

Unit 5

The Santhal rebellion (sometimes referred to as the Sonthal rebellion), commonly known as Santhal Hool, was a rebellion in present-day Jharkhand, in eastern India against both the British colonial authority and zamindari system by the Santhal people. It started on June 30, 1855 and on November 10, 1855 martial law was proclaimed which lasted until January 3, 1856 when martial law was suspended and the movement was brutally ended by troops loyal to the British. The rebellion was led by the four Murmu Brothers – Sidhu, Kanhu, Chand and Bhairav.

The uprising of the Santhals began as a reaction to end the despotic British revenue system, usury practices, and the zamindari system in India; in the tribal belt of what was then known as the Bengal Presidency. It was a revolt against the oppression of the colonial rule propagated through a distorted revenue system, enforced by the local zamindars, the police and the courts of the legal system set up by the British.[2]

The Santhals lived in and depended on forests. In 1832, the British demarcated the Damin-i-koh region in present day Jharkhand and invited Santhals to settle in the region. Due to promises of land and economic amenities a large numbers of Santhals came to settle from Cuttack, Dhalbhum, Manbhum, Hazaribagh, Midnapore etc. Soon, mahajans and zamindars as tax-collecting intermediaries deployed by British dominated the economy. Many Santals became victims of corrupt money lending practices. They were lent money at exorbitant rates. When they were unable to repay the loan, their lands were forcibly taken and they were forced into bonded labour. This sparked the Santal rebellion by Sidhu and Kanhu Murmu, two brothers who led the Santals against the Britishers but were defeated.

On 30 June 1855, two Santal rebel leaders, Sidhu and Kanhu Murmu, mobilized ten thousand Santhals and declared a rebellion against British colonists. Sidhu Murmu had accumulated about ten thousand Santhals to run parallel government against the British rule. The basic purpose was to collect taxes by making his own laws.

Soon after the declaration, the Santhals took to arms. In many villages, the Zamindars, money lenders, and their operatives were put to death. The open rebellion caught the British Government by surprise. Initially, a small contingent was sent to suppress the rebels but it could not succeed and this further fueled the spirit of the revolt. When the law and order situation was getting out of hand the British Government finally took a major step and sent in a large number of troops assisted by the local Zamindars and the Nawab of Murshidabad to quell the Rebellion. British Government had announced an award of Rs. 10,000 to arrest Sidhu and his brother Kanhu Murmu.

A number of skirmishes occurred after this which resulted in a large number of casualties for the Santhals. The primitive weapons of the Santhals, weren't a match against the musket and cannon firepower of the British. Troop detachments from the 7th Native Infantry Regiment, 40th Native

Infantry, and others were called into action. Major skirmishes occurred from July 1855 to January 1856, in places like Kahalgaon, Suri, Raghunathpur, and Munkatora.

The revolt was brutally crushed, the two celebrated leaders Sidhu and Kanhu were killed. Elephants supplied by the Nawab of Murshidabad were used to demolish Santhal huts and likewise, atrocities were committed by the British army and its allies in suppressing the Rebellion. Of the 60,000-odd tribesmen who had been mobilized in the rebellion, over 15,000 were killed, and tens of villages were [5] destroyed. 51 They did get the support of Gwalas (milkmen) and Lohars (blacksmiths).

Although its impact was largely overshadowed by that of the other rebellion, the Indian Rebellion of 1857, the legend of the Santhal Rebellion lives on as a turning point in Santhal pride and identity. This was reaffirmed, over a century and a half later with the creation of the first tribal province in independent India, Jharkhand.

Santhal Pargana was created by the Government and the Santhal Pargana Tenancy Act was passed.

Vaidyanatha Iyer (1890-1955), also known as Madurai Vaidyanatha Iyer or Ayyar was an Indian activist, politician and freedom-fighter who spearheaded the temple entry movement in Madras Presidency in 1939.

