because everyone is a human being therefore a moral being.

## Violation of Human rights

Human rights violations is the disallowance of the freedom of thought and movement to which all humans legally have right.

Human rights gets attacked around the world. Torture, enforced disappearances and criminalization of LGBT people. Utter refusal to co-operate with the UN and

regional human rights mechanisms an issues including freedom of expression, enforced disappearance and the death penalty.



The top five most violated human rights in south Africa are: Equality (749 complaints), unfair labour practices (440 complaints) ongoing lack of access to health care, water, food, and social security (428 complaints).

***Racism is human rights violation:***

In today’s fast-paced and ever-changing world, people of color are facing severe and challenging times. The global pandemic, exacerbated by racism and thoughtless acts of prejudice and ignorance, have forever changed the world. The inhumane, horrendous and dreadful murder of George Floyd showed the deep-rooted and still-present impacts of institutionalized racism. George Floyd’s death exposed the racial injustices that deliberately target African-Americans. The lack of healthcare is a major issue amongst many African- Americans deal with daily. The dignity and honor of African-American should be intact, and the federal government should respect and value the lives of black people.

Americans should work collaboratively to create an environment where people are

identified with their talents, aspirations, imaginations ,industriousness and uniqueness, not the colour of their skin. “Trash talking” is very famous in all culture. Sometime women are talking or judging nonsense about other women just because we have freedom of speech. It is also human rights violation. As we live in a country that has a rich history of more than thousand years we still choose to live in a state of fear and agony and humiliation though our nation has passed many laws to protect and preserve fundamental human rights but as like every other nations in this world there are still many people who thinks that because do we have the freedom of speech it’s ok to say any mean and bad things to people. Freedom of speech is being grossly misused these days and nobody cares about the adverse impact it can leave. People are talking about rape, and the majority of people says it’s the victims fault...but how? Is she asking to rapist to rape her? Many says “it’s her dressing sense! Some are saying she is goofing around with the “ young men” that’s why she was raped! IS THAT SO?! And what about the culprits? Are they innocent child? If they know what is sexuality and forcefully doing things with others they are not innocent, no matter what age they are. No women desires to be raped, if people says dress is a cause of rape then why do a child get raped? It’s not her dress, it’s not her body parts, it’s the mentality of the society. It’s human rights violations. They all need to educate their selves to change their poor mentality. Rape is the most common crime against women in India.



**Equality**

Everyone without any discrimination, has the right to equal pay for equal work. The act provides a legal framework to protect the right of individual and advance equality of opportunity for all. The right to equality means the absence of legal discrimination only on grounds of caste, race, religion, sex and place of birth and ensures equal rights to all citizens. It also includes equality of opportunity in matters of employment, abolition of untouchability and titles.



Types of Equality:

1. Natural Equality
2. Social Equality
3. Civil Equality
4. Political Equality
5. Economic Equality
6. Legal Equality.

But somehow our right of equality are gets violated.

We say that there in 21st century men and women are treated equally, how much of it true that is the main question. When our children hit 18, if that is a girl we as Indians thinks of marrying them off with a well settled preferably with a government jobs.

We are all same. We need to educate ourselves to understand the true definition of rights of equality. No one can discriminate us by our gender.

**Caste discrimination:**

Caste discrimination, which results from the hierarchical division of a society placing inherent privileges and restrictions by birth. Caste discrimination is a chronic human rights condition; which involves massive violations of a civil, political, economic, social and cultural rights. Caste-affected communities are denied a life in dignity and equality. According to the United Nations sub-commission study on discrimination based on work and descent, a number of human rights violations occur in relation to caste discrimination including violations of

- The right to physical security and life
- The right to be free from violence.
- The right equal political participation and access to justice.
- The right to own land.
- The right to equal access to public and social services.
- The right to freedom of religion.
- The right to marriage on free will.
- The right to education and cultural identity.
- The right to equal opportunity and free choice of employment and equal, just and favourable conditions of work
- The right to be free from forced or bonded labour.
- The right to be free from cruel, inhuman or degrading treatment.
- The right to health, adequate food, water, sanitation, clothing and housing.

The number of people directly affected by caste discrimination and thereby. Exposed to the human rights violations associated with it in India and Nepal are

India- 167 million or 15-20 percent of total population (Estimates are of 200 million).







**KOREAN WAR: 25 JUNE 1950 - 27 JULY 1953**

*-SoumitaMaity, Semester I, Department of Political Science, City College.*

**Abstract**

The Korean war was a war that happened between North Korea and South Korea. The war began when the North Korea communist army crossed the 38th parallel and invaded non-communist South Korea. South Korea was supported by the United Nations, principally the United States while North Korea was supported by China and the Soviet Union. The fighting ended with an armistice on 27 July 1953.

When World War II ended Korea was one of the several nations artificially decided and occupied by members of the victorious Allied coalition. The 38th parallel was placed as the line of division separating the northern and southern halves of the peninsula. After the war North Korea was controlled by Japan for many years, and was occupied by Soviet and American forces. Fighting along the 38th parallel kept the divided country in a constant state of crisis. Despite the continuous violence, American forces withdrew in June 1949. The South Korean army was small, ill trained and poorly equipped—a sharp contrast to their soviet - backed adversary to the north. It's hard to believe a war this costly could be so invisible. Part of the reason was that it didn't have a traditional ending with a winner and a loser. The war ended in 1953 and Korea was left exactly.

**THE INTERNATIONAL BACKGROUND OF THE KOREAN WAR**

The Korean war is an “international civil war” which reflects the historic grievance of the Korean people. On the one hand we had seen that after the end of the war, Korea was divided into two parts one is North Korea and another is South Korea, on the other hand, it dedicated the international environment in post war Asia. For this reason, one scholar termed it “an epoch-making point in modern history”. From outbreak to truce, the entire course of the Korean war was a spectacular one. Both as an internal affair on the Korean peninsula and as an international drama involving complex relations among all powers that participated

directly or indirectly in it, it Co-operate with all conceivable elements of international politics. At the same time, the war was full of mysteries which have given rise to an amazing variety of conflicting theories and evaluation. Indeed, the Korean war can be said to reflect the ailing condition of the time. During the quarter century, aetiology of the war has gradually been analysed, and the basic framework of events has become more or less discernible in the context of history. These circumstances have been enhanced by another favourable factor, which perhaps stands witness to the soundness of American democracy: batches with secret US documents dating from the early cold war period after World War 2 have been released by Washington. The Korean war incorporated armed combatants representing at least nineteen different governments from six continents.

If a Soviet pilot were added, who flew numerous missions over North Korea, the figure rises to twenty. Foreign action was far from token. Of the estimated casualties, between 50 and 60 percent of the ground troops that fought in UN contingent were either South Korean or American, the contribution of other non-communist nations had a major impact on the diplomatic courses of the war.

**PRISONERS OF WARS**

To determine the cause of death of prisoners of war during the Korean War (1950-1953) have been described as follows: In 1998, the United States Department of Defence, through the United States National Archives and Records Administration, released new information about the prisoners. After which death certificates were analysed in which 7,614 deaths, 5,013 were due to infectious diseases. Although dysentery and tuberculosis were the most common infectious diseases, parasitic diseases had caused 14 deaths: paragonimiasis in 5, malaria in 3, amoebiasis in 2, intestinal parasitosis in 2, ascariasis in 1, and schistosomiasis in 1. These results showed that paragonimiasis, malaria, and amoebiasis were the most fatal parasitic diseases during the early 1950s in the Korean Peninsula. Since schistosomiasis is not endemic to Korea, it is likely that the infected private soldier moved from China or Japan to Korea. However, these records provided no information on gender and nationality of the Prisoners of war.

