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JANASHIKSHA ANDOLAN AND EDUCATION IN THE PRINCELY STATE TRIPURA

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Abstract

Tripura was a princely state and ruled by the rulers of Manikya dynasty for a long period. She merged with the Indian Union on 15th Oct 1949. The rulers of Tripura wanted to modernise their state and educational modernisation was only a part of it. However, that process of modernisation was started only from the last quarter of 19th century. Many schools, both primary and secondary were established during that short span of time. During the last three quarters of Manikya rule, it is evident that the literacy rate of the state increased. The role of Jana Shiksha Aandolan was very significant in that period. However, the conditions of literacy rate in Tripura were very poor. In 1945 some educated youths of Tripura realised that its only education which can end the social injustice and superstition. On December 27, 1945, the Janashiksha Samity was formed with Dasaratha Deb as its president. Sudhanwa Debbarma, Aghore Debbarma and Hemanta Debbarma were among other members. Within a year, it established 488 schools throughout the state. Rightly anticipating the threat against monarchy, the king's men tried to throttle the organisation to nip it in the bud. But the adamant Janashiksha Samity leaders continued their mission defying the red eyes of the king's rule.

Keywords: Modernization, Injustice, Monarchy.

Introduction

This Tripura Rajya Jana Siksha samiti had been founded upon 11 pous, 1335 Capital t. Age. similar for you to 35 December, 1945 The. Debbie. A great wish on the part of people of Tripura to get informed had been the actual pressure at the rear of the business. This subsequently recently informed youths of Tripura noticed that will in order to finish the actual interpersonal injustices and superstitions the actual people's Consciousness had been impossible without education and learning. Regarded as within this light, the actual Jana Siksha Mobility of Tripura had been just a challenge versus monarchy or maybe feudalism. A couple of variables ended up in charge of the actual beginning of the organisation. This scenarios developing

Out from the Minute Planet Conflict along with the age-old socioeconomic-political anomalies warrant the actual beginning on the Jana Siksha Samiti. Firstly, the actual a fallout on the good Conflict Around the Talk about constituted an exclusive and obvious attribute. With the advancement of The japanese within the Arena, about the close up of 1941, the actual Eu Conflict became some sort of conflagration, the actual War-front stumbled on additionally, firm abs entrances of Tripura. This risks ended up unfortunately emphasized For a while simply by aggressive causes of mother nature at work-with unsettled weather conditions, hefty surges, landslides and decrease in vegetation, the actual incline Sections particularly becoming practically within the Throes of starvation. This Current administration Report further narrates the actual intricate circumstance on the talk about:

Extreme scarcity verging upon starvation prevailed for a while within the neighbouring provinces,

The actual side effects which had been keenly sensed within the talk about, and a inrush of troubled People that implemented bring about burial plot problems. Costs of grain shot up for you to perhaps Rs. 50/-.

These rulers on the Local Claims ended up incredibly faithful with their British network. Including various other Indian Rulers, the actual nobleman of Tripura inserted the complete sources on the talk about for the convenience on the British Crown over the 2 world Wars. The amount of gift produced by Tripura on the various warfare resources within the Minute Planet Conflict: had been incredibly major in fact. Intended for rearing these kinds of Resources, people ended up exploited. Servitude, despotism and oppression realized explanation in Tripura.

Second, their state displayed by far the most backward agrarian economic climate of your feudal type. The machine of that which was referred to as Veth and Begar (meaning required labour) prevailed in just about all the States of The Indian subcontinent. Tripura had been absolutely no exception to this rule. Below many courses of labourers, workmen and artists ended up Required to figure for those princes and their administrators, many times the sole remuneration becoming the actual barest necessary of meals. A



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couple of essential feudal taxation's can be stated the following. These folks were Taitung (by how the incline people were motivated to transport luggage on the administrators upon tour), Kaziana(a public taxes collected from your Muslim subject matter upon the actual relationship in their daughters), GharChukti (family taxes upon incline people), Ghasuri (grazing taxes) for example.

Thirdly, over the Minute Planet Conflict, the actual Varies, by far the most primitive tribes of Tripura, within Ratanmani Noatia sinuses in revolt up against the increased oppressions on the Chowdhuries along with the king's hard work for you to generate army workers from your Reang youths. This rebellion had been suppressed by the actual king in raw way and employed another tribal residential area up against the famine-stricken Reang rebels. Therefore, the actual Reang rebellion including all the other the Indian subcontinent rebellions finished in malfunction. Nevertheless, this specific peasant wrestle wasn't in vain. This got arise the actual tribal individuals from other age-long lethargy and sleep. The final wrestle what food was in top.

Ultimately, the actual immediate say of refugees in Tripura by East Pakistan (now Bangladesh) caused by critical public disorder in Dacca in 1942 and Noakhali and Comilla districts in 1946 produced additional problems intended for Tripura.

