Editor's Note

‘Jaljali’ is all set to launch its present issue with all its splendour and brilliance. Having been a journal of tri-lingual nature it has accommodated the painstaking research articles of the scholars and academicians all over India.

Research in Higher Education has found the utmost importance in the Education Policy by the present government to boost and strengthen the scientific and economic base of our society. ‘Jaljali’ makes an honest endeavour in this respect to expedite this by encouraging the scholars and researchers of lesser known repute by publishing their voices and approaches regularly in it.

JALJALI • VOL. 3 NO. 1 • JAN-JUN 2016 • ISSN 2395-762X

JALJALI

A Tri-lingual Half Yearly Research Journal
of Humanities and Social Sciences

THE JOURNAL OF HASSF

(Humanities and Social Sciences Forum)

Goalpara, Assam, India

VOL. 3 NO. 1

JAN-JUN 2016

ISSN 2395-762X

JOURNAL DETAILS

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A Tri-lingual Half Yearly Research Journal of Humanities and Social Sciences

Goalpara, Assam, India

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HASSF
(Humanities and Social Sciences Forum)
College Road (Near Ahmed Market), Goalpara, Assam, India, PIN- 781127

Publication Details

Vol. 3 No. 1 | Jan-Jun 2016 | ISSN 2395-762X

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SCAN FOR JOURNAL DETAILS

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A Research Journal
Vol. 3 No. 1
January-June 2016 ISSN 2395-762X

From the Editor's Desk

Dear All,

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We are greatly honoured by the huge response. This small step has elicited from the different quarters of our society. The editorial policy to liberalize the discipline as well as the medium of the articles and publishing the same in future issues of 'Jaljali' will be continued in the right earnest. We have strived for achieving fairness and openness on various view points concerning subjective and local issues as dealt in the various articles by allowing their publication without bringing hardly any modification. Thus we facilitate an open platform for the neo-writers.

We would welcome suggestions and assistance from the readers and academicians in expanding the focus of this journal. We express our humble owe for those whose articles could not be accommodated in this issue because of some constraints. However, we are committed to publish them (those) in our next issues. Our best wishes to all our esteemed readers and writers for the 'New Year, 2016'. May the colour and beauty of brain and heart converge and radiate through pages of this carrier of your dream 'Jaljali'.

N. C. Bhoi.

Doris Lessing's The Grass is Singing: An Analysis from Feminist Point of View

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Abstract

Doris Lessing is a prolific writer whose literary career covers over a period of sixty years. Her works are well known for their multi-dimensional characteristics. As a writer Doris Lessing was never guided by literary fashion. When we examine her works it is difficult to pin Lessing to any particular genre or subject. Actually, she is a writer of versatile genius. In her writing Lessing often touches on racial issues concerning the black community, although these are usually not the main themes of her fiction. Lessing is actually concerned with issues regarding human psyche, racial integration and, last but not the least, the integration of women in social groups. The Grass is Singing is about the experiences of Doris Lessing when she was in Africa. The themes of the novel are 'embryonic versions' of her later works. The murder of a white woman by her black man servant, Mary Turner as plot of the novel was inspired by a woman Lessing met in Salisbury. In the present paper an attempt is made to analyse Lessing's debut novel The Grass is Singing from feminist point of view.

Key Words: Blacks, Black- White Relationship, Colonialism, Gender roles, Racial

Discrimination, Sexism.

Doris Lessing is a prolific writer who writes over a period of sixty years. Her works are well known for their multi-dimensional characteristics. As a writer Doris Lessing was never guided by literary fashion. When we examine her works it is difficult to pin Lessing to any particular genre or subject. Actually, she is a writer of versatile genius. In her writing Lessing often touches on racial issues concerning the black community, although these are usually not the main themes of her fiction. Lessing is actually concerned with issues regarding human psyche, racial integration and, last but not the least, the integration of women in social groups.

Grass is Singing is about the experiences of Doris Lessing when she was in Africa. The themes of the novel are 'embryonic versions' of her later works. The murder of a white woman by her black man servant, Mary Turner as plot of the novel was inspired by a woman Lessing met in Salisbury. The woman who had never been to the countryside tried to cover every part of her body to protect it from insects. This led the writer to speculate what if such a woman 'who rarely left the town' would do if she had to live as a farmer's wife (like Lessing's mother). (Klein 119) Her not socializing with other white neighbours and not managing her servants makes her situation worse as it was 'completely forbidden.' (Klein 119)

Her society was a repressed society due to colour bar. Like the writer Mary escapes the farm life and finds a small job in a small town. The routine life of Mary is not disturbed by her parents' death. Leaving behind her 'pinched childhood' she fights against odds to have a peaceful life. Her friends who had married 'to have homes of their own and no one telling them what to do' persuade her secretly, silently' to marry. (GS 52) Mary's not marrying and her looking younger than her age is discussed by her friends who instead of admiring her 'youthful approach to life considers her as odd: Why does she dress so girlishly? Why she is still not married at her age? Why isn't she interested in men?'(Klein 119) Such questions that come to the mind of her friends make Mary think of herself as 'a silly, ageing old maid. (Klein 119) With a casual approach she enters the married life. Even after her marriage she does not think of Dick as a man she had married and had 'claims on her' though feeling protective for him. (GS 54) Dick tells her about how he made the house not knowing anything about how to build a house. How he was given 'a table 'and 'a chair' by the neighbours. Mary's marriage means for her running the inadequate house of her husband in the farm

which is depressing for her. She was 'forbidden to talk to' the servants in her mother's house. As an employer also Mary is afraid of her servants as every woman 'in South Africa is Brought up to be'. Dick employs Moses for the household jobs. Mary's mismanaging the servants make the struggle to succeed as a farmer more difficult.

Mary seeks refuge in a private world of dream and fantasy. With her energy and determination she on the natives for house work was so smooth that she had never paid any attention to how it devoted herself to sewing, stitching and embroidering. She also painted the house which dazzled due to her effort. Dick 'admired her capability' and was also 'alarmed'. This is what he lacked 'efficiency' (GS 65) Dick's patience and affection for Mary who fails to understand the native's ways to communicate is parental. Servants who had worked with him for years leave him due to Mary's mishandling of them. His philosophical acceptance of the situation and his genuine grief at the end of such association is not understood by Mary. Her dependence worked: "All her life natives had done the work for her, as silently and as unobtrusively as fairies. (GS 69) She watches the water cart driven by oxen bring water from well at the bottom of the hill. But she fails to appreciate the tension of her husband who is horrified to find her using water lavishly. (GS 75) Mary thinks of herself as a wife 'suffering' the hardships 'uncomplainingly' and that bath in her place 'was like medicine' not a luxury sympathises herself who is not allowed to 'use a couple of gallons of water'.

Mary employs her servants without ever thinking of them 'as people who had to eat or sleep'. (GS 79) Her neighbours' friendly gestures are not reciprocated by Mary. Mrs. Slatter is offended by the note sent by Mary refusing the invitation to an evening party. They think that Mary has got 'ideas into her head' and dismiss both the husband and wife as dreamers and not practical. Dick as a good farmer did not misuse the dark earth to make money. He planted trees to protect it which did not bring him money. He worked hard to make things better and to plan for children. (GS 87-88)

Mary's handling of the natives whom she considers as 'filthy savages' (GS 123) and forcing them work reluctantly result in their resentment for her supervision which she has to do due to the illness of Dick. But making 'eighty black workers' do what she wanted 'give her new confidence'. (GS 123-125) She learnt to control them without weakness. The laughter of the Africans when one of them tried to explain to Mary that he needs water angered her. Her rage at his speaking English which was considered as "cheek" by the whites in Africa is defied by the insolvent man. Her having 'the police, the courts, the jails behind her' did not affect his patience. Mary's attitude to the farm had nothing to do with love. Dick knew every tree of his farm and his love for his farm was not the 'sentimental love of the townsman'. (GS 141

The difference and the calmness of Moses, the male servant, her hatred of the nigger and the complaint of her husband against her bad management and structured the pattern of the black and white, mistress and servant relationship in the house. Her shaking with sobs in front of a native was horrifying to her. Her request to stop the servant from going reflects her weakening position in the relationship. His helping her to bed is not the service rendered by a servant it was 'gentle' and 'almost fatherly'. (GS 172)

Her dreaming of the native and waking up in terror as he touched her can be analysed with reference to her ideas regarding sex, marriage and colour bar. The use of dreams and the fusion of dream with reality for example when Mary is reported about Dick sleeping next door by the native she thinks of her dream about the death of her husband was a conventional technique

This debut novel of Doris Lessing is one of the important literary works of twentieth century which highlights the dynamics of Black-White relationship against the colonial background of Rhodesia where she spent her young age. The depiction of the social practices of colour bar by the white society in this colony of Britain is the theme of the novel. Conventional characters such as Charles Slatter are drawn to represent the exploitative, colonial 'white civilization' in the novel. His philosophy "to get a whip before the plough" is based on the slave driving principle of the white in Colonial Africa. His belief in framing with the sjambok is a typical image of the exploitative practices of the whites.

Mary's attitude towards the blacks is typical of a white woman who is both repulsed and attracted beyond her control. Her rule by the sjambok brings her into a confrontation with Moses who

defies her even when he is lashed. He does not accept defeat nor retaliate but there is something in his gaze that makes Mary

apprehensive. Mary's apprehension brings the tension in the novel where the reader can sense an imminent violent irruption, a refreshing towards catastrophe.

Mary's confrontation with Moses her man servant is depicted by the narrator with a detailed account of the complexity of the relationship. The aggressive white woman lacking the skill of handling a native merely because of the lack of association with them is dramatized to the full extent. Mary's whipping across his face for the slightest of delay is repulsed by the equanimity on his face. Moses first becomes a part of the Turner family only because of the absence of a servant but Mary is drawn towards him feeling the physical attraction of his shining muscular body overpowering. Her repulsion of the black natives defines this strange love- hate relationship and does not stop her from allowing him to become the master of her "self". She sympathises Moses as well as exploits him.

The murder of a white woman by her black servant can be seen as a protest of the black against the white. The novel begins with the murder and ends with the revelation of the intention behind it. Through this common act of human defiance Doris Lessing is highlighting the dynamics of coloniser-colonised, exploiter-exploited, victimizer-victimised relationship in a racial society.

As it depicts a strong aggressive desire on the part of the colonizer to maintain their position so also there is a strong tendency on the part of the male character to sustain their domination over the female. The feminist movement is concerned with equality between male and female to end women's suffering in the patriarchal society. Through the depiction of the relationship between Mary and Dick and between Mary and Moses the novel unfolds Lessing's anxiety about social, economic and political structures, the problem of women existing in a male-dominated world.

Mary's belief regarding women's suffering caused by males is not supported by her life. Mary sees her mother's suffering as a woman by the male power which is represented by her father. The narrator indicates her innocence regarding the complex issues of race and feminism in the beginning of the novel:

It had never occurred to her that her father, She understood nothing of conditions in other countries, had no measuring rod to assess herself with (GS 32).

The society depicted in the novel is shown as governed by the male authority which affects the females' opinions about Mary's marriage. Her female relatives and friends acted like males by criticizing her for being a single woman. The contradictory approach of Mary to men is mentioned:

She seemed not to care for men. though she would have most indignantly repudiated the accusation

(GS-38)

The traditional concepts of gender roles are examined in the novel. Dick's assumptions of marriage are as follows: "He knew perfectly well what he wanted: a pleasant companion, a mother his children and someone to run his house for him" (GS 40). Mary, at the beginning of her marriage, wants to run the house the way she wants. Dick's feelings of weakness and guilt of getting married makes him surrender to her by avoiding their arguments because he sees he has no right to do so. This is an example of how the victim becomes the oppressor if he\she has the chance.

Mary's concept of marriage is guided by the concept of her friends. It meant becoming the mistress of their own world with' 'no one to tell them what to do.' Dick's controlling of Mary's activities such as the amount of water she uses is an example of the presentation of male as authority allowing no choice to women even in small matters. Her reaction toward his control over her usage of money and objects inside the house cannot be treated as an example of women's sense of subjugation suffering around the world. The scene of conflict between the husband and wife is described by the detached narrator, who chooses not to focus on the subject of the conflict but the voice of the character supposing herself as a victim.

The ironical use of the image of the 'martyred rage' of the suffering female to describe the cry of a wife used by her to end the debate in her favour is an instance of the subtle observation of life.

The narrative details do not reflect the feminist banner raised against the repressive ways of the patriarchal society forcing females to become submissive. It appears that Dick and Mary victimise each other ignoring each other's need for having a child. At the beginning of her marriage, Mary tells Dick that she does not want a child because she is not happy in her marriage. He obeys her because of his feelings of guilt of his

inability to fulfil her needs. Later, Mary asks Dick if they can have a child but he refuses it and pays no attention to her need to have a child.

They both impose their opinions on each other; therefore, sometimes Mary is the victim and in other cases she is the oppressor. Mary sees that her right is to determine when they can have a child and Dick also believes that this is his own right. Moses' revenge of Mary shows how an oppressed man can turn into a monster especially if he is the victim of a woman. Moses decides to take revenge upon Mary because she humiliates him and takes his male pride away by controlling his life. On the other hand, Mary stands helpless in front of Moses waiting for her death. As a woman, she knows what it means to control man's life and how this control will have its impact upon her own life and destiny. Her fear of Moses is noticeable; rather she waits her tragic death all the night long. When he comes to kill her, she stands helpless in front of his power and rage. She is so terrified that she even cannot shout for help. Mary believing herself to be a figure of female suffering, becomes the oppressor when she becomes the boss of the farm during Dick's sickness. According to Greene:

From the start, Lessing's feminism was linked to an understanding of racism gained from her years in Africa and to an understanding of class related to Marxism (25).

This critical opinion clarifies how Lessing in her work links issues related to people's suffering, such as sexism with racial discrimination. Moreover, Mary loves the taste of power she feels when she has been controlling the servants in the farm. She treats them harshly and she does not allow them to have rest and if anyone stops working she offends him. In order to manifest her power, she whips a servant for taking a rest for more than one minute. The servants' responses to Mary's orders where they 'protest' her commands make it crystal clear. Mary admits that she has acquired her leadership ability from her father through observing him treat his servants. This shows that it is the norms for man to hold the leading position while it is not so for women to do that. The narrator states Mary's inheritance of aspects of leadership from her father:

The phrases of this little lecture came naturally to her lips: ... when he was lecturing his native servants that they welled up from the part of her brain that held her earliest memories (GS-128).

Mary and Dick always confront each other in any subject they discuss about their life. Dick wants to plant mealies, while Mary wants to plant tobacco because they can gain more money. Although her idea could have brought to them more money, he opposes her and starts making fun of her. The reason is that he believes she knows nothing about farming. Moreover, though Mary talks in soft voice but Dick gets angry and talks in a harsh voice: "And then his eyes reddened, and his face set, and the two deep lines scored from cheekbones to chin deepened". (GS-156)

In addition, because Dick is more powerful than Mary, he accuses and blames her for losing the servants in the farm because of cruel treatment towards them. He says that the workers will not come back and other workers will not work in the farm because Dick gains a bad reputation because of the bad treatment the natives have faced. Bloom says:

In their foregrounding of female physical ugliness, perpetuate values of gender inequality and the necessary punishment of women" (141).

Dick sometimes transforms from a peaceful man into one who forces Mary to do things she does not like. For example, he forces her to keep the servant although his presence has a great impact upon her life and finally leads to her death at the hands of this servant. His assumptions that women do not know how to deal with the natives are typical male assumptions. Charlie, the owner of the farm in Rhodesia, believes that women cannot deal with natives. As he puts it "No woman knows how to handle niggers" (GS -200)

Like the white in Mary's society the readers of this novel may also feel that Mary deserved her death due to her naivety in the treatment of the natives. This idea is also clarified through people's reactions toward the newspaper's extract about her death. Lessing's treatment of femininity presents her concept of life whether it is balanced or imbalanced, happy or unhappy, deep or shallow. All these against the colonial backdrop of Rhodesia present an interesting and complex study:

Now she dreamed through her broken nights, horrible, frightening dreams... but forcing her into a position where she had to touch him (GS-178)

Her dreams are based on her fear of the natives and on the concepts of marriage and sex. It is only in dreams where Mary can fully unite the past with the present, which reflects the suppressed feelings of Mary. This analysis is relevant to Mary's dreams because they reflect her real life. In the dream, she plays with her siblings, sees her father 'beer smelling and jocular' then her father comes and holds her mother in his arms so that Mary runs away. This shows the essence of her fear of getting involved in an intimate relation with Dick.

To conclude it goes without saying that in her first novel which is considered as a conventional novel Doris Lessing's use of sarcasm makes it belong to the tradition of social realism. The novel presents the theme of colour bar as well as of feminism as intertwined in this fascinating novel.

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Ideological Conflicts in Shakespearean Tragedy:

A Study

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Abstract

Shakespearean plays bear ample testimony to the fact that he did have an ideological position which evolves over the years with its own contradictions. Many academic critics tend to miss this point for one reason or other. In modern Shakespearean criticism it has been held that Shakespeare affirmed and celebrated the virtues of traditional social and ideological order by testing their validity against the failing, frustration and crimes of psychopaths. Yet, he saw these, psychopaths not so much as cases of deviation as crucial instances holding the key to the very nature of the social order such as values like love, loyalty and truth. He placed them against a dynamic social contract wrecked with conflict, confusion and contradiction to understand the underlying ideological forces working against one another. This deranged social order was often portended by ghost and witches epitomized and embodied in the imagination of Lear, Macbeth or Othello. One can see here these characters typify a sense of common humanity through their very isolation from it. A new reading has been attempted in this paper to show how different dominant ideological conflicts had impacted on Shakespearean tragic characters either to accept or reject the prevailing social order.

Key words: ideology, psychopaths, deranged, deviation.

Introduction

David Bavington's Tudor Drama and Politics (1968) is an invaluable guide to the political role of drama in the Elizabethan period. It provides detailed and irrefutable evidence that issues in politics and religion that deeply agitated the minds of their contemporaries were habitually focused by Elizabethan playwrights in their drama. They did not share the horror of propaganda and didacticism that romantic aesthetics prescribes. Popular plays like Sackville's and Narton's Gorboduc, King Cambis's, Wood Stock, Horestes, the Tragedy of Hoffman's Old castle and a host of important or ephemeral plays, including Shakespeare's plays, make direct or veiled comment on contemporary political affairs. Tudor drama offered advice on the question of royal succession, the content of royal authority, commented on nature and consequences of tyranny, the rights of rebellion and resistance, ideal monarchy and so on and so forth. While official homilies pushed the orthodox government line, what we may call the public reaction to the issue is aired more freely in the theatre. Bevington's book thus supplies a much needed corrective to the notion that Shakespeare and Elizabethan playwrights in general merely echoed in the verse the official line on obedience and degree of the Homilies.

One the most important points made by Bevington is that apart from the puritans their opponents venting their respective viewpoints through the drama, intellectual humanists also made use of the stage as a "means to influence the centre of power and to mould a new leadership in their own image". The closing decades of the sixteenth century found the Elizabethan people agitated on a wide front by political corruption, monopolies, the woes of war and heavy taxation, intense lobbying and rivalries among various factions of the nobility at court, religious feuds that were about to decide the future of the Church in England and a host of other questions. The government was thoroughly alarmed and even apprehended popular insurrections. Stringent measures of censorship and repressions were adopted from time to time. But the inadequacy of the state machineries of those days made it imperative that the apologists of order and stability were also encouraged to meet the challenge of criticism on the stage. Thus Elizabethan stage almost played the role of the press in contemporary society in its representation and discussion of public affairs.

Bavington is of course more concerned with the histories and explicitly political plays of Shakespeare in this context. But as the other critics have pointed out, Shakespeare is led more to examine the various political principles used by the politicians and their propagandists to legitimize, justify or vindicate their action and political positions. The deeper examination of such principles leads without a break to the great tragedies and Hamlet provides an example. But while Bevington's book very convincingly demonstrates the political function of Tudor drama, he has naturally no interest in the literary examination or interrogation of ideology that we have drawn attention to our reading of Hamlet.

Objectives Of The Study

An attempt has been made in this paper to have a rereading of Shakespearean tragedy which throws some new light on the ideological conflicts during Shakespeare's time. This new reading postulates certain degree of ideological commitments on the part of Shakespeare as the key to the meaning of the play.

Significance Of The Study

An intelligent and sensitive reader can always test different theories held by critics like Carlyle and Dickens by his appropriate responses to the text and appropriate them for his own purposes. The present study would no doubt provide an opportunity for such an indulgence. Despite different ideological positions and orders resorted to by multitudes of characters introduced in different plays of Shakespeare. A sense of the common humanity in its intense form is upheld by the dramatist even in the very state of isolation from society by the ideological groups whom we call social aberration, and maladjusted social psychopaths.

Sources of Study

History of English Literature by writers like W.H. Hudson, Andrew Sanders, R.J. Reese and the penguine Guide to English Literature by Boris Ford along with the view of critics like C. Bradey, G.W. Knight,

E.M.W. Tillyard, J.F. Danby and H. Gohain have been used as the secondary source of the study while Hamlet edited by Herold Jenkins, the Arden Edition of William Shakespeare published in 1982 by Methuen & Co. Ltd. has been used as the primary source.

The Benignant Nature of Bacon and Hooker

Francis Bacon and Robert Hooker were two outstanding philosophers of Elizabethan world who expounded the ideologies of benignity of nature as advocated by the Greek scientists and Christian theologians. They believed in the theory of the divine origin of the universe. The point might be underlined in connection with Bacon's passage. He believed that Nature is a rational arrangement and the Nature's internal structure is almost crudely rational. Man's discourse or reason proceeds by obstructions from the particular to the general. There is direct connection between man's logical order and the order of the physical universe. He further argued that nature is not only rational but also benevolent one. It has been arranged by God. If we observe it or think about it closely enough it will conduct thoughts back to God "For no one can treat of ---the internal and immutable in nature without rushing at once into natural theology". Nature displays a wisdom, regularity and beauty more than human in its devisal.

In his Ecclesiastical Polity Robert Hooker has discussed the idea of Nature's supreme art by the figure of Nature holding up to some absolute shape or mirror which he has taken as a model from which to copy the actual words.

"Yes, such higher dexterity and skill appearath, that no intellectual creature in the world were able by capacity to do that which nature data without capacity and knowledge, it can not but be nature hath same director of infinite knowledge to guide her in all her ways. Who the guide of nature but only the God of nature 'In him we live more and are'. Thus which nature is said to do, are by divine are performed using nature as an instrument".

This brings us to the view that Nature is in the same sense an idea, an ideal pattern. For both Bacon and Hooker Nature is bound to God. The actual and the Ideal therefore have his absolute

shape. “Sadly impaired, in man’s case, by Man’s own action”. Man does not dress himself as Fuller would say by the ideal mirror. As we should say in man’s case the forms are only norms.

Custom is the expression of the inner pattern of Nature, the basis of law and the practical guide to man. During long period of time and over large numbers of men the absolute shape will tend to establish itself, for the ideal arrangement is actually the most satisfactory. Man works best when he acts in accordance with the real nature. It is only this real nature, in fact which he gives his proper fit in the community of things and people which constitutes his universe.

Man can only know himself in terms of his proper place. Place here means his relation to the rest of his environment human and non-human. It follows necessarily, therefore, that his task is to conform. The individual pattern can only be preserved by a man maintaining his right positions in regard to grand universal pattern.

The Elizabethans, on the other hand, would best discover the patterns of his inner nature by looking out on the world of his fellows and forefathers. Hooker would conclude that individual must first understand his intrinsic limitations. Then wisely he must observe tradition. Restraint therefore as well as reason and benevolence are inalienably associated with Nature.

Not everyman, even in Hooker’s time shared the full calm confidence. As we shall see like King Lear, Hamlet, Polonius and Fortinbras incorporate alternatives to this rational optimism, just as they incorporate thunder and vicious corruption in state politics. Hooker’s axiomatic decencies however, are those which Lear and Hamlet hold to. It is decencies that they see continually violated and in expostulating them they voice their essentially angelical conscience.

In condemning Claudius, Polonius and Gertrude, Hamlet is tacitly condemning the unjust social order they stand, his remarks are a foreshadowing of the fruitless and insincere prayer of Claudius. Nature abused by them is also the abusive standard of the perverted society which they set. In one sense both the new king and the Queen are of course very properly dressed befitting to the dignity of their royal stature. Their involvement in drinking and sexual excitement is indeed a model fashionable society. But at the same time not all customs are good. While good customs are to be revered as the expression of man’s common nature, perverse and unnatural customs can at all times creep in and become established. The theory of Nature did not necessarily commit one to the status quo no matter what. The standards to be observed are not derived from society. Society in fact must conform to what the reasonable man, by God’s light, would recognize natural.

Not all established patterns are necessarily the absolute Shape. It is possible for customs to be un-natural and for society to be corrupt. Hooker makes the point and it is implicit in what Hamlet says about Polonius and Claudius. Subsequently, he will take up other positions from which to arraign society.

The Malignant Nature of Hobbes and Machiavelli

J. Hobbes was a dominant and determining Elizabethan and Restoration mind. Born into Armada Year surviving to philosophy into Restoration Hobbes vision of man in society is the projection of philosophic plane of Polonius and Claudius in Hamlet, Edmund, Goneril and Regan in king learns. Hobbes begins with appetite, ‘the universal woulf’. The facility of this life consisteth not in the repose of mind satisfied. For there is no such finish ultimus, utmost aim, not sumum bonum, greatest good, as is spoken of in the books of the old moral philosophers- not can a man any more like whose desires are at an end than he whose sense and imaginations are at a stand I put for a general inclination of all mankind, perpetual and restless

desire of power after power that ceases only in death (Leviathan Ch. XI)

Three principal causes of quarrel in human nature Hobbes found to be ‘competition, diffidence, glory’: the impulses to acquire, to provide for one’s security, to extend one’s prestige. The key word in Goneril’s speech in kinglier like that of Claudius in Hamlet is politics:

Goneril: This man hath had good counsel, a hundred Knights T’IS politics and safe to let hem keep

At point a hundred knights, that on every dream. Each buzz, each fancy, each compliant, dislike He may enguard his dotage with their powers

And hold our lives in mercy (King Lear)

By it, Shakespeare reminds his audience of the race Machiavelli's he has been dealing with since Henry VI. He points also to a constant challenge to the whole range of meanings which his generation has felt to be serious one. From the triangular relations among Hamlet, Polonius and Claudius, Shakespeare was underlying the Hobbesian account of human nature, its inherent competitiveness based on fear, it mechanical 'everyman against everyman'. The Hobbesian conception needs for its embodiment in at least Claudius and Polonius.

The same picture Shakespeare had reflected through Edmund in king Lear who insists that customs can be unreasonable and society unnatural thereby making a point of departure from conventional view of benevolent and orthodox view of nature. In contrast to Hooker and Bacon, he finds it quite easy to 'to treat of metaphysics or of the interval and immutable in nature without rushing at once into natural theology. The Sentiment of Polonius speech like that of Edmund in King Lear must have been widespread in Shakespeare's society. There are no doubts that similar ethical views were implicit in the eminent generality or of the public conduct at any time during the Sixteenth and Seventeenth centuries. Whatever Goddess this is, she seems the guardian of powers we approve, strength of mind, animal vigour, handsome appearance, instinctive appetite, impatience with humbug, iconoclastic force.

Nature is close system for Polonius. It is structure laid down, devoid of intelligence, impervious to reason. This being so it is ridiculous to blame the stars for once misfortune.

Nature is a dead mechanism and it does not include man except as he is, an animal body. Apart from his body man has a mind. As mind, man is free of nature and superior to it. He knows its lash; he can manipulate it for a given effect. Human nature too, can be known and manipulated. The Machiavelli will know it better than anyone else and he will be freer to manipulate it. It is significant that in the figure of Claudius the sense of separation from nature and superiority to it goes with a sense of individual separation from community and feeling of superiority to his fellows. As Nature goes dead, community becomes competition and a man nexus of appetites. Reason is no longer a normative drive but calculator of the means to satisfy the appetites with which we are born.

Conclusion

The view that each creature is a compound of two 'natures' doesn't not necessarily involve a dualistic view either of the creature concern or of the universe in which it participates. It obviously lends itself, however, to dualism. Two parts of man which when properly related form the unity of absolute shape. Can we regard as hostile contestants representing irreconcilable powers? Such a view was widely recurrent in Elizabethan times.

We have seen that the playwrights and their champions in Elizabethan times habitually associated ideologies only with private ethics but also with large public issues. Lily B.Campbell has rightly pointed out that Hamlet's instruction to the players merely repeat platitudes of Renaissance criticism. But that is to miss the richness of content and nuances that the well-worn terms and phrases acquire from their dramatic and historical context.

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Translation into English and Challenges before a Translator: A Study with Special Reference to Bhabendra Nath Saikia's The Hour before Dawn

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Abstract

Translation is concerned with communication of meaning and it has to do with linguistics as well as culture. The challenges before a translator are many. Finding an equivalent between the two texts is the aim of the translator. The translator's concern with the literary text as made up of a language is not simple because the text also has words charged with memory, associations, and literary echoes. A total translation is regarded as a myth. Cicero's dilemma between word for word rendering leading to an uncouth translation and the sense for sense rendering which requires changes leading to a departure from the function of a translator is a dilemma which every translator faces.

Keywords: Translation, Source Language, Target Language, Challenges, Communication.

Translation is an intimate act of transferring the meaning of a text from the Source Language (SL) to the Target Language (TL). The transfer of meaning of the Source Language Text (SLT) is done not only by offering the equivalent elements in the Target Language Text (TLT) but also by bringing the intended elements of meaning of the SLT into the TLT. In this act of transferring the meaning from the SL into the TL it is not easy to find full equivalence of an SL word in another word in TL and this conceptualises that total translation is not possible. While translating the SL meaning into the TL meaning retaining as much sense as possible, the translator faces a number of problems. The present paper discusses in brief the problems faced by the translators in general and Maitreyee Siddhanta Chakravarty who translated Dr. Bhabendra Nath Saikia's Assamese novel Antoreep into English as The Hour before Dawn in particular.

The problems that the translator faces in translating a text from the source language into the target language are plural in number. Of these problems one problem that the translator faces is the problem caused by syntax. Bijay Kumar Das in his book A Handbook of Translation Studies says that 'English is SVO (subject, verb, object) language but most of the Indian languages including Assamese, Bengali, Hindi and Oriya are SOV (subject, object, verb) language' (45). Assamese also being an SOV (subject, object, verb) language creates problems to the translator when s/he goes ahead with the job of translating the Assamese text into English. For example, "Aami bhaat khao" is an SOV sentence in Assamese where 'Aami'(We) is subject, 'bhaat' (rice) is object and 'khao' (eat) is verb but when we translate it into English as 'We eat rice' it becomes an SVO sentence.

The non-native speakers of the English language create several expressions in this language which is peculiarly un-English. In India the speakers of the English language have become very popular with expressions such as 'I am seeing you' instead of 'I see you', 'I am feeling cold' instead of 'I feel cold', 'I am loving you' instead of 'I love you', 'I was liking you' instead of 'I liked you', 'I was hearing a loud sound' instead of 'I heard a loud sound', etc. The grammar aspects of translation give a unique kind of problematic situation in the context of translation of Indian literary texts into English. English being one of the most important languages of creative writing in India is full of such un-English features. These features offer the translators who translate the Indian literary texts into English a choice which is also a challenge. In order to maintain the grammatical compatibility on the same level as semantic compatibility is maintained, the translator of The Hour before Dawn has applied several methods. The expression 'She was seeing him' mentioned in the novel (P.37) is in present continuous tense which is not grammatically correct. But the

translator not only has to change the language of the SLT but s/he also creates a kind of new language which goes with the expression of the SLT because the English language created by the Indian speakers under the influence of their own mother tongue is closer to their experiences.

The translators translating the Indian literary texts face the kind of problems called the problems of homonyms because there are many words with the same form in different languages with different meanings. 'Darun' in Bengali means 'big' and it is used with slightly different meaning in Oriya in expressions such as 'darun dukh' (great sorrow) or 'darun aghat' (great shock). R. S. Pathak in his article Untranslatability: Myth or Reality? gives a list of such words in the following passage:

The problem gets compounded because the same form gives different meanings in different languages. For example, 'uphar' in Marathi signifies 'refreshment', but it means in Hindi 'a present', and 'uttejit' means 'inspired' in Marathi and 'angry or agitated' in Hindi. 'Shiksha' in Hindi is 'teaching or education' and in Marathi 'punishment'. 'Razinama' is used in Marathi in the sense of 'resignation', but in Hindi it means 'agreement'. Similarly, the word 'ashudh' means in Hindi 'incorrect' or 'impure'; in Kashmiri it means 'very precious'[thing] and also 'medicine' or 'cure'. 'Jal' in Hindi is 'water', but 'zal' in Kashmiri is 'urine'. 'Manhoos' in Kashmiri means 'unsocial, shy, gloomy' and in Hindi 'ominous' or 'inauspicious'. Such 'false friends' and deceptive cognates will only make the translator's task further complicated. Polysemy and oligosemy, like lexical gaps, also obstruct successful translatability. Moreover, the translator should be able to differentiate between the denotative, connotative and idiomatic meanings of words. Then, words come to acquire certain associations in languages. According to Bertrand Russell, "no one can understand the word 'cheese' unless he has a non-linguistic acquaintance with cheese". Some words gain in due course semiotic function like nodding or shaking of the head or pointing. Roman Jakobson rightly points out that "we dishtinguish three ways of interpreting a verbal sign: it may be translated into other signs of the same language, into another language, or into another, non-verbal system of symbols." Because of their undertones of connotative meanings translation of some words becomes still more problematic. A couple of examples will make it clear. Dove in Bengali is not a symbol of peace; it is equivalent of a cunning, unprincipled person who drives people out of their homes. The word 'dushta' in Bengali is the highest abuse and conveys far more than what it does in Hindi and other cognate languages. 'Reja' has two meanings in Orissa alone: in and around Sambalpur it means 'a woman worker', but in other dialects of Oriya it stands for 'change or loose coins' (22 23).

The translator is expected to capture all the different shades of connotations of words. The literariness of a literary text heavily depends on the play of meanings and the different shades of meanings of words become a part of the narrative.

India as a multilingual country bears a large number of regional languages which have their own words for explaining relationship of a person with another. These relationship words in Indian language culture also often remain untranslated. The relationship words like 'uncle', 'aunt', 'brother-in-law', 'cousin', etc. have a lot of equivalent words in Indian languages. The word 'Kokaiti' is equivalent to 'elder brother'; 'Soru Bapu' is equivalent to 'younger son'; 'Khura', 'Chacha', 'Mama,' 'Peha', 'Moha' or 'Mausa' are equivalent to 'uncle'; 'Mausera Bhai', 'Chachera Bhai', 'Mamera Bhai', 'Fufera Bhai', 'Mauseri Bahan', 'Chacheri Bahan', 'Mameri Bahan' and 'Fuferi Bahan' are equivalent to 'cousin'; 'Khuri,' 'Mahi,' 'Mami' are equivalent to 'aunt'; 'Deuta,' 'Pitai,' 'Baba' are equivalent to 'father'; 'Ma,' 'Aai' are equivalent to 'mother'; 'Baideu' is equivalent to 'elder sister'; 'Bowari' is equivalent to 'daughter-in-law'; 'Nobou' is equivalent to 'sister-in-law'/'elder brother's wife'; 'Dada' is equivalent to 'elder brother' in Assamese or grandfather in Bengali. 'Brother-in-law' means 'saala', 'jeeja', 'bhini', etc. 'Sister-in-law' has four equivalent words in Hindi such as 'nanad', 'bhabi', 'jethani', and 'devrani'. In Assamese 'saali', 'nanad', 'nobou', bowari', etc. are equivalent to 'sister-in-law'. These words in Indian language culture have poor translations of equivalent words in English. As the English words like 'cousin', 'uncle', 'aunt', brother-in-law, sister-in-law, etc. have a number of corresponding words in different Indian languages, the translation of these words into Indian languages becomes ambiguous. For example, if the sentence 'My uncle is a doctor' in English is translated into Assamese, it means either my father's brother or brother-in-law, or my mother's brother or

brother-in-law is a doctor (even, an explanation like paternal uncle or maternal uncle will not do). Words like 'Samudi' in Oriya are difficult to be translated. The word is used to explain the relationship between two persons whose son and daughter are married and are husband and wife respectively. The word 'Samdhi' in Maithili like 'Samudi' in Oriya means a relationship word.

Two persons whose son/daughter are married to each other are called 'Samdhis' in both Hindhi and Maithili. For example, in the novel The Hour before Dawn Menoka's father is 'Samdhi' of Mohokanto's father which is not correct in Assamese. In Assamese it is 'Bioi' just as it means in Bengali. The word 'Samundhi' in Bengali means the elder brother of one's wife. Therefore, the words like 'Samudi' or his wife 'Samuduni' in Oriya give no exact equivalent words in English as two different languages do not always function alike.

In the novel The Hour before Dawn the relationship terms used in the ST Antoreep have been retained. The kinship terms such as 'Nobou', 'Kokaiti', 'Kokai', 'Deuta', 'Aai', 'Ma', 'Soru Ma', 'Baba','Pitai',

'Baideu', 'Mahi', 'Khura', 'Khuri', 'Dada', 'Bowari', 'Borpitai', 'Mami', 'Bapu', 'Maiji', 'Soru Bapu', etc. have been retained in the translated text to give the English readers the taste of Assamese flavour expressed in the SLT. But the translations of these Indian languages seem inadequate and something is missing in such translations in English. Besides, there are 'swear words' with socio-cultural background in the Indian languages which are difficult to be translated without taking the context and the whole into consideration.

There are certain words related to food which are not only the names of items but also cultural expressions which are simply untranslatable. Bertrand Russell the famous writer says that the 'non-linguistic acquaintance with cheese' cannot be interpreted to a person who has not experienced it herself/himself (Pathak 22). Similarly the Indian food words such as 'halva,' 'poori,' 'kheer,' 'jilebi,' etc. cannot be sensitively translated into 'spaghetti', maccheroni', 'minestrone', 'pizzas', etc. because such words simply do not have their equivalence in English and most of the times the translators of Indian literary texts into English retain these words in italics in the translated text. But a translator also needs to take a decision regarding the number of such words to be added. In The Hour before Dawn words such as 'khisiri' (P.3) are used but sometimes these are dropped. When Mohikanto's father Ghonokanto describes the preparations made by his father, the translator refers to these as 'delicacies' (P.169).

There are some dress-words in Indian languages which have their own cultural bearing. The translations of these dress-words appear inadequate and something is missing in such translations. The names of cloths like 'gamosa,' 'sador,' 'dhoti,' 'kurta,' 'pyjama,' 'mekhela,' etc. used in the novel The Hour before Dawn cannot be translated into English. 'Blouse' cannot be translated as 'cover shoulder.' 'Aanchal' cannot be translated into English with its cultural connotations. It is because that 'there are no exact synonyms even in the same language and its dialects and that a language is not merely a medium through which experience is communicated but is something inseparable from the experience it communicates' (Pathak 23). The duty of the translator is to bear this in mind while going ahead with the job of translating a text from the source language into the target language.

The translators of literary texts in the Indian languages into English face problems such as the problems of translating culture-based words. The culture-oriented words in the Indian literary texts such as 'Krishna,' 'Hari,' or 'Modon' are devoid of their culture and religious connotations when they appear in the English translation meant for non-Indian readerships. The limitation of the English language in expressing the concepts such as 'Lila' or 'abhiman' is due to the cultural differences. The translations of the words 'Love-play' for 'Lila' or 'pique' for 'abhiman' are the examples of poor translations. The 'abhiman' of Menoka the protagonist of the novel The Hour before Dawn can be translated neither as her 'pride' nor as her 'self respect.' But this 'abhiman' is completely comprehended by the Indian readers. The culture based words to be translated from one language belonging to a certain culture into a different language belonging to another culture make the life of the translator miserable.

Meenakshi Mukherjee observes that the richness of Sanskrit and other Indian languages in erotic expressions is not matched by the English language. Therefore, 'the transcreation of Vatsyayan's

Kamasutra into English fails to carry the feel of original writing with it' (Das 39). In The Hour before Dawn the translator simply drops the details of Menoka's wishes where the curtailment of the details of Menoka's wish to sit in the moonlight with her wet hair and cloths is perhaps due to this reason. The Indian language cultures are rich in erotic expressions which may be interpreted in a wrong way, especially by the non-Indian English language readers.

In the case of literal translation there are certain words in English such as 'Block' referring to a 'segment of a street bounded by successive cross streets' which are difficult to be translated into English. There are

numerous words in English which became a part of our languages because the experiences and the things they referred to become a part of our life. Words like 'train,' 'station,' 'master,' 'class,' 'matriculation examination,' 'company,' 'engine,' 'hospital,' 'table,' 'hostel,' 'permision,' etc. used in both the SLT (Antoreep) and the TLT (The Hour before Dawn) belong to English but they have become a part of the Indian languages. There were some attempts made by translation scholars to popularise the Hindi translation of the words like 'necktie' as 'kanthlangote' or 'train' as 'louh-path-gamini'. But these attempts remained unsuccessful as the attempt of P. Lal to translate the typical Indian language expressions such as 'tu tu mein mein' as 'you youing me meing' (Das 43). In the Book Two of the novel The Hour before Dawn the readers from the Indian language backgrounds can easily notice a change in the vocabulary. The words like 'overseer' (P.206), 'telegraph' (P.225), 'Sir' (P.229), 'result' (P.246), 'taxi' (P.293), etc. begin to appear frequently. The second part of the novel is devoted to the description of the life of Indro, the elder son of Menoka and Mohikanto, who goes to Kolkata for higher studies. During the 1930s and 1940s the acceptance of a large number of English words in the Indian languages was an experience shared by almost all the languages in India.

The translator translating the Indian literary texts into English finds this situation where lots of words from English becoming a part of the language of ST, complex. The need for replacement of equivalent lexical items is gone. But at the same time the translator also fails to communicate this changed vocabulary of the language of the ST. This shift in the kind of language from monolingual context to the bilingual context which also indicates the shift from a small village life to a big town life in the 1940s becomes untranslatable. The novel in translation is in a way unable to communicate this shift especially to the non-Indian readers for whom the context of this shift taking place in pre-independence India is unfamiliar.

In the case of literal translation, words such as 'sacred', communal,' or 'secular' will convey different meanings to different readers from different socio-political background. Bengali words like 'bhadralog' are not exactly equivalent to 'gentleman' in English. Even the word 'Sambhrant' from Sanskrit is neither equivalent to 'gentlemen' in English nor 'bhadralog' in Bengali. The translation of the words 'vedika' and 'toran' into English as 'railing' and 'gateways' respectively is in no way correct for 'the real sense of the original terms evaporates as soon as they are given in English' (Pathak 22).

Translation is not possible in the field of fine arts such as music, dance, painting, architecture or sculpture in the manner as it is done where the medium of the art is language. Language which makes communication possible differs from people to people, culture to culture. Translation performing its bridge building role by substituting the SL text with the TL text makes this journey of the text from one language context to another. The readers of the translated text as the translated text become aware of the features of the languages concerned in comparison to each other. In translation 'decoding and recoding, destructuring and restructuring take place. Since languages differ in form and structure, translation acts as a kind of linguistic bridge-building between two languages and cultures' (Das 68). The two-dimensional process of translation which is not unidirectional depends on the interpretation of verbal signs in the same language and also in the language different from it. 'The meaning of any linguistic sign is its translation into some further, alternative sign, especially a sign in which it is more fully developed' (Das 69).

Swear words are also difficult to be translated. Different races have different notions of 'incest' and therefore, the intensity of the swear words can be communicated properly if the concepts of sex relationships are shared by the concerned cultures of text to be translated. The concepts of

marriage also have different implications in different cultures. In Thomas Hardy's The Mayor of Casterbridge the reader finds the couple hiding the fact of their marriage from their own child and from the people of the town. But a woman who has an eighteen year old daughter (re)marries the mayor of the town in a normal way. The (re)marriage at this age will never appear normal to the Indian readers and students often get confused about the main points of secrecy in this novel. Not only different culture in different countries will find such narrative elements difficult to be translated but in some country the implication of such acts is subject to change due to the flow of time. The selling of the wife in a drunken position is such an awkward act that even though it took place in front of the people of the town it becomes simply un-reportable after a certain period of time.

In The Hour before Dawn Menoka's remaining in the house with full authority as the mother of her children as the daughter-in- law of her parent-in laws and as the lady of the house and her decision to stop continuing

as the wife of Mohikanto the master of the same house is completely understood by the Indian readers. The sense of power and freedom that Menoka exercises is a peculiar feature of the Indian family structure which is not easy to be communicated to the non-Indian readers.

It is generally believed that translation of jokes is unattainable. The culture-bound expressions such as humour, especially jokes are difficult to translate from one language belonging to a certain culture into a different language belonging to another culture. The problem arises in transferring the meaning of a joke when the target language is both structurally and culturally different from the source speech and culture. The fact that humour is universal but joke is local indicates the ground for difficulties in translation of such culture-bound expressions. Only proper knowledge of the exact nature or origin of the joke helps the translator to make his task of translation possible from one language into another.

It is normally assumed that the translation of poetry is more difficult than the translation of prose because of the abundance of literary features such as simile, metaphor, irony, paradox, alliteration, etc. While translating poetry the translator should have in mind the sense that his prime duty is to translate a piece of poetry, not to re-write or produce an interpretation of it. The language of a novel is also sometimes poetic. The scenic descriptions which are used to create the poetic effect use various poetic devices. The translator needs to capture not only the semantic equivalence but also the poetic effect which is also a part of the narrative shifts.

There are 'no two languages with identical structures' and ' the inadequacy of translation' due to gender denoting words is a problem for the translators of Indian literary texts with no solution (Das 71 -72). Words such as 'student,' 'teacher,' 'professor,' 'worker,' 'doctor,' 'patient,' 'engineer,' 'legislator,' etc. do not reflect their gender distinction in English as they do in the Indian languages such as Assamese, Bengali, Hindi, Maithili, or Bhojpuri:

Hindi: Meri shikshok ne mujhe saza di. Meri shikshika ne mujhe saza di.