**KOREAN WAR REACH STALEMATE**

The Korean War is an immensely important event in twentieth century

history. The first shooting war of the Cold War, the first United Nations War, and the only time that two major military powers have clashed on the battlefield since World War II, it has been largely forgotten by all—save for the Koreans, for whom the war continues. Although it began in June 1950, its roots extend back to the Japanese takeover of Korea in 1910 and the partition of the Peninsula at the end of World War II. In this concise yet analytical account, the author discusses the inability of the major powers to agree on a Korean government and the partition of Korea into two hostile regimes. He treats the factors prompting the North Korean invasion and the reasons for Soviet and Chinese support, the military balance at the start of the war, the factors prompting U.S. intervention, and the course of the war to include the Chinese intervention and the transition from a war of maneuver into one of stalemate. He also addressed the factors delaying an armistice agreement, assesses the costs and wide-reaching consequences of the war, and identifies areas for possible further study.

**PEACE NEGOTIATION AND ARMISTICES**

In January 1954 President Dwight D. Eisenhower reflected on his accomplishments since inauguration and listed the end of the Korean War as his top success. Eisenhower later explained in his memoirs that an atomic threat was the key to achieving an armistice. It forced the Chinese and North Koreans to choose between peace or an expanded, and perhaps atomic, conflict. Some scholars have suggested that the atomic threat was the culmination of a campaign of public

and private signals conducted by the president and Secretary of State John Foster Dulles to intimidate the Chinese into signing an armistice on American terms. Many recent students of the Eisenhower administration have accepted the atomic threat as a decisive measure toward ending the war. They cite its implementation as evidence of skillful application of the threat of military power for political ends.

### **COLD WAR**

The dominance of two superpowers, the United States of America and the Soviet Union, was central to the cold war. Theories of the cold war stress the imperatives of the American domestic politico-economic system or the requirements of bipolarity are undermined by the argument that the Korean war strongly influenced international history and indeed brought about most of the characteristics which we associate with the cold war. Without Korea, U.S. policy would have been very different, and there were no events on the horizon which could have been functional substitutes for the war. The international or the American domestic system may have "needed" high defence budgets, the globalization of American commitments, and the militarization of NATO, but these patterns arose only in the wake of Korea.

### **EFFECTS OF KOREAN WAR**

Korean civilian casualties- dead, wounded and missing totalled between three or four million during the three years of war(1950-1953). The war was disastrous for all of Korea, most of the industries were destroyed.

North Korea fell into poverty and could not keep up with South Korea's economic pace. It also drew the alliance that exists today. The armistice argument that ended the war is a truce, rather than a peace treaty. The overlooked conflict has exerted a powerful influence that is still felt today. According to Rhodes, the war forever changed the course of the US. Foreign and national security policy, compelling the US to accept a permanent military involvement around the globe, even in peace time.

The Korean war started on June 25 1950 and ended July 27 1953. Over three million people died in this war. Many industries etc. were destroyed. The war led to nothing. All it did was prevent communism from separating into south Korea. No other gains were made, only many casualties. The Korean war marks the beginning of the cold war. After three years of a bloody and frustrating war, the United States, the People's Republic of China, North Korea and South Korea agree to an armistice, bringing the fighting of the Korean war to an end. The armistice ended America's first experience with the cold war concept of "limited war".

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## **EXERCISE OF POLITICAL ASSASSINATION**

*-Kamlesh Mishra, Semester III, Department  
of Political Science, City College.*

"POLITICAL ASSASSINATION IN INDIA" is not unknown to any of us. We all have heard and seen this. In the last few days, such incidents have taken place in West Bengal, Tripura, Uttar Pradesh, Maharashtra etc. But this is not the beginning of the story. This happened before independence and we have experienced such incidents even after independence.

The "FATHER OF OUR NATION" was one of the victims of this exercise. Mohandas Karamchand Gandhi, who was the foremost pioneer of India's freedom struggle, was shot three times by Nathuram Godse, which was enough for his death. Mr. Godse was unsatisfied with Gandhiji's flattery towards Muslims. Godse, who belongs to a devotional Brahmin family, believed that his shots were fired at the person whose policy and actions had brought rack and ruin and destruction to millions of Hindus as he was responsible for the partition. In the light of this incident, it can be said that there is an anti-Muslim impression in Godse.

The list also includes some renowned people who were the Prime Ministers of India, such as Smt. Indira Gandhi and her son Sri Rajiv Gandhi. India's first and still only female Prime Minister Smt.

Indira Gandhi was assassinated by her Sikh bodyguards Satwant Singh and Beant Singh. "Operation Blue Star", ordered by Indira Gandhi and led by Maj. Kuldeep Singh Brar, Gen. Arun Shridhar Vaidya, Lt. Gen. Ranjit Singh Dya, came up as the main cause of her death. An anti-Sikh image of Indira ji was created in public as many Sikhs were killed in "Operation Blue Star". Although the intelligence bureau advised her to leave the Sikh bodyguards, but she did not pay attention to their words as she used diplomatic tactics to remove her anti-Sikh stains from her picture. But this strategy fell heavily on her. On the morning of 31st October 1984, Mrs. Gandhi was shot by her own Sikh bodyguards. In this case too, there is an indication of attraction towards one's own religion and caste.

Mrs. Gandhi's son Sri Rajiv Gandhi was also one of the victims of political assassination. He was killed by a suicide bomber from LTTE. According to the Supreme Court, the main reason behind his assassination was personal animosity with "Liberation Tigers of Tamil Eelam" (LTTE) as he sent the "Indian Peace Keeping Force" (IPKF) against Sri Lankan Tamils.

In this list several Chief Ministers are also included like Pratap Singh Kairon, who was killed for personal enmity. Another C.M. of Punjab, Mr. Beant Singh, died in a suicide bomb attack. Balwant Rao of Gujarat, K.B. Sahay of Bihar, all were assassinated for political reasons.

