

Editor's Note

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The Editorial Board is thankful to the ever increasing member of research scholars, teachers, experts in various fields for their warm response and useful participation in the process of making this humble effort a fruitful one. We shall be looking forward to your kind cooperation, suggestions and opinions in improving and enlarging the scope of ‘Jaljali’ in the days to come.

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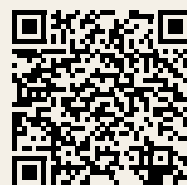
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SCAN FOR JOURNAL DETAILS

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N. C. Bhoi

Writing Skill in English: Causes of Problems and Suggestions to Overcome Them

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Causes of Problems in Teaching Writing Skill as a Second Language in India

Writing is a complex skill and more so when writing concerns a second language. This owes partly to the fact that unlike listening and speaking, reading and writing require formal training. Listening, speaking and reading all have a bearing on the writing skill and writing skill in turn bears an imprint of all other preceding skills. This is to say that the efficacy of one's writing skill depends partly on the efficacy of listening, speaking and reading skills.

Aim and Objective

In this paper an attempt is made to find out the causes of problems in teaching writing skill concerning the Higher Secondary teachers.

Linguistic Cause

Linguistic cause is the mother of all causes yielding pedagogic problems related to writing. Given that every language is unique in its structure and vocabulary, linguistic diversity poses considerable problems for language teachers, and this diversity ultimately trickles down in the form of writing problems. In this context, John Lyons observes:

There are of course considerable differences in the vocabularies of different languages. It may, therefore, be necessary to learn another language, or at least a specialized vocabulary, in order to study a particular subject or talk satisfactorily about it. In this sense, one language may be better adapted than another for particular purpose

No two languages are alike with respect to vocabulary and grammar. If language is a "system" then every system is unique. Likewise, every language has a unique writing system including its script and other deictic system. Hence, unless a student is completely ingrained into the writing system of the target language, the teacher has a tough time.

First Language Interference

A child is brought up with his first language which is the strongest. As he grows up, he is also trained up in the writing system of his first language in the vernacular mediums. By the time he starts speaking and writing, the first language has completely cast a clout over his entire personality, which becomes difficult to shed off when a second language is learnt both in spoken and written forms. This causes the second language to bear a shadow of the first language both in speaking and writing. The result is that even in the higher secondary level students write constructions like: He is going slowly slowly, You are going no? I stay here only, Ram is reading doctory, Cousin brother, etc. However, it is a conversational issue whether these expressions are errors or Indian English as they are often labelled. All the above expressions are modelled after Indian languages.

Cultural Causes

Culture is defined heterogeneously relative to different senses. John Lyons presents a comprehensive concept of culture:

There is first of all, the sense in which 'culture' is more or less synonymous with 'civilization' and, in older and extreme formulation of the contrast, opposed to 'barbarism'. This is the sense that is operative in English, in the adjective 'cultured'. It rests ultimately upon the classical conception of

what constitutes excellence in art, literature, manners and social institutions. Revived by the Renaissance humanists, the classical conception was emphasised by thinkers of the eighteenth century enlightenment and associated by them with their view of human history as progress and self development.

The second sense of the term 'culture' "has spread from anthropology to the other social sciences. Every society has its own culture; and different subgroups within a society may have their own distinctive subculture. Herder's promotion of the word 'culture' in this sense was bound up with his thesis of the inter dependence of language and thought, on the one hand, and on the other, with his view that a nation's language and culture were manifestations of its distinctive national spirit or mind. Many other writers in the Romantic Movement had similar ideas. This is one stand in the complex historical development of the so called Sapir-Whorf hypothesis, which dominated all discussions of language and culture, as it did of language and thought, a generation ago."

Sapir-Whorf hypothesis, as is usually presented, combines linguistic determinism with linguistic relativity. In its most extreme version, Sapir-Whorf hypothesis may be put down as follows:

- a. We are in all our thinking and forever, "at the mercy of the particular language which has become the medium of expression for (our) society". Because we cannot but "see and hear and otherwise experience" in terms of the categories and distinctions encoded in language;
- b. The categories and distinctions encoded in one language system are unique to that system and incommensurable with those of other systems"

The cultural causes in the present discussion concern with the first aspect of Sapir-Whorf hypothesis that is linguistic determinism, and not linguistic relativity.

The main idea forming the basis of linguistic determinism in Sapir-Whorf hypothesis is that language determines thought.

Thus the Sapir-Whorf hypothesis shows that the richness of thought and idea of a particular language community is relative to its language system. Children growing up with the first language develop their thought process depending on the system of their first language. This thought process causes a barrier while learning a second language which is equally reflected in the writing of second language.

Limited Exposure to English

In India, especially in Bihar English is rarely spoken, except in formal situations. This results in a dearth of supply in language material for language learners. Due to dearth of language material, learners are not conditioned into thinking in their second language, here English for our present consideration. As a result learners have to resort to translation from their first language

Geographical Causes

Geographically the English speaking nations and india are in extremely polarised settings. Surroundings are different, cultures are different, and food habits are different. .Language is a social activity and is very intimately connected with the ways of life of the community. People, who live in a particular geographical setting, have their own notions about the world.

The meaning of the English word dinner as used by the English people, cannot be fully appreciated by us unless we are familiar with their eating habits.. Similarly, the person called father in our society may be a very different person for the children in a matriarchal society.

So as language determines thought, the surrounding determines the language system. This finds an extensive reflection not only in the state of Bihar but in the entire India in case of writing skill. Geographical setting shapes one's writing habit. This is duly proven the fact that an Indian writing in English will be different from a British writing in English with respect to the inbuilt geographical perception about the world.

Suggestions to Overcome the Problems

In Bihar, in particular and in India, in general, over populated classes make it virtually impossible for teachers to use innovative techniques in removing the problems related to the teaching of writing skill. Reluctance on the part of teachers is also one of the causes of their non-application. In the following paragraphs, a sincere attempt has been made to prescribe some suggestions to overcome the problems related to the teaching of writing skill in English.

Providing Adequate Reading Material

Reading is a receptive skill while writing is a productive skill. Psychology of language learning has it that unless one's receptive skill is strengthened adequately, productive skill cannot be developed. So, unless one is exposed sufficiently to various kinds of reading materials, and unless one actually reads them, his writing skill will not find maturation in all

respects. So the answer to good writing skill is good reading skill. The more one reads, the better is the chance of him being a good writer. Extensive reading also eliminates gradually the frequent mistakes that one is likely to make due to low reading habit. To achieve this purpose, proper motivation is necessary. The learner should be motivated by using techniques of motivation to get him to read.

Concentration on the Structural Difference of the Target Language

Maximum mistakes in writing English occur due to the large scale structural differences of the English language with the Indian languages. So the learner will have to concentrate on the points of structural difference. To achieve this purpose, the teacher can find out the trouble spots and devise suitable strategies to deal with the problem. Learners can also have recognised contrastive studies involving both the source and target language.

Acquainting with the Culture of the Target Language

Given that the difference of culture of the target language community stands on the way of acquiring a good writing skill in English. Acquainting the learners with the culture of English could remove some of the difficulties emanating from that area. To achieve this purpose, students can be shown English movies, plays and get them to read stories and plays showing them English society and their culture

Minimizing the First Language Difference

The first language stands on the way of acquiring perfect writing skill, then the first language influence should be reduced to the maximal extent possible. To achieve this purpose, our teaching habit in schools has to be changed radically. Direct method of teaching should be employed by the teachers in place of bilingual or the translation method. Learners should be conditioned to thinking in the target language instead of translating from their first language. This minimum adjustment will eventually show its effect in writing as well.

Inculcating Maximum Writing Practice

Practice makes a man perfect. So maximum writing practice, on the part of learners will also make them perfect in writing. Writing is not only about composition, structure and vocabulary. It is also related to one's psycho-motor ability. So extensive writing will make the writing legible and enhance writing speed. Writing practice will also reduce the students' inability to complete the answers in the examination.

To conclude it goes without saying that writing is a complex skill and teaching writing skill in case of second language is a tough job. Linguistics causes, first language interference, cultural causes, limited exposure to English and geographical causes are the main causes of problems that the teachers face to teach writing skill in English as second language in India in general and in Bihar in particular. And these problems can be reduced to some extent by providing adequate reading material, concentration on the structural difference of the target language, acquainting with the

culture of the target language, minimizing the first language difference and inculcating maximum writing practice

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Indigenous Maneuvering of Flood Management:

A Study the Flood Prone Villages of Greater Nagarbera Area of Kamrup District of Assam.

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Abstract

Flood is one of the major seasonal environmental hazards in Nagarbera area of District Kamrup Assam, occurring in every monsoon season resulting losses of life and properties in the flood prone villages. This natural disaster hugely affects the socio-economic vulnerability of the people and poses a great challenge for the government machinery to make comprehensive plan for hazard preparedness and mitigation. In view of this vast magnitude of damage caused by the recurrent flood in Nagarbera area, the indigenous methods of co-existence and adaptation of traditional knowledge, skill and practices among the inhabitants are found to be more appropriate and effective than different schemes and projects taken by different governmental and non-governmental agencies to mitigate the scourge of flood. Out of total population of 78342 (Census Report, 2011), 75% of the people are affected by the flood while 25% of the people more or less rely on partial government helps where as substantial numbers of people around 75% totally depend on their own resources including the available knowledge and skill to overcome the scourge of flood in the area. An attempt has been made in this paper to highlight different indigenous methods of maneuvering the existing resources with the local people to minimize the intensity of the harmful impact of the flood on socio-economic and physical as well as psychological state of the flood victims.

District disaster management authority of Kamrup district, have reported in their management plan (2012-2013) that, the total flood affected population of Nagarbera Circle is 62523.)

Keywords: Flood, indigenous, maneuver, management.

Introduction

Flood is a common natural hazard of the Brahmaputra valley, associated with various forms. Every year flood of the region has affected on socio-economic life of people, Flood causes severe damage to ecology and environment. During the last few decades there were heavy floods in Assam in almost every alternative year, especially in 1954, 1957, 1962, 1966, 1968, 1978, 1988, 1990, 1991 and 1998 (Taher and Ahmed, 1998). About 3,150,000 hectares of land in Assam alone is flood prone. As per 2001 census one third of the total of Assam was affected by flood. The flood hazards in Assam due to River Brahmaputra are much more devastating and widespread in proportion compared to any other state in India. As reported in the Economic Survey of Assam 2003-2004, Assam has accounts 9.4 Percent of total flood prone of the country. Flood hazards occur regularly in the valley since time immemorial, but intensity of flood and destruction has increased since the great earthquake of August 15th, 1950.

Nagarbera area is an active flood prone and water logging area, situated in between 90°55' E-91°50' E longitude and 25°03' N- 26°08' N latitude. Annual rainfall of Kamrup district ranges between 1500 mm to 2600 mm. temperature ranges from 60 to 390 and relative humidity is 75%. The total geographical area in the circle is 109.61 sq. km., and number of revenue villages is 28

with population density 715 persons per sq.km. Physiography of the area is dominated by flood plain except a single hill. Nagarbera area falls in the flood plain zone of the river Brahmaputra and it has a long history of flood since the great Earthquake of 1897 and 1950 in Assam. The review of relevance literature reveals that many researchers have published their research works and reports on flood havoc and its management. The works of (Bordoloi, 1995; Taher and Ahmed, 1998; Sinha, 2001; Ahmadi Nejad, et.al., 2002; Bhadra, et.al, 2011) on flood are directly and indirectly related to this study.

To check the area from flood and its consequent affects on the settlements, some of the structural measures such as construction of embankment, construction of Guide-Bunds, construction of Ring-Bunds, Construction of Land Spurs, and establishment of few sluice gates etc. but all these prove to be insufficient.

Non-structural measures such as Flood Relief, followed by Flood Relief Master Plan” 2003, flood warning among the people through local police station, relief and rescue operations performed by the local administration and by few NGOs. But all these are seem to become operational only in the time of high flood; but when there is a flood of low and medium intensity for long time, no such measures are seen to be undertaken by the Government/local administration. However, considering the duration of low and medium intensity flood which persists for a long period of time and poor response of the Government to these situations, the indigenous people of the flood affected villages have developed some innovative indigenous technologies and blended it with traditional technologies to cope with this precarious situation. It is worth mentioning here that the flood victims have devised their owned traditional way to co-exist and override the flood problems.

Objectives: Following objectives are set out as focal points to a comprehensive study of the project at hand.

- (i) To study the available resources with the inhabitants of the area under study.
- (ii) To study the manner of application of the resources.
- (iii) To study the maneuverability of the old and new skills for the greater benefit of the flood victims

Methods

During 2013, a survey cum investigation was conducted in Nagarbera revenue circle of Kamrup district, Assam. Both empirical and field survey methods were followed for the study.

The Study

In the present study, three different categories of villages are subjected to different level of vulnerability towards the floods in the doab region of the Brahmaputra and the Jaljali. In this context, secondary data of various aspects of material losses inclusive of human lives for the period of 1995 to 2010 has been presented to understand the level of vulnerability of the area towards recurring flood hazards for the entire region as a whole. From the present study, it is already found that severe flood hazards occur almost every year in the Nagarbera area which is found to be causing loss of life, loss of livestock, large scale damage to crops and crop-lands, public properties and untold misery to the people of the area concerned. Its impact is also increasing due to population pressure because of the occupation of flood-plains for settlement and human activities. When all the losses are tabulated and credited to floods, it is found that a loss in this period is to the tune of Rs. 6,90,94,870/- which is Rs.881.96 per capita per year which is likely to break the back bone of an average common individual in any region and circumstances. Hence, proper mitigation strategy is required to reduce the impact of floods on human life and property of the area under study. Various flood control measures are already in place in our country and Kamrup district as well as Nagarbera area is no exception to the knowledge. The flood is a relative problem. If the settlement from the low-lands could be removed, there will be no flood hazard. But this is quite impossible. So adaptation to the flood hazard and its management must be done.

To substitute the above mentioned flood hazard mitigation plans, a comprehensive primary data analysis has been undertaken at the ground level. It is found that the existing pattern of Warning

and Preparedness is almost out of form as the people are highly experienced and a overhauling of warning and preparedness system is very much essential. However, the importance of the stages of rescue and evacuation, relief measures and rehabilitation needs to be on the basis of the existing ground level strengths and weakness of the potentially experienced people. The tables below focus on the existing resources available with the indigenous flood hit people to overcome and mitigate the loss and sufferings caused during the flood.

Table-1: Mitigation Measures for Rescue of flood victims

Category of village	Name of the village	No. of household	Total population	Self and Community	Self and Community	Self and Community	Self and Community
Category of village	Name of the village	No. of household	Total population	Wooden boat (Nos.)	Raft (Nos.)	Total (Nos.)	Persons per boat/raft
Acutely flood affected village	Sagunbahi	30	131	45	10	55	2.4
Acutely flood affected village	Badlapathar	40	194	60	60	120	1.6
Acutely flood affected village	Jaljali khola reserve	40	180	60.	60	120	1.5
Acutely flood affected village	Mandira reserve	30	132	50.	50.	100	1.3
Sub total	Sub total	120	637	215	180	395	1.6
Moderately flood affected village	Jamlai	40	195	45.	20	65	3.0
Moderately flood affected village	Bhokhuradia	30	126	32	25	57	2.2
Moderately flood affected village	Tupamari	30	128	32	25	57	2.2
Sub total	Sub total	100	449	109	70	179	2.5
Partially flood affected village	Pijupara	30	134	15	10	25	5.4
Partially flood affected village	Nagarbera	30	131	15	10	25	5.2
Subtotal	Subtotal	60	265	30	20	50	5.3
Grand Total	Grand Total	300	1351	354	270	624	2.2

Source: Field data from primary survey

Table-.2: Relief measures for flood victims

Name of the village	No. of Households	Self	Community	NGO	Govt. Organization.
1.Sagunbahi	30	5	10	3	2
2.Badlapathar	40	8	10	5	5
3.Jaljali khola reserve	40	8	10	4	7
4.Mandira reserve	30	8	14	3	8
5.Jamlai	40	2	10	2	5
6.Bhokhuradia	30	4	7	-	3
7.Tupamari	30	3	2	-	2
18.Pijupara	30	2	-	-	-

Name of the village	No. of Households	Self	Community	NGO	Govt. Organization.
9.Nagarbera	30	2	-	-	-
Total	300	42	63	17	32

The data indicates that both community and outside agencies are involved in the process of relief activities. Further, high level of self help groups of households are identified in the villages Sagunbahi, Badlapathar, Jaljali khola reserve, Mandira reserve, Jamlai and Bhokhuradia where flood is frequent and extremely natural. In respect to the involvement of outside agencies in Relief operation both NGOs and Government appointed skilled personnel are involved. However, as reported by the respondent the involvement of outside agencies is not up to the mark. From the analysis of the above report of the primary study it can be concluded that while flood victims are experienced in of creating their own Relief at community level much scope lies for improvement through the intervention of NGOs and Government appointed skilled personnel in regular basis to minimize the impact of flood hazard in this economically backward area.

Funding from the Government agencies (Table-3)is reported from the villages of the whole area from 32 number of households spread over the region with a question mark of need assessment and in judicious use of relief funds

Table-3: Rehabilitation measures

Name of the village	No. of household	Self	Self	Self	Self	Government	Government	Government	Government	NG Os	NG Os	NG Os	NG Os
Name of the village	No. of household	H	F	R	C	H	F	R	C	H	F	R	C
Sagunbahi	30	10	3	8	2	5	3	-	-	2	-	-	-
Badlapathar	40	25	5	10	-	5	8	-	--	5	-	2	-
Jaljali khola reserve	40	25	5	10	-	5	5	-	-	3	-	-	-
Mandira reserve	30	20	4	5	-	4	6	-	-	2	-	2	-
Jamlai	40	-	2	5	-	4	3	-	-	-	-	-	-
Bhokhuradia	30		3	5	-	3	3	-	-	-	-	-	-
Tupamari	30	-	-	2	2	3	3	-	-	-	-	-	-
Pijupara	30	-	-	-	2	1	2	--	-	-	-	-	-
Nagarbera	30	-	-	-	2	2	2	-	-	-	-	-	-
Total	300	80	22	45	8	31	32	-	-	12	-	4	-

H-House building, F- funding, R- repairing of houses, C-counseling

Despite the various efforts taken by the governmental agencies and NGOs to check the wreath of flood no substantial achievement has been brought in this regard. Therefore, a change of strategy is necessary which should be connected with the knowledge, skill and ability of the flood victims. The following maneuvering of the indigenous technology would help in a big way for the overall improvement of the situation in the flood affected area.