Review of Related Literature

As this paper is a socio-historical analysis of educational policy regarding women during early twentieth century in Tripura and colonial India. It is also necessary to gain insight from the body of literature about the ways in which women and their appropriate societal roles were viewed by each government during that time period. Finally, I look at the ways in which the literature explains the legacies of the colonial era, and the ways in which those legacies were carried over or not into the postcolonial period.

Crawford Young (1986) defines colonial legacy as “patterns of state behavior and structure that arose out of the character of the colonial state.” One Principal legacies of colonialism is the role of capitalist elements within African societies. Rodney (1982) discusses the ways in which colonialism introduced capitalism to Africa, noting that the pre-colonial communalist way of life was destroyed when it came into contact with European capitalist system. Principally, “when capitalism came into contact with the still largely communal African societies, it introduced money relations at the expense of kinship ties” (Rodney1982). The ways in which the capitalist system in Africa hindered the educational attainment of African women will be discussed later in this paper.

Mayhew’s (1927) book presents in a thought provoking and interesting manner some aspects of history of education. According to the author, it is a study of British Educational Policy in India, 1835-1930 and its bearing on national life and problems in India. This is a fine historical study in the light of cultural, political and material factors. Monks(1934)ⁱ valuable little book is a reproduction with some alterations of the monograph, which the author submitted in 1928 to the Hartog Committee on Education, which supplemented the enquiries of the Simon Commission. The book raises some specific questions to draw attention to the need of a great increase in directing classes because of political advance in India during the first quarter of the twentieth century.

Vyas(1954) study on the Development of National Education in India is a brief, less deep, nevertheless useful review of the history of National Education Movement in India. It starts from the early efforts of the missionaries and covers the major national trends as represented by Raja Ram Mohan Roy, Pandit Vidya Sagar, the Arya Samaj, the Deccan Society, the Theosophical Movement, the Swadeshi Movement of 1905 and Non-Cooperation Movement of 1921. The book is by no means exhaustive. At places, the treatment appears cursory. In the last chapter, the author has attempted to give conclusions, some of which are highly controversial.

Lakhar (1976) and Das (1979) attempted to analyze the development of women’s education in Assam in various periods. While analyzing the period 1874-1970, Lakhar concluded that the missionaries were the first to start school for girls in Assam while Das, by concentrating, on the period 1947-71, highlighted the view that there was an increasing trend or positive rate of growth during the period.

Methodology

Historical method of research is been used here. This paper is based on secondary data collected by the researcher from the various sources. Both qualitative and quantitative data analysis technique is been to analyze the data.



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Data Analysis

In 19th century Tripura, tribal people were majority in the state under the Manikya rulers. Table No. 1 depicts that during the period there were very few numbers of schools in the princely state Tripura and the total numbers of pupils were very poor but unfortunately, there were no trace of any female students during the period. Hence, it is clear from the report that the female education was never appreciated by the rulers of Tripura.

Table No. 1. Educational account of the state Tripura (1894-95)ⁱⁱ

Division	Number of Schools			Students			Race of Students								Average daily attendance of	
	Boys	Girls	Total	Boys	Girls	Total	Thakurs	Manipuris	Tripuris	Kukis	Bengali Hindus	Bengali Muslims	Christians	Others	Boys	Girls
Sadar	10	0	10	448	0	448	56	64	33	0	184	85	11	15	342.89	0
Sonamura	8	0	8	189	0	189	2	0	31	0	61	82	0	13	132.41	0
Bilonia	5	0	5	137	0	137	0	0	0	0	54	83	0	0	95.36	0
Kailashahr	12	0	12	306	0	306	0	174	0	15	65	50	0	2	234	0
Total	35	0	35	1080	0	1080	58	238	64	15	364	300	11	30	804.66	0

For the first time one girl's school was opened within the campus of Imperial palace by the Queen Maharani Tulshibati. In 9th April, 1894 the school with the name Agartala Balika Vidyalaya started her journey. The school was completely aided by the Queen's personal treasury. At first, only the girls from royal families got their education from the school but later, girls from various places took admission. However, if we see table no. 2 than it depicts that initially the school was unable to increase the number of female literacy in the state, though it was an outstanding effort on the way of women education in Tripura. According to the Imperial Gazetteers of India, in 1901, only 2.3 percent of the population could read and write (The Imperial Gazetteer of India Vol. XIII, 1908) and among them 4.1% were males and 0.2% was females. In the year 1903-04 the numbers of educational institutions were 103 in Tripura and the number of pupils increased to 3125 (3008 boys and 117 girls) in the year 1903-04. That number of schools and their pupils increased in the later years.