Assamese: Mor hikkhoke mok hasti disil. Mor hikkhoitriye mok hasti disil.

These two sentences in Hindi or in Assamese cannot be translated into English as one sentence only as 'My teacher punished me.' There are no ways to avoid this ambiguity. The problems of the translators of English literary texts into the Indian languages are also very similar problems.

In spite of the threats to the authenticity and position of translation caused by the problems related to it, there is an upward trend of translation today among the scholars and translators. In spite of all the problems the task of translation will continue to be rendered by writers, scholars and translators in all ages. The role and significance of the translators who are the cultural bridge-builders will be realized by all generations.

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Social Taboos as Barriers to Women Empowerment: An Analytical Study

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Abstract

Women's empowerment has been a key point which has fascinated the critics and scholars alike, since the sixties of the last century. Studies like gender discrimination, women writings, women empowerment and female identity have occupied the centre stage of deliberation. Women are often described as better half of men. A society ravaged with inequalities between males and females cannot ensure prosperity for adequate decent living. The question of "how" and "Why" are women in bondage, debated by scholars. This is in turn has raised the next question from whom the women need liberation. The real truth is that women are discriminated just because they are "women". Down the centuries women have been subjected to certain social taboos which have been the handiwork of the patriarchally structured social mechanism like India. The very formation of the idea of gender is a social formation whereas sex is a natural division. The society has devised certain mechanism in the form of taboos to deprive the women of her access to the dominant domains of society and therefore put them subservient to men. These questions have great social relevance and needs immediate attention. This paper is an attempt to highlight those issues and factors which impede women's empowerment. Efforts have also been made here to analyze the taboos which have pushed the women to the social periphery and suggestions offered thereof to ameliorate their position for the betterment of the society.

Key words: empowerment, patriarchal, Taboos, peripheral, gender.

Introduction:

Women's empowerment is understood to mean the fight for self-determination and improvements in the legal, social, cultural and political position of women. Subsumed under this term are feminist as well as potential feminist discourses. Not it is only women who are include in the terms "women's empowerment movement" and "feminist movement," but also men who were engaged in the cause of women's empowerment. Thus the term is bored enough to encompass the first indication of feminist demands, many of which originated within the area of male-dominated social, religious or political movements. For countless centuries women in India had been subordinated to men and socially oppressed. The various religions practiced in India as well as the personal laws based on them consigned women to a status inferior to men. The condition of upper-class women was in this respect worse than that of peasant women. Since the later worked actively in the fields alongside men, they enjoyed relatively greater freedom of movement and in some respect a better status in the family than upper-class women. For example, they seldom observed purdah and many of them had the right to remarry. The traditional view often praised the role of women as wives and mothers, but as individuals they were assigned a very low social position. They were supposed to have no personality of their own apart from their ties to their husbands. They could not find any other expression to their inborn talents or desires except as housewives. In fact, they were seen as mere adjuncts to men. For example, while a woman could marry only once among Hindus, a man was permitted to have more than one wife. Among Muslims too this custom of polygamy prevailed. In large parts of the country women had to live behind the purdah. The custom of early marriage prevailed, and even children of eight or nine were married. Widows could not remarry and had to lead an ascetic and restricted life. In many parts of the country, the horrifying custom of sati or self-immolation of widows prevailed. Hindu women had no right to inherit property, nor did they enjoy the right to terminate an undesirable marriage. Muslim women could inherit property, but only half as much as a man could; and in the matter of divorce even theoretically there was no equality between husband and wife. In fact, Muslim women as well as their values were similar. Moreover, in both cases they were economically and socially totally dependent on men. Lastly, the benefit of education was denied to most of them. In addition, women were taught to accept their subjection and even to welcome it as a badge of honour.

Objectives

The problem of women and her position in society is almost as old as human civilization. They have been either oppressed or mal-treated or artificially preserved as beautiful fragile object. Women are oppressed just because they are "Women". They have been denied their right to be individual and develop their innate capacities. This dilemma between their importance and suppression has been debated over a long time. Therefore a humble attempt had been made in this paper to investigate into the sensitive issue of women empowerment and how social taboos, traditions, customs, laws become barrier for the empowerment of women.

Methodology

In this paper basically descriptive and analytical methods have been adopted to investigate the problems.

Sources of the Study: The present study id mainly based on secondary source. To prepare this paper the secondary data are mainly collected from KK Handique Library of Gauhati University and the library of

B.P. Chaliha College, Nagarbera. For collecting the data related to social taboos I have collected some newspaper articles as well as articles published in Journals like- The Heritage, The Dialogue, University News and also collected from Internet.

Data Collection: For collecting data I visited several libraries KK Handique Library of Gauhati University, library of Bikali College, Dhupdhara and B.P. Chaliha College library, Nagarbera. While pursuing an intensive exercise of reading, the relevant parts which would supplement to this paper were clearly marked out. Reference book by outstanding scholars and critics on women

empowerment and social taboos were consulted. Discussions and deliberations were made with the several renowned scholars who had specialization in this field. Above all the analysis of the data both from the primary and secondary sources found to be compatibles and mutually supporting one another towards the final outcome of this paper.

What is Social Taboos?

Social taboo is a practice, habit, object or any material or abstract thing that is not in conformity with accepted practice in that society, and hence discouraged by the members of that society, community, etc. It would depend on various things such as country, language denomination, ethnic differences, or generally how orthodox or unorthodox the majority of those societies are. For instance, in the Asian countries, even in 2008, smoking or taking alcohol in public places is considered taboo. Men's shaking hands with women is considered a taboo by the Islamic countries. Marrying outside one's caste is still considered a taboo in India and in some of the South East Asian countries.

Indian Cultural Taboos – Things we don't do in India:

The Indian Cultural System

Culture encompasses the customs, ideas and social behavior of a particular group of people. From an adjectival point of view, a taboo is termed as restricted or prohibited by social customs. Usually, culture crops from the integration of several ideas, observations, rules and regulations over time from the people to form a cultural system. The Indian cultural system can be viewed as a combination of several cultural systems. This is because; the Indian subcontinent is composed of people of different cultures among them including Andhras Gonds, Gujaratis, Marathas, Oriya among others. From all these groups, certain norms perceived applicable to the larger group are adopted to form the Indian cultural system. It's from this culture where taboos are found. This paper focuses on Indian cultural taboos and further offers remedies.

These are as follows

Avoid display of public affection. Lewd behavior.

Avoid shaking hands with a person of opposite sex. Never wink or whistle.

Do not t ouch or hit other people's ears.

Do not move objects and books or step on them with your feet. Do not beckon someone with the palm up and wagging one finger.

Avoid using one hand for eating and st illl use it to serve ourselves from a common dish on the dining table. Avoid use of the left hand.

Disapproving words such as no should be avoided. Do not disagree openly with our elders.

Do not hunt inhjure or kill animals.

Do not drink any alcohol or smoke in public. Public preaching is prohibited.

Social taboos damage the health of girls and women:

All over the world girls and young women experience their menstrual cycle. It's a process as natural as the ocean flowing, as regular as the full moon. But in many countries the subject is enshrouded with shame and harsh impracticalities. Large numbers of girls in many less economically developed countries drop out of school when they begin menstruating. This includes over 23% of girls in India. As most girls are in secondary education when they begin menstruating, they are restricted in the most important stage of general education. Not only does this have a direct consequence on girl's learning, but in the long-term may be a factor of less educated or high earning women in the family and community.

Shocking sanitary methods: In terms of health and hygiene, the quantities of girls and women who find it difficult to access safe and comfortable methods of blood absorption is shocking. Over 80% of menstruating

girls and women in Bangladesh and 77% in India use an old cloth which is often reused. 88% of women in India sometimes resort to using ashes, newspapers, dried leaves and husk sand to aid

absorption. Girls and women who use unhygienic methods are 70% more likely to contract reproductive tract infections, compared to women who use sanitary towels.

Profound economic effect

Lack of availability of sanitary towels has a profound economic effect on women in India. The largest industry in India is garment factories, where more than 20% of the work force is women. One study found that the majority of these women were using rags from the factory floor as menstrual cloths. Infections are so common in the women who work in the factories that they cause 73% of women miss work unpaid for an average of six days per month.

Chain of social taboos

The problems related to a lack of money and proper infrastructure fails girl's and women's needs in a physical sense. The taboos about menstruation present in many societies impact on girl's and women's emotional state, mentality and lifestyle. Sadly such myths have led to 48% of girls in Iran, 10% in India, and 7% in Afghanistan believing that menstruation is a disease. For example, the removal of bad blood from the body is rather than a natural and healthy part of adolescence or young adulthood. In some parts of India, perceptions of Hinduism centre on notions of purity and pollution. It is believed that if a girl or women touches a cow while she is on her period, that the cow will become infertile - leading girls to associate their own bodies with curse and impurity. In rural Kenya women on their periods are not even considered fit to into a goats den or walk near livestock, and allowed to eat their meat or drink their milk.

Shame and embarrassment

A water Aid study showed that 89% of women in Nepal abide by form of social restrictions during menstruation. This is because menstruation is seen as a subject of shame and embarrassment. Girl and women are prevented from activities such as preparing food, travelling, and attending school. In rural India, men and women sometimes maintain separate quarters when a woman id on her cycle. For fear that they are vulnerable to witchcraft attacks, some women worry about how to dispose of their pads or old cloths, leading them to not getting washed.

Girls' needs to attend schools

Increasingly, some schools in India have also begun to tackle the issue of their periods. An example is Batajore B.M. High School in the Bangladesh. Cleanliness and proper use and maintenance of the toilets are monitored by the school WASH committee and student brigade. Weekly hygiene lessons have been made compulsory at the school. Additionally the school offers sanitary napkins for sale to the students at a cost much cheaper than the average. The school is one of the thousands in Bangladesh that has built separate toilet facilities for girls over the last few years.

Stubborn social taboos

Many organizations and initiatives help to reduce the problem through hygiene education, cheaper sanitary towels, and female public toilets. However, perhaps the stubborn social myths around menstruation, and cause so much distress to girls and women, are much tougher to get rid of. Through our community outreach programmes, we should support women to have fulfilled and empowered lives.

Analysis

The general social antagonism which has taken hold of our entire public life today, brought about through the force of opposing and contradictory interests, will crumble to pieces when the reorganization of our social life, based upon the principles of economic justice, shall have become a reality. Peace or harmony between the sexes and individuals does not necessarily depend on a superficial equalization of human beings; nor does it call for the elimination of individual traits and peculiarities. The problem that confronts us today, and which the nearest future is to solve, is how to be one's self and yet in oneness with others, to feel deeply with all human beings and still retain one's own characteristic qualities. This seems to me to be the basis upon which the mass and the individual, the true democrat and the true individuality, man and

woman, can meet without antagonism and opposition. The motto should not be: Forgive one another, rather, understand one another.

Nevertheless, the position of the working girl is far more natural and human than that of her seemingly more fortunate sister in the more cultured professional walks of life teachers, physicians, lawyers, engineers, etc., who have to make a dignified, proper appearance, while the inner life is growing empty and dead.

The narrowness of the existing conception of woman's independence and empowerment; the dread of love for a man who is not her social equal; the fear that love will rob her of her freedom and independence; the horror that love or the joy of motherhood will only hinder her in the full exercise of her profession all these together make of the empowered modern woman a compulsory vestal, before whom life, with its great clarifying sorrows and its deep, entrancing joys, rolls on without touching or gripping her soul.

Conclusion and Suggestions

Liberty is the first condition of healthy growth in society and women need it as much as men. In India we do not want to admit or grant the equality of women with men. Women are eternally inferior. "God is the law; thou mine" that ought to be- according to most of the Indians - the attitude of the Indian wife to her husband. Such being the case, empowerment has to be a cautious and gradual process. Nothing delights the conservative Indian more than the sight of a empowered woman stumbling. So, in India we have to contend against this psychology as well. Liberation of women cannot come in a day. It is also true that we cannot do away with purdah, unless we remove the inferiority complex of Indian women. It means that they are to be given equal moral, social and legal status with men. There are certain legal disabilities regarding proprietary rights and administration, and these must be removed. Unless a woman enjoys full legal rights, she cannot feel confident of her place in society and will have to look up to man. The institution of marriage as it obtains in India will have to be radically changed. We have a Widow Remarriage Act; we have also the Sharda Act prohibiting child-marriage. But these acts do not operate successfully in India, because the mass of people do not care for these reforms. Young men with liberal views should do their best to see that widows can be easily and safely remarried.

Unless that is done the young India widow would never be empowered women. As for child marriage public opinion must be organized against it. In a word, the old scriptures and superstitions should not be allowed to control the lives of the people to the extent they were doing. Marriage to the woman should be a choice, not a compulsory religious duty. No girl should be married against her wishes as is daily done in thousands of Indian homes. The women must, then be educated and their legal disabilities removed, the institution of marriage reformed and everything should be done to bring about their economic independence. There are many educated women in India today who are earning their own living. This is a move in the right direction. Without some short of economic independence, the empowerment of Indian women would be rather unreal. Only when the husband knows that the wife need not depend entirely upon him for her daily bread, he will think twice before doing anything against her wishes.

In India we live in a transitional age, the transition being from a feudal, agricultural society to a modern, industrial society. We are neither totally backward nor totally modern, but somewhere in between. We have to get over transitional period and become a modern, industrial state. We must press scientific thinking on a massive scale and encourage people to give up superstition and backward, feudal ideas, for example, casteism and communalism. This is only possible by means of a complete revolution in our hundreds of millions of people which will sweep away all remnants of the disgusting feudal and medieval practices and mentality, particularly with respect to women.

Empowerment does not mean that the women should smoke or drink or dance in ball-rooms, nor does it mean that they should substitute their Indian modesty by Western freedom of thought and action. It only means that they should be given the fullest liberty to realize themselves according to the genius of their race.

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Self-Help Groups and Women Empowerment: A Study with Special Reference to

Sidli Development Block of Chirang District, Assam.

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Abstract

Women constitute almost half of the world population and they are the integral part of the society. Women empowerment is a global issue. It has emerged as an important issue in recent time. Governments are taking various steps through their different schemes to empower women. Education, NGOs, Legal provisions, etc. is also playing a significant role to do so. In addition to the above, the contribution of Self-Help Groups is noteworthy. Self-Help Groups are constituted with an aim to uplift the women. This paper highlights the role of Self-Help Groups in empowering the women at Sidli Development Block. In this paper an attempt has been made to analyze the working of Self-Help Groups for the rural women. Further, the paper also deals with the problems faced by the members of the Self-Help Groups and suggests remedial measures for improving the women.

Keywords: Empowerment, Self-Help Groups, Women Empowerment.

Introduction

It is fundamental fact that women constitute almost half of the world population and they are the integral part of the society. But consciously or unconsciously women are considered as a weaker section of the society till today. Nobody can deny that women's contributions to the nation's development are in no way less than their male counterparts. Empowerment of women has emerged as an important issue in recent time. In today's competitive time women are playing key role in different fields and they share a large proportion in the socio-economic development of a country. Women represent an important sector of human resource that promotes national development. The term 'women empowerment' means women should have the power or capacity to regulate their day to day lives in the social, political and economic spheres – a power which helps them to move from the periphery to central stage. The term 'women empowerment' could also be understood as the process of providing equal rights, opportunities, responsibilities and power positions to women so that they are able to play role at par with men in society.

India is praised to become as one of the most developed and powerful nations by 2020. No doubt, women will play a vital role in contributing to the country's development. Women power is crucial factor to the growth of economy of any nation. Therefore, there is growing demands of empowering women so that they can participate in any economic and social activities to the nation's development. Educational attainment and economic participation are the key factors in ensuring the improvement of women. Financial inclusion is a key to women empowerment. It requires many channels through which financial resources and financial opportunities flow to the needy ones. Self-Help Groups are of such channels which have got much participation from women especially in rural areas.

Movement of women's empowerment through Self-Help Groups started in India in the last decades of the last century. SHGs movement in Assam has gathered momentum during the last decades of this country. In this regard, Assam Gramin Vikash Bank has been playing a lead role in the SHGs movement.

It has been recognized that SHGs play an important role in mobilizing village communities for initiating economic activities for their self-empowerment and also to address other problems in their day to day life. These groups are formed with the main aim of self-help for their own economic and social upliftment. There is a maximum of 20 members in a group fund. Self-Help

Groups enable these women to come together to start an endeavour, which is economically profitable. SHGs give the women economic independence by engaging themselves in various economic activities.

Objectives Of The Study

The objectives of the study are stated below:

To highlight the role of Self-Help Groups in women empowerment.

To study the problems of Self-Help Groups.

To give necessary suggestions for empowering women. Delimitation of the study

The study delimited to the following-

The study is delimited only to Sidli Development Block.

It is highly restricted to only 5 Self-Help Groups of Sidli Development Block.

Methodology

The study was conducted by using the procedure of survey method. In the present study data were collected from both primary and secondary sources. Primary data were collected through interview as well as questionnaire. Secondary data were also collected from the BDO Office, Sidli from their official records. Five sample SHGs are selected from 5 selected villages for detailed analysis. These groups are Jugami SHG, Samaina Shanshali SHG, Nabajyoti SHG, Laimwn Jagruti SHG and Dabdangpara ECE SHG.

The Role of the Self-Help Groups in empowering women

Self-Help Groups are formed for the self-help of the women and their economic and social upliftment. Self-Help Groups give the women economic independency by engaging themselves in various economic activities. An attempt is made to analyze the role of self-help groups towards the empowerment of women under various initiatives which are highlighted below-

Organizing and building small enterprises: The Self-Help Groups have been playing a significant role for the promotion of micro enterprises in the rural areas of Sidli development block. Apart from encouraging savings, it gives training as well as small loans to start and run successfully micro business.

Improving the economic conditions: Self-Help Groups have huge scope to impact the life of people, especially women in a number of ways. Most of the members of self –help groups come from low economic background. For these people availability of even small amount of money to fulfil their basic need becomes a great source of satisfaction and happiness. SHGs help the poor to tide over economic hardships.

Participation in the decision making process: Participation in the decision making process indicates the position of a person in the society. From the study it is found that after joining Self-Help Groups the women can take part actively in decision making process.

Self -respect and development of leadership qualities: Self -help groups have been playing an important role in bringing about gradual change in the society. Besides fulfilling the primary objective of employment generation, they are also contributing to the social empowerment of women. After joining the Self-Help Groups, women are coming out of the four walls of their houses and discussing business in a public platform. While working with the SHGs they are getting the opportunity to develop their leadership qualities, entrepreneurial skills, etc.

Solving social problems: Self-Help groups also serve as a platform to solve many other social issues related to the community. As the members belong to the same community and neighbourhood they feel free to talk about their problems and get the helping hand from the other members.

Developing political sense: It also serves as a platform for awareness campaigns and village politics. The periodic meetings of the SHGs help the member to have the knowledge of the affairs of the village on a regular basis.

Improving the condition of the women: Self-Help Groups is a good means to create a habit of savings and help to mobilize the resources of the individual members for their collective economic development and uplifting the living conditions of the poor women.

Improving social status: Social status of the women became high after joining the Self-Help Groups.

Creating awareness: Self-Help Groups create awareness about rights that help in financial assistance. It also helps the women to gain mutual understanding and to develop trust and self-confidence.

Trade and industrial promotion: The concerned authority of the Self-Help Groups provides training to the women in fabrication works, wood works, bamboo works, agarbathi manufacturing, printing press, tailoring, weaving, etc. which provides earning opportunity to the poor women and also help in their empowerment.

Problems faced by the Self-Help Groups

A questionnaire including 8 items was developed to collect data about the problems faced by the members of the SHGs. 50 persons were randomly selected from all the 5 groups and accordingly questionnaires were distributed among the 50 respondents. After 1 week the investigator personally collected all the questionnaires from all the 50 respondents. The questionnaires were then analyzed, tabulated and interpretations of data have been given in terms of percentage.

Table 1 shows the problems faced by the members of the SHGs.

Sl. No	Nature of the Problems	No of Respondents	Percentage
1	Inability to pay the membership fee	46	92
2	Lack of marketing knowledge	43	86
3	Inadequate education	40	80
4	Poor sale price of the products	48	96
5	Lack of adequate communication/ transport facilities	38	76
6	Lack of proper guidance of govt. agencies	36	72
7	Lack of adequate training facilities	41	82
8	Leadership problems	32	64

Table1 indicates that the most important problem of the SHGs is inability to pay the membership fee (92%). Lack of marketing knowledge is another problem of the SHGs (86%). Inadequate education is found to be another problem of the SHGs among a considerable percentage (80%) of the respondents. Poor sale price of the products is found to be a dominant problem reported by (96%) of the respondents. Lack of adequate communication/transport facilities found to be a problem of the SHGs among the respondents (76%). Lack of proper guidance of govt. agencies has also been reported as a major problem of the SHGs (72%). Lack of adequate training facilities is another problem of the NGOs among a considerable part of the respondents (82%). A portion of the respondents (64%) report the leadership problem as a problem of the SHGs.

Major Findings

On the basis of the analysis and interpretation of data the findings of the study were highlighted below –

From the study it is found that Self-Help Groups are playing a vital role in empowering the rural women.

The main source of income of the SHGs is basically home based activities mainly – weaving, piggery, tailoring, embroidering, fabrication works, bamboo works, agarbathi manufacturing, etc.

Self-Help Groups have developed in the mind of the rural women a sense of earning awareness. After joining the Self-Help Groups women become economically self-dependent and they are able to contribute to their household expenditure.

From the study it is also found that the social status of the rural women became high and they can take part actively in decision making process after joining the Self-Help Groups.

Most of the members of self-Help Groups are facing a lot of problems in carrying out different activities of the groups.

Suggestions

The following suggestions are given by the investigator for improving the women.

In order to strength the women empowerment, female literacy has to be promoted.

Adequate training should be given to the members of the Self-Help Groups to make them well trained.

It is the responsibility of the society to organize awareness programmes in order to create awareness about different policies, programmes and schemes of government which are meant for the development of the women.

Adequate leadership training should be given to the women so that leader can lead the group in positive direction.

Economic independency should be created by employing women with different government as well as private sectors.

Government should take initiatives for skill development of women in various professions.

Vocational education should be given to women for economic independence.

At least 33% of seats in all fields should be kept reserved for the women.

Conclusion

The present study was conducted on the Self-Help Groups and women empowerment. It can be concluded by saying that the Self-Help Groups have been playing a vital role in empowering the women. The Self-Help Groups have been able to organize and empower the poor women of the society. After joining Self-Help Groups, women became economically self-dependent and they can contribute to their house hold expenditures. It has developed in the mind of rural women a sense of earning awareness, saving habit, banking habit, etc. No doubt, Self-Help Groups have been playing an important role in organizing rural women to take up need based economic activities for their economic gain and empowerment. In short, the role of the Self-Help Groups in empowering women is praiseworthy.

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Communal Politics and Violence in India:

An Analytical Study

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Abstract

This research is based on the intentions raised in the nation and state due to the overcharging of communal violence. Since the past few decades, all over India increasing trends towards communal frenzy and rioting have been witnessed. The lives lost go into the thousands and those mildly affected, have been left with a lasting impact. Communal violence is a dangerous and a frightful phenomena and a curse for a society. A not only communal violence ends up in loss of lives and property; it divides and polarizes the society and gives rise to various political debates. Communal violence is a form of violence which perpetrated across ethnic or communal lines, the violent parties feel solidarity for their respective groups, and victims are chosen based upon group membership. The term includes conflicts, riots, and other forms of violence between communities of different religious faith or ethnic origins.

Key words: Communalism, Politics, Violence, Solutions.

Introduction

Communalism continues to be a sad and hard reality of Indian politics. Even after the adoption of the principles of secularism and equality of all the people, communalism continues to afflict our polity. A very sad fact is that it has been even increasing its intensity and area. Communalism constitutes the biggest strain on the unity and integrity of India as a nation. Jawahar Lal Nehru had rightly pointed out that the greatest danger for this country is from communalism and not so much from external aggression, because when there is external aggression, the people of India tend to get united but when communalism is rampant, the people get divided. Communalism is, thus, the most deadly enemy of the people of India. Anyone who loves India would hate communalism and anyone who hates India would love communalism.

Objectives

To examine the meaning of communalism.

To describe the impact of communalism on Indian politics. To examine various factors behind communal violence.

To examine the suggestions to overcome communalism.

To study the growth of communalism and how it disintegrates the Indian society.

Methodology

The study follows descriptive and historical methods. The information collected for the purpose of this study is mainly based on secondary sources as books, periodicals, newspapers, research articles, internet, etc.

The Meaning of Communalism

Generally understood, communalism is rivalry kept and practised by one community or religion towards another or each other. Bothering only about the well being of one's own religion and viewing the welfare of another community as a threat is a common characteristic of communalism. The primary feature of communalism is that one community is being viewed doubtfully in every social development.

"Communalism can be considered an ideology which states that society is divided into religious communities whose interests differ and are at times even opposed to each other. The antagonism practised by members of one community against the people of other community and religion can

be termed communalism. This antagonism goes to the extent of falsely accusing, harming and deliberately insulting a particular community and extends to looting, burning down the homes and shops of the helpless and the weak, dishonouring women and even killing persons." Richard Lambert defines communalism as "something colours political behaviour and produces a community oriented outlook." Louis Dumont states that "communalism is an affirmation and assertion of the religious community as a political group." In the words of Satish Sabarwal, "communalism in our sense means the channelling of personal sentiments and actions primarily with reference to the inscriptive group whose boundaries are determined by the accident of one's birth." According to Bipan Chandra "communalism is the belief that because a group of people follow a particular religion, they have as a result, common social, political and economic interests." "Some authors have defined communalism as a form of indifference. Condescension, hatred or aggressive attitude to all the members of a religious community other than one's own, based on a real or imaginary threat from an individual or a group of that community or an actual damage done to one's personal interest or way of life or to those of one's religious community.

India is a land of diverse religions and culture. Some of the prominent religions which flourish in India include Hinduism, Islam, Sikhism, Christianity, Zorastrianism, Budhism, etc. While the Hindus constitute the majority, the members of other religions constitute the minority with the Muslims being the largest minority. Unfortunately, a proper adjustment has not taken place between the Hindus and the Muslims which has often resulted in violent outbursts and communal riots. It has been asserted by certain scholars that communalism is not a new phenomenon and has been in existence since the times of the Muslims rule during the medieval period. However, this view is not universally endorsed. Person like Dr. Rajendra Prasad on the other hand hold that the Muslim rulers of India by and large have an attitude of tolerance towards their Hindu subjects. The animosity between the Hindus and the Muslins was largely the creation of the British rulers. In order to keep themselves in power they deliberately adopted a policy of 'divide and rule' and tried to promote feeling of alienation and hostility among the members of these two communities. They introduced separate electorates for the Muslims. Even some of the Muslim leaders, motivated by their selfish interest, promoted the filing of communalism. All this despite the best efforts of Mahatma Gandhi and other leaders ultimately led to the partition of the country into too states of India and Pakisthan.

It may be noted that tension has existed not only among the Hindus and the Muslims but even among the members of the same community. For example, there have been numerous cases of clashes between the Swarana Hindus and the scheduled castes and scheduled tribes or conflicts between Sunni-Shia Muslims.

The communal harmony was seriously disturbed in 1961 when a clash between the students of the two communities took place at the Aligarh Muslim University. This produced repercussion in other parts of UP, Bihar, West Bengal and Madhya Pradesh and communal trouble broke out in a number of towns, resulting in enormous loss of property.

In 1968 once again communal harmony was disturbed in UP, Assam, West Bengal. In UP, the trouble spots were Meerut and Allahabad, while in Karimganj (Assam) the trouble started over the killing of a cow.

In recent years communalism has assumed serious dimensions and even those states which were free from communal tension have witnessed communal riots. During the year 1986 there were 180 communal incidents in different parts of the country which resulted in death of about 200 persons. Of all the states Gujrat witnessed maximum number of communal riots (92) during the year. In recent years lot of communal tension has been generated over the issue of Ram Janambhumi and Babri Masjid at Ayodhya. The fundamentalists of two communities have claimed exclusive right over the disputed structure and all efforts to find a mutually acceptable solution of the problem did not yield any results. On the other hand, things took a serious turn following demolition of the disputed structure by the Kar Sevaks on 6th December 1992 which sparked off strong communal riots in different parts of the country and resulted in enormous loss of life and property. But the worst communal riots since independence took place in Mumbai in January 1993 in which over 500 persons were killed and 20,000 people were rendered homeless.

Fresh communal riots broke out in October-December, 2001. In October riots broke out in Malegaon, Maharashtra following protest against American war on Afghanistan. In these riots 13 persons were killed and more than 100 injured. But probably the worst communal riots took place in Gujarat in February-March 2002 which resulted in loss of over 450 lives and left many rootless in their own land of birth.

In 2012 communal violence broke out in Kokrajhar, Assam had murdered four former BLT men by Bengali Muslim settlers when 77 persons were killed and over 70,000 displaced.

The clashes between the Hindu and Muslim communities in Muzaffarnagar and Shamli districts of Uttar Pradesh, in August–September 2013, resulted in at least 62 deaths including 42 Muslims and 20 Hindus and injured 93 and left more than 50,000 displaced. The riot has been described as "the worst violence in Uttar Pradesh in recent history".

The most recent such incident which galvanised the nation was the lynching to death of a Muslim man in Dadri by a Hindu mob because he was suspected of having cow beef in his home. In October 2014 in Bangalore in Congress ruled Karnataka, a well-known anti-cow slaughter activist was attacked and beaten by a Muslim mob for merely distributing his book arguing against cow slaughter.

Violence around consumption of meat need not even have a communal angle. In September 2014, in Bhopal in BJP ruled Madhya Pradesh, a group of female Muslim activists from the people for the Ethical Treatment of Animals, calling for a vegan Eid, were threatened with stoning and stripping by a mob of Muslim men. One of the activists was badly roughed up.

In UP alone, incidents of violence associated with rumours or allegations of cow slaughter, which is illegal in that state as in many other Indian states, are legion. For instance, in 2008, in Agra, riots broke out between the Hindus and the Muslims, after the mysterious deaths of seven cows. According to one report, a Hindu group present on location claimed they were protesting peacefully when stones were pelted at them by a Muslim mob.

The government was proud of itself in 2014 when communal violence witnessed a decline, with the number of incidents dropping to 644 from 823 the previous year. The number of related deaths also fell, declining to 95 in 2014 from 133 in 2013, a Times of India report said. The number of those injured in communal clashes in 2014 also dropped to 1921 from 2,269, the ministry had said earlier. This is the first time that the data has shown the Narendra Modi government in negative light on the state of communal harmony. The Modi sarkar has frequently come under opposition attack for wearing a "mask of nationalism" while promoting communal tension and disrupting harmony across the country.

In 2015 Ballabhgarh riot referred to the attacks on 400 Muslim villagers of Atali village, Ballabhgarh, Haryana, by a violent Hindu mob. The incident took place on May 25, 2015 in the village of Atali in Ballabgarh, Faridabad. According to the locals, the cause of the confrontation was a dispute over a 30-year-old mosque. In 2009 the Hindus of the village claimed that it was the property of the village Panchayat. The Muslims said the land belonged to the WAKF board. In March 2015, the Faridabad court ruled in favour of the Muslim community. The Hindus, however, continued to raise objections advocating the demolition of the mosque because it stood adjacent to a temple.

Communal clashes in India have risen under the Narendra Modi-led government. A report compiled by the Union Home Ministry showed that in the first five months of 2015, incidents of communal clashes had risen by almost 25% as compared to the corresponding period of the previous year when the Congress-led UPA-II was in power.

Growth of Communalism: Main Causes

The following main factors and forces have been responsible for the existence of communalism.

In the first place communalism has flourished in India because the communalist leaders of both the communities, the Hindus and the Muslims, want it to flourish in their community's interest.

Secondly tendency of the Muslims to keep aloof from the majority community is also partly to blame for the growing communal tension. Most of the Muslims do not take part in the secular nationalistic politics

of the country and have insisted on their being treated as a separate entity and demanded security of life and property, reservation for the Muslim in services, etc.

The Hindu Mahasabha, Muslim League, BJP and the Akali Dal are some well known communal parties in India. They not only represent particular communities but also thrive on communal politics. Their leaders often use them to create communal tensions so that they may fish in trouble waters.

Today our politics is purely ballot-box oriented and elections have become end in themselves. Selection of candidate for a particular constituency is generally made after considering the relative strength of different castes and communities residing in that constituency.

After the partition of the country many among the Hindus forcefully argued that since the Muslims had got their homeland, India which was now left behind, should be the land of the Hindus. The Jana Sangh which was created in 1951 is influenced by the ideology of Hindu revivalism. The RSS always blames the Muslims for any communal incidents in the country and refuses to see the other side of the picture.

The communal groups among the Muslims also are working against the goal of communal amity. They represent the Muslim opinion in this country as far as the Muslim grievances are concerned. A feeling of economic backwardness and a discontent that benefits the modernization in terms of government jobs, business and education opportunities, etc, have not been enjoyed by the Muslims promote separatist tendencies among them.

Suggestions to Overcome Communalism

Communalism in India is an elephantine problem. It is impossible to root it out from the country. At best it can be contained and that too with a collective effort. The following remedies have been suggested for eradicating communalism:

Banning communal organizations and imposing community fine in the riot affected areas are considered the two important remedies of the problem.

The Muslim and other groups must be brought up to par economically with other communities so that their sense of security is enhanced.

The people can also play an important role in curbing communalism. To prevent communal incidents mixed peace-keeping Mohalla Samities should be constituted containing influential members of various communities.

A strict watch should be kept on places of religious worship to ensure that they are not used as hiding places by anti-social or communal elements. It has been observed that often religious places have been used by such elements for other than religious purposes.

Media can play a positive role in eliminating communalism by organizing discussions to emphasis the secular foundations of India. In these discussion persons from various sections of society should be invited to produce wider impact.

Special courts should be constituted for the trial of those involved in communal riots. More severe punishments should be awarded to those guilty of providing communal violence.

Findings of the Study

Communalism, in its varied shapes, has acquired a very dangerous form and alarming proportions in India. It disrupts the pattern of co-existence in our multi-religious fraternity. It is an affront to India's nationalist identity and a tragic setback to our evolving secular culture. It is subversive of our democratic political stability. By killing each other in mindless communal strife, we are in effect killing ourselves – killing the Indian nation, killing our own larger family, killing our glorious heritage of humanism and composite culture.

Conclusion

Communalism is the enemy of progress, social change, democracy and federal nation state building on rational scientific lines and above all of human decency, compassion and human fraternity. In our struggle against communalism we should mobilize a wide cross-section of our people including genuine religious persons, women, youth, professional groups, especially media persons because communalism is both anti-national and anti - human.

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An Analytical View on the Themes of Dubliners

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Abstract

James Joyce's "Dubliners" published in 1914 comprising fifteen short stories exhibit the innovative skill of the writer. This collection was written at the time of the grim stagnation and paralysis connected with Irish Nationalist Movement, which sought cultural, political and economic liberation from the clutches of Great Britain. The stories centre round the characters of lower middle class – shopkeepers, tradesman, clerks, swindlers, bank officials, salesman etc. Dublin is presented as a prison in which characters are languished to suffer from poverty, dissatisfaction in job and loveless life. The population of Dublin was predominantly Catholic but the protestant minority composed the upper level of society on the pretext of having unquestionable loyalty to Britain.

Introduction

James Joyce's Dubliners contains fifteen portraits of life set in Dublin itself with correctness and precision that was innovative at time of the Book's writing Dubliners peeps into the homes, hearts and minds of people whose lives connect and intermingle through the shared space and spirit of Dublin. The subtle connections in the stories create a sense of shared experience and evoke a map of Dublin life that Joyce would employ in his later works of fiction: A Portrait of the Artist as a Young Man, Ulysses, and Finnegans Wake. Although the stories of the collection sketch daily situations, they present intricate dramas of life with simple plots. In Dubliners, he has not procured the techniques of mimetic narrative (feature of a Portrait) or stream – of – consciousness (ulysses) but he set at ease the way here for those technical break through.

The Stories of Dubliners are connected into a framework chronologically developing "Stages of man" for he has planned first three stories each to deal with younger protagonists and moves forward into stories gradually increasing in ages: adolescence, mature life, public life and married life respectively. The final story "The Dead" weaves together many of the previous themes of the book.

Objectives

To show spiritual as well as physical paralysis of the protagonists of "Dubliners".

To present the inabilities of the characters of the collection to free themselves from the imprisoned life of Dublin and move forward.

To highlight the negative impact of colonization and treachery of English brought out to the cultural, political and economic development of Ireland.

Paralysis

James Joyce opinied, "my intention was to write a chapter of the moral history of my country and I chose Dublin for me the centre of Paralysis." (James Joyce, letters, II 134) Ireland was ruled by Great Britain at the time and her cultural, political and economic development was controlled by the British. As a Second Nation, Ireland's progress was hindered which exerted paralyzing effect upon the citizens of country? In Dubliners, the character's paralysis is transmitted by their family life, catholism, economic situations and their vulnerability to political forces. The paralysis is psychological also. The theme of paralysis is introduced in the very first story that runs to the last story in the collection. In the story "The Sisters", Spiritual paralysis becomes the cause of death of Father Flynn. His failure in complying with his responsibilities as a member of the Catholic Church, eventually lead him to death. Again the nameless boy, the narrator of the same story, illustrate his state of paralysis in his inability to verbalize his feeling about the death of Father Flynn with whom he had an intimacy; Poor Eveline in the story titled after her

name is too scared to leave Ireland and sees her lover as a possible source of danger: "All the seas of the world tumbled about her heart. He [Frank] was drawing her into them: he would drown her. "But her paralysis is going to cost her a certain and bright future and may force her to repeat her mother's sad life story. The main character in the story "Clay", Maria is also unable to move forward in her life. She has to devote her life in tedious work for little money. Her selection of clay in Hallow Eve game presents pathetic state of Maria's life, she is "dead in life." The drunkenness of the uncle in "Araby" has a paralyzing effect on the boy. The protagonists of "A Little Cloud", "The Dead" venture forward, but return home bereft of their paralyzing state of mind. Again corruption is closely related to paralysis as it is barrier to progress of Nation. Corruption is prevalent in Dubliners as paralysis. It could be defined as resulting from a kind of spiritual and moral death.

Defeat, Entrapment, Powerlessness, Stasis

The themes of defeat, entrapment, powerlessness and stasis are weaved together to show the helplessness and pathetic condition of the citizens of Dublin, Ireland. British Colonialization had brought oppression and indignation that handicapped the lives of the Dubliners. In many stories, characters are so trapped by their conditions that struggling seems pointless. In "Counterparts", for example, Farrington is allowed one moment of triumph when he publicly humiliates his tyrannical boss. But he is made to offer an "abject apology" to his superior at work and he certainly does so because he cannot take the risk of losing his job since so few are available. After this incident he becomes so frustrated that he gets violently drunk and wastes all the money in the evening. Finally he asserts his dominance at home by beating his son.

Perversity and depravity exist through stasis in all the stories of Dubliners. Stasis for instance plays a negative impact on little chandler of "A little Cloud." Unrecoverable vaccum is created because of unrequited love in the life of the Protogonists as shown in "Araby" and "The Dead".

Entrapment arised out of hesitation to proceed forward is dominant in the life of the characters of the Dubliners. The protagonists of "An Encounter", "Araby", the young women of Eveline and most of the character are in some way imprisoned. The entrapment is often caused by a combination of circumstances: Poverty, social pressure, family situation etc.

Poverty

Most of the character of Dubliners is on the verge of poverty. Poverty encompassed such a wide range that the characters fret about keeping even miserable jobs. For instance in "The Boarding House", Mr. Doran fails to avoid the trap of marrying polly, although he knows the dread of such marriage in fear of losing his job in social disgrace. Maria in "clay" veinlessly spends a good chunk of money of her salary for a humble treat to make her evening fruitful. Lenehan, the swindler in "Two Gallants" is pathetically aimless in want of a job. In "counterparts" Farrington is unable to resign from his job even though he has grown violently furious regarding his boss" dominant behaviour. We get glimpses of proverty in "ragged girls" and "ragged boys" of "An Encounter" and the "rough tribes from the cottages" in "Araby". Thus Joyce explores the negative affects poverty has on the character.

Isolation

The outcome of mundane routine of the Dubliners is isolation. In most of the times isolation is the result of unrequited love and self-deception. For example, in "A painful case" Mr. Duffy Cowardly repels his own inpulses by breaking his committed relationship with a sensitive woman Mrs. Sinico and ultimately finds himself into a sterile life. In "The Dead" Gretta Conroy has enraptured listening a song toward the last of the party. This makes her husband Gabriel Conroy to feel proud of his happy married life thinking her emotional outpouring is for none other but to him. But Gretta's confession to her husband about her first love make the later realize that he has little grasp on her life and his marriage lacks true love.

The Define for Escape

The longings of the many of the characters for escape and adventure in other countries is one of the dominant themes of "Dubliners". The protagonists are however incapable to actualizing such longings. Bored with the drudgery of lessons, the school boy of "An Encounter" dreams of the American Wild West to escape from the Dublin tedium. When imaginary games fail to fulfill his

longings, he moves out to explore Dublin with his friend Mahony only to encounter fear. Little Chandler in "A Little Cloud" aspires to be a poet after hearing the exciting and envious account of Gallahar's Career in London and

Paris. He imagines freedom from his domestic restraints but feels ashamed about his thoughts and resumes his situation.

The Intersection of Life and Death

Death is another theme a natural consequence of Joyce's stages –of-life three. The stories of the collection focus on the meeting point between life and death. Conflict between the death and the living delineated in "The Sisters" and "A Painful Case", explicity explore this meeting point showing what kind of aftershocks a death can bring for the living. Mr. Duffy for example in "A Painful Case" condemns himself for cutting his intimate relationship with Mrs. Sinico four years later when he learns about her accidental death (probably suicide), while the nameless narrator of "The Sisters" get confused how to expressed his feelings at the death of the priest. In the other stories like "Eveline", "Ivy Day in the committee Room" and the "The Dead", memories of deal haunt the living and color every action.

Betrayal and Colonialization

Deception, treachery mare almost every relationship in the stories of Dubliners. In "The Boarding House" Mrs. Mooney traps Mr. Doran, a successful clerk to marrying her unpolished daughter which he could not refuse to purse. In "Two Gallants", both the swindlers Lenehan and Corley suspect each other of cheating and scheming, though Lenehan assists the later to dupe innocent housemaids for their livelihood. Gabriell feels betrayed at his wife's intense recollection of a former lover.

The impact of British Colonialization is perceived by Joyce in "After the Race" in indirect way. Jimmy the protagonist of the story is thrilled with European sophistication and tries to bask in its reflected glory. In "Ivy Days in the committee Room" many Irish held the British responsible for the downfall of Charles Steward Parnell, the leader of the Irish Nationalist Movement. This movement failed when Parnell was betrayed by his own countrymen.

Conclusion

The stories of the Dubliners yield insight into entrapment, frustration and psychological paralysis. Like Russain nineteenth century writer Anton Checkov, Joyce's stories, although seem to be apparently plotless pierce deep into the untrodden aspects of human life. Joyce was the first to see such stories as epiphanic and the geographical and themetical link make them a single work of transcendental art. He considers Dublin, Ireland as a place of contamination, deterioration, perversity and depravity. These characteristics knit the stories together into a web of place time and meaning. Each successive story gains in momentum and weight by virtue of following those that comes before.

