

A critical analysis of Partition of Bengal

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Abstract : This study has been undertaken to find real purpose of partition of Bengal . Curzon made this division only a mere adjustment of administrative boundaries. In his explanation, Curzon said that people of Memon Singh and Baker Ganj divisions were often notorious for disorder and crimes and the police was unable to deal with these people. A sub-governor was unable to take care of these elaborate territories. In addition to this, similar territories were split before, in 1865, modern Uttar Pradesh was created as a North Western Province and Assam was separated from this region in 1873. In 1904, Curzon visited East Bengal and in October 1905 this plan took the final shape. As a result, on October 16, 1905 Bengal was divided into two parts.

Introduction

The rise of the twentieth century in India is associated with the rise of the indigenous movement. Born with the new century, the Indian National Movement got a lot of strength from this movement and a strong movement in the country sprang up. Rural and urban students, youth and women from other parts of Bengal and other parts of the country, came into active politics for the first time. The scope of this movement was huge and in only half a decade, all these political conflicts were seen in this movement, which were generally going to come in the Indian National Assembly in the next 75 years.

From liberalism to political extremism, from terrorism to early socialist ideology, judicial battles and speeches in public meetings, boycotts, resistance and even the strike: things

like trying to wreak widespread public welfare and stirring a terrorist revolutionary movement individually appeared in this movement Lying The feature of the movement was that its scope was not limited to mere politics. The impact of this movement in art, literature, music, science, industry and other areas also reached. It means that every section of the society has joined this movement in some form.

Swadeshi movement was originally born as a movement against the partition of Bengal. The anger and disturbance that the Bengalis had caused by Bengal's decision to divide the British rule was unpleasant.

There was another division underlying this split plan. Partition on religious basis At the end of the 19th century, the British worked to provoke Muslim communalism to weaken the Congress and the national movement. Now once again, he tried to adopt this racket. Karzan's speeches blaze his devious move to persuade Muslims in favor of partition in Dhaka. He said, "Bengal partition will be Dhaka, the capital of a new province with a majority Muslim population (1 crore 80 lakh Muslims and 20 million Hindus). This will establish unity among the Muslims in East Bengal. Muslims will get better facilities and the eastern districts will be free from the monarchy of Calcutta.

Thus, the plan of partition of Bengal was a planned attack on the Indian National Movement. Curzon's successor, Minto, initially opposed the partition. He said that the division against public opinion is not fair. Later, the same Mahasaya said, "Seeing only from the political point of view, Bengal's division was necessary, keep aside the administrative difficulties." In this way, Indian Nationalists came to know the real

intention of the British rule behind partition, they Voices stood up against it and anti-partition and self-rule movement started.

In December 1903, the information about the Bengal Partition proposal was received by everyone. There was a wave of tremendous opposition as soon as the news was received. It was estimated that the opposition was so overwhelming that in the first two months only 500 meetings were held in East Bengal against the partition. Most of these meetings were distributed

across Bengal on 40-50 thousand rupees against the partition in Dhaka, Memon Singh and Chittagong. In which detailed information was given about the risks of division. Surendra Nath Banerjee, Krishna Kumar Mishra, Prithishashchand Rai and other leaders stirred up the movement through the newspapers and magazines like Bengali, Hitabadi, Sanjivani, against the partition proposal. In March 1904 and January 1905, there were several huge protest meetings in the town hall of Calcutta. Many of the delegates who came from Indore Raj in these meetings participated.

All opposition petitions were sent to the names of the government of India and the Home Secretary. Some of these petitions were signed by more than 70 thousand people. Given the political consciousness of that era, this number was very high. The big landlords, who till now, used to lollipop of the British rule, are with the Congress.

It was a period from 1903 to mid-1905. Applications, memorabilia, speeches, public meetings and propaganda through love, everything started very fast. The main objective was to create a plebiscite in India and Britain against the partition resolution. The agitators believed that this would put pressure on English Hakumut and it would hesitate to take such an unfair action as division. But that did not happen. There was no effect of opposition to the British rule and on July 19, 1905, the decision of the Bengal-Partition was announced. It was a pitch on the faces of the agitators and the anti-partisan public. The public and the leaders felt that there is no achievement in the battle of memorandums and applications. There must be some other way of struggle to adopt. And that was what happened. The whole movement caught a new direction. Opposition meetings were held in Dinajpur, Pabna, Faridpur, Dangail, Jigore, Dhaka, Veerbhoomi, Binasal and other towns immediately after the announcement of the decision of

partition, where the promise of boycott of foreign goods was made. In Calcutta students also held many protests.