The Temple Entry Authorization and Indemnity Act was passed by the government of in 1939 by which restrictions prohibiting Shanars and Dalits from entering Hindu temples was removed. During this time, Vaidyanatha Iyer was the President of the Tamil Nadu Harijan Seva Sangh.U.

Muthuramalingam Thevar strongly supported this reform, and he issued a warning statement: "I would be there at the entrance of the Meenakshi Temple. Those who dare to prevent the Dalits' entry into the temple, could come there and meet me. I will answer them". After this statement, the caste Hindus hesitated to oppose the temple entry of Dalits.[3][4][5] On 8 July 1939, Vaidyanatha Iyer entered the Meenakshi temple at Madurai in the company of L. N. Gopaldasamy and six of his Dalit friends, P. Kakkan, Muruganandam, Chinniah, Purnalingam and Muthu.[4][6][7] This was stringently opposed by upper caste Hindu leaders and those seeking to preserve Jaati Dharma.[7] In addition, detractor Periyar commented it as a political drama to counter Justice Party in the upcoming elections 1926 Madras Presidency Legislative Council election.

The Sivakasi riots of 1899 are a series of communal disturbances which occurred during 6 June 1899 in Sivakasi, Tamil Nadu, Virudhunagar district, India.

The Nadar historian Samuel Sargunar claimed that The Nadars are the descendants of the ancient rulers Of Pandyan kingdom and that when Nayak rulers Captured the Pandya country, they divided the

Country into several Palayams (divisions) and Appointed Palaiyakkars as rulers. The Nayak rulers of Tamil Nadu, as per the claims of Sargunar, imposed Deshaprashtam (ostracism) on the ancient Pandyas (Nadars), to ensure that their rise wouldn't ever happen. L21 These claims are, however, not baseless. The traditions followed by the Nelamaikkarars and the existence of the ruins beneath the Teri palmyra forests of Tiruchendur and ancient Pandyan capital city of Korkai, where the Nadar population is predominant, suggest they could very well be the heirs of the Early Pandyas.[3][4] However, there is little evidence to suggest that the Nadars were the descendants of later Pandya rulers. This belief, that the Nadars had been the kings of Tamil Nadu, became the dogma of the Nadar community in the 19th century. 31 The Nadars were a community mostly engaged in the palmyra industry, including the production of toddy and were therefore considered lower than other middle castes, but relatively much higher than the low castes in the 19th century. A small endogamous group of aristocratic Nadars, known as Nelamaikkarars, were wealthy landlords. Due to their association with toddy, the Nadars were not allowed enter temples built by castes above them.

Some Nadar traders migrated to northern Tirunelveli and Virudhunagar to settle down in these regions. In course of time, these Nadars (Northern Nadars) became commercially skilled and therefore became upwardly mobile in the late 19th century. Mercantilism played crucial roles in facilitating their upward mobility. As the wealth of the Northern Nadars increased, they gradually began to adopt the customs of the North Indian Kshatriyas in order to improve their social status as well. This process is known as Sanskritisation. They also tried to disassociate themselves from their Nadar climber counterparts and many began to adopt the title 'Nadan', a title which was before only used by the aristocratic Nelamaikkarars. To punctuate their wealthy and powerful position in the society, the Nadars of Sivakasi hired Maravars as their palanquin bearers. 8) The upward mobility and Kshatriya pretensions of the Nadars of Six towns of Ramanad caused resentment among, castes above them, the Vellalars and especially the Maravars, the military caste just above the Nadars. Part of this change in the Nadar community resulted in some of them converting to Christianity, both Catholicism and Protestantism. However, a majority of almost 90% Remained Hindus.