The people of this chronically flood affected Nagarbera area have been trying hard to adjust their living with the perpetual flood hazard and they have devised their own traditional way to co-exist

with floods. Generally an independent syndrome is directly noticeable among the people of the area; however, some of them have a dependency syndrome, who considers the relief and subsequent rehabilitation grants for damages to their houses and agricultural fields located in the flood affected areas as absolute necessity. The application of traditional knowledge and skill and their thoughtful and practical use for the maximum benefit out of the minimum utilisation of resources is a key factor among the indigenous flood victims of the study area. The people not only know the nitty gritty of the problems aroused by the floods during flood time but also smart enough to manoeuvre them in such a way that the adversity of the situation could be turn into their advantage.

The following steps would amplify the application and the manoeuvrability on the part of the inhabitants of the flood affected area which are used to mitigate and tame the scourge of the flood.

- * It has been observed that, in the acutely flood affected villages of Nagrbera area, people generally construct their houses in cluster on some raised ground at a height up to 5-6 meters from the level of the agricultural fields around.

- * Granaries are built on high pillars so that flood water cannot easily reach their floors.

- * Another adjustment is the selection of a special type of house having wooden platform at a height of 2-3 meters above the level of the Basti-land is also observed.

- * Most of the people who are economically weak built bamboo plat-form inside their houses to preserve the food stuffs and other essential requirements over it during the time of flood especially when the flood water submerged the floor of their houses.

- * People of the locality try their best to check floods and associated problems through regular cleaning of some congested drainage, developing lands, and planting trees etc in addition to Government's measures like construction of Ring-bunds, Embankments anti-erosion and river diversion works.

- * Each family in the flood affected villages has at least one small boat of its own to facilitate their transportation from one place to another place during the time of flood. Small boats are preferably used as means of transportation during the flood period over the year in the acutely flood affected villages.

- * Around 40 percent of the people of the area who have no other means of livelihood use these small boats for fishing and thereby earned their living.

- * Most of the families who suffer frequent flood havoc, plants banana of heavy (tall) varying to make the fleets of banana plants by putting them together which they use in various purposes like preservation of food stuffs, transportation of essential commodities, providing a secure place for the domestic animals mostly goats and poultry etc protecting them from drowning in flood water. These banana plant fleets are often used to save the pet animals and people from drowning. The use of banana plant fleets is not only economically profitable but also technically more appropriate to the Environment created by flood.





Raised wooden platform, Khameri Banana tree raft used during the flood Season, Rangapani

It is to be underlined that banana plant fleets are more useful than the country made boats on account of their buoyancy which is greater than that of the country boats to get sunk during stormy and torrential rainy weather, but in case of the banana plant fleets there is no chance of sinking irrespective of the weather and depth of the water. Therefore, these banana plant fleets developed indigenously are not only economical but also safe, suitable and more useful in the flood. Maintenance of live-stock, during and after flood period is a very difficult task for the flood prone area. Some measures which are generally used as live-stock maintenance are put for noting: Before flood, temporary sheds comparatively at high lands as well as a very few numbers of raised plate forms are made to keep the animals safe during high flood. Kar, N. (2002) in his ICSSR project for Majuli has specially mentioned about the usefulness of the same.

* There are two types of raised plat-forms available for the safe keeping of live-stocks made both by individual family and the villagers in common to protect their pet animals from drowning in high flood water. One of them is the raised ground made by each family which has the equal height as its own residential block. The other one is the raised plat-form made by the villagers as the common shelter for the live-stocks particularly during high flood in the area.

* Preventive measures such as vaccination programs, de-worming etc. are performed by the Veterinary personnel, before and after the flood. Animal sheds are disinfected by applying phenyl, bleaching powder, potassium permanganate, lime etc. during and after flood. Vaccination programs as well as routine health check-up by the veterinary personnel are performed before, during and after flood period according to their need. Generally, on the request of the local community as well as the cooperation of the Government machinery, Mobile teams of Veterinary personnel are employed to visit the temporary animal sheds for performing proper health check-up as well as to vaccinate the flood affected animals.

* Sinking of shallow tube-wells wherever possible and provisions of halogen tablets for purifying drinking water are undertaken by the administration to meet the scarcity of drinking water particularly in the period of high flood. Adequate supply of Drinking water during the flood period is a basic need for livestock.

* For the maintenance of fodder during flood period, Wheat, Rice Polish and locally available green grass such as 'Kahi', 'Auali', 'tree leaves', 'banana leaves' and banana tree are generally used. Dry fodder such as paddy straw, hay etc. are made available. Now a day some farmers used to cultivate some Hybrid variety of grass such as Hybrid 'Nee-peas', 'Guinea', 'Bersem', 'Owate', 'Maize', 'Cow-peat' etc. which are very potable and nutritious.

* Due to the submergence of the grazing fields, fodder plots etc. as well as the failure of the transport and communication of the fodder, hay etc. the animal rearing in flood period have to be performed by local boat, banana rafts, Machine boats etc the present study area

* People use smoke to chase away flees, mosquitoes, and other insects in order to keep the pet animals from falling ill during the rainy season. Further the pet animals are also vaccinated before the commencement of the flood for protecting them from various flood prone diseases

* Now-a-days, as a result of the increase of the general awareness of the people and spread of education, some people of this area use bleaching powder, chlorine tablets, lime etc around the sources of drinking water especially during and after the flooding along with some chemicals which to a great extent prevent the spread of water born diseases like Malaria, Typhoid etc among the flood affected people.

* At present, some economically sound people have installed hand pump as the same height or above their 'Basti' which does not get submerged in the high flood water and this system provide them adequate drinking water even during the time of high flood

* A few numbers of families have installed tube-well on higher plat-form much above the height of their Basti to use it only in a special occasion like high flood.

* Some people procure drinking water from their neighbouring houses of unsubmerged tube-wells bringing them over their banana rafts for their various uses.

* Some houses have built water storage tank or kept big size earthen pot for the treatment of drinking water by applying chemicals like lime powder, bleaching powder, potash, chlorine tablets etc and using them during flood time instead of using boiled water which requires extra fuels like wood, kerosene etc. As fuels are not to be easily accessible during flood, people use the stored and self treated water instead of boil water during flood period.

* The sanitation facilities in the present study area are mostly temporary and unscientific. In the flood affected villages the sanitation facility gets further affected badly as the whole land area gets submerged under the flood water. People of these villages under such circumstances has no option but to use banana plant fleets in flood water as open field for attending their natural calls and other regular necessities. This process is usually followed by the grown up people but for the children and babies the nearest embankment provides toilet ground to perform their ablution.

* Some families used to make raised bamboo plat-form as their toilets near their house which are as high as 7-8 meter so that flood water cannot touch its plat-form.

* It is interesting to note that the high flood sometimes provide opportunity to some people not only to save their family from being affected by the flood but also to earned their livelihood at least for 3-4 months by selling bangles and other women wears by using the country made boats. They use to put all their family members in a small boat which is covered above like a roof with polythene and other water proof materials turning it into a small house boat. They then roam from village to village and carry on their small trade by selling bangles and cheap cosmetics to the women living in the flood affected villages and in this way not only they protect their own family from flood furry but also earn their livelihood a typical case of indigenous residual region specific benefit of flood which should be encouraged by agencies.

* Because of the lack of communication and transportation facilities during the time of flood, and the submergence of the medical health centers, the patients of some flood affected remote areas

are brought to the 'Ferry-ghat' in small boats and there after they are brought to the only and one public health centre, Nagarbera by hand push trolley (Thela) or by slings (Bhar) which the attendants carry on their shoulders because of lack of any other means of transportation. Since the present study area is a fertile and agriculturally reaches area but the recurrent flood creates maximum losses in agricultural activities, so the local people of the area have developed some indigenous methods to minimize the flood losses in case of agricultural activities also. Agricultural losses depend very much on the season of flooding and the types and state of the crops. The timing of a flood in relation to harvest is often critical with the maximum damage frequency before harvest or even after the harvest if the crops are still stacked in field. The extent of loss will be reduced if there is time to plant another crop after the flood has receded thus the cultivators of this flood affected area are motivated themselves to do.

* Greater stress is giving in Rabi crops instead of Kharif crops.

* In view of the coincidence of the main cropping season with the flood period, i.e. June to August, the time of transplantation of Sali rice has been almost shifted to mid September.

* Most of the marshes and other low-lying areas that remain waterlogged up to November, such as the low-lying areas in Jamlai, Kalubari, and Pijupara are generally put to Boro rice during January to May.

* Now a days, some new hybrid varieties of paddy such as Erii, Joya, Ranjeet etc are also cultivated and presently the cultivators of entire Nagarbera area giving more interest on cultivation of Erii rice and Ranjeet in flood free period i.e. during January to May. Even they do not depend upon the natural rain or normal flood water; they use to supply required water by using Cello-Tube wells.

Discussion and Conclusion

The present study shows that even after the serious consequences of flood havoc, the inhabitants of this area have acquired the ability to live in flood environment making the policy of living with flood more appropriate. The dwellers of the present study area are aware of and prepared for the flood hazard. Most of them consider flood as a regular annual feature and willing to co-exist and thrive upon the adverse situations which is meant to paralyze their lives and livelihood.

The indigenous inhabitants of the flood affected area by virtue of their close association with flood inherit a rich wealth of knowledge, skills and practices to tackle the menace of flood in their own term. Thus the present study area provides an inspiring example of how people are bound to adapt them self to the flood environment. In addition to adding intricate modern technology to deal with this problem the governmental agencies should try to provide them the necessary provisions which they need thereby enabling them cent percent utilization of their indigenous potentiality with which they feel comfortable and familiar.

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Trend of Environmental Education among Higher Secondary School Students in Chirang District of Assam

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Abstract

Environmental Education (EE) is a process in which individuals gain awareness of their environment and acquire knowledge, skills, values, experiences and also the determination, which will enable them to act individually and collectively to solve present and future environmental problems. Environmental education is a complex process, covering not just events, but a string underlying approach to society building as a whole. Hence, for the present study the researcher has adopted descriptive survey method and attempt has been made to find out the trend of environmental education among boy and girl students of higher secondary schools for which data have been collected from primary sources only.

Key Words: Trend, Environment, Environmental, Education, etc.

Introduction

Education forms desirable attitudes, value, skills, understanding and interest about the environment so as to preserve it and improve it for survival of the present and future of mankind. Environmental education means where environment should be used as a medium of study using real life situations. Education is for conserving and improving the environment and finding solutions to the problems related to it. Environmental education is a learning process that increases people's knowledge and awareness about the environment and associated challenges develop the necessary skills and expertise to address the challenges and foster attitudes, motivations and commitments to make informed decisions and take responsible actions (UNSECO, Tbilisi Declaration, 1978).

Educating the people at large about environment and its components would develop critical thinking analytical and problem solving skills in them. It would develop knowledge and insights to improve quality of human life on earth. Environmental Education (EE) is a process in which individuals gain awareness of their environment and acquire knowledge, skills, values, experiences and also the determination, which will enable them to act individually and collectively to solve present and future environmental problems. Environmental education is a complex process, covering not just events, but a string underlying approach to society building as a whole. Environmental Education provides people with the awareness needed to build partnership, understand NGO activities, develop participatory approaches to urban planning and ensure future market for eco-business. However, the environmental education refers to organized efforts to teach about how natural environment functions and particularly, how human beings can manage their behaviour and ecosystems in order to live sustainably. The term is often used to imply education within the school system, from primary to post-secondary. However, it is sometimes used more broadly to include all efforts to educate the public and other audiences, including print materials, websites, media campaigns, etc. Related disciplines included outdoor education and experimental education.

Significance of the Study

Environmental education (EE) is properly understood that it does constitute a comprehensive lifelong education and one responsive to changes in a rapidly changing world. It should prepare the individual for life through an understanding of the major problems of the contemporary world, and the provision of skill and attributes needed to play a productive role towards improving life and protecting the environment with due regard given to ethical values. So, for imparting effective environmental education, it is required to give environmental studies as a mandatory subject to all level of education and whether Environmental Education is affected among learners' attitude and practice etc. In this issue some questions are aroused that how much higher secondary level students are aware of environmental education. That is why, the present study has been undertaken.

Objectives of the Study

- 1) To study the awareness among boy and girl students towards environmental education in Chirang district of Assam.
- 2) To study the open mindedness among boy and girl students towards environmental education in Chirang district of Assam.
- 3) To study the scientific temper among boy and girl students towards environmental education in Chirang district of Assam.
- 4) To study the thoughtfulness among boy and girl students towards environmental education in Chirang district of Assam.

Hypothesis

There is no significant difference among boy and girl students' awareness on environmental education.

There is no significant difference among boy and girl students' open mindedness on environmental education.

There is no significant difference among boy and girl students' scientific temper on environmental education.

There is no significant difference among boy and girl students' thoughtfulness on environmental education.

Delimitation

The present study is delimited to students studying at higher secondary level schools in Chirang district of Assam.

Method

For the present study the researchers have adopted descriptive survey method and all the data have been collected from primary sources.

Population and Sample

The present study is concerned with the higher secondary level students in Chirang district. There are eight higher secondary schools and all the students belong to the number of population of the district and as a sample the researchers have taken 20% students from eight higher secondary schools by using random sampling technique.

Tools Used

For the present study the researchers have used self- developed standardized tools. This tool has four subscales like Awareness (A), Open-mindedness (OM), Scientific Temper (ST) and Thoughtfulness (T) on environmental education and each subscale has five items along with two Yes and No responses.

Data Analysis and Interpretation

All the collected data have been analyzed by descriptive statistics like Mean, Standard Deviation and 't/z'-test in the following table-

Table 1: Level of Environmental Awareness among Boys and Girls Students:

Level for Trend of EE	Ranges of Scores	Boys	%	Girls	%
Higher level	27-40	48	45.71%	46	44.66%
Moderate level	14-26	57	54.28%	57	55.33%
Poor level	0-13	0	00	0	00

It is observed from the above table that 45.71% boy and 44.66% girl students are having higher level of environmental awareness and 54.28% boy and 55.33% girl students are having moderate level of environmental awareness. Again, it is also found that there is no poor level of environmental awareness among boy and girl students in Chirang district of Assam.

HO-1

There is no significant different among boy and girl students' awareness on environmental education.

Table 2: "z" test for boy and girl students regarding their awareness on environmental education:

Group	N	Mean	SD	z/t Value	Level of Significance	Level of Significance
Group	N	Mean	SD	z/t Value	0.01% level	0.05% level
Boys	105	6.89	1.56	2.27	Not significant	Significant
Girls	103	6.39	1.68	2.27	Not significant	Significant

From the above table, it is observed that obtaining 'z' value 2.27 is less than table value at 0.01% and more than at 0.05% level, so the calculate value at 0.01% level is not significant and 0.05% level is significant. So, it appears that there is no significant difference among boy and girl students' awareness on environmental education at 0.01% level. Hence the null hypothesis is accepted. But at 0.05% level there is significant difference among boy and girl students' awareness on environmental education. Hence, the null hypothesis is rejected.

HO-2

There is no significance different among boys and girls student's open mindedness on environmental education.

Table 3: 'z' test for boy and girl students regarding their open mindedness on environmental education:

Group	N	Mean	SD	z/t value	Level of Significance	Level of Significance
Group	N	Mean	SD	z/t value	0.01% level	0.05% level
Boys	105	6.55	1.58	2.0	Not significant	Significant
Girls	103	6.11	1.69	2.0	Not significant	Significant

From the above table, it is observed that obtaining 'z' value 2.0 is less than table value at 0.01% and more than at 0.05% level, so the calculate value at 0.01% level is not significant and 0.05% level is significant and it appears that there is no existing significant difference among boy and girl students' open mindedness on environmental education at 0.01% level. Hence the null hypothesis is accepted. But at 0.05% level there exists significant difference among boy and girl students' open- mindedness on environmental education. Hence, the null hypothesis is rejected.

HO-3

There is no significant different among boy and girl students' scientific temper on environmental education.

Group	N	Mean	SD	z/t value	Level of significant
Boys	105	6.22	1.78	1.13	Not significant

Group	N	Mean	SD	z/t value	Level of significant
Girls	103	6.48	1.49	1.13	Not significant

Table 4: ‘z’ test for boy and girl students regarding their scientific temper on environmental education:

It is also observed that obtaining “z” value -1.13 is less than both critical or table value at 0.01% and 0.05% level, so the calculated value is not significant and it appears that there is no existing significant difference among boy and girl students’ scientific temper on environmental education. Hence the null hypothesis is accepted.

H0-4

There is no significant different among boy and girl students’ thoughtfulness on environmental education.

Table 5: ‘z’ test for boy and girl students regarding their thoughtfulness on environmental education:

Group	N	Mean	SD	z/t value	Level of Significance
Boys	105	5.96	1.38	3.47	Significant
Girls	103	6.62	1.50	3.47	Significant

Again it is observed that obtaining ‘z’ value 3.47 is more than both critical or table value at 0.01% and 0.05% level, so the calculated value is significant and it appears that there exists significant difference among boy and girl students’ thoughtfulness on environmental education. Hence, the null hypothesis is rejected.

Major Findings

- 1) It is observed that 45.71% boys and 44.66% girls’ students are having higher trend of environmental education and 54.28% boys and 55.33% girls’ students are having moderate trend of environmental education. Again, it is also found that there is no poor level trend of environmental education among boy and girl students in Chirang district.
- 2) It is found that obtaining “z” value 2.27 is less than table value at 0.01% and more than at 0.05% level, so the calculated value at 0.01% level is not significant and 0.05% level is significant and it appears that there is no exist significant difference among boy and girl students’ awareness on environmental education at 0.01% level. Hence, the null hypothesis is accepted. But at 0.05% level there exists significant difference among boy and girl students’ awareness on environmental education. Hence, the null hypothesis is rejected.
- 3) It is observed that obtaining “z” value 2.0 is less than table value at 0.01% and more than at 0.05% level, so the calculated value at 0.01% level is not significant and 0.05% level is significant and it appears that there is no existing significant difference among the boy and girl students’ open- mindedness on environmental education at 0.01% level. Hence, the null hypothesis is accepted. But at 0.05% level there exists significant difference among boy and girl students’ open-mindedness on environmental education. Hence, the null hypothesis is rejected.
- 4) It is found that obtaining “z” value -1.13 is less than both critical or table value at 0.01% and 0.05% level, so the calculated value is not significant and it appears that there is no existing significant difference among the boy and girl students’ scientific temper on environmental education. Hence, the null hypothesis is accepted.
- 5) It is also found that obtaining “z” value 3.47 is more than both critical or table value at 0.01% and 0.05% level, so the calculates value is significant and it appears that there exists significant difference among the boy and girl students’ thoughtfulness on environmental education. Hence, the null hypothesis is rejected.