Not only Prime Ministers and Chief Ministers are the victims. MLAs like - K. Kunhali, Krishna Desai, Prem Kumar



## অর্থনৈতিক অবস্থা: করোনা ভাইরাসের পরবর্তীকাল

-কাজী নূর ফতে মা, সেমিস্টার ১, রাষ্ট্রবিজ্ঞান  
বিভাগ, সিটি কলেজ

২০২১ সালের ঠিক আগের বছর ২০২০ সালের মার্চ মাসে পৃথিবীর বুকে নেমে আসে করোনা ভাইরাস তথা COVID-19 নামক এক আতঙ্কিত মহামারি। পৃথিবীর ইতিহাসে যতগুলো বড় বড় বিপর্যয় ঘটেছে আজ পর্যন্ত প্রাকৃতিক এবং রোগবাহিত কারণে তার মধ্যে এক্তি হচ্ছে এই COVID যা এখনও চলছে। আগামী দিনে এটি কোথায় গিয়ে শেষ হবে বা এর সমাপ্তি কোথায় সেই বিষয়ে চিকিৎসকেরা এখনও সঠিক সিদ্ধান্তে উপনীত হতে পারেননি।

**প্রত্যক্ষ ফল:** COVID এর স্রোতে বহু পরিবার আজ ভেসে গেছে। কারণ ইতিমধ্যে প্রায় বেশ কয়েক লক্ষ মানুষ প্রাণ হারিয়েছেন, বহু দিন-মজুর খেটে খাওয়া সাধারণ মানুষের উপর নেমে এসেছে দারিদ্রের কষাঘাত। এছাড়াও বহু দিন স্কুল-কলেজ বন্ধ থাকার দরুন শিক্ষার্থী ও শিক্ষা জগতকে ব্যাপক ক্ষতির সম্মুখীন হতে হয়। দীর্ঘদিন যাবৎ শিক্ষা প্রতিষ্ঠান ও পঠন-পাঠন বন্ধ থাকায় শিক্ষার্থীরা আজ নিয়মিত পড়াশোনার অভ্যাস থেকে দূরে চলে গেছে। এমনকি তাদের পরীক্ষা কিংবা মূল্যায়ন পদ্ধতিরও আজ বদল ঘটেছে। অর্থাৎ যারা আগামী দিনের ভবিষ্যৎ তারাই আজ ঘর বন্দী। এই অতিমারির ফলে বহু পড়ুয়া স্কুল ছুট হয়ে পড়েছে। বহু সাধারণ দরিদ্র বাড়ির ছেলে-মেয়ে যাদের শিক্ষা লাভের এক মাত্র পথ শিক্ষা প্রতিষ্ঠান, দীর্ঘদিন এগুলি বন্ধ থাকায় তাদের শিক্ষা লাভের পথ প্রায় বন্ধ হয়ে যায়। শুধু তাই নয় বহু দরিদ্র পরিবার আর্থিক দিক থেকে এতটাই অসহায় হএ পড়ে যে প্রয়োজনে তারা তাদের সন্তানদের কাজের আশায় পথে নামাতে হয়, ফলে তারা শিক্ষা জগৎ থেকে ধীরে ধীরে বঞ্চিত হয়ে পড়ে।

অতিমারির সময়ে অনলাইন পড়াশোনার সুযোগ সুবিধা থাকলেও বহু শিক্ষার্থীই এই সুবিধা থেকে বঞ্চিত থাকে। কারণ আমাদের তৃতীয় বিশ্বের দেশে প্রায় ৫০ শতাংশ মানুষের কাছেই স্মার্ট ফোন নেই, ডিজিটাল ডিভাইস না থাকার কারণে বহু পড়ুয়া পড়াশোনা থেকে আজ বঞ্চিত। আবার বহু শিক্ষার্থী অনলাইন সুবিধা উপভোগ করছে, এরফলে তাদের পড়াশোনার কিছুটা ক্ষতিপূরণ হলেও তাদের মধ্যে নানারকম শারীরিক সমস্যা দেখা দিচ্ছে, বিশেষত তাদের চোখের ওপর ক্রমশ ফোন ব্যবহারের কুপ্রভাব বিশেষ ভাবে পরিলক্ষিত হচ্ছে।

**করোনা ভাইরাস মহামারীতে বিধ্বস্ত ভারতের অর্থনীতি:** ভারতের অর্থনীতির চলতি অর্থ বছরে রেকর্ড পরিমাণ সঙ্কুচিত হয়েছে। সরকারি পরিসংখ্যান থেকে জানা যায় ভারতে করোনা ভাইরাস মোকাবিলায় লকডাউন শুরুর তিন মাসে জি.ডি.পি বা মোট দেশজ উৎপাদন সঙ্কুচিত হয়েছে প্রায় ২৪ শতাংশ যা দেশের ইতিহাসে নজিরবিহীন। অর্থনীতির প্রতিটি ক্ষেত্র যেমন- উৎপাদন, নির্মাণ, হোটেল, পরিবহন, আবাসন এছাড়াও এই ভাইরাসের দরুন বিশ্বব্যাপি ভ্রমণের ওপর বিধিনিষেধের ফলে পর্যটন শিল্পে উল্লেখযোগ্য প্রভাব পড়েছে। করোনা ভাইরাস ছড়িয়ে পড়ে পর্যটন শিল্প ব্যাপক ভাবে ক্ষতিগ্রস্ত হচ্ছে। বিশ্ব পর্যটন সংস্থা অনুমান করেছিল যে ২০২০ সালে বিশ্ব ব্যাপী আন্তর্জাতিক পর্যটকদের আগমন ২০-৩০ শতাংশ কমে যেতে পারে, যার ফলে সম্ভাব্য লোকসান ৩০-৫০ বিলিয়ন ডলার হতে পারে। বিশ্ব জুড়ে অনেক পর্যটন আকর্ষণ যেমন- জাদুঘর, বিনোদন পার্ক প্রভৃতি বন্ধ রয়েছে।

এপ্রিল থেকে জুন এই তিন মাস এর জি.ডি.পি এর সরকারি হিসাবে দেখা যায় কৃষি ছাড়া বাকি সব ক্ষেত্রেই সঙ্কোচন হয়েছে। এই মহামারীর কারণে বহু দিন লকডাউন থাকায় দেশের অর্থনীতি প্রায় স্তব্ধ হয়ে গেছে বললেই চলে। এই মহামারীর সময়কালে শুধু খাদ্যপণ্য এবং ওষুধ ও বিদ্যুৎ কেন্দ্র ছাড়া বিভিন্নরকম সুযোগ সুবিধাই বন্ধ রাখা হয়েছিল। সেজন্য দেখা যায় একমাত্র কৃষিক্ষেত্রে বৃদ্ধির হার দাঁড়িয়েছে ৩.৪ শতাংশ।



### জনজীবনের সুবিধতার একমাত্র প্রতিফলন:

অসংগঠিত ক্ষেত্রেই জড়িত রয়েছেন কোটি কোটি মানুষ। পরিযায়ী শ্রমিক, ইটভাটার শ্রমিক, শহর গ্রামের রিক্সা চালক, ছোটখাটো দোকান কর্মী প্রভৃতি বিভিন্ন রকমের খেটে খাওয়া মানুষ জন লকডাউন পর্বে অনাহারে দিন কাটিয়ে এসেছেন। বিভিন্ন সামাজিক সংগঠন ও দয়া প্রবন মানুষ সাধারণ মানুষের পাশে সাহায্যের হাত বাড়িয়ে দিয়েছেন। শুধু খাবার দেওয়া নয় মাস্ক ও স্যানিটাইজারও বিনামূল্যে দেওয়ার ব্যবস্থা করা হয়, সেই সব মানুষ জনের জন্য যারা দিন-আনি-দিন খাই জীবন কাটান। নানা সংস্থা বা ব্যক্তির দেওয়া রিলিফই ছিলো সেই সময়কালে বহু মানুষের পেট ভরানোর একমাত্র রাস্তা।