In the historic meeting of Calcutta's Town Hall on 7 August 1905, the Swadeshi movement was duly proclaimed. This movement suddenly started to collapse and dispersed in opposition to the partition, it started getting organized now. It has central leadership and right direction. The historic boycott motion passed in the meeting of August 7. Several moderate leaders like Surendranath Banerjee also went on a tour of the country and appealed to people to boycott Manchester clothing and Liverpool salt boycott. On September 1, the government announced that the division would be effective from October 16, 1905.

Bengal division as a review:-

After this announcement, the boycott movement caught more force. Opposition meetings were started every day. And the slogan of exclusion of foreign goods began to grow strong. There were huge crowds in protest meetings. In the Binasal meeting, 10 to 11 thousand people were engaged. The call of boycott of foreign goods reached home. It can be estimated from the fact that between September 1904 and September 1905, income from sale of English clothes in many districts outside Calcutta declined by 5 to 15 times.

The day of October 16, 1905 was celebrated as mourning throughout Bengal. The houses did not burn the firewood, people kept fast and the strike was declared in Calcutta. The people took out the procession. In the morning the people of the group jatha performed bathing the Ganges and then performing the Vande Mataram on the streets. This Vande Mataram was the mastermind of the war on behalf of the entire movement. The people can create rakhis at each other's hands - by sharing Bengal to prove this, the British can not crack their unity. Later in the day Anand Mohan

Bose and Surendranath Banerjee addressed two huge public meetings. 50 thousand in one assembly and 75 thousand people in the second. Before the national movement under the flag, there was not such a large number of people involved. Within a few hours of these meetings 50 thousand rupees were invested for the movement.

Indigenous movement

The movement in opposition to the partition now began to catch a new path - the path of new struggle for a new goal Its base also started to be strong at very fast. S Abdul Rasool, president of the Binasal Sammelan, said, "During the last 50 to 100 years, what we could not achieve is that we have done it in six months. An embarrassing incident like division gave rise to the great national movement, the Swadeshi movement.

The message of the Swadeshi movement and the boycott movement spread to other countries. Lokmanya Tilak campaigned this movement all over the country especially in Bombay and Pune. Ajit Singh and Lala Lajpat Rai brought this movement to Punjab and other areas of Uttar Pradesh. The indigenous movement in Rawalpindi, Kangra, Multan and Haridwar in northern India got a lot of thrust. Syed Haider Raza led the movement in Delhi. Chidambaram Pillai led it in Madras Presidency, where Vipin Chandra Pal further strengthened this movement with his speeches. The Indian National Congress also started working for the indigenous movement. In 1905, during the Banaras convention, chaired by Gokhale, supported the Swadeshi Movement and the boycott movement in Bengal. The supporters of hilarious leaders like Tilak, Vipin Chandra Pal, Lajpat Rai and Arvind Ghosh wanted to spread this whole country across the country. He was not only satisfied with the Swadeshi movement and the boycott movement, but wanted to see it as a political mass struggle. Now the goal was Swaraj. To give this kind of

literary, scientific and technical education to the division, which is related to national life. "The medium of education and the indigenous languages became popular, which was prevalent in the region. It was meant that education reached the house. Bengal Institute for Technical Education was established. Funding was done by donating money to students who could send a memorandum for higher education.

The need for indigenous industries was felt for self-reliance. Around this time, all indigenous factories have been established in the entire country. Textile mills, soaps, factory of machis, leather industry, bank, insurance companies came into being. However, this did not work much. Because their owners did not know the tricks and tricks of manipulative business. As a mere patriotism, they had established these factories with the aim of self-reliance. Some factories must have lived and worked well like Acharya B.C. Ray's Bengal Chemicals Factory

The indigenous movement had the most effect in the cultural sector. For the Bengali literature, especially poetry, it was a golden time. The songs written by Rabindranath Tagore, Rajinikanth Sen, Dwijendralal Rai, Mukund Das, Sayyid Abu Muhammad etc. became the inspiration for revolutionary terrorists, moderates, Gandhians and communists, and these songs are equally popular today. Tagore wrote the song that inspired the Bangladesh movement to accelerate the independence struggle - 'Omar Sonar Bangla', he became a Bangladeshi nation in 1971. Between the rural Hindus and the Muslims, there was a deep impression of the Swadeshi movement on the popular Bangla folk music.