Table: No. 2 **Number of peoples (according to their religion) those who were educated in different languages in Tripura in the year 1901**

Total Population			Number of peoples those who were educated in different languages.														
			English			Bengali			Hindi			Oriya			Others		
Total	M	F	Total	M	F	Total	M	F	Total	M	F	Total	M	F	Total	M	F
173325	92495	80030	324	316	5	3511	3378	133	111	110	1	15	15	0	313	304	9
<u>Hindu</u> 119192	63147	56045	291	286	5	2503	2403	100	73	72	1	15	15	0	64	62	2
<u>Muslims</u> 45323	24734	20589	31	31	0	990	961	29	38	38	0	0	0	0	108	108	0
<u>Buddhist</u> 5999	3200	2799	0	0	0	10	8	2	0	0	0	0	0	0	134	129	5
<u>Christian</u> 137	76	61	2	2	0	2	2	0	0	0	0	0	0	0	2	2	0
<u>Animist</u> 2673	1337	1336	0	0	0	6	4	2	0	0	0	0	0	0	5	3	2

Source: Atish Chandra Choudhury Census Report 1310 T.E. (1901 A.D.), Tribal Research Institute, Government of Tripura, Agartala, Re-printing 1995.



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In the year 1914-15, the numbers of schools increased to 154 and among them only 12 nos. of schools were made for the girls. Hence, though the number of male literacy increased in Tripura during the period the female literacy did not increase in the same proportion (Table No. 4). In addition, if we compare both the table no. 3 and 4, then we find that in 1918-19 the total literacy growth decreased though the numbers of administrative divisions in the state were increased. In both the tables, though we find that the number of schools for the girls remained same but the number of female students and their attendance were downwards in the later year.

Table 3 Educational account of the state Tripura (1914-15)ⁱⁱⁱ

Divisions	Number of Schools			No. of Students			Average daily attendance of	
	For boys	For girls	Total	Boys	Girls	Total	Boys	Girls
Sadar	50	2	52	2095	174	2269	1511.63	82.73
Kailashahar	18	4	22	901	55	956	690.97	46.20
Sonamura	20	1	21	1029	39	1068	802.3	34.99
Belonia	13	1	14	699	23	722	569.85	14.89
Khowai	8	1	9	215	12	227	160.46	8.42
Dharmanagar	16	1	17	555	48	603	419.06	32.01
Udaipur	11	2	13	241	35	276	167.42	21.11
Sabroom	6	0	6	189	11	200	157.10	7.80
Total	142	12	154	5924	397	6321	4478.62	249.15

Table 4 Educational account of the state Tripura (1918-19)

Sub-division	Number of Schools			No. of Students			Average daily attendance of	
	boys	girls	Total	Boys	Girls	Total	Boys	Girls
Sadar	51	2	53	1643	105	1748	1191.31	64.06
Kailashahar	11	4	15	743	100	843	504.83	63.29
Sonamura	19	1	20	689	29	718	514.43	22.18
Belonia	10	1	11	517	23	540	351.5	14.07
Khowai	5	1	6	137	14	151	104.96	8.89
Dharmanagar	14	1	15	619	26	645	403.54	14.99
Udaipur	3	2	5	181	33	214	117.48	20.39
Sabroom	8	0	8	92	8	100	69.79	5.8
Amarpur	6	0	6	53	0	53	52.68	0
Kalyanpur	1	0	1	42	0	42	18.86	0
Total	128	12	140	4716	338	5054	3329.38	213.67

However, the process of modernisation in Tripura continued and in that process of modernization, many schools including primary and secondary schools were established by the ruler of Tripura. In the year 1922(1332 T.E.) the number of schools were 168 and among them 152 schools were for the boys, while, the girls' schools remain the same. In the next ten years i.e. upto 1931-32, 56 nos. of new schools were established^{iv}. A bold step had been taken by the royal administration in 1931-32 when compulsory primary education was introduced in Agartala, under the State Act 2 of 1932 and later it was decided to expand its scope upto the valley of Howrah and to the linked areas of the Sub-divisional town^v. However, prior to her merger with the Indian union, Tripura had no facilities within her boundary for imparting collegiate education. Therefore, as the number of schools was increased during the period, the literacy growth rate was also increased. However, table no. 5 shows that, the educated people in Tripura, from the year 1901 to 1941 were quite few in number and the number of female growth rate was quite insignificant.



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Table No. 5. Literacy in Tripura during 1901 – 1941^{vi}.

Year	Total % of literates	Male	Female
1901	2.5	4.5	0.2
1911	4.0	6.9	0.8
1921	8.2	14.3	1.1
1931	2.8	4.9	0.4
1941	7.9	12.7	2.5

The rulers of Tripura tried to improve the educational scenario of Tripura in general. Female education among the tribes was never encouraged by the rulers except few steps taken by the female personalities of Royal House. Whatever developments we observe regarding female literacy growth rate from various sources were only due to Bengali female immigrants.