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7. "Biodiversity is the variability among living organisms from all sources including inter-alia, terrestrial, marine and other aquatic ecosystems and ecological complexes of which they are a part." - The Convention of Biological Diversity (1992)

Introduction

8. Norman Myers introduced the term 'biodiversity' in 1988. "Areas which exhibit high richness as well as high species endemism are termed as hotspots of biodiversity." "Biodiversity refers to the variety and variability among all groups of living organisms and the ecosystem complexes in which they occur." Similarly, a biodiversity hotspot is a biogeography region with a significant reservoir of biodiversity that is under threat from humans.
9. Biodiversity satisfies the needs of the human beings. Contrary to this, the hotspots of biodiversity are facing serious threats in several ways. In an estimate, noted ecologist E.O.Wilson puts the figure of extinction at 10,000 species per year or 27 per day. There are many factors working adversely leading to serious challenges to the biodiversity. Therefore, the conservation of biodiversity has been the prime sector of interests today for the state planners, researchers and conscious people.
10. There are 25 such hot spots of biodiversity on a global level out of which two are in present India, namely the Eastern Himalayas and Western Ghats. The North Eastern states, including Assam fall under biodiversity hot spots of the Eastern Himalayas. They display an ultra-varied topography that forest species diversity and endemism. Numerous deep and semi-isolated valleys in Sikkim are extremely rich in endemic plant species. The forest cover of Eastern Himalayas has dwindled to about 1/3rd of its original cover. The recent studies have shown that North East India along with its some contiguous areas of foreign countries is an active centre of organic evaluation and is considered to be the cradle of flowering plants. Out of the world's recorded flora, 30% are endemic to India of which 35,000 are in the Himalayas.
11. ying between 22-30 degree N latitude and 89-97 degree E longitude, and sprawling over 2,62,379 sq. km., Northeast India represents the transition zone between the Indian, Indo-Malayan and Indo-Chinese biogeography regions and a meeting place of the Himalayan Mountains and Peninsular India.
12. ndia is a country, which ranks in one of the 12-mega diversity countries in the world. As per records, 47,000 species of plants and 81,000 species of animals which is about 7% and 6.5% respectively of global flora and fauna.
13. Threats to Biodiversity
14. As per the theory of evolution, extinction or elimination of species is a natural process. However, the rate of loss of species in geologic past has been a slow process. Nevertheless, the process of extinction has become particularly fast in the recent years of human civilization. Biodiversity satisfies the needs of the human beings. Contrary to this, the hotspots of biodiversity are facing serious threats in several ways. The threat to biodiversity has not been a matter of single day or few years. Loss of habitat or habitat fragmentation, massive poaching for illegal trading of wildlife products, increasing man-wildlife conflicts are the major causes and issues related to the threat to biodiversity. This has been happening in spite of the fact known to all that forests cover the earth like a blanket and produce innumerable material goods, but also provide several environmental services, which are essential for human life.
15. A biodiversity hotspot is a biogeography region with a significant reservoir of biodiversity that is under threat from humans. To qualify as a biodiversity hotspot on Myers 2000 edition of the hotspot-map, a region must meet two strict criteria: (i) it must contain at least 0.5% or 1,500 species of vascular plants as endemics, and (ii) it has to have lost at least 70% of its primary vegetation. Around the world, at least 25 areas qualify under this definition, with nine others possible candidates. These sites support nearly 60% of the world's plant, bird, mammal, reptile, and amphibian species, with a very high share of endemic species.
16. Goalpara Forest Division
17. Goalpara Forest Division lies within the civil district of Goalpara. The forests covered by this division lie within the geographical limits of 25.50`N to 26.15` N latitudes and 89.45` E to 91.15` longitudes. There are four forest ranges in the division, namely Rangjuli, Krishnai (Central), Goalpara and Lakhipur Forest Ranges.
18. There are total 89 numbers of Reserve and Proposed Reserve Forests (RF and PRF) in the district and Forest Division of Goalpara, covering more than 32,000 hectares of land territory. The survey done to prepare the working plans for the division during the year 1981-82 to 1991-92 estimated 123 species of Trees, 48 species of Shrubs Herbs etc and 29 species of Climbers in the plants category found in the
19. Goalpara division of forest. Regarding the composition of the crop, the descriptions of the different types of forests in areas covered by this division may be placed as follows:
20. Eastern Hill Sal Forests - Khasi Hill Sal
21. Eastern Moist Plains Sal Forests

22. oist Mixed Deciduous Forests

23. Secondary Moist Bamboo Brakes and

24. Secondary Euphorbiaceous Scrubs Wildlife of Goalpara Forest Division

25. n the year 1981 the Chief Conservator of Forest, Assam prepared an outline of the future management of the Forests of the Goalpara Division. Accordingly, the then Working Plan Officer, Lower Assam Circle, Gauhati did his job per excellence. In the chapter of suggestions, it was clearly stated, 'Although there is no Wildlife Sanctuary in this Division, yet there are places where rich Wildlife species like Hoolock, Assamese macaque, Clouded leopard, Sloth bear, etc can be seen. Tracks and signs of some larger animals and varieties of deer species, i.e. Hog deer, barking deer, etc. and occasional Sambar are also met with. The Division is also rich in Aves- fauna. Every year a large number of species like Myna, parakeet, etc used to be exported to various places from the Dhupdhara and Krishnai area. It was also cautioned, 'The greatest adverse factor operating on the Wildlife is the shrinkage of suitable habitats for the Wildlife due to rapid expansion of human habitations as cultivations. The repercussion of such shrinkage of habitat has been felt and should be preserved for the Wildlife Management and further disturbance of such area should not be allowed under any circumstances'.

26. The wildlife specialists are in the opinion that availability of the three things, e.g. food; shelter and water are the basic things upon which the wildlife creates habitats. Goalpara Forest Division in comparison to the recent past has a handful of flora and fauna. This happens because of indiscriminate felling of forest trees, forest firings, and the opening of lands at fast rate, wiping out all big game in the process.

27. n spite of all obstacles, some areas still provide congenial atmosphere to the animals, like wild elephant, bear, leopard, barking deer, hog deer, etc. In addition, small animal (previously known as game) species, like jungle cat, porcupine, civets, mongoose, Assamese macaque, rhesus macaque, etc. birds commonly found in the forests are jungle fowl, common green pigeon, spotted dove, ring dove, common myna, king fishers, parakeets, woodpeckers, heron etc. Some common non-game birds like jungle crow, rolex, yellow oriole, bulbul, babbler, owl, koel, sparrow, and cuckoo, etc. are of common occurrence. Among the reptiles on the land, the most important are the various species of snakes and serpents, Cobra, Krait and Viper's, can all be seen. The only reptile 'Python' is very rare occurrence and it is a protected species. In streams, a large variety of small and medium sized fish along with small sized water snails and crabs are extensively found.

28. auses of Biodiversity Degradation

29. Biodiversity of the district requires special attention for conservation, as it is encountering severe threats due to deforestation, urbanization, road construction, construction of embankments, small-scale rubber plantation and indiscriminate application of agro-chemicals. It needs no mention that both the plant and animal species have been decreasing rapidly in Goalpara Forest Division. So, some of them are vulnerable, some rare, some endangered and others are extinct. Several numbers of cases including human activities are associated directly or indirectly with the menace of biodiversity shrinkage.

30. oss of Habitat: Forests and grasslands, landmasses, oceans, rivers, lakes, wetlands, etc are the breeding grounds of flora and fauna. Due to various reasons, landmasses are shrunken; accordingly, there is a manifold decrease in the plant species. When forests and grasslands are lost due to their habitats, the wild lives are bound to be decreased. On the other hand, due to massive pollution in oceans, uprising of riverbeds, shrinkages of wetlands, the marine and water borne species of animals and birds are facing lots of hardship in these days.

31. n Goalpara Forest Division, deforestation and degradation have been experienced due to ill practices of agriculture, massive encroachment, over-grazing, human-wildlife conflict, forest fires, and illegal extraction of forest products, commercial plantations, replacement of indigenous species with exotics, uncoordinated infrastructure development and immigration.

32. Now there is not a plot of closed forest (all open) in the district. Up to 1999, there was 147 sq km area of dense forests in Goalpara Forest Division until 1999. Regretfully, this little area of pride was vanished from the division by 2003. The total forest area of Goalpara Forest Division is 38344 hec, which is 20.8 per cent of total geographic area of the division. Nevertheless, the trend of the same is definitely decreasing. It is far most from 33.3 per cent, i.e. the national norms of forests.

33. Table -1: Total geographical and forest area of Goalpara District

Sl No	Particulars	Total Area (in Hec)
1 2	Total Geographical Area Total forest Area	184262 38344

34. Table – II: District wise forest cover in 2007 (Area in Sq Km)

District	Geographical Area	Very Dense Forest	Mod Dense Forest	Open Forest	Total	% of G.A.
Goalpara	1824	1	70	265	336	18.42

35. Source: India Sate of Forest Report 2009 (Assam Chap)

36. Poaching: Due to traditional food habits of local people, particularly, tribal people, a regular and massive poaching are being taken place in every nook and corner of the forests and hills of the district. Moreover, illegal trade of wildlife products by killing prohibited endangered animals is another threat to animals in the district.

37. an-wildlife conflicts: Increasing human-wildlife conflicts in the district has been paused one of the main causes of wildlife loss. There were a good number of cases of human-wildlife conflicts few years back. In these days, man-elephant conflict alone has been creating a menace in the area. At least 50 human lives were killed in the last 10 years by wild elephants. Nevertheless, the agonized people also killed a good number of elephants. A good number of vultures were killed due to food poisoning at Solmari near Goalpara. Food poisoning was due to taking carcasses having been treated with medicine.

38. Anthropogenic factor: Whatsoever it is related to illegal felling of trees, excessive forest exploitation, forest fire, negative agricultural practices, encroachments of forest lands and wetlands, illegal fishing practices, poaching of animals and avian lives or anything like these, are due to the fragile deeds of human beings only.

39. Resource mismanagement: Increased tourism without proper regulation has led to pollution and environmental degradation. Religious destinations are also hot destinations for medicinal plant trade, which has threatened plant life in the area.

40. ate change: Several Himalayan glaciers are melting. Climate change may significantly affect the temperatures, rainfalls and water tables.

41. Suggestions and Conclusion

42. The solutions presented to address such threats tend to be generalized and often inappropriate, while only dealing with the symptoms rather than the causes of biodiversity loss. There is further a need to be understood about root causes of biodiversity loss in order to formulate appropriate interventions.

43. Biodiversity of the division requires special attention for conservation. Various remedial and protective measures for the same may be suggested in this regard. Public-private initiatives must be there in research and development. In an end, all these require a strong environmental policy of the government.

44. The Working Plan of Goalpara Forest Division (1981-82 to 1991-92) suggested long back, 'The repercussion of such shrinkage of habitat has been felt and should be preserved for the Wildlife Management and further disturbance of such area should not be allowed under any circumstances.' However, for the same, nothing has been done for the last 30 years, by which in turn, the fate of forests and wildlife of Goalpara Division are left for further deterioration.

45. A wildlife division should be accompanied with forest territorial division in Goalpara. Further, Ajagar Hill Reserve Forest (42.40 Sq Km), as demanded by AID-R, an NGO from Goalpara, should be declared protected area as the wild elephant habitation, concurrently with adjoining Meghalaya state.

46. an-wildlife conflicts should be minimized following some urgent and useful prepared guidelines and action plans on the part of Governments, NGOs and individuals.

47. With the increasing amount development being planned, there is a need to develop appropriate models and standards for environmental and social impact assessment. However, most of such assessments are found to be weak or biased. This gap needs to be urgently addressed.

48. As a conservative measure, some feasibility assessments, if environmental service payments can work in specific situations, need to be undertaken. Of course, this will require developing approaches and methodologies for undertaking economic valuation of biodiversity and forest resources.

49. There is great potential for developing and enhancing forest-based livelihoods in many parts of northeast India. However, this requires, in addition to the appropriate policy instruments, a strong scientific basis for determining harvesting and extraction levels, value addition, marketing, and benefit sharing. Hence, the working procedure of the Joint Forest Management Committees (JFMCs) should be made proper and fruitful in the line of conservation of forests and wildlife.

50. There should be concrete and willful forest policies of the government, so that it is possible to develop and conserve flora and fauna. Above all, Govt.'s positive initiatives are necessary for doing all these.

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Ibn-Tha'lab and his book of Criticism "Qawaid al-Shi'r": An Analytical Study

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Abstract

Abu'l Abbas Ahmed b. Yahya Ibn Tha'lab was a medieval Arabic critic in Arabic literature. He modified the trends of literary criticism and adopted a new trend of philosophy in Arabic literary criticism. His book was the most excellent and advanced among other books, because it highly estimated the aesthetic attitude towards literature and precisely reached the highest point in the new approach of literary criticism. He also noted and discussed the grounds on which various authorities based his doctrine on his book. He opined his discussion by giving the definition of poetry of merits and demerits of the foremost aspect of poetry on the basis of syntactic, thematic and prosodic characteristics.

Introduction

Ibn Thalab as a critic has been judged and expressed the principles and Arabic literary criticism of figurative language including prosody, simile, syntactical and rhetorical devices. The mimetic aspects of poetry lie as much in the form of the speech as in its sense or meaning. He set aside the bases or roots of poetry; he boldly faces the fundamental objection of poetry: command, prevention, statement and question though it may have a residual theological branches are spring, praise, violent language, lament, expression of regret, equality of value, description women and relation of events. He occasionally also contains an attempt to define a concept. The bases is that of syntax; most defines are characterized by a highly ingenious and often startling combination of several discussion, themes, each complex in itself. Most of the themes are drawn from his contemporary critics.

Objectives

Essentially to study on Ibn Thalab as a critic in Arabic literary criticism.

To trace the genre of principles of Arabic literary criticism to the development of many old and new poetic epics.

To show the principles to advocate new trends as well as his writings in the book "Qawaid al-Shi'r". Data and Methodology

Descriptive method for this study has been imposed. Both primary and secondary sources of data have been collected from the available sources on the medieval Arabic literary critic by different writers. Some writers have been viewed and produced many books on the critic which are popular and acceptable but there is no comprehensive material available on the study.

Hypothesis

The main hypotheses of this study are to judge the principles as

Ibn-Tha'lab described the art of poetry and themes such as praise, elegy, and satire etc. and how he expressed the principles of Arabic literary criticism of figurative language including prosody, simile and syntactical and rhetorical devices. He set aside the bases or roots of poetry; he boldly faces the fundamental objection of poetry. The study attempt to show how such epics and trends derived from Ibn Tha'lab had impact by his principles of criticism on poetry.

Result and Discussion

Tha'lab and his critical book "Qawaid al-Shi'r"

Tha'lab emphatically advises against the use of archaic words for the discussed sinad, iqua and ijaza among the deficiencies of poetry because it leads to intricacy and complexity that his definition of tadmin or enjambment the term which became the usual designation for improper synthetic relationship in poetry. His combination of the rhyme-syllable with the meaning of the rest of the verse whatever term was employed to denote the characteristic of good poetry. He repeatedly upheld this opinion, although

tadmin or enjambment for him refers not to the concept of poetry but merely to the final words which comprise the rhyme.

Tha'lab divided poetry in "Qawaid al-Shi'r" into four type's imperative, prohibition, statement and interrogation. He described the art of poetry as themes such as praise, elegy, satire and simile. Tha'lab did not claim superiority in the knowledge of poetry of the modern in distinguishing the outstanding from the mediocre or worse, in the knowledge of the istiraqat of poets and their appropriation from one to another and those who excelled and those who failed. "Qawaid al- Shi'r" is one of his works that he did not compile "Qawaid al-Shi'r." Tha'lab who was perhaps already established as a scholar by that time, questions concerning poetry. It was not necessarily entailed that Tha'lab had already defined the area of inquiry that would be termed by Qudama as- "Naqd al-Shi'r" which was entirely unknown before his work was written. The broad interests of Tha'lab led him to delve into a large number of different intellectual spheres and he was also much involved in the early efforts aimed at classifying poets and poetry and developing analytical criteria. Tha'lab details the characteristics of another pair of opposites prevalent in Arabic literary criticism: naturalness, a quality of innate talent, artifice and the exercise of craft, something that he associates with the process of revising poetic compositions, his works, in whatever way, the absence, the inventiveness of Ibn Sallam and his consciousness of the urgent issues appropriate to the decisive movement of time, the doubtful of the genuineness of pre-Islamic Arabic poetry. He had the opinion that his work predates Tha'lab. Being a contemporary of Qudama, Ibn Sallam esteems Tha'lab who should have been familiar with some of the nations contained in Qudama's work. Yet "Qawaid al- Shi'r" deceives the faithful no trace of such familiarity. Tha'lab makes use of the concept of the poetry to transcend the boundaries and contains, among a list of figure of speech and the single line in order to broach larger units of poetry, the section and even the poem as a whole. He seems determined to plot his own separate course, in that he sets out to describe the craft of poetry and to provide a manual for its description and evaluation. According to Tha'lab the main themes of Arabic poetry are four- "amr (command), nahy (prohibition), khabor (report) and istikhbar (inquiry), which are in turn divided into panegyrics (madih), satire (hija), boasting (fakhr), erotic prelude (tasbib), and elegy (marthiya), as well as apology (i'tidhar)." He recognized only the hemistich break, and he seems to have failed it, vest for the two hemistiches to be syntactically as independent of each other as possible. His evaluation of the relatives merits of the five verse types enumerated in his book "Qawaid al-Shi'r". He wrote the comparison about Hassan bin Thabit, who was representative of schools of poetical art. In his analysis he relied for his methodical criticism on pure Arabic taste and on an essentially practical way of analyzing and criticizing literary texts. The criteria which guided his comparisons were the traditional models, his wide knowledge of Arabic poetry and his cultivated literary taste. He was familiar with the figure of speech. In the information which we have about him, we know that he was closely associated with Ibn al- Mu'tazz and he is said to have been Ibn al-Mu'tazz's teacher. Ibn al-Mutazz "was not aware of the existence of Tha'labs "Qawaid al-Shi'r", he found no reason to take notice of Tha'lab's work because only poets and educated critics who were also poets were competent to deal with badi, even though other might have deal with figure of speech". He discussed issues related to the formal aspect of poetic composition, the actual process of composition, some technical issues including the badi artifies, and the themes deal with in poetry.

Conclusion

His works achieved importance in the history of Arabic literary criticism. Tha'lab, we know, raises some of the criticism that was usually leveled against the poet and tries to show how the various types of criticism can be solved and answered. His "Qawaid al-Shi'r" is an excellent book among the books of literary criticism because it covered some important matters which a man of letters requires for discussion on poetry. He described the basic issues with which Arabic literary criticism was preoccupied and the critical principles it developed. He described principles of composition and arrangement of poem. His approach is very excellent.

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Status of Minority Women at Baladmari Char No. 2 of Goalpara District

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Abstract

Women are said to be the backbone of the society. They are considered as the main potentiality for the all round development of society, nation, country in general and family in particular. So, all round development of women is most essential. A society can be said to be civilized if the status of women in that society is high. But we observe that in most of our community the scenario of the status of women is very poor. The present paper tries to present the status of minority women of Baladmari Char No. 2 of Goalpara District.

Introduction

Women are regarded as the symbol of love, beauty and politeness. We see that behind every successful man there is a woman. In ancient India women are worshipped as goddess. Possibly their status was high in the society. It is historical truth that women took part in every activity related to the state. They even participated in war. The women were a great force of freedom struggle. Without the active participation of women the independence of India would never have been possible. But with the passing of time the society faced many changes. Gradually the status of women is coming down in our society. Though the Constitution of India is not gender biased, in reality women are not given proper status. In most of the cases women are performing traditional gender roles as wife and mother. In the 21 century, we are speaking of women empowerment. No doubt in this new century status of women is upgrading in one hand and on the other hand harassment of women has reached its height. Specially woman of the minority communities are facing more problems. These women are still shackled to traditions, customs, age-old superstitions and belief, orthodoxy and dogmatism.

Aims And Objectives

To study the status of woman in every sphere (social economic, political, educational) of Baladdmari Char No. 2

To examine if the overall environment is suitable for the women's status. To show the total population of this area.

To make an attempt to give suggestions regarding women status that is prevailing in this area. Methodology

Descriptive and field study methods are used in this research. Primary data are collected from the office of Matia circle and through field study such as observation and interview. Secondary data are collected from book, journals, etc. Four trips were made to the area. After the collection of data analysis is done.

Analysis

Baladmari Char No. 2 is situated on the south bank of the river Brahmaputra. It is under the Matia Block in the Goalpara District. This area is located at a place 3 km. away from the district head quarter of Goalpara. The total population of the area is 7767, according to the census report of 2011. The number of women is 3767. 99.6% of the total population belongs to the Muslim community. The remaining population is schedule tribe. All these people have to work hard for their livelihood.

Women status depends mainly on their rights, privileges and the roles assigned to them most often on the basis of gender. Status is determined to a great extent in terms of socio-economic indicators such as income, property, education and skills that open up opportunity of employment, better health and the

ability to determine important events in life even when others are opposed to them. These indicators are also, vitally interlinked with the concept of power and position. It is widely acknowledged today that one can't hope for gender equality unless women have a share in the decision making process in the family and in the public sphere. We have made a study on the minority Muslim women of a char area called Baladmari Char 2 of Goalpara District. The purpose of the study is to find out whether the status of women of this area is well or not. This enables them to access the rights and opportunities provided to them by state society and socio-cultural institutions. The survey was sample survey. 80 women were picked randomly as sample.

Educational aspects

Education is the key input for the development of individual as well as the society. Equality of sexes has been treated as the basic tenet of modern democracy. Education is treated as an input for achieving such a status. But at the Baladmari Char No. 2 women are unaware of their rights. It is found that above 75% women are deprived of the right to education. Majority of the people are poor. The high cost of education causes the parents' inability to send their girls to higher educational institutions. The boys are sent to school but the girls are not sent. They can't afford their children. So they can't think to send their girl children to school. During our survey, it is also found that they have to end their education for domestic problems. Some of them are kept as housemaid. Girls are thought to be only for household works and reproduction.

Social aspects of women in this area

In our observation we find that most of the woman are still shackled to traditions, customs, age-old superstitions and beliefs, orthodoxy, dogmatism like conservatisms. purdah system, dowry system, early marriage, widowhood are still a strong problem of women in this char area. They remain suppressed by their respective husbands, in-laws, spend most of their time in house hold chores and remain economically dependent throughout life and they also are viewed inferior in the male dominated society. In the joint families, they have no freedom, no privacy and no good treatment from the in-laws. As they are illiterate, they are ignorant of Domestic Violence Act. As a result, they have to solve their problem in the village court. They have to marry before nearing adulthood. They are also unaware of the schemes for women adopted by the government. In most of the cases, the funds fixed for these schemes are misused by the agents and political leaders.

Health aspects

Health is one of the factors that determine the status of woman in a society. Looking at the different health indicators of Baladmari Char No. 2 women status is in bad shape. During our survey we find that 90% of women are deprived of proper living condition including water, basic facilities of health and hygiene. Proper living condition means having a healthy environment with the other creatures. 85% women are suffering from aneamia. The causes are lack of nutritional food due to extreme poverty, illiteracy and lack of awareness, etc. There is no facility for health centres. They are also ignorant of family planning. In this period of globalization they are receiving traditional medical treatment from kabiraj.

Political aspects

Though there is 50% reservation of women in the Panchayati Raj System, most of the women of Baladmari Char No. 2 don't have contribution to the local politics. As a result, they are used as vote banks.

Suggestions

If, we want upliftment of women of this area the government should take step to remove the obstacles for political, economic and social development.

The government and NGOs should arrange awarness camps among women to provide information about different scheme of government, the laws about marriage and domestic violence, dowry, right to property, criminal law, etc.

Human rights are rightly and universally regarded as a fundamental value in life. Human rights are those fundamental rights without which no power can live with dignity and freedom. So, to

ensure human right of this area's women the government should adopt sufficient policies like implementation of respective

law and policy, by providing proper reservations in politics and public life, ensuring the education and training, ensuring the equal opportunity of employment, etc.

Conclusion

Though women are said to be the backbone of the society, they are considered as the main potentiality for the all round development of the society, a nation, a country in general and a family in particular. But women status of Baladmari Char No. 2 area is very poor in all aspects.

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8. North-East India is well known for its rich cultural heritages which gives it an extraordinary cultural identity not only in India but all over the world. One of the most diverse regions in Asia, the North East is prominent for its diverse cultural elements of different tribes that constitute a composite culture enhancing its magnitude and attraction. Standing as a true frontier region to the easternmost part of India, the North-East is ethnically distinct from the rest of India since it has a peculiar connection with South-East Asia, China and Inner Asia and Burma from pre-historic times. North-East Indian tribes have their origins with the ethnic groups of Indo-Mongoloids, Tibeto-Burmese and proto Austrioloids which represent the Asio-Austric Culture. This cultural confluence contributes most of the ethnic and cultural ingredients to this region and enriches its large cultural casket. The region is the setting ground for many ethnic groups where they flourish their varied cultural elements and as a consequence a grand cultural assimilation is built up by these heterogeneous elements. Under a geomorphologic location which divides the region into the hills and valleys inserts the tribes in the seven states commonly known as 'Seven Sisters' and Sikkim. Besides Sikkim North-East India comprises Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland and Tripura. This is a region which attains a unique notification due to its integrity in diversity in cultural aspects in spite of its political disintegration and demarcation. Being renowned for millennia this region is an epitome for cultural integrity despite its ethical, linguistical, geographical or ecological discrepancy. More than 166 different tribes reside in the North-East region in diverse atmosphere and prepare a multicoloured embroidered tapestry by stitching their colourful cultural threads. The cultural trends of the different tribes of North-East India can be marked by their distinct festivals, customs, songs and dances, art and other social occasions.
9. ost of the festivals of the tribes of the North-East region are associated with agriculture since these tribes are basically engaged in agriculture and farming. Agriculture is the main source of their livelihood and therefore, they are rooted heart and soul with this occupation throughout the year.
10. The harvest festivals are celebrated either as pre harvesting or post-harvesting festivals. The main objective of this paper is to highlight the major agricultural or harvest festivals celebrated by North-East Indian tribes. After giving a bird-eye view on the major harvest festivals of the region an attempt will be made to bridge a synthesis of the different elements prevailing in these harvest festivals.
11. Arunachal Pradesh is renowned for its rich festivals and popularly known as the state of festivals. The people of Arunachal Pradesh celebrate their different festivals including the major festivals like Losar,
12. Saga Dawa, Choekhor, Torgya, Monpa and Mioko festivals. During the months of January and April, they celebrate the spring festivals and these festivals provide much scope for them to feel entertainment, joy and relaxation. Through these festivals they get a chance for reunion with the members and relatives scattered in various villages and also they offer gratitude to the Almighty for providing a good and abundant harvest.

13. Assam is a wonderful urn where different ethnic communities preserve their rich cultural heritages in a majestic way. The different festivals observed by different tribes in Assam are a glorious fusion of the ancient heritage, rich glory and spirituality of sub-tribes and tribes with a grand aim to build up a great Assamese culture. The festivals of Assam are basically divided into three categories and they are respectively Agricultural festivals, Religious festivals, and Social festivals. Like many other community festivals 'Bihu' is a festival observed by all the Assamese people living in Assam who were tribal or non tribal irrespective of caste, creed, religion and language. The Bihu festival is called seasonal as well as agricultural festival. This festival is celebrated as pre-harvesting, mid-harvesting and post-harvesting festival. During the Rangali Bihu, there is the activity of sowing seeds in the field. The transplantation of saplings is celebrated with the Kati Bihu and the Magh Bihu or Bhogali Bihu which is fully related to harvest activities indicates the completion of harvest and fulfilment of the barns with crops. Similarly, the Bihu festival has its resemblance with the Baikho festival celebrated by the Rabhas in the spring season. The term Baikho means merriment bestowed by God and it indicates the same merriment enjoyed during the time of Bihu festival. In the Baikho festival, the Rabha people look nature afresh and pray God for the promotion of harvest copiously. The Bodo Kacharis observe the Bihu festival as Baisagu. They also observe Kherai festival like the Bihu festival with some rituals. This festival is observed as a symbol of fertility and reproduction. According to the folk belief the Kherai festival increases the fertility of the soil satisfying the mother Goddess after being celebrated with Bathou Puza and Kherai Dance. The Deories observe the Bihu festival as Bahagiyo Bihu. Likewise, Bishu is a post harvest festival celebrated by the Dimasa people with great pomp and splendid way. The Dimasas celebrate this festival offering their entire new paddy first to Brai Sibrai, the supreme God of Dimasa people, intending to bring peace and prosperity of the human beings. In this festival, they erect a decorated village entrance gate named 'Fangsla'; select a head to conduct the festival named 'Gajaibao'; prepare a communal feast and participate in the festive merriment wearing traditional dresses by singing and dancing.
14. One of the most important festivals of the Miris or Mishings is Ali-Ai Ligang –a spring time festival observed by the Mishing people every year in the month of Fagun or Ginmor Polo(February-March) on the first Wednesday known as Ligang Lange in the Assamese language. There is a significant meaning of the term 'Ali- Ai Ligang' which is closely associated with the pre-harvesting activities. The meaning of 'Ali' is roots and seeds; 'Ai' or 'Yai' means fruit and 'Ligang' means sowing or planting. The youngsters wearing their colourful dresses ' Ribigacheng' and 'Ribiyege' conduct dance performances. They arrange feast with dried fish , pork, rice beer (Poro Aapong) and perform 'Gumarag' dance.
15. Another spring time festival 'Porag' is a post harvest festival celebrated by the Mishings after harvesting of the Ahu rice in each year. Another popular name of this festival is 'Nara Singa Bihu'. The young boys and girls wear their traditional dresses and merge themselves in the joy of dancing and singing. 'Ponunam Nu' is the closing dance of this festival.
16. The Karbi tribe observes Sok-Keroi festival at the end of every harvesting season with profound joy and ecstasy. 'Sok –Keroi' means 'carrying the paddy' from the field. 'Lunsepo' is the given name of a village person who is opted to conduct the whole festival. Again, the elderly male Karbi people celebrate their another spring festival 'Rongker' in the beginning of the New Year to propitiate different gods and goddess for the well being of the entire village community and also they pray for a good harvest too. Likewise, 'Hacha-Kekan' is another post harvest festival of the Karbis.
17. The literary meaning of Manipur is known as "A jeweled land" is rich in art and tradition and a melting plot of cultures. There are mainly four major tribes residing in the Manipur state and they are known as the Meities, the Pangals, the Nagas and the Kuki tribe. Apart from these tribes there are more than 29 different tribes live in this state celebrating their respective cultural trends. There are number of festivals observed by different communities in Manipur and the most famous of them are Ningol Chakouba, Yaoshang, Kut, Gang-Ngai, Chumpha, Cheiraoba, and so on. Among them the harvest related festivals are Kut, Chumpha etc. The Kut festival is celebrated by the different tribes of Kuki-Chin-Mizo of Manipur on the 1st of November every year. The festival takes different names, such as Chavang-Kut or
18. Khodou to thank for an abundant harvest. Likewise, Chumpha festival is celebrated by the Tangkhul Nagas for a period of seven days in the month of December. This festival is related to the post harvest activities of the tribe. The Zeliangrong community in Manipur celebrates Chakaan Gaan-Ngai, a post harvest festival every year. Along with the worship held to the god for the prosperity in the coming year they also commemorate their departed souls.
19. The state of Meghalaya is basically a land of farming and agriculture. There are three main communities: Khasis, Garos, and Jaintias in Meghalaya, all having them their own festivals and fairs. Most of the festivals indicate agricultural activities of sowing and harvesting. Nongkrem Dance is one of the most important festivals of the Khasis. In this spiritual festival, the Khasis offer their deep reverence to the Almighty for excellent yield, prosperity and peace of the society. The youngsters married or bachelors

and females wearing the best of their customary attires celebrate Nongkrem Dance in the open air. The stress is given in this festival for a good harvest and production. Another festival named the Shad Suk Mynsiem means 'Dance of joyous hearts which is celebrated during the period of spring before the next sowing and planting and it has much similarity with the Bihu festival of Assam. Wangala festival is mainly a harvest festival observed by the Garo communities of Meghalaya held in every year in the month of November with great pomp. After the long toil when the harvest is over the people get rejoiced and pay respect to the Divine Sun: Saljong who sanctified them with splendid harvest. The Divine Sun Saljong is known for fertility. This festival is also known as 'Hundred Drum Festival'. The entire community get involved in wearing their traditional outfits and beating their cylindrical drums. The Jayantias observe their important festival Behdienkhlam every year in the month of July. A significant dance fiesta Behdienkhlam involves the youth generation in various activities to demolish evils and to promote unity among them. This festival is also a prayer to the Almighty seeking his sanctions for an excellent harvest.

20. The liveliness or vigorousness of the people of Mizoram is reflected through their various festivals and most of the festivals are connected to agricultural activities known as Jhum Cultivation. The Mizos have three major festivals and these are respectively Mim Kut, Chapchar Kut, and Pawl Kut. Among them Mim Kut festival is usually celebrated during the month of August and September, after the harvest of Maize and other crops is over. In this festival the Mizos get together and are involved in various activities like arranging sports, dancing and singing. 'Zu' is the name of a beer prepared from rice is served in this festival as a customary drink. This festival enthuses the agriculturist Mizo people tremendously. Then, the Chapchar Kut festival is one of the oldest festivals of the Mizos which marked its beginning in between 1450 to 1600 A.D. The word Chapchar means all the energetic and enthusiastic activities related to agriculture and Kut means 'festival'. This festival is celebrated in the second Friday of March or the advent of spring. By this time they slash down the trees and jungle, burn the trunks and leaves and prepare the land for Jhum cultivation. This festival is designed to have joy and happiness, to keep peace and communal harmony and to settle down all hurdles and conflicts among the different communities in Mizoram. Likewise, Pawl-Kut is a harvest festival which is celebrated during December to January after the completion of harvest operation. It is a festival of great joy and happiness and they engage in various activities like singing, dancing, hunting and feast. The purpose of this festival is to offer gratefulness to the Almighty for his kind providence in regard to a bountiful harvest.

21. Nagaland is a land of different colourful tribes and their festivals are basically related to agriculture. Almost 80 percent of Naga population is engaged in agricultural activities. Nazu is one of the most popular festivals of Nagaland celebrated by the Pochury tribe in the month of February prior to sowing of seeds. This festival connects Khupielilie dance which is performed by the women community wearing customary attire named Ascunyi . The Ao Naga tribe celebrates their agriculture related festival Suingremong in the month of July. 'Aos Suingrenmong' means god. This festival is performed to worship the god to keep their corps harmless after germination of seeds. Sakenyi is the principal harvest festival of the Angami tribe. It is celebrated during February by Western Angamis and in December by Southern Angamis. The objective of the festival is to ensure the health and well-being of the community for the coming year.

22. There are some diversified cultural aspects in the festivals celebrated both by tribal and non-tribal communities in the state of Tripura -the second smallest state in India. Basically the Hindu community comprises the Tripura state and therefore most of the festivals are connected to the Hindu religion. Besides the Hindu festivals the tribal communities of Tripura celebrate their festivals with full rituality. The main festivals celebrated in Tripura are Kharchi Puza, Ker Puza, and Garia Puza etc. Though these festivals are not entirely associated with harvest activities but there are the elements like prosperity,

23. purification of the evils from the society , blessings from the Almighty , communal well beings , scarification to the deities and so on have the resemblance with the harvest festivals celebrated by the other communities living in other states of North-East.

24. Harvest festivals are the extraordinary cultural gems celebrated by various tribal or non tribal communities abide in the region of North-East India. They are the true vibration of their lives as they are primarily connected to the occupation of cultivation and all their economical and socio-cultural phenomena are related to agriculture. The multilayered and multifarious cultural heritages of these multiple communities witness the unique cultural unity of this region. The above cited major harvest festivals of the North-East states establish the truth that all the communities are engaged basically in harvest occupation and therefore, most of their festivals are revolved around agriculture. The entire year they are involved in the harvest activities and hence their harvest festivals are tied up in their lives scheduling as pre-harvesting, mid-harvesting, and post-harvesting .In the pre- harvesting session they get ready, energetic or enthusiastic for harvest operations and become cheerful and auspicious for the

forthcoming activities. In this period all the communities of the North-East become religiously and ritually dedicated offering their utmost devotion to their respective supernatural powers wishing an abundant harvest. In the mid- harvesting period after sowing seeds in fields some communities hold some rituals intending to request the Almighty to grow their crops luxuriantly and making free them from damages and evil aspects. The post-harvesting festivals are most significant because after a period of hard toil and shortage they get now time of leisure and respite and they become economically tension free. Therefore, they get fully rejoiced and express their joy, happiness and generosity partaking in the celebrations. They offer tribute to their respective gods for the fulfillment of their expectation since their barns are replete with opulent grains.

25. One of the most important features of these festivals is communal harmony. During these festivals each member of each community uses to get involved in the process and has a unique role in the preparation of the respective festival. A democratic feeling is noticed to build up throughout these festivals and all types of disputes, quarrels and conflicts are forgotten by each other unifying themselves in the grand occasions. These festivals are not revolved round in one community but all communities become involved with each other. The reverence held to the elders and seniors in these festivals with full sincerity and honesty by the juniors is a striking sign of sound society which is maintained by each community in the festivals. Arranging the activities like sports and games, performing dances, songs and music, and wearing traditional dresses each community celebrate their festivals with same ecstasy and enthusiasm. The festivals are enthralled with the number of feast and the various beverages including liquor that increases the spirit high of the members of the communities. Therefore, the harvest festivals celebrated in the North East bear a true cultural assimilation of the different elements of the communities and they are the colourful reflections of the people and their lives and provide a unique cultural integrity in diversity.

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Need of Academic Reform in Higher Education: A Study with Reference to Chirang District of Assam

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Abstract

Academic activities are the central activities of an area around which other activities should revolve, but unfortunately in our land academics is often held subservient to the political issues making academics a soft casualty. Among the districts in Assam, Chirang invariably finds itself at the bottom of the list in terms of academic performance. Chirang is a new district in Bodoland Territorial Council which was created in 2004. Chirang district is deemed one of the most backward districts educationally. Being a new district, it naturally lags behind in terms of education as compared to most other districts in Assam. Another factor for poor academic performance in the district is fewer higher educational institutions than those in the other districts of Assam. The socio-political situation is equally responsible for the poor academic performance in the district. The frequent ethnic clashes in the district also merit a mention in this context. It is worth mentioning that during calamities, some of the educational institutions in the district did suffer due to the fact that those institutions were being used as relief camps for the homeless victims of the ethnic clash. In this paper therefore, an attempt has been made to explore how academic atmosphere suffers due to social and political factors, and accordingly, has provided suggestions to eradicate them to develop the scenario of higher education in the district of Chirang in Assam.

Key words: academics, subservient, ethnic-clash, socio-political, calamity.

Introduction

Academic activities in an area should ideally find primacy over other trivial issues, but unfortunately in our land academics is often held hostage to the politics-bred issues leading academics to being a soft casualty. Among the districts in Assam Chirang invariably ranks at the bottom of the list in terms of academic performance.

Chirang is a new district in the Bodoland Territorial Council which was created in 2004. Chirang district is deemed one of the most backward districts educationally. As it is a new district, it is lagging behind in terms of education as compared to some of the other districts in Assam. Another factor for poor academic performance in the district is fewer higher educational institutions than those in the other districts of Assam. The socio-political situation is also equally responsible for the poor academic performance in the district. The recent ethnic clash in the district along with some other districts in the state of Assam also merits a mention in this context. It is worth mentioning that till recently, some of the educational institutions in the district did suffer due to the fact that those institutions were being used as relief camps for the homeless victims of the recent ethnic clash. So a study was undertaken with a view to exploring the academic status quo in the district.

Objectives Of The Study

To examine the academic status quo in the district

To explore factors leading to the academic problems in the district.

To relate the socio-political situation of the district to its academic status. To explore the need of academic reform in the district.

Methodology

Descriptive survey method has been used in the present study to collect data and information. Colleges and higher secondary schools in the district were surveyed in the study. Questionnaires were distributed to 50 teachers of those institutions for collecting data.

Some Academic and Socio-Political Issues in Chirang District

Examination system in India instead of acting as a fillip to students' growth has invariably proved counterproductive to the growth of students' knowledge and skills. An average student in India passes most examination papers depending on his memory strength which does not in any case develop his knowledge and skill because the day the examinations are over, he/she forgets everything. Question setters in India by and large set some questions which can be well predicted by students on going through preceding five years' question papers. So what a large number of students do is that they select some questions, memorise them and pass the examinations. Therefore there is little motivation on the part of the students to build the thought process from the beginning which has a negative impact on a student's future.

A reference to the basic schooling is inevitable while discussing problems in academics. There is no uniformity in schools all over the country with regard to the facilities offered to students especially with regard to language policy. At the moment there are two types of schools running parallel in India - the elite English medium schools meant for the rich and the schools in the vernacular medium including Hindi meant for the poor people. English medium students are far better equipped than their vernacular medium counterparts as far as the English language is concerned. As higher education has to be carried out in English and as most books are written in English, the English medium students are better placed in terms of knowledge acquisition.

There is an issue with syllabus designing as well. A poem like The Hollow Men does not serve any purpose to somebody who majors in subjects like political science or education. What an education major student needs is the basic English language skills which poems like The Hollow Men or The Love Song Of J. Alfred Prufrock are not going to give. But this was exactly the case a few years ago and still the case to some extent.

It is also not clear what the question setters in Gauhati University are going to achieve by setting objective type questions in English major papers. One of the objectives of offering English major is to foster creativity of the students, so it defies all logic as to how objective type questions are going to foster somebody's creativity. It is shocking to find 'fill in the blank' or 'true false' type questions in English major papers.

In our education system there is no one to one correspondence between examination result and knowledge. A student on his memory strength may easily get 60% marks but how much this translates into knowledge is a doubtful proposition. At present there are some mushrooming junior and senior private colleges whose authorities or owners compel the teachers to give notes to students on a wholesale basis because they want all their students to get first class, so that they get more enrolments next session, which undoubtedly pay some dividends on the short term but on a long term it can be counterproductive.

Another problem with our examination system is that it is totally theory based, there is no project orientation. Projects create interest among the students besides removing monotony of the theoretical studies. This is one of the reasons why college students in our part of the country are poor in acquisition of the English language skills. For example, besides teaching the standard pronunciation to our students if they are given a project to find out how our cricketers, politicians or newsreaders speak the English language, this will reinforce their theoretical base of the language with real practical skills.

Knowledge and skill are two different things. After completing master degree a person gets knowledge, but how to transfer his knowledge to the students is a skill which the teacher does not have as there are no training facilities at the entry level in colleges. This befuddles the teachers especially a new language teacher as teaching language is not only about imparting knowledge but imparting skills unlike in subjects like political science.

Besides training facilities for language teachers, one needs to touch upon the idea of the English language per se as a skill subject besides being a knowledge subject. For practical execution of any language including English one needs training in phonetics and needs to imbibe those skills. But unfortunately there are neither those training facilities in our colleges nor the realisation that language is a skill.

Our academic system has always centred around bookish and traditional ideas. Innovative ideas on the part of students are hardly tolerated by the examiners as they are themselves product of the same system. Normally the examiners are more satisfied with bookish stereotyped answers than novel substantiated ideas. As a result there are very few innovative and original minds that the system can boast of, if there are any, then they are just accidental and by-products of the system.

Our system allows marks to have greater say over efficiency to fetch most jobs. The so called meritorious person here is someone who has greater marks and not greater knowledge or efficiency. If a person gets job on the basis of marks we say that he got it on merit. The real irony is if the marks do not reflect one's knowledge or efficiency how can one say that the job was got on merit. Therefore one needs to have a relook at the definition of merit and its applicability.

All the educational institutions in the Chirang district did not have any academic activity for a period of one month immediately following the summer vacation in the year when the violence took place between two ethnic groups.

Analysis of Data and Findings of the Study

As part of the process of collecting data from the respondents, questionnaires were distributed to college teachers and academics. Besides, direct data were collected from the office of inspector of schools in Chirang district. The data collected through questionnaires and interviews from the respondents as well as data collected from the relevant office throw ample light on various aspects of the academic scenario of the district and the same have been analysed below.

87% students resort to rote learning when it comes to writing answers in the examination. 93% students depend on readymade bazaar notes for writing answers in examinations.

72% teachers do not find the education system conducive to development of originality and skills.

93% teachers feel that the present examination system has no role in providing students' real knowledge and efficiency.

All teachers interviewed believe that creativity in writing answers should be preferred to memory based reproduction.

All teachers believe that the bazaar notes impair students' ability to creativity.

97% teachers in the district feel that the poor performance of the schools is responsible for their poor academic performance in higher education.

99% teachers believe that the void created in schools cannot be made up in colleges. 74% teachers endorse remedial English classes in college level.

Most general classes in colleges were overcrowded which do not allow the teachers to teach effectively and it prevents both interaction as well as individual attention.

There is no advanced language materials in any of the colleges surveyed to boost the English language skills of students

The English medium students speak and write English better as compared to their vernacular medium counterparts.

The ghost of examination haunts not only the students but the teachers who feel pressurised to finish their allotted portion of the course as their main preoccupation seems to be to prepare students to pass the examination rather than prepare them for the future life.

Vocational courses were not found being offered in any of the higher educational institutions surveyed. Suggestions

On the basis of the present study the following suggestions are forwarded which may remove the loopholes with regard to the academic scenario in the district

Creativity in English answers should be encouraged by the examiners more than the memory based reproduction, e.g. students can be asked to compose on certain topics.

Remedial English classes should be arranged for the weaker students.

Examination system should be more practically oriented like home assignments, projects, etc.

Seminars and group discussions, etc. should be regularly held and made compulsory for all students in colleges.

Transition of all vernacular medium schools into English mediums can be given a thought after due deliberation because then it will present a uniform picture as far as schooling is concerned.

Number of students in a class should be minimised so as to facilitate interaction. Language materials such as language laboratory should be made available in colleges.

Teaching should not only aim at good performance in examinations but it should aim at development of knowledge and efficiency which could come in handy in real life situation.

Vocational education should be part of the curriculum.

There should be uniformity and homogeneity as far as schooling is concerned. Number of higher educational institutions in the district should be increased.

The educational institutions should not be used as relief camps and other political activities.

Conclusion

The present study has focused itself on an assessment of the academic scenario in Chirang district of Bodoland Territorial Council of Assam. To achieve this purpose a field work has been conducted and the findings as put down in this paper throw ample light in the state of affairs with regard to the academic status in the district. One striking highlight of the study is that the district has much fewer higher educational institutions as compared to other districts and the recent ethnic violence in the district has a toll on the academic activities in the current academic session. The district was already lagging behind educationally which was striving hard to catch up with the other districts, adding to its woes further is the socio-political situation dampening the academic atmosphere largely. Therefore, much needs to be done both on academic as well as socio-political fronts for the district to do a catching up with the other districts.

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Problems and Prospects of Rural Development through Panchayat System:

A Study with Special Reference to Barpeta District of Assam

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Abstract

India's bureaucracy never works without greasing its palm. It is our experience that an overwhelming part of our development money goes to the purse of bureaucrats. The same applies to our leadership also. The rural leadership is more than shrewd. It knows the art of grabbing money. In such a situation, what will be the fate of development in the villages of India is anybody's guess. Moreover, people are not in a position to elect right type of people to the Panchayat institutions. Very often, people of doubtful integrity dominate these institutions. Factionalism and narrow loyalties of the people spoil the objectives of local institution. Sometimes, these institutions cannot function because of factionalism.This paper aims is to discuss the development of Panchayat system and its importance in rural development with suggestive measures.

Key words: Bureaucracy, Development, Panchayat, Gram Sabha, Swaraj, Decentralization.

Introduction

Panchayat is a democratic self-ruled institution of a village, which Gandhiji rightly called the base of the real democracy or village swaraj. Gandhiji's main aim was to open the door of the filings of swaraj even for the last one of under-privileged and deprived persons of the society, which can be possible only through the Panchayati Raj Institutions (PRIs). People's active co-operation and participation in the planning and implementation processes is vital for the success of rural development programmes which can be realized through PRIs.

The recent statistics say that India still remains overwhelmingly rural, with nearly 69% of its population still residing in villages; out of the total of 1210.2 million populations in India, the size of rural population is

833.1 million which forms 68.84% of our total population and at the same time as per the latest census data, during last decade, the total number of villages in India has increased from 6,38,588 (2001 census) to 6,40,867 (2011 census); an increase of 2,279 villages. Moreover, a recent report by the Oxford Poverty and Human Development Initiative (OPHDI) states that 8 Indian states have more poor than 26 poorest African Nations combined which total to more than 410 million poor in the poorest African countries. So, it is the need of the hour that the Government should make every possible effort to gain success in rural development through proper institutions like PRIs.