লকডাউন ও সামাজিক দূরত্ব বিধির প্রভাব বিশ্ব অর্থনীতিকে স্থিতিশীল করে দিয়েছে। ২০২০ সালে বিশ্ব অর্থনীতির আউটপুট ৩.৫ শতাংশ কমেছে। আবার পলিটি রোট হ্রাস এবং একাধিক সরল ব্যবস্থা গ্রহণের মত আর্থিক পদক্ষেপ গ্রহণ করে সরকার ও সারা বিশ্বের ব্যাংকগুলি একাধিক সহায়ক পদক্ষেপ নিয়েছে। এন. এস ও-র আগাম পূর্বাভাস অনুযায়ী ভারতের জি.ডি.পি ২০২১ অর্থবর্ষে ঋণাত্মক ৭.৭ শতাংশ বৃদ্ধি ও দ্বিতীয় ঐমাসিক ২৩.৯ শতাংশ হারে বৃদ্ধির সম্ভাবনা আছে। ২০২০-২১ অর্থবর্ষে ভারতের প্রকৃত জি.ডি.পি-তে বৃদ্ধি ১১ শতাংশ এবং নমিনাল জি.ডি.পি-তে বৃদ্ধি ১৫.৪ শতাংশ হয় যা স্বাধীনতার পর সর্বোচ্চ। COVID-19 মহামারি বিশ্ব অর্থ ব্যবস্থায় নিম্নমুখী প্রবণতা নিয়ে এসেছে, বিশ্ব আর্থিক সঙ্কটের পর থেকে এটি সর্বাধিক কঠিন পরিস্থিতি। ২০২০ সালের নভেম্বরে এফ পি আই প্রবাহের সর্বকালীন রেকর্ড ৯.৮ বিলিয়ন মার্কিন ডলারে পৌঁছেছে। অতএব লকডাউন বা করোনা সময়কালে এধরনের নানা সমস্যা ঘটে গেছে যার ভরপাই এখনও সম্ভব হয়ে ওঠেনি।

অপরদিকে অর্থনৈতিক কারণে একটা দেশ আর একটা দেশের বিরুদ্ধে বাণিজ্যিক যুদ্ধ করে চলেছে। বাণিজ্যিক যুদ্ধ হল এক ধরনের অর্থনৈতিক সংঘাত যা চরম সংরক্ষণবাদ নীতির ফলে এক দেশ প্রতিপক্ষ দেশের শুল্ক বৃদ্ধির প্রতিশোধ হিসাবে

এই দেশের আমদানীকৃত পণ্যে নতুন করে শুল্ক আরোপ, বিদ্যমান শুল্ক বা অন্য কোনো ভাবে বাণিজ্য বাধার সৃষ্টি করে। এই বিপর্যস্ত পরিবেশে আমাদের উচিত এ যুদ্ধ বন্ধ করে একে অপরের সহযোগিতা করে এই অতিমারি কাটিয়ে নিজেদের স্বাভাবিক জীবন যাপনে ফিরিয়ে আনা।

অবশেষে বলা যায়, এই সময়কালে আমাদের প্রধান লক্ষ হওয়া উচিত এই জীবন যুদ্ধ জয় করা।

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## **POVERTY: IT'S CAUSES & CONSEQUENCES IN INDIA**

**-Madhavi Joshi, Semester I, Department of Political Science, City College.**

Indian economy has been facing some major problems such as the problem of poverty. A low level of per-capita income is a common problem in almost all less-developed countries and this has resulted in large-scale poverty as a serious social evil. Prof. Adam Smith said that, "No society can surely be flourishing and happy, of which by far the greater part of the numbers are poor & miserable". Poverty is not a recent problem in India. About 30% of the total population in India are still poverty-ridden and are subject to extreme impoverishment. The society is deprived of the minimum standards of living and some of the bare necessities of life. Then, now here question arises that poverty is also there because of inequality in the distribution of income & wealth is also closely connected with the issue of poverty. Poverty means that the income level from employment is so low that the basic human needs can't be met. According to Prof. Suresh Tedulkar, 21.9% of the population lives below national poverty line in 2011. Poverty line can also be defined as "The cut-off level of per-capita consumption expenditure per-month which is needed to maintain a minimum acceptable standard of living in a country". Poverty became a major problem in our country & somehow, this is also reason that our country is still developing. The causes of poverty in nature are: Economic

Social causes & Political causes.

**ECONOMIC CAUSES** As in past years rural poverty in India arises to a great extent from the "ZAMINDARI" system in agriculture of production. But nowadays most of the small & marginal farmers depend on "large land owners" (money lenders) not only for fulfilling their credit needs, but also for marketing Agricultural produce. In most cases, farmers are exploited by these money lenders such small & marginal farmers and landless agricultural rural house-holds labors fall into grip of poverty. Although inequality in the distribution of income is also a very big economic problem of poverty, it was not distributed properly among different sections of people. The poverty line depends upon the possession of income-earning assets and their distribution among the household poor capabilities of some people to fulfill some of the basic needs of life arises because of inadequate income-earning assets. According to global statistics as in 2021 Total population is 1,392,506,368 in which people living in extreme poverty are 97,697,747. Poverty population of males are 44,806,455 and females are 52,891,292 roughly 6% of population In India, large section of rural labors are forced to work which they are not willing to work & do not get full-time employment or even if they get any full-time activity, their earnings are insufficient to fulfill their necessity (minimum) needs. A low per capita income indicates a low purchasing power of the average people. The per-capita income for most of the developed countries of the world remained much higher than that of India. It is really very difficult for most of the Increasing

rate of population growth in India, the dependency burden has increased on government and also the dependence of non-working people like children & elder people and their minimum needs becomes a crucial problem. This increasing rate of population also signifies lesser social amenities, a lower standard of living increases.

**SOCIAL CAUSES** Not only the government is responsible, the individual is also responsible for changing the society & reducing poverty. As we all are aware with that backward people's are having backward mindset for changing that mindset we all are responsible. Government won't come to each & every citizens to make them understand what is right or wrong? Now it seems that it is going to be possible in the near future. If we will try then nothing is impossible "the father of India's renaissance" Raja Ram Mohan Roy can changed our India by abolishing of sati system, child marriage act & widow remarriage act. If he can oppose this all things then why we can't? First of all, Indian society need to work on the conditions of women & children who are suffering a lot. As we all know child's below the age of 14 are prohibited to work in factories or any other places but because of their compelling conditions they are forced to work for their survival. According to AID agencies that in reality it is estimated 65 million children's between 6-14 year age group do not go to school. Child's are working at the age of learning & developing new things, they get responsibilities to earn for their family needs. According to UNICEF 25% of children's in India who are dropping out from school has higher number of girls

than boys. Economically weaker section families thinks spending money on girl's education is a waste because later on they had to indulge in household works (after marriage). so, there is no point in investing money on girl's education and that's why girls are getting married at a very young age. According to the LANCET 44.5% of girl's are getting married in India before the legal age. "Dowry" is a social-evil in the society which leads to unimaginable tortures and crimes towards women. Dowry system is the main reason of discrimination among offspring's, daughters are not valued as much as their sons. Nowadays dowry is being considered as the culture and this "so called culture" becomes a nightmare for poor families. In 2020, reported dowry death cases in India amounted to nearly "seven thousand". Which was a gradual decrease from the year 2014 (approx 8.5 thousand).