This was the time in the field of art, when Avinindranath Tagore broke Western rule over Indian art and started taking inspiration from the painting of Mughals, Rajputs, rich indigenous

traditional arts and Ajanta. Founded in 1906, the Indian Society of Oriental Arts received the first scholarship to Indian art known Nandlal Bose. In the field of science, the remarkable successes of Jagdish Chandra Bose, Praful Chandra Roy etc., inventions, started strengthening the Swadeshi movement.

This indigenous movement, which has multi-dimensional programs and activities, took the very first section of society into its purview. A large part of the public became the first participant in active nationalist politics. The social circle of the National Assembly expanded and some landlords of urban low middle class people and students participated in it, for the first time women got out of the house, started taking part in the exhibition, started sitting on the dharna.

This was the time when the economic difficulties of the working class were raised at the political level for the first time. It was linked to a political struggle. Agitating leaders, some of which were influenced by the then-international socialist wave. Foreign workers started organizing strikes in the factories. Instant Railway and Clive Jute Mill are examples of this.

As far as the farmers, especially the lower classes, are concerned about preparing for the movement, it is said that the Swadeshi movement failed in this case. Only exception is considered an exception. But the indigenous movement had created political consciousness for the farmers who had prepared for the movement in sporadic spaces, it was a huge success of the movement in itself because the indigenous movement was in fact the beginning of modern politics in India. The fact that the entire farmer's section is not prepared for political struggle is not associated with the Swadeshi movement only. Any movement that took place in India after the Swadeshi Movement could not affect the entire farmer. Their activities also got reduced in the area. It is true that farmers could not be organized on large scale for farmers 'demands for

farmers' agitations and farmers could not actively engage in national movements. But this fact can not be ruled out that the Swadeshi movement introduced a large section of the farmers to the modern political ideology through meetings, public meetings, passions, demonstrations etc.

As far as the Muslims are concerned, Swadeshi Movement could take some Muslims of different sections of society with them. Majority of the Muslims did not give birth. Especially the agricultural Muslims. Its main reason was to dissolve the poison of communalism in the Muslims by the British rule. In order to weaken the indigenous movement, the British dominated the Muslims from time to time, and the poison of communalism continued to flourish. Firangi Hukumat accompanied Bengal's then-socio-economic system. At that time most of the Bengalis were Bengal landlords and Muslim agricultural laborers. The British burnt the Muslims a lot and this was the time when the Indian Muslim League was formed at the behest of the Firangi rule. Nawab Salimullah of Dhaka was used as an anti-indigenous movement. Communal forces started using mullahs and clerics to weaken the indigenous movement. And when the Swadeshi movement was reaching its peak, communal riots broke out in Bengal.

From the poison of communalism, harming the indigenous Andalan itself, it also damaged the wrong methods of this movement, though the agitators used these methods to earn their sincere honesty. Supporting traditional customs, festivals, and institutions, whose character was very religious. Adalan proved to be harmful. Though these things have been used to create political consciousness for the first time in the public for the first time in the world, the social order of the then India was very different from the rest of the world. In a country where the self-government is spreading communalism, it is dangerous to resort to religious customs and religious institutions. That was what happened in India, communal forces in a distorted way the

indigenous movement objectives. Not only this, on the cultural traditions stemming from centuries of brotherhood and reconciliation, these communal forces raised communal values. For this reason, the majority of Bengal's Muslim majority did not participate in the Swadeshi agitation and some of the communal politics which had been killed by communal politics, which gave rise to Hindu-Muslim riots in Bengal in 1907.