At the end of 1895, the Nadars of Sivakasi submitted a petition to the President of the Devasthanam so that a Nadar can get a footing in the management of a local Siva temple. The petition was declined by the committee. In the following years, a series of confrontations brought the Nadars against almost all the communities of Sivakasi. On 26 April 1899, a Riot broke out in Sivakasi and the Maravar portion of the town was left almost completely destroyed. This event served as a precursor to the infamous Sivakasi riots. On 6th, June 1899, a group of 5,000 Maravars gathered into a mob from all parts of the surrounding villages and towns. During the night before the attack, the Nadars felled trees onto the roads which led to the town and constructed barricades leaving a few places open to draw the attackers together. The Maravars were opposed by about 1500 Nadars. The attack lasted for nearly two hours. The Maravars were sent into retreat, carrying their dead in the dozen carts brought to haul away the loot. Eight hundred and eighty-six Nadar houses were burnt. A total of 21 people were known dead. The Maravar retaliated by attacking the Nadars scattered around Sivakasi leaving 3 Nadars dead. Eventually, the riots came to an end after the intervention of the military in mid-July 1899.

Vaikom Satyagraha (1924-25) was a satyagraha (social protest) in erstwhile Travancore (now part of Kerala, India) against untouchability and caste discrimination in Hindu society of Kerala. The movement

was centered around the Sri Mahadeva Temple temple at Vaikom, in the present day Kottayam district. The Satyagraha was aimed at securing freedom to all sections of society to pass through the public roads leading to the Sri Mahadeva Temple and was lead by prominent leaders from Ezhava community.

Vaikom Satyagraha was a movement in Travancore (modern-day Kerala) for temple entry of the depressed classes. It took place near the Shiva Temple at Vaikom, Kottayam district, Kerala during 1924-25. Vaikom was at that time a part of the princely state of Travancore. According to the prevalent caste system in Kerala and the rest of India, low-caste Hindus were not allowed to enter into the temples. The movement began on 30th March 1924. At the Vaikom Mahadeva Temple, there was a board which denied the entry of lower caste people(avarnas). The Satyagrahis made batches of three and entered the temple. They were resisted and arrested by the police. On 23rd November 1925, all the gates of the temple were opened to Hindus except the eastern gate. In 1928, backward castes got the right to walk on public roads leading to all temples in Travancore. This was the first time that an organised movement was being conducted on such a massive scale for the basic rights of the untouchables and other backward castes in Kerala.

Under Indian law, multiple groups are generally accepted as legal refugees. These include Sri Lankan Tamils, Indians who were affected by the 1972 Expulsion of Ugandans of Indian origin, and Indic origin religious minorities. As the birthplace of many religions, most prominently Hinduism, Buddhism, Sikhism, and Jainism, India accepts followers of Indic-origin religions who are persecuted in their home states as refugees, most notably victims of the Partition of India and the 1971 Bangladesh genocide.

Most legal refugees (not synonymous with illegal immigrants) are Indic-religion minorities who fled prosecution from other countries after the India gained its independence in 1947. Illegal immigrants to India are not included in this definition. Existing legal Indian citizens who come from pre independence migration to India are also not included under this definition. Foreigners who enter or stay in India without a valid visa are officially designated as illegal immigrants;[1] they can be arrested and deported since they pose a risk to the country. Since the country is not a signatory to the 1951 Refugee Convention, the United Nations principles of non-refoulement and impediment to expulsion do not apply in India.

Parsis, a Zoroastrian community, migrated to India due to islamic persecution between the 12th and 16th centuries. According to Qissa-I Sanjan, a Zoroastrian legend, Zoroastrianism collapsed as a state-sponsored religion a few centuries after the conquest of the Sassanid Empire. Consequently, some Zoroastrians migrated to what is now the Indian state of Gujarat to maintain their religious tradition. [7] The descendants of newer Zoroastrian immigrants, fleeing the persecution of non-Muslims by Iran's Qajar dynasty (1794-1925), are known as Iranis.[8][9] When India gained its independence, Parsis and Iranis retained legal citizenship.