Conclusion

For the present study the researcher has attempted to find out the trend of environmental education among the boy and girl students of higher secondary schools in Chirang district. So, it is found that at 0.01% level there is no existing significant difference among the boy and girl students' awareness and open- mindedness on environmental education but at 0.05% level there exists significant difference among the boy and girl students' awareness and open- mindedness on environmental education. Again, it is found that at 0.01% and 0.05% level there is no existing significant difference among the boy and girl students' scientific temper and thoughtfulness on environmental education and it is also found that 45.71% boy and 44.66% girl students are having higher trend of environmental education and 54.28% boy and 55.33% girl students are having moderate trend of environmental education and it is also found that there is no poor level trend of environmental education among the boy and girl students in Chirang district of Assam.

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Visualizing the Outcry of the 'Invisible Minority' in Dattani's 'Seven Steps around the Fire'

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Abstract

In 'Seven Steps Around the Fire' Mahesh Dattani visualizes the outcry of hijra (eunuch), 'invisible minority' who suffers a lot as they are deviated from society. Quite naturally, they are neglected and socially alienated. They have lost their identity, rights and they been discriminated in every step of their life. Dattani is the only playwright in India who has taken bold step to write on the theme of the underprivileged section of people whose outcry could not be heard.

Key Words: Alienated, Deviated, Minority, Underprivileged, Visualizes.

Mahesh Dattani, being a realistic playwright of modern India, tries to write something on the common issues of the uncommon. He dared to publicize the voices of such community as others always ignore them. He harboured and knew the inner-self of the deprived section and presents them to his audience. He has strong will to do something for such community and discussed their problems openly in his plays. In his play 'Seven Steps Around the Fire' he realistically presents the pitiable condition of Hijra whom the normal human beings consider as 'untouchable'.

Mahesh Dattani wanders to and fro and finds out the problems of the society and estimates to discuss them openly. In 'Seven Steps Around the Fire' he draws such kind of theme that is uncommon and unusual. He showcases the condition of the voiceless Hijra and their social status in the society. They are considered as the 'third gender' or 'transgender'. They are deprived socially, educationally, economically as well as politically. They are isolated, separated and constituted as 'invisible minority' within the society. As Jeremy Mortimer puts it:

For the story he chooses to tell is no ordinary story. The murder victim Kamla, a beautiful hijra eunuch, had, it turns out, been secretly married to Subbu, the son of a wealthy government minister. The minister had the young hijra burned to death, and hastily arranged for his son to marry an acceptable girl. But at the wedding- attended of course by the hijras who sing and dance at weddings and births - Subbu produces a gun and kills himself. The truth behind the suicide is hushed up, but Uma has been keeping full notes for her thesis on the hijras community. (C P -3)

Uma, a sociology scholar and the wife of Suresh wanted to investigate the case study of the murder case of Kamala and met Anarkali in the prison. When she went to the prison, she faced lots of problems and also noticed how the Hijras are exploited in the prison. She noticed that the Hijra, Anarkali was badly treated by the other male prisoners in the prison. She was beaten up. Munswamy is a constable who also beats and kicks the Hijra. He also shows his power and rebukes Anarkali. Uma watched all the incidents that happened in prison and how people treated hijra. Uma asked her husband to know the condition that the Hijra faced in the prison. She also mentioned 'Why do they put her in a male prison?' Then Suresh said, 'They are as strong as horse.' (CP-9)

Suresh, being a Superintendent of Police, misbehaved the Hijras. He even asked her wife not to believe a word of anything that the Hijras say. They are all liars. Uma did not believe what her husband said. Then she expresses her emotion and the origin of hijra.

Uma(voice over). Case7. A brief note on the popular myths on the origin of the hijras will be in order, before looking at the class-gender-based power implications. The term hijra, of course is of Urdu origin, a combination of Hindi, Persian and Arabic, literally meaning 'neither male nor female'. Another legend traces their ancestry to the Ramayana. The legend has it that god Rama

was going to cross the river and go into exile in the forest. All the people of the city wanted to follow him. He said, 'Men and women, turn back.' Some of his male followers did not know what to do. They could not disobey him. So they sacrificed their masculinity, to become neither men nor women, and followed him to the forest. Rama was pleased with their devotion and blessed them. They are transsexual all over the world, and in India it is no exception. The purpose of this case study is to show their position in society. Perceived as the lowest of the low, they yearn for family and love. The two events in mainstream Hindu culture where their presence is acceptable—marriage and birth—ironically are the very same privileges denied to them by man and nature. (C P -10-11)

She also expresses the social status of hijra in the society. They are neither male nor female. They are transsexual. We should not know the inner feeling of the hijra. But Anarkali said that they make their relations with their eyes. She also called Munswamy as her brother. Anarkali asked Uma whether she was really the wife of the Superintendent. She told her that she was doing her paper on class and gender related violence. She wanted to know something about Anarkali.

In the play Dattani minutely presents that the hijras are not respected anywhere. They are not recognized in the society as normal human being. They are badly treated by the police and by the aristocratic class. Hijras can be seen on two occasions – wedding and child birth. But they are also exploited in the wedding ceremony of Subhu. When Champa, the leader of hijras and their group entered into the house of Mr. Sharma to bless the marriage with their singing and dancing Mr. Sharma cries,

'Stop! Stop it!

They stop beating drum

Who invited you here? Where are those security people?' (C P – 38)

Mr. Sharma belongs to the aristocratic class and has no sympathy and humanity to the hijras. He also misbehaved with them. He has no perception about the solidity and the profession why they have undertook to perform dance and sing. It is the only way to conceal their inner- self by singing and dancing. They come to the wedding and child birth in order to collect money and give the people enjoyment.

An Interview with the Hijras

To know the inner feelings and sorrows of the Hijras I have decided to take an interview personally with them. I met two hijras namely- Beauty and Kohinoor. I asked them some questions to know their feelings and suffering.

Why are the hijras telling lie?

Beauty: We tell lies to escape ourselves from people and hide ourselves from those who want to be close with us. We don't take people in our society. People always joke and insult us.

Why did you change your name?

Beauty:- I did not change my name. My actual name is Taher. The group leader of our genre is empowered to select the newcomer's name and she keeps the name by seeing our physical appearance and accordingly she named me as Beauty

Did you go to school?

Beauty: - Yes, I did go but left unfinished.

Why did you leave the school?

Beauty:- I have had a dream to be educated but the students of the school where I was admitted took amusement by teasing me now and then as I was physically somewhat difference from them and they called me hijra. The teacher advised the other students not to joke me but they daily joked and teased me which compelled me to leave the school without completing education. But I do not blame them as their parents and other normal human beings usually joke us as if we are laughing stock of them and children learn that from their guardians.

When did you participate in the group of hijras?

Beauty: When I had been recognized by my activities as hijra and when it spread out, the leader of the hijras came to my house and took me to U.P. They taught me there how to dance and sing and give amusement to the public and collect money from the people. Then we came back to New Bongaigaon where the other hijras stay and I am engaged with them to collect money from people in the train.

Who helped you to join the group?

Beauty: Kajol, the leader of my group who came to my house helped me to join the group.

Who are the other members in your group?

Beauty: Moina, Teena, Sweety are the other members of our group.

How did the member of the family treat with you?

Kohinoor: The family members treat me well. They show their sympathy, patience and also repent for me.

How did the people behave with you when you went out with your father?

Kohinoor: When I went out with my father to the market, people saw me obliquely and called me 'sexy', 'Hijra', and also instigated me to involve in the bad work. I felt ashamed as I am with my father. My father also felt bad enough.

When did you leave home?

Kohinoor: I left home when I was thirteen.

What did you do then?

Kohinoor: I went to Guwahati to collect money from my brother and met there one hijra named Samina now Deepali. She encouraged me to join their group. I also met there other hijras namely, Sweety, Paki, Sheela, Monjila, Nileema, Urmila. They encouraged me and requested me to stay with them.

What is the name of your leader?

Kohinoor: The name of our leader or guru is Jeena who is from Sivsagar, Assam. I joined her group.

Did your leader take any money from you?

Kohinoor: Yes, it is the rule that we must pay our leader an amount of Rs. 300/- a day as commission. It is mandatory to every hijra of a group to pay their guru. Otherwise she can beat us.

In India there are about 19 lakhs of hijras. But we, the normal human beings never think of their problems, issues and their needs. There are three types of hijras such as male hijra, female hijra and neutral hijra. They have been divided and termed as 'Hijra' but Indian constitution has not provided any privileges to the natural backwardness of hijras. They have the heart to feel, they have the mind to think, they have physical growth but the only defect is that they are neither male nor female.

Uma. (thought). Nobody seems to know anything about them. Neither do they. Did they come to this country with Islam, or are they a part of our glorious Hindu tradition? Why are they so obsessed with weddings and ceremonies of childbirth? How do they come to know of these weddings? Why do they just show up without being invited? Are they just extortionists? And why do they not take singing lesson? (CP-16)

In the modern artificial and busy world we should not know the life and condition of hijras. We always keep ourselves away from them. We think that if we come in touch with the hijra society will ridicule us.

The hijras are impotent. Impotency is not their crime. It is not their crime but the 'unfortunate curse of nature' (Agarwal 36). It seems nature laughs at them by neglecting them through its other entity i.e complete human being. Sometimes we puzzle them by enquiring their identity in which section they are contained, whether they are male or female. Such type of enquiry by us makes them baffled to clear our queries and that remain them dumb or to expose their anger in an abnormal way. As they are not categorized as male or female, they are not usually engaged in any

type of work which compels them to take the shelter of beggarship to earn their livelihood for which only we are responsible.

It is the duty of every citizen to show sympathy towards them and treat them as they are the part of our society. They are not neglecting section as we think. On humanitarian outlook we should pay homage towards them to minimize the gap that we enlivened in the society.

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Sadri Language of North Bengal in Crisis: A Thunderclap in Language Diversity

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Abstract

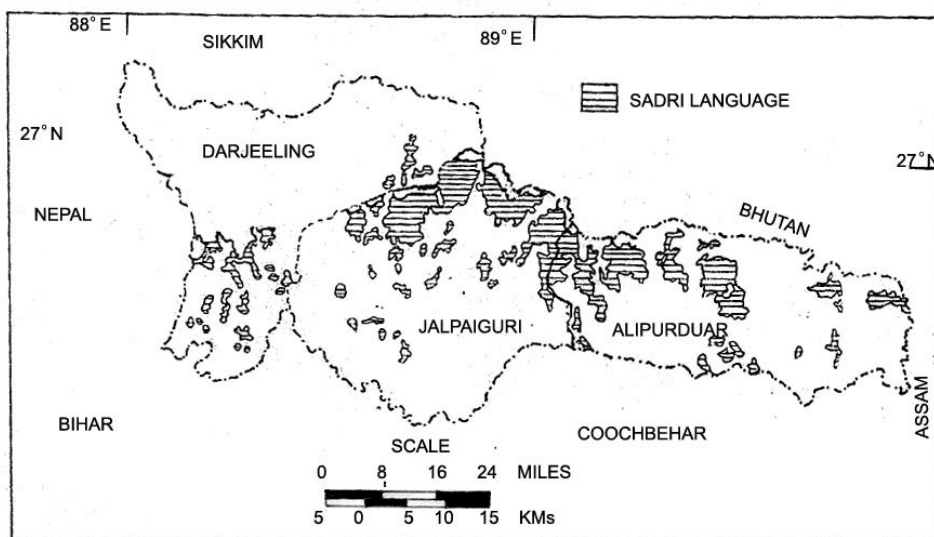
Language is the most important communicative tool. The Sadri language is an important tool of communication among the tea labourers of North Bengal. The present study focuses on present situations of the Sadri language in Sadri affected area of North Bengal. The findings show some important issues related to the Sadri language in North Bengal, which are to be noticed that there are various developmental problems such as lack of education through this language, there are no linguistic institutions, lack of adequate literary resources, no written form of Sadri language, detachment of governmental policies in the development of Sadri language, problem of participation in decision making process through this language, etc.

Key Words: Sadri, Language, North Bengal, Development, Influence, Linguistic, Problem.

Introduction

The Sadri language originated in southern Bihar and brought to Tarai and Dooars in North Bengal, is a modern Sanskrit rooted language. Now Sadri is the main link-language among the tea workers in North Bengal. Through this language the tea workers communicate to each other and uphold their cultural aspects. But now in presence of modernization and dominance of Bengali and Hindi, the cultural diversity of Sadri has been decreased. This report has been prepared on the basis of interview and secondary information of developmental problems of Sadri language and how to overcome it.

AREAS OF SADRI LANGUAGE IN NORTH BENGAL



Objectives of the Study

The main objectives of the study are:

To know the present situation of the Sadri language in the protection of linguistic diversity.

To know the realistic application of this language.

To know which cultural aspect is uphold through this language.

To know the Sadri based literary components.

To know how to fulfil their cultural and social needs through this language.

To know how much satisfied they are in their linguistic enrichment.

To know the needs of their linguistic development in social sector.

Methodology of the Study

The study has followed qualitative method that has helped to combine qualitative data. Data of this study have been collected from both primary and secondary sources. Primary data have been collected from selected samples through interview schedule and Focus Group Discussion (FGD). Secondary data has been gathered from published and unpublished reports, books, etc. The interview method is the best way to reach the problematic area of this language for primary data collection. Observation has also been done beside interview. Through the interview and observation over 40 people of Gangutia Tea Garden under Alipurduar District of North Bengal, the data have been collected which indicates the flow towards degradation of this language. Five representatives among 40 people had answered the interview schedule and all of them participated in the group discussion process.

Analysis of Data

Through the interview of 5 representatives of Sadri people if we analyze the collected data, then we can see that 40 questions have been asked to everyone regarding needs of developmental aspect and problematic aspect of this language, therefore total observation has been done $40 \times 5 = 200$ nos. In this the positive (yes) answer is 80% and the negative answer (no) 18 %. 2% answer is neutral.

Table No. 1

No. of questions regarding needs of development and problems in area	Percentage of 'Yes'	Percentage of 'No'	Percentage of can't 'Say'
200	80%	18%	2%

We can analyze these through pie diagram –

Table for Pie Diagram

No. of questions. 200 items (100%)	Radius of circle r	Scale 1cm. to 2unit	Total Degree	Categories of responses	Categories of responses	Categories of responses
No. of questions. 200 items (100%)	Radius of circle r	Scale 1cm. to 2unit	Total Degree	Yes (160 Items i.e. 80%)	Yes (36 Items i.e. 18%)	Can't Say (4 Items i.e. 2%)
200	7.98	3.99cm	360o	288 o	64.8 o	7.2 o

Pie Diagram

Showing

Different Option of People Regarding Developmental Needs of the Sadri Language

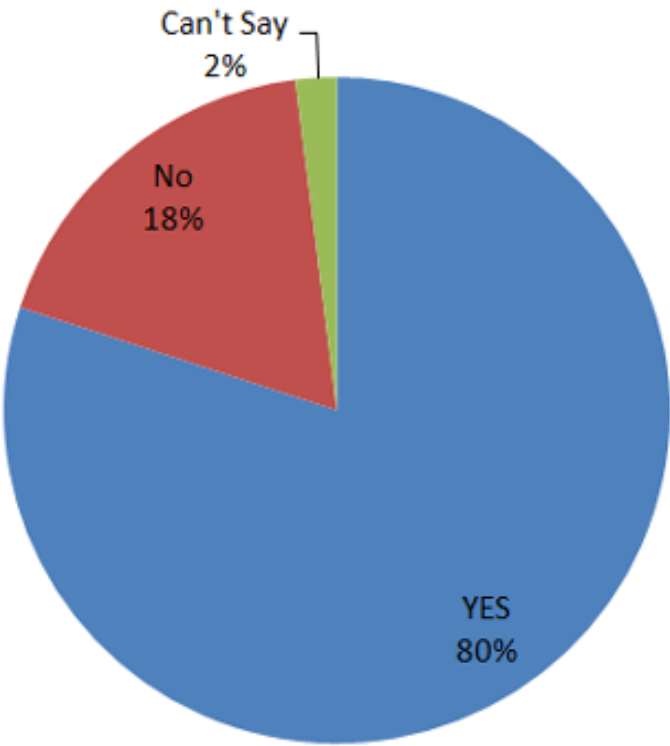


Table No. 2

Age Group	No. of People	People under Influence of the Sadri language	% (Percentage)	People Under Influence of other than Sadri language	% (Percentage)	Total Percentage (%)
>40 years	20	16	80 %	4	20%	100%
<40 years	20	4	20%	16	80%	100%

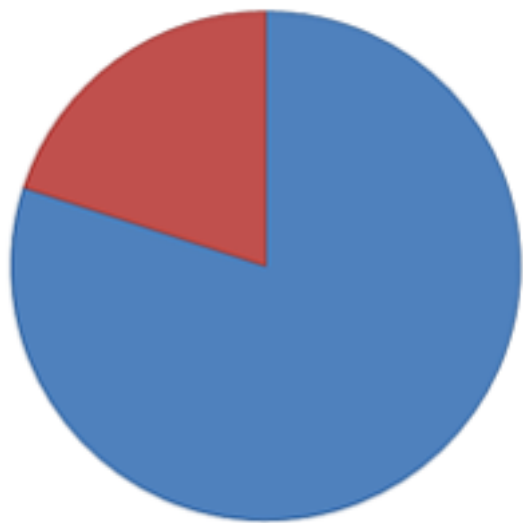
We can analyze these through pie diagram –

Table for Pie Diagram

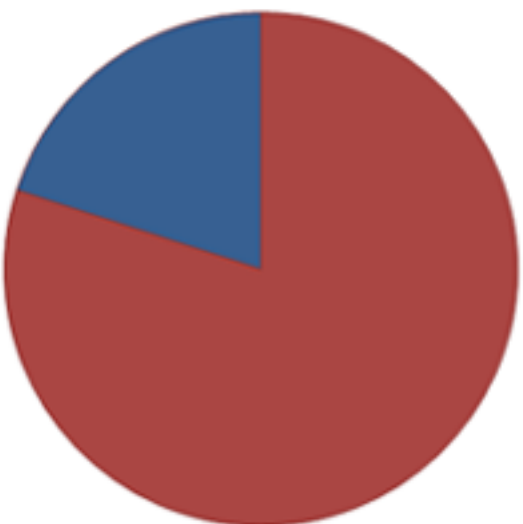
Age group	No. of People	Radii of circle r	Scale 1cm to 1Unit	Total Degree	Categories of Influence	Categories of Influence
Age group	No. of People	Radii of circle r	Scale 1cm to 1Unit	Total Degree	People under influence of Sadri	People under influence other than Sadri
>40 years	20	2.52	2.52cm	360o	288 o	72 o
<40 years	20	2.52	2.52cm	360o	72 o	288 o

Pie Diagram
 Showing
 Age Wise Linguistic Influence

Above 40 Years People



Below 40 Years People



Discussions

Problematic Aspects and Needs of Linguistic Development

First pie diagram shows that most of the answers regarding the need of development of this language is positive which indicates the need of development of this language and also showing the problematic area. Regarding problematic aspects and needs of development of this language, total 200 questions have been asked among 5 representatives. Out of 200 questions 160 nos. i.e. 80% answer is positive i.e. ‘yes’ and 18% answer is negative i.e. ‘no’ and 2% has come ‘can’t say’. The result of this interview mostly indicates towards the problematic area and needs of development of this language. The people of the Sadri language want education and

communication through this language. They are worried about their linguistic future. Beside the education and communication, they also want literary resources and written form of their language. For this they also want governmental help and proper developmental institutions.