Under this background, the educated young people of Tripura realised that in order to be organised against the feudal oppressions the blind loyalty of the tribal people for the king was to be destroyed. The destruction of this loyalty was possible only through the spread of education. They further realised that illiteracy was the prime pillar of feudal oppression. This realisation was at the Root of the Jana Siksha Samiti’s rise and a far-reaching outlook was very much active there.

The light of education in Tripura was in a very bad shape prior to Jana Siksha Samiti’s coming into existence. It is revealed from the Census Biharani of Tripura, 1930 A.D. that among the 10,861 Literate people 10,094 and 767 were male and female respectively. Per thousand of the total Population 28 were literate and only 49 and 4 among the male and female respectively could read and write. But during the Census of 1920 a A.D. it was found that 82 or total 21,564 were literate Per thousand. In Comparison with the previous census the member literacy in the present was fixed At half. The reason for this variation was probably due to the enumerator’s mistake in understanding However, it is mentioned in the fore-gone pages of the Biborani that the growth of population was 25% in 1930 in comparison with the year1920. The Administration report for the years 1937-1940 A.d. also gives a gloomy picture of the plight of education in Tripura. The total number of schools during these years was 138,132, and 141 with an aggregate numerical strength of 7176, 7786 and 8955 respectively. Besides, there were 6 permanently affiliated high Schools and one branch for boys. The Total number of pupils in these institutions was 1832, 1923 and 1947 respectively.

The educated youths of Tripura made an abrupt change in the education system. They began to establish primary schools in villages and hilly areas. Under the guidance of Sri Biren Datta primary Schools were established at Jampuijala, Takarjala, Padmanagar, Rangapaniya, and Ramchandraghat (Bartali), Athaimura, Iswa , Sardarpara,Nugrai kabra para Vidyamohan, Hazari, Behela Bari, Gopalnagar, Radhanagar, Janme-joynagar, Champaknagar, Akhaliyachera and in many other places Also. Some of them had later grown up . With the appointment of major D.A.W. Brown as education Minister of Tripura in 1945, the activities of the Jana Siksha Samiti were accelerated. Mr. Brown encouraged the members of the Samiti to start schools of primary education all over Tripura . A list of 450 schools was placed before the Maharaja Bir Bikram Bahadur for grant. The Maharaja accorded grant for the schools. Supervisory divisions were created, Sadar-South, Udaipur and Belonia were put under the charge of sri Aghore Deb Barma, Amarapur and Sabroom were under the charge Sri Sudhanya Deb Barma and Hemanta Deb Barma. Sadar North and Khowai were put under the charge of late Hemanta Deb Barma and Sri Dasarath Deb Barma respectively.

Maharaja Bir Bikram Kishore Manikya was not against the setting up of these schools. But he was not perhaps in favour of their enormous increase. This may be due to two reasons: Firstly, financial liability as the king had to pay a handsome amount to the war fund of the British Government. Secondly, the fudel nature of the king. Mass education might change the loyalty of the people. However, he had to account grant to the majority of the Schools. There was a fear among the Thankurs (nobility and relatives of the king) and the Maharaja on the grounds that the Jana Siksha movement might not be restricted for the movement of education alone. The Thankurs set up a seva samiti to check the influence of the Jana Siksha Samiti and describe the letter as a Samiti of a few children Effort was also made to attract the members of the Jana Siksha Samiti towards the Seva Samiti. But the growth of this Seva Mamiti was intolerable to the Maharaja as it might create future troubles for capture of power. He himself then established the Tripura Sangha. Thsangha could not make much heed among the people.

Conclusion

The Jana Siksha Samiti could not remain an enterprise simply for the spread of education among the in reverse and hill peoples of Tripura. Within a booklet of 1946 it reported its aim as two: They were the enterprise of movements against literacy and poverty. Other socio- monetary issues come little by little to the forefront. With the withdrawal of restriction in 1946 from the political parties,



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the Samiti found the field sharp for starting those various other movements. But the movements were not merely a movement for education to get social reforms only. The aim of it although hidden was to convert Tripura in to a Place of mass movements for socio-economic Justice. The members were already affected by the scientific idea of Karl Marx and hence the support of the communists behind the movement greatly concerned the King. Many from the latter-day communist leaders were at first the members on this Samiti. Thus, the Jana Siksha movement laid the inspiration natural stone of later unprecedented mass movement of Tripura. Right away after this, people's straggle to capture political electric power commenced to flow in a definite channel. Other the establishment of the Tripura Jana Mukti Parisad, the Tripura Ganamukti parisad, the Upajati Ganamukti Parisad, and finally the Communism Party as a progressive process arose out of the movements started simply by the Jana Siksha Samiti.

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