**POLITICAL CAUSES** The political cause in an economy is also considered as an important cause of poverty. In democratic country such as India where there is huge social & cultural diversity then there also persists an economic, political, social inequality, and wars cause of "VICIOUS CYCLE" That leads to poverty. Political instability, poor governance and corruption are a major phenomenon affecting poverty in India. According to politicians "Poverty is measured in the united states by comparing a person's family income to a set of poverty threshold or minimum amount of income needed to cover basic needs". In India, the poor and disadvantaged castes vote proportionally more than the rich & upper section of societies. Not all elected state governments

have pro-poor policies, but the poor section have higher expectations from the state than the richer section. Laws to provide fair opportunities to every citizen irrespective of caste, creed, religion, economic status and to actively work, to eliminate these barriers also persist but these things have now just become a textual writings rather than functioning in reality. The affected section are in need for a good governance so that their problems could be heard and understood but for the government the only thing that matters is their vote bank "The nature of politic's in India means that poverty alleviation is not just an economic imperative but also a political necessity". In 2016 India's government launched a "Demonetization" initiative in which all 500 & 1000 rupee notes are banned overnight for preventing peoples from corruption & illegal business. Unfortunately, this initiative more or less affected all of us but for poor's this became nightmare for them. Migrant labours, small business owner's , daily wages workers affected very badly with this new policy. According to global statistics "India's dominant economic growth over the last 30 years continued to pull million's of people out of poverty.but due to unexpected impact of covid -19, India will also be experiencing a likely spike in its poverty rate. Moving forward , the elimination of poverty in India over the next decade within reach inspite of challenges ahead". According to Indrajit Basu 12 million people were affected by note ban, and after introduction of replacement of notes 3.3 million people lost their lives and because of "Demonetization" unemployment rate is

trate is 3.5% as of 2017 between July 2017 & June 2018 that unemployment rate was 6.1% . If unemployment rate was increased this much than obviously because of "Demonetization" poverty increased much many .In an Interview vyas told A.Jazeera "With Demonetization and the subsequent GST sucking out a very large amount of cash from the economy , almost everyone in the informal sector was severely harmed because the business was disrupted and the entire supply chain was derailed". ' MAKE IN INDIA' is an another program was launched in 2014 for focusing on manufacturing part of India. If manufacturer's was in India then employees would be needed then maybe there would be some changes in poverty but this scheme "FAILED" due to poor infrastructure & Indian public's are giving much more importance to foreign products. At the time of every election government are expanding huge funds. This process not divert's funds from productive investment to unproductive expenditure , but also it leads to the unnecessary delay's in the completion of many developmental programmes. First of all, government have to work on themselves instead of making unproductive expenditure they should have to work on poor areas of India. If government are working very well for their country people only then they will be able to rule for more years, otherwise nowadays public are that much educated or able to understand that which is good for them.However, for finishing poverty from India & making it like developed countries government , should have to work on these thing because if

government are serving well to public's then public's are also going to work for government.

### **How to overcome poverty**

Government policies and interventions for development in various sectors and issues arising out of their design and implementation.

India is uniquely placed to drive global poverty reduction. It is home to the largest number of poor people in the world, as well as the largest number of people who have recently escaped poverty. Despite an emerging middle class, many of India's people are still vulnerable to falling back into poverty. Now, the next five years are crucial in solving major problems of India, one of them being poverty. A country where a quarter of population is below poverty line and large population which lives in rural India, the time has come to take concrete and resolute steps to eradicate poverty.

### **What can be done to reduce poverty?**

The foremost thing is to create implementable and realistic policies. Also, strengthening the implementing institutions to make results noticeable is an imminent part.

There is a need to address the issue of population growth, though it is not very welcomed in discussions. China implemented one child policy since 1970s and India continued to add population, thereby increasing the burden on its people as well as economy. There shouldn't be any force to family planning rather incentivise those who chose not to have second or third child.

Employment is indirect correlation to the poverty. If there is not a situation of decent employment, then there will be serious problems. As per official estimates, every year, 10-12 million people are joining work force. In 2011-12, the net job creation was 11.5 lakhs, which means that it was 10% of the official estimates. In 2015-16, the net jobs created were 1.5 lakhs. In five years, it has become one-tenth. Thus on question of employment, the policies are not right and more employment growth generation is needed.

In rural India, the landlessness has increased by 10 percentage points. 1980s was good decade relatively compared to any other decade in terms of policies. Small and marginal farmers who had small pieces of land have mortgaged them frequently for want of credit. Non-repayment of loan has led to loss of land, thereby further inducing poverty.

Data shows that healthcare costs are huge, particularly for the poor or who are on margins. Almost 2/3rd of people who are above poverty line slip below poverty line after one health care emergency. Therefore it is very important by way of policy to make sure that people taken out of poverty do not slip back into poverty. There should be enough state capacity to provide health care, especially at rural level.

It is equally needed to create human resource capacity of people so that they can join jobs and are skilled enough to take the advantage of economy. Employment elasticity is going down. Per unit of growth, number of jobs being created across the board is going down.

потонули смо као груме м...ног кољива  
у смилу,  
у крв,  
и у м...  
У...ку измишљених пута,  
у раку зајених од кише,  
руке у до...не крила и одлетеле некуд  
до бо...и далеко,  
до...шила далеко,  
там се не врате више.

XXII

После је заспала.

Био сам у њој будан,  
сав ломан,  
и сав рањав.

Спавала је као моја припитомљена кожа.  
Као моји рскавичави лактови.  
Моје подеране ноздрве.  
И опаране жиле на рукама.

Спавала је као чуперци трске у мочвари.  
И капилари грања.

Као ткиво алги и слузокожа океана.  
Као утрнули умор трабакула у лукама.

И детињство је сасвим отишло  
из њених ципела.

Без ње су склопиле очи  
све лепе лутке на свету.

**POETRY**



## আজকের রাজনীতি

-পূজা দাস, সেমিস্টার ১, রাষ্ট্রবিজ্ঞান বিভাগ,  
সিটি কলেজ

আমরা করি বাঁচার লড়াই নেতারা গলাবাজ,  
আজকে দেখি রাজনীতিটা মিথ্যা, ভীষণ ঝাঁজ।  
নেতায় দেখি ময়দান মাঠে চোপা চালায় সানন্দে,  
চামচা যারা হাততালি দেয় বিনা পয়সার আনন্দে।

দুর্বিষহ আজ দেশের মানুষ ভাত জোটেনা রোজ,  
কর্ম বিহীন কঙ্কাল মানুষ, কেউ রাখে না খোঁজ।  
দ্রব্যমূল্যের ঊর্ধ্বগতি বাড়ছে কেবল বাড়ছে।  
সব মানুষের মূল্যবোধ আজ ভন্ডামীর কাড়ছে।

রাজনীতি আজ স্বজনপ্রীতির টানাটানির দলে,  
আমরা যারা সাধারণ মানুষ পড়ছি গ্যাড়াকলে।  
শিক্ষাজীবন ছাত্রজীবন আজ উল্টপাল্টা ভাবায়।  
শিক্ষা শেষে চাকরী বিহীন বুকটা ভীষন চাবায়।

রাজনীতির মলমবাজি যে যা পারে লাগায় ঠিক,  
সুযোগ বুঝে রংতুলিতে জীবন ভরায় রঙ্গিন পিক।  
দুঃখী মানুষের যন্ত্রণাগুলো কেউ বোঝে না যদিও  
কিন্তু হঠাৎ বিক্ষোভ হলে উলোটপালট হয় গদিও।