By the middle of 1908, the energy of the indigenous movement was over. There were many reasons for this. The first thing is that the government got scared of the threat of movement and it brutally pressed it. Daman Chakra started Public meetings, exhibitions and press bans started to be banned. Students of the movement began to be expelled from government schools, the doors of government jobs started shutting down for them. These were fined and police brutally beat them. The ruthlessness that the police had beaten by the police in the Binasal Sammelan, it is evidence of the fact that the government had adopted the attitude towards the movement.

The second reason was the mutual differences between the Congress party. The Congress Partition of 1907 caused a lot of damage to the indigenous movement, but the extent of the Halqi Swadeshi movement spread out to Bengal, but the rest of the country except Bengal was not fully prepared to adopt modern political ideology and struggle. Angji Sarkar took advantage of this and Daman Chakra was started. Between 1907 and 1908, nine big leaders of Bengal including Ashwini Kumar and Krishnakumar Mishra were exiled. Tilak was imprisoned for six years. Ajit Singh and Lajpat Rai of Punjab were expelled, and Chidambaram Pillai of Madras and Harisavotam Rao of Andhra were arrested. Vipinchandrapur and Arvind Ghosh retired from active politics. Thus, the sudden movement of the whole group became a leaderless leadership.

The third reason was that the Swadeshi movement did not have any effective organization. The movement adopted all the Gandhian methods like non-violent non-cooperation, prison bheda movement, social reform, creative work in the villages etc. But in the absence of the organization, the movement failed to give any disciplinary central direction to these methods.

All these methods can be used in disciplined manner. As Gandhiji later did.

The last thing is that no mass movement can run continuously. There is a stagnation in it when the revolutionary forces prepare for the next conflict, prepare the referendum. This is what happened after the indigenous Andalan.

When this movement was over in the middle of 1908, then there was a beginning of revolutionary terrorism. The Swadeshi movement has rescinded the struggle of youth within the youth. The lessons of nationalism and collective political struggle taught. But in this time revolutionary youth was finding themselves alone. The Swadeshi movement was over and the British rule was being carried out. Disappointed youth resorted to different terrorist activities in their own way. That is, it was quite a different way in the collective political struggle till now. We will explain this in detail in the next chapter.

the end of an era

Thus ended an era of Indian freedom struggle with the end of indigenous movement. It would be wrong to say that the Swadeshi movement was unsuccessful. Movement communicated the consciousness of nationality in that large section of society which was previously unaware of nationality. It is difficult to get an example in the history of this movement that caused great damage to colonial ideology and firangi rule and influenced cultural life.

This movement invented many new ways to create public opinion, although these methods could not use it themselves well. But the success of the Swadeshi movement can not be ignored by this argument. This struggle became the foundation of the future national movement. The Swadeshi movement was the first strong national movement against colonialism that ended in the future struggle of seeds.

The Bengal Partition is a special place in the history of Indian National Liberation War. The history of dissolution is very ancient. In 1874 only a few branches of this tree were separated after the formation of Assam Province under a headquarter by mixing Goalpara, Kachhar and Sylhet in three Bangali speaking districts. In spite of this, Bengal was the most prosperous province in British India. In the area of one lakh ninety thousand thousand square miles, seven crore eight and a half million people lived. Bengal was specially Bengal, Bihar, Orissa and Chota Nagpur under the province. From this vast province the government was able to get revenue of more than eleven crore rupees per annum. The government thought that the rule of one person on such a large province is not possible.

In 1891, it was the first idea that Bengal should be partitioned. A government conference was organized to discuss the North-East border security. In this, Deputy Governor of Bengal, Burma and Chief of Assam and some senior high officials were present. It has been proposed in the conference that the Lushai Hills and Chittagong from Bengal will be separated and given to Assam.

From 1892, the Indian government decided to transfer the Lushai Hills and Chittagong to Assam, but before implementing this decision, the then Assam and Memon Singh districts would also be

included in Assam. The people strongly opposed this proposal. The Indian Association has given a memorandum to the Indian government, the proposed transfer of Chittagong has been opposed by all the communities of that board. The European businessman and Baghwan boss, the Hindu and Muslim landowners, all request to the government that the Chittagong division remained in Bengal. The government handed over the matter to the successor of the ward, Henry Catten, the successor of the ward. While expressing his views in a working session, Captain Hastlatanaran's incompatible declaration and handwriting of Dhaka and Memon Singh was considered invincible. He said that if people came to know about this proposal, then they would strongly oppose it. Nevertheless, Catten supported the proposal to give Lushai hills to Assam. The government accepted the recommendation and abandoned the ward project.