Age Wise Linguistic Influence

The second pie diagram shows that people less than 40 years are highly influenced by the language other than Sadri because of their educational needs, and people more than 40 years are highly influenced by the Sadri language because they are older and so they are influenced by their native language. This diagram shows that the people of new generation are mainly the students moving towards the Bengali and Hindi languages because of their education and lack of educational opportunities through the Sadri language.

Findings

On the basis of the above discussion and data analysis the findings are –

There is no linguistic institution of the Sadri language.

No arrangement of education through this language.

There is lack of adequate literary resources.

There is no written form of this language.

This language is floating through mouth to mouth.

No governmental help can be found to develop this language.

New generations are moving towards the languages other than the Sadri language like Bengali, Hindi for their educational needs.

It can be seen that there are lack of all kind of facilities to form the language its strong basis.

Conclusion and Recommendations

In the above discussion it can be seen that now-a-days the situation of the Sadri language of North Bengal is in crisis and the future prospect of this language is uncertain. So, necessary steps regarding the development of this language should be taken immediately for the protection of this language in the context of linguistic diversity.

With considerable attention to the welfare of the Sadri language, some measures can be considered more effective. These are:

To protect the Sadri language, the central and the state governments should take necessary plan immediately.

In Sadri centred areas, education should be provided in schools and colleges through the Sadri language besides the other language.

With the help of planning to protect the Sadri language, various necessary steps can be taken.

Adequate text books should be written on the Sadri language.

For linguistic development of the Sadri language, linguistic institutions should be established.

Overall governmental acceptance of the Sadri language can be considered as an effective step to protect the Sadri language of North Bengal.

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Adolescence and Juvenile Delinquency: A Study with Special Reference to Juvenile Justice Board (JJB), Dibrugarh, Assam

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Abstract

Adolescence is crucial and important period of human life as it is the transition period between childhood and maturity. They are the youths who are the future of the society as well as of the nation. It is the time when the individual is expected to prepare himself/herself for adult life by replacing childish attitudes and behaviour patterns with those of an adult type. Stanley Hall said that "Adolescence is the period of storm and stress". Delinquency is one of the main storm or stress of this stage. Delinquency means the violating behaviours, comprising only of those offences by minors that would be punishable in the case of adults. Delinquency is one of the burning problems of present day society. The paper is based on the juvenile under JJB Dibrugarh. The government, JJBs, NGOS and other social organizations are taking this matter as the responsibility of their concern. If mass media, society and parents take initiative to solve the problem, then the problem may be shorted out very soon.

Key Words: Adolescence, Juvenile, Behaviour, Environment, Attitude.

1.1: Introduction

Adolescence is crucial and important period of human life as it is the transition period between childhood and maturity. The word "adolescence" has come from Latin word adolescence which means "to grow" or "to grow to maturity". From physiological point of view, an individual attains adolescence with the advent of puberty and the ability to produce its kind. But now-a-days the term is used mental, emotional, and social maturity with physical maturity. It is the time when the individual is expected to prepare himself/herself for adult life by replacing childish attitudes and behaviour patterns with those of an adult type. . It is said to be the most important period of human growth timing from 12-18 years of age. But normally adolescence appears at the age of 11-12 in case of girls and at the age of 12-13 in case of boys. Different psychologists have tried to define the term 'adolescence' in different ways. According to Dorothy Rogers, "Adolescence is a process rather than a period, a process of achieving the attitudes and beliefs needed for effective participation in the society". Stanley Hall also said that "Adolescence is a period of storm and stress of life". It is usually seen that the adolescents are no longer children and adults and this fact makes them more confused. The elders of the society sometimes won them to behave like an adult and sometimes they are treated as a child. This creates in them regarding their own role. So we may say that adolescence is the period of neither a child nor an adult. The most important characteristics of adolescence are: rapid physical development, mental and intellectual development, social development, moral development, sexual development, hero worship, religious feelings, extroversion, gregarious instinct, excessive imagination, excessive sentimentality, self- confidence, spirit of adventure, etc.

Due to the significant characteristics of this stage including rapid changes in physical, mental, moral, social, sexual and intellectual development the problems such as sexual problem, the problem of freedom from home, the problem of security, peer group relationship, vocational choice and need of self- support and delinquency, etc. arise. Out of the problems, delinquency is one of the main problems of this period.

1.2. Delinquency

Delinquency is one of the most serious problems of adolescent stage of human life. This problem has been affecting a lot the environment of the present day society. Most of the incidences or anti-social behaviour of the present day society arise from the delinquency problem. The incidences of anti-social behaviour have tremendously increased in intensity and magnitude in recent years. Several incidents involving teenagers in a variety of delinquent acts have posed serious problems before all who believe in healthy and harmonious development of children.

Psychology gives the term some definition. According to Valentine, "Broadly speaking the term delinquency refers to the breaking of some laws". According to Goadwar and others, "A delinquent is a child or youth (below 18) who repeatedly commits acts which are punishable as crimes." Sethna said, "Juvenile Delinquency involves wrong doing by a child or a young person who is under an age specified by law of the place concerned". From the definitions it is quite clear that delinquency means a violating behaviour, it comprises only of those offences by minors that would be punishable in the case of adults. It is very difficult to find a comprehensive and unique definition of the term, because socially disapproved behaviour varies with time, place, cultural variance, social-economic and political conditions of the country.

1.3. Juvenile Justice Board (JJB)

Juveniles accused of a crime or detained for a crime are brought before the JJB under the Juvenile Justice (Care and Protection of Children) Act 2000 (Amended in 2006) under this act and provisions of criminal court. The purpose of a separate court is not taken to a regular criminal court. The purpose of a separate court is that its purpose is socio-legal rehabilitation and reformation, not punishment. The juvenile JJB consists of a metropolitan magistrate or a judicial magistrate of the first class and two social workers at least one of whom should be a woman. JJB are meant to resolve cases within a four month period. JJB of Dibrugarh has been playing a significant role in reforming the behaviour of delinquents. The investigator has taken the juvenile board as the area of the study.

1.4. Significance of the Problem

Juvenile delinquency is one of the burning problems of our society. This problem is one of the main bases of increasing number of crimes in our society day by day. Therefore, research studies on juvenile delinquency are the need of the present society. The researcher wishes to draw attention of the society as well as the concerned personalities to make the issue a thinkable one.

1.5. Statement of the Problem

The statement of the problem is 'Adolescence and Juvenile Delinquency: A Study with Special Reference to Juvenile Justice Board (JJB), Dibrugarh, Assam.

2. Objectives

The objectives of the study are-

- 2.1. To study the of problem areas during 2014-2016.
- 2.2. To study the problems during the period of 2014-2016.
- 2.3. To provide measurable suggestions for solving the problems.

3. Methodology

Data have been collected from secondary sources with special reference to the objective of the study which is a piece of descriptive research. This method describes and interprets what exists at present.

3.1. Population: All the Juvenile in the JJB Dibrugarh during the 2014-15 and all the members of JJB Dibrugarh are the population.

3.2. Sample: 6 experts, and 107 juvenile delinquents of Juvenile Justice Board, JJB Dibrugarh were selected as the sample for the study by using complete enumeration technique.

4.0. Findings of the Study

The required data are collected with the help of information schedules and questionnaire. Objective wise findings are as follows—

4.1: Objective 1: To study the problem areas during 2014-2016.

The collected data are presented below:

Table No -1: The problem areas year wise during 2014-2016

Year	Problem Areas
2014 to 2016(October)	Theft, Murder, Robbery, Kidnapping, Sexual Cases, Extortion, Assault, Culpable Homicide and Pasco Act.

The table shows that the main problem areas that have found during the period 2014 to 2016 (October) are theft, murder, robbery, kidnapping, sexual cases, extortion, assault, culpable homicide and Pasco Act.

4.2: Objective 2: To Study the Problems among the Age Group 11/12-18 During 2014 -2016

Table No-1:The Problems among the Age Group 11/12-18 in the Year 2014-2016

Year	Total Juvenile	Theft	Murder/Attempt to Murder	Robbery	Kidnapping	Sexual Case	Other (Assault, Culpable Homicide, Pasco Act Extortion etc)
2014	35	22	4	2	5	2	Nil
Percentage	35	62.86%	11.43%	5.71%	14.29%	5.71%	
2015	37	25	3	4	2	3	Nil
Percentage	37	67.57%	8.11%	10.81%	5.41%	8.11%	
2016	35	5	8	3	2	4	12
Percentage	35	14.29%	22.86%	8.57%	5.71%	11.29%	34.29%

The above table reveals that out of a number of 35 juveniles found in the JJB, Dibrugarh, 62.86% juveniles are involved in theft cases, 11.43% juveniles are involved in murder cases, 5.71% juveniles are involved in robbery case, 14.29% juveniles are involved in kidnapping and 5.71% sexual cases are found as the victim in the year 2014.

Out of total 37 cases, 67.57% are involved in theft case, 8.11% are involved in murder case, 10.81% are involved in robbery case, 5.41% are involved in kidnapping and 8.11% sexual cases are found as the victim in the year 2015.

Up to the month of October 2016 the total number of juvenile in JJB Dibrugarh is 35, out of them 14.29% are involved in theft case, 22.86% are in murder case and attempt to murder case, 8.57% are in robbery case, 5.71% are in kidnapping and 11.43% sexual cases (as the victim) and 34.29% are found in other offences like, extortion, assault, culpable homicide and Pasco Act.

4.3: Objective3: To Provide Measurable Suggestions

After face to face interview with 6 experts of JJB Dibrugarh, following suggestions are found out.

Adequate provision should be given by the parents and schools for inculcating better social interest, skills and attitude.

The parents and teachers must take care of their emotional needs of this stage.

Parents, teachers and social workers should join their hands in creating suitable atmosphere of moral or value education.

Social organizations and mass media should be involved actively.

Proper suggestions for juvenile or adolescents should be included in the curriculum.

Teachers should give personal attention toward delinquents. They should try for maximum involvement of the adolescents in extra-curricular activities. It may help to sort out the delinquency problem.

Value education at home as well as school environment is the urgent need to solve the delinquency problem.

Vocational guidance or career counselling should be provided to the adolescence.

Quality education should be provided to the juvenile.

5. Discussion and Conclusion

Adolescence is the period of storm and stress, doing something wrong is very natural in this stage. It is observed that theft, murder, robbery, kidnapping sexual cases, extortion, assault, culpable, homicide and Pasco Act are found among the juvenile under JJB, Dibrugarh, Assam. This is a burning problem of our society which makes the society like handicapped children. As we know that the youths are the future of the society as- well-as the nation , we should make the younger generation or the youths very active and should make them intellectually, morally, mentally, socially, emotionally and culturally sound. Proper and active participation of the mass media is needed to overcome the problem. The government, JJBs, NGOs and other social organizations are taking this matter as the responsibility of their concern. Our parents and society should take initiative to sort out the problem from our society very soon for the better future of the nation

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Salman Rushdie's *Midnight's Children*: A Unique Amalgamation of Christianity, Hinduism & Islam

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Abstract

Salman Rushdie, the famous as well as notorious writer won the prestigious Booker Mc Connell Prize in 1981 for his second novel *Midnight's Children* (1980). The novel was well received both in India & abroad with enthusiastic & almost unanimous acclaim not only by ordinary readers but also by literary critics as well. The reasons behind this popularity are the religious controversies over *The Satanic Verses*. The religion also made a powerful impact on *Midnight's Children*. But in *Midnight's Children* Rushdie's views on religion are different from that of *The Satanic Verses*. Here, he amalgamates Hinduism with Christianity & Islam. Rushdie has constantly mixed the popular tradition of Indian culture which has a remarkable bearing on the novel. Thus, Saleem, the protagonist of the novel is a product of the truly hybrid Indian society. He is partly Hindu, partly Muslim & partly Christian, suggesting thereby the intermixing of various religions. Moreover, Rushdie incorporates a number of mythical characters & incidents in the text. This is the secret of his success & it is for this reason the western readers & critics would choose Rushdie as an interpreter & authentic voice of the third world countries which Timothy Brennan in his *Salman Rushdie & Third World: The Myth of the Nation* described as Third World Cosmopolitan (104).

Key Words: Amalgamation, oh, nourished, exchange prototype, surrogate, colossal, telepathy

Since the declaration of the Booker of Booker to Salman Rushdie's *Midnight's Children*, critics have begun to experiment upon the various aspects of Rushdie's art in this novel. For instance, Tariq Rahman deals with politics, Ron Shephard & ML Pandit with fantasy, Ashutosh Banerjee with narrative technique. Nel Ten Kortenaar discusses *Midnight's Children* as an allegory on history. R.S. Pathak explores Rushdie's delineation of the relation between individuals and history in the novel. Similarly, Goontilleke talks on Rushdie's use of myth in this novel. The present paper attempts to address the issue of amalgamation of religions — Hinduism, Christianity & Islam, which perhaps, shade all the other important aspects and perhaps, contribute more than anything else to the prosperity of this work.

Salman Rushdie appears as a wonderful master of amalgamation between Hinduism, Christianity & Islam in *Midnight's Children*. This technique, we observe in the situation in which Rushdie shows the illicit relationship between Vanita, a poor low caste Hindu woman with a white European named William Methwold in the absence of her husband Wee Willie Winkie. As a result of their union, Vanita becomes pregnant and this unborn child is the result of the amalgamation between Hinduism & Christianity. Secondly, we find Rushdie's blending of Hinduism & Christianity with Islam. In the midnight on August 14, 1947, Vanita's childbirth pain started and she was taken to Narliker Nursing Home in Bombay. But unfortunately she was unable to give birth the child till the last hour of next night i.e midnight on August 15. At the same time, Amina a Muslim woman, wife of Ahmed Sinai was in labour in that Nursing Home. Both of these women gave birth their respected child at the last stroke of midnight on August 15, 1947 after which India became independent. Shiva is the genetic son of Ahmed & Amina and Saleem Sinai is the genetic son of William Methould & Vanita. Now a Christian woman Mery Pereira exchanges their name-tages. Thus, a Muslim child (son of Ahmed & Amina) was nourished as Shiva by a Hindu mother under the Hindu rule-regulations. On the other hand, a Hindu-Christian hybrid child (son of Methould and Vanita's) Saleem Sinai was brought up by a Muslim mother under Islamic Sharia. Thus, Shiva was Saleem and Saleem was Shiva.

Salman Rushdie in *Midnight's Children* not only amalgamated the Hindu-Muslim and Christian people but he also mixed up the Hindu mythology, Christian mythology and Islamic mythology. In the beginning of the novel we are told that Adam Aziz, Saleem's grandfather had a nose that was comparable only to the trunk of elephant headed Ganesha (Rushdie 8). In the last page Saleem's son Adam Sinai is described as the true son of Shiva-Parvoti-the elephant headed Ganesha (Rushdie 500). Moreover, Saleem is also said to have a cucumber like nose. Thus, Salam Rushdie, ties the Muslim people with Hindu myth of Ganesha.

It is earlier said that Saleem had a colossal nose. Through this prodigious nose, Saleem was given the power of telepathy, which fortune teller said— 'Voice will guide him' (Rushdie 87-88). 'It is the ability to look into hearts & minds of man' (Rushdie 200). It is by this power Saleem discovered the illicit affairs of his mother with her ex husband Nadir Khan. It is by this power Saleem participated in 'Midnight's Children Conference' (M.C.C.) in the secrecy of midnight. Now if we go to the Islamic mythology, we find that Prophet Mohammad was given the 'Ohi' i.e. message by Zebrail Farista. This 'Ohi' was similar to Saleem's telepathy. Again, Saleem's participation in *Midnight's Children* Conference in the secrecy of nights can be compared to Prophet Mohammad's visit to Miraz. In the Christian mythology, Jesus Christ is the prototype of Saleem because like Saleem Jesus Christ is in dubious parentage as the Christians believe that Jesus is the child of God whereas the Muslims believe that it is the miracle of Allah. If Saleem is Jesus, then William Methould is God, which is acceptable in the Catholic Church as they believe in the 'Holy Trinity' i.e. the father God, son-Jesus & Soul human being are one.

Saleem is also an amalgamation of both Jesus & Prophet Mohammad. It is evident through Sadhu Ramrams prophesy- 'two mother raise him' (Rushdie 87-88). When the Sinais eventually discovered the Mery Pereira's guild, she gave up her job at Narlikar Nursing Home & devoted her life to bringing up baby Saleem as a surrogate mother. If we reject the title 'Pereira from Mery Pereira, then the real name will be Mary who was the mother of Jesus Christ. Another mother who nourished Saleem is Amina which is the name of Prophet Mohammad's mother.