PRIs have got a constitutional status as local structure and financial autonomy to perform a significant role in the sphere of rural development. Introduction of Zilla Parishad at district level with certain autonomy has brought a new dimension to the Panchayat Raj System, whereas the introduction of Gram Sabha enabled the People at the bottom level to participate in the process of functioning of the PRIs. Against the allegations about the lack of adequate financial support, the Amendment Act of 1992 had made the provision of District Planning Committee to generate necessary finance for the working of the PRIs.

Objectives Of The Study

The following are the main objectives of the study:

To find out the active measures in the performance of PRI's for rural development.

To analyse the relevance of Gandhiji's ideas on village swaraj in the present context of rural development through Panchayat System.

To discuss briefly the development of Panchayat Raj System.

To analyse the needs of people's participation in Panchayat Raj System for rural development. To analyse the needs and possibilities of PRIs in rural development in Barpeta District.

To analyse the means and methods through which the Panchayat System can help in rural development. Review of Research and Development in the Subject

A lot of research has been done on Panchayati Raj and rural development in different period both by the government as well as by individual scholars. Looking back on the history of research, it seems that still much micro study specifically looking into the operation and performance of Panchayati Raj Institutions and desired rural development will be of much significance and application as it is expected to shed light on several new facts having a bearing on policy issues.

Areas of the Study

The study will be confined to the area of the development of Panchayati Raj Institutions with reference to Barpeta District of Assam, though it has derived from the Acts and Constitutional Amendments of the Government of India. Barpeta District is the main area of my study where rural development is very poor and Panchayati Raj System has been functioning there.

The specific role of three tiers Panchayat Institutions is becoming an important part of administrative set up. Subjects entrusted to Panchayat and development programmes can be the main thing in the role of Panchayat in rural development.

Method of the Study

I would like to adopt the following methodology to make the study logical, and fruitful completion. Collection of relevant data for the study from primary and secondary sources.

Research tools such as interview schedule and participant observation have been used. Household survey has been done to address issues of both components of the study.

Study of the data collected from published books, journals, periodicals, reports, action plans, official documents, brochures and official records, etc.

Data has been collected from the various offices like Zilla Parishad Office, Anchalik Panchayat Offices, Research Institutions and different Libraries.

Development of PRIs

In achieving developmental tasks, very often new rules have to be framed or old ones modified to suit the changed condition of the society. PRIs as a system have existed in India since long. Its form may have varied, but its spirit has always been a part of our socio- cultural ethos. In the medieval periods, it was Gram Sabha functioning through its executive committee viz. Panchayat, a rural institution able to govern and sustain small communities of people. During the British period it becomes the Instrument of the ruling elite, designed to plan the interests of British Government. After Independence, it was in 1959 that the Panchayati Raj took its present shape. The ardent originated by this new form of PRIs, however, did not last long. Conflicting interests at various levels darkened the concept as well as its practice. After decades of debate, the 73rd Constitutional Amendment Act, 1992 sketched the task of rejuvenating the PRIs in the country. This Amendment proposed to add a separate IX th part and XI th schedule in the Constitution for regular election and adequate representation of the S.C., S.T. and women in the PRIs. However, Assam had the Panchayat Act of 1959, 1972(Amendment), 1986 and 1994. The Assam Panchayat Act, 1994 is regarded as an important step towards the Panchayat System of Assam which is adopted in accordance with 73rd

Constitutional Amendment Act, 1992. Assam Panchayat Act, 1994 introduced a three tiered Panchayat System viz. Zilla Parishad, Anchalik Panchayat and Gaon Panchayat. All these institutions, at their respective levels, perform certain functions to bring about Socio-economic development in rural areas.

Principles of Functioning of the PRIs

In an exercise of democratic decentralization, the PRIs are based on the following principles:

There should be a three tier structure from village to district level with an organic link among the operations from the lower to the higher levels

There should be a genuine devolution of power and responsibility to the institutions.

Adequate financial supports should be made to the institutions to perform their responsibilities appropriately.

All rural development programmes should be channelled through these institutions.

The above principles can be materialized if adequate powers and functions are delegated to the PRIs. Unfortunately, the interventions and contributions expected of the states have not been coming forth the way they should have.

Significance of Rural Development

Rural development is a strategy to enable a specific group of people, poor rural women and men. It involves the development of the agricultural and allied activities of social facilities. Rural development has an immense significance in the social, economic and political sphere. Rural Development can eradicate innumerable rural problems such as traditional agricultural practices, superstitions about social change, unawareness to get the opportunities of Government schemes, etc. Utilisation of resources can also be possible through rural development. Rural development can uplift the national income, employment and source of livelihood, food and fodder, industrial development, internal trade and transport, capital formation and investment, etc. Moreover, rural development can give political stability to the nation.

The Panchayati Raj Institutions must necessarily be responsible to plan, implement and review all the anti poverty programs and development schemes. According to UNDP data 2010, an estimated 37.2% of Indians live below the country's national poverty line. The 2011 Global Hunger Index (GHI) report ranked India 45th amongst leading countries with hunger situation. Keep in mind the situation if pay attention to the views and thoughts of the rural poor and encourage the people to participate and speak in the Gram Shabha meeting and work alliedly, the system will be useful and desired result will be possible.

Importance of the Subjects Entrusted to the Panchayats in Assam

According to the Assam Panchayat Act 1994, the Panchayats are entrusted 29 subjects which are mentioned in 30 main headings of the Act and which are very important for rural development. Agriculture; animal husbandry; fisheries; social and farm forestry; khadi, village and cottage industries; rural housing; drinking water; roads, culverts, bridges, ferries, and other means of communication; rural electrification; non-conventional energy sources; primary and non-formal education; libraries; cultural activities; markets; rural sanitation; public health and family welfare; welfare of the weaker sections; Public Distribution System, etc. are the main subjects of the subjects entrusted to the Panchayats. Undoubtedly, these subjects strengthen the Panchayat System to get the desired aim.

Programmes and Schemes of Rural Development

Within the problem ridden rural society the Government has been implementing certain programmes and schemes which have been contributing towards rural development wherein panchayat system has a pivotal role. Swarnajayanti Gram Swarojgar yojana, sampoorna grameen rojgar yojana, Indira Awaas yojana, Pradhan Mantri Gramodaya yojana, Pradhan Mantri Gram Sadak yojana, Integrated Wastelands Development Projects, National Old Pension Scheme, National Rural Health Mission, Mid Day Meal Scheme, Annapurna Scheme, Mahatma Gandhi National Rural Employment Guarantee Act, etc. are the main programmes and schemes of rural development in Assam as well as in Barpeta District which are being implemented by the state government with the help of Panchayati Raj System. Therefore, it becomes

clear that only Panchayat system as being self-ruled institution, can properly utilize the fund of the scheme without mediator's consumption to get the rural development.

Role of Panchayati Raj in Village Administration and its Relationship with DRDA and District Administration in Barpeta

The present district of Barpeta falls at the north bank of the river Brahmaputra under lower Brahmaputra valley zone at a distance of 150 kms in western part from state headquarter Guwahati. Total geographical area of the district is 3245 square kms. The river Brahmaputra flows from the east to the west across the southern part of the district. The main tributaries that flow through the district are Beki, Manah, Pohumara, Kaldia, Palla, Nakhanda, Bhelengi and so on.

Barpeta District, headed by a deputy commissioner, has two sub-divisions Barpeta and Bajali. Barpeta Sub-Division is divided into six revenue circles while Bajali Sub-Division has three revenue circles. Further, Barpeta Sub-Division has total 10 Rural Development Blocks and Bajali Sub-Division has two Rural Development Blocks. The total number of Gaon Panchayats in the district is 150.

The present population of the district is 16,93,190 (census 2011) with a density of population 521 per sq. km. witnessing quite a sluggish process of urbanization, the overwhelming majority of people in Barpeta live in the villages. 92.30 % of the total population in the district is rural. Agriculture is the mainstay of a large majority of the population wherein more than 50% of the total working force is engaged in the district.

Panchayati Raj Institutions have an important role in village administration within the purview of the subjects entrusted to it. Panchayats have their committee system, secretaries, officers to maintain village administration. Panchayats have a good relationship with district administration. Deputy Commissioner as a head of the district administration, performs all the functions with the help of Panchayat System. The Block Development Officer is the captain of the team of extention officers at the block level and as a chief executive officer of Panchayat Samiti, he executes the proposals of the Samiti.

The District Rural Development Agency (DRDA) has traditionally been the principal organ at the district level to oversee the implementation of different anti poverty programmes. The chairman, Zilla Parishad would be the chairman of the Governing Body of the DRDA. The DRDA shall also have an executive committee. DRDA receives the schemes from Zilla Parishad, Anchalik Panchayat and Gaon Panchayats, and sends back the schemes to implement after getting approval of the G.B. of DRDA with fund and policy directions. This being a centrally sponsored scheme, it is funded on a sharing basis between the centre and the states in the proportion of 75:25. Allocation of funds to the districts is based on the ceiling prescribed in the guidelines depending upon the number of Blocks in the district. DRDA disburses the funds to Development Blocks, Gaon Panchayats and Zilla Parishad on population basis.

Results, Discussion and Conclusion

Undoubtedly, Panchayati Raj Institutions are not as free as these were in the past and these are altogether differently motivated, but at the same time it cannot be denied that these are the only institutions which can go a long way in the difficult task of rural development. It is primarily due to two reasons, (i) because the members of the Panchayat are very close to people of the village, and (ii) the area of the village being small, the members of the Panchayat know the real problems of the people and have deep knowledge of what is truth and what has been made to appear. Due to personal knowledge and limited proximity it is really the role and responsibility of the Panchayat to help in the complex task of rural development.

It is generally believed that the success of Panchayati Raj System should be measured on some basis; namely whether the bodies of the system have helped in extra and intro agricultural production, growth of rural industry, co-operative system, literacy programmes, public health and social welfare, public distribution system and management of community assets, roads and other communication, drinking water, rural electrification and in optimum utilisation of available resources. It should also be seen that these bodies have helped in raising economically weaker sections of society, in organising voluntary organisations and developing harmony between the public servants and elected representatives. If viewed from these angles one is bound to say that the working of these institutions is effective.

Though the introduction of the Assam Panchayat Act, 1994 is regarded as a bold attempt towards the decentralisation of the process of governance in Assam, there were certain loopholes in the Act itself and there were certain complexities in the functioning of the PRIs. Main defects of the

system are – problem of duplicacy and overleaping, existence of similar institutions, nexus between politician- bureaucrats and local elite, lack of proper consciousness, informal political direction from top level of the party leaders etc. The institution of the system is not working as smoothly as it should have been and a critical analysis is bound to lead to the conclusion that if some of the defects in the system are removed, these institutions bound to contribute much more in rural development in Assam as well as in Barpeta District. If earnest efforts are made with a sense of devotion and zeal the image of rural Assam can change through the Panchayati Raj System.

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16. ohandas Karamchand Gandhi as we call him Gandhiji and the father of the nation, spearheaded the Indian struggle for independence against the British rule in India and had been the greatest political and spiritual leader of modern India. He had a political, economical and social philosophy of life, which together later on has been termed as Gandhism. Gandhi was such an influential personality in Indian society that during his time almost every Indians were influenced by his ideals. Particularly non-violence policy has been recognized by one and all. His philosophy has opened up to the world a new dimension of the Indian attitude towards life, society and spirituality. His entire life and work represent the perfect synthesis of religiousness and society. Religion, the source of his entire social and political attitude is not creedal. Gandhi says: "I do not believe that the spiritual law operates in a field of its own. On the contrary, it
17. expresses itself only the ordinary activities of life. It thus affects the Economic, the Social and Political fields." (Mahatma Gandhi, Young India, 3 September 1925)1.
18. Gandhi advised the people of India to use the same ideal in the field of politics, economics, and society and also in the individual life. Gandhi's influences in the socio-political and economic history in Assam had tremendous effects. In Assam also thousands of volunteers under the leadership of Gandhi took part in the freedom struggle. Even literary and cultural personality like Jyotiprasad Agarwalla participated very actively in the non-cooperation movement. The other phases of agitation like Civil Disobedience of 1930 and Quit India Movement of 1940 received very good response from the people of Assam. Many authors of later days had their experiences of freedom struggle during those days, which were reflected by them later on in their writings.
19. Assamese writers including the novelists could not escape from the great influence of Gandhism which was a spirit of that age. A group of Assamese novelists just after the great historical novels of Rajanikanta Bordoloi, like Daibachandra Talukdar, Dandinath Kalita, etc. wrote some novels of social reformation

based on Gandhiji's philosophy of life and Indians Freedom Struggle Movement. After independence, the novelists like Birendra Kumar Bhattacharya, who wrote mainly political novels, Navakanta Baruah, Yogesh Das, Arun Sarma, etc. brought new themes and forms based on the incidents and characters of Indian Freedom Struggle Movement. The story- line also underwent changes along with forms during that time.

20. The scope of Gandhi's thought and ideas are very comprehensive. Gandhi has not excluded any aspects of human life from his area of discussion. But yet basic characteristics of Gandhiji's thought and ideas are – God, Truth, Ahimsa (non-violence), Satyagraha (Adherence to truth), politics, religion, education, economic and social concepts. These ideals and thoughts of Gandhi have permanent validity and relevance in the present age of Science and Technology. Gandhi used the term God, Truth and Ahimsa in a synonymous way. Gandhi himself says "I have nothing new to teach the world. Truth and non-violence are as old as hills. All I have done is to try experiments in both on as vast a scales are I could. In doing so I have sometimes erred learnt by my errors. Life and its problems have thus become to me so many experiments in the practice of truth and non-violence. In fact it was in the course of my pursuit of truth that I discovered non-violence." (D.M. Dutta, The Philosophy of Mahatma Gandhi, p.77) 2.
21. According to him truth and non-violence are not different. They are like the two sides of a coin. Ahimsa is the means and truth is the end. Gandhi was a firm believer of God. According to him, God is not external. He is in every body's heart. He says "There is an indefinable mysterious power that pervades everything. I feel it though I do not see it. It is this unseen power that makes itself felt and yet defies proofs, because it is so unlike all that I perceive through my senses" (Young India, October, 11, 1928) 3. He says, self realization is the only way to God realization and this is possible through the service to the society.
22. n 1925 he wrote Young India that "God made his luck in India. So, if he could not serve human being than he would be liar. He said he don't Know how to serve the Society and will never know. He tried his best to reduce the pain and suffering of the Champaron cultivators, and said as he always became face to face with God, Ahimsa and Truth. Gandhi's best method is Satyagraha through which other methods are developed. According to Gandhi Truth is God and Satyagraha is 'agraha' of 'Satya' and thus, it means holding fast to truth" (N.K. Bose, "Selection from Gandhi, pp.218) 4.
23. Gandhi though was a 20th century philosopher yet he never separated politics from religion. According to him politics is the inseparable part of morality and religion. In Gandhi's eyes religion is not Hinduism or Islam. Religion is universal law and this law pervades every body's heart. In reality Religions involve in every field. According to him, real religion can never teach hatred. In this regard politics should be based on religion. Gandhi says with firm that those who say that there is no any relation between religion and politics don't know what religion is". Even in politics he made experiments and successfully worked on the conviction that hate and violence could be conquered by love and suffering. (B.K. Bose, Selection from Gandhi, P, 27) 5.
24. n Gandhi's thought political freedom is very important. This is called Swaraj. That is why he had launched a non-violent struggle in order to gain political freedom for India. He says "As every country is free to eat, to drink and breathe, even so is every nation free to manage its own affairs, no matter how badly" (Young India 15-10-31) 6.
25. Gandhi's aim was how to develop countrymen and he knew that 'without true education development can never be possible.' Therefore, Gandhi defines education in this way, "By best education I mean an all round drawing out of the best in child and man body, mind and spirit." "I hold that true education of the intellect can only come through a proper exercise and training of the bodily organs" (Harijan, 31st July1937) 7.
26. Gandhi was not the supporter of western education. Therefore, he gives the preference on the method of 'Buniadhi Shiksha' which may make Indians' real education. He was in favour of women education. But he never supported Britisher's method of education for women. He wanted a separate training method that can make a woman economically free.
27. Gandhi wanted a classless society where there should not be any differences between higher and lower, poor and rich, educated and uneducated, etc. According to him society should be based on morality, humanity and equality. Gandhi says, such a society is a Sorvodaya society. The characteristics of such a society are love, Ahimsa, truth and justice.
28. Gandhi's economic is in favour of the upliftment of the poor class of the society. He wanted such an economic base of society where every village should be self-contained at least with respect to daily necessities of life, like food, clothing, basic education, health, sanitation and similar other things. Gandhi was aware that complete economic equality is not possible. Therefore, according to him the economic basis of society must be moral one. Society must be based on love and trust. He was against too much of industrialization. He says, too much of Industrialization poisons the very spirit of man. So, he was in

favour of small industries where the individuals will be benefited individually. He thought that each and every individual should give importance on crafts like, carpentry, poultry, spinning, weaving or any other similar handicraft. By actually doing manual work while learning, the individual will develop interest in his work and will be able to give out his best (Harijan, 31st July 1937) 8.

29. This paper will basically see the Yogesh Das novel "Dawar Aru Nai" and Bina Boruah's novel "Jibanar Batat". These two novels are influenced by Gandhism. In "Dawar Aru Nai" one of the main characters of the novel Bakhar is the epitome of Gandhi's idealism of truth, peace and non-violence. Bakhar stands on non-violence and a clean, corruption free life is guided by the great Gandhian Principles and "Jibanar Batat" depicts the influence of Indian freedom movement in the villages of Assam. Dharani, a weaving master and husband of heroine Tagar suffered long spell of imprisonment for taking part in the non-cooperation movement and other agitational programmes in the area. In this novel, the master story-teller brings out very clearly how the rural people of Assam supported heartily the Indian freedom struggle and suffered even imprisonment.

30. The novel "Dawar Aru Nai" has shown the evil impact of war on society. There may be negative and positive impact of war. Therefore war is not useful for human society. Of course, this novel is not against war. It has shown that though there is bad effect of war, yet sometimes war is important for human civilization and peace i.e noble Bakhor said to his wife: "Look kuki, common people does not want war but peace. But I cannot deny that for the sack of peace war is fought" (Dawar Aru Nai, Page 62) 9. After this Bakhor thinks again. "War is needed. To teach the savage people bullet of gun is important. There is no any way without 'Tit for Tat" (Dawar Aru Nai, page 63) 10. Therefore; the purpose of this novel is not to show the destructive aspect of war, rather it has shown the evil impact of war on human society and morality. It can be found out from the story and plot of the novel. In this novel Bakhor asked Bhim to write about war. When he was teaching and admired Bhim for his writing. Bhim writes: "War is bad, because war makes men bad; war breaks down the heart of men. It breaks down the family and society. The man becomes bad when he goes for war (Dawar Aru Nai, Page 105) 11.

31. Thus, this novel has shown the evil effect of war. The purpose of this novel is not to show the negative impact of war or to make the plot of war. Of course, this novel has reflected the 2nd World War, its news and opinion regarding war. For example, in one place of the novel Bakhar thought: The world cannot be left in the hand of arbitrary ruler. If the Europe is left in the hand of Hitler, it would mean to sacrifice a civilization. To allow to do anything to the homeless Jews does not mean civilization" (Dawar Aru Nai, Page 63) 12.

32. Thus the character of the Bakhar focuses very clearly the Gandhian ideology. Bakhar understand very well that peace is possible through non-violence, not through violence. In this novel though Bakhar has not

33. rectly participated in the national movement but yet he stands as a symbol of Gandhiji's Sacrifice, tolerance, self-control, peace and Ahimsha. So, it is seen that Bakhar as a simple boy though not directly involved in the national movement but yet influenced by the ideology of Gandhi. Bakhar is the symbol of courage, patience, sacrifice and love, who never hated others.

34. n the novel "Jibanar Batot" also shows the impact of Gandhism through the character of Dharani, a weaving master. This novel has shown that Dharani himself particited in the national movement and suffered long spell of imprisonment and later on he became a leader in Raha region of upper Assam and led the people of the Raha area for the national movement.

35. t has said in the novel that "Dharani gives importance on suffering of the country by leaving all the responsibilities at his wife's hand. Nothing is impossible to do. Dharani himself was involved in the development of the villagers. In that time non-cooperation movement is started. Students started to make the villagers aware by leaving schools and colleges. There is only sound everywhere in the villages "Vande Mataram, Mahatma Gandhi Ki Joy, Bharat Mata Ki Jay". The unaware people of the villages became aware by that sound. Every villagers boycott foreign goods and burned their cloths. Picketing is started in every opium shop (Jibanar Batot, page 126) 13.

36. "It is good, nobody get courage to sell opium for the torture of the volunteers. No no , these cannot be done." "You see how I sell opium, opium addicted cannot leave opium. There is no scarcity of seller if there is money. Let's see, it would be more benefited to sell in the village rather to sell is the shop" (Jibanar Batot, Page-127) 14.

37. t is proved that Gandhi's ideas of non-cooperation movement are shown in this novel. Moreover, Gandhi's aim was to make Assam free from Opium which is shown by the volunteers of the national movement. In that time opium consumption in Assam had become a cause of great concern because addiction to the drug reached immense proportion and was consumed irrespective of the price demanded. Gandhi's fervent appeal to the volunteers to make Assam free from opium had a stirring effect. This found in the novel very clearly.

38. When Tagar, the wife of Dharani was tortured by police, the villagers and the volunteers of the national movement were gathering in front of the police station in protest. When general public is trying to break down the police station, the volunteers requested to the common villagers and said: “My dear friends, you do not forget the non-violence method of Gandhiji. There is no any force or torture in the non-co-operation movement. Remember that we don’t come to punish the police man. We have come to release one of our colleagues’ wife. We already request to the police man. All of you wait with the patience up to solution” (Jibanar Batot, Page 139) 15.
39. Again the hero of the novel, Dharani master requested to the common man to go home back and said loudly. “My dear friends, I have come to surrender my own. You please go home without being revengeful. I know you are much hurt because of the disrespect to my wife. But for the freedom of the country such humiliation should be regarded as blessings. We must be ready to make greater sacrifice than this” (Jibanar Batot , page 141) 16.
40. Again he says: “You go home without delay, otherwise it may be problem for all of you. You already know the responsibilities of the movement. The freedom of the country is not possible by the jealousy of the wealth of the richest, power of the powerful people or jealousy of education of the educationists. Freedom of India is possible by the blood of heart of the poor, cultivations and illiterate villagers who can sacrifice their live.” (Jibanar Batot, Page-181) 17.
41. oreover, Dharani was trying to make his wife understand that to make the Indians free we must have to bear such disrespect without any hesitation. He tried to clean her mind like the air clean the deep cloudy sky. (Jibanar Batot, page-142) 18. Thus, this novel shows Gandhi’s ideology through the character of Dharani. Even, through the character of Dharani the increase of spinning and weaving in the village has been shown. This novel reflected the establishment of several committee on the basis of Gandhi’s ideology. Volunteers of the national movement had also shown those who were doing their respective duties.
42. From the above discussion it can be concluded that these two novels are directly or indirectly seems to come under the influence of Gandhism. The novelists themselves also are found to be influenced by Gandhian ways and thoughts, while depicting the mentality and activities of the characters, scenes, situation,
43. anguage, themes, etc. in their novels. Therefore, it can be said that the impact of Gandhism is found in these two Assamese novels “Jibanor Batot” and “Dawar Aru Nai”.

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Role of Education in Promotion and Protection of Human Rights

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Abstract

Human rights are those rights one enjoys by virtue of being human. These are rights inherent to all human beings, whatever the place of birth, residence, sex or ethnic origin, color, religion, languages, or any other status may be. Human rights encompassing civil, political, economic, social and cultural rights and freedoms, and based on the notion of personal human dignity and worth, without which one cannot live as human beings. Human rights are the basic rights that a person irrespective of race, gender or any other background cannot be denied anywhere or at any condition. Education is a tool for creating the awareness of human rights and making people know its importance in their day to day life. It is also a tool for eliminating the violations of human rights. Education inculcates and imbibes the values of human rights and values in a person and uses them in their life. This paper tries to focus on the role of education in promotion and protection of human rights and extends some suggestive measures.

Keywords: Education, Human Rights and Human Rights of Education (HRE).

Introduction

Human rights are rights inherent to all human beings, whatever our nationality, place of residence, sex, national or ethnic origin, colour, religion, language, or any other status. We are all equally entitled to our human rights without discrimination. These rights are all interrelated, guaranteed by law, in the forms of international law, general principles and other sources of international law. International human rights law lays down obligations of governments to act in certain ways or to cease from certain acts, in order to promote and protect human rights and fundamental freedoms of individuals of groups. Human rights are commonly understood as basic fundamental rights that a person cannot be denied by any individual or any government simply because he or she is a human being. Most of the basic ideas and norms of human rights existing now adopted as Universal Declaration of Human Rights by United Nations General Assembly in 1948. Have the root from Second World War and the atrocities of The Holocaust Every year 10 December is celebrated as Human Rights Day.

Education has a very important role to play for promotion and protection of human rights. Education makes us aware about our civil and political right often called as the first generation rights and the social, economic and cultural rights as the second generation rights. Without proper education one cannot be introduced with these essential philosophic and the basic rights and obligations. The concept of expanding human rights through education is now popularly present and traveled to encompass as the third generation rights itself. So the role of education is very important in promotion and protection of human rights.

Objectives Of The Study

The present study carries on some aims and objectives. These aims and objectives are: To study the role of education in the promotion and protection of human rights.

To extend some suggestive measures regarding the role of education in the promotion and protection of human rights.

Methodology

The paper is basically based on secondary data collected from various journals, magazines, periodicals, internet, statistical handbook, etc. The analysis and discussion of this paper are made on the basis of the collected information and some personal observations and opinions.

Importance

A comprehensive education in human rights consists of two components, knowledge and information on human rights and the mechanisms that protect these inalienable rights. It is important that education also imparts the skills needed to promote, defend, and apply human rights in daily life. Education about human rights is distinct from other types of value education. For example, citizenship education or education for democratic citizenship (EDC) is a set of practices and activities aimed at making young people and adults better equipped to participate actively in democratic life by assuming and exercising their rights and responsibilities in the society.

The need of promoting and protecting all human rights is important in order to secure full and universal enjoyment of these rights which cannot be fulfilled without mass awareness and sensitivity to human rights issues. The grand agenda of global peace and prosperity is possible only with understanding and imbibing the values of human rights. Awareness is important in order to resolve the conflicts of human right. This strong participation can be achieved only with human rights education. The Vienna Declaration adopted by General Assembly in 1993 incorporates a separate section on the role of education in the protection and promotion of human rights. The human rights protection and promotion of gender equality requires more than numerical equilibrium, it also requires conceptual equilibrium, and a conscientious effort to redress inequality, as it exists.

Problems

Unfortunately, the motivations and benefits of human rights pose direct challenges to their existence. Human rights are universal since they are said to belong to all humans in every society. Human rights are also supposed to be undeniable, because they flow from and protect human existence; they cannot be taken away without endangering the value of that existence. However, these universal and inalienable qualities of human rights are disputable in both their conception and operation. Beyond the genesis of human rights, wherever they come from, lies a fundamental challenge to their universality, regardless of their origin. With any inception of human rights, one faced with having to acquire acceptance of their authority. There is a problem in that not everyone will share the same motivation or inspiration for human rights. Not everyone will agree that everything asserted as a human right is indeed one. At a very basic level, the proclamation and acceptance of human rights norms inherently involves majoritarian morality.

Notwithstanding that it has been more than six decades since the concept of spreading and protecting human rights as Human Right Education (HRE) first entered the dictionary of international law, it is readily apparent that HRE has not succeeded in preventing widespread human rights abuses. Wards like Rwanda, Srebrenica and Darfur immediately bring to mind examples of our failure to prevent catastrophic human rights violations. This because of inadequacy of education in the prevailing society. Within many nations many political debates rage over the denial or abuse of human rights. Even in prosperous, democratic countries like Canada much public discourse is phrased in the rhetoric of rights. Racism and related phenomena thrive where there is ignorance, unfounded fears of racial, ethnic, religious, cultural and linguistic or other forms of difference, the exploitation of prejudices, or the teaching or dissemination of distorted values.

India is the largest democracy in the world. It is also a big country with lots of human rights challenges. And when we have concerns, we raise them with the Indian Government, US Assistant Secretary for democracy human rights and labor Michael Posner said. The major population of India resides in villages which do not get sufficient education support. Problems like human trafficking, exploitation of women commercially and sexually, religious violations, caste related issues are some example leading to human right violations. Moreover, many prisoners in India are also denied their human rights. They are detained without adequate reason.

Role of Education in promotion and protection of Human Rights

The mandate for human rights education is undeniable; you have a human right to know your rights. The Preamble to the Universal Declaration of Human Rights (UDHR) exhorts "every individual and every organ of society" to "strive by teaching and education to promote respect for

these rights and freedoms." Article 30 of the UDHR declares that one goal of education should be "the strengthening of respect for human rights and fundamental freedoms." A comprehensive education in human rights consists of two components: Knowledge and information on human rights and the mechanisms that protect these inalienable rights. It is important that education also imparts the skills needed to promote, defend and apply human rights in daily life. The need of promoting and protecting all human rights is important in order to secure full and universal enjoyment of these rights which cannot be fulfilled without mass awareness and sensitivity of human rights issues. Human Rights Education promotes democratic principles. It examines human rights issues without bias and from diverse perspectives through a variety of educational practices. Human Rights Education helps to develop the communication skills and informed critical thinking essential to a democracy. It provides multicultural and historical perspectives on the universal struggle for justice and dignity. Human Rights Education engages the heart as well as the mind. It challenges students to ask what human rights mean to them personally and encourages them to translate caring into informed, nonviolent action. Human Rights Education affirms the interdependence of the human family. It promotes understanding of the complex global forces that create abuses, as well as the ways in which abuses can be abolished and avoided.

Article 51A (1) of Indian Constitution 1950, imposes a duty on all citizens to develop scientific temper, humanism and the spirit of inquiry and reform. The effective discharge of this duty will require HRE to give people enhanced awareness and greater openness. Right to Education has also been incorporated.7 The Constitution mandates the state to direct its policy towards securing that children are given opportunities and facilities to develop in a healthy manner and in conditions of freedom and dignity and that childhood and youth are protected against exploitation and against moral & material abandonment. HRE of the children as well as the other people is indispensable to the full realization of the responsibility under this constitutional directive. Indian state has an obligation to foster respect for international law and treaty obligations as laid down in Article 51 of the Constitution. India is a signatory to UDHR and has ratified Civil and Political Rights Convention, Economic, Social and Cultural Rights Convention, CEDAWCRC etc. HRE is inescapable and a legal obligation.

It is important to make each and every people literate just not in order to make them educated and capable of earning but also recognize their rights towards themselves and each other. An educated person only can stand for its right. HRE is about empowering the individual to both recognize human rights abuses and to commit to their prevention. Thus, a core part of HRE is the strengthening of respect for human rights. It is now a global responsibility of every person and the government to promote education and hence promote human rights.

Human Rights are not treated as a separate subject in the curricula. NCERT has felt that all contemporary concerns and issues cannot be included in the curriculum as separate subjects of study. It has called upon incorporation of certain emerging concerns including human rights in the course content. University Grants Commission appointed Sikri Committee in 1980 to consider and report on the different ways and means for promoting HRE in India. The committee suggested inculcating values without marks weight age in schools. At college levels it was felt that all disciplines should include human rights' topics, at least which are directly relevant to their disciplines. But it is disappointing to observe that the NCF 2005 has failed in identifying the content of the HRE in schools.

Suggestions

Education is one of the primary human rights. It is the one right which largely conditions in a very substantial manner all other rights. A more cooperative relationship between governments and civil society should be built to protect the human rights. Human rights concepts of religious freedom and religious tolerance can be inculcated while teaching history topics in school. While teaching about sati and widow remarriage, suppression of women and the need for reverse discrimination can be taught. Democracy, equality can enhance human values in a person. Dramatic clubs and literary activities can be utilized effectively. Students can be motivated to write poetry, drama and essays on human rights. Poster making competition, elocution or contests, debates, etc. can also be held on similar themes. The school can celebrate

the World Human Rights Day which can go a long way to create awareness among students, parents and the neighborhood community. Initiatives should be taken to enrich the school library and personal collection with books and materials on human right.

Education can ensure human rights in following ways

Education makes an individual aware of his/her rights. At the same time instill respect for the rights of others.

Educational programs should be organized among the illiterate people to aware about their rights. Education must aim at fostering the attitudes of tolerance, respect and solidarity inherent in human rights

Providing knowledge about human rights, in both their national and international dimensions and the institutions established for their implementation.

Developing the individual's awareness of the ways and means by which human rights can be translated into social and political reality at both national and international levels.

Constant care should be taken to create educational awareness about the close relationship between human rights and development and peace including inter alia disarmament.

Education of the youth is important. Schools can work with local communities to deliver anti-violence education. Curricula that teach non-violence, conflict resolution, human rights and gender issues should be included in elementary and secondary schools, universities, professional colleges, and other training settings.

Conclusion

There is no doubt that education has a major role to play for protection and promotion of human rights. HRE is considered as one of the major tools to stop the violations against human rights. Education should be imparted to each and everyone so that they understand the importance of human rights.. Education in their own mother language about human rights will make the learners more prompt about their values and ways to use them in their day to day life. According to Kofi Annan the former Secretary General of United Nations, without education, we can see beyond ourselves and our narrow surroundings to the reality of global interdependence. Without education, we cannot realize how people of other races and religions share the same dreams, the same hopes. Without education, we cannot recognize the universality of human aims and aspirations.

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Democracy in Whitman's "Songs of Myself"

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Abstract

Walt Whitman (1819-1892) is a democratic poet. His democratic tone is found in the collection 'The Leaves of Grass'. In the poem "Songs of Myself" Walt Whitman sings of America herself. Here, the poet gives a panoramic view of America scene as well as expresses those ideals which make Americanness. The poet addresses himself as an American and so the poem really is 'the epic of America', the song of America' and the 'Bible of Democracy'.

Whitman's 'Songs of Myself' bears the theme of self, the identification of the self with other selves, and the poets relationship with the elements of nature and the universe. Houses and rooms represent Civilization; perfumes indicate individual selves and the atmosphere symbolizes the universal self. 'Song of Myself' is a good example of stylistic features of Leaves of Grass.

Keywords: Self, Selves, Houses, Rooms, Perfumes, Oneself, Individual Selves, Universal Self

Grass, etc.

Walt Whitman is one of the leading greatest poets of America. The great writers like Emerson and Ezra Pound have praised him for his creative power in the field of poetry. His 'Leaves of Grass' is now regarded as one of the greatest immortal classics of the world literature.

Sections 1-5, Line 1-98- In this section, Whitman presents his self and at the same time his self is universalized. While the 'I' is the poet himself. The poet will 'Sing Myself', but "What I assume you shall assume,/For every atom belonging to me as good belongs to you". The poet loafs on the grass and invites his soul to appear. He tells that he was formed from this soil. So, he was born there and all his parents, grandparents and great-grandparents were also born in America.

In section 2, Whitman says "Houses and rooms are full of perfume". Here 'Houses' are symbols of other individual self; but outdoors, the earth's atmosphere deals with the universal self. The poet is submerged by other individual selves but he tries to maintain his individuality. Section 5 is the poet's union with his soul. His feeling of fraternity and democratic note are beautifully explained in the poem. He says; "And I know that the hand of God is the promise of my own/And I know that the spirit of God is the brother of my own". This is the union with God bringing him peace and joy.

Section 6-19, Lines 99-388, Section 6 introduces the central theme expressed in 'Song of Myself'. In this section a child appears with both hands full of leaves from the fields and asks the poet, 'What is the grass?'. The poet becomes perplexed to answer but continues thinking about it. He imagines that the grass itself may be the child or it may be the handkerchief of the lord. Here, the grass is a symbol of the divinity latent in the ordinary, common life of man and it is a symbol of the continuity in the life-death cycle. Actually there is no death. Life is a continuous process. In Section 7, Whitman considers each and every atom of this universe which is his part. He sees all and condemns nothing. The universal self finds both' the earth good and the starts good". The poet shares with everything around him. Section 8-16 includes a catalog of all that the poet sees-people of sexes, all ages, and all conditions, in many different walks of life, in the city and in the country, by mountain and by the sea. He even includes animals in the catalogue:

'And these tend inward to me, and I tend outward to them, And such as it is to be of these more or less I am,

And of these one and all I weave the song of myself'.

Section 17 again expresses the universality of the poet – his thoughts are "the thoughts of all men in all ages and lands". Sections 18-19 salute all members of humanity. Grass, a central symbol of this epic poem, suggests the divinity of common things. Grass symbolizes the continuation of life after death. Nature is an emblem of God. It indicates that God is everything and everything is God.

Section 20-25, Line 389-58: In this section, the poet proclaims himself to be "solid and sound", deathless and august and while no one is better than he, no one is worse, either. In section 21, Whitman determines himself "The poets of the body" and also "The poet of the soul". He is a poet of pleasure and pain and of men and women. In section 22, Whitman declares that he loves sea. He says, "I am integral with you". He is poet of good and evil. Section 24 presents some of whitman's basic theme. He calls himself "kosmos". The word "kosmos" meaning a universe, is significant and amounts to a renewed definition of the poets self as one who loves all people.

Section 26-38 Lines 582-975: Whitman was familiar with the sounds of the bravura's of birds", the "bustle of growing wheat" and "the sound of human voice". The poet can percept everything with his senses. Section 31-33 contains a catalog of the infinite wonders in small things. He believes, for example, that "a leaf of grass is no less than the journey-work of the stars". Whitman says the importance of body and soul. He says, within the body there is soul and within the soul there is over soul. So the body has great combination with the soul. The poet praises the primitive life of animals (Section 32) because they have achieved this union – they are born pure. In section 33-37, Whitman experiences a spiritual illumination, passing through suffering despair and the dark night of the soul to finally achieve purification. His self, purified, comprehends the Divine Reality, the 'transcendental self'. In Section 41, the poet assumes the role of the prophet of a new religion, incorporating all religions :

Taking myself the exact dimensions of Jehovah, Lithographing kronos, zeus his son and Hercules his grandson, Buying drafts of Osiris, Isis, Belus, Brahma, Buddha

In my portfolio placing Manito loose, Allah on a leaf, the crucifix engraved.

He acknowledges that men are divine. They possess power being unified with God. He negates the importance of worshiping old God because God is found everywhere with everyman. He says, "The supernatural is of no account".

Section 42-52 Lines 1054-1347, In section 42, Whitman says "A call in the midst of the crowd/My own voice, orotund (strong and clear) sweeping and final". He means that even the position of prophet is perfectly acknowledged with the mankind. He sees the injustice that prevails in society but recognizes that the reality beneath the corruption is deathless. In section 43, he makes distinction between the worship ancient and modern. He practices all religions and even looks beyond them to "What is yet untried". Section 45 expresses the eternity and ages of man. Everything leads to the mystical union with God. In Section 46, the poet launches himself on the "perpetual journey", urging all to join him and uttering the warning, "Not I, not anyone else can travel that road for you/you must travel it for yourself". The port (Section 47) says that he is a teacher, but he hopes that those he teaches will learn to assert their own individuality. Section 48 repeats the idea that "the soul is not more than the body", just as "the body is not more than the soul". The poet asks man not to be "curious about God" because God is everywhere and in everything: In the faces of men and women. I see God and in my own face in the glass".

Walt whitman's Song of Myself contains democratic note in all respects. In every atom he finds his relationship. He acknowledges that all the things around him are the part of him. All the religions and practices that the people follow are his own religions. There is no distinction worshiping ancient and modern. God is everywhere. Man has union with God. Life death is a continuing process. It is one kind of mystical journey to acquire knowledge and wisdom and nothing more.

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Songs of the vernacular Muslims in Lower Assam

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Abstract

Songs of the vernacular Muslims in lower Assam bear oral tradition since its beginning because of no such authentic documentation. Version rolls from mouth to mouth in the form of reversion. The origin of the creation of some songs loses its rightness to follow onward. Some songs lose for ever having no preservation. In spite of the fact, different forms of songs among the vernacular community exist as devotional song, lullabies, nursery songs, play-song, and labour song. With a view to record this literature, songs of all forms are to collect in bookish form.

Keyword: Songs, Lower Assam, Urus Mobarak, Magon. Introduction

Song is a refresher for human being. Every caste and community has attraction to this art. Its feature and nature is distinct according to caste and community. Language is the mainstream to display the main theme of song. This is either vernacular or standard mode of version. Regarding songs of the vernacular spoken Muslims in lower Assam, it is remarkable to say that the language form used in the thematic version of song is Bengali. It is dialectic in form. Different forms of song are found among the vernacular spoken Muslims all over lower Assam. This present paper discusses the distinctive qualities of the song that range from devotion to emotion.

Devotional Songs

This form of song is related to Sufism and Shariaism. The Sufi concerned songs are led by the Peer while the Sharia1 dealt songs by the Alims2.

Sufi-Songs: The Sufi-Songs are four in forms. Each form has especial name, viz-Dakgan, Parergan, Bhajan and Bisched. All these forms are sung step by step in the Urus3. With these four forms of songs, there is another additional form that is distinctly sung at the time of rhythmic utterance on the day of Urus Mobarak under tent at the time of jikir. The gathering individuals utter Allahu closing mouth doing physical motion standing static when someone sing speedy song keeping rhythm between the two. The song sung at this time is called Kashida that gears up the motion of rhythm of Jikir.6

Dakgan: Under a tent arranged for Urus Mobarak, the devotees sit according to their priority. There are several groups to sing around the ashar4 under the tent. At least there sit four parties to sing. At first, there is sung the song entitled as dakgan5. In this form of song, guru is called to accept his disciples. The laities come to surrender themselves before the feet of their guru with soft appeal. They sing at this time as

Doyal Chanra asho tomar kangala daktacha (Kind hearted, come, you are called by your unfortunate devotee)

Ami janina bhajan, janina shadan jakoro nijoguna (I donot know what is devotion, what is motion) Asho tomar kangala daktacha. (Please come, your devotee calls)

Ja tomara sadaigo daka, tara falao nanan paka, (He who always calls you, coil him in many ways) Ja tomai sadaygo daka, tara rakho gachtola (He who always calls you, keep him under tree)

Asho tomar kangal daktacha. (Come your devotee calls you) Doyal Chanra asho tomar kangala daktacha

Jae tomar anugogoto tarae kandao monergo moto (He who is your obedient is wept according to your wish)

Doyal keoka rakho dalan kothai (you keep someone in great building) Keoka rakho gachtola (You keep someone under a tree)

Asho tomar kangal daktacha.

Jaina pather pathikgo tumi (To which way you are the traveller) Sheina pather kangal amigo (I am as like as you)

Bhavae tumijae amar, amijae tomar(In this world, you are mine, I am yours) Tar sinnah ki jagotae(What the symbol is in world)

Asho tomar kangal daktacha.

Doyal Chanra asho tomar kangala daktacha. 7 Parergan

This is the second step to sing to bridge between this world and the world that will come next, i.e. after death. This is the song of crossing the sea of life that is between these two worlds. One example of such song is quoted below:

Ami kidia salabo tori guru, upai bolona, How way I drive my boat priest, show the way)

Ami jarbolae salabo torigo, Sheto amar kothai shonena upai bolona.(That which inspirationI drive my self, that hears no words from me)

Agae somudrurer deo uithacha, Kach baya homaiya uthego (In front there grows waves that upward the boat)

Amar kopal mondo nahoilego,Amai serae jetona upai bolona.(If my forehead was not so bad then no farewell say way)

Somodrutae nouka diae , majimalla sob palaichago(To leave boat in sea, oarsmen all elope)

Amar guru aishae hail nadorilaego, Kinarai nao chapena upai bolona(If my preacher was not the boat driver then no arrival at bank say way)

Ami kidia salabo tori guru, upai bolona. 7 Bhajangan

In this type of devotional song the devotees bewail not to serve their guru so spiritually. The devotees express their sorrows not to deepen their spiritual service to him so profoundly. Again they express their utmost wish to adore their guru. An example of such song is given below:

Badi mon keno gurur kotha shonena(Why my mind does not hear the order of the preacher) Monkae boli guru bhajan(I direct my mind to adore preacher)

Oi pathae mon cholena.(Minmd does not go that way)

Badi mon keno gurur kotha shonena.(Why my mind does not hear the order of the preacher) Mon hoiyachae tetoner ghora(Mind turns to running horse)

Diba nishi guira berai ami shohar jora(I roam day and night through city)

Shohar jora guira berai ami gurur kacha keno bashina,(I don't sit by the preacher for roaming through city)

Badi mon keno gurur kotha shonena.(Why my mind does not hear the order of the preacher) Dinerodhin kangal kedae koy(The unfortunate says weeping)

Orae tumi guru nidoy hoilae Ami kar kachae darai,(O you the preacher be unkind, to whom I stand) Tomar prem sikoler rashi dia(love rope)

Hosta keno bandona.(Why donot bind hands)

Badi mon keno gurur kotha shonena.7 Bischedgan

This is very elegiac in form having emotional feeling towards life that is helpless after this mundane world. This type of song shows that earthly attractions can serve nothing to the world that is immortal. To love Allah and to follow His orders intact as His messenger Hazarat Mohammad (Sallalahu Alaihe Wua Sallam) leads his life on this earth are real point to help in the world after this world. This type of song is full of pathos and therefore the singers weep at the time of singing. An example is illustrated here as :

Doyal amar goti ki hobae, amar jedin morono hobae.(Kind what will be condition to me when I shall die)

Amar moroner agae, tomar namo jano jagae ai minoti choronae. (Repaet)(Befoe my death, your name should likely be recollect, such appeal is to your feet)

Amar jedin hoberae moron, bhai bandhu tara shobae koriba rodon(When I die, nears dears will weep) Tara keo janbena kothono amar jibon.(None of them will know what length my life)

Jedin azrail ashia hat pao bandia, amara loiya jabae.(When the soul taker comes and binds my hand and legs, carry me)

Matir khas matitae robae, deher pran pakhi uriarae jabae,(Earthen frame remains in earth, soul bird will go away)

Cholo adeshae dorodi nai, desher manush deshae jai(Forward to the world that is origin, therefore here is no helper)

Je deshae shobai gechae.(Where all have gone) Sharia Songs

These songs are alternatively called Gajal, Nath-e-Rasul, Hmad. Gajal or Nath-e-Rasul relates to the life style of Mohammad (SAWS), and Hamd concerns with praise of Allah Who is Omnipotent, omnipresent and omniscient. The Alims who are learned in formal Islamic education like Madrassa prefer these forms of songs. These songs revolve round Allah and His messenger. No peer (Goshai) is preferred. They strictly follow what is prescribed for Islamic format of life. Hence they are Sharia (orthodox followers of religion). These songs are sung among the Madrassa students during congregation or religious function. After the devotional songs of above mentioned distinctions, there are other types of songs that are mostly related to mundane attraction of society. These songs are concerned with the features where we have. Such songs are known as folk songs.