Bengal's population at that time was seven crore 85 lakhs, nearly one-fourth of the total population of the slave India. Orissa and Bihar were also part of the same state. Assam was separated in 1874 itself. It was really difficult to administer the administration of such a large state. But the British decided to split the state, not for administrative reasons, but for political reasons.

As the 19th century was growing, national consciousness was developing in India and the fighting was taking a hit. The center of Indian National Consciousness was Bengal. The British decided to divide Bengal only for the purpose of attacking this belligerent consciousness. According to Viceroy Lord Curzon of that time, "This attempt of the British rule was to dislodge Calcutta from the throne, to disseminate the Bengali population, to end a center where the Congress party was to be operated in Bengal and all over the country. , The conspiracy was made.

The secretary of the Indian government, Ricele had said, "Undivided Bengal is a big force. It will weaken by dividing, "This fear of Congress leaders is right and their fears are the most important thing in our plan. Our main objective is to divide Bengal, by which our enemies should be divided, weaker.

The news of the Bengal-Partition proposal spread like a fire in Bengal and voices of opposition started to rise. Curzon wrote a lot on this and wrote to the Home Secretary: 'If

we do not press this protest now, we will never be able to divide Bengal, it will mean that you will not be able to suppress the opposition even stronger. Give a chance, a power that will create more trouble for us in the future. "

The reason for partitioning Bengal was not just that the Bengalis should be reduced in two administrative areas by reducing their influence. The purpose of the British rule was to reduce the Bengali population in the original Bengal and make them a minority. In Bengal, there was a plan to keep 1 crore 70 lakh Bengali and 3 crore 70 lakh Oriya and Hindi speakers.

In 1901, the proposal was dissolved again. This time, the Chief Provincial Governor of Central Province Sir Inu Fazer in his official letter suggested that Bengal be separated from Orissa and given it to the Middle Province. In the beginning of 1903, as the deputy governor of Bengal, Fizar presented a detailed program of Bang Bhang Yojna. In the middle of 1903, Lord Curzon expressed his agreement on this project. On December 1, 1903, the Government of India published it in the India Gazette.

India Secretary H.H. Rijle wrote a letter to the Chief Secretary of Bengal Government and told that the Deputy Governor of Bengal is now going to rule 189,000 square miles which has 78493000 population and annual revenue of Rs 1137 lakh. Rijle considered various projects of

regional restructuring and explained that the Indian government is in favor of two important changes-

- (A) Separation of all the Oriya speakers under the Bengal administration
- (B) Separate entire Chittagong division from Dhaka and Dhaka and Memon Singh districts and include them in Assam and transfer some part of Chota Nagpur to the province.

Rijle admitted that the above-mentioned bungalow project is a follow-up step. But for administrative convenience this is necessary. The publication of the Bang Bhang project became a sign of mass movement. People of all sections of Bengal, from Nawab, Maharaja, Raja, the large landlord, and the common man opposed it in the same essay. The political community, the Bengal Chamber of Commerce, all the native newspapers of all, even the Englishman condemned it. Thousands of pamphlets related to the division were divided in whole of Bengal. Partition anti-public meetings were organized in cities, towns and villages. The Indian National Congress passed the anti-partition proposals in their residences of 1903 and 1904. The government made an unsuccessful attempt to negotiate with or negotiate with East Bengal leaders or to extinguish them. So Lord Curzon visited East Bengal himself to be aware of the situation. He delivered lectures between the masses on 15, 18 and 20 February 1904, respectively in Chittagong, Dhaka and Menansingh. He tried to remove the misconceptions among people born from the Bang Bhang scheme. His argument was that this would facilitate prosecution and people would have a big advantage, but the Karz failed to make the people in his favor. Only Nawab Salimullah of Dhaka and some Muslims came in his misdeeds. But there was some change in his thoughts. In Memon Singh, he unambiguously told about a large division project that would appoint a deputy governor in place of the headman.