Although Shiva's forefathers are Muslims, as a result of Mary's crime he is nourished by Hindu parents and now he is considered as a legendary figure of Hinduism. Though in *Midnight's Children* Shiva had nothing to do with Shiva myth but the rivalry between Shiva and Saleem could be compared with the legendary rivalry between Shiva and Brahma. Similarly, Saleem's forefathers are Hindu-Christian but he had to practise Islam and being a Muslim, he considered Padma as his Muse or Saraswati, the Goddess of creative art (Goonetillek). At the ending of the novel in chapter XVIII entitled – 'A Weeding', we notice that Parvoti a Hindu girl becomes pregnant as a result of her union with Shiva (a Hindu in practice but biologically Muslim). But at the request of Picture Singh, Saleem married the helpless girl Parvoti and saved her honour. Then Parvoti converted to Islam and took her name Layla.

The character of Brass Monkey (Jamila Singar) as shown in '*Midnight's Children*' is also amalgamation of Islam and Christianity. In spite of her Muslim background, Brass Monkey under the influence of Christian ayah and European school friend donned a nun's outfit and rosary and went around the home singing Christian Hymns. She even fasted in the period of Lent instead of Romjan. Thus, Brass Monkey is the amalgamation of both Christianity and Islam. Again in *Sundarban* the three boy soldiers—Ayoba, Farooq, Shahid and Buddha Saleem in a situation entered the huge Hindu temple of Kali and laid down at her feet. Thus, being boy shoulder from the Muslim background and their prayer to Kali for help indicates that Salman Rushdie's '*Midnight's Children*' is nothing more than amalgamation of religions.

Salman Rushdie is an Indian by birth. In *Midnight Children* he wished to represent the Indian society. But going to represent the Indian society, he amalgamated Christianity, Hinduism and Islam, which is his great mistake as an Indian. But it is true that India is a country of diversity of religion. So, to represent the Indian society accurately, no religion can be rejected. But what he should have done here is to raise the common minimum programme among these religions. Instead, he amalgamated these religions. In the surface level Rushdie shows the religious rivalry but in deeper level his sole aim is to amalgamate these religions. This technique sometimes baffles

the readers to understand this combination. Whatever may be, Salman Rushdie's *Midnight's Children* is a strange amalgamation of Christianity, Hinduism and Islam.

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Demographic Study of the Missing Community of Assam: A Study on Lazai Pani Miri Gaon, Dibrugarh, Assam

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Abstract

The Multilingual Demographic Dictionary defines demography as the “Scientific study of human populations primarily with respect to their size, their structure and their developments. “The present study concerns with the change and development of demographic behaviour like mortality, fertility, marriage, family pattern, occupational pattern, etc. There are many factors which are affecting mortality. These are income, occupation, marital status, male- female, poverty, urban-rural difference, health service, etc. This study attempts to determine/measure the present levels of fertility and mortality among the Mishings. Mishings are one of the indigenous ethnic groups of Assam. They have been here since the days of the Chutiya role in Sadiya forming an integral part of Assamese society and culture. Their contribution to the development of Assam’s polity, economy and other aspects of life is no less significant than those of many others. The fertility and mortality behaviour of a population depends on the socio-economic configurations of the concerned population. Therefore, any policy taken for the improvement in the socio-economic and demographic conditions will be fruitful only when it is based on the findings of the study covering the concerned population. The present study is an effort for knowing the demographic behaviour of the Mishings, an important minor tribe of Assam.

1.1: Introduction

The Multilingual Demographic Dictionary defines demography as the “Scientific study of human populations primarily with respect to their size, their structure and their developments. “The present study concerns with the change and development of demographic behaviour like mortality, fertility, marriage, family pattern, occupational pattern, etc. The term ‘demography’ is derived from two Greek words, ‘Demas’ (the people) and ‘Grapho’ (to draw or white). Thus, its meaning is to draw or white about people. The credit for fusing together the two Greek words and coining the term demography goes to Achille Guiland who in 1855 wrote his book *Elements de Statistique Humaine en Demographic Camparcee*. In fact, John Graunt is the real founder of demography, who in 1762 wrote the book *Natural and Political Observation Made upon the Bills of Mortality*. According to Peter R. Cox, “Demography is the study of statistical methods of human population involving primarily the measurements of the size, growth and diminution of the numbers of the people, the proportions of living being born or dying within the same area or region and the related functions of fertility, mortality and marriage.” According to Frank Lorimer, “In broad sense, demography includes both demographic analysis and population studies. A broad study of demography studies both qualitative and quantitative aspects of population.”

From biological view mortality implies the end of that body which had a live birth. However, from the demographic viewpoint mortality devotes the fall in the size of population on account of death. There are many factors which are affecting mortality. These are income, occupation, marital status, male-female, poverty, urban-rural difference, health service, etc.

This study attempts to determine/measure the present levels of fertility and mortality among the Mishings. It has also sought to study the main features influencing their attitude towards additional children as well as their knowledge and practice of family planning, the age at marriage, use of contraceptives, level of education, level of income, occupational structure, child mortality experience etc.

1.2: The Mishings of Assam

Mishings are one of the indigenous ethnic groups of Assam. They have been here since the days of the Chutiya role in Sadiya forming an integral part of Assamese society and culture. Their contribution to the development of Assam's polity, economy and other aspects of life is no less significant than those of many others. Yet, Mishings are still nothing more than "little known neighbour" of the Assamese communities. The Mishing tribe of Assam, Previously known as the Miris forms a fragment of the greater Mongoloid horde occupying the hills and dales of north-eastern India. Mishings are traditionally agriculturalists, while in the hills they adopted Jhum Cultivation. But other than their migration to plains, they adopted permanent type of agricultural cultivation. Their main products are rice, mustard oil seed, black pulse and some other varieties of vegetables. They produce rice mainly for family consumption where as mustered oil seeds and black pulse are produced mainly for cash income. Similarly, they produce vegetables mainly for self consumption. Their techniques of cultivation are the wooden plough spade, axe, large sized knife and similar other implements. The Mishings depend on animal power like bullock, buffaloes, elephants, etc. in carrying out agricultural operations. Every Mishing family keeps at least two or three pairs of bullocks for ploughing purpose. The Mishing community of Assam has a significant contributaion to the demographic pattern of Assam.

2.1. Significance of the Study

The fertility and mortality behaviour of a population depends on the socio-economic configurations of the concerned population. These variables are expected to behave quite differently not only between the tribal and the non-tribal groups living in the plains of the North Eastern Region but also amongst the different tribes of the region because of the differences in their socio-economic conditions as well as the overall life- styles. Therefore, any policy taken for the improvement in the socio-economic and demographic conditions will be fruitful only when it is based on the findings of the study covering the concerned population. The present study is an effort for knowing the demographic behaviour of the Mishings, an important minor tribe of Assam.

2.2. Objectives of the Study

The main objectives of the present study are –

- i) To assess the demographic behaviour in family pattern of the Mishings of the Lazai Panimiri Gaon of Dibrugarh District in Assam.
- ii) To study the occupational status of the Mishings of the Lazai Panimiri Gaon of Dibrugarh District in Assam.

3. Methodology: The method used for the present study is descriptive survey method.

3.1: Population: There are altogether 13 (thirteen) plain Mishing (plain tribes) villages in the district of Dibrugarh, Assam.

3.2: Sample of the Study and Sampling Design: For the purpose of this study, the Lazai Pani Miri Gaon, Dibrugarh has been selected to represent all other Mishing villages. This village consists of 1,320 population and 160 households. The present study has taken 50% of the total households comprising 80% out of the total of 160 households.

3.3. Tools and Techniques Used: Since, primary source of data has to be collected, a standard questionnaire and interview schedules have been prepared for this purpose.

4: Findings and Analysis: Collected data are presented objective wise as follows:

4.1: Objective III: To Assess the Demographic Behaviour in Family Pattern of the Missings of Lazai Pani Miri Gaon of Dibrugarh District in Assam.

It has been said that in a joint extended family structure fertility is high when as in nuclear family set up fertility is low. In joint families many times major decisions are taken by the older family members. Attitude of the wife towards additional children in different families are as shown in the following table:

Table: 5.3: Type of Family and Wives Attitude towards Additional Children

Sl. No.	Type of the family	Attitude of the wife towards additional children	Attitude of the wife towards additional children	Total
Sl. No.	Type of the family	Yes	No	Total
Sl. No.	O1	O2	O3	O4

Sl. No.	Type of the family	Attitude of the wife towards additional children	Attitude of the wife towards additional children	Total
O1.	Nuclear	18 (33.33)	36 (66.67)	54 (100)
O2.	Joint	10 (38.46)	16 (61.54)	26 (100)
O3.	Total	28 (35.00)	52 (65.00)	80 (100)

The study reveals that the attitude to additional child was higher among the joint Mishings families than that of the nuclear families. Again, out of the total Mishings females living in nuclear family, 66.67% have shown unfavourable attitude to additional children while 61.54% females belonging to joint family have expressed unfavoured attitude to additional children. So, 38.46% of females belonging joint family have expressed favourable attitude to additional children, which is higher than that of the nuclear families (i.e. 33.33%). Why in joint family females attitude to additional child is more positive than that of the nuclear families, whose reasons are explained earlier. But in nuclear family, the attitude towards additional child is more negative or less positive than that of the joint families women because of difficulty in rearing up child, major decisions of a family are taken by the couple or female, literacy etc.

Objective III: To Study the Occupational Status of the Mishings of Lazai Pani Miri Gaon of Dibrugarh District in Assam.

The living pattern of a family is very much influenced by the status and nature of occupation that the husbands and their respective wives. The sample household members have been distributed on the basis of the nature of occupation as shown in the table given below.

Table:- 3.3 Distribution of Family Members by Nature of Occupation

Sl. No.	Nature of work/occupation	No. of males	Percentage	No. of female	Percentage
Sl. No.	O1	O2	O3	O4	O5
O1.	Service	41	29.93	7	8.14
O2.	Business	28	20.44	2	2.33
O3.	Cultivator	45	32.85	25	29.07
O4.	Skilled labour	4	2.92	4	4.65
O5.	Unskilled labour	3	2.19	6	6.98
O6.	Live stock forming	8	5.84	3	3.49
O7.	Petty Business	8	5.84	4	4.65
O8.	Weaving			35	40.70
O9.	Total	137	100.00	86	100.00

In the table -3.3, it shows that among 137 males, 29.33% of males are engaged in service sector and 20.44% in business. Similarly, 2.92% of males are skilled labourer. Again, 5.84% of males are engaged in live-stock farming and petty business. The lowest percentage of males is unskilled labourer, (i.e. 2.19%). The highest percentage of males is engaged in cultivation i.e. 32.85%. Though the cultivators are high among the males of the sample households, the percentage of cultivators is declining and the percentage of husbands is increasing in service and business now-a-days. This is a good sign of the village.

Among the 86 working females of the sample households, 8.14% of females are engaged in service sector, 2.33% of females are engaged in business and same percentage of females are too old to work. It is the lowest percentage of the females. The highest percentage of the females is engaged in weaving, i.e. 40.70% and 29.07% of females are engaged in cultivations, 4.65% of females are engaged in petty business and they are also skilled labourer and 3.49% of females are engaged in live-stock-farming. Spread of education among the females results wives coming out from their household chores to earning occupations. It increases the employments of the women. However the government employment schemes are not showing satisfactory performance in these villages.

5: Summary and Conclusion

The study has studied the impact of various socio-economic and demographic factors on the parent's attitude towards additional child. The attitude to additional child was observed to be higher among the unemployed females than those participating in labour force. A concerted and whole-hearted effort on the part of the government/non-governmental organizations, panchayats and dynamic participation of the members of the community at large is required for changing the state of affairs in the desired direction.

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Translation into English: Problems and Prospects

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Abstract

Translation is a kind of extended product of creative exercise ignited by an already existing work. The art of translation lies not merely in translating the literal sense of one language into another but of translating also the feeling, thought and character of the works, so that the finished translation is equal in quality to the original. In the present study the researchers do not regard the issues of ascertaining the accuracy and authenticity of a translated text. The need for an evaluating body which may constitute of readers, critics or some organizations regulated by the publication houses can be required to be bilingual and bicultural for such judgmental works. But for the present study it will be assumed that the translation of a literary work is very close to creative writing. So the issues of evaluation will be regarded as irrelevant. It is almost impossible to state whether a novel is more or less good or bad than another novel. So, the art of transferring the meaning of a text from the source language to the target language is a difficult task because it is not easy for the translator to find full equivalence of a source language word in another word in the target language.

Key Words: Translation, Problems, Communication, Equivalence, Language.

Translation, the practice of rendering a text originally written in one language belonging to a certain culture into a different language belonging to another culture, is a human activity of inter-lingual communication to understand global relations. The practice of translation where transference of meaning of a text from the Source Language (SL) to the Target Language (TL) gets prime importance, aims at offering the equivalent elements in the Target Language Text (TLT) and bringing the intended elements of meaning of the Source Language Text (SLT) into the TLT. In this act of rendering the meaning from the source language into the target language, the translator plays a vital role, whose job to change an already existing text into another language is a difficult task as it is not easy for him to find full equivalence of a source language word in another word in the target language. While bringing the nearest possible equivalence between the two texts of different languages belonging to two different cultures, the translator not only has to do the job of a creative writer but he also has to undertake the job of a critic in trying to get in the target language text the meanings and the nearest possible sense inherent in the source language text. The present paper focuses on the problems that a translator faces in translating a text from the regional languages of India into English, the problems that s/he faces during the selection of the text to be translated, the policies of the government and the publication houses that affect the flow of these translation activities and the difficulties that a translated text faces in its journey from its selection to its marketization.

Translation is an activity which has to do with languages, cultures and nations. Literary translations are viewed as powerful sources helpful in bridging the gaps between different cultures and nations. Translation is both a linguistic and cultural activity. An inwardness into both the languages and cultures can only enable a translator to take up the job. The translator's mastery over both the languages makes the words obey his/her call with the feel of the language he or she translates from and translates into. The process of translation should avoid both transliteration and transcreation. The recent theories of literature influenced by the philosophy of language view

the text as being possessed more by the reader than by the author. The indeterminacy of language and the elusive nature of language have made the task of the translator difficult.

The fact that the translators have not been recognized as translators has become a common problem in the field of translation. The devoted readers of Bhabendra Nath Saikia for whom his writings are a kind of treasure cannot be expected to respect the translators of his works in the same manner. But the fact that the translators are completely ignored in the discourse of literature is unfortunately affecting the translation activities. The discussion of the translation of Saikia's book *The Cavern and Other Stories* (2012) may reveal a commonly experienced phenomenon in the world of translation of literary texts. The stories like *Gahbar* (The Cave), *Sendur* (Sindur), and *Srinkhal* (The Chain) showing the 'literary prowess' of the writer and at the same time explaining the love of the readers in Assam for the writer are the gems of Assamese literature. The kindle edition of the book was discussed and it was observed that the devoted readers of Saikia hope that the translator Dheerendra Nath Bezbaruah does justice to the stories. They also feel happiness for the fact that the international readership finds the writer worthy of being compared to the writers like O' Henry and R. K. Narayan. The article describes the narrative of all the fascinating stories of the book and observes the book as 'an impressive sampling' of Dr. Saikia's writing. The writer who received an offer from the publisher to write a review admits that he was not familiar with the name of Bhabendra Nath Saikia or his literary works. As a reader and reviewer of the stories from a culture which was very different from his own, he realizes the differences between the two cultures as 'fascinating' and also realizes that the feelings and the motivations of the characters are not very different from theirs (Chambers www.amazon.com). The reviewer J. Chambers also admits his difficulty with the Indian words which could not be completely solved by his kindle built in dictionary. The glossary provided at the back of the book explaining all the Indian words used in the stories is mentioned by the reviewer. But the name of the translator is not mentioned, neither any fact regarding the creative process of bringing the original text in Assamese into the translated text in English is discussed. Saikia is seen as the sole creator of the text in this discussion.

The role of the translator involves many challenges and little rewards. The journey of the text from one readership to another from one language context to another is made possible by the translator but s/he is often ignored as the creator/recreator of the text. His contribution in the creation of the text is marginalized when the literary text as a literary text is appreciated. But when the fact of translation is mentioned, the attention of the readers of the source language context is suddenly focused on the performance of the translator, especially when the writer is famous and loved one by the readers.

The translated texts are very often not presented as translated texts to the readers. The publisher's focus on the facts related to the SLT, such as its being a classic text or being a popular text for winning a wider readership sometimes appears to assure the TLT readership about the worth of the SLT. But the translators as translators can be focused by the publishers for such purposes only when the literary world celebrates the translated works as good and great works and as translated works.

There are many texts published by even national publication houses where the translators are not presented as translators. A book titled as *Vedanta* published by NCERT mentions the name of Dr. Karan Singh on the cover page. The cover page does not say that Dr. Karan Singh is the translator and the work is a translated work. The foreword of the book tells the reader that the book is a selection from translation work by Dr. Karan Singh and is published by NCERT with his permission. There are numerous examples of such omissions which are certainly at the cost of the identity of the translator as a translator. NCERT is presenting the book to the Indian readers who can be expected to have the knowledge regarding the language of creation/creator of the *Vedanta*. But the same book needs more information details regarding the SLT for the non-Indian readers.

The Hour before Dawn was published in 2009 by Penguin Books India. The note of appreciation on the cover page of the novel by the contemporary prominent Assamese writer Mamoni Raisom Goswami the acclaimed author of *The Moth- Eaten Howdah* of the *Tusker* and the winner of the

Jnanpith Award is for the writer Bhabendra Nath Saikia, not for the translator Maitreyee Siddhanta Chakravarty:

‘A rare glimpse of Assamese society, portrayed with deep understanding and love by a master craftsman.’

The back cover page blurb after making a casual mention of the fact of translation from the original Assamese novel *Antoreep* by a renowned writer and film maker Bhabendra Nath Saikia describes the time in which the story is set. The blurb on the back cover page of the novel *The Hour before Dawn* mentions the time in which the story is ‘set primarily in pre-independence India.’ The ‘vibrant life in a small village in Assam’ is depicted in a poignant prose. The blurb also describes the story as ‘haunting’ and observes it to be about ‘woman’s hidden strength in her darkest hour.’ But it does not say anything about the translator or about the translation of the text. In the first page of the book the translator is introduced as follows:

Maitreyee Siddhanta Chakravarty is a freelance writer and translator. She has held a gamut of jobs but prefers to work at her own pace and remain ‘a part-time freelancer and full-time homemaker.’

