



JOGENDRANATH MANDAL: HIS ROLE AS A LEADER OF SCHEDULED CASTES IN INDIA'S FREEDOM MOVEMENT AND MUSLIM LEAGUE POLITICS (1937-1947)

Himansu Kumar Mondal

Assistant Professor, Dept. of History, Sabang Sajankanta Mahavidyalaya, Lutunia, Sabang, Paschim Medinipur, West Bengal

Corresponding Author- Himansu Kumar Mondal

Email- himansukumar1972@gmail.com

Abstract

Jogendranath Mandal played a vital role in scheduled castes politics for a decade preceding the India's independence in 1947. From 1937 to 1946, he led a section of the scheduled castes against scheduled caste people who followed the congress party. From 1946 to 1947, he remained the Law Minister of the Interim Government of India. He remained law minister of Pakistan from 1947 to 1950. In 1950 he resigned from the ministry and took refuge in Calcutta. His idea that the Muslim League would do better to the Scheduled Castes was wrong. The independence movement of Bengal suffered a lot due to the blockade of the Muslim League. Needless to say, all parties in Jogendranath Mandal political life admit that he was a compassionate underdeveloped class leader. His main goal was to bring about political, economic, social and economic development of his community. As a result of his efforts, the underdeveloped people were able to achieve most of their human rights.

Keywords: *Jogendranath Mandal, Muslim League, Scheduled Castes, compassionate, community*

Introduction

Jogendranath Mandal is one of the most controversial and talented personalities in the history of Indian politics. The controversy over him during his lifetime did not end with his death. He damaged the Indian national movement by creating a dividing line among the Hindus. Here he was influenced by the British government's divide and rule policy and faced criticism for supporting the Pakistani claim. The government of the Constitution of India, Dr. B. R. Ambedkar glorified him with the highest honor of ten. He has been honored with self-respect in the pages of history. But it was not possible for Jogendranath Mandal to get that honor. The Jogendranath Mandal needs to be further evaluated in the light of the century. We need to think about how he can capture the glory he deserves in the pages of history. Jogendranath Mandal was born on 29 January 1904 at Barishal district a poor Namasudra family. He passed the IA in 1928. The people of the village rejoiced in the same way that the people of the house rejoiced at the news of his passing. It was considered very difficult for the people of this Namasudra Scheduled Caste society to get an education. Because in a society where people have to live in extreme poverty, education was nothing but an extreme thing. Jogendranath Mandal had to learn to endure reprimands from

his upper caste classmates with great difficulty. He was able to overcome that adversity with intelligence. He passed B.A in 1929 and Law in 1934. He started his law business at Georgekot in Barisal. His reputation as a skilled lawyer spread. Advocacy was not his only goal. He kept a close eye on the poor and helpless people so that they would not be silenced. He has become aware of the cruelty of racial discrimination. Although educated, Jogendranath dedicated his life for the betterment of his nation. Never keep yourself away from them. If he does not understand the context of Jogendranath Mandal's political activities, he will seem to be a mere racist. It will not be possible to evaluate him properly. He entered the political arena on the basis of communal divisions. General elections were held in 1936.

The British Government had fan fared schedule caste politics before Jogendranath Mandal was elected to the Legislative Assembly of Bengal in the election of 1936. The first systematic attempt in this direction was made in Montague-Chelmsford reform of 1919. In this reform provisions were made for separate electorate for different communities like the depressed classes, the Muslims etc. However, Caste Hindus or the high caste Hindus were not recognized as a community, they were treated under general category. Apart from making provision for

separate electorate, the act of 1919 took steps by which the depressed classes were given representations in the legislature through a system of nominations. An attempt was made to uphold the low caste people at par with the high caste through a govt. declaration in 1923 that no grant would be given to any govt. aided educational institution which refused admission to the children of depressed classes. Govt. of Bombay had gone further by preferring low caste people in certain govt. services. It prohibited recruitment to the lower services from the advanced classes like Brahmins and others until a certain percentage of the posts were filled by the people of the intermediate and backward classes. Again, in 1928, the Govt. of Bombay set up a committee for recommending special provisions for the advancement of the backward classes.

The Round Table Conference (1930-32) reopened the question of separate electorate for the depressed classes Ambedkar being nominated as delegate to the round table conference in London reasserted the claim for separate electorate for the untouchables. But his views were strongly opposed by Gandhiji at the meeting of the minority committee (Nov. 1931) where he made it clear that he would rather prefer the untouchables being converted to Islam or Christianity to making concession for them in the form of separate electorate. Ultimately a Pact was signed between Gandhiji on behalf of Congress and Ambedkar on behalf of the Scheduled Castes at Poona a month after Communal Award in 1932. It was decided that the number of representative would be doubled reducing the number of representatives from the general (caste Hindu) category. On this condition, Ambedkar accepted joint electorate of Caste Hindus and Scheduled Caste Hindus. An understanding was made that the congress would get support of the backward classes in the national movement. Govt. of India Act of 1935 incorporate this adjustments between Gandhiji and Ambedkar. Elections to the Provincial Legislatures were held on the basis this Act & the Provisional Government began working in 1937. Provincial Governments made legislation reserving certain percent of the govt. services for the scheduled castes. Jogendranath Mondal's activities should be evaluated in this above political background.

Research aims and objectives

The purpose of this paper / research work is to assess the role of Jagendranath Mandal as a leader of Schedule castes in Bengal. The main objective of the study would be to find out how

far Jogendranath Mandal's political activity for a decade helped the twin purpose of upholding the interests of the depressed classes and of furthering the cause of national movement. Another objective of this study is to evaluate his role in the national politics directed against the British Govt. for achieving Independence vis-à-vis his role in the Muslim communal politics directed to achieve a separate homeland for the Muslims for setting up a fully Islamic government for the Muslims alone.

Significance

History reminds us the contributions of different personalities in the improvement of societies. Jogendranath Mandal is one of them who worked for the Dalit people. During the partition of Bengal, his voice against the oppression of the elite class was remarkable and milestone in the history of modern India. The hopeless Dalit refugees were inspired by him. He helped them by demanding elevation of their social status. Since Independence, government, politics and planning are focusing on uplifting the socio-economic conditions of the backward classes. The purpose of this research will be to highlight his contribution towards the-then politics and society at larger.

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