By now, Karz had become aware of the protest spirit generated by partition of Bengal. Therefore, he stopped preaching to meet people or to get public opinion. Now he secretly started making plans, so that people would understand that he had given a plan for the dissolution. is. The government also started following this policy. There were no answers to the questions asked on this in the Dharana Sabha. However, the Bang Bhang scheme continued to be universally opposed and public meetings were held to condemn it.

In May, 1905, it was reported in the main newspaper Standard in London that the Indian Minister has accepted Bang Bang proposal. When asked about the question of R. Roberts in the Lok Sabha, Indian Minister Broderick said that this question is also under consideration. Soon, a wire from the Indian Minister was requested to postpone his decision till the memorandum was found for him to know the ideas of the Bengali people. By 4 July 1905 it was the sign of fifty to eight thousand people. Roberts wanted to know with the Indian minister whether he was backward or not. Broderick responded, "On 18 February 1905, I got the proposals of the Government of India and I have sent my consent on them. Firstly, on 6th July, 1905, the Calcutta Press has come to know that Assam province is being built in association with the Dhaka, Chittagong and Rajshahi divisions of Bengal. It was officially announced on the second day from Shimla, cooperatively. On July 19, the revised project of the division was placed in front of the public in the form of a government proposal which was published on July 20 by the Calcutta Press. Said in -

'A new province will be built in which the Chittagong, Dhaka and Rajshahi division of Bengal, the district of Malda, the Tipperaah hill state and Assam Hegai. The ruler of this province will be a Deputy Governor. Darjeeling will be with Bengal. The full name of the province will be East Bengal. Its capital will be Dhaka and its subsidiary headquarters will be Chittagong. The area of

this new province will be 106540 square miles and the population will be 30 million one million. There will be one crore eight million Muslims and one crore two hundred thousand Hindus. It will be a Legislative Council and a Revenue Council of two members. Its high court will remain Calcutta. Now the area of West Bengal will remain 141580 square miles. In its fifth and four million population, there will be four million twenty lakhs Hinds and nine hundred thousand Muslims. In essence, the areas which are in Bengal and Assam are homogeneous and inclusive. This has been done for administrative convenience only.

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We have felt that we have been dishonored, humiliated and cheated.

Opposition to Bengal Partition - Bang Bhang Yojna was opposed only from the beginning. On January 11, 1905, 300 delegates from different districts of Bengal, Sir Sir Henry Catten, President of the former Congressman, spoke on the presidential post, "If the division was needed due to administrative convenience then the real solution was the post of presidency governor in Bengal. Had to establish and if the partition of land was considered necessary even then, apart from Chhota Nagpur and Bihar, it was done under a head quarters. Or could it be that the Biharis would be content with satisfaction and the Bangla-speaking Sylhet and Kachhar districts could be merged with Bengal by cutting off the districts of Assam so that the Bengalis could be satisfied. Only after the news of the Bang Bhang scheme, his protest started in entire India in 1903. In Congress, from 1903 to 1906, it was demanded to pass the proposal in each session and cancel it. Bengali journalist Surendranath Banerjee called it a serious national calamity and called for not stirring up the agitation against it. More than two thousand public meetings were organized in Bengal, in which strictly condemned partition scheme was condemned and proposals were passed for withdrawing it. The Indian newspapers have openly condemned the partition scheme. Even the Anglo-Indian press also thanked him. Some British newspapers also criticized. The public meetings were held in the

town hall of Calcutta, where Hindus and Muslims of the United Bengal, Raja Maharaja and Nawab, educated uneducated all joined. The British India Association, the Bengal Land Holders Association and all other organized and recognized important organizations demanded the removal of the Bang Bhang scheme by giving a memorandum to the government. In July 1905, an application was signed to the Indian Minister with the signing of about 70 thousand people of East Bengal and demanded to cancel the scheme. The distressed feeling of the public can be estimated from the fact that on the basis of government data itself, at least 500 public meetings in Bengal took place against the dissolution of the organization and submitted an application with the signatures of around 75 thousand people in the British Parliament. Gaya.