This short introduction of two sentences follows an interesting fact which is related to both her husband and Dr. Bhabendra Nath Saikia. In Saikia’s film *Anirbaan* the husband of the translator ‘featured.’ The translator’s being related to the author is perhaps to be supposed as her introduction as a translator. The personalized relationship with the creator of the SLT is certainly an advantage for the translator. But the translator’s performance, especially successful performance deserves more appreciation in explicit terms. The presentation of the translator by the publication houses is beneficial for the individual translator and important for the improvement of the literary culture, especially related to translation work.

The blurb on the cover page of the novel *The Hour before Dawn* highlights the two aspects of Saikia’s art that is universality and particularly for the marketing of the novel. Can we imagine of a blurb mentioning the masterly skill of the translator to marketize the book? The book’s presentation as a novel and its talking about the essential themes of human life can be stretched to include the facts of translation. The readers can be made aware of the particular skill of the translator through these carefully selected blurbs.

Regarding translation practices the questions on the issues that need to be addressed are many. The role of the government agencies is an important issue. The government agencies that are engaged with the noble task of translation of Indian language literary texts into English are functioning also as guiding factors for the readers. The institutions like Sahitya Akademi or Katha are non-profit organizations and these organizations do not keep an eye on the market from profit point of view. This affects the choice of the authors to be translated. And this also affects the kind and quality of the translators and also of their motive. In order to encourage the translators we need first to identify the translators of literary texts. And it can be easily observed that because of only the government agencies being the forces behind such activities, the practice is limited to a certain class of translators who can be and are approached by such agencies and it also affects the choice of the authors to be translated.

The use of the source language words in the target language text is a recent direction in the history of translation. In India there are so many translators who use in the TLT some words used in the SLT. Translators like Maitreyee Siddhanta Chakravarty, Ranjita Biswas, Pradipta Borgohain, Indira Goswami, etc. have developed this tendency frequently in their translated texts. In the novel *The Hour before Dawn* the translator Maitreyee Siddhanta Chakravarty has retained a bulk number of Assamese words like ‘sador’, ‘mekhela’, ‘Kokaiti’, ‘Deuta’, ‘naam’, ‘bhaona’ to give the English readers a taste of Assamese flavour. The words like ‘japi’ (P. 6), ‘Kokaideu’ (P.13), ‘Akonman’ (P.16), ‘sattrā’ (P.30), ‘chadha’ (P.35), ‘bhakats’ (P.61), ‘phagun’ (P.69) used in Pradipta Borgohain’s translation of Homen Borgohain’s *Halodhiya Charaye Baodhan Khay*; ‘saporī’ (P.7), ‘Pitadeu’ (P.43), ‘sari’ (P.54), ‘Aita’ (P.62), ‘Jetha’ (P.65), ‘jurun’ (P.90), ‘xorai’ (P.204), ‘laru’ (P.239) used in Maitreyee Siddhanta Chakravarty’s translated text on a *Wing and a Prayer* by Arun Sarma; ‘dhora’ (P.1), ‘garam’ (P.15), ‘aanchal’ (P.35), ‘bahi’ (P.43), ‘baideu’ (P. 128), ‘gadha’ (P.160) used in Ranjita Biswas’s translation of Bhabendra Nath Saikia’s collection of short stories titled *Srinkhal as Fetters* are some outstanding examples of foreignisation, not domestication in the

realm of translation in India. A much larger list of Assamese words are included in the novel on a Wing and a Prayer than in *The Hour Before Dawn* by the translator Maitreyee Siddhanta Chakravarty because of her increased confidence on translation work.

The rendering of a text from the source language into target language is regarded as more difficult than creative writing. The translator not only has to cope with the bilingual complexities but also with the background of the text and its different readings in different periods in the same language context. The tight-rope walking between the source language and the target language makes the task of the translator more difficult than that of a creative writer.

The role played by the publication houses in the field of translation is noticeable. The presentation of the translated texts as translated texts to the readers deserves to be appreciated. But very often translated texts are not presented as translated texts to the target language readership. The supposition in the world of book market seems to be against providing too many information on the cover page regarding the fact of translation. Spectrum Publications which has published a number of translation works from Assamese into English differentiates between the presentations of these translated texts. The texts which are regarded as classics provide the details of the facts of translation on the cover page such as *Miri Jiyori* by Rajani Kanta Bordoloi translated into English by P. Kotoky. All these pieces of information are provided on the cover page. In addition to this the jacket of the book introduces the translator. But the work supposed to be a work of popular fiction avoids such details on the cover page. *The Heart's a Showbiz* is presented as a work by Anuradha Sarma Pujari not as a translated work by Abha Bhattacharyya. The "Foreword" by P. Kotoky does not refer to the process of translation though it hopes to win the readership in the English language context as it did with the Assamese language context. There is no introduction of the translator. It may be concluded by such examples that in the publication and the distribution of the translated texts such details are supposed to affect the sale of the books with their specific readership.

It is generally assumed that unlike poetry, translation of prose is easier to translate. The specific problems of translating literary prose are not even discussed in detail as the problems of translating poetry are discussed. The widespread notion that 'a novel is somehow a simpler structure than a poem' is perhaps responsible for the comparatively less focus on the discussion of problems of translation of literary prose (Bassnett 110). Very often the concept of the imaginary distinction between form and content prevails when the text to be translated is a novel. Even though the translator adequately grasps the significance of the novel, there may happen mistranslation though such strong words should be avoided in the context of translation of literary texts in India mainly for two reasons: (a) Our tradition of translation culture has a very different concept of translation from that of the western concept. (b) The dearth of translation activities between the Indian languages requires encouragement of such activities and the mind boggling discussions of the rules of propriety of the translation performance are hardly rewarding. The translator of the Assamese novel *Antoreep* into English as *The Hour before Dawn* uses certain methods such as dropping of names which is used throughout the text. Such practices can be construed as mistranslation according to Susan Bassnett who does not regard the form of a literary text as separate from its content.

Translation is a linguistic and cultural activity. Total translation is unattainable. The translator's inwardness with the languages and cultures of the SLT and the TLT allows him to strive for finding the lexical equivalence. The socio-cultural matrix of the SLT and the words charged with memory, associations and literary allusions are not easy to be translated. The act of translation is described by Meenakshi Mukherjee as 'voluntary that is the material has been chosen by the translator himself and the prime mover is a compelling desire to recreate' (As quoted in Das 39). The choice of the text is made by the translator and the desire to recreate reflects her competence of both the languages and a creative capability in the target language.

The maintainance of the balance between the fidelity to the original text and freedom from it is the challenge of the translator. The translators are sometimes suggested to take liberties from the original text and may take the process of translation to the point of creating a new text. Great writers like Sri Aurobindo favoured this liberty of the translator and suggested making one's 'own

poem' out of the original while translating. But translation scholars of our time say that translation should be guarded against both transliteration and transcreation.

Even though the practice of translation bears a large number of problems that cause threats to the authenticity and position of the genre, the desire of the scholars and translators to render a text from one language into another has shown an upward trend in the present society. It is not only 'an act of journey from the source language to the target language, but an inter-communicative activity between creation and criticism. The translator is the builder who builds a new text, curved out of the original' (Das 111). The problems that the translator has long been facing in translating a text from one language into another are being felt with great care to make translation equally important as the original work in the present literary scenario of the world.

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The History of Migration into Undivided

Goalpara District of Assam

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Abstract

In 1826, the British Company took a policy for more production in various systems of agriculture in the low lying damp places of Brahmaputra Valley. The company took "Grow more food" programme in Assam and subsequently imported Mymensinghia from Maymensing, Pabna, Noa-Khali, Sirajganj, Rangpur, Dinajpur, Rajsahi Districts of East Bengal. Migrants from Bengal Districts of Mymensingh, Pabna, Bagura and Rangpur continued to come in small numbers. But as the century advanced, this migration took the form of large scale influx into the Brahmaputra Valley. As eighty five percent of them came from Mymensingh, it was not surprising that the term "Mymenshingia" becomes synonymous with immigrants. Migration after Independence is a separate matter. India attained her Independence in 1947. India was divided into two countries — India and Pakistan. Communal riot surfaced all over the country. In 1950, the riots got its highest stage. For this Nehru-Liaquat Pact was signed. In 1971, the war of Independence of East Bengal launched. Ultimately, East Bengal was separated from Pakistan and a new independent country surfaced. These are the two main causes behind the migration after India's Independence.

Keywords: Migration, District, Immigration, Goalpara, etc.

"Migration" and "Immigration" are assumed as synonyms to each other, but literally there is little difference between the two. The word "immigration" means, the people to another or from one country to another contrary for the purpose of livelihood. On the contrary, the word "migration" means the people who left one place or country for livelihood, and not for the purpose of living forever. Thus, we find that these words literally cannot mean almost the same meaning. For our purpose a migrant worker means one who has not been a local person but has come and settled here to live either temporarily or in a permanent manner.

Century after century both immigration and migration have taken place in various corners of the world and it becomes a natural phenomenon. But the migration is a process which may take place suddenly and in millions it may transfer population from one country to another changing to very great extent the vital composition of original population.

Migration has been taken place not only among the countries of the world, but also people have migrated within the states of a particular country. In India interstate migration has been taken place and it has been increasing in more and more numbers during the British colonial rule in India. After the independence of India, the constitution gave the legal scope of migration and mobility of the citizens from one place to another and from one state to another one.

Causes of Migration

Migration takes place in six stages. The separate stage bears separate causes. The common causes are earthquake, oppression of zamindars, communal riots, crisis of agricultural land, partition of Bengal, policy of government to increase more food programme, etc. There were so many causes and reasons behind the leaving of one's own country. The principal cause is economic backwardness. The economic cause determines their livelihood. Migrants from the periphery move to the core region to purpose low paying jobs that indigenous population does not wait. The migrants moved for different sets of causes and motivation. The causes and motives were like marriage, seeking education, substantial low income, in search of employment, for the purpose of business, epidemic, oppression by rulers etc. But substantial low income and need for skilled labour were the vital causes and motives for migration in India.

The immigration in Goalpara district and subsequently to the entire Brahmaputra Valley of Assam province has a long episode and some undesirable facts and causes. These facts and causes led to disclose the attacking mission of immigrants that explained in the history of immigration in Assam. The short accounts of the sources, causes and facts of immigration in Assam with special reference to Goalpara District of Assam can be discussed below.

The English merchants introduced tea-garden cultivation in the province soon after British occupation of India. This at once necessitated the recruitment of labourers for the tea plantation as such labourers were not locally available. The tea industry was responsible for bringing these labourers in a planned manner as the industry developed since the middle of the nineteenth century.

In 1826, the British Company took a policy for more production in various techniques of agriculture in the low lying damp places of Brahmaputra Valley under “Grow more food” programme in Assam and subsequently imported labourers from Maymensing, Pabna, Noa-Khali, Sirajganj, Rangpur, Dinajpur, Rajshahi Districts of East Bengal.

Migrants from Bengal Districts of Mymensing, Pabna, Bagura and Rangpur continued to come in small numbers. But as the century advanced, this migration took the form of large scale influx into the Brahmaputra Valley. As eighty five percent of them came from Mymensing, it was not surprising that the term “Mymenshingia” became synonymous with immigrants.

However, according to the District Administration Report of 1973-74, in an ordinary year the production was estimated to about 135 lakh mounds of rice of which 272 lakh mounds of rice were exported, the remaining being consumed in the district.

The western part of the District of Goalpara including South Salmara, Lakhimpur and Bilasipara was the earliest and most affected. The number of immigrants till 1881 was 49059. The population of the district was increased to one point four percent (1.4%) during 1881-91 and two percent during the next decade. But between 1901 onward, the men from Mymensing advanced to Goalpara in large numbers.

Other Relevant Factors of Migration

East Bengal Zamindars oppressed, tortured and exploited their subjects and people for paying higher taxes repeatedly. On the contrary, the subjects denied to pay higher taxes and ultimately surrendered the lands. Zamindar had tortured them and driven out from that place and the latter moved to the abandoned vacant land for livelihood and social security.

In 1882 a great earthquake surfaced in East Bengal. This caused heavy damage and lost thousands of lives, crops, houses, and cultivable land. Immediately, a great epidemic spread and created havoc among the people. The earthquake victims moved towards the vacant land for their livelihood. They also came to Goalpara District of Assam, and other adjacent districts of East Bengal.

In 1847 steamer communication developed between Assam and East Bengal. Availing the developed communication, some East Bengal Muslims entered Assam in search of livelihood. In 1882, ‘Assam Bengal Line’ was also established which gave more facility to the Muslims entering Assam. The railway line extended to Moirabari of Nowgaon District, a char area for better communication where the jutes were produced by the migrant cultivators. The British Government in Assam arranged a family ticket of railway for entering Assam. In addition to these, in 1885, Gunabhiram Baruah also expressed his views that there was available plot of land for 10 lakhs of outsiders in Assam.

The above said factors were mainly responsible for migration of East Bengal cultivators into Assam in different periods of times. The western part of the district of Goalpara including South Salmara, Lakhimpur and Bilasipara was the earliest and most affected area caused by migration. The number of migrants till 1881 was 49,059. The population of the district was increased by one point four percent during 1881-91 and two percent during the next decade. But from 1901 onward, the men of Mymensingh advanced to Goalpara in large numbers.

Conclusion

Foreigners e.g. immigrant issues have created towering problems before and after independence in the state of Assam. Time to time, the government of India and the state government made some laws to solve the problems. In the sixth decade of the 20th century the government of Assam deported about three and half lakhs of so- called illegal migrants. During deportation some legal citizens were also deported with the illegal migrants. The deported people were mostly of Muslim community. After that from 1979 to 1985 under the banner of All Assam Students Union (AASU), the Assam movement started to deport illegal migrants from Assam. Ultimately, tripartite Agreement (1985) was made among the central government, the state government and AASU. Through the Agreement, a deadline of deportation was fixed. Accordingly, those who migrated to Assam after 25th March, 1971 must be deported or must leave Assam. But the Agreement was not fully implemented due to some technical reasons. In these circumstances, some chauvanist and communal branded political parties made a political issue and communalised the illegal migrant issue as Bangladeshi. Here, Bangladeshi is meant only the Muslim illegal migrants. They also seriously propagated that the illegal Muslims will be the kingmaker of the state government in near future. Goevel's theory is applying to establish the Kingmaker of the government. Now, this issue creates social problem in Assam.

Thus, the present study tries to find out the real picture and nature of migration and displacement. This study is sought to minimise social tension and controversy to a better extent.

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Openness in the Poetry of Kamala Das: A Study with Special Reference to Some Selected Poems

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Abstract

Kamala Das, one of the poetic-trinity of Indo-Anglian poets, is also one of the most distinctive and original of all Indian poets. She published only three volumes of poetry: *Summer in Calcutta* (1965), *The Descendants* (1967) and *The Old Playhouse and Other Poems* (1973). Her success as well as failure mainly rests on these volumes of poetry. Her poems are characterized by extreme sincerity, love-longingness, frustration, disillusionment and frankness. The main reasons of her popularity as a poetess are confession and open expression. She confesses all her sin and crime, guilt & punishment, and openly discusses all her private matters as well as outer activities. She expresses her inner life so clearly that it seems as if she lost her feminine sensibility. Her free verse freely argues the liberation of Indian women. Quest for love, sex and emotional fulfilment and failure in sexual life also find clear expression in her poetry. She also gives a detailed description of some female organs. As her art grew matured and she became aged, Kamala Das became so courageous that she did not feel hesitation to stand against social authority and tradition. Thus, she frankly and nakedly expressed the guilt of her parents and the responsibility of male dominant society upon her life. So, Devendra Kohli rightly remarks "Her poetry mirrors her life in all its nakedness" (76).

Keywords: Frankness, nakedness, confession, hesitation.

Although Kamala Das' conversion to Islam raised controversy in the society and among her literary critics, they did not reject her as a great writer. All her literary critics as well as readers praise her talented nature. The awards she won – The Asian Poetry Award (1963) and Karela Sahitya Academy Award (1984) — make her immortal. After the declaration of the Asian Poetry Award (1963), critics had duly outgrown their interest in her poetry and it was the award that helped her to win the Sahitya Academy Award in 1984. After this fame critics had focussed their attention to art and technique of Kamala Das' poetry. For instance, Anisur Rahman deals with *The Expressive Form in the Poetry of Kamala Das*, E.V. Ramkrishna with confessional mode, & Srinivas Iyenger with feminine sensibility, etc. The present paper will discuss the issue of openness in the poetry of Kamala Das' poetry which also contributes to the popularity of Kamala Das as a poetess.

Kamala Das appears as a poetess of open tongue in various poems in various way. In *An Apology of Gautamala* which belongs to *Summer in Calcutta* (1965), She deals with the theme of divided love. The poetess here clearly highlights her desire to use more man instead of her husband which we find in the following lines —

Another voice haunts my ear, another face
My dreams, but, in your arms, I must today
Lie & find an oasis where memories
Sand winds don't so much blow, and I must
Here you say, "I love, I love, I love."

[*An Apology of Gautamala*]

Here, 'another voice' and 'another face' indicate the person whom Kamala Das loves, whereas 'but in your arms' indicates Kamala Das' husband in whose arms she must rest today. Thus, Kamala Das being in her husband's arm is haunted by her lover's voice and face.

In *The Testing of Sirens* she did not also feel hesitation to write that belongings to ones she fell in love with another handsome man.

I am happy; just being with you. But you...

You love another,

I know he said, perhaps a handsome man

A young and handsome man.

[The Testing of Sirens]

The duality of sexual life also finds clear expression in The Stone Age. Here she is haunted by the tension that is arisen out of the fact that love is offered by another man, not by the husband. She expresses this view in the following lines:

Other man haunt her mind & sink

Like white suns in the swell of my

Drabidian blood.

[The Stone Age]

The theme of divided love also finds expression in her poem An Introduction. Here she writes:

I meet a man, loved him. Call

Him not by any man, he is everyman

Who wants a woman, just as I am every

Women who seek love

[An Introduction]

Earlier in this poem she said, "For, he drew a youth of sixteen into the / Bedroom & closed the door" now she meets a man and love him in spite of her bedroom youth chosen by her parents.