Folk Song

This form of song is very popular among the community. The folk songs are concerned with some classifications, viz- Goalparia Loko-Geet, Duwa-Gaan, Kischa, Lullabies, Nursery Rhymes, Children Game Songs, Magoon and Marriage Songs.

Goalparia Loko-Geet: This is mostly preferred and favoured among the vernacular spoken Muslims of lower Assam. There are some special characters in such songs, say, cart driver, cattle keeper and their heroic touch of the maids' heart. A gap between the two for some cause is an inspiration to make such song. Such song is the emotion of all section of people in society all over Lower Assam among the vernacular spoken Muslims. One example of such hero based song is illustrated here as:

Baro mashae taro ful futae (Thirteen flowers bloom in twelve moths) Bosorae futa golap shoi(Rose blooms in year)

Najao jamunar jolae.(Donot go to Yamuna bank) Kala (najao)2 najao shoigo(Hero don't go friend) Oina jamunar jolae.(That Yamuna bank) (Nander beta chikunarae kala)2

Kala bajai mohan bashi shoi (Hero horns exciting flute)

Najao jamunar jolae. .(Donot go to Yamuna bank) Kala (najao)2 najao shoigo

Oina jamunar jolae.

(Kadom gachae Helonira bia)(There is marriage of Heloni in a Kadom tree) Kala dilo bishom jala shoi (The hero gives enough aches))

Najao jamunar jolae

Kala (najao)2 najao shoigo Oina jamunaro jolae.

Kala (najao)2 najao shoirae Oina jomunaro jolae.9 Duwa-Gaan

Alternatively such song is called labour song. The field workers sing this form of song at their working hours on the field during paddy or jute plants care. The labourers sing during Bahag and Jeth months---the first two months of the Assamese calendar. Such songs are sung to lessen their tired condition at work in hot sun. The Duwa-gaan has a number of forms as Bandana, Adom Path, Imam Path, Boyati Path, Mar Gaan, Ghorer Gaan, Torir Gaan, and Parer Gaan.

Like such above mentioned form of songs, another form of song is named as jarigaan. This form of song is two in types viz- Bhuijari and Ashoira jari. The prior form is sung in the paddy field work during Bohag and Jeth months of the Assamese year. The later form of song is sung arranging stage gathering. In every field of the song, there are two divisions of singers. The group is basically led by one person who tunes the rhymes of song and then the same is followed by the second group that is constituted by more persons. This form of song has no formal documentation but rolls from mouth to mouth in tradition.

Kischa

The Kischa is a long form of event having poetic version in music. At the time of retirement from days' labour, people gather at public place where a Gidal7 is invited to sing Kischa to amuse the common mass. The Gidal plays his hands named Sharinda or dotora at his kischa song. There is a narration of matters related to imaginative king and his events and incidents. All matters are displayed in terms of music and speech.

Lullabies: This type of song is sung to pacify a baby with some assurance as : Ai san noria bat dimo baria (O moon come running offer you rice)

Bashamasha nao dimo kharali masha ghora dimo (We will give you boat during flood and horse at drought)

Ango mainak tukku dia ja. (Come and go to give a touch of kind love)

..... Olalalaly kalbadurar chao (Ha ha baby of mother)

Kalar mao baitta nai Kar dudo khao.(Mother is not at home, therefore whose milk you will drink)

.....

Maina dola-dolay Dalim gacher tola (Baby dwindles under pomegranate tree) Hap kulkul kora (Snake clicks clicks))

Haper peta anda (There is egg in the womb of snake) Ango maina thanda. (Our baby is quiet)

Nursery Rhymes: Such songs are sung at the time of baby-sleeping. The nurse sings to the baby at her lap to go to sleep with melody as:

Gomala betara gom dia ja(Sleep trade persons, come to give sleep)

Baksu bojai taka thoisi goina nia ja.(The box is full of rupee, take the same to count)

Children Game-Song: The Childs sing some songs according to their nature of plays. There are various play names and accordingly different songs fit to each play. One example of such play-song is exemplify here that is sung at Gunsimala play as:

Abor debor Gunsi Mala nai gunsi choumala Choumalar hatae marlam ghori

Kamar galo khelapuri Kamaraja disa taka Taka det mon nai Elsa macher jol Toppot koira tol.

Magon

This is very popular among the community. This is a seasonal song that is sung during the time of Pushmash.8 A group of young who are mainly the cattle keepers go house to house at night and sing for fund collection. They sing in circle form wherein there is a prime one in the circle, who initiates and who is followed by others in the group. The initiator is called Boyati. The followers are called Dohari. Their singing style is of two in forms: static and dynamic. The static form is Kharatal and the dynamic is Ghuranital. In Kharatal, the Magon players utter rhymes standing figures one place having no circle in form. Such utterance is of slow in vocal motion. There is also quotation for arrival information at the yard of the host. After information of their arrival, they sing Kharatal striking soil surface with stick at hand as:

Ailamra bhai aeibari

Pash duwarae kolagach gari Kolagacha dola ful

Narir mathai kalasul.

Or,

Moish ailora moish ailo Pashduwara bangilo Kolagacha musmusi Buira burir kachkasi

.....

With such utterance, they attract the host and take offer from him. One the other hand, the Ghurani Magon is played in circle in form. They show physical movement at playing the song. There are some steps to sing the concern. First, the party introduce themselves why they arrive at the yard of the host. One example is given here to clarify the idea as:

Disha:Ettar Settar Manikpurar Manikpirar chela ailo ailo barir bettar.

Padgawa: Ora hai hai ai Sokina jap diyona jola (repeat) Opar ja demsigach boroi demsi dora

Ekta demsi siliharara paran kemun kora ra hai hai (repeat) Oi Paran kora olut pulut golai utha kash

Kashti klashti gelam amira Chitalmarir hata ra hai hai Ai Chitalmarir hatae jaya kinlam ami pan

Pakka pakka pan niyara gelam dadarbari ra hai hai Ai dada dada dakpari dada nai mor ghora

Shobul Shobul dakparira Shobul acha ghora ra hai hai Ai az Shobular holdi bata kail Shobular bia

Shobul jaira shashur barira dol danga nia ra hai hai Dol danger duimurar dui chtalmach baja

Ekta nilot kuttakuttirai arakta nilo tiara hai hai Ai tiar maika bia dimo nalsharikhan dia

Nalsharikhan uira gelora Chitta rajar bariara hai hai Chitta raja Chitta raja baisaha koren ki?

Apnar pola mar khaira dorbarae bashia ra hai hai Ai ar marbrnna, ar marbenna batae fatr bari

Kailbehana uitha dekhben ra kota ranger ghari ra hai hai Ai am parilo jam parilo jarae moilam bhai

Magonkhani dila parara dowa koira jai Am parilo jam parilo jara moilam bhai Magonkhani dila parara arakbari jai. Baeler upor baelra bhai tarir upora bael

Aibarira divo takara shenduk khulbar gelora hai. Marriage Song

Women sing songs at wedding in relation to bride and groom. Such type of song is called marriage song. The women show action at the time of singing. With marriage song, women express pleasure through dance and song in the form of nritya and deliver entertainment among the listeners. Several women constitute group to sing this form of song. Marriage song is sung according to situation. That means this song goes to change in feature and nature at the time singing. Here a marriage song is exemplified as:

Ghorer pachae kalarae kochu (There is a pjant behind the house) Maijar shobha betigo (The maid is a beauty of floor)

Sundar moinago. (O beautiful baby)

Ato dini palilamgo moina (So many days you are nurtured) Thoter bhato diago (To offer rice from lip)

Sundar moinago. (O beautiful baby)

Aijo keno jaogo moina? (Why do you go today baby?) Ghoro khali koirago (To make house empty)

Sundar moinago. (O beautiful baby)

Moinar bapae dakongo dakae Baby's father calls and so calls)

Hater shodai ainago (To fetch kits from market) Sundar moinago. (O beautiful baby)

Ato dakon daklamgo moina (So much is called the baby) Moina naimor ghorae (Baby is not home)

Sundar moinago. (O beautiful baby)

Ghoro bojai naori thakotae (Kith and kin are full of home) Moinak nilo chorago (Baby is taken by thief)

Sundar moinago. (O beautiful baby)

Moinar mayae kandago moina (Baby's mother weeps baby) Dudo bhato niago (To keep milk and rice)

Sundar moinago.13 (O beautiful baby)

There is song before marriage at bridal home. There is song at the groom home. Then there is song in front of either bride or groom after marriage. Sometimes, some relatives such as father or mother of the either are joked with ridicule.

Notes:

Peer: Spiritual leader of his followers. He is called Guru or Peersaheb. Alims: The religious preachers learned in Madrassa education.

Urus: Bhakti gathering place at night.

Ashar: Centre place where four banana trees remain posting in square figure under the tent. In square figure, there places candle light on wooden frame.

Dakgan: The thematic concept regards invocation to their spiritual leaders or gurus. Its alternative name is termed as bandana.

Jikir: Recall of allah.

Suorce: Abdul salam, 2 No. Uttar rangapani.

Source: Abdul salam Sarkar, 2 No. Dakshin Rangapani.

Source: Sheikh Barkat Ullah, Asstt. Professor, Chhamaria Anchalik college. Gidal: singer.

Source: Abdul Salam, 2 No. Uttar Rangapani.

Pushmash: In Assamese Puhmah and in Bengali Pushmash—the 9th month of both Assamese and Bengali calendar.

Source: Shormala Nessa and others. References

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Human Rights in India and its Protection by National Human Rights Commission

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Abstract

Human Rights are rights relating to life, equality and dignity of the individual guaranteed by Constitution or embodied in the international covenants and enforceable by Courts in India. The Indian Constitution provides certain rights for individuals in Part III of the Constitution, which are known as the fundamental rights. Part IV sets out the directive Principles of State Policy. While the former guarantees certain rights to the individual, the latter gives direction to the State to provide economic and social rights to its people in specified manner

Introduction

Respect for the dignity of an individual and striving for peace and harmony in society have been an abiding factor in Indian culture. The Indian culture has been the product of assimilation of diverse religions that came into contact in the enormous Indian Sub-continent over time. An UN-sponsored meeting was held in 1991 at Paris. From that meeting a detailed set of principles on the states of national institution was developed. These principles are commonly known as the Paris principles. These principles, subsequently endorsed by Un Commission on Human Right and UN General Assembly have become the foundation and reference points for the establishment and operation of national human right institution.

Establishment of National Human Rights Commission

The Government of India did realize the need to establish an independent body for promotion and protection of human rights. The establishment of an autonomous National Human Right Commission by the Government of India reflects its commitment for effective implementation of human rights provisions under national and international instruments. The Commission is the first of its kind among the South Asian countries and also few among the National Human Rights institutions, which were established, in early 1990. The Commission came into effect on 12th October 1993, by virtue of the protection of Human Rights Act 1993. Fourteen Indian States had also set up their own Human Rights Commission to deal with violations from within their states.

Human Rights are rights relating to life, equality and dignity of the individual guaranteed by Constitution or embodied in the international covenants and enforceable by Courts in India. The Indian Constitution provides certain rights for individuals in Part III of the Constitution , which are known as the fundamental rights. Part IV sets out the directive Principles of State Policy. While the former guarantees certain rights to the individual, the latter gives direction to the State to provide economic and social rights to its people in specified manner. The responsibility for the enforcement of the fundamental rights lies with the Supreme Court by virtue of article 32 and by article 226 to the High Courts.

Constitution of the National Human Rights Commission

The Constitution of the Commission dealt with Section 3 of Act. 1993 says about the National Human Rights Commission and Consists of the following steps.

A Chairperson who has been a Chief Justice of the Supreme Court, One Member who is, or has been a judge of the Supreme Court;

One Member who is, or has been the Chief Justice of the High Court;

Two members to be appointed from amongst persons having knowledge of, or practical experience in, matters relating to human rights.

The Chairperson of the National Commission for Minorities, the National Commission for the Scheduled Castes and Scheduled Tribes and the National Commission for Women shall be deemed to be Members of the Commission for the discharge of functions

There shall be a Secretary-General who shall be the Chief Executive Officer of the Commission and shall exercise such powers and discharge such functions of the Commission as it may delegate to him.

The headquarters of the Commission shall be Delhi and the Commission may, with the previous approval of the Central Government, establish offices at other places in India.

Functions and Powers of the Commission

Wide powers and functions have been given to the Commission. The Commission can enquire suo motu action against any public servant against whom a complaint has been registered for violation of human rights. The Commission can intervene in any proceeding involving any allegation of a violation of human rights pending before a Court. The Commission's visit to any jail or other institution prior intimation to the State Government, for the purpose of mainly monitoring prison or custodial jurisprudence is necessary. The Commission found after visiting many jails that pathetic conditions prevail in jails in which prisoners are forced to live. The Commission has recommended the preparation of a new All India Jail Manual and also suggested the revision of the old Indian Prison Act of 1894. Under Section 12(e) there is a separate provision to review the causes of terrorism, which inhibits the enjoyment of human rights, and to recommend appropriate remedial measures. Section 12(f) provides for the study of all treaties related with international human rights, their effective implementation. Section 12 (g) provides for promotion of research in the field of human rights. Section 12(h) empowers the Commission to spread human rights literacy among various sections of society and promote awareness. Section 12(i) empowers the Commission to encourage the efforts of Non- Governmental Organizations (NGOs) working in the field of human rights. Lastly, Section 12(j) provides, such other functions as it may consider necessary for the promotion of human rights.

Functional Approach of the Commission

The responsibility entrusted to the Commission under the Act of 1993 cannot be Adequately fulfilled without the development of close ties between the Commission and NGOs. The Commission recognizes that the cause of human rights has much to gain both from the practical help and from the constructive criticism that NGOs and the Commission can bring to bear in their mutual interaction and growing relationship. In several places, during visits by the Commission, NGOs have boldly come forward with evidence of wrong-doing in relation to specific complaints addressed to the Commission.

Inquiry into Complaints

A considerable increase in public awareness of the work of the Commission has been observed. This is reflected in the vast increase in the number of the complaints of human rights violations received by the Commission over the years. The Commission broadly divides the cases in the following categories: (1) Custodial deaths; (2) Police excesses (Torture, Illegal detention\ unlawful arrest, false implication etc.;

(3) Fake encounters; (4) Cases related to Women and Children; (5) Atrocities on Dalits\Members of Minority community\ Disabled (6) Bonded labour (7) Armed forces\ para military forces and (8) other important cases.

Steps after Inquiry

Where the inquiry discloses, the commission of violation of human rights or negligence in the prevention of violation of human rights by a public servant, it may recommend to the concerned government or authority the initiation of proceedings for prosecution or such other action as the Commission may deem fit against the concerned person or persons.

Approach the Supreme Court or the High Court concerned for such directions, orders or units as that Court may deem necessary.

Recommend to the concerned government or authority for the grant of such immediate interim relief to the victim or the members of his family as the Commission may consider necessary.

G Subject to the provisions of clause (5) provides a copy of the inquiry report to the petitioner or his representative.

G The Commission shall send a copy of its inquiry report together with its recommendations to the concerned government or authority who shall, within a period of one month, or such further time as the Commission may allow, forward its comments on the report, including the action taken or proposed to be taken thereon, to the Commission.

F The Commission shall publish its inquiry report together with the comments of the concerned government or authority, if any, and the action taken or proposed to be taken by the concerned government or authority on the recommendations of the Commission..

Illustrative Cases

National Human Rights Commission has taken some steps for various state govt. of India on behalf of inquiry and their protection of human rights, such as national human rights commission V/S Arunachal Pradesh, such as Indian Council of Legal Aid and Advice etc.

Conclusion

From its inception the Commission attracted much suspicion because of its status as a government institution. However, in twelve years period it was able to establish its integrity and commitment. The Commission was able to demonstrate its ability to work independently and impartially, which was borne out by its recommendations. Even if the Commission is a very small step in the daunting task of the implementation of human rights at the national level, it remains a very significant step. Considering India's extensive territorial domain, the vastness of its population and the complexity of social structure, cases of violation of rights, whether attributable to the agencies of the state or to the private individuals or groups, may occur despite its best efforts.

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The Land of World Tourism and Biodiversity:

A Case Study of Kaziranga National Park, Assam

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Abstract

Tourism as a phenomenon can be traced back to the ancient days when the main reasons of travel used to be either leisure or trade. Now, tourism has become one of the foremost revenue earners round the world, with immense potential for employment generation. Assam is a land of unity in diversity in which diverse physical and cultural features are found. The tropical location of the state is enjoying a very good position in tourism and rich bio diversity .The state is well known for its cultural heritage and natural beauty, can certainly attract foreign tourists from different nations of the world. Assam is surrounded on three sides by hills and mountains. The river Brahmaputra and Barak, in the north and south of the state respectively, carve out deep valleys, high hills, flood plains and river islands which shaped the physical environment and cultural setting. The undulating uplands and lowlands and flood plains make the physical environment more attractive for domestic and foreign tourists.

At present, tourism is a fastest growing industry in the world. Assam is a pioneer state in the entire north-eastern part of the Indian Union in respect of tourism and the state introduces a state tourism department in 1958 to promote tourism activities in the state. Tourism in Assam is based on wild-life , natural beauty , unique flora and fauna, holy shrine, lush green tea gardens, turbulent rivers , vibrant and colourful cultural festivals . Among them the wild-life covering internationally famous Kaziranga and Manas National Parks , the pilgrimage trail to the age-old Shakti shrine Kamakhya ,the world famous and largest river island Majuli , etc. are worth mentioning. On the basis of secondary and primary information, this paper intends to highlight some tourism activities in the state of Assam.

Keywords: Employment generation, cultural heritage, carve out, vibrant, Shakti shrine.

Introduction

In any given area over the surface of the earth, environment plays a significant role in the shaping of its various activities be it physical or cultural. As a matter of fact, physical features, to a great extent, determine the nature, quality and significant of the concerned objects. The word 'Tourism' means 'travel', but it has different meanings in different languages and different regions and can be defined in different ways. In the present day context tourism stands for the totality of activities and phenomena arising from 'travel' and 'stay' of strangers. 'Tourism involves travelling to relatively undisturbed or uncontaminated natural areas with the specific object of studying, admiring and enjoying the scenery and its wild plants and animals, as well as any existing cultural aspects found in these areas' (Ziffer,1989). In today's world, tourism is an important socio-economic activity, and now it considered as an industry generating a number of social and economic benefits. Tourism promotes national integration and international understanding, helps in improving infra-structures, create employments in various sectors and a source of foreign exchange earners.

Physiographic setting of an area exerts considerable influence on the nature and development of its various activities. The impact becomes more pronounced, when the area (the environment) is dominated by highly variable features (both physical and cultural). Assam is India's most beautiful place after Kashmir (Swami Vivekananda). The state is perhaps the only place where rivers run red and hills stand blue between green valleys. Brahmaputra or Red River lords over a network of 120 rivers to nourish the landscape along with its high hills and flood plains create favourable environment for tourists, tourism and rich biodiversity.

Assam



Despite the immense scope of tourism development in Assam, the state is said to be far behind, therefore, an in-depth look into the "Tourism, Environment and Bio-diversity of Assam" and inducts it to the 'Kaziranga National Park.

Objectives

The main objectives of the study are

To explore the environmental conditions which reflected the tourism in the state. To examine the number and extent of tourist and tourism activities.

To identify the rich biodiversity in the state in respect of Kaziranga National Park.

Methodology

As the objectives suggest, the paper has to depend on secondary and primary sources of data. The paper selects Assam as the study area in general and the renowned Kaziranga National Park in particular. Secondary data were gathered from various published sources such as census reports, concern Govt. Offices, books, journals, news paper and publication from Tourism Department Govt. of Assam. The core analysis of the paper depends on primary data. Primary data relating to tourism aspects of in and around Kaziranga were collected through a field survey in the said park. Through verbal discussion 20 individuals were interviewed who are associated with the park. On the basis of data collected through this survey and through other qualitative assessment in the park the findings are summarised below.

Overview of Assam Tourism Manas National Park

Manas National Park is another most stunning geographical location in the world, situated at the foot hills of the Himalayas at the lower Assam in the districts of Chirang and Baksa and a part of the southern Bhutan. The most striking feature of the park is the river Manas. The crystal like

clean water of the river passes through the heart of the National Park, and originated in the Himalayas flowing towards south and meets the river Brahmaputra. The National Park is known after the river Manas or the goddess-Manasa. Spread across 2,840 sq. Km. Manas National Park is a world Heritage site, declared in December, 1985 by UNESCO. The park has an unparalleled variation of habitats of flora and fauna and more favourable location for the tiger population and so this site is well known as the Project Tiger Reserve, an Elephant Reserve and a Biosphere Reserve on the earth.

Tiger and Golden Langur





Kamakhya Temple

Kamakhya Temple is another most popular and famous tourist site in the state of Assam. The temple is located at the heart of the Guwahati city at Nilachal Hills at the height of the 525 feet, on the southern bank of the river Brahmaputra, opened in 1565 A.D. The temple is internationally famous spiritual phenomena.

Kamakhya Temple (Guwahati)



Majuli

Majuli Island the biggest river island in the world is located at the midst of the river Brahmaputra in Jorhat district lying 26*25' to 27*11' N latitude and 93*57' to 94*36' E longitude. The area is bounded by the main channel of the river Brahmaputra in the south and Lohit-Kherkatia channel in the north. The present area of the river island is 484.34 sq. km. The average width is about 10-12 km and the average length is about 80 km. and it looks like a pearl. The world largest river island Majuli was formed about 1000 years ago (Goswami, D.C. 1985). The island is very rich in many cultural and spiritual heritages. The most notable religious and cultural heritages of the Satras of Majuli over the centuries have given a direction in the state's cultural sector in general and in the river island in special. There are now around 22 Satras in Majuli, the prominent among them being Auniati, Dakhinpat, Garmur, Kamalabari, Bengenaati and Shamaguri are the showcase spiritual music through Bhaona(Dance- drama), Paalnaam and Apsara dance. The site is also a place where the past blends with the present. The mask making tradition, centuries old scriptures, artefacts, the indigenous traditions of pot making, boat making, etc. are notable cultural activities of the people of the river island and these are the special interest of the tourists and tourism.

Orang Rajiv Gandhi National Park

Orang is the smallest National Park in Assam but it is no less significant from the ecological points of view. Its landscape, flora and fauna are similar to Kaziranga National Park. Aptly, the 78.80 sq km Orang Rajiv Gandhi National Park is often called Miniature Kaziranga. The Park has a sizeable population of elephants, leopards, barking, hog deer, wild boar, porcupine besides primate species, reptlies and 50 species of fish.

Nameri National Park

A sub-Himalayan expanse of semi-evergreen and moist deciduous forests, Nameri is home to one of the largest and endangered groups of the Asian elephant situated at a place 40 km away from north-central Assam's Tezpur town, the Park is known for more than 600 varities of trees and plants many with medicinal properties.

Dibru-Saikhowa National Park

This Park is situated at the easternmost part of the state with 425 sq km. The Park has a sizeable number of tigers, leopards, elephants and Asitaic water buffaloes. The Park is also rich in varities of precious orchids as well as the endangered White Winged Wood Duck are some natural wealth. The Park comprises semi-evergreen, deciduous, littoral and swamps with patches of wet evergreens forests.

Kaziranga National Park

Kaziranga National Park is a remarkable biodiversity hot spot unlike any other in the world. Lying at the south bank of the river Brahmaputra at the middle part of the state in the districts of Golaghat, Nagaon and Karbi Anglong, the world Heritage site covers an area of approximately 858.98 sq. Km. with its swamps and tall thickets of elephant grass making an area as the safe haven for a wide range of rare and endangered animals, birds and flora along with many beautiful orchids. The vast open country makes it very accessible and wildlife viewing fairly pleasurable.

Rhinoceros (Kaziranga National Park)





A herd of elephant (Above), Elephant Safari (Below)



Bio diversity

Kaziranga is the stronghold of one horned Rhinoceros, where the rhinoceros population is over 1000 and is about 80% of the world's population of one horned rhinoceros. This area is also the highest ecological density of Royal Bengal Tiger, world's largest population of Asiatic wild Buffalo, significant population of Asiatic cain this place are Hog Deer, Tiger, Wild Boar, Hoolock Gibbon, Capped Langur, Bear, Chinkara Gazelle, Leopard, Leopard Cat, Sambar, Gaur, etc. are worth mentioning along with a verity of the primate family.

Assam is famous for the bird life. About 958 species and subspecies of birds have so far been recorded or are likely to occur (Choudhury, A.U., 1990, 1999c), of which nearly 500 species of

birds are found in the Kaziranga National Park. Some notable are Pelican, Greater Adjutant Stork, Lesser Adjutant Stork, Hornbill, Fishing Eagle, Swamp Partridges, Red Jungle Fowl, Bengal Florican, Herons, Black Necked Stork, Open Billed Stork, etc. The richness and diversity in bird species is due to the suitable location of the national park and this area is considered as the highest diversity of birds in any of the Indian states. All the resources of the national park are adequately accessible. The destination can enjoy a tourist season of over six months, from September to March. Kaziranga National Park is a park where ideal conditions for easy animal sighting. Elephant safari and Jeep safari are generally used to see the interior places of the park and one can see rhinoceros from a zero distance which is most romance and pleasure.

Connectivity

The world famous national park is well connected by road, rail air services. The park is 217 km away from Guwahati city by road and only 97 km from Lilabari Airport (Jorhat). Regular bus services are run by Assam State Transport Corporation and by Private operators and Tourist Taxis round the clock from Guwahati, Nagaon and Jorhat. The nearest railhead is Furkating Railway Station (Golaghat) 75 km away from Kaziranga National Park.

Accommodation: For the accommodation of Tourists well accommodation are available. There are various Tourist lodges run by Directorate of Tourism, Govt. of Assam along with many private hotels and resorts in and around the National Park. For more information one can contact to the following addresses:

Tourist information Centre, Directorate of Tourism, Govt. of Assam, Station Road, Guwahati-781001, Assam, India, Phone No. +91361-2547102, Fax : +91361-2542748

Deputy Director of Tourism, Govt. of Assam, Kaziranga National Park, Golaghat District, Assam, India, Pin – 785105, Phone : 03776-262423

Tourist Information Office, ATDC Ltd, Aranya Lodge, Kaziranga, Assam, India, Phone : 03776-262429

Security

So far the security is concerned in the Kaziranga National Park, one can feel full security either in lodges or in sightseeing inside the park.

During the time of survey, as many as twenty individuals were interviewed regarding the National Park. Out of the twenty individual persons the fractions are as follows :

Table : I Number of person interviewed

Tourist	Tourist	Hotel Owner	Service Provider	Service Provider	Total
Domestic	Foreign	Hotel Owner	Guide	Driver	Total
5	3	5	3	4	20

Source

Surveyed by the writer from the verbal interviewed of the above noted persons it is found that all the visitors as well as individuals were satisfied on the accommodation, linkaged and security matter of the National Park. Sometimes due to bad weather condition in and around the Park, daily visitors were deprived of their destination.

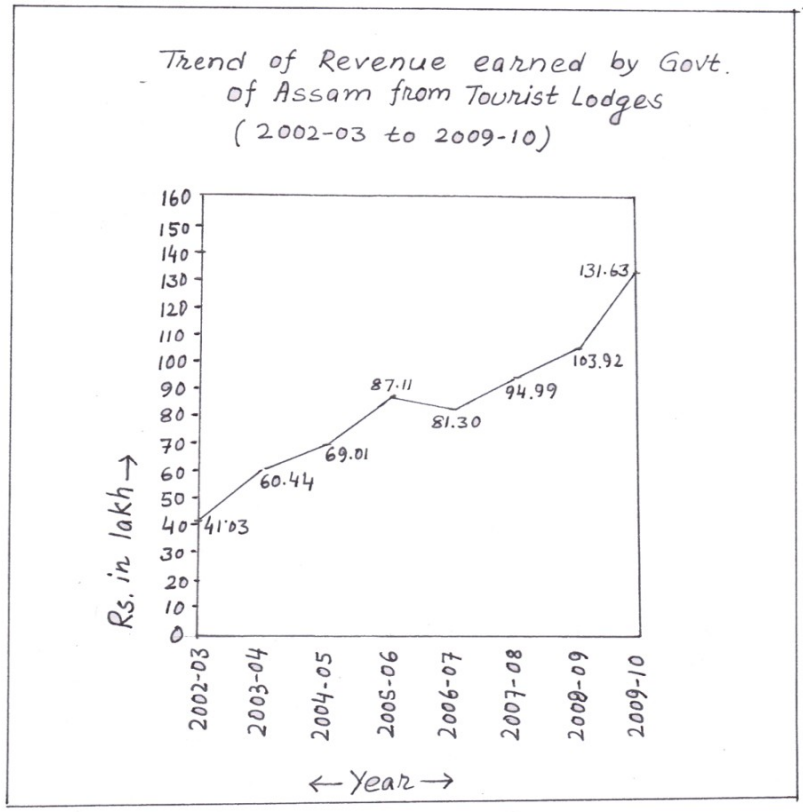
So far the tourist, tourism and environment are concerned, the department of tourism, Govt. of Assam earned huge amount of revenue from the tourist in every year. The volume of tourist traffic and magnitude of revenue earning by the state is given below.

Table: II Number of Domestic and Foreign Tourist to Assam and Revenue earned from the Tourist.

Year	Tourist Staying in Tourist Lodges of the Directorate	Tourist Staying in Tourist Lodges of the Directorate	Tourist Staying in other accommodation like Hotel etc.	Tourist Staying in other accommodation like Hotel etc.	Total Revenue earned from Tourist Lodges (Rs. In Lakh)
Year	Domestic	Foreign	Domestic	Foreign	Total Revenue earned from Tourist Lodges (Rs. In Lakh)
2002-03	18427	520	122215	5466	41.03
2003-04	19894	508	2010213	6337	60.44
2004-05	20820	804	2165430	8561	69.01
2005-06	24280	755	2562148	7554	87.11
2006-07	20279	649	3459591	13008	81.30
2007-08	24057	960	3465757	12839	94.99
2008-09	26349	674	3672267	13859	103.92
2009-10	25665	664	3869860	14030	131.63

Source : Economic Survey, Govt. of Assam, 2010-11

Figure : Showing the trend of revenue earned by Govt. of Assam from Tourist.



Conclusion

There is no doubt that tourism is one the fast growing industries in the present day world. These industries are now considered the high potential for employment generation, foreign exchange earner and helped economic development of the area concerned. It is one of the important economic activities of modern man. Tourism is the outcome of the modern technical development, industrialization, standard of living, changing world view and growing human curiosity towards the culture of leisure. Assam's glorious tradition and rich cultural heritage are closely linked with its physical and cultural environment. The wealth and cultural traditions, natural surroundings, colourful festivals, music, dance, customs, languages etc. all these go to make the region a tourist paradise. The state is relatively cool than other parts of the country where clouds float at feet, hills emerge from its bosom and soar high like a chorus and panorama changes with unbelievable frequency. Assam is a place where a visitor feels the pristine freshness of natural. Comparing to the other states of India, Assam is less developed but the state is possesses unique areas of natural diversity and scenic beauty.

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Educational Status of Scheduled Caste and Scheduled Tribe People in Assam

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Abstract

The article 45 of the constitution of India promised to give education to its all citizens irrespective of their caste, class, religion, language, race, region etc. Again, Right to Education Act 2009, represents to give free and compulsory education for children between the age group of 6 to 14 in India under the article 21A of the constitution. But, even after 69 years of Independence of India, it is seen that large section SCs and STs remains illiterate in different parts of the country. In Assam majority of the people are belong to SCs and STs who are still illiterate because of number of social, economical, geographical, cultural and religious problems. Hence, the researcher has attempted to find out the literacy rate of Scheduled Caste and Scheduled Tribe people in Assam through survey method and data have been collected from secondary sources. It is observed that the literacy rate in Assam is progressively achieved; its successes towards the literacy percentage of SC and ST people which is slightly better than the national level. Like the other states of India, Assam also provides safeguards to protect the interests of the scheduled castes and scheduled tribes against any injustice in the matter of establishment of an admission to educational institutions and grant from state funds but yet that safe guard is hardly implemented and excited.

Keywords: Education, Scheduled Castes and Scheduled Tribes, etc.

Backdrop Of The Study

Assam is one of the northern states of India, in which the education is provided by the state government as well as central board of education. Thereafter, the government is continuously helping to improve the status of education of the nation. Gradually, the Government of Assam has declared education is free in the state up to class Xth standard since April 1978, and stress has been laid on the implementation of the national adult education programme in the state (Sen, S. Pp 40-43) The Government of Assam has implemented the free and compulsory education policy for students up to the age of 14. However, the education of both the scheduled castes and scheduled tribes has been adversely affected by (the ubiquity) of unequal diffusion and provision of formal education and inadequate provision continues to serve as the most fundamental of educational deterrents to participation of SC/ST children. The constitution of India was framed in 1950 with an objective to social political and economic justice to all irrespective of caste, creed and religion. It was well visualized that, development in education along with other allied sectors would play a vital role in bringing about desirable changes in the country. It was planned that the backward sections of the Indian population i.e. scheduled castes and scheduled tribes and other backward classes must be provided opportunity in education to develop critical thinking and self determination and contribute to the progress of the country. The state government is provided opportunities to the education of SC/ST people contained in Articles 15 (A), 45 and 46 of the Indian constitution. Article 15 (4) underscores the state's basic commitment to positive discrimination in favour of the socially and educationally backward classes like the scheduled castes (SC) and scheduled tribes (ST), Article 45 declares the states endeavored to provide free and compulsory education for all children until they complete the age of 14 years. Article 46 stated the specific aim to promote with special care the educational and economic interest of SC/ST. In its effort to offset educational and socio-economical disadvantage, the Indian states conceived a range of enabling provisions that would facilitate access to and ensure retention of SC and ST people in education (Chatterjee,

S.K. Pp 1-13). So, Assam is a northeast path of India in which it is found from various sources that the scheduled caste and scheduled tribe people are socio-economically as well as in the field of education very poor in comparison to the other groups of people.

Objectives Of The Study

The present study has been designed by the researchers to find out the literacy rate of Scheduled Caste and Scheduled Tribe people in Assam. Data has been collected from Secondary sources.

Observation and Discussion

Education and literacy of SC and ST people

Education and literacy are the responsible and good indicators for the development of a society. Literacy is generally associated with many social, political, and economic factors. The higher level of education and literacy leads to a more awareness and also contributes in improvements of socio-economic conditions. The growth literacy percentage of SC and ST people in Assam is shown in the following table-

TableNo-1: The growth of literacy rate of SC and ST people in Assam

Year	Gen	SC	ST
1961	27.39	24.42	24.35
1971	28.72	25.79	26.03
1981	N/A	N/A	N/A
1991	43.20	53.94	49.16
2001	64.28	66.08	62.05
2011	73.18	N/A	N/A

Source: Census report of Assam From (1961to 2001) & provisional Census data, 2011

It is observed that the literacy rate in Assam is progressively achieved; its success towards the literacy percentage of SC and ST people is slightly better than the national level. Like the other states of India, Assam also provide safeguards to protect the interests of the scheduled castes and scheduled tribes against any injustice in the matter of establishment of an admission to educational institutions and grants from state funds. Under different articles and schedules of the Indian constitutions (viz. article 15(A), 16(4), 19(5), 23, 29, 46, 164, 330, 334, 335, 339, (i) 342, 371, fifth and sixth schedules) the SC and ST people have been given protection. Although attempt has been made to think up some suggestion for the better improvement in education for these groups of people, this suggestion could be followed. Then proper development of SC and ST people in all aspects mainly in education can be expected in this state.

It is found that as per 1961 census report in Assam the general literacy rate were 27.39%, the literacy rate of SCs was 24.42% and the literacy rate of STs was 24.35%. So, it is revealed that the SCs literacy rate was slightly better than the STs literacy rate and the general literacy rate was better than the SCs and STs literacy rate as per 1961 census.

According to 1971 census in Assam the general literacy rate was 28.72%, the SCs literacy rate was 25.79% and the STs Literacy rate was 26.03%. Hence, it is found that the STs literacy rate was better than the SCs literacy rate and the general literacy rate were better than the SCs and STs literacy rate as per 1971 census.

It is observed that as per 1991 census in Assam the general literacy rate was 43.20%, the SCs literacy rate was 53.94% and the STs literacy rate was 49.16%. So, it is also revealed that the SCs literacy rate was better than the STs literacy rate and the SCs and STs literacy rate was far ahead than the general literacy rate as per 1991 census.

It is also revealed that according to 2001 census in Assam the general literacy was 64.28%, the SCs literacy rate was 66.08% and the STs Literacy rate was 62.05%. Hence, it is found that the SCs literacy rate was

better than the general and STs Literacy rate as per 2001 census. However, from the census of 2011in Assam the General literacy was 73.18%. It is revealed that the 2011 census report shows higher literacy percentage of General Caste as compared to the previous census report (1961, 1971, 1991, and 2001). But in 2011 census the SCs and STs literacy percentage is not available.

Fig. No-2: The graphical representation of growth literacy rate of SC and ST people in Assam from 1961-2011

From the above graphical representation, it is found that the SCs literacy rate is better than the STs Literacy rate in Assam. Again, it is also clear that in 2011 the general literacy rate is better which is shown in the graph where the literacy rate of SC and ST is not available.

Conclusion

From the present study, it is clear that the literacy rate of scheduled caste and scheduled tribe people is not satisfactory as compared to the other groups of people in Assam. Although the constitutional commitment is there to provide safeguard to protect the SC/ST people against any injustice in the matter of establishment of an admission to educational institutions and grant from state funds but yet that safeguard is hardly implemented and excited. The government of India makes a lot of efforts to implement it but due to the discrimination it is not successful. Yet, in the state they remain the most backward ethnic groups. It is evident from their average rate of literacy for the major indicator of the educational development. Even fifty three years of intervention has not made any significant impact for improving the educational conditions of the SCs and STs clearly, for which only government effort is not sufficient rather, public awareness and involvement are indispensable.

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Emerging Concerns of Women and Work:

A Study on Working Women of Dibrugarh Town, Assam

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Abstract

From ancient time, it is believed that- where women are respected, there Gods delight and where they are not respected there all works and efforts come to naught. There is no hope to raise that family or country where they live in sadness. In Ancient India, women enjoyed the highest position in the society equal with man, when the education of women had made a great progress. But in Mediavel Period, after establishment of Muslim rule, parda system became prevalent both the Muslim and the Hindu women started to deprive from education and their social status also started to decline. It is not mentionable that after independence the status of women in India has changed a lot. We would like to highlight the fact that- Indian women today is still not economically emancipated from man. In social, psychological and moral dimensions also her status is not identical with that of man. The way she carries on her job, profession and domestic work and devotion to all these depend on the context supplied by the total pattern of her life. Although Women have been playing a major role in the economy of the state, but till now a large majority of women in our society fail to achieve liberation since they do not escape from the traditional feminine world. They get neither from society nor from their husbands the assistance needed to become in concrete fact the equals of man. The main cause of this situation is the Inherent Patriarchy in our society. To enhance the capabilities of women for socio-economic development of our country Government as well as the society should play a vital role. It is unanimously accepted fact that Gender equality could be realized only by making women economically, socially and politically empowered. State and National Organizations such as National Commission for Women, Central social welfare Board, Women Study Centres etc may take initiative in this concern. However, increasing number of working women in different fields is a positive signal for women.

Introduction

Munu has rightly remarked that - God resides at the places where women are worshipped. By worship of women it does not mean the worship through conventional means, but we mean where women are respected, proper provision of education made for them and they are given equal freedom to those of men in the society. The utmost expansion of women education is necessary for the achievement of all sided development of a country. According to Jawaharlal Nehru, Education of a boy is education of a person, but education of a girl is education of an entire family.From ancient time, it is believed that where women are respected, there God delights and where they are not respected there all works and efforts come to naught. There is no hope to raise that family or country where they live in sadness.

Changing Status of Women in India

In ancient India, women enjoyed the highest position in the society equal with man, when the education of women had made a great progress. But in Mediavel Period, after establishment of Muslim rule, parda system became prevalent and women both among the Muslims and Hindus were deprived from education and social status of women also started to decline. The law status of women in India as well as Assam up to late 1940s had mainly stemmed from illiteracy, economic dependency, religious prohibitions, caste restrictions, lack of female leadership and apathetic and callous attitude of males etc.

After Independence, It is not mentionable that after independence the status of women in India has changed a lot. In 1950 the Indian Constitution in the articles 15& 16 emphasised on equal opportunity in education and in employment or appointment to any office under the state. According to the article 45 “The state shall provide free and compulsory education for all children

until they complete the age of fourteen years. By all children the article meant all children of our country including boys & girls.

Emerging Concerns of Working Women in Assam

To-day in the developing countries, women's lives are being revolutionized, changing so rapidly the apparent invisibility of women's worth as well as their work is wide-spread and persistent. Women in modern India held high positions including the position of President, Prime Minister, Speaker of Lok Sabha, Union Minister, Chief Minister, Governors, etc. Indian women have also been playing a significant role to dethrone various problems of society including unemployment by engaging themselves in different field of works. They have been contributing to the path of progress and prosperity of the country. In Assam, the emerging concerns of women are Service, Politics, Self-help Groups, NGOs, Fashion Designing, Business, Beauty Parlours, Nursery, Weaving, Handloom, etc. Indian women today are still not economically emancipated from man. In social, psychological and moral dimensions also her status is not identical with that of man. The way she carries on her job, profession and domestic work and devotion to all these depend on the context supplied by the total pattern of her life. In Assam, now-a-days women engaged themselves in various fields like service, business, self-help group, beauty parlour, fashion designing, nursery, dance, music and art teacher, etc. They have been contributing to the socio-economic status of their families. The families are contributing to their society and society contributes to their state or the country as a whole. The investigator wishes to focus the attention of women and the concerned personalities to overcome the problems of women and to lead the women to the part of empowerment.

1.4 Objectives of the Paper

To study the emerging concerns of working women in Assam.

To find out the percentages of participation of women in different fields Methodology

To carry out the present study the investigator has adopted the descriptive survey method.

Population: The population includes all the working women of Dibrugarh Town, Assam.

Sample: The Investigators selected 200 working women of Dibrugarh Town as the Sample by using purposive sampling technique.

Collection of Data

The data were collected through information schedule and interview. Analysis and Interpretation

The paper is based on 200 working women of Dibrugarh Town Assam. The data were collected on the basis of information schedule and face to face interview. The collected data were arranged in pertinent tables and then were interpreted through percentage. The analysis of the data is submitted objective wise which is as follows:

Objectives

To study the emerging concerns of working women in Assam. The information regarding this objective is presented in the table below.

Table No. 01: The Emerging Concerns of Working Women in Assam:

The emerging concers	Area of work done by the women
Service	Teacher (University, College ,school), Advocate, Doctor, Engineer, Office Assistants, Bank Employee Juvenile Justice Board members and Journalist.
Politics	Ward Commissioner, Chairman Municipal Board, President Zila Parishad. Member Anchalik Panchayat, Gaon Panchayat.

The emerging concers	Area of work done by the women
NGOs	Environment Awareness and Environmental Protection. (Irab kirab,Aranyak, Natures Beacon,)

The emerging concers	Area of work done by the women
Fashion Designing	Designing Mekhala Chadar, Salwar , Bag, etc
Beauty Parlous	Beauty Care
Business	Restaurant, Rented House, Nursery, Weaving, Handloom, Doll Making, Poultry Farming, Amway, Oriflame, etc.
Self-Help Groups	Made food products such as-pitha, laddu, chira, hurum, achar, etc and these are sold among the local people and nearby markets. The members of the self help groups make gamosa , mekhela chadar, etc. Nursery, Weaving, Handloom, Doll Making Poultry Farm, Fishery, etc All the things prepared by them are sold in the local market and profit deposited in the bank for interest and to fulfil their emergency needs.

To find out the percentages of participation of women in different fields Collected data are presented in the table below

Table No.02: The Percentages of Participation of Women in Different Fields

Participation of women in different fields	Participation of women in different fields	Participation of women in different fields	Participation of women in different fields	Participation of women in different fields	Participation of women in different fields	Participation of women in different fields
Service	Politics	NGOs	Fashion Designing	Beauty Parlous	Business	Self-Help Groups
46	24	13	12	15	26	64
23.5%	12%	6.5%	6%	7.5%	13%	32%

Above table reveals that out of 200 working women, 23.5% are engaged in different Services, 12% in Politics, 6.5% in NGO's, 6% in Fashion Designing, 7.5% in Beauty Parlour, 13% in Business and 32% are engaged in Self Help Groups.

In fact women in Assam have been contributing a lot to the socio-economic field of Assam by engaging themselves in variety of works. This trend is helping us to lead our women to the level of empowerment which is the urgent need of the hour.

Conclusion

Although Women in modern world are playing a major role in the economy of the state, but till now a large majority of women in our society fail to achieve liberation since they do not escape from the traditional feminine world. They get neither from society nor from their husbands the assistance needed to become in concrete fact the equals of man. The main cause of this situation is the social beliefs, evils, poverty and inherent patriarchy in our society. To utilize and enhance the creativity or inner qualities of women for socio-economic purpose government as well as the society should play a vital role. It is unanimously accepted fact that- Gender equality could be realized only by making women economically, socially and politically empowered. Need based academic programmes including vocational /career oriented training, entrepreneurship development, human resource development and management programmes awareness and self development programmes with Universities, Colleges, Institutions .State and National Organizations such as National Commission for Women, Central social welfare Board, Women Study Centres etc may take initiative in this concern. However, increasing number of working women in different fields is a positive signal for upgrading women status in the near future.