Against the Bang Bhang scheme, Indians raised slogan of boycott and indigenous slogan. Krishna Kumar Mishra, editor of Bangla magazine Sanjivani suggested that people should boycott all British goods. Should mourn and break all contact with government officials and government institutions. His suggestion was to support Bagerhat in the public meeting on July 16, 1905. Amrit Bazar Patrika told about the boycott of Bhagni English goods. While giving a speech in a public meeting chaired by the Maharaja of Dinajpur on July 21, 1905, Lalmohan Ghosh suggested that the government should stop cooperating. All the unpaid magistrates, district councils, municipalities and all the members of panchayats should be nominated and national mourning for twelve months. Similar public meetings were held in other places.

The Bang Bhang scheme was opposed in the meeting of the students of Calcutta colleges, and steps have been taken to run a movement against it. They were ready to die for the United Bengal. It is 7th August, 1905, it is an event that will be held on the town hall by the number of steps taken and the heart of the college with a large heart. Jan Andalan was so organized and widespread that according to the police report, it was also impossible to get a bottle of lemonade

on the third afternoon in some parts of the city. The proposal to continue the Bang Bhang movement in the Town Hall was passed until the Bung Bhang scheme was canceled.

The boycott of British goods was welcomed everywhere. Wherever the kurjana's statues were burnt, even the crests of the crest were burnt. After the kurjana's effigy was taken in a meeting of Bisasal, her Shraddha was also felicitated. The Bengali attitude toward the British was usually hardened.

On September 1, 1905, the government announced that the Bang Bhang scheme would be implemented from October 16. It was immediately opposed. Students and teachers sharpened the movement. To the mochies, the dhobis, the cooks adopted the way of the exclusion of foreign goods, the students started encroaching on the shops selling foreign merchandise. Their groups roam the market and request the countrymen not to buy foreign goods. Rabindranath Tager, D.L. Poets like Rai, Rajinikanth Sen, wrote the poems of patriotism and inspired the zeal of the Andeelaners.

This movement against the partition of Bengal was not limited to Bengal. Congress continued to oppose equal division in its conventions. There was a meeting under the chairmanship of the Lantardival of Pauri Chandragnagar in the colonies of the Francis. Surendranath Banerjee and Kaliprasnya poet Vishad gave lectures in the meeting. The meeting passed the proposal for the boycott movement. Similar meetings were held in Mandalay, Agra and Rawalpindi too.

Rabindranath Thakur wrote a letter to the people of Bengal in the name of the people, on October 16, the day the government was going to split Bengal, on that day, they called for celebrating Rakhi Diwas. After the dissolution of Bangali caste on 22 September 1905, in the

public meeting held in Town Hall, and after the dissolution of Bengal, the decision to establish a union of old and new states was decided to strengthen the bond

between the two Bengalis. It was said that on October 16, the leadership of this union will be cast in Upper Sirkular Road.

On October 16, there was a complete strike. In Calcutta that day shops and all the business were closed. There was no other sight on the streets except police vehicles. Vandematram sang singing of the youth. Then the work of Rakhi Bandhan started. A meeting was held to lay the foundation of the third Prahari Federation hall, in which more than fifty thousand people attended. Anandamohan Basu presided over it even in the state of discomfort. In the meeting, the proposal to continue the movement against the partition plan was passed. After this, all the people reached the house of Pashupati located in the Tiger Market. There was a large gathering there. In order to continue the indigenous movement 17 thousand rupees were made. After this the dissolution of the bungalow resulted in exclusion of foreign goods and indigenous movement.

Lord Curzon's most fictitious event, Bang Bhang is organized. At that time, Bengal now includes West Bengal, Bangladesh, Bihar and Orissa. Its area was 189000 sq. Mile and the population was about 8 crores. Karjan had the idea that it is not good to have such a big province in terms of affirmation. It should be divided. According to Karjan's plans published at the end of 1903, it was said that the Chittagong University of East Bengal and the districts of Dhaka and Memon Singh had been separated from Bengal with Assam, but after visiting the East Bengal, after seeing the national sentiments of Bengalis Emergency decided to separate Bengal from all the

North East Bengal in Bengal. The scheme was implemented on October 16, 1905. Dhaka, Chittagong and Rajshahi

divisions were separated from Bengal and combined with Assam, a new province named East Bengal and Assam was created. Its capital Dhaka was kept.

Bang- Bhang Yojna was opposed to the prototype. Hindu Muslim teachers, students, etc. all started a movement against it. Ultimately, this movement resulted in boycott and indigenous movement.

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