Quest for love and sex or rather the failure to find emotional fulfilment through sex, is the central theme of Kamala Das' poetry, and this theme is so frankly expressed in her poems that she did not keep privacy. In The Invitation which belongs to The Descendants (1967), Kamala Das frankly expresses her experience of sex. The poem opens with the image of a male 'clenching and unclenching' in her head. The words 'clenching and unclenching' stand for headache which is resulted from her sexual encounter with her lover, on a Sunday evening. A few lines later in this poem, she gives a detailed description of the bed in which they laid. She says that the bed was so small in size i.e. only six feet by two feet. But it was paradise for her. The poetess keeps thinking of her lover about the sex experience they had enjoyed in the past. They would lie together all through summer afternoon and they would enjoy the pleasure of sex.

Kamala Das not only frankly confesses her sexual interest, but she also gives a detailed description of female organs. It is manifested in the following lines of An Introduction:

"The weight of my breast and womb crushed me"

Here she frankly admits her female burden of pregnancy. Again, in 'Jaisuraya' Kamala Das so frankly describes her childbirth pain that she lost the meekness of womanhood:

They raised him

To me then, proud Jaisurya, my son

Separated from darkness that was mine

And in me.

[Jaisurya]

Here the word 'darkness' means 'womb' from which the baby has come out.

Kamala Das is a firm believer in life and this belief in life encourages her to stand against the social authority. With a frankness and openness unusual in Indian context, she raises the guilt of her parents and breaks the social tradition. In 'An Introduction' Kamala Das writes: "Don't write in English, they said, English is not your mother tongue". Here by 'they' she means 'her parents' who forbid her to write in English. Again she writes:

I was a child, and later they

Told me I grew, for I become tall, my limbs
 Swelled and one or two place sprouted hair

.....

For, he drew a youth of sixteen into the
 Bedroom and closed the door

[An Introduction]

Here she frankly blames her parents for her early marriage to a sixteen years youth, which she finds herself in difficult to unite to such hollow relationship.

Kamala Das did not feel hesitation to break the social codify of religions. She protests against the religious fanaticism in *The Inheritance*. It deals with the hatred and intolerance that go in the name of religion. She said:

What man has inherited is not love but hatred:

This ancient

Virus that we nurtured in the soul....

[An Inheritance]

Here, Kamala Das openly criticizes religion and she regards it as ancient virus.

Kamala Das' literary merit has been recognized and her poem finds honorable place in the anthology of Indo-English poetry. She is a poetess of confessional mode. A confessional poet deals with personal experiences and Kamala Das is not exception to this. Kamala Das confesses her guilt and crime. She keeps nothing secret in her heart, and she mainly concerns with sexual humiliation. She is quite alive to feminine sensibility and she gives its expression more nakedly than that any other Indian woman poetess does. With a frankness and openness Kamala Das expresses her need for love. To conclude, Kamala Das is a great and original poet with a distinctive poetic personality of her own. Although some critics say that Kamala Das lacks self-control and not knowing when to stop, she always remains unequalled and matchless Indian poet for her openness.

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Early Age to Completion of Education of Maulana Faizul Hasan Saharanpuri: A study

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Abstract

Maulana Faizul Hasan Saharanpuri was an Indo-Arabic literary person whose ancestors, according to the historians, were the citizens of Saudi Arabia. The ancestors of Maulana Faizul Hasan Saharanpuri migrated to India sometime in the past. As Maulana himself, in a number of places of his writings including prose and poetry, expressed his relation to the famous tribe of Mecca namely Quraish, anyway, he, as a child of the village, got education from so many famous Arabic scholars starting from his father. Finally, he became an expert scholar in the field of Arabic language and literature in the Indian subcontinent.

Keywords: Education, Migration, Quraishi, Maulana, Faizul Hasan, Saharanpuri, Knowledge.

Bakhsh, Arabia, Arabic, Literature, Language.

The Islamic historians unanimously mentioned that Maulana Sayyed Faizul Hasan Al-Saharanpuri was born in 1816 in a village of the district of Saharanpur in the state of Uttar Pradesh. His ancestors belonged to Arabia in the past years though there is no clue when they left Arabia for India and for which reason they had to leave their own birth place forever. But there are sufficient evidences which clearly say that the dynastical linkage of Maulana reached the famous Arabian tribe “Quraish” of Arabia. For this, Maulana had the title “Quraishi” for himself, as he wrote this title in a number places in his poems and prose writings. the historian Dr. Zahur Ahmed Azhar tried to fix the time when migration of the family of Maulana Al-Saharanpuri from Arabia to Indian sub continent was done but still it is not clear. He says:

“No doubt that the migration of this family, though the period and reasons of the migration are unknown, was done in the past time. It might be happened during the period of Sultanate in Delhi or before that period as a big number of Arabian people emigrated in that period of time either fleeing from the interior disruption, riot and civil war which shook the Islamic rule more than once in both Umayyad and Abbasid period or seeking amnesty or looking for a noble life. Only thing that leads to this speculation is the tradition of naming a person with two or more combined words, as seen in this family, like ‘Faizul Hasan’ and ‘Ali Bakhsh’. The first combined name is for the poet himself and the second name is for his father. This is not a style of naming of single person in Arabia instead it has been an Indian style of naming from the ancient time until today” (Saharanpuri 31)

This historian is, actually, trying to say that the style of naming of Arab people is with a single word while the style of naming of Indian people, especially Muslims, is with two combined words. By this reason, it is clear that ‘Ali Bakhsh’ is an Indian name not an Arabian name, which leads to a conclusion that ancestors of ‘Ali Bakhsh’ might emigrate from Arabia to Indian sub continent which might have happened much earlier in the past. It is because Maulana himself says in a verse of his poem “I am a free and noble man. I am satisfied with the life. I belong to Quraish. I drink its milk directly and I wear thick cotton clothes”. (Saharanpuri 73) In this verse he says clearly that he belongs to Quraish. And Quraish is nothing but a famous tribe of Mecca of Saudi Arabia. He says in another verse proudly: “Ask every one of those related to me and the narrators about me, you will come to know that I am a person of noble and respected nation”. (Saharanpuri 75) Here, the

poet Faizul Hasan Saharanpuri tries to say that he belongs to a respected and honourable nation which is Arabia as Arabia is considered a holy place by the Muslims all over the world.

Whatever reason may be behind the migration of the family from Arabia to Indian sub continent, one thing is crystal clear that the family always talks about their Arabian originality. It always relates itself to the Quraish tribe of Arabia. That is why the poet Faizul Hasan proudly sings the songs composed by himself for his being Arabian Quraishi, as mentioned earlier in his three verses of poem. Here are some verses of the poet where he says: "If you have any doubt about my character, then ask those among whom I lived long, you will find me highly respectful, moderate, soft-hearted, self dependant, proud, truthful, excellent in work, cheerful face, generous, awakened-hearted, supervisor to the beloved ones, sweet-minded, talented, purely sincere, wise, clean, virtuous, immaculate, pious, give sweet water to the thirsty and fresh meat to the hungers to eat, do not fear of the roaring and brave tiger, compete clouds with regards to generosity, a magnificent poet, an effective and moderate orator, do not tell a fabricated tale; if you have any doubt then ride on and travel, you will find me truthful in what I say; again if you do not know my origin, then ask about that and you will know it as high, that is Quraish, I do not flatter here and there, I conclude my talk here and control the over flattering. And the Quraish is very honourable and respectful; they reached the highest place in terms of honour and respect". (Saharanpuri 127-128)

His native place is Saharanpur which is a district situated in the Northern Uttar Pradesh in India. People of that province depend on its fertile land. There are many Islamic Madrasas in the head-quarter of the district. Some of these Madrasas are very famous all over India, even around the world for instance 'Darul Uloom Deoband' and 'Madrasa Mazaharul Uloom. In addition to these Madrasas, there are many more big and small Madrasas. Many great Islamic and Arabic scholars like Maulana Khalil Ahmed al-Saharanpuri, Maulana Ashraf Ali and Maulana Mohammad Qasim and others were born in this land. The poet Faizul Hasan became famous as Saharanpuri relating to this province.

The family of Faizul Hasan Saharanpuri was a middle class, moderate, and religiously affirmed family. So, Faizul Hasan was brought up like the other Muslim children in a religious, simple and uncomplicated atmosphere as we often see in the life of the villagers. Of course, his father Ali Bakhsh was considerably one of the greatest and noblest scholars in this area at that time. He was a specialist in the religious knowledge as he was an expertise in both the Arabic and the Persian languages in addition to the local language Urdu.

Faizul Hasan was famous in his brilliance and talent though he was fond of flying kites and participating in the competition in his childhood. He was eager to be a wrestler in his youth as he wanted to be a hero in this field but this did not last long as he no longer retained the hope of becoming a hero of the field. Now he concentrated on acquiring and pursuing the knowledge, knowledge of Islam. So, he learned to read the basic books in Arabic and Persian from his father according to the tradition of that time. The first book that Maulana Faizul Hasan read was "al-Mukhtaserat". He also read many other books in Arabic and Persian. His father made him a man of good character and a civilized person. In the beginning, this great scholar of the Arabic language and literature penetrated in the field of logic. That is why he became famous as "al-Mantiqi" which means the one who is expert in logic. At a later point of time, on account of the seeds of love towards study, information and high ambition to acquire perfect knowledge of Arabic language and literature that his father planted in his mind and heart, he was able to occupy high position among the Arabic scholars in the Indian sub-continent.

Maulana could not even touch twenty of his age, when his father made him to get married though he was not eager at all to get married in such an early age because he was in search of knowledge, information and literature but he could not deny marriage against his father's order. Anyway, the marriage did not stop the scholar from continuing his study and making himself satisfied by the clean water flowing from the river of deep knowledge scattered all over India in that period of time. After getting some knowledge of Arabic and Persian from his father, Faizul Hasan Saharanpuri wanted to increase his knowledge of literature. For this purpose he looked for one who could provide him sufficient knowledge to quench his thirst but he was too tired of finding

such a person in Saharanpur who could help him in this regard. In that situation, Maulana had no option but to leave his native place for Delhi, capital of Mugal Emperor and the centre of knowledge, literature, culture and civilization where there is a big number of scholars and poets of different languages, which was also the shelter to the students of different parts of the country. Maulana Faizul Hasan was one of those students who attended the classes of these great scholars and noble persons to get benefit from them.

In Delhi, Maulana Faizul Hasan al-Saharanpuri earned knowledge from the famous scholars like Mufti Sadruddin Aazurdah, Ahmed Sayeed al-Mujaddidi, Akhund Sher Mohammad al-Dahlawi and Imam Bakhsh al-Sahbayee. Sahbayee was one of the famous poets in the literary circle of Delhi. Mr. Faizul Hasan was getting as much benefit as possible from him, especially in the course composing poetry. In the process, he first composed poetry then placed it to the teacher to make correction if found necessary. As a result of this endeavour and effort, Maulana Faizul Hasan proved to be a famous poet not only in the Arabic language but also in both the Persian and the Urdu languages as well. Maulana Faizul Hasan used to attend the various literary sessions, conferences and poetry recitation sittings held in Delhi, which was not only the capital of India but also the capital of culture and centre of knowledge at that time. He listened to the criticism of great poets and their views on poetry and skimmed the best outcome of it. Of course, Maulana was able to develop his poetic personality and to equip himself with different poetic styles which were acceptable at that time.

Doctor Zahur Ahmed Azhar says: "Being the capital of the country at that time, Delhi became the biggest and most famous platform of the academic, literary and cultural activities in the Indian sub-continent as a large number of eminent and renowned poets like Mr. Sahbayee, Mr. Asadullah Khan Ghalib, Mr. Momin Khan Momin, Mr. Ibrahim Zauq and others of the country assembled in Delhi. All of them were distinguished poets having their production of poetry published. All of them composed poetry in more than one language. These great poets used to hold sessions of debate, discussion and criticism on poetry and literature. The scholars, literary persons and poets from every corner of the country participated in these sessions and presented their poetry for criticism. They criticized each other. And this started the critical and literary war in the realm of Arabic language and literature.

Great scholar Faizul Hasan was not lagging behind from those poetic sessions, critical war and academic sittings but he participated in them with all preparation and attention. He listened to whatever poetry was presented and recited there. At the same time, he enjoyed critical war and attacks of the poets which he experienced in these sessions. In these courses of activities, he was benefitted from the useful criticism to the poetry in the said academic sessions. As a result of these activities, he was able to build his personality and he came close to composing poetry and its various arts. He was equipped with the valuable information about the language and its literature, the beauty and ugliness of speeches and the various reliable poetic styles during that period of time." (Saharanpuri 134-135)

As the centres of knowledge and culture, Lucknow and Rampur were considered equal to Delhi, the capital of the country at that time. Therefore, after pursuing education from the teachers in Delhi, Maulana Faizul Hasan left Delhi for Rampur to gain more knowledge and wisdom. He met there a scholar who was a noted activist of famous Indian revolt of 1857. His name was Mr. Fazl-e-Haque Khairabadi who was one of the noted scholars whom Maulana Faizul Hasan listened to while in Delhi. Therefore, he gained very deep knowledge of poetry, literature and the Arabic language and this made him capable of composing poetry over flowed spontaneously from his heart. Eventually, he became an unprecedented poet in Arabic language in Indian sub-continent. Maulana Fazl-e-Haque al-Khairabadi was the most distinguished and greatest teacher of Maulana Faizul Hasan Saharanpuri as he expressed it through more than one consoling poem for his beloved teacher (The Long) is one of those condoling poems. "Maulana died and no one was left like him, absolutely he was noble, he had plenty of virtues, his virtues were manifold and noble as they were stars adorned by his virtues, his virtues were flowers, as the flowers were smiling by getting irrigation, others were not getting." (Saharanpuri 103) In these lines, Maulana Faizul Hasan clearly says that his teacher Fazl-e-Haque Khairabadi was the best teacher.

Insatiable attitude of Maulana led him to Lucknow, the city of culture where he had acquired as much knowledge as possible from the scholars in a short period of time. He could not stay there for long as the weather of the city did not suit Maulana. Therefore he had no option but to leave the city for Delhi. After the accomplishment and expertise of Maulana's Islamic and Arabic studies, he paid attention to acquire medical education. He obtained profound knowledge of medicine from the physician (Hakim) named Imam Uddin al-Dahlawi, one of the most famous physicians in the capital. He became an expert physician in due course of time. He started his professional (Medicine) practice in addition to teaching the students. In 1857 famous Indian revolt occurred, and the situation of the state became deteriorated. So, Maulana left the city of Delhi for his native town Saharanpur. Doctor Zahur Ahmed Azhar says in this regard:

“Maulana Faizul Hasan obtained knowledge of medicine from one of the most famous physicians of the capital. It was physician (Hakim) Imam Uddin Khan al-Dahlawi who was one of the most expert and specialist physicians. He was continuously getting education of medicine and was doing practice in his profession; finally, he gained expertise in the profession. Meanwhile, he got an appointment to teach in the religious Madrassa situated in the capital. So, he became busy in the profession of teaching in addition to practice the medicine. He continued to teach in the condition of serving the patients and students as well. He was making treatment of the citizens physically and spiritually till the famous Indian revolt occurred in the year 1857 because of tyrannical British imperialism. That historical uproar shook the British imperialism as it almost finished the British rule from the Indian sub-continent if the luck was not against the Muslims and other community among the citizens. India had to face heavy difficulties like war, communal disharmony and incidents. The city of Delhi was destroyed and its inhabitants had to bear intolerable punishment. Many of them were killed by gallows (hanging), firing and binding. For all these situations in Delhi Maulana Faizul Hasan left the capital for Saharanpur, his birth place.” (Saharanpuri 135-136) From here Maulana's journey of pursuing education came to an end

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Corruption and Its Impact on Good Governance in Assam: A Study with Emphasizing on Political Facets of Corruption.

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Abstract

Corrupt officials and political leaders fuel inequality and exploitation, keeping wealth in the hands of a few elite and trapping many in poverty. Democratic and transparent politics is correlated with low corruption, with freedom of the press and the rule of law having a strong influence on keeping levels of corruption down. On the basis of Corruption Perception Index (CPI) published by Transparency International in the Global Corruption Report 2015, India ranks 76th amongst 168 countries. Ruinous position of Assam in this direction such as 31.98% population lives below poverty line (planning commission of India report, 2013) against 29.5% in India. Human Development Index (2015), Assam ranks 16th amongst 23 states of India.

Keywords: Corruption, Good Governance, Political Corruption, Bureaucracy,

Decentralization.

Introduction

Good governance flourishes in a necessarily corruption free situation. Unfortunately, India and Assam as its part are way down on the ladder on this account. Corruption of all magnitudes, moderate and petty permeates in all tiers of governance and all segments of the society namely public, private, political, judicial, commercial and even religions. Corruption rigorously impacts on the life of the citizens through less return on the use of resource and adds manifold to their cost of living.

Corruption can be broadly defined as "the abuse of public power for private benefit" (Bardhan 1997; Rose-Ackerman 1999). Corruption includes both monetary and non - monetary benefits. Common forms of corruption are bribery, extortion, influence peddling, nepotism, scams, fraud, greasing money, and opportunism.

Studies suggest that corruption occurs with red-tapism as the most ancient and widespread disease of bureaucracy. Corruption can also be seen as the behaviour that violates and undermines the norms of the system of political order which is deemed indispensable for the maintenance of political democracy. It is extremely challenging even to develop accountable political leadership in a corrupt climate.

Good governance entails an administration that is sensitive and responsive to the needs of the people and is effective in coping with emerging challenges in society by framing and implementing appropriate laws and measures. In most of the developing countries, corruption is like a virus. It has infected almost every sociopolitical and economic activity.

Scope and Objectives

The study will be confined to the area of the context of corruption and good governance, particularly, the political facets of corruption, its harmful effects and the conditions that give rise to its existence when improper practices of the components of good governance are happened.

Hence, Assam is the main area of the study being its governance is a integrated part of Indian governance. In Assam the system of good governance is merely a dream because the area is severely affected by corruption.