## लड्डू दोनों हाथों में

-कौमल कुमारी दास, सेमिस्टर १, राष्ट्रविज्ञान विभाग,  
सिटी कॉलेज

हम समाज में रहने वाले हैं,  
हमें लड्डू दोनों हाथ चाहिए।

पैदल चलने से कतराते हैं, पर  
पेट्रोल-डीजल किफयती चाहिए।

पेड़ हम लगाते नहीं हैं,  
पर मौसम हमको साफ चाहिए।

हम समाज में रहने वाले हैं,  
हमें लड्डू दोनों हाथ चाहिए।

लाइन में खड़े होते नहीं हैं,  
पर सामान हमें जल्दी चाहिए

अपराध होते देखते रहते हैं,  
पर अपराध मुक्त समाज चाहिए।

हम समाज में रहने वाले हैं,  
हमें लड्डू दोनों हाथ चाहिए।

## শেষ প্রহর

- সোনিয়া মিত্র, সেমিস্টার ১, রাষ্ট্রবিজ্ঞান  
বিভাগ, সিটি কলেজ

রাজার পাপে রাজ্যহানি  
প্রজাদেরও কিছু ভুল ক্রটি ছিল,  
রাজকন্যাও ছদ্মবেশী  
তাসের ঘরে প্রলয় এল।  
আলগোচরে গুপ্তচরেরা  
রইলো সবাই মৌনভাবে।  
সময় হলেই রথের চাকা  
মাটির বুকে বসে যাবে।  
গল্পটাতো লিখেছে কেউ  
আড়ালের কোনো ষড়যন্ত্রী,  
লোক দেখানো যুদ্ধসাজে  
কি - বা সৈন্য কি - বা মন্ত্রী।  
প্রহরে প্রহরে মৃত্যু মিছিল  
করায় গণ্ডায় হচ্ছে উশূল,  
অনেক পাপই মোছেন ঈশ্বর  
নিষ্পাপও গৌনে অযথা মাশূল ॥

## Breaking the Bars

-*Krishika Narayan Singh*, Semester III,  
Department of Political Science,  
City College.

We were in prison as everything was  
close  
What was happening no one knows.  
Things did disappear as the time flows  
Everyone's hope had stuck to  
vaccination's dose.

Slightly the things were open, but not  
our mind  
In the confinement of Quarantine, we  
lost our vision and become blind.  
Starting from waking up early we left  
many things behind.  
What we were before now it's a high  
time for us to remind.

The bar should be break  
It is the time for us to wake.  
It is not possible till the time, we find  
our own sake.  
The life which we live, it is not possible  
for a virus to take.

This is not and never be our defeat  
Our previous habit should be put on  
repeat.  
The situation will turn as the way we  
treat  
It is the time to burn the flame and  
generate the heat.