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Some Important Markets and Trade Centres in India

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Abstract

From the ancient time markets and trade centres have played a pivotal role in the daily society as well as agriculture sector. After harvesting the farmers take the crops to a fixed place as they sell the crops at that place. Thus the concept of market was originated from the ancient time. In modern world also trade centres have become an important place for the trade and commerce sector. In the field of finance also trade and market centres have played a vital role. There are many towns in the world but all the towns are not important trade centres. Trade centres should be easily communicable by road and water ways. We see that trade centres are situated by the sea side or river side. The East India Company also setup their commercial centres on the bank of the sea. Without proper communication trade centres will not exist. In this paper attempt has been made to describe the main markets and trade centres of India and its neighbouring country which has a great role in the economic sector.

Introduction

Trade and commerce are the backbone of a country. Trade depends on the location of trade centres and good communication by both side road ways and water ways for export and import of the commodities. The proper market system and suitable trade centres play an important role for the economic development of a country. The following important cities and trade centres which played an important role in the development of trade and commerce in ancient India. This list includes cities of India and neighbouring countries.

Pataliputra

It is situated on the south bank of the Ganga (Lat, 25015E). It was not only famous for its political activities but also for an international mart. Arrian calls it as the largest city in India. Its commercial importance was for cast by Buddha. He told Ananda that it will be the cheif city of the Aryans on the basis of its commercial road. It was the cheif centre of transport. It was originally known as Pataligram. It was linked with all the important trade centres and ports of India by both land and water ways. It radiated towards Tamralipti via Rajagraha which chained the ports of East via Burma, Java, Sumatra and Borneo. The other road went to Barygaza (Boach) through Kausambi and Ujjain, to Nepal through Vaisali and Sravasti and to Texila. Pataliputra was connected with China by two overland routs, one at the earlier stage by the Assam -Burma routs and the other through Nepal and Tibet.

Pataliputra was not only a commercial town but also an exporting station specially in stones. The Ramayana speaks of Magadha a place rich in mine treasurers. So, we can say that the Pataliputra was a great emporium of India and played a very important role in early international commerce.

Puskalavati

This was the first gateway of ancient India on Uttarapatha (NH1) (Lat 33042 N long 71035 E). It was the capital of Gandhara Janapada, situated at the junction of important international land roads. It developed as an important commercial mart. It is called Purusapura in jain canons. It was well known as the exporting station for wool and silver could be easily imported to India. It had a lion's share in the commercial transaction between India, China and Rome in the 1st century A.D. Indian trade with central Asia and China in the age of Sakes and Kusanas was carried by the North West route through Puskalavati.

Taxila

It was the capital city of Gandhara. Marshells excavation report confirms that it was destroyed three times and rebuilt three times before the Bactrian Greek. It was the centre of international trade and served as an important land route between India and Central Asia and at times the western traders in their trade with China used the Taxila route. Taxila had also trade relation with

south Russia during the 1st century A.D. which was evidenced by some gold jewellery and other fancy objects or minor antiquities. Taxila was the nerve centre and the chief emporium for inland and foreign trade.

Sakala

It was the capital of Madra State. It was situated in the middle of Punjab in between Ravi and Chenab near Sialkot. From the very remote past it was a famous commercial mart. It was perhaps the important mart for slave girls imported from all the corners of the ancient world. Buddha Ghosh called this country the store of beautiful ladies. According to Pali literature it was famous for its beautiful women. Beautiful garments were found in the local market. The Mucedonians destroyed it and it was again rebuilt by Demetrius in honour of his father Euthydemos and named this city as Euthydemia.

National Highways Tamralipati - Kasi, - intraprastha - Taxila and Vaisali - Kushinagar, - Ahiksetra - Taxila met at Sakala. The other road from Roruka (Sauvira) merged here. This city played an important role in the western trade.

Indraprastha

It was the capital of Kuru. It is elaboratly mentioned in the Mahabharata as the capital of the Pandavas. It is situated somewhere near old Delhi. It was from the very beginning the commercial city on the Royal road (NH1 (A)) Uttarapatha.

Mathura

Mathura was the capital of the Sursena country. Traditionally it was believed that it was founded by Satrugna after killing Yadava Lavana at the site Kadhuvana. According to Ramayana it was founded by Madhu. Later on, Madhu's son Lavanasura was defeated Satragna. It is situated on the right bank of Yamuna 217 miles in straight line north-west of Kausambai. The Greeks were acquainted with this city by the name of Methora. It was an emporium of trade and people lived here on trade. A large number of land route from south India touched Mathura. It is interesting to mention that Kautilya speaks of cotton industry of Mathura.

Kausambi

It is situated on the Yamuna about thirty miles south west from Allahabad. A royal road from Ujjain via Vidisa merged here. It connected Sravasti and Saketa in the north and Vidisa, Ujjain, Mahismati and Pratisthana in the south. The water way is also an important factor for its commercial development. It was connected by Yamuna upto Prayaga and then through the Ganga it was connected with Benaras, Pataliputra and Tamralipti. The sea ports and sea routes linked all the ports of India. It was a famous city from the very Vedic period.

Varanasi

Varanasi, the ancient capital of Kasi kingdom, was a great commercial city of the world. Commercially it was well placed and well privileged as it lay near the Ganges route and highway. It grew up into a great centre of textile industry and famous for precious and beautiful silk cloth. Arthasastra mentioned that the cloth of Kasi was the best among all the textiles. It was not only famous for cloth but also famous for sandalwood workmanship. It is equally famous for learning. It had a worldwide market. The Kasi cloth is found mentioned in the Milindapaho as stored not only for local consumption but also for export to different foreign countries. It was the most important exporting centre where converged a network of highways leading to all marts and ports of India, especially to her sea port Tamralipti.

Campa

Campa, the capital of Angra was situated near the river of the same name (modern chandan) and Ganga, at a distance of 60 Yojanas from Mithila, Cunningham points out that Campa is represented by two villages Campanagar and Campapuri near Bhagalpur (Bihar). The city is mentioned as a place of Pilgrimage in the Mahabharata. It was built by Mahagobinda the minister of the emperor Renu. It was noted for commercial purposes and the trader's sailed from here to different places and outside India for

trading purpose. The Ganga's route was linked with Mithila. The traders of Campa played a prominent role for the colonial and commercial expansion in the east since the beginning of the 1st century A.D.

Saketa

This magnificent city of Kosala was the capital of Kosala before Buddha. It has been identified with modern Ayodhya. It was Prasenjita who made this city a commercial seat. He requested Bimbisara of Magadha to send a multi millionaire trader. Bimbisara sent Dhanajay who for the first time established seven chariot stations between Sravasti and Saketa for the easy movement of Sartha. It was situated between Sravasti and Kausambi.

Samkassa

It was an important commercial junction of North India. It has been identified with modern Samkisa in the District of Farrukhabad (UP). It was situated between Soreyya and Kanauj on the National Highway No.1.

Indraprastha

It was the capital of Kurus. It was situated somewhere near old Delhi. It was the junction of NH1 and NH1 (A). The traders of Indraprastha played an important role for the commercial development of our country.

Vidisa

It was the halting mart on Daksinapatha. Its commercial importance is attested by historical episode in Mauryah period. Ashoka married a beautiful daughter of a marchant. She was called Vedisa - Mahadevi. It was an industrial city famous for sharp edged shords and ivory work. It was an exporting mart for industrial product.

Ujjaini

It was the capital of North Avanti. It was stationed on the Rastrapatha (NH2A). Three highway merged at this place, First road from Rorukha crossing Jettutan, the other road from Sravasti via Kausambi crossing Vidisa and all reaching at Pratisthana or Paithan. Benaras was also linked with trade routes. The merchant of two cities (Benaras and Ujjaini) showed healthy competition not only in trade but also in learning. The Greeks exported wine to India where Ujjaini was one of their markets. It had trade relations with the west through land route via Taxila and Purusapura.

Mahismati

It was an ancient gateway of south. It was a great trade mart of Avanti on the Daksinapatha between Ujjain and Pratisthana. It was the capital of south Avanti. It is also mentioned as the market of foreign liquor. It is situated about forty miles to the south of Indore.

Pratisthana

It was the capital of Alaka Janapada and was the oldest town of the Deccanas which has been mentioned in the impirial Gazetteer. It was the last gateway of India from where the different trade centres of south India were connected. It was an exporting centre of perfumes to the west specially for Egypt. According to periplus it was an important centre of textile.

Tagara

It was one of the inland commercial marts of ancient India. It is situated at Osmanabad District of Maharastra. It is 15 miles away from Paithan. It was an exporting centre of cloths of various kinds.

Dhannakata

It has been identified with Amravati situated on the right bank of Krishna. On the basis of inscript ions it can conclusively be taken to be a commercial town. A large number of inscriptions mentioned merchant, bankers, treasurers, perfumers which throw sufficient light on the commercial importance of the city. Later, it became the capital and town of Andhradesa. It was connected with a network of trade routes. Dhannakata was easily approachable by different roads from different corners in India.

Champavati

It was a commercial town near Bombay and has been identified with modern Chaula. Ptolemy called it Symulla, Periplus called it Semylla and Hiuen Tsang named it Chimolo.

Kalyan

It is situated near Bombay in the District of Thana. It has been mentioned by Periplus as Calliena. It was a commercial town during the period of Satakarnis.

Aurannaboas or Tyrannaboas

It has been identified with Malven of Ratnagiri district. It may be current name of Aranyavaha or Lavanavaha which may stand for the exporting mart of wood and salt.

Kanchi

Kanchi was for the first time mentioned in the Mahabhasya. It is Canjeevaram in the chingle put district of the Madras State. The Chinese came to Kanchi by foreign ships to purchase perls, glass, rare stone and strange products, giving gold and silk in exchange.

Madura

It was the capital of Pandvas. The Ramayana mentioned it as a beautiful city which was full of Raksases. This city is situated on the right bank of the river Vaigai. It is full of magnificient temple like the famous Minaksi temple.

It was an important market town as reported in the Tamil opics. It was an exporting centre for pearls, newls and cloth. In the great market of Madura are exposed for sale “Carts, Chariots and Ornament.” Madura attested foreign merchant for carring overseas trade. Madura mentioned by Ptolemy as the roal city of Pandion.

Barbaricum

Barbaricum was the most important sea port from the very begining of the Indian history.The exporting cities like ttarappa, Mohanjodaro and others were linked with this trading port. From this port traders sailed to the Persian Gulf and through Red sea upto Egypt and the other seas of the west. It was a market town and a famous port.

Bharukaccha

It is identified with modern Broach in Gujarat. It was a sea port town trading with the west. According to Ptolemy, it was the greatest seat of commerce in western India. It is situated on the river Narmada. This port was linked up with all the important marts of India by roadways.

Suppara

Pali Supparaka is modern Sopera in the Thana district of Bombay. It was situated 37 (Thirty Seven) miles to the north of Bombay. There was a regular Trade between Bharukaccha, Supparaka and Subarnabhumi. It was linked by a road with Savasthi, 120 leagues to its north east. Those dealings were an important trade of this locality. It was also a great seat of trade during Mauryan period.

Korkoi

Korkoi was another sea port of India. Periplus called it Comeri. According to Mahabharata, Shahadeo conquered Kanyatirtha. The Silappadikaram refers to it as one of the greatest ports of the time. Ptolemy also calls it a cape and town. It was equally an important religious place.

Puhar

This was a celebrated city of ancient coastal country of India under the name of Kakandi. It is situated on the north stream of the Kaveri River. It was according to the periplus an exporting port of spices and mostly exported different types of spices and other Indian goods. The foreign traders had their headquarters at this place. It was the centre of perfumes, cosmetic, powders, incense, silk, cotton, sandal wood, coral, pearl, gold and precious stones. It was also a centre of ship building.

Kantakasela

This was the famous port of Andhra the important kingdom of South India. The port is mentioned in the Amaravati inscription. It is located at the mouth of the river Maisolos. It may be identified

with the modern Gudura in the Bandar taluq of the Krishna district under the Andhra rule of Kantakasela as a very important port. It played an important role in the international trade.

Caritrapura

It was the next trading station of Orissa. It had been described by Yunan Chwang as a trading station near the shore of the ocean in the south - east of Wutu. It was a retiring place for the sea going traders and strangers of distant lands. It was also a great mart for rare commodities.

Dantapura

It was the capital of ancient Kalinga. It was called palour by Ptolemy. Pal (tooth) and ur (city) = Dant (tooth) and pur (city). The Mahabharata speaks of a town called Dantakura. Sulvain Levi places it in the neighbourhood of Chiencote. It may be the modern Jagannathpuri of Orissa.

Tamralipta

It was one of the great sea ports of India, which was connected by both sea and land routes with the west and the extreme far east. It was linked by road with Rajagrah, Sravasti, Benaras even upto Taxila and again it was connected with the middle east countries through Susa and other cities of Mesopotamia, the Asia Minor and upto Black Sea, having sea routes circling south India crossing Arabian Sea, Red Sea, and different ports in the west. It had also land route to China via Taxila and Bactria and water route crossing Burma, reaching to Chinese ports. The Mahabharata mentions, Tamralipta brings tribute to Yuddhisthira. Bhima conquered this region. Prince Mahendra made his journey by water from Pataliputra to Tamralipta on to cyclon covering 7 days only. Tamralipta may be identified with medern Tamluk on the bank of the Rupnarayana.

Moreover, there were many market and trade centres which played an important role for the development of trade centres and commerce in ancient India. These markets and trade centres are Soureyya, Vermia, Kampilla, Samkassa, Vaisali, Hithila, Sravasti, Ahicchatra, Kancanapura, Patals, Byzantium, Naura, Tyndis, Muzirls, Balita, Kolkai, Poduca, Sopatma and so on.

Conclusion

The economic development of a country depends considerably on its physical features and geographical position. It is clear from the above discussion that a large number of market and trade centres and their water ways and land roads for commerce were well organised from early times. Indian Ocean, Arabian Sea, Persian Gulf, Red Sea and Bay of Bengal were the seas through which international trades were carried on. On the other hand, there were routes through Turkestan, Indo-Assam Burma China route, the Indo-Tibetan China routes which played an important role for developing the trade centres and economic development of our country.

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The Treatment of Love and Lust in Kamala Das's Poetry

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Abstract

Love and lust are the universal phenomena in the process of procreation in human life. The unification of two souls into one is the fore-point in marriage life. Instead of receiving hearty treatment, Kamala Das experienced a pretension in love from her husband side both physically and mentally that is what she tries to universalize through her poems. Her poems concerning with love and lust vindicate the message to the male community to treat the mother class not simply as an object of lust but to consider them as life partner to the real sense of the term. Mutual understanding between husband and wife is must in generating a healthy generation as well as a happy home. The present research work has been penned down in the light of her poems related with marriage, love and lust.

Keywords: Love, lust, frustration, shatter, gratification, humiliation, monstrous, exploitation.

Love, the living spirit behind the existence of all species of the universe, is treated in a particular way by Kamala Das. She is pre-eminently a poet of love, sex and lust, the nervousness, melancholy and frustration. Love, the hunger of the flesh hurts, which turned to be an agency of dissatisfaction. The function of hearty love between husband and wife, lover and beloved does not work here. The type of frustration suffered by the poet gives birth to tension which torments her psychologically.

Her ultimate vision of love forms the central core of her poetry. In her own words:

"Love is beautiful whatever four lettered name. The Puritans call it by. It is the foretaste of Paradise. It is the only pastime that involves the soul."

Her persona no doubt is given to small hungers and suffers the tragic protagonists the catastrophe inflicted upon them by their own doings. Kamala's own disgust and failures led her to a frantic search for the mythic 'Krish', the ideal lover, in whom she could establish eternal bond. This search made her aware of the need to study all men: all at once the plot thickened with a researcher's hunger for knowledge, I studied all men."

Since the quest has by and large, failed in her case, sex is no more than a "mindless surrender"or a heartless participation not a "humming fiesta." Without emotional involvement, sex is barren and sterile for her. The charge of lustfulness and obscenity as is applied, in her case by some critics can therefore not be maintained. Her quest for spiritual gratification has been shattered. A close analysis of the following poems will flash a vague light from the inner core of her hungry heart:

'The looking Glass' explores her personal relationship that she wishes to develop with the lover through sex. She left no stone unturned to satisfy her husband even by praising his masculinity and accepting her own feminine weakness. Her husband's male ego was to gratify from her ends without displaying any emotional touch from his husband's end. She is supposed here, no better than a puppet, a play thing whose only aim is to gratify male lust. Kamala Das has universalized the personal as the female persona in every woman and the man is every man. The poem offers some tips to women for sucking maximum possible pleasures out of sexual experiences. A woman should make her body naked and stand before a mirror and ask her partner to do the same. She should not feel shy to praise his male -organ:

Stand nude before the glass with him So that he sees himself the stronger one

And believes it so, and you so much more Softer, Younger, lovelier ....Admit you Admiration. Notice the perfection.

Of his limbs, his eyes reddening under

The shower, the shy walk across the bath room floor Dropping towels, and the jerky way he

Urinates. All the fond details that make Him male and your only man.

She suggests the woman to surrender her chastity, beauty, youth, grace, delicacy, hair, breast and above all her private parts to the superior male.

Gift him all

Gift you what makes you woman, the scent of long hair, the musk of sweat between the breasts The warm shock, of menstrual blood, and all you Endless female hungers.

All her womanly possessions are laid bare at the disposal of the lover's lust. But the sense of loss and dispossession of lover with whom a woman enjoys sex deserts her. She leaves nothing to gift her lover .She is hypnotized and is convinced to play the game of love whole heartedly but in return she suffers from humiliation, frustration and tension. She is emotionally involved in sex act while for the man it is merely momentary skin communicated pleasures.

Tension, frustration and disillusionment are the unsolved factors in her world. Her emotional physical relation is imprinted on her mind which does not get any substitute to give her the same sexual pleasure that she experienced with him .An echo of lover's voice calling over her name is always heard by her. Her body becomes lustrous while lying in bed with him becomes dull insipid and unattractive.

Oh yes, getting

A man to love is easy, but living Without him afterwards may have to be

Faced.A living without life when you move Around, meeting strangers, with your eyes that Gave up their search, with ears that hear only His last voice calling out your name and you Body which once under his touch had gleamed Like burnished brush, now drab and destitute.

She hankers after emotional love that makes her a pilgrim, she is on the path of love, meets the lover and drives pleasure mentally through sexual devotion with eyes shut to relieve her but as soon as she opens her eyes she finds her lover missing Venugopal affirms, "The poetry of Kamala Das is full of questions that are rarely answered. They are queries about truth. But, truth, in general is unbearable. And Kamala Das, the seeker after truth feels betrayed."

Kamala Das wishes to forget the bitter memory of her sexual frustration and in order to relieve from the tension she thinks of drug like luminol for peace. In the poem "Luminol" she gives an outlet to her feelings:

Love - lorn It is only

Wise at times, to let sleep Make holes in memory .....

... The souls mute

Arena

That silent sleep inside your sleep.

The exchange of love is emotional and its living abode is the self, not the body. The body arouses the lust. The role of a love maker is genuinely taken by her as the lover who draws her towards him rudely causing much pain to her drew her to him rudely

With a lovers haste, an armful Of splinters, designed to hurt and Pregnant with pain. (Glass)

Her frustration begets tension that is visible when she calls herself as a glass that can be shattered because of her fragility. As we find in the poem Glass.

I went to him for half an hour As pure woman, pure misery Fragile glass, breaking Crumbling .....

Tension between love and lust brings more from her marriage life itself. She is married at the age of 15 to K. Madhava Das. The type of love she longs for has not been reciprocated by her husband but instead of it she faces sexual punishment, exploitation and better embarrassment in sex encounter with her husband.

When I asked for love, not knowing what else to

For, he drew a youth of sixteen into the Bedroom and closed the door. He did not bear me. But my sad women badly felt so beaten . The weight of my breasts and womb crushed me I

Shrank

Pitifully. Then .....

The old playhouse' reflects the female persona's unbearable, dissatisfactory, unspeakable and unaccepted conjugal life with her husband who kept her under his control robbing her individuality and denying her basic human rights. She depicts herself in the following words :

You called me wife,

I was taught to break saccharin into your tea and

To offer at the right moment the vitamins.Cowering Beneath your monstrous ego I ate the magic loaf and Became a dwarf.I lost my will and reason to all your Questions I mumbled incoherent replies.

Joya Chakravarty says about the relationship of Kamala Das and her husband stating, "Her husband was interested in sex, she sought companionship- The result was a hollow union."

You were pleased

With my body's response, its weather, its

Usual shallow convulsions... you embalmed

My poor lust with your sweet bitter juices

In composition the pangs of women are generalized giving a unified echo:

What I am able to give

Is only what your wife is qualified To give

We are all alike We woman

In our wrappings of hairless skin.

Kamala Das expresses her inner cry and disappointment over her marital relation with an indifferent man who betrayed her in every possible way. The poem Relationship is a living example of her despondency.

Betray me

Yes ,he can, but never physically; Only with words.... While

My body's wisdom tells and tells again

That is shall find my rest, my sleep, my place And even death nowhere else but here in

My betrayer's arms.....

She is devoid of gratification even in his poem In Love where the female persona is disgusted with the man who uses her body ignoring her emotional love for which she is always hungry. The man makes himself satisfied by sucking her youthly juice .The female persona hates this attitude and states the following lines hatefully:

Of what does the burning mouth Of sun is burning in to days

Sky remind me ..... oh, yes his Month, and.. his limbs like pale and Carnivorous plants reaching

Out for me, and the sad lie Of my unending lust.

To conclude, Kamala Das's versatile genius and expression in speaking unspoken truth of the suffering of woman are as old as the hills and have been felt across time. In the field of true love, tension should not find a room to play its part as true love is the prime concern for human dignity and identity and wilderment is simply unbearable. The poems discussed above are the strong advocacy of the poet in favour of the mother class in India.

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Socio-Religious Reflection in the Writings of Mahmud

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Abstract

Among the Arabic short story writers of the 20th century Mahmud Taymur is considered one of the pioneers in Egypt. He started his writings in short stories in the magazine "Al-Sufur" the Avant-Garde which were collected in "Ma Tarah Al-Uyun". This was attempting to detail various facts and depicts Egyptian life, characters, and societies and played a significant role in providing new genre and tradition in a clear chance in his short stories. Moreover, this definite nationalistic and spiritual function also took place in his writings. After the World War I nationalistic victory struggled the rise of plurality, thinking and formation of political parties and an increasing scene of common identity among urban, middle and village conflict were composed by Mahmud Taymur. Taymur was a major figure of the new school in the developing of modern Arabic short story with the new sensibility of that period which became the main source of social inspiration. He needed as a younger writer in Arabic short story being a social and politically oriented aware. The weekly journal "Al-Fajr" disseminated his new ideas and prepared the ground for all established and respected magazines to publish his short stories. This magazine established his new critical criteria in dealing with Arabic literature, underlining the interrelationship between literary works.

Introduction

Taymur was the mean key contributor to the maturation of the Arabic short story in Egypt during the 20th century. He was a member of Jama-at Al-madrassa Al- Hadithah (the new school of writers) who published their weekly Journal Al-Fajr in 1925. He was influenced by his younger brother Muhammad Taymur who was a member of Jama at Al-Madrassa Al-Hadithah, to create a modern literary genre and solidity of classical culture of the traditional literary establishment rather being influenced by the many western orientalists. He published his early works consisted in social and religious concepts in the short story book Um Mitwalli and Wali Allah with a rigour and frequently that excited him. To import his profound impact on his understanding in both art and man he travelled in Switzerland during these trips. He was influenced particularly by the orientalists Maupassant, Tolstoy, Turgenev and Chekhov and he started short story writing with a new genre of prophesy to his short story "Um Mitwalli" which soon became the only form narrative of writings in soul clue of the Egyptian life and culture after the first world war, the short story as a tool in the battle for public influence and the destruction of the traditional establishment of the society. Mahmud Taymur spent three years in Europe. During this period he gained his knowledge about the French and European literature and he returned in 1914, and created the Egyptian theatre, who made good expression in modern Arabic short story. For the first time his theatre took the lion's share of his energy. In lieu of this he started publishing his short story in the magazine Avant- Garde and in Al-Sufur in 1917 and these were collected in Ma Tarah Al-Uyun.

Objectives

To study the new trends and genre of Taymur's short story. To describe the socio-religious reflections in his short story. To study the themes and techniques of Taymur's short story. Methodology and Data

This paper has been imposed on the descriptive method. I have collected both primary and secondary data on the basis of availability of books and research reviews. Taymur's short story to the development of Arabic is a new form of Arabic literature. He has many works in Arabic short story and reviews on his works have been found that I have analyzed.

Hypothesis

The main hypotheses of this study have been focused on how Mahmud Taymur highlighted the human society and religious reflections in his short story on Egyptian society and analysed his stories with a more realistic form and on how the issues of society and the wrong notions of religion particularly of Islam and, it's bad impact on the society have been judged.

Socio-Religious Reflections in his Short Story

Taymur was an intellectual writer because his father Ahmad Taymur Pasha was an educated person who also contributed to the development of Arabic short story. In the field of Arabic short story he contributed a large number of books highlighting the human society and religious concept particularly of Egyptian society. His short stories can be divided into two major categories which are (1) social elements consist in sexual, emotional and family issues and the another is (2) social elements consist in mental and psychological issues. Problems of wife with her husband which have influences on the society, characters and which are devilish of women's influence on society, caste and differentiation of class in respect of marriage both with men and women how it impact on society and the marital problems in society and their destructive influence on the society which are reflected in the short story of Mahmud Taymur. His short story are Ila Al-Saarq, Abun wa Ibnun and Abith……Abith which are in respect of differentiation between upper and lower castes and upper and lower classes, prevailing in the human society and civilization. His short stories Neda Al Ruh and Jawjan wa Thurataan were written in respect of the problems related to the problems of family and ill effect on the personal and social life in human being. His other social short stories relating to the mental and psychological issues were written about illiteracy and backwardness in society, the wrong notions and views of religion particular of Islam and its bad impact on the human society. The problems of superstation fear, peer beliefs and Aulia and its impact on human society, phantoms, devilish, sprits and its influence remains on society. The Arab society specially in Egypt partially was under the reign of illiteracy and backwardness prior to the modern period because these problems were main causes created in the society and he detailed the problems in respect of social and social reflection in his short stories and therefore he is considered as a famous story writer in Arabic literature during the 20th century in Egypt.

His Um Mitwall and Wali Allah were the best story in which he depicted about the social and religious destruction. Illiteracy and backwardness of society are described in his short stories Al-Shaikh al-Juma and Alhaj Shalabi which are most important stories. The superstition, fears peer beliefs and its bad influence on society are traced in his famous stories Al-Shaitan and Ifrit.

Taymur in his short story describes some suggestions regarding the human behaviour in society. He views that the people in society should perform their duty perfectly, they should be literate and the people both man and woman of society should avoid their deeds of ability in respect of peace and harmony each other of the society. He also advises to the conscious the people that they do not believe in the superstitious fear and peer deeds and he tells the people to learn the modern educational system. The people of society should have the ability to plan and accomplish through the people who do solve their arising problems and issues and, they must be sacrifice their demands to be understandable to other person.

He tells the story about the conflict between the urban and the village peasant. He describes a story about the conflict between the two visitors with the Iman who was the religious leader of the peasants of village. Imam was the leader of community, who played the role of the representative of the traditional Islamic beliefs as selective leadership. This kind of scenery can also be seen in his story which reflects him as a realistic teller. Socio-religious problems are represented in different ways mainly in his two books, Um Mitwalli and Wali Allah which are great in perception of religious identity during that period which correspond the suggestions relating to the problems through literary trends of the modern Arabic short story. He was the natural product of the works of the most prolific pioneer and most influential short story writer of the 1930s.

The short story writers who influenced on Taymur's stories were mahjar writers Al-Manfaluti and Jibran Khalil. He was fascinated by imagination and by the grace of Jibran Khalil. He was influenced by the

western writers chiefly by Guy de Maupassant who was the greatest short story writer of Europe. Taymur avoided ambiguous and complex constructions because he mainly wrote in descriptive style. He also described another ordinary character in his stories about his peanut vendor uncle Mitwalli. Taymur describes varying problems of human life and character deep into their circumstances, because he understood the emotions of Egyptian people.

Taymur wrote some stories on ancient Egypt The Dancing Venus in which he depicts the beautiful nature human beings. Moreover, he describes in some stories the national struggle, village life and simple folk burdened and legend. In his book "Kamilat al-Hubb" he describes the love, beauty and nature in their splendid forms which he wrote in pure Arabic language and, descriptions of nature on sentimental story. His credit with his creation of the short story moved to the highest level of artistic notions and he placed the first position among the short story writers in the world in Arabic literature.

Themes and Style in his Writings

Taymur was major figure among his contemporary story writers of the New School, a literary group. The school played an important role in developing the modern Arabic short story in Egypt. Among the New School he only well discovered a large number of prevailing social and religious problems and presented valuable suggestions behind the rigorous conditions of the society of Egypt at that time. Taymur tells his story in a sophisticated narrative structure and method as an addition to the descriptive method.

All the collections of Taymur started with a formative stage. His strong wring style is descriptive. He used very simple but precise vocabulary and wrote short sentences but in detail sketches. He traced the natural scenery in his story like open sky, morning dew, whistling ponds and singing birds delightfully. The new narrative style and formation are emphasized by Mahmud Taymur in the development of Arabic short story and he reflects the socio-religious psychological analysis in his stories with a more realistic approaches. He was a great Arabic short story writer who possessed the largest single collection of books which were manuscripts in Egypt. These writings shifted the emphasis from political and social relevance of the work of artistic value and helped him to create a new concept of indigenous literature. He commenced his writing in short stories of his early attempts and continued to improve him. He wrote and published frequently particularly in "al-Fajr" and in other magazines also. In most of his writings he was able to put the new ideas of his group into practice in social and religious thoughts.

Conclusion

Mahmud Taymur traced short story to the development of Arabic short story as a new form of Arabic literature. He focused on the major socio-religious event that had a direct bearing on the story. People of Egypt was also necessary to put Mahmud Taymur's literary works and his valuable contributions into content discovered the new forms of literature from the historical factors and conditions in the country of Egypt during the 20th century. In fact, mainly Egyptian culture became involved and influenced by western culture which had a conflict between east and west culture regarding the religious factor which he consequently composed in his stories. In this respect he occupies a good position in the subsequent development of Arabic short stories for the theme of impact of Egyptian culture and upon Islam and clash between the western and traditional Islamic values. He was an important figure in the history of the Arabic short story in Egypt because the new literary genre comes through his writings also a great deal of the respectability. Taymur concentrated on emotional and moral characters eschewing the social problems because love was a major theme in his stories, many of the stories presenting unattainable dream associated with sweet music. His sentimental short stories are the socialistic which appeared as a real reaction against the problems.

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The Impacts of Migration and Displaced People of Undivided Goalpara District of Assam

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Abstract

There are various accounts about the origin of the name of "Goalpara" These are- (i) during the region of Dev. kings of ancient Kamrup (11th Century) Goalpara was under the administration of a Deputy administration named Iswara Ghosa. It is said that he was influenced by the religious ethic of Buddhism and became too generous to his subjects. He granted a plot of land to the Brahmins of the then Gwalittippika District which it may be presumed formed a part of modern District of Goalpara. There is a general belief that the present name of Goalpara is perhaps, derived from Guwalittippika which literally means Gwali village or Milkmen's village (ii) There is char reforming of alluvial land on the bed of river near the confluence of the river Manas with the mighty Brahmaputra which in course of time, became a suitable place for cowherds. Many cowherds "Goals" as they are called, settled in the Char for grazing their cattle, and the place came to be popularly known as "Goaltuli" It is believed that the name 'Goalpara' is derived from the term, "Goaltuli in the corrupt form. (iii) The District was named after the Goalpara town which became the headquater of the District during British regime.

Introduction

There are various accounts about the origin of the name of "Goalpara" These are- (i) during the region of Dev. kings of ancient Kamrup (11th Century) Goalpara was under the administration of a Deputy administration named Iswara Ghosa. It is said that he was influenced by the religious ethic of Buddhism and became too generous to his subjects. He granted a plot of land to the Brahmins of the then Gwalittippika District which it may be presumed formed a part of modern District of Goalpara. There is a general belief that the present name of Goalpara is perhaps, derived from Guwalittippika which literally means Gwali village or Milkmen's village (ii) There is char reforming of alluvial land on the bed of river near the confluence of the river Manas with the mighty Brahmaputra which in course of time, became a suitable place for cowherds. Many cowherds "Goals" as they are called, settled in the Char for grazing their cattle, and the place came to be popularly known as "Goaltuli" It is believed that the name 'Goalpara' is derived from the term, "Goaltuli in the corrupt form. (iii) The District was named after the Goalpara town which became the headquater of the District during British regime. Taking all these together, we may come to the conclusion that the place came to be known as such as the Goals lived there. Thus, the name Goalpara is associated with the vernacular term, 'Goali or Goal" which means milkman.

The original Goalpara district was first created in 1822 A.D. by David Scott, an employee of East India company, who was the first commissioner of newly created North East Rangpur district Hd. qt. at Rangpur town (now in Bangladesh) and newly created Goalpara district was also tagged with North-East Rangpur district for administration. The erswhile Bijini kingdom's area which included the undivided Garo Hills district area also constituted the original Goalpara district area in 1822 . In 1866 Garo Hills was separated from Goalpara district area and in the same year a new district named "Greater Koch Behar" was created and the residual portion of Goalpara district was withdrawn from Rangpur and tagged with Koch Behar. In 1874 a new province named Assam Valley Province was created by the British Govt. (Successor of East India Company) and Goalpara district area was withdrawn from Koch Behar and tagged with Assam Province which continues till today unless petty political gambling disturbs. Now the original Goalpara district has given birth of five districts namely - Goalpara , Dhubri, Kokrajhar , Bongaigaon and Chirang.

Methodology

The field study method is used to conduct smooth collection of data. The statistical methods are applied in various pages like population patterns, Revenue villages, agriculture, various government project. The behavioural method is also applied to complete the process. The behaviour of the press, social activities,

etc. are incorporated the data are collected from both primary and secondary sources. The study of the displaced people brought the unity of the groups of people having conflicting interest of Goalpara district. Goalpara was one of the most neglected districts of Assam. The study focuses the attention on Goalpara like other parts of Assam. This was a definite gain derived from the study. The study of displaced people contributed largely to the changeover of language from Bengali to Assamese in the courts and offices of Goalpara district. This is a positive gain of the study. Goalpara Loko Sanskriti is finally recognized by other indigenous Assamese communities in Assam. Now, Goalpara Loko Sanskriti is a part and parcel of Assamese culture.

Importance and objectives

The fertile land of the extreme lower part of Goalpara district supports huge population with livelihood primarily dominated by agriculture. The mighty Brahmaputra with its tributaries naturally changing its direction destroys the densely populated villages every year leaving the people homeless. Shifting the residential place by the displaced people who have to migrate to the nearest districts and state for their permanent residence with the advent of quality living style, a large portion of the displaced people shifted themselves to Meghalaya, West Bengal and various districts of Assam for livelihood leaving their Belongings displaced by the mighty Brahmaputra.

The study of the internally displaced people of Goalpara district is very much essential in the present context. what is the prime cause of displacement, how much people have been displaced, what is the present socio-economic condition of such displaced people, that measures have been taken by the authorities to give them proper shelter are to be highlighted and the present condition of their lives is highly important and a matter of study and research particularly. What steps have been taken by the Human Rights Commission to protect them from inhuman treatment and position is an important aspect for this study.

The displaced people of Goalpara district are wandering every part of the country in search of their livelihood. Some of them become manual labour, bonded labour in the town and city area. They have to earn their livelihood to maintain the dependent as mason, carpenter, helper and daily wage labourer. The minors are working in the tea stalls, various shops and enterprise as orderly and boy servant. The seniors, having no alternative dwell in the slum area of the city and big towns. The maid servants are mostly from the displaced people due to various reasons. The displaced people of Goalpara district are scattered everywhere and live with the jobs available at the moment.

The study of internally displaced people will bring new dimension for the researchers and thinkers of the society. Having no evidential document of their original residence sometimes most of them are treated as illegally migrated from other country particularly from Bangladesh. The social thinkers find them externally imposing, authority have to face the burden to indentify them and the fact of unwilling harassment is done. Actually, the life style, custom, tradition, socio- religious faith and belief of the people of Goalpara district and the people of Bangladesh are more or less same. So, such an important study will put light on the original picture of the displaced people and segregate them from the foreigners.

Hence, it is trying through this study to find out the real picture, nature of migration and displacement and make it conclusions. In this study , it is sought to minimise social tension and controversy to a better extent .

Description of the Displaced people

The displaced people of Goalpara District are basically cultivators and continued their livelihood through the art of agriculture. The mightly Brahmaputra has compelled them to change their residence in different places of Assam as well as India. Migration is their natural duties. They have no alternative but to search for work in various places in India. Therefore, the living style of the

people of Goalpara District is bound to change. The displaced people are to take shelter in various Government lands, houses at the time of flood erroted and natural calamities. Since 1947, there are so many revenue villages erroted in the Brahmaputra valley of Goalpara district. Total number of revenue villages in the Goalpara district is more than 3500. Out of these total numbers of revenue villages 143 villages were fully erroted and 540 villages were partially erroted.

In Assam, some ethnic movements were also started by following the movement launched by AASU, such as Bodo Movement , Rabha - Hasong Movement, Dimasa Movement, Marry Movement and Lalung

Movement. The result of these movements is the creation of autonomous council in their respective areas. During the course of their movement, Muslims and Bengali spoken Hindus who were erroted and have been living in the ethinic areas are victimised. Several living camps have been established by the Govt. of Assam. Ethinic people of the camps are called Bangladeshis or foreigners.

Conclusion

In conclusion, we can say that t he study of the internally displaced people of Goalpara district is very much essential in the present context. What is the prime cause of displacement, how much people have been displaced, what is the present socio-economic condition of such displaced people, what measures have been taken by the authorities to give them proper shelter and the present condition of their lives are highly important and a matter of study and research particularly. Minimum steps have been taken by the human rights commission to protect them from inhuman treatment.

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Gandhi and Constitution-Making in India: An Investigation

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Abstract

The Indian constitution in general or some of its aspects in particular is a strong fascination in India. The important aspects of study have been touched upon, that is, to what extent the constitution of India had inherited from the Gandhian thoughts: or how far India had influenced of his dream in framing the constitution. The present study is an attempt to fill this gap. An attempt has been made to give a dispassionate account of the nature and extent of the influence the Gandhian thoughts had exerted on the shaping of the content and the contours of the constitution of India.

Keywords: Constitution, Gandhi, Nehru, India, Assembly, Committee.

Introduction

Gandhi held a unique place in the history of the Indian freedom movement as well as in the historic transition from tradition to modernity. The period ranging from 1919 to 1947 was popularly believed to be the Gandhian Period. It was only natural to expect that his leadership, during these fateful movements for three decades, would have a definite impact on the making of the constitution for free India. It remains a fact of history that the Indian constitution, as it finally emerged from the tug and pull of opposing forces in the constitution making body, was a substantial devastation and departure from Gandhian ideas and principles.

Specific objectives

In the present study, following specific objectives have been set in mind.

To bring out the reasons for the departure of the constitution from Gandhian ideas.

To enquire the political order in India as envisaged in the constitution and the constitutional scheme as contemplated by Gandhi.

Methodology

The method of my study is as follows:

Collection of data from secondary sources.

Relevant information are collected from books and publications, journals and periodicals, etc.

Discussion

During the proceedings of the Assembly it was expressed by many members that the task before them was to draft a constitution that would serve the ultimate goal of social revolution of the national renaissance. The question was 'what from the political institutions would foster a social revolution?' They had two alternatives: one, the Gandhian plan which placed the political system on the pedestal of village and its panchayat and erecting upon them a superstructure of indirect decentralized government, and another, a typical western model of liberal democratic political system, having a directly elected parliamentary form of government with a federal structure to achieve the aims and objectives of a social revolution.

The Constitution Assembly opted for a Euro-American governmental structure by seeking to combine a parliamentary form of government with a federal organization in preference to the

Gandhian model. During the first phase of the proceedings of the Assembly, not even a moment's thought was given to the Gandhian

ideals. Although the objectives of resolutions moved by Nehru, pointed that the new constitution would be dedicated to the goal of social revolution, it did not specify the political institutions to achieve such goals. Neither panchayat nor indirectly elected government was mentioned. Even in the debates on the resolution there was neither criticism of the omission of panchayat government nor was the subject mentioned. Union committee (with Nehru as the chairman) and provincial committee (with Patel as the chairman), appointed to prepare a model constitution for union and provinces respectively, recommended a directly elected parliamentary form of government within a predominantly federal pattern.

The Drafting Committee rejected the suggestion of having village republics as the basis of the whole constitution. In fact, this alternative was never discussed in any of the meetings of the Drafting Committee. The committee relied heavily on Euro-American principles and preamble proclaims the fundamental principles of the new order. India was to have a president, indirectly elected for a term of five years, who would be a constitutional head of state in the manner of monarch in England. The decision to adopt this system was the result of a long discussion in the Assembly in one of its earlier sessions. The two issues which were raised during the discussion were:

What would make for the strongest executive consistent with the democratic constitutional structure?

What was the form of executive which was situated to the conditions of India?

The overwhelming majority was the favour of the cabinet form of government. The members of the Assembly were committed to framing a democratic constitution for India, and they felt that this democracy should be expressed in the institutions of direct, responsible government, and not in the indirect system envisaged by Gandhi.

The executive and judicial to provisions of the 1935 Act were adopted to Indian's needs by the Assembly with some major changes of substance, but with few of form; not so with the legislative provisions. The members of the constituent Assembly had one predominant aim when framing the legislative provision of the constitution; to create a basis for the social and political unity of the country. They chose to do this by uniting Indians into one mass electorate having universal, adult suffrage, and by providing for the direct representation of the voters in genuinely popular Assemblies.

Gandhian scheme of the future constitution of India

Hind Swaraj contained Gandhi's blueprint for the Indian republic which was dismissed by Nehru "as being out of date."2 Gandhi severely criticized the British parliamentary practices and procedures. He said" if India copies England, it is my firm conviction that she will be ruined." Gandhi wrote to Maganlal Gandhi on April 2, 1930: "It is very difficult to get right of our fondness for parliament". Modern tyranny is a trap of temptation and therefore, does greater mischief. One can withstand the atrocities committed by individual as such; but it is difficult to cope with the tyranny perpetrated upon a people in the name of the people. The common man in India at last believes that the parliament is a hoax." He was alive to the basic malady of parliamentary democracies. He compared the mother of parliaments to a "sterile women" which could do no good thing. He observed; it is generally acknowledged that the members are hypocritical and selfish. Each thinkers of his own little interes..." 5 In 1925 he wrote: "the people of Europe have no doubt political power but no swaraj. They are being exploited by the ruling class or caste under the sacred name of the democracy."6 In 1938 he wrote: "Democracy of the West is, in my opinion, only so-called."7 The Euro-American democracies were subject to Gandhian's trenchant criticism; for, form the standpoint of non-violence, they were not qualitatively different from the states which tore off their democratic veil. He observed: "western democracy, as it fascism." 8

Gandhi wanted to evolve a political system suited to the genius of the people. In 1942 he told Louis Fischer: "I do not think that a free India will function like a other countries of the world. We have

our own forms to contribute."9 He did not believe in the accepted western form of democracy with its universal voting for parliamentary representatives.10 His contemplated form was village swaraj or Panchayat Raj. He stated: "True democracy cannot be worked by twenty men sitting at the centre. It has to be worked from below by the people of every village."11

Centralization- Decentralization Debate

Gandhi always advocated decentralization of economic and political power in the form of more or less self-sufficient and self-governing village communities. He regarded such communities as the models of non-violent organization. He, of course, did not mean that the ancient Indian village republics should be revised exactly in the old form, that was neither possible nor desirable. Necessary changes would have to be introduced in view of modern changed circumstances and needs. He desired that these self-sufficient and self-governing villages should be the basic units of public administration in free India. Gandhi envisaged complete political and administrative decentralization at the village level with an indirectly elected government at the top. In 1946 Gandhi presented a clearly articulated image of a non-violent decentralized society structured in "concentric circles." And it was during 1946-47 that Gandhi, in the last phase of his life, fitted his "concentric circles" with the structural content of people's democracy and sovereignty at the grassroots, which he described as Panchayati Raj - a kind of co-operative commonwealth of reformed and reconstructed village communities. These ideas did not make much impression on the framers of the constitution. The fact was that the politically conscious class in India had always admired the British parliamentary system. To most Indian politicians, whether of the right or the left, the Gandhian model seemed neither practical politics nor practical economics. The experts committee formed by the Congress Working Committee in July 1946 recomanded a federal and parliamentary form of government. A number of the committee of the Constituent Assembly deliberated on various aspects of the constitution, but did seem to have given thought to the Gandhian approach.

The attitude of the Drafting Committee and especially of Ambedkar as regards village panchayats was that they could not be the basis of new democracy. The issue comes to a head in the course of the seclude reading of the draft constitution in the Constituent Assembly in November, 1948. Ambedkar, the chairman of the Drafting Committee, while attempting to answer these charges, said that the love of the intellectual Indians for the village community was blind and baseless. But Ambedkar pointed out that the principal aim of the village communities was somehow to ensure their existence, and as such they had played a very little part in the affairs and the destiny of their country. He therefore concluded that "village republics have been the ruination of India". In this opinion a village was nothing but a "sink of localism, a den of ignorance, narrow-mindedness and communalism,".14 He expressed his pleasure that the Draft constitution had discarded the village as its unit. Ambedkar, as chairman of the drafting committee, produced the Draft Constitution which did not embody the Gandhian ideals of a state. He believed that the Gandhian scheme was not practicable since that would ensure continued oppression of the Harijans by the upper caste communities. As such Ambedkar had suggested a centralized parliamentary system.