Following the partition of India, massive population exchanges occurred between the two newly formed nations, spanning several months. Once the borders between India and Pakistan were established, a total of about 14.5 million people migrated from one country to the other, seeking safety from being an adherent to the religion of the majority in their new country. Based on the 1951 census, immediately after the partition 7.226 million Muslims migrated from India to Pakistan, while 7.249 million Hindus and Sikhs moved from Pakistan to India. About 11.2 million migrants crossed the western border, making up

78% of the total migrant population. Most of them travelled through Punjab. 5.3 million Muslims moved from India to West Punjab in Pakistan, and 3.4 million Hindus and Sikhs moved from Pakistan to East Punjab in India. Elsewhere in the west, 1.2 million moved in each direction to and from Sind. [clarification needed] The initial population transfer on the east involved 3.5 million Hindus moving from East Bengal to India and only 0.7 million Muslims moving the other way.

Following the events of the Black July riots, and later the outbreak of the Sri Lankan Civil War, tens of thousands Sri Lankan Tamil refugees arrived in Tamil Nadu in four waves. The first wave on 24 July 1983, after Black July, to the 29 July 1987 up until the Indo Sri Lanka Accord, 134,053 Sri Lankan Tamils arrived in India. The first repatriation took place after the signing of the Indo-Sri Lanka Accord in 1987 and between 24 December 1987 and 31 August 1989, 25,585 refugees and non-camp Sri Lankan nationals returned to Sri Lanka. The second wave began with the start of Eelam War II after 25 August 1989, where 122,000 Sri Lankan Tamils came to Tamil Nadu. On 20 January 1992, after the assassination of Rajiv Gandhi 54,188 refugees were voluntarily repatriated to Sri Lanka, until March 1995. Eelam War III commenced in April 1995 starting the third wave of refugees. By 12 April 2002, nearly 23,356 refugees had come to Tamil Nadu. The flow of refugees had stopped in 2002 because of the cease fire Agreement.

During 19th century and early 20th century some Sri Lankan Tamils especially from Jaffna migrated or settled in India for various reasons such as education, employment in the British Indian government, business and other reasons. Among them were Hensman family, who migrated to Chennai from Jaffna during late 19th century.

Most of the Tamils, who were repatriated, settled in various parts of Tamil Nadu, while a few hundred families have settled in Punalur taluk of Kollam district in Kerala, and in Sulya and Puttur taluks of Dakshina Kannada district in Karnataka where a majority of them work in tea and rubber plantations.

In 1948, immediately after the country's independence, a controversial law labelled the Ceylon Citizenship Act was passed in the Sri Lankan parliament which deliberately discriminated against the Tamils of South Indian origin, whose ancestors had settled in the country in the 19th and 20th centuries. This act made it virtually impossible for them to obtain citizenship and over 700,000 Tamils (consisting of up to 11% of the country's total population) were made stateless. In 1964, a pact was signed between Bandaranaike and the then Indian Prime minister Lal Bahadur Shastri to repatriate much of the population of the stateless Tamils. Over the next 30 years, successive Sri Lankan governments were actively engaged in deporting over 300,000 Tamils back to India. It wasn't until 2003, after a state-sponsored pogrom against Tamils and a full-scale civil war, that Indian Tamils were granted citizenship but by this time, their population had dwindled to just 5% of the country's population. Tamils repatriated to India were assimilated with local population after taking Indian Citizenships, except a few pockets in Tamil Nadu, where they are still called as Ceylon Tamils.

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The Sri Lankan Tamil refugees in Tamil Nadu have three different kinds of shelter. The first is the camp refugees or those who took shelter in camps mostly located in the rural areas. They were sent from the Mandapam transit camp to different locations. The second group is non-camp refugees are those living in tented house with relatives and friends without any assistance from the government. Nearly fifty thousand refugees lived outside camps; most of them are staying in big cities. The third group consisted of those who supposedly posed security threats since they were involved in subversive activities in Sri Lanka. They were sent to special camps where they had to live under constant surveillance. These special camps came into existence in 1991.