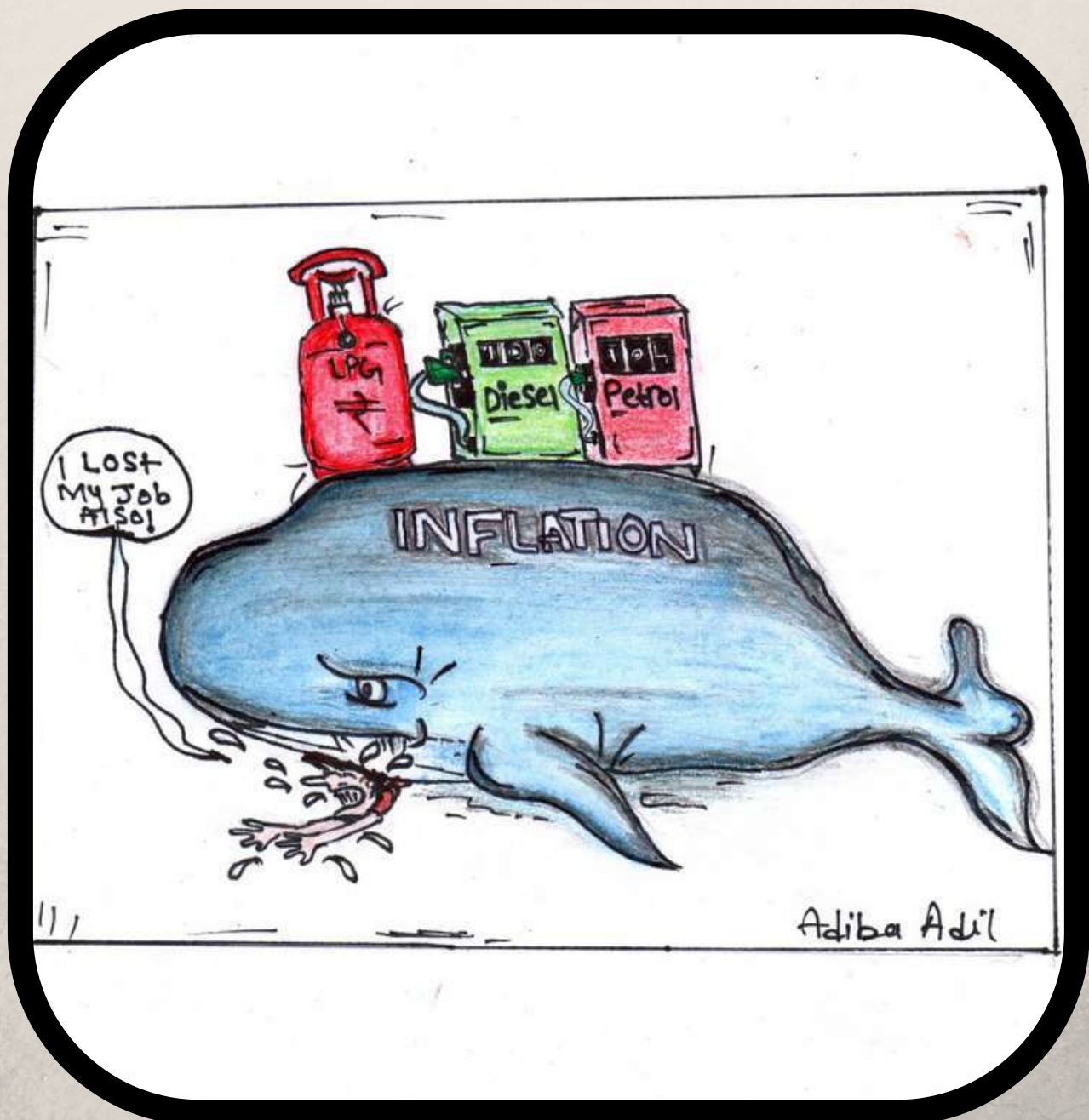


**ARTWORK**



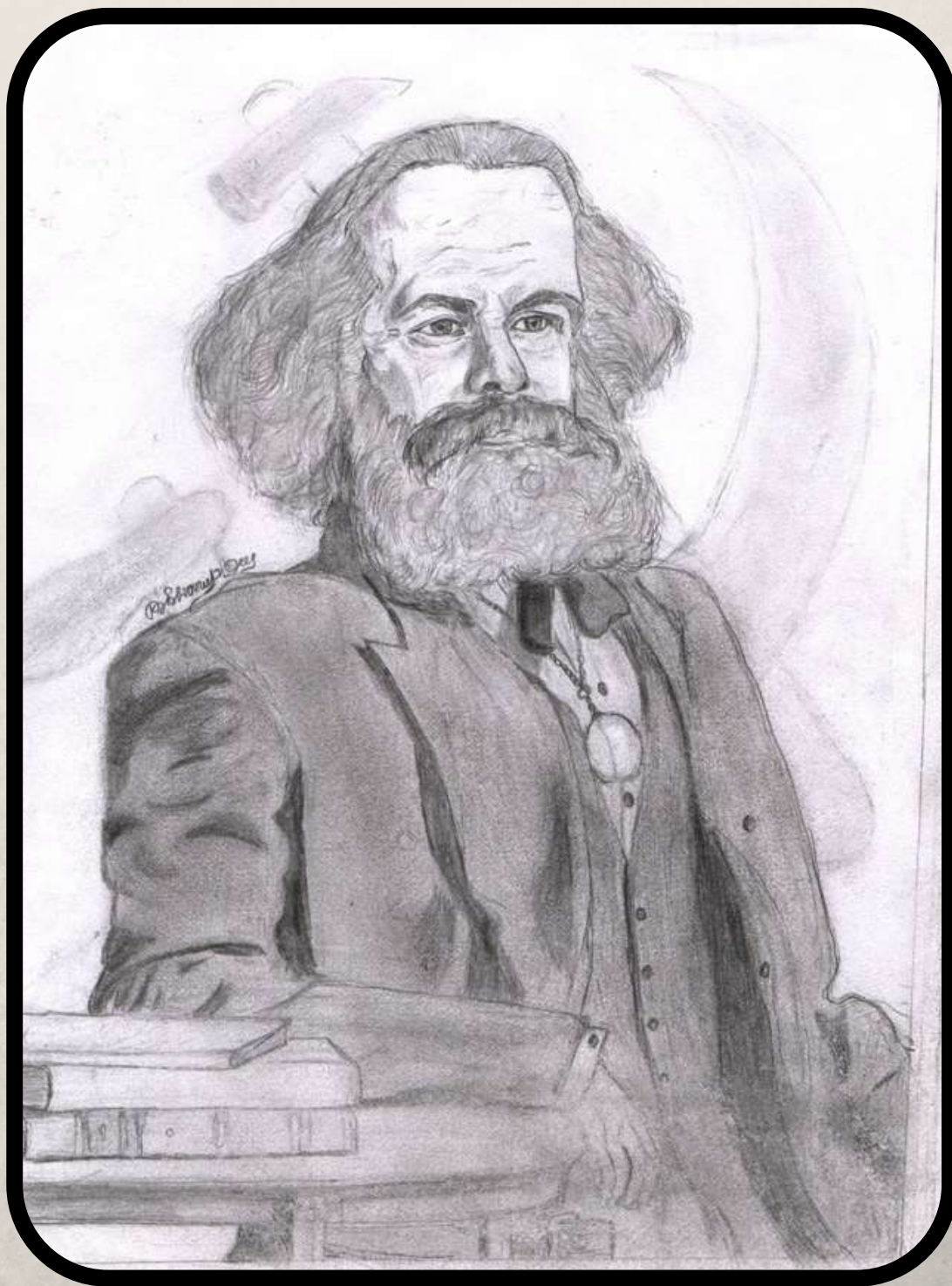
***"Lock Down"***

*-Diptendu Debnath, Semester III, Department of  
Political Science, City College.*



# **INFLATION**

*-Adiba Adil, Semester III, Department of Political Science, City College.*



***KARL MARX***

*-Biswarup Dey, Semester I, Department of  
Political Science, City College.*



## **ENVIRONMENTAL CHANGES**

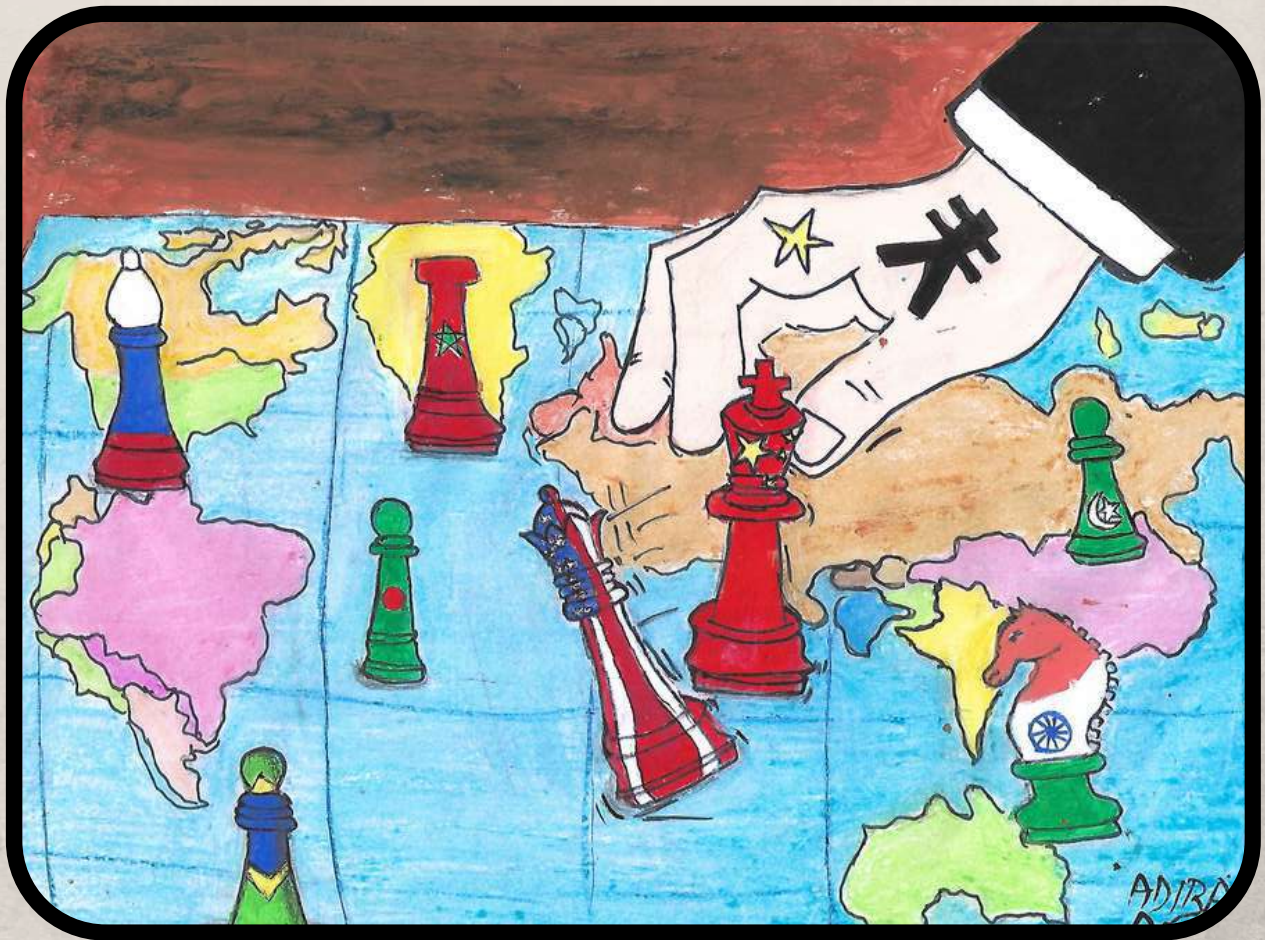
*-Puja Das, Semester I, Department of Political Science, City College.*