The attitudes and sentiments expressed by prominent members of the Constituent Assembly demonstrate that the impact of Gandhian ideals was very much alive only in their minds. On the Draft Constitution on November 4, 1948, the president of the Assembly expressed the willingness to be guided by the spirit, life and teaching of Gandhi. That this was merely a point's sentiment and did not reflect the actual goings-on in the decision-making process was evident from the chorus of protests and criticisms from a stream of members who resented the copious borrowings from and "Slavish imitation" of foreign constitutions, the omission of the political party" of India and the "political and spiritual genius" of the Indian people, the failure to frame a constitution " suited to the genius of our land" the omission of any " trace of Gandhian social and political outlook", " the complete departure from Gandhi's ideas and wishes," the failure to represent " the real soul of India" and the "mind of Gandhi". 15

Conclusion

From the above analysis of Gandhi's social, economic and political ideas we propose to discuss the subsequent relation between Gandhi and the Indian National Congress from the time of his entry into the Indian national political scene till his death, we have discuss the nature and extent of the impact of Gandhism on the Indian leaders and statesmen, especially the architects of the constitution. A clear picture on the structural aspect of the constitution will be available from the debate on the incorporation or non-incorporation of Panchayati Raj. We have then dealt with the two main commitments of the Indian constitution: democratic goals and social revolution as institutionalized in parts iii and iv on the constitution and their procedural aspect as envisaged in the safeguard of minority interests and the some other provisions of the constitutions. Finally, there is a study of the relevance of Gandhi in the present stage of India's political and constitutional history. This is the operative aspect of Gandhi's ideas.

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India after Independence: Challenges and Issues

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Abstract

India is an independent country since August 15, 1947. Pandit Jawaharlal Nehru was the first Prime Minister of independent India, a sovereign secular democratic country. Mahatma Gandhi, the father of the nation accepted no office of India. India has a Hindu majority, a large Muslim minority, and numerous other religious minorities also. From 1950 to 1980 India followed socialist-inspired policies. Beginning in 1991 the significant economic reforms have transferred India into one of the largest growing economies in the world. Today there is a general awakening among the people regarding equal rights in the eyes of law irrespective of caste, creed, sex, and religion. The far-reaching changes in the socio-economic, political, scientific, legal and intellectual life of this great nation have brought a dignified place to it even in international scenario. The present paper tries to highlight the post independence scenario of India, its challenges and issues.

Keywords: Independence, India, Secular, Governance, Democracy.

India became an independent nation within the British Commonwealth on 15th August, 1947. Concurrently the Muslim majority northwest and east of British India was separated into the dominion of Pakistan, by the partition of India. The partition led to a population transfer of more than 10 million people between India and Pakistan and the death of about one million people. Nationalist leader Jawaharlal Nehru became the first Prime Minister of India and Sardar Vallabhbhai Patel became the Deputy Prime Minister of India and its Minister of Home Affairs. But the most powerful moral leader Mahatma Gandhi accepted no office. The new constitution of 1950 made India a secular democratic state. It has a Hindu majority, a large Muslim minority, and numerous other religious minorities including the Sikhs and the Christians.

Aims And Objectives

The present paper has some aims and objectives. These aims and objectives are as follows:

To show the post independence scenario of India in the field of socio-political aspects.

To highlight the challenges faced by India in bringing the present state of development.

To show the changes brought about in the political field of India.

Methodology

The proposed study will be to collect materials, to arrange systematically and the missing line between present and past. It is also proposed that for the preparation of the study the researcher has used the historical and descriptive methods. Both primary and secondary data have been used to carry out the present paper.

In the 'Comity of Nations' on August 15, 1997 India had one more leap in its march ahead. It had completed more than five decades of its independent existence as a democratic polity. In these sixty eight years we have seen far reaching changes in the socio-economic, political, scientific, legal and intellectual life of this great nation. Notwithstanding the innumerable problems that afflict us, we are proud of our polity, which nurtured the roots of democracy without any wavering unlike many neo-democracies. There is no doubt that this itself is a significant achievement in the life of a nation, especially if we compare our experience with that of other nations/states that achieved

their independence during this period and which have already fallen out of democratic governance.

India faced religious violence, casteism, naxalism, terrorism and regional separatist insurgencies, especially in Jammu and Kashmir and north eastern India. The nation has unresolved territorial disputes with China, which in 1962 escalated into the Sino-Indian War, and with Pakistan which resulted in war in 1947, 1965, 1971 and 1999. India was neutral in the Cold War but purchased its military weapons from the Soviet Union while Pakistan was closely tied to the United States.

India is a nuclear-weapon state having conducted its first nuclear test in 1947, followed by another five tests in 1998. From the 1950s to the 1980s India followed socialist inspired policies. The economy was shackled by extensive regulation, protectionism and public ownership, leading to pervasive corruption and slow economic growth. Beginning in 1991 the significant economic reforms have transformed India into one of the fastest growing economies in the world. Today India is a major world power with a prominent voice in global affairs and is seeking a permanent seat in the United Nations Security Council. Many economists, military analysts and thinkers expect India to become a super power in the near future.

However, a nation like India cannot afford to be static and it has to be dynamic and has to learn to realize itself structurally and functionally as it passes through the experience. Hence, it is a significant occasion to make a proper assessment and an objective analysis to review its past and reform itself to meet the challenges of the 21st century. During the last five decades India can be proud to have safeguarded and enlarged the gains of freedom. We can also claim to have achieved significant progress in the diverse and interconnected spheres of democratic governance among the various institutions such as the Executive, Legislature and Judiciary. We can be legitimately proud that the constitution could ably demonstrate that it is an ever enduing document that we have adopted by ourselves. But at the same time, the assertion of caste, the resurgence of religious chauvinism, the erosion in the functioning of the political system and the escalating levels of political corruption, instability of governance at the Union are a few phenomenon that remind us to think twice before we enter into the next millennium.

However, there is a growing feeling among all the sections of the people of this country, that there is a need to have wide ranging debates and discussions and to review the overall functioning of our polity. It becomes all the more important especially as our accomplishments fall short of the noble values and ideals embodied in our constitution and in the context of the fast deterioration of values in politics and business.

The main purpose and aim of the present study entitled India after Independence: Challenges and Issues is that in order to strengthen the emerging economic imperative and the modalities, it is important to have a free and frank academic debate at the national level to update ourselves. Taking into consideration of these perceptions the contributors of various articles wrote on various aspects of the functioning of the democratic polity in India during the last fifty years. It was to fill in this gap that the present work has been undertaken. The style of the study is such that it should be interesting to both the social scientists and the general readers. A great effort has been made to present the ideas in an unbiased form as soon as possible.

Before independence our country was at the mercy of her foreign rulers. They did whatever they liked for the good of their own country. After India's independence much has been done to improve the condition of the masses. Some of the important achievements of free India made during the last fifty years are as follows.

In the economic field unprecedented progress has been made. Our five year plans have been successfully completed. Many multipurpose projects have been taken in hand. Bhakra Nagal, Hirakud and Damodur Valley projects have been completed. Many new factories have been started. Sindri Fertilizers Factory, Haldia Fertilizer Complex, Barauni and Guna Fertilizer Factory, etc. are producing chemical fertilizers. Important steel plants are fulfilling our requirements of steel. The per capita income has been raised. Our exports have been increasing in different spheres. The difficult food problems have been solved. Today there is enough food for all.

Power generation has also been increased in several folds. A net-work of ordinance factories has been established and most sophisticated weapons for the defence of the country are being

produced. In 1989 India successfully fired Agni, a long range missile. Since then 'Akash' surface to air long range missile, 'Trishul,' 'Nag' and recently 'Prithivi' surface short range missile have been launched. This shows further advance in the growth of the country's science and technology. Rapid advances have been made in the field of electronics and comprehensive programme of computerization is also under way. Thus gradually, but steadily, we are achieving self-sufficiently and stability in the economic field.

Free India has also made rapid advance in the field of science and technology. Atomic energy has been successfully used for power generation. India successfully conducted underground atomic tests for peaceful purposes. Now India is nuclear power nation. The launching of Aryabhatta, Rohini, Apple, INSAT-1 and INSAT-1(D) satellites marks the entry of India into the space age. India Space Organization had completed four launchers of the Satellite Launch Vehicle-3 (SLV-3) for Augmented Satellite Launch Vehicles (ASLV) and two developmental PSLV. With this India became the fifth nation in the world capable of launching 1000 kg satellite in its intended orbit. Now it is ready to enter the GSLV programme through which India will not only have vastly improved telecommunication capability, but also satellite monitoring capabilities which will be of great value of our security.

Revolutionary changes have also been brought about in the political field. Our country is now Sovereign Democratic Republic. All citizens have equal rights in the eyes of law irrespective of their caste, creed, sex and religion. To bring democracy to the villages, Panchayats have been established and Panchayati Raj has become a reality. The launching of the Jawahar Rozgar Yojna is another revolutionary step to improve the conditions of the rural poor. There is a general awakening among the people. They have begun to understand their rights and duties. We may find men in the street discussing various political problems with great interest. Thus we are enjoying the fruits of freedom. We may hold our heads high due to the success of foreign policy, which has raised the prestige of the country.

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Salman Rushdie's Novels: Themes and Techniques

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Abstract

The name of Salman Rushdie has become synonymous with the new novel in Indian writings in English. Although now he is a British citizen of Indian origin, Rushdie mainly draws on the South Asian region as the geographical setting of his novels. It seems he has not been able to serve his umbilical cord with the homes respectively. It is not just a sentimental attachment, but a very healthy pragmatic concern for the social and political life of the people of the region. Rushdie's political engagement, however, is not just registered in subject matter he chooses to address; his political arguments are, in fact, inseparable from his conception of the nature and function of the art. Hence in this paper attempt has to be made to objectively assess the major novels of Salman Rushdie in the light of the critical responses of the variegated at times contradictory, hues to fiction.

Keywords: Salman Rushdie; Indian writing in English; postcolonialism; politics; history; globalization

Introduction

Salman Rushdie, a Bombay born London based novelist is ranked among the world's best novelists like Milan Kundera, Gracia Marquez, Gunter Grass, John Irving and V.S. Naipaul. He established himself as one of the best novelists of the world. Among his works with just six novels – Grimus, Midnight's Children, The Satanic Verses, The Moor's Last Sigh, The Ground Beneath Her Feet and Shame, he has emerged as a major novelist delineating the contemporary scene on the Indian sub-continent. His novel Midnight's Children (1980) has unleashed the torrent of praise when it won the 1981 Booker Macon all prize. Rushdie's two novels – Grimus (1975) and Shame (1983) have also shown a kind of talent found in world class novelists. The Satanic Verses (1988) finally made Rushdie the best known writer of the world, though forced him to live in fugitives under heavy security since Irans spiritual leader late Ayatollah Khomeini called for his death for his alleged blasphemy in the Novel.

Salman Rushdie emerges as one of the major novelists who deal with politics, history, nation and the gripping stories. Although his first novel Grimus (1975) a science fiction passed off almost unnoticed by the reading public, his two subsequent novels Midnight's Children and Shame are highly acknowledged and awarded. Both the novels are historical, political novels dealing with the history and the politics of India and Pakistan respectively. According to Rushdie, "For every text; there is a context, (Rushdie's Imaginary Homeland, 92) and the context was of course political and intellectual besides post colonialism and post modernism.

In Midnight's Children Rushdie seems to be talking about politics in a style similar to that of Milan Kundera. The plot of Grimus is more a historical, whereas Midnight's Children is more on the lines of Bildungsroman (a novel form dealing with a person's early development) The hero of the novel Saleem was born on the stroke of Midnight and hence the novel was named as Midnight's Children. The novel is called as "autobiographical as the hero Saleem and Rushdie were born in the same part of the city Bombay at the same time. In the novel, that is a direct collision with the individual with history. It is the moment in Indian history in which Saleem spent his childhood claiming that he in same way can influence his great historical events. The Bangladesh Liberation Movement and Emergency in India have greatly influenced the theme of the novel. The Part III of the novel is directly a more political book than the earlier parts of the book. Shame (1983) banned in Pakistan is different from Rushdie's earlier book. At that time he shows tendency to upstage the plot with his own presence. Shame contains a number of stories; each story is somehow interlinked with each other. Commenting on the novel Rushdie says, "I don't feel that while writing Shame or Midnight's Children", I discovered myself as a political novelist. It seems to me that everything in both the books has to do with politics and with the relation of the individuals and history. In fact, both Shame and Midnight's Children closely follow paralleles or thematic pattern. The role of Omar Khayyam and Shakil in the novel Shame

is identical with that of Saleem Sinai in the Midnight's Children. Both the novels represent Rushdie's satirical venom applied with merciless comic vituperation to the political repotrage of scenario in the two countries.

Moreover, Rushdie has used Indian historical events as a literary device to present and expose the human predicament in Indian society. He presents the common rhythm of life through the various aspects of Indian life. He sketches lively scene, the absurdities, the pretension and the outer excitements and the traditional make up of the situations touched with his Indian historical events. His authentic descriptions are marked with intense realism. His characters at the prime stage of life are wonderfully innocents and show distinctive artistic presentations. Rushdie can cause to work as miracle using even a modest language resource with honesty and confidence. His themes, characters dialogues of straight forward statements are able to carry the feeling and atmosphere of Indian society. He uses common English idioms without bringing any change in their structure. His language is perfectly capable of presenting the ideas and suitable amusement of the readers of the east and the west. He uses a lot of Indian words, e.g. Gunda, Chup, Amma, Takht, etc. His vocabulary is large and adequate enough to deal with the range of subject matter. All these factors combined togather have placed his name at the top among all the Indo-English novelists.

Another literary product of his hibernation was Rushdie's sixth novel "The Moor's Last Sigh (1995) wrote fourteen years after Midnight's Children. The novel is historical embodiment of the darken, less giving assessment of India's post-independence political life. "The Moor's Last Sigh in a conspicuous departure from the concern of the earlier Indian fiction dismisses the emergency into deliberately cursory sentence. The most obvious representative of the optimistic pluralise sensibility in The Moor's Last Sigh is the flamboyant, middle class, socialite painter Aurora Zogoiby whose vision of India seeks ultimately to affirm an India in which "Jews, Christians, Muslims, Persis, Sikhs, Buddhist, Jains" are allowed to co-exist peacefully in the same aesthetic space (The Moor's Last Sigh 227).

Emerging out of hiding after the threat of the fatwa melted down in 1998. Rushdie published two novels

The Ground Beneath Her Feet (1999) and Fury (2009) both of which take globalization as a central theme. Globalization is a term that has been used extensively in recent decades to refer to the growing interconnectedness of the world economic, political and social system. In The Ground Beneath Her Feet Rushdie suggests that global interconnections between divergent localities have gained a new distinctive character because the world is 'speeding up'.

Rushdie's subsequent novel Fury (2001) is a departure from The Ground Beneath Her Feet in many ways. The slum salute to Bombay progressively made in The Moor as The Ground climaxes in Fury as the protagonist MalikSalanka's Bombay childhood is barely explored . Correspondingly Rushdie also makes a formal shift. From the diachronic narrative method of the ground which like many novels by the author bridges several generations and several historical periods towards a synchronic narrative arrangement in Fury in which the story moves literally between two parallel locations New York Hampstead, the imaginary Island of Lilliput-Blefuscu and the fantasty world of Galileo.

The novels of Salman Rushdie are essentially literary pieces of narration which also try to do some socio-political analysis through iroy, wit, humour satire and allegory. It is through the sheer force and effectiveness of his writing that Rushdie has attracted both, harsh criticism as well as plaudits and still remains one of the most popular read criticized as applauded modern English novelist all over the world. Although Rushdie writes as a third world cosmopolitan, his casmopolitanism allows fresh and independent conception about history, nation, nationhood, self, identity, nativity and about a homelessness that is also a worldliness about a double edged post colonial responsibility.

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Stanley, the Non-Conformist in Harold Pinter's The Birthday Party

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Abstract

Like in other absurd dramas, Stanley the hero of the play The Birthday Party is in the world of alienation for the preservation of self-identity. He wants to be in his own world but could not as the state agents Goldberg and McCann capture him to take the unknown person, Dr. Monty. If we compare Pinter and Beckett, we find that they seemed to be different from each other. In Pinter the intensity of the metaphysical theme was not as apparent as in Beckett's work. Man for Beckett was being contemplated in relation to a void. He seemed to be a 'tragic joke in a context of total cosmic absurdity. In plays such as Waiting for Godot metaphysical concerns seemed to be involved with the dilemma of man's existence. Pinter's vision, however, centred largely on man without reference to the spiritual void. In this respect it was possibly easier to associate Pinter with Ionesco who had quickly regarded as the spokesman for absurdist theatre. Menace, fear, the clutter of daily living, the concentration on trivial possessions, the focus on the banality of language were elements which seemed to form a common denominator between the two absurd dramatists.

Keywords: Absurd, Alienation, Agents, Theatre, Trivial.

From a great revolutionary movement which delivered the 19th century from God liberated it neither from judgement nor from necessity. Courts of justice is everywhere; the innocent accused themselves publicly. 'There are no more friends, there are only accomplices,' victims and executioners, and as before masters and selves. Power is no longer sought after as a remedy for boredom as Pascal suggested, but because it saves one from being judged. And henceforth the judgement itself has no foundation. Like Camus himself, the modern world has "the sense of the sacred" but no faith in a future life. One ought to include from this that sentences are relative, since "a day will come when the guilty person, too quickly executed, will not seem quite so black," since our civilization "has lost the only values which justify in a certain way the suppression of human life."1

For years Harold Pinter like Camus had done his utmost to preserve a certain innocence. Yet he had not escaped from misfortune that punished without judgement and his work The Birthday Party protested against the form of traditional injustice. But his protest through the hero Stanley has no effect and he is not able to preserve his individual freedom and has to submit in front of the two prevailing giants, Goldberg and McCann:

"Once many years ago, I found myself engaged uneasily in public discussion on theatre. Someone asked me what my work was 'about.' I replied with no thought at all and merely to frustrate this line of enquiry: 'The weasel under the cocktail cabinet.' That was a great mistake over the years I have seen that remark quoted in a number of learned columns. It has now seemingly acquired a profound significance, and is seen to be a highly relevant and meaningful observation about my own work. But for me the remark meant precisely nothing."2

Pinter is the product of dilapidated post war generation that has attempted to reject the evils of the 20th century and presented a new outlook on society. That is not to say that Pinter is consciously experienced of man in transition, not in terms of the angry young man in frustration or revolt, not of the vacuity of man faced with metaphysical absurdity he expressed man in his fear, joy, humour, stupidity, ambition. He is concerned with the human condition as it is today. We should not ask what his plays 'mean' but rather see them as theatrical experiences engaging and provoking an emotional and intellectual response from his audience. He writes:

"I am not concerned with making general statement. I am not interested in theatre used simply as a means of self expression on the part of people engaged in it. I find in so much group theatre, and the sweat and assault

and noise, nothing but valueless generations, naive and quite truthful. I can sum up none of my plays. I can describe none of them, except to say, that is what happened. That is what they say. That is what they did."3

Dramatic criticism has often become obsessed with defining the meaning of plays but for a playwright like Pinter the meaning of the play itself. To theorise the subject of the drama is for him to go against the experiences and the emotions he wishes to communicate.

The plays communicate feelings, emotions, experiences with the playwright sees and which he then mediates for perception as an audience. His plays in this respect have an affinity with the nature of poetry. When asked in the interview in 1970 about other playwrights, he shows his admiration for dramatists of a different school_Edward Bond, Heathcote Williams_ and reacts firmly to questions implying a lack of political interest. He says that he is not a prophet, nor is he a theorist but a playwright and that 'A play has to speak for itself.'4

In a technological age of proof and counter proof and a sociological climate of analysis and polemic, such attitudes have caused problems for critics and audiences alike. When his first major play, The Birthday Party, appeared in 1958, I met almost unanimous critical hostility or dismissal. Writing two years later Kenneth Tynan admitted that he had failed to detect in it, the promise of the dramatist. The Barthday Party was for him "a clever fragment grown dropsical with symbolic content a piece full of those familiar

paranoid overtones that seem inseparable from much of avant garde drama."5

Harold Hobson, the influential critic of the Sunday Times, however, had run against the stream of adverse criticism in 1958, proclaiming that Mr. Painter, on the evidence of this work, possesses the most original, disturbing and arresting talent in theatrical London. He continued by drawing comparisons between the play and Henry James's The Turn of the Screw: a comparison put into perspective by Irving Wardle's less well known positive review of the play in July of the same year. Hobson perceptively noted further that 'one of the greatest merits' of the play is the 'fact that no one can say what precisely it is about, or give the address from which the intruding Goldberg and McCann come, or say precisely why it is that Stanley is so frightened, concluding that it is exactly in this vagueness that its spine chilling quality lies.'6

It was, however, precisely this vagueness to which literary London in 1958 took exception. A twin phenomenon of revolt against the dramatic conventions of the writers such as Noel Coward and Terence Rattigan had been accepted. John Osborne with Look Back in Anger (1956) and Samuel Beckett with Waiting for Godot (produced in London in 1955) had drawn the boundaries of the new theatre and new dramatists were excepted by the critics atleast to be follower of one of the two styles. It was clear that Pinter's work was not in the vein of Osborne. His language was far too elliptic for that school and his plots far too obscure. He was seen, therefore, in comparison with Samuel Beckett (whose works he had read) and Eugene Ionesco (whose works he had not read), as the English exponent of what Martin Esslin termed 'The theatre of the absurd.'

If we compare Pinter and Beckett we find that they seemed to be different from each other. In Pinter the intensity of the metaphysical theme was not as apparent as in Beckett's work. Man for Beckett was being contemplated in relation to a void. He seemed 'a tragic joke in a context of total cosmic absurdity. In the plays such as Waiting for Godot metaphysical concerns seemed to be involved with the dilemma of man's existence. Pinter's vision, however, centred largely on man without reference to the spiritual void. In this respect it was possibly easier to associate Pinter with Ionesco, who had quickly become regarded as the spokesman for absurdist theatre. Menace, fear, the clutter of daily living, the concentration on trivial possessions, the focus on the banality of language were elements which seemed to form a common denominator between these two dramatists. Cultural and social contexts naturally affect dramatic performance and criticism. Views and interpretations change according to the predictions, social and linguistic conditioning of the critic or interpretation. The perception of the critic or the director depends not merely on Pinter's play but on the cultural context of the readers or audience concentration on the language

employed is one way favoured by some critics evaluating the work. Both Andrew Kennedy and Austin Quigley make important remarks through contrasting contributions to Pinter. Criticism in this respect, Andrew Kennedy sees the dramatist's linguistic development within the wider context of a search by the 20th century playwright for a new theatrical language. Katharine Worth considers Pinter in the tradition of

T. S. Eliot. Pinter has created a poetic structure. Austin Quigley is more sceptical, in his introduction to 'The

Pinter's problem, he bemoans the rut into which Pinter criticism has fallen and in particular questions notions of a 'poetic or metaphoric' Pinter.

' When forced to confront the recalcitrant details of the text, critics find it very hard to assimilate them

to any precise interpretation. The resort or metaphor and analogy like that to symbol and subtext, still leaves, the problems of synthesising the details unresolved. The very attempt to abstract technical brilliance from some other 'end' of the work is to oppose two things which cannot be usually opposed.'7

Quigley, therefore, holds that it is far too easy to offer vague terms such as Pinter's play pose. His solution is to break the boundaries of conventional Pinter's criticism by providing a detailed linguistic study of the work.

Stanley is found in every society in every country. Though the establishment of the democratic social welfare states are most welcomed after the 2nd World War, but this type of democracy is only for the gratification of the giant powers of the world. Individual freedom and self identity have no more value in the pseudo-democratic country. Though a person is right, yet he has to conform with the society. Goldberg and McCann are the representatives of the powerful traditional race Christianity and Jews. Like them now the

U.S.A. and the U.K. are two traditional so-called democratic countries which are trying to conform the small, less powerful states. These two big powers are using their powers to ally other states or face the consequences.

After the Second World War, the 20th century men expected a happy and equalised society based on democracy, fraternity and fellow feelings, a society of individual freedom but that had not happened only due to prevailing principles of the traditional and bias attitudes of the existing social, political and religious norms. Freedom of expression had been expected but it has become null and void. The impact of the Second World War was proved to be negative as the inner burning desire by the suffering classes were still beyond the touch of the general. Universal sorrow and suffering, pathos of the have nots and listener to the voice of the voiceless were not open to the world. People who advocated in favour of the universal brotherhood were vehemently punished and slaughtered by the imperialistic power by every possible means even by exercising their unseen hands. Till today the people of 21st century are not able to enjoy the freedom of expression and freedom of individual growth. Pinter has expressed that his art is neither didactic nor political. In this respect his plays are theatrical experiences provoking audience response, but doing this they are naturally fulfilling a social and some would say a political role. Denial of a political role implies one's silence is as powerful as political act as eloquence or as Pinter's own refusal as young man to be conscripted into the army. His art form does not have to be overtly didactic or moralistic since such elements are implicit within the dramatic experiences thet the works provide, though the complexity of his theatrical forms his plays express moments of existence, catching life as it passes. To talk of his theatricality as the focus of his achievement is not to deny his drama's social conduct and in that expression lie their strength or their weakness as we accept or reject them. There is salvation neither outside this world nor within it. It can be appropriate in case of Stanley the hero of Harold Pinter's The Birthday Party as he is neither protected in the inside world i.e. the home of Meq and Pety nor in the outside world.

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Development of Indo-Arabic Literature and the Contribution of Dr. Sayeedur Rahman al-Azmi al-Nadwi in al-Ba's al-Islami

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Abstract

This paper is a humble attempt to throw light upon the development of Indo-Arabic literature and the contribution of Dr. Syeedur Rahman Al-A'zmi Al-Nadwi in 'Al-Ba's Al-Islami. It also focuses the light in detail on the importance of Darul Uloom Nadwatul Ulema. Nadwi was planned from the earliest to pursue a balanced and moderate course, its founders were suspicious of extremism, both ancient and modern. Nadwi was designed, fundamentally to strive towards a synthesis of the old and new. This scholar made invaluable contributions to the study of Islamic history, literature, scholastic theology and life of history of the prophet. This topic is related to a learned person who dedicated his whole of life to the development of Arabic language and literature, especially in the field of Arabic journalism in India. Maulana Dr. Syeedur Rahman was a very strict administrator. He started his early education in the guidance of his father and he obtained the Ali Miyyat and Fazilat degree from Miftahul Uloom. Maulana Dr. Syeedur Rahman involved himself with various institutions and national and international organization. He also had various educatuional tours to Saudi Arabia, Egypt, Queet, Nepal and Pakistan etc. Dr. Nadwi was very famous as a writer he wrote various books in both Arabic and Urdu language among his Arabic books. "Al-Bayan" published in Lucknow in 1902 edited by Abdullah Al-Emadi, "Al-Jamia" published in Calcutta in 1923 edited by Abdur Razzaq. "Al- Zia" published in 1932 edited by Masood Alam. "Al-Ba's al- Islami" published in 1955 in Lucknow edited by Mohd Al-Hasani, are some noted contributions to Arabic literature. Al-Ba's al- Islami' has been playing an important role in the field of Arabic journalism.

The present paper focuses the light in detail on the importance of Darul Uloom Nadwatul Ulema. In the last part of 19th century maulana Muhammad Ali Mungeri and his team formed an association known as Nadwatul Ulema to reconcile the differences among the contending Muslim sects and later in 1898 founded a model institution in Lucknow. By and by the Darul Ulloom Nadwatul Ulema succeeded in winning the support and goodwill of the genuinely solicitous and broadminded Ulema and leaders of Muslim opinion representing different schools of thought who voluntarily lent to it their service in various capacities . The name is Maulana Shibli Nomani,Maulana Habibur Rahman Khan Shewani, Maulana Abdul Hoqqani, Maulana Syed Abdul Hai Hasani and Maulana Hakim Syed Abdul Ali deserve specially to be put on record in this connection.

Nadwa was planned from the earliest to pursue a balanced and moderate course. Its founders were suspicious of extremism, both ancient and modern, and considered the mental and social exclusiveness and rigidity of the Ulema and their justice, dissension and fine disputations as highly detrimental to Islam and the Muslims.

Thus, Nadwa was designed, fundamentally, to strive towards a synthesis of the old and the new. The Nadwastul Ulema focused its attention primarily on the teaching of the Quran which is an eternal programme of life. It also took up the teaching of Arabic as a living language since it held the key to the understanding of the Quran. It excluded from its curriculum and in their place, introduced those modern branches of study whose knowledge was essential to the Ulema for rendering an effective service to Islam in the prevalent context of things. Another major aim and purpose before it was to produce preachers and interpreters of Islam who could present faith to the present-day world in a bold and effective manner. By the grace of God, it has achieved commendable success in all these directions. It has produced exemplary servants of Islam and high – ranking scholars who can well be held up as

models to the world of Islam. These scholars made invaluable contributions to the study of Islamic history, literature, scholastic theology and life history of the prophet.

Aims And Objectives

The present paper bears some aims and objectives. These aims and objectives are:

To throw light upon the development of Indo-Arabic literature and the contribution of Dr. sayeedur Rahman al-A'zmi al-Nadwi in 'al-Ba's al-Islami'.

To focus the importance of Darul Uloom Nadwatul Ulema. Methodology

Methodology is an important part of a research project. The Methodology of this research will be an analytical study. In order to complete this research work the help of modern literary and historical books, research articles, encyclopedias, journals, periodicals, internet, etc. has been taken. Moreover, different educational libraries would be searched for this too.

The Present study relates a person who dedicated his whole life to the development of Arabic language and literature, specially in the field of Arabic journalism in India. Maulana Dr. Sayeedur Rahman Al-Azmi Al-Nadwi is a distinguished writer, learned scholar, experience teacher, capable administrator, heart heated speaker and a world famous journalist who passed more than five decades for the development of Arabic journalism in India. His father Maulana Mohd. Ayyub (R) was a great scholar. Dr. Nadwi was born on 14th May, 1934 at Mau in the district of Aazamgarh, U.P.

Early Education

He started his early education in the guidance of his father and obtained the Alimiyyat and Fazilat degree from Miftahul Uloom, Aazamgarh and specialized in Arabic literature from Darul Uloom Nadwatul Ulema, Locknow. After that he went to Iraq and completed his teacher's training course from Baghdad University under the supervision of Dr. Taqiuddin Hilali Marakashi.

Teaching and Administrative Services

After returning from Baghdad, he was appointed as teacher of Arabic and literature at Darul Uloom Nadwatul Ulema and since then he is doing his teaching job along with other responsibilities of Nadwatul Ulema, Locknow. After the death of Maulana Syed Abul Hasan Ali Hasani Nadwi on 31st December 1999, the then Principal Maulana Mohd. Rabey Hasani Nadwi was appointed as the rector of Nadwatul Ulema, Dr. Nadwi was appointed as the Principal of this prestigious institution and till now he is successfully carrying the responsibilities of a principal as well as of a teacher.

Attachment with institutions and organizations

Dr. Nadwi involved himself with various institutions and national and international organizations. He is the founder member of World Islamic Literary Organization, whose Head Office is at Riyad, K.S.A and South Asian branch office is at Nadwatul Ulema, Lucknow. He was also the vice president of Dini Ta'limi Council of Uttar Pradesh, under which more than thirteen thousand madrassas and Maktabas have been inparting education up to class five with fundamental religious studies. Founder Director of Inigral University, Lucknow, Dr. Nadwi was also a Khatib (Speaker) of the Jame Masjid of Darul Uloom Nadwatul Ulema where he delivered the khutba or speech before Friday prayer when he delivered one hour long speech in pure Arabic tune before Friday prayer, it seemed that we were not in India but we were listening to the speech of Imam of the holy Mosques of Mecca and Madina. He was awarded various rewards in India and abroad including president of India award in 1994 for his outstanding performances in the field of education and Arabic journalism. Dr. Nadwi had various educational tours to Saudi Arabia, Egypt, United Arab Emirates, Kuwet, Nepal, Pakistan, Singapur, Turkey, Britain, Bangladesh, Fiji, Australia, Oman, Syria, Iraq, Qatar, etc.

Dr. Nadwi and his contribution to Arabic literature

Dr. Nadwi wrote various books in both Arabic and Urdu language. Among his Arabic books the following are very famous:

Suharau ar –rashulu fi Duwau al-waqau wal Qaridun.

Ad-Duwatun al-Islamiat Munjajatun' Mushkilat' Turuq al Maalujatun.

Saa-tun Maa al-Arafina. Surah Min Waqaah Ad-din.

Muhaddas alhind al kabirun Habibun ar-rahman al-Ajahmi. Nadwatul Ulamau Tujahu al Tahdiun A-Kabirun.

Al-Imam Ahmad Bin Urfan Ash-shahidun. Al-Sahafatun Al-Arabiatun.

Hadaratna Wa-Hadaratahun. Al-Adab Wal-Islam.

He also translated the following books from Urdu and Arabic Asbahba Saadatun al-muslimin wa shaqayhum

A- hafiz ibne Taimiat Rahmallah Munhaza Ad-Dautun fil Islam Suratani Mutad-Datanee

Al-Quranul Khamsa Asharun Tuziun As-Suratun fil Islam

Al-Quranu Yata Haddasa Ilaikum.

Arabic Journalism in India and Nadwatul Ulema

The works of Arabic journalism in India during the 20th century with the specific motivation and historical desire have brought out a change in the political and cultural order. In this context, it is mentioned that “Al-Bayan” started publishing from Lucknow in 1902 with Abdullah Al- Emadi as its editor. “Al-Jamia” started publishing from Calcutta in 1923 with Maulana Abul Kalam Aazad as its patron and Abdur Razzaq Malihabadi as its editor. “Al-Zia” started publishing in 1932 with Mas’ood Alam Nadwi as its editor and being official organ of Nadwatul Ulema, Lucknow, became very popular in the Arab world and received recognition in Arab literary circle for its high quality language and standard articles. “Al-Ba’s Al-Islami” started publishing in 1955 from Lucknow with Mohd. Al-Hasani as its editor as a private enterprise and later replaced “al-Zia” as the official organ of Nadwatul Ulema due to its popularity. “Al-Ba’s al-Islami has been playing an important role in the field of Arabic journalism in India since 1955 wihout any break. The contribution of Dr. Sayeedur Rahman Al’Azmi Al-Nadwi to the development of Arabic journalism in India is not forgetable. Nadwatul Ulema played a great role in this regard since its establishment specially in later half of 20th century. “Al-Ba’s Al-Islami” has successfully completed its half century in Arabic journalism in India.

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7. Al-Sihafat al-Arabiyyah fi al-Hind Prof. Aiyub T. Nadwi
8. Tarikh-e-Nadwatul Ulema Ishaq Jalis Nadwi
9. ndex Al-Ba’s al-Islami Syed Azhar Hussain Nadwi

The AIUDF and Its Electoral Performances in Assam Politics

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Abstract

The All India United Democratic Front (known as AIUDF) is a state political party which originated in Assam. The leader of the party is Moulana Badaruddin Ajmal who is the Member of Parliament at present. The Headquarter of the party is located in Guwahati. Moulana Badaruddin Ajmal established this party on 3rd October, 2005. Just a few months before the 2006 Assam Assembly election, Maulana Badruddin Ajmal supported by 18 NGO's formed a political party named Assam United Democratic Front (AUDF). Latter he re-launched the party in other states of India through a press meet in New Delhi on 2nd February 2009. Since then this party is known as AIUDF. The AIUDF has been playing a significant role in the electoral politics of Assam. In this paper an attempt is made to focus on the causes of origin of AIUDF and its electoral performances.

Keywords: AIUDF, Electoral Performance, Origin, Political Party etc.

Introduction

The All India United Democratic Front (AIUDF) has emerged as one of the influential political parties of Assam. It was formerly known as AUDF (Assam United Democratic Front). It was formed ahead few months of Assam Assembly election, 2006 and won 10 seats of the state Assembly in the same election. Maulana Baduruddin Ajmal is the President of AIUDF. The AIUDF has been playing a significant role in the electoral politics of Assam since its inception. In the Parliamentary election, 2009 it got one seat and the party won 18 seats in the last Assembly election of Assam in 2011. In 2014 Parliamentary election it got 3 seats from Assam. Now it has been playing the oppositional role in the politics of Assam.

The AIUDF plays a very effective role in the politics of Assam. Before the emergence of AIUDF the religious minorities were merely regarded as the vote bank by the political parties. But with the entry of the AIUDF into the electoral politics a major portion of the votes of the religious minorities of Assam are being casted in favour of this party. For Example, in the Assam Assembly election, 2011 this party was able to win 18 seats which were dominated by congress party earlier. Apart from the Congress, other political parties are also to suffer because of the emergence of AIUDF. The AIUDF, in fact, stands as a parallel contestant against Congress among the minority voters.

Objectives Of The Study

The objectives of the present study are as follows:

To find out the causes of origin of the AIUDF in the politics of Assam.

To assess the electoral performance of the AIUDF in the elections of Assam.

Methodology

This study makes use of both primary and secondary sources of data. Primary data are collected from the documents obtained from the AIUDF office, members, and leaders, and government documents. The secondary data are collected from the library. The descriptive method and interview method are applied in this study.

Causes of Origin of AIUDF

The Congress government at the centre during 2004-09 appointed Sachar Committee and its report has drawn the attention of the minority communities to issues of socio-economic backwardness and unity with the backward sections of the society. Sachar committee report has revolutionized the whole concept of the policy making of backward Muslims. Since the report the government has launched several fresh schemes which are benefiting Muslims. But the Muslims and other backward classes of people in Assam are not being benefited as per recommendations of Sachar Committee.

The socio-economic and socio-political conditions of the Muslims and the other backward classes of people in Assam are also, by no means, better than the other states of India. Again, The IMDT Act ensured security to the religious minorities of Assam against arbitrary treatment in the name of foreigners (Bangladeshi). But in 2005 this Act was repelled by the honourable Supreme Court of India. This stood as a threat before the religious minorities of Assam. In that critical juncture of time Moulana Badaruddin Ajmajal founded the Assam United Democratic Front. The newly originated political party assured the religious minorities that it would fight for their safety, and development along with the other deprived sections of the society.

Though the religious minorities play an important role in the population pattern of Assam but even after fifty eight years of Independence the major critical issues of the community in Assam remained same. These issues are land problems for the inhabitants of riverine (char) areas, rehabilitation of the victims of several past massacres, ethnic violence and settlement of foreigners issues as per the Assam Accord. Issues of citizen ID cards, implantation of the Assam District wise population pattern, Reflection in Service (in class III and IV posts) Act 1994.The newly formed party came forward with the above mentioned problems and assured their solution. A portion of the people of the religious minority community also established their faith on the party and came forward to support it.

Electoral performance of the AIUDF in Assam Politics

The electoral performance of AIUDF is very significant in Assam politics. The electoral performance of AIUDF since its inception is as bellow:

Table: 1.01

Performance of AIUDF in Assam Assembly election, 2006 & 2011

Years	No. of seats contested	No. of Seats won	Total valid votes won	Percentage of vote won
2006	69	10	11,91500	9.02
2011	78	18	17,37,415	12.57

Twenty eight political parties including national, regional and ethnic based political parties participated in 2006 Assam Assembly election. In that election AIUDF entered into electoral politics of Assam for the first time and played a very significant role which is well reflected in the above table (1.01). The above table also reflects that the AIUDF contested in 69 seats out of 126 Legislative Assembly Constituencies and won a total of 10 seats. In the said election total 11, 91,500 votes were polled in favour of AUDF which is 9.02 percentage of the total polled vote.

In 2011 Assam Assembly election the performance of AIUDF was very remarkable. The AIUDF contested in 78 seats out of 126 Legislative Assembly Constituencies of Assam and this time this party was able to bag total 18 seats. This time total 1737415 votes were polled in favour of the AIUDF and the percentage of winning votes of the AIUDF was12.57. This time the AIUDF emerged as the second largest political party of Assam and has been playing the role of the main opposition party in the Assam Assembly.

Table: 1.02

Performance of AIUDF in 2009 & 2014 Parliamentary Elections

Years	No. of seats contested	No. of Seats won	Total valid votes won	Percentage of vote won
2009	09	01	19,54,901	16.10

Years	No. of seats contested	No. of Seats won	Total valid votes won	Percentage of vote won
2014	10	03	22,37,912	14,98

Table 1.02 highlights the performances of AIUDF in 15th Lok Sabha Election, 2009 and 16th Lok Sabha Election, 2014. In 2009 Parliamentary election the AIUDF participated in the parliamentary election first time and Maulana Badaruddin Ajmal, the party supremo won a seat of No. 4 Dhubri Parliamentary Constituency. In this election total 19, 54,901 valid votes were polled in favour of AIUDF and the percentage of the total vote that went in favour of AIUDF was 16.10.

Again in 2014 Parliamentary election the performance of AIUDF was also very impressive. In this election the AIUDF contested in 10 seats and became victorious in 3 seats. In this election total 2237912 valid votes were polled in favour of the AIUDFand the percentage of the total vote that went in favour of AIUDF was

14.98. This time the AIUDF became successful to create a good image even in the national level with three seats in the form of Party President Maulana Baduruddin Ajmal from No. 4 Dhubri Parliamentary Constituency, Sirajuddin Ajmal from No- 6 Barpeta Parliamentary Constituency and Radheshyam Biswas from No- 1 Karimganj constituency (S.C).

Conclusion

To conclude, it is seen that the AIUDF is one of the important political parties of Assam and it has been playing a significant role in the politics of Assam since its inception. This study reflects that the AIUDF came into existence in a very critical point of time for the religious minorities of Assam just after the repelling of the IMDT Act. Various socio-economic and socio-political problems of the minorities and other backward classes of Assam were also one of the reasons behind the formation of this party. This study also reflects that the AIUDF is an important political party of present time which has a very strong political base especially in the minority dominated areas of Assam. But this party has not been able to do anything remarkable for the said communities as it has neither been able to form government nor to be a part of the government either in the state or in the centre.

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Socio-Cultural Conflicts in the Short-Stories of Mulk Raj Anand

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Abstract

Mulk Raj Anand is undoubtedly one of the most outstanding writers of Indo-Anglian fiction. He was a past master in sketching the social and cultural conflicts present in the social fabric in which the downtrodden people live in India. In his novels the themes which Anand specifically deals with are social awareness, the evils of feudalistic social set up, exploitation of women in the society of downtrodden classes, etc. If we look at conflicts in general, we find that they are multifarious in character, viz. mental, social, economic and so on. Anand's primary aim is to throw satirical light on the injustice, oppression and exploitation in the society. All his literary works are virtually works of protest—protest against social mal-practices and superstitions. Thus his creations do not merely mirror the social conflicts as he perceives to be present in the society, but they are a conscious protest to form an ideal human society as well. As a reformist and social thinker Anand the novelist has lent a valuable through his novels. His stories showcase the social conditions of the marginalised class, particularly in respect of social, cultural, racial and economic conflicts afflicting their lives. This paper seeks to trace briefly the social and cultural conflicts as reflected in the writings of Mulk Raj Anand, specifically his short stories.

Keywords: oppression, untouchability , protest ,exploitation ,social consciousness ,conflict

Indian English literature has undoubtedly a very rich output of short stories. It has produced writers, specifically in the field of fiction, who have very realistically sketched the plight of the downtrodden people focussing sufficient light on their social status with reference to social values, custom and economic structure. The conflict between the haves and the have-nots has all along been a great subject in the gamut of fiction; it has been at the root of social unrests throughout the world. The disparity between the rich and the poor deserves focus. As we look at the causes of conflicts, we find that racial discrimination, untouchability, hatred and suppression are the major factors. The women are the worst sufferers; they have always been deprived of their human rights. An attempt has been made here to trace the social and cultural conflicts in some of the short stories of Mulk Raj Anand .These short stories are 'Lajwanti, 'The Tamarind Tree', 'The Parrot in the Cage', 'Birth', 'Lullaby' and 'Old Bapu'.

Anand was a humanist. In the opinion of Arvind Kumar Jha and Ram Kumar Naik, ''Anand's commitment to the philosophy of humanism forms the very basis of his creative enterprises." Anand in his short stories has offered strong social satire. He has also presented an acute psychological analysis of the characters sketched. The Indian society is a mixture of a large variety of races, castes, tribes etc. The many-coloured variety has a positive aspect also; undoubtedly, it has given a rare integrity to the Indian society. The social and economic issues often have identical roots. Mulk Raj Anand is a socially conscious writer. He stood always in favour of social and economic justice .In his stories he deftly focussed on social conflicts of various types. Indian society has traditionally been a patriarchal one. This led to the marginalization of women; they have been subordinated and commodified. The exploitation of men over women is Anand's chief concern. Let us consider the short story Lajwanti. It is the story of a young Indian village girl. Lajwanti was an unfortunate figure; her own brother-in-law Jaswant harassed her regularly. She became a helpless victim of his lewd advances. Her mother-in-law kept rebuking her all the time. Her humiliation at the hands of her brother-in-law and mother-in-law became unbearable to her. But even then she was not at all prepared to surrender to the lecherous designs of her brother-in-law. She felt utterly helpless because her

husband was away from home studying B.A at a college. She found it difficult to save herself from the clutches of the perverted Jaswant. Thus finding no other alternative she ran away from her father-in-law's house. But she was not welcome even in her father's house. Her father grew angry. He could not realise the agony and suffering of Lajwanti and refused to give her shelter as well as protection. For him it was inauspicious for a daughter to come back to her father's house unceremoniously. Jaswant abused her by saying. 'Prostitute / bad woman is running away". Her father's attitude also reflects male chauvinism; he too behaved in a cruel manner with her. He too believed like her brother-in-law that she disgraced her father-in-law's family by running away.She was thus so helpless that life became a curse for her; she said "There is no way for me .I am condemned to live.' In fact, Lajwanti's own state of imprisonment resembles that of a caged bird. Her father even avoided looking at her face .She was again sent back to her father-in-law's house. It was the most tragic and ironical part of the story. Her father was bogged down in superstition ; he even told Lajwanti 's in-laws to kill her if they so desired .He believed that it was customary for a married woman to return to her father's place with a son in her lap. Lajwanti's agony was unbearable and so she tried to commit suicide.But she was saved. The story of Lajwanti is about social conflicts having their roots in psychological pervertion and superstitions. The agony of a pregnant woman is the subject-matter of the short story 'Birth'. The name of the pregnant woman was Parvati who had to work at breaking stones. She was in an advanced stage of pregnancy. As she was on her way to work, her parturition pain began. The members of Parvati's father-in -law's family were all very superstitious. They complained that her arrival in the family resulted in the mortgaging of their land as they had to meet the fares to Delhi. It was again believed by Parvati's father in law that the birth of a male baby would lead to to the removal of all misfortunes. Parvati too believed that the birth of a boy would make up everything .She was in unbearable pain; 'She stamped the earth as though to beckon it, as Sita had done asking it to open up and swallow her hour of peril ' Thus we find that the pain Parvati suffered was tremendous; it was so because she had to choose between superstition and agony. In the long run we find that Parvati went to her work of breaking stones placing her baby in a basket. It is quite apparent that she is a helpless victim of exploitation, baseless superstitions and the curse of poverty.