**RAJA RAM MOHAN ROY**

*-Biswarup Dey, Semester I, Department of  
Political Science, City College.*





***The Emergence of Multipolar World***  
*-Adiba Adil, Semester III, Department of Political Science, City College.*



**PHOTOGRAPHY**



**Re-creation of RAJA RAM MOHAN ROY**

*-Somik Roy, Semester III, Department of Political Science, City College.*



**A moment from the ever-busy streets of College Street.**

*-Sayan Biswas, Semester III, Department of Political Science, City College.*



***John Henry lives on.***

*-Sayan Biswas, Semester III, Department of Political Science, City College.*



***Own "Kingdom".***

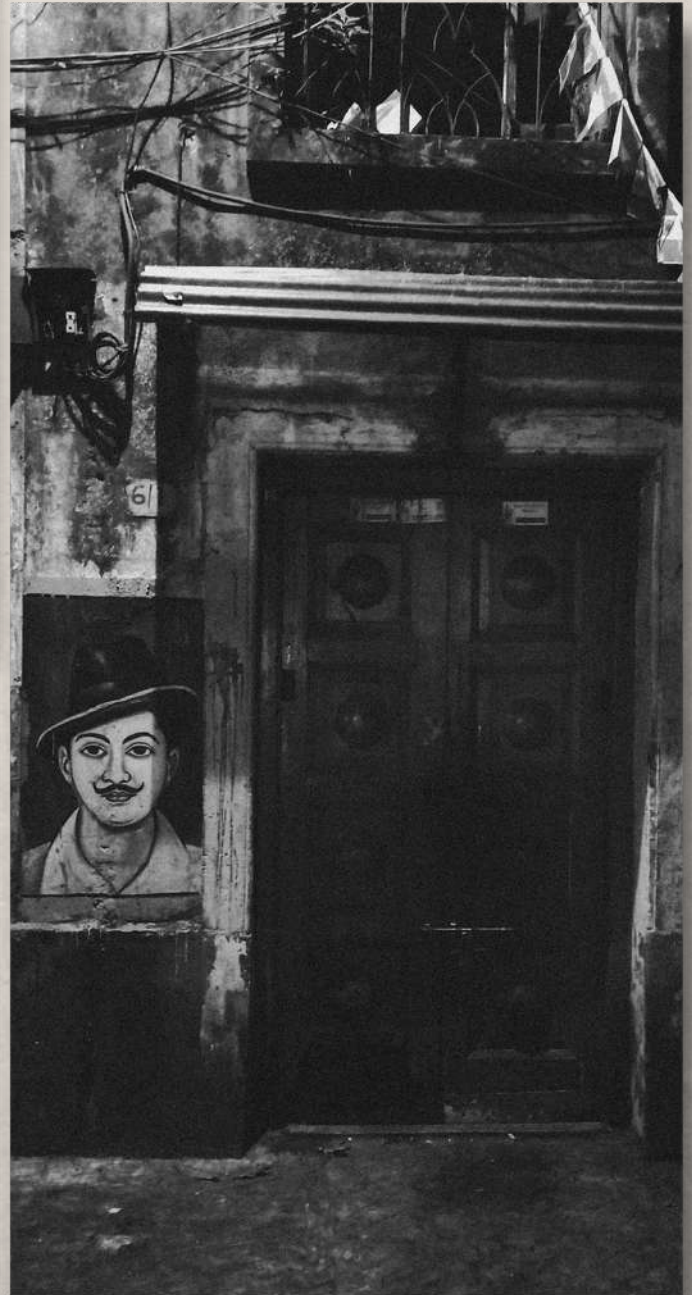
*-Somik Roy, Semester III, Department of Political Science, City College.*



***Heading Towards the Huge***  
 -Somik Roy, Semester III, Department of  
 Political Science, City College.

***"Bombs and pistols don't make  
 a revolution. The sword of  
 revolution is sharpened on the  
 whetting stone of ideas"***

-Sayan Biswas, Semester III, Department  
 of Political Science, City College.





***."The Paradise"?***

*-Somik Roy, Semester III, Department of Political Science, City College.*



***Breakout From The Dark***

*-Sayan Biswas, Semester III, Department of Political Science, City College.*

## About the Department of Political Science

The department of Political Science was established in the year 1961 to impart instructions in the subject of Political Science according to the syllabus provided by the University of Calcutta as the college is affiliated to this University. Apart from classroom lectures, the faculty members strive to promote an atmosphere of learning through occasional debates, seminars, conferences, career-counselling sessions and projects through which students are able to generate new ideas and improve their knowledge of the practical aspects of our curriculum.

Currently, the department consists of four faculty members:

<b>Sl. no.</b>	<b>Name</b>	<b>Designation</b>	<b>Specialization</b>
1.	Dr. Swagata Ghosh (Head of the Department)	Associate Professor	International Relations and Indian Political Thought
2.	Dr. Subrata Chaudhury	Associate Professor	Research Methodology
3.	Aditya Kant Ghising	Assistant Professor	International Relations (Strategic and Developmental Studies) and Southeast Asia
4.	Mohidul Sk.	Assistant Professor	State and Local Politics

## About the Department of Political Science



**Students of Political Science department with the Principal (Dr. Sital Prasad Chattopadhyay) and the Head of the department (Dr. Swagata Ghosh)**





# Recent Events of The Department

The Department of Political Science has organized various activities during the session 2020-2021, which provided the students with an opportunity to express their ideas on pertinent issues of social, economic and political relevance and interact with people from the larger academic milieu. Here is a list of the activities:

## ***SEMINARS, CONFERENCES & WORKSHOPS***

### **1. Academic Workshop & Seminar on Fundamentals and Theoretical Approaches to International Relations and International Law. (08th February, 2020).**



Organised by- Tillotoma Foundation, Kolkata and the Department of Political Science, City College, in collaboration with IQAC, City College  
Co-ordinator: Prof, Aditya Kant Ghising

\*The seminar was a widely attended event and students from the disciplines of Political Science, English and other departments under the BA Programme were provided with a platform not only to share their ideas but also to interact personally with a former member of the Intelligence Bureau as well as the Chairman of the West Bengal Political Science Association.

### **2. Virtual Interactive Session on Career Opportunities for Students of Political Science. (15th September, 2020).**

Organised by: The Department of Political Science, in collaboration with IQAC, City College.

Speaker: Dr. Iman Kalyan Lahiri, Associate Professor and Head of the Department of International Relations, Jadavpur University, Kolkata.

Co-ordinator: Prof. Aditya Kant Ghising

\* The seminar was attended by students from all departments of the college. The session was highly interactive and helped the students to understand the process and various strategies on career opportunities for students of political science. Approximately, 100 students participated in the seminar.



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*City College*  
*102/1, Raja Rammohan Sarani*  
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