The short- story The Tamarind Tree focuses on the common superstitions of the rural Indian society. This is the story of a young mother, Roopa, who has to live veiled at her in laws' house; it is so because she is afraid of possible stares at her. In the story we find Roopa feeling a strong desire to taste the sweet tamarind fruit. She is lost in remembrances of her innocent and jolly child hood days. The writer here lays bare meaninglessness and senselessness of the age-old traditional beliefs and dogmas. Her all out efforts to follow her in laws bear little fruit and she is very often reproached. The short-story offers here the pathetic picture of a woman who quietly suffers at the hands of her in-laws. Symbolically speaking, her plight is no better than that of acaged bird as she has no other alternative left but to lead a life of imprisonment.

Another worthmentioning short-story by the same author is Lullaby. Phalini is totally in the dark that he is actually the father of the child. She also wishes she is a young working woman. Her one-year old son Suraj Mukhi is on his death-bed and she is singing a lullaby to sooth the child into sleep. The harsh sounds produced by the factory lies in the background. At this she recalls her lover who too, likes her husband, her lover; but she too is 'caged here with her child'—the symbol of the caged bird here implies that she is also an imprisoned being who cannot chase her dreams. The memory of her bygone lover brings solace to her tormented soul. The child dies but the machine jazz goes on without any break. The condition of Phalini is all the more aggravated. A critic comments, "Both the human song and the machine jazz are repeated in the story, and no sensitive reader will miss the telltale symbolic significance of the fact that at the end, the lullaby stops when the child dies, but the machine jazz goes on uninterrupted"

In the same way, the story The Parrot in the Cage also sheds light on the helpless plight of an old woman named Rukhmani who has lost everything in the partition of India. She hails from Lahore to Amritsar as a refugee; and as we notice her we see that a caged parrot is her only companion. She sits on the fringe of a road a little away from Amritsar court and the parrot keeps asking her where she is and what she is doing. To this what Rukmani replies is worthnoting, "Son, I don't know where I am. Nothing son, I am doing

nothing....only waiting " .Thus the short- stories discussed here are concerned with cruelties meted out to

innocent have-nots. A note of protest against social exploitation and cultural insufficiency and indifference are adequately heard in most of his short-stories. His characters, here mostly women, suffer at the hands of the indifferent and cruel society they are part of. All of them are victims of the age-old social and cultural

apathy. Anand's stories offer social criticism and the desire to reform the society is quite apparent in his short stories.

Anand's short story 'Old Bapu' deals with the labourers and their humiliation at the hand of the rich. Old Bapu, the landless labourer, travels seven miles on foot. He is in search of a road-repairing job because only that way he can avoid starvation and hunger. The exploitation of the poor by the rich is acutely shown in this episode. The evil of untouchability is also presented in the story and it is very touching. Old Bapu is an untouchable and he is deeply pained to think of his own predicament as an untouchable: 'But I do not want to die –Hey Ishwar. Thus it brings out the heartlessness of the socially and culturally biased social set up. The short story finely sheds light on social, cultural and economic realities. Anand always wanted to be a voice of distressed humanity. "...what is writer if he is not the fiery voice of the people..." said Anand.

Conclusion

From the discussion and deliberation presented here, it can be easily understood that Anand was greatly concerned with socio- economic and cultural realities of his surroundings. The men and women and children whom he draws with so much care come from different walks of life. The women he draws are all deprived; they are all victims of an apathetic socio-cultural and economic set-up. He does not even hesitate to pick up an ordinary toilet cleaner to project in his short stories. Thus he protests against social and cultural evils like untouchability, oppression, hatred, inequality and injustice and sheds sufficient light on the conflicts between the rich and the poor, that between men and women- that is between male-dominance and subordination of women, age-old customs and the spirit of modernity and so on.

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Jibran Khalil Jibran as a philosopher in Arabic Literature

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Abstract

This research paper signifies a study of Jibran Khalil Jibran as a philosopher. He was an outstanding poet, philosopher and artist in Arabic literature who was born in Lebanon. He primarily was a thinker addressing himself to the study of his philosophy Thereafter he had been able to establish the thought and well defined theory of love, nature, etc. He was also a good poet and a student of philosophy who found himself more concerned with his ideas not with his theory of love but with Jibran, the lover. The Prophet (Al-Nabi) was written by Jibran and was published after eleven years when he immigrated to Boston. In The Prophet he wrote as well his thought seen to have passed through two stages. His early Arabic works are nymphs of the "Valley", "Sprits Rebellious", Broken Wings and "A Tear and A Smile" were published between 1907 to 1914. His later mature stage of processions the tempest, the madman which almost works are consisted with philosophical thoughts. In the Broken Wings he tells the story about his love with Salma Karameh when the local archbishop frustrates in love and by forcibly marring Salmah Karameh to his nephew. From this tragedy he finds the opportunity and singing, his love of the virgin beauty of Lebanon. In "Sprits Rebellious" the heretic is expelled from a monastery in mount Lebanon because he was too Christian to be tolerated.

Introduction

Jibran was an Egyptian poet and philosopher. He was inspired by the orientlist Rousseau's ideas on the innocence of the natural man as opposed to the man corrupted by civilization and materialism and he repeatedly pointed out to the contrast between the natural world and the human world in his writings. In 1923, when his most famous book The Prophet was published, he knew that it was his greatest achievement in the history of Arabian countries and it was the most important book. After three years his writing The Prophet and Sand and Foam were published in English. This is a book of beautiful sayings accompanied by seven illustrations by Jibran. Sand and Foam was followed one year later by another collection under the title of Kalimat Jibran translated as (Spiritual Sayings). At that time Gibran started also to contribute many articles having philosophy and published to a quarterly journal entitled New Orient. This journal echoed his message of peace and unity in diversity in the world.

Objectives Of The Study

To know Jibran as a philosopher.

To study concerned poet with his ideas with his theory of love. To study his contribution to Arabic philosophy.

Data and Methodology

Descriptive method has been selected for this research paper. Both primary and secondary data have been collected which are available in book forms and secondary sources are available both in book forms and journal and thorough the survey I acknowledged due to collection and analysis of data that Khalil Jibran was a enormous writer who contributed many works to Arabic literature. I have collected data from useful and reliable sources.

Hypothesis

Hypotheses have been tested in respect of his philosophical thought how his writings reflect a more universal and philosophical discourse and he developed what water field refers to as an "evolutionary philosophy" in Arabic literature during the 20th century. It has been judge how Arabic philosophy had been developed during that period in Egypt through his philosophy. He contributed with the beginning of the century some of the earliest to produce in poetry and philosophy in Arabic which were basically tread both in Arabic language and literature.

Results and Discussion Jibran as a Philosopher

As a philosopher Jibran started to preach the role of poets in the developing human consciousness and human soul in its journey towards a more divine realm. He always thought of himself as a poet and philosopher. He told "Better a poor thought, musically said, than a good thought in bad form". From the beginning of 1920s, he adopted the role of poet-as-prophet, confirming Josephine and Mary's thought. His short story Al-Awasif published in 1920 and celebrated withdrawing from society and civilization in philosophy and joining the natural world. He idealized her as a "spiritual being-almost an angel rather than a human being". Jibran started to contribute to a new magazine The Dial, which became his main vehicle for reaching the western audience. He was also still writing pieces for the Arabic newspapers and maintained solid relationship with the Syrian community both in the United States and abroad. Thereafter Jibran got success in the English speaking world, especially that he was the first immigrant to join its board. He started to work with faith to a symbolist style that focused on naked human bodies delicately intertwined and for which Jibran Khalil became popular and his art had received much less attention. Jibran continued to give conversation corresponding to the Syrian audience in New York which welcomed him as a philosophical writer especially on Arab nationalism and Syria's independence from the Ottoman Empire.

Contributions of Jibran in Arabic Philosophy

'Al-Funan' an Arabic journal edited by Nasib Arida, a close friend of Jibran Khalil published his poems, prose poems, essays and parables including a collection entitled "A Tear and a Smile". Through the journal Al-Funun Jibran also met his contemporary men of letters Mikhail Nuwaimah, who was immigrant writer was to become his closest friend. Jibran became a popular member of the Poetry Society where he sought favourable reception of his English writing. Roosevelt Robinson was also another member of the Poetry Society who was a sister of Theodore Roosevelt and an established poet. Jibran had described his read pieces from The Madman as "destructive and diabolical stuff…contrary to all forms of morality and true beauty" became a fan of Roosevelt Robinson and an admirer of her writings. Jibran also met James Oppenheim who was the novelist and poet led him to become a member of the advisory committee of The Seven Arts (1916). In the early 1919 their letters became more intimate, more passionate. Ziadeh became for Jibran a remote soul mate and another guiding spirit in his life.

He was an advocate of Syria relying on herself and her resources to solve her own problems and unity among his people. After the World War I his political activism was increased by his philosophical thoughts. Jibran also conducted fund-raising activities after the World War I to help his starving people in the country Lebanon in addition to writing philosophical pieces.

The Broken Wings of Jibran which was published in Arabic language in 1912 which increased Jibran's fame in the Arab world. His famous volume of pictures entitled "Twenty Drawings" which was published in 1919 reflects philosophy. His writings in English definitely increased English-speaking readers and recognized his abilities as an author. Critics argued that The Madman represents a turning point in his career and in his writing style. Al-Mawakib is a long philosophical poem accompanied by eight drawings by him which rejects civilization and suggests a simpler 'recipe'. The Forerunner his Parables and Poems was followed in 1920 and is a reminder of the human's potential for progressing towards a greater self. In the 1920 he formed a literary society with some of contemporary writers called "Al-Rabita al-Qalamiyya", translated as the Pen Association which furthered their fame in the Arabic-speaking world where Jibran was elected as president, and Nuwaima was Secretary. They would meet to talk about common goals like Arab nationalism and renaissance of Arabic literature. Jibran worked hard to keep the Pen League

group together but he started to be less openly involved in politics. Indeed, he wrote a famous prose-poem in 1920 entitled "You have your Lebanon" and "I have my Lebanon" the publication of which was unfortunately banned by the Syrian government. In the poem he

contrasts the Lebanon of beautiful nature and peace between its people. Jibran relied as editor and financer, but they stayed close friends even though their collaboration came to an end with the publication of The Prophet in 1923. In the same year Jibran told Mary in one of his letters: "I care about your happiness just as you care about mine. I could not be at peace if you were not". Jibran was involved in a twenty year literary and love relationship with May Ziadeh, an established Lebanese writer was living in Egypt. They however, never met; their relationship was carried on wholly by mail and Jibran wanted to keep it secret but they addressed one another as literary critics, seeking comments on each other's work. In 1923 his most famous book "The Prophet" was published and received favourable reactions. Jibran knew it was his greatest achievement and the most important book he ever wrote. He had kept the manuscript for years before he had it published, seeking further moments of inspiration. His second book was to be "The Garden of the Prophet" which was edited and published in 1933 after his death and the third great book "The Death of the Prophet", was left as a fragment.

Jibran wrote the longest book "Jesus, the Son of Man" which was published in 1928. It was his second most important book after "The Prophet". In this book he traces the birth and life of Jesus and its human rather than supernatural aspect and he reflects his philosophical inspiration by the teachings of the Christ. His famous book "The Earth Gods" was published in 1931. This book is consists of a dialogue in free verse between three titans on the human destiny.

He also wrote a play in the English language entitled "Lazarus and his Beloved" and The Blind was unfortunately not published in his lifetime. Jibran suffered from dangerous fatal disease cirrhosis in liver because he started to seek refuge in heavy drinking and solitude in his studio in daily life. He was the man of strong mind but he became increasingly weak and knew that his abilities as a writer were going away. In 1930's letter to May Ziadeh he emotionally told "I am a small volcano whose opening has been closed. If I were able to write something great and beautiful, I would be completely cured. If I could cry out, I would gain back my health". By the year 1931, Jibran spent most of his time in bed for his bad health. According to his contemporary writer Nuwaima, Jibran refused an operation that might have saved his life. At length he instead waited for death, and it came to him at the hospital, at 10.55 pm, on April 10, 1931, at the age of 48.

Conclusion

Gibran was too much interest shifted to mysticism and primitivism and his writings returned again and again to the beauty and purity of nature. He was the man of romanticized nature and found power as an inspiration in his poetry. He himself identified the divine essence with the natural world through his philosophy. His writings establish a mystical union with nature, a relationship of love and harmony. The natural beauty of Gibran's home village Bisharri was so much strong source of inspiration and nurtured to his imagination. His writing especially in poetry is nostalgic in nature of the magnificent scenery of his childhood which portrays him rejoicing in peace and freedom among the immortal cedars of Lebanon the famous valley of Qadisha and the mountains of Sannin and Famm al-Mizab.

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Human Rights and Women

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Abstract

Women's rights can be considered human rights. Negligence to women's rights is violation to human rights. The convention on the Elimination of All Forms of Discrimination Against women defines the rights of women to be free from discrimination and sets the core principle to protect this right. It establishes the agenda for national action to end discrimination, and provides the basis for achieving equality between men and women through ensuring women's equal access to, and equal opportunities in political and public life as well as education, health and employment. The empowerment and autonomy of women and improvement of their political, social, economical and health states is highly important and in itself as well as essential for the achievement of sustainable development. All human beings are born free and equal in dignity and tights and that everyone is entitled to all the rights and freedom sets forth therein without distinction of any kind, including distinction based on sex.

Methodology

The work is based on primary and secondary data. The primary source consists of contemporary records, confidential reports, public report, newspapers and dispatch, memories and autobiographies, authorized history, questionnaire method, government document, public opinion, literature proverbs and folklores. Secondary sources on the other hand are the testimony of someone who was not present at the time of the occurrences of the event. The book written by a historian is secondary source on which a large number of people are interested in the problem in which it deals, relies. The secondary source is the coherent work of history article, dissertation or book in which both the intelligent layman and the historians who are venturing upon a new research topic or keeping on touch with new discoveries in his chosen field or seeking to widen his general historical knowledge will look what they want. In spite of this the work will be narrative and descriptive following the rules and regulations of historical writings. Impartial attitude will be followed in writing the paper. Authenticity of document will be confirmed.

Aims And Objectives

The present paper intends to:

Present a brief idea on human rights and women.

How the problems related to human rights and women.

Discuss the challenges for women empowerment and gender equality.

In 1993, 45 years after the Universal Declaration of Human Rights was adopted, and eight years after CEDAW entered into force, the UN Word Conference on Human Rights in Vienna confirmed that women's rights were human rights. That this statement was even necessary is striking women's status as human beings entitled to rights should have never been in doubt. And yet this was a step forward in recognizing the rightful claims of one half of humanity, in identifying neglect of women's rights as violation of human rights and in drawing attention to the relationship between gender and human rights violations.

The Convention on the Elimination of All Forms of Discrimination Against women defines the right of women to be free from discrimination and sets the core principle to protect this right. It establishes an agenda for national action to end discrimination, and provides the basis for achieving equality between men and women through ensuring women's equal access to, and equal opportunities in, political and public life as well as education, health and employment. CEDAW is the only human rights treaty that affirms the reproductive rights of women. The Convention has been ratified by 180 states, making it one of the most ratified international treaties. State parties to

the convention must submit periodic reports on women's status in their respective countries. CEDAW's optional protocol establishes procedures for

individual complaints on alleged violations of the Convention by State parties, as well as an inquiry procedure that allows the Committee to conduct inquiries into serious and systematic abuses of women's human rights in countries. So far the Protocol has been ratified by 71 States.

In 1994, the International Conference on Population and Development in Cairo (ICPD) articulated and affirmed the relationship between advancement and fulfillment of rights and gender equality and equity. It also clarified the concepts of women's empowerment, gender equity, and reproductive health and rights.

The Programme of Action of ICPD asserted that the empowerment and autonomy of women and the improvement of their political, social economic and health status was a highly important end in itself as well as essential for the achievement of sustainable development. In 1995, the Fourth World Conference on Women in Beijing generated global commitments to advance a wider range of women's rights. The inclusion of gender equality and women's empowerment as one of the eight Millennium Development Goals was a reminder that many of those promises have yet to be kept. It also represents a critical opportunity to implement those promises. In spite of these international agreements, the denial of women's basic human rights is persistent and widespread. For instance:

Over half a million women continue to die each year from pregnancy and childbirth-related causes.

Rates of HIV infection among women are rapidly increasing. Among those 15-24 years of age, young women now constitute the majority of those newly infected, in part because of their economic and social vulnerability.

Gender based violence kills and disables as many women between the ages of 15 and 44 as cancer. More often than not, perpetrators go unpunished.

Worldwide, women are twice as likely as men to be illiterate.

As a consequence of their working conditions and characteristics, a disproportionate number of women are impoverished in both developing and developed countries. Despite some progress in women's wages in the 1990s, women still earn than men, even for similar kinds of work.

Many of the countries that have ratified CEDAW still have discriminatory laws governing marriage, land, property and inheritance.

While progress has been made in some areas, many of the challenges and obstacles identified in 1995 still remain. In addition, the new challenges for women's empowerment and gender equality that have emerged over the past decade, such as the feminization of the AIDS epidemic, feminization of migration, and increasing of trafficking on women need to be more effectively addressed.

Any individual, non-governmental organization, group or network may submit communications (complaints/appeals/petitions) to the commission on the Status of Women containing information relating to alleged violations of human rights that affect the status of women in any country in the world. The Commission on the Status of Women considers such communications as part of its annual programme of work in order to identify emerging trends and patterns of injustice and discriminatory practice against women for purposes of policy formulation and development of strategies for the promotion of gender equality. Nothing is that the Charter of the United Nations reaffirms faiths in fundamental human rights, in the dignity and worth of the human beings and in the equal rights of men and women.

The Universal Declaration of Human Rights affirms the principle of the inadmissibility of discrimination and proclaims that all human beings are born free and equal in dignity and rights and that everyone is entitled to all the rights and freedom sets forth therein, without distinction of any kind, including distinction based on sex. The States Parties to the International Covenants on Human Rights have the obligation to ensure the equal rights of men and women to enjoy all economic, social, cultural, civil and political rights.

Considering the international conventions concluded under the auspices of the United Nations and the specialized agencies promoting equality of rights of men and women. Nothing, also the resolutions, declarations and recommendations are adopted by the United Nations and the specialized agencies promoting equality of rights of men and women.

It is concerned, however, that despite these various instruments extensive discrimination against women continues to exist. Recalling that discrimination against women violates the principles of equality of rights and respect for human dignity, is an obstacle to the participation of women, on equal terms with men, in the political, social, economic and cultural life of their countries, hampers the growth of the prosperity of society and the family and makes more difficult the full development of the potentialities of women in the service of their countries and humanity. It is concerned that in situations of poverty women have the least access to food, health, education, training and opportunities for employment and other needs. It is convinced that the establishment of the new international economic order based on equity and justice will contribute significantly towards the promotion of equality between men and women, Emphasizing that the eradication of apartheid, all forms of racism, racial discrimination, colonialism, neo-colonialism, aggression, foreign occupation and domination and interference in the internal affairs of States is essential to the full enjoyment of the rights of men and women. Affirming that the strengthening of international peace and security, relaxation of international tension, mutual co-operation among all States irrespective of their social and economic systems, general and complete disarmament, in particular nuclear disarmament under strict and effective international control, the affirmation of the principles of justice, equality and mutual benefit in relations among countries and the realization of the right of people under alien and colonial domination and foreign occupation to self determination and independence, as well as respect for national sovereignty and territorial integrity, will promote social progress and development and as a consequence will contribute to the attainment of full equality between men and women.

It is convinced that the full and complete development of a country, the welfare of the world and the cause of peace require the maximum participation of women on equal terms with men in all fields. Bearing in mind the great contribution of women to the welfare of the family and to the development of society, so far not fully recognized, the social significance of maternity and the role of both parents in the family and in the upbringing of children, and aware that the role of women in procreation should not be a basis for discrimination but that the upbringing of children requires a sharing of responsibility between men and women and society as a whole.

A change in the traditional role of men as well as the role of women in society and in the family is needed to achieve full equality between men and women, The principles set forth in the Declaration on the Elimination of Discrimination against Women and, for that purpose, to adopt the measures required for the elimination of such discrimination in all forms and manifestations are subject to be implemented.

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The Islamic Settlement in Assam and its Early History:

A Critical Study

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Abstract

Assam, a state of India is located in one of the greatest routes of human migration of almost all the principal human races from the hoary past. People professing Islam migrated to this land in different times for different reasons. The religion propagated by Prophet Hazrat Mahammad (570 AD-632 AD) is known as "Islam" enjoyed popularity and spread rapidly in different parts of the world. The state is also not an exception to it. Assam is a multi-coloured state which saw its reach diversity in religion and culture and forms a distinct and interesting identity in the history and heritage of India. Islam is inextricable from its culture, economy and society. In Assam, while Hinduism accounts for the majority of the population, the Islamic people constitute the second largest religious minority group. The Muslims of Assam have been playing a very significant and positive role in the formation and development of the Assamese culture and society.

Keywords: Migration, Muslims, Assamese, History.

Assam, a North Eastern province of India lies in between the latitudes 28018' and 240 North and Longitudes 89046' and 9704' East. She is located in one of the greatest routes of human migration. Assam saw the migration of almost all principal human races from hoary past. 1 People professing Islam immigrated to this land in different times and for different reasons. The religion propagated by Prophet Hazrat Mahammad (570 AD-632 AD) is known as "Islam" enjoyed popularity and spread rapidly in different parts of the world. Assam is also no one exception.2 Assam is a multi-coloured state which saw its reach diversity in religion and culture froms a distinct and interesting identity in the history and heritage of India. Islam is inextricable from its culture, economy and society. In Assam, while Hinduism accounts for the majority of the population, the Islamic people constitute the second largest religious minority group.3 The Islamic people of Assam have been playing a very significant and positive role in the formation and development of the Assamese society and its composite culture.4

One of the prominent religions of Assam, Islam forms about 34.22 percent as per 2011 census report of Assam's population. Though Assam's contact with Islam had begun much earlier by trade relationship of Arab, 5 the early history of the Assamese Muslims, particularly their culture at the folk level is limited by the dearth of written materials. They are an integral part of Assam and its politico-economic and socio-cultural milieu. Though the Islamic people form second largest religious minority in Assam, the influence of Islam on Assamese society is much stronger. The main reason for this strong influence is that over a long period of time many Islamic rulers ruled in different parts of India.6 On the other hand, various Islamic pious persons are said to have migrated from Middle East and taught the local people the techniques of rice farming and also taught them the rudiment of Islam.7 As for the Turko-Afghan and the Mughal invaders who had been taken prisoner in former times and had chosen to marry here, their descendants acted exactly in the manner of the Assamese.8 Orthodoxism and untouchability of Hinduism compel the lower caste Hindus to convert to Islam.9 Moreover, some merchants also settled in coastal Bengal and later on, in Assam through maritime voyages for trade and business venture. During the colonial rule many of the Muslims had been pouring into Assam for growing more foods.

With regard to the village structure and physical flok-life which stand for material culture in folkloristic terminology, a socio-cultural fusion is distinctively noticeable among different communities of this region. Although due to certain historical, geographical and regional divergence, there are some variations from region to region even from area to area in respect of village structure, homestead and house types,

occupation, folk-cookery, weaving and handicrafts, garments, ornaments and so on. These variations are found to be insignificant and have not created any cultural barrier to maintain a component of homogeneity in the whole region and an indigenous flavour is also discerned among the local Muslims. The impact of the Assamese Hindus on the local Muslims regarding the aforesaid cultural aspects, which have occurred over the centuries, is an outstanding feature of the Muslim socio-cultural life of Assam.10 Some religious and social festivals celebrated by Islamic people in Assam are Maharram, Fatha-e-Dowaj Daham, Sab-e-Barat, Eid-ul-Fitre, Eid-uz-Zoha, Akika Ceremony, Circumcision ceremony (Sunnat), Islamic Religious Jalsa, Ettecaph, Chilla,and so on.

Islam starts its journey in India almost from 8th Century. History of Bengal is important for writing a history of Assam because Bengal and Assam being two land bordering states influenced each other's society and polity for a long period of time. Many times the frontiers of Assam extended into Bengal. Similarly, the frontier of Bengal penetrated into Assam. During the Turkish period, the Sufis and merchants had entered Bengal in many occasions for preaching and trading purpose.11

From "Kanai Barasi Rock Inscriptions" of North Guwahati and from a literary work entitled "Tabaqat-i-Nasiri", we know that in the early part of the 13th century a group of Turko-Afghan from Delhi attacked Kamrupa. Ikhtiyar Uddin Mohammad Bakhtiyar Khiliji (1201-06) the first Muslim ruler of Bengal entered Kamrupa on his way to Tibet, when they were totally crushed. Thus, the beginning of the13th century is a landmark in the history of Assam for concern of Islamic settlement. Ali Mech, a tribal chief of Bodo community embraced Islam and became a trusted guide of Bakhtiyar Khiliji during his campaign.12

In 1257 A.D. Ikhtiyar Uddin Yuzback Tughril Khan was successful in his invasion of Assam and he celebrated his conquest erecting a Masjid in North Guwahati, which was then known as Kamrupa Nagar, introduced the reading of the "Khutbah" and observance of Friday religious service.13

A trade relationship with a section of merchants from Arabian countries, who evidently visited the coastal Bengal, visited Assam. We have come across some evidences that an Islamic settelements took place in Sylhet District, a part of the eastwhile Kamrupa 14.

Some religious persons are said to have migrated to Assam from Baghdad and other places of undivided Arabian Country to spread the message of Islam. Thus many of the Peer penetrated in the remote areas of eastern Bengal and North-Eastern region and managed to propagate Islam. The presence of these Peer and theologists and their missionary activities are attested by the numerous local traditions also by the Dargah, Mazar, Muqams (graves) and Khanqah (hospices) associated with these peer that mushroomed far and wide in the region.15 The rulers of the land including the Ahoms also granted "Peer-Pal-Lands" (revenue- free lands), presented stipends, granted money for the maintanance of their shirnes and many of them were attached to the royal court.16 They were employed to pray for the welfare of their benefactor.

In the Ahom court some Muslim religious pontiffs were attached along with the Hindu priest.17 There no restriction was imposed on their missionary activities. Thus, patronized by a section of the rulers of the land, many of the Islamic peers adopted Assam as their homeland.

Assam's relation with the Mughals that cover almost the whole of the 17th century forms an interesting subject of study in the history of pre-colonial Assam. The Mughals came into direct clash of arms with the Ahoms. During this period, some Muslim armies were arrested and later on, they settled in this land. Mir Jumla pillaged the temple of Devargaon and made the priest embrance Islam.18 Raja Ram Sing's also helped a lot in permanent settelement of a section of Muslim officials, who were appointed in different parts of newly controlled area.

Under the colonial rule, the chief commissioner of Assam encouraged some outside people to settle here for their official assistance and under the premiership of Sadullah, a large number of labourers and cultivators professing Islam were brought and provided all amenities and facilities to settle here with the slogan of "grow more food".19 Moreover, it was the fertility of soil which attracted them. The Muslim leaders of the Brahmaputra valley also extended full support for much more immigration.

Under the above circumstances, a number of Islamic Religious establishments were grown up. The Poa-Mecca in Hajo near the celebrated Hayagriva Madhava temple claims to be the most important place of pilgrimage in Assam not only for the Muslims but also for the Hindus. The mazar of Ajan Peer at Saraguri

Chapori of Sivsagar district is also claimed to be the next. In Guwahati the Dargha of Hazrat Zahir Aulliya Khuwajagan (chisti) at Ulubari, the Jame Mosque at Panbazar, Hajarat Shaikh Jalaluddin Tabriji Dargah Sharif at Garigaon, Mazar of Makhdamshah at Hatigaon, Kamrup Nagar Mosque at North Guwahati are important religious institutions of Islam. The Mazar of Boga Fokir and Mosjid of Mirzabag at Dibrugar district, the Dargah of Khondakar Peer or Abdul Goni Sahab, Nobi Peer or Saleh Peer Dargah and Bandar Peer or Sawal Peer Dargah at Sivasagar District, Laskar Shah Dargah, Lal Fokir Dargah, Kola Fokir Dargah at Golaghat, Garukata Parbat, Koliabor Mosjid at Nagaon, Durgapur Dargah and Dargah of Syed Shahnur Dewan (Bhella) at Barpeta, Damdama Dargah and Peerpara than (Mirza) at Kamrup, Patrapur Mosjid and Peerpal Mosjid at Darang, Panjatana or Dakaidal Dargah of Degdowa pahar, Paglapeer Dargah (Dhubdara) and Mazar of Khorachani Peer and Dargah and Koborastan of Hazrat Kamal Ali Saha Baba (Jeleswar) at Goalpara, Panchpeer Dargah, Mirjumla Mosque, Panbari Masjid or Rangamati Mosjid and Husaim Sawali Dargah (Gauripur) at Dhubri are also visited by innumerable pilgrims.20

Finally, in Assam, Muslim community is heterogeneous in character. Unlike other religious groups of the state, they are also divided culturally and linguistically. They are historically concentrated in the South and West Assam in large number. There are nine districts in Assam where the Muslims are majority in number. These districts are Dhubri, Goalpara, Barpeta, Morigaon, Nagaon, Karimganj, Hailakandi, Bongaigaon and Darang and also some other districts in these regions have significant percentage of the Muslims.21 Establishment of historic Masjid, Dargah, Mazar in various places of lower Assam also proves that Assam has become richer and healthier with the establishment of the Assamese Muslim society in the Brahmaputra valley. It is likely that the Assamese Muslims who are found primarily in the northern parts of the state are descended particularly from those who embraced Islam during the earlier period .The Islamic people are well integrated with the rest of the Assamese society. Proud of their language and culture the Muslims have often been in positions of influence within the society of Assam.22

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Dr. Radhakrishnan: Life, Actions and Writings

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Abstract

One of the most influential personality of India Dr. Sarvepalli Radhakrishnan was born in the remotest village of Tirutani near Madras in a traditional Indian family in the year 1888. Being a student of philosophy he touched the best possible high achievable in the modern world. He was not only a great writer but also a real ambassador of Indian philosophy in the modern era. He wrote many world renowned books which count to about 150. His writings gave a new recognition to Indian thought and philosophy. He through his writings wanted to make a bridge between the East and the West. His writings are the symbols of world-unity and brotherhood. He left unique remarks as a student, teacher, vice-chancellor, politician, ambassador, president, as a kind and generous human being in India and the world. He was a great teacher of humanity. This paper is basically give importance on the life, action and writings of Dr. Sarvepalli Radhakrishnan.

Keywords: Dr. Radhakrishnan, Life, Action, Writing.

Introduction

Dr. Sarvepalli Radhakrishnan, the great teacher, was born in one of the remotest villages of India at Tirutani near Madras of Tamilnadu state in a traditional Indian family on 5th September, 1888, a town in Madras Presidency, British India, 64 km (40 Miles) to the northwest of Madras (Now Chennai). His father was Sarvepalli Veeraswami and mother was Sitamma. He was born in a middle class Telugu Brahmin family. His father was a subordinate revenue official in the service of a local Zamindar (landlord). He didn't want his son to learn English, instead wanted to become a priest. Radhakrishnan was married to Sivakamu, a distant cousin, in 1904 at the age of 16. As per tradition the marriage was arranged by the family. The couple had five daughters and a son, Sarvepalli Gopal. He went on to a notable career as a historian. Sivakamu died in 1956. They were married for over 51 years.

Objectives

The main objective of this research paper is to analyze the life, actions and the principle writings of Dr. Sarvepalli Radhakrishnan.

Methodology

The analytical and Descriptive methods have been used to prepare this paper. Data has been collected from the Secondary sources only.

Radhakrishnan started his primary education at Primary Board High School at Tirutani. In 1896 he moved to the Hermansburg Evangelical Lutheran Mission School at Tirupati. His early life was spent in Tirutani and Tirupati. He completed his graduation and post graduation in Philosophy (1904-1908) from Madras Christian College. He studied philosophy subject at the college level as a matter of chance, because he got the text books from one of his cousins. But the later periods of his life he wrote, "if this world is living then nothing in this world is by change or by accident" (Banerjee, A.K. 1991, BHU, P.11). This reflects the thought which influenced his life.

In partial fulfilment for his M.A. Degree, Radhakrishnan wrote thesis on the ethics of Vedanta titled "The Ethics of the Vedanta and its Metaphysical Presuppositions", which was a reply to the charge that the Vedanta system had no room for ethics. Radhakrishnan says, "The principles of karma and rebirth suggest

to us that the value of the world is not in any way affected by the actuality of evil, error and ugliness. The universe is one where these elements are transmuted into their opposites through a gradual process" ('Idealistic view of life"- P. 333).

Dr. Radhakrishnan was afraid that his M.A. thesis had offended his philosophy professor Dr. A.G. Hogg. Instead, Professor Hogg commended him on doing an excellent job. Radhakrishnan's M.A. thesis was published in 1908 when he was only 20 years (Lal, B.K : Contemporary Indian Philisophy: P 257). Dr. A.

G. Hogg awarded the following testimonial for this thesis, "The thesis which he prepared in the second year of his study for this degree shows a remarkable understanding of the main aspects of the philosophical problems, a capacity for handling easily a complex argument besides more than the average mastery of good English". The thesis indicates the general trend of Radhakrishnan's thoughts. In his own words, "Religious feeling must establish itself as a rational way of living. If ever the spirit is to be at home in this world and not merely a prisoner or a fugitive spiritual foundations must be laid deep and preserved worthily. Religion must express itself in reasonable thought, fruitful action and right social institutions". During his schooling period he came to be acquainted with the main teachings of Christianity and also with the critical remarks of the Christian missionaries on the Hindu way of life. Born at Tirutani, a famous place of pilgrimage he naturally attracted towards the Hindu religion. But critical remarks of the Christian missionaries on Hinduism led him to undertake a study of Hindu scriptures. He unconsciously developed a respect for such powerful religious preachers as Swami Vivekananda. "The Indian contemporaries, Tagore and Gandhi have influenced me. Among the western thinkers the writings of Plato, Plotinus, Kant, Bradley and Borgson influenced on me a great deal. My relations with my great Indian contemporaries, Tagore and Gandhi were most friendly for nearly thirty years and I realize the tremendous significance they had for me" [Radhakrishnan's Autobiography in the philosophy of Sarvepalli Radhakrishnan edited by P.A. Schilpp, p.10]. He came in the staff of Department of Philosophy in Madras Presidency College in 1909 and also completed the teacher training course in 1910 from Teachers Training College, Saidapet, Madras.

Actions

Dr. Radhakrishnan's life was a life of action. Radhakrishnan was appointed as a teacher of Philosophy in Madras Presidency College in 1909 and then his academic activities started. In 1918 he was selected as a professor of Philosophy by the University of Mysore. Then he got an opportunity of making an extensive study of western philosophy. By that time he had written many articles for journals of repute like the Quest, Journal of Philosophy and the International Journal of Ethics.

In 1921 Radhakrishnan was appointed as a professor in Philosophy to occupy the King George V Chair of Mental and Moral Philosophy in the University of Culcutta. He represented university of Culcutta at the Congress of the universities of the British Empire in June 1926 and the International Congress of Philosophy at the Harvard University in September 1926. At the Philosophical Congress held at Harvard University, the lack of spiritual note in modern civilization was the focus of his address to the general meeting. He says in his address at the Sixth International Congress of Philosophy in 1926, "we are not so much in need of a keen analysis of particular problems, as those of essence and existence, sense and perspectives, or a pragmatic insistence on methodology and on the futility of the metaphysics, interesting as they all are but philosophy in the larger sense of the term, a spiritual view of the universe, broad-based on the results of sciences and aspirations of humanity." (As quoted in Radhakrishnan: Comperative Studies in Philosophy presented in honour of his Sixtieth birthday, Edited by Inge and others, PP. 11-12). In 1926, Radhakrishnan was invited to Oxford University to give lecture on Hindu view of life. During this period he also founded the Indian Philosophical Congress in collaboration with other eminent men of Philosophy in India.

In 1929 Dr. Radhakrishnan was invited to take the post vacated by Principal J. Estlin Carpenter in Manchester College, Oxford. This gave him the opportunity to lecture to the students of the University of Oxford on Comparative Religion. During that visit, he also gave lecture on 'An idealist view of life' to audiences at the Universities of London and Manchester. For his services to education he was knighted by the British Government in 1931; but he never used the SR title in his personal life, preferring instead his academic title of 'Doctor'.

Radhakrishnan was the vice-chancellor of Andhra University from 1931 to 1936. From 1936-39 he was the splading professor of Eastern Religions and Ethics at the Oxford University. In 1939, he was elected fellow of the British Academy. In 1939 Pt. Madan Mohan Malavya invited him as the vice-chancellor of Banarasa Hindu University. He continued as its vice-chancellor till January, 1948. He later held offices that dealt with India's national and international affairs. After independence of India he represented India at UNESCO. He was the President, General Conference of UNESCO from 1952 to 1954. He was the Ambassador of India to

U.S.S.R. during 1949-52. He was also The Chairman of University Education Commission in India. He was chancellor of Delhi University in 1953 to 62. He was the Vice-president of India from 1952 to 1962. He was made the President of India, the Head of the state for five years in 1962 to 1967. His appointment as President was hailed by Bertrand Russel who said, "It is an honour to philosophy that Dr. Radhakrishnan should be President of India and I, as a philosopher, take special pleasure in this Plato aspired for philosophers to become Kings and it is a tribute to India that she should make a philosopher president."

Dr. Radhakrishnan had great faith in Indian democracy. In his fare well broadcast to the Nation on May 12, 1967, he said that despite occasional forebodings to the country, the Indian Constitution had worked successfully so far. Democracy is more than a system of the government, a way of life and a regime of civilised conduct of human affairs. We should be the architects of peaceful changes and the advocates of radical reform.

Dr. Radhakrishnan when became a President of India, some of his students and friends requested him to allow them to celebrate his birthday on 5th September. He replied, instead of celebrating my birthday, it would be my proud privilege the 5th September is observed as Teachers Day". His birthday has since been celebrated as the Teachers Day in India. Dr. Radhakrishnan essentially remained a teacher all his life. The teaching profession was his first love and those who studied under him still remember with gratitude his great qualities as a teacher. His life as a philosopher, teacher, thinker, writer, orator and nice chancellor is indeed unique. He was a teacher and philosopher statesman in the honest sense. Pandit Jawahar Lal Nehru wrote the following about him, "It was India's pavilion privilege to have a great philosopher, a great educationist and a great humanist as the president. That in itself shows the kind of men we honour and respect".

Dr. Sarvepalli Radhakrishnan the great personality passed away on April 17, 1975. He touched the highest heights in the field of philosophy, politics and humanism. The journey of his life was continuously uniform setting new examples and standards every time. Always dressed in white he looked as a true representive of India before the world community. Indian government for his great contribution to nation gave him the highest civilion award of India 'The Bharat Ratna Award' in 1954.

Writings of Radhakrishnan

Dr. Radhakrishnan wrote many world renowned books which count to be about 150. He wrote his first book on "The Ethics of the Vedanta and Its Metaphysical Presuppositions" which was a thesis prepared in connection with his M.A. Examination, published in 1908. Due to the deep interest in philosophy subject he wrote many acclaimed works on philosophy, both Eastern and Western philosophy. He stated that western philosophers despite all claims to objectivity were influenced by theological influences of their own culture. He wrote books of Indian philosophy according to western academic standards and made all efforts for the west to give serious consideration to Indian philosophy. In his book "Idealist view of life" he made a powerful case for importance of intuitive thinking as opposed to purely intellectual forms of thought. He was well known for his commentaries on the "Prasthana Trayi" namely the Bhagavadgita, the upanisads and the Brahmasutra.

Dr. Radhakrishnan was one of India's most influential scholars of comperative religion and philosophy. He earned vast knowledge of the ancient Indian Religion and Philosophy along with the extensive acquaintance with the wisdom of the west. He is considered through his efforts to have built a bridge between the East and the West by showing that the philosophical systems of each tradition are comprehensive within the terms of the other. According to him philosophy is a way of understanding life and his study of Indian philosophy served as a cultural therapy. He

wrote many books to create a bridge between the East and the West. He through his writings interpreted Indian thought in Western terms. By showing that it was imbued with reason and logic he was able to give the Indians a new sense of esteem, who were overcome by

inferiority complex by imperial forces. But he also made clear to them that their long and rich tradition had been arrested and required further evolution and he exhorted the Indians to cast off much that was corrupt and abhorrent. He says that Samanvaya or reconciliation is the need of our age. The world community which we envisage can be sustained only by a community of ideals. We have to look beyond the political and economic arrangements to ultimate spiritual issues. We have to fashion a new type of men who uses the instruments, he has devised with a renewed awareness that he is capable of greater things than mastery of nature" (Radhakrishnan: Brahmasutra; P-250).

Radhakrishnan in his writings recognises the significance of ethics only in the empirical world, the world with which common human being is concerned. He finds an intimate relation between morality and religion. He points that man requires ethics like religion as a means towards the higher destiny of his life. Morality and religion are transcended when man reaches the real goal of his life. So, it will be 'wrong to suggest that in Radhakrishnan's philosophy, taken as a whole, the worth of moral endeavour is minimized" (V.S. Naravane, Modern Indian thought; P. 255).

Radhakrishnan has aspired for the evolution of a new humanism on the basis of the unity of mankind. In each of his writings he has emphasized the evil effects of narrow nationalism, the necessity of creation of world fellowship for the humanity as a whole. He pointed out that the people of different religious faiths should understand, tolerate and respect to teach other. As he says, "My religious sense did not allow me to speak a rash or profane word of anything which the soul of man holds and has held sacred. This attitude of respect for all creed, this elementary good manners in matters of spirit, bred into narrowness of one's bones by the Hindu tradition, by its experience of centuries" (As quoted in Radhakrishnan: Comperative Studies in Philosophy. Presented in honour of his sixtieth birthday, Edited by Inge and others; PP-11-12).

Radhkrishnan's writings centred in the problems of human nature, his ultimate destiny or universal liberation or sarvamukti: He maintains that the liberated soul is not to renounce the world but to work for the perfection of the rest of humanity. He shows the importance of personal God in human society. He has tried to wipe off the gap between the empirical and the transcendental world. He has opended the way from the cosmos to the Absolute. But "he has not yet given a detailed or systematic exposition of the positive movement from the human to the Spiritual" (Radhakrishnan's Influence on Indian thought- by P.T. Raju. p.524).

The Principal Writings of Dr. Sarvepalli Radhakrishnan

The Ethics of Vedanta and Its Metaphysical Presuppositions (1908) Essentials of Psychology (1912)

The Philosophy of Rabindranath Tagore (1918)

The Reign of Religion in Contemporary Philosophy (1920) Indian Philosophy – Volume I (1923)

The Hindu View of Life (1926) Indian Philosophy – Volume II (1927) The Religion We Need (1928)

Kalki or the Future of Civilazation (1929)

An Idealist View of Life (Hibbert Lectures) (1932) East and West in Religion (1933)

The Heart of Hinduism (1936) Freedom and Culture (1936)

Contemporary Indian Philosophy (1936) Religion in Transition (1937)

Gautama, the Buddha (British Academy Lectures) (1938) Eastern Religions and Western Thought (1939)

Mahatma Gandhi (Essays and Reflections on his Life and Work) (1939) India and China (1944)

Education, Politics and War (A collection of Addresses) (1944) Is this Peace? (1945)

Religion and Society (Kamala Lectures) (1947) The Bhagavadgita (1948)

Great Indians (1949)

The Dhammapada (1950)

An Anthology (of Radhakrishnan Writings) (1952)

The Religion of the Spirit and World's Need: Fragments of a Confession (1952) History of Philosophy in Eastern and Western (2 Vols.) (1952)

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East and West: Some Reflections (First series in Bently Memorial Lectures) (1955) Recovery of Faith (1956)

Occasional Speeches and Writings – Vol I (1956), Vol II (1957) A Source Book in Indian Philosophy (1957)

The Brahma sutra: The Philosophy of Spiritual Life (1960) The Concept of Man (1960)

Fellowship of Faiths (Opening address to the Center for the Study of World Religions, Harvard) (1961) Occasional Speeches [July 1959- May 1962] (1963)

President Radhakrishnan's Speeches and Writings 1962-1964 (1965) On Nehru (1965)

Religion in a Changing World (1967)

President Radhakrishnan's Speeches and Writings 1964-1967 (1969) Radhakrishnan Reader: An Anthology (1969)

The Creative Life (1975) Living with a Purpose (1977) True Knowledge (1978)

Indian Religions (1979) Towards a New World (1980)

Conclusion

Dr. Radhakrishnan is one of the greatest religious philosophers of the modern world. He doesnot propound any system of philosophy in the western sense of the term. He only sticks to tradition. His reinterpretation of classical Indian thought brings a new path to humanity and modern society. His comparative thought and philosophy has removed the misunderstanding from the western minds. His life, actions and writings are inspiration for new generation to make a universal brotherhood. His actions and writings will be helpful to create peaceful society. He always tried to make a bridge between the East and the West. His massage of Samanvaya or reconciliation will be helpful to create unity among the world community in the present day context.

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