When governance becomes the privilege of selected few or when the people who are governed are kept out of the affairs of governance, it degenerates good governance and becomes a travesty of democracy. So, evaluation of existing governance practices that put forward the possible solutions for strengthening good governance is the need of time. The following are the main objectives of the study:

1. To understand the governance practices of accountability, participation, transparency, prediction and rule of law.
2. To identify the factors that hinders good governance practice.
3. To assess the level of statewide public and leaders awareness of the detrimental impact of corruption on good governance practice and socioeconomic development.
4. To contribute to this effort by providing prototype road maps for tracking and addressing corruption vulnerabilities in several key sectors.
5. To focus the conditions of Assam in regards of corruption practices and its impact on governance.
6. To give suggestions to overcome the challenges of good governance.

Rationale of the Study

Corruption affects Assam at all levels of governance practices. Corruption in Assam not only poses a significant danger to the quality of governance, but also threatens in an accelerated manner the very foundations of its democracy and statehood. Corruption affects governance in a very significant manner and it is anti-poor. For instance, a substantial portion of food grains, sugar and kerosene destined for the public distribution system (PDS) and for welfare schemes for the poor goes into the black market. Like other social evils, the problem of corruption brings out numerous responses.

Hypothesis

Preliminary examination of data from various sources suggests the formulation of some clear hypotheses to achieve dependable knowledge regarding the topic. Following hypotheses are to be examined as:

The higher level of democracy, the higher its capacity to constrain political corruption.

Corruption is responsible for poverty.

There is a significant correlation between good governance and economic growth.

Corruption will be lower in more developed societies where populations are more educated.

Corruption will be lower in governance with higher relative salaries in public office.

Corruption will be higher where political instability is greater.

Methodology

I would like to adopt the following methodology to make the study logical and fruitful completion.

1. Collection of relevant data for the study from primary and secondary sources.
2. Data collected principally through documentary research method served as the basis for understanding the forms and mechanisms of corruption in governance practice.

3. Research tools such as interview schedule, basically elite interview and participant's observation are used.
4. An inductive approach to the analysis of the qualitative data was chosen to identify the relationship between theory and research.

Literature Review

A lot of literatures have been written and published on corruption and good governance in different period both by national and international agencies as well as by individual scholars. Looking back on the history of literature on the subject, it seems that still much micro study specifically looking into the operation and performance to combating political corruption and desired good governance will be of much significance and it is expected to shed light on several new facts having a bearing on policy issues.

Costs of Corruption

Corruption is not cost-neutral. It has a deep impact on governance practices. Overwhelming evidence in recent decades suggests that the impact of corruption has been and continues to be negative on all fronts. Corruption has a deleterious and devastating influence on investment and economic growth, administrative performance and efficiency and political development. Continuance of corruption in a state leads to economic malaise and squandering of public resources, lowers governmental performance, adversely affects general morale in the public service, jeopardizes administrative reform efforts and accountability measures and perpetuates social and economic inequalities. Corruption reinforces political instability and under development (Ouma, 1991). In short, corruption impedes economic growth, stifles entrepreneurialism, misuses scarce national resources, weakens administrative capacity, contributes to serious political decay and undermines stability, democracy and national integration (Theobald, 1990).

Political Corruption in Assam:

It is said that 'Honest Politician' is now an oxymoron in Assam. The anti-corruption crusade that reached its crescendo of popularity is a direct result of public anger over persistent corruption in political system. Assam has already earned the reputation of a scam-ridden state where it is almost a non-issue to have politicians with criminal past and instances of illegal party funding are hardly probed into. A survey of Association for Democratic Reforms (ADR) shows that 15 (about 12%) of the newly elected MLAs in the present 13th Assam Legislative Assembly have confessed in their election affidavits that they have criminal cases against them. Thus, some law breakers also have come to make laws for the state.

The Rs. 1000 crore scam occurred in one of the Autonomous Hill Districts of the state called North Cachar Hills in 2009. One of the biggest names which had come to fore from the scandal was the name of R.H. Khan who was just a small official in the district. He was alleged to have a nexus with different government officials and politicians from different parties. Rs. 13.05 crores was seized from his relative's house in sacks and iron trunks by CBI officials (corruptiondiaries.blogspot.com/2011).

The Guwahati Zonal Office of Enforcement Directorate (SD) registered a case in March, 2015 of alleged embezzlement of central funds to the tune of Rs. 3,000 crores by the state agriculture directorate, which had taken from the State CID based on FIR filed by a voluntary organization, Assam public works (APW), in September 2014. In its FIR lodged with the ADGP, CID, APW alleged that during 2010-11, 2011-12, 2012-13 and 2013-14, though the State received funds worth over Rs. 700 crores for the implementation of the schemes, the agriculture directorate did not implement the scheme. However, orders were issued for the supply of items for the two schemes (Times of India report, Mar 29, 2015),.

Anomalies in the Public Distribution System (PDS) in Assam may turn out to be a massive scandal involving hundreds of crores of rupees due to political corruption. Preliminary reports indicate that the amount of rice involved in the scam stood anywhere between 19 and 20 lakh tones.

Sources said over 700 cases had already been registered in different districts concerning PDS irregularities in 2008, while 37 persons had been arrested in this connection.

Major irregularities have come to the fore in the proper implementation of rural development projects in various districts of Assam. Sources in the District Rural Development Agencies (DRDA) admitted misuse of funds and claimed that different factors were responsible for it, including unwanted political interference coupled with middleman-raj. A block development officer said that when they received funds under centrally sponsored Indira Awas Yojana (IYA) Scheme, some local people with political clout moved to the block offices with a long list of beneficiaries forwarded by political leaders. Once the money was deposited against these beneficiaries' bank accounts, they withdrew the money. Even today the corrupt activities are going on.

Transparency International and Centre for Media Study in their joint study described in few years ago as Assam was most corrupt state on the basis of corruption in 11 vital services like PDS, hospital services, school education, electricity and water supply services and "need-based services" like land records, registration, housing service, forest, MGNREGA, banking service and police service. It is not that the scams of these services remained unnoticed. All the investigative agencies, social activities, NGOs, Opposition parties raised questions, courts also passed orders and media also castigated the authorities.

Major Scams of Assam:

Several serious scams have been occurred in Assam till date which proves the seriousness of corruption in Assam. Some of them are like N.C. Hills scam, Subsidy (transport) scam, irrigation scam, Guwahati Urban Development Scam, Guwahati Municipal Corporation Scam, Police Constable Recruitment Scam, National Highway Scam, PDS Scam, Flood Control Scam, Fake Payment Scam, SGRY Fund Scam, Rural Development Fund Embezzlement Scam, Louis Berger Scam, Saradha Scam, etc.

Impact of Political Corruption in Assam:

Corruption is undoubtedly aggravating our fears of country going further downhill in terms of economic growth. It not only dampens the investors' spirit but also sends a wrong message to the world. The unholy nexus between public servants and private players leads to the diversion of public resources from economically useful to useless activities. It effects government revenues and also ensures lower quality of public infrastructure. Moreover, the corruption at political level does reduce government's capability of investing in social sectors such as education and health.

Results, Discussion and Conclusion:

Pervasive corruption is the most disturbing element of our governance. Happily, recently witnessed encouraging trends in certain sector, wherever competition, choice, transparency, technology have been introduced corruption has dramatically declined. However, in other core sectors where the state's role is critical, corruption continues unchecked.

There are signs of growing corruption in some of these state controlled sectors, indicating a shift from the traditional forms of corruption of the police, criminal justice system, healthcare delivery, public procurement and contracting, transfers postings of officials, tax collection and land administration are areas, which are by nature fully substantially state controlled.

Corruption is not something that a government on its own can eradicate. In any case political leaders simply use it as a quick, easy way to win votes, making catchy slogans for suit their political interests. Prime ministers from the late Gulzarilal Nanda to Mr. Narendra Modi declared a war against corruption but achieved absolutely nothing. It is argued that value education is needed for combating corruption. Today in the era of globalization, it is very necessary to cultivate this type of value added education which makes honest mind of people; those are able to combat corruption

There are certain elementary actions that the government should focus on. Firstly, it has to ban the practice of outside funding of political parties during elections. Instead, state-funding of election expenses should be the normal. It has to be ensured that no candidate with criminal records is given the ticket to contest elections. The government would do itself a lot of good if it can empower in development panels to make policies in public interest. The government must ensure that bureaucracy is made more transparent and citizen-friendly. Besides giving more teeth

to the anti-corruption bodies, such fast-track courts should be opened for doing out justice effectively and swiftly.

Corruption is a syndrome that affects modern societies and governance. It is an obstacle to development. It is very necessary to take initiatives by civil society and to introduce social auditing in all public related works for combating corruption.

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Developmental Strategies of Arabic in Madrassa Education in Assam: A Study

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Abstract

This paper contains the development strategy of Arabic in Assam. The Madrassas of formal education have always failed to develop with the qualitative requirement of teaching of Arabic in the state of Assam. Both the Assam government aided madrassas and the Qaumi Madrassas do not have sufficient Arabic proficient teaching, learning methods to develop Arabic now being embarked upon. This study traces the attention to the qualitative collaboration and information of teachers-learners and also raises the suggestion to improve the systems pertaining to the teaching-learning methods in madrassa education system. This paper is critically analyzed through survey. This paper makes an attempt to analyze the problems, objectives and course content of the madrassas on the basis of current context.

1. Introduction

Unlike Assamese and English, Arabic belongs to the family of Semitic languages. Arabic is one of the most popular and rich languages and a large number of people speak Arabic around the globe. In fact, we care in learning of this language and we acquire a good skill of knowledge of it and became component to serve in our society.

Madrassa education emphasizes basically the translation and interpretation of the holy Qur'anic commentary and Hadith in addition to Islamic jurisprudence like Figh, Aqaid and Usul etc. except a little of Arabic literature i.e. Muallaqat and Maqamat have been introduced in F.M and intermediate classes which are classical pattern in senior madrassa. Thus, we can be seen spending and achieving the highest degree from these madrassa students who are approximately unable to write and speak Arabic and unknown to Arabic literature. After completing their degree from this kind of madrassa education, they always face difficult problems. Without any sort of teaching-learning process lack of Arabic is not undertaken as an important subject. As a result, negative impact lays down in the society for their deficiency of education particular in Arabic. Mainly they settle after completing their degree in the local masjid as an Imam or as a teacher in a Qaumi Madrassa to opt madrassa education for the students and for their livelihood and to expand the theological knowledge of the Qur'an and Hadith among the Muslim people, it is correct but the students and people will understand easily the holy Qur'an and Hadith because they do not emphasize and endeavour to develop the Arabic language.

2. Review of Literature

I have concerned regarding this problems and therefore I have surveyed in some districts of Assam namely Barpeta, Dhubri, Goalpara, Kamrup rural, Morigaon, Darang, and Nagaon, to know the current problems and situations of madrassa education in Assam through field survey. However, the sufficient data/ information have been collected through survey on the grounds of Govt. aided and Qaumi Madrassa education Assam.

The main sources of data collection on instrument in the survey through the field survey were detailed in the questionnaire conducted, and known from senior classes' learners from different Madrassa of Assam. Through survey I acknowledge the conditions in which institutions Arabic is taught to the students that it does not make sense to look for trends across the board. In order to investigate the survey to ask also about provision for Arabic in madrassa, they represent the situation in their context concerning the place of Arabic in both Qaumi and government madrassas of Assam. The survey and the present data are available in book forms and articles.

3. Objectives

To trace the teaching history of Arabic in Assam

To study the present status of teaching Arabic at the primary to higher level of Madrassa across the state.

To analyze the depth of curriculum and syllabi in Madrassa.

To show the teaching method in classes by observing the classroom process in the Madrassa education.

4. Data and Methodology

Both the descriptive and survey methods have been used for the present study. Both primary and secondary data have been collected and analyzed in this study; the survey data I have collected through teachers and student perspectives, the Arabic language preferences from some Madrassa were analyzed with few queries in mind. In the teacher questionnaire they were asked to know about the Arabic language which they taught in the institutions, which is important for students to learn. The students were also asked the need and importance which they used for communication in and outside the classroom. Moreover, these present data also have been analyzed for this study. The students, teachers and authorities of Madrassas were conducted and responded to involve many cases; I received more useful information and reliable sources. The questionnaire contained many question concerning data / information, facts and issues.

The important variable is the role played by Arabic in particular institutions since these may affect whether the Arabic is to be found widely in use outside and inside the Madrassa or not that teachers and students may hold of the language.

5. Hypothesis

For this study hypotheses have been tested to know how the present problems about the provision for Arabic is not developed in order to investigated in which Arabic was started at Madrassa in many contexts which might have carried into formal introduction of Arabic at still generation. Responses were given to know the situation in their context concerning the place of Arabic in both govt. aided and Qaumi Madrassa education system. Arabic is assigned to more standard and to improve their course curriculum, to solve the teaching-learning problems and methods, and teaching strategies have been imposed through hypothesis.

6.0. Result and Discussion

6.1. Arabic Studies in Assam

The people of India particularly of Assam were not familiar with Arabic initially through the advent of Islam where it could be familiar. Arabic studies in Assam mainly had been introduced since the 20th century, first in Madrassa educational institutions and then in schools colleges and universities. In Assam in ancient period Arabic only was taught in Masjids and the Maktabas. During the British rule many M.E. Schools and High Schools were established in which institutions Arabic was placed in their course curriculum and the first college of Assam like Cotton College where Arabic was introduced for the first time.

The informal Madrassa education emerged in Assam with the help of Shah Ziauddin who said to establish Madrassa initiations. The first Madrassa was established in Badarpur. Dar ul-Ulum Bagbari was one of the early formal Madrassas established in Karimganj district. Dar ul-Ulum Baskandi was another early Madrassa which was established in 1897. The Govt. Madrassas, Pre-Senior, Senior and Title Madrassas were affiliated and categorized under state Madrassa education board as they played significant role. These Madrassas specially are wide spread and more accessible in the rural areas of Assam. In an impoverished state like Assam more than 30% Muslim of population lives below poverty line.

6.2. The Madrassa Education System

In Assam there are only two types of Madrassas: one is Government Aided Madrassa and another is Non-government Madarassa (Qaumi). The Government Madarassas in Assam are of four categories (i) Pre-Senior Madarassa (ii) Senior Madarassa (iii) Title Madarassa and (iv) Arabic College. A Pre-Senior Madarassa has classes starting from V- VII, which is also included in Senior Madarassa. Secondly, the Senior Madarassa has 10 classes starting from V (Pre-Senior) to F.M (Fadil ul-Marif), a graduate degree of Senior Madarassa. Thirdly, the title Madarassa which includes both the graduate and post graduate classes and fourthly, the Arabic College starts from classes V- M.M. (Mumtaz ul-Muhaddithin) a post graduation degree. Both the Arabic College and title Madrassa's curriculum and categorization are almost same.

The second type of Non-government Madarassa (Qaumi or Khariji) is much rich and higher than the Government aided Madarassa of Assam. The Qaumi Madarassas are of three types: (i) Almiya and Fazilat Madarassa, (ii) Banat and (3) Hafizia Madarassa. In Qaumi Madarassa syllabus consists of the Qur'an (Tafsir) Hadith and Islamic Jurisprudence with the language of Urdu and Arabic. The Madarassat ul-Banat is equivalent to Quami Madarassa where only women are taught. The Hafizia Madarassa is only for memorizing the holy Qur'an.

In the Quami Madrassa which is for the degree of Aliya and Fazil Madrassa, the Islamic theologies such as Qur'anic commentary, Hadith and Jurisprudence are taught with the help of the Urdu language. The Qaumi Madrassa of Assam follows the curriculum of Dar ul-Ulum Deobond with some modification because these Madrassa do not have the specialization like Deobond. Meanwhile in these Madrassas students are taught all the Islamic theological books which are in Arabic medium but taught in the Urdu language which is made compulsory for the students and with the help of local language like Bengali or Assamese. The Qur'an was revealed in Arabic and the book of Islamic Jurisprudence was also written in Arabic where teaching-learning process is totally based on the local languages in the Madrassa educational scenario. They only read out the book in Arabic but their expression and meaning are always converted into Urdu and local languages without any understanding in Arabic discourses.

In Govt. Madrassa education there are three final examinations held: (i) Intermediate (ii) F.M and (iii) M.M which is held on the subjects like Tafsir ul-Qur'an Hadith and Islamic Jurisprudence (Usul Fiqh and Aqaid) in addition to history of the Mughalia Hukumat, Assamese, English, Hindi Social Studies and General Science.

6.3 Curriculum of Madrassa Education

The course curriculum of these Madrassas (Govt.) is too long not having the systemic way. The multi types of language are taught in them, like Urdu Arabic, Hindi, Assamese/ Bengali as compulsory along with the Islamic subjects. After Pre-Senior Madrassa section /level, students are promoted to Senior Madrassa level having minimum of seven years study period to complete Fazil ul-Marif (F.M) which is the final examination of Senior Madrassa. Hence, there is a problem: the F.M degree is usually compared to graduation course, however Gauhati university and Assam university, Silchar does not consider F.M as equivalent to college degree course (T.D.C). But the Dibrugarh University accepts F.M as a graduate course and one can get admitted into the M.A classes directly. In these two universities F.M. degree is treated as matriculation only, as students must spend two years more in higher secondary level. The introduction of second languages like English, Hindi and the teaching of Urdu and Arabic is considered as minor languages. These are categorized as-(i) Mother tongue or regional language (ii) A composite course of Assamese/Bengali (iii) A composite course in English (iv) A composite course of Hindi and (v) A composite course in Urdu and Arabic languages.

6.4 Teaching Method

The teaching methodology of Arabic in the Madrassa education is typical method followed by our teachers particularly in Madrassa. The Madrassa education is not conscious of the appropriateness of the method of teaching-learning of Arabic. In Madrassa, Arabic literary course is not offered as a main subject and Arabic not introducing as a functional in the curriculum so the communicative skill drops out among the Madrassa education scenario.

In Govt. aided Madrassa institutions Islamic theological subjects like Qur'an and Hadith are taught in different languages like Bengali, Assamese and Urdu and general subject like Assamese is taught in Assamese, English subject in the same way is taught either in Bengali or Assamese medium. Their explanation and translation of theological subjects explain in various multi type languages system but they never try to translate and explain anything from others to Arabic and Arabic to Arabic. As a result, students are always reaching away from the proper medium of Arabic.

6.5 The Five Languages Formula in Madrass

In Madrassa, five languages are taught as first, second and third languages including Arabic and Urdu language planning for Madrassa particularly in govt. aided Madrassa. These five language formula emerged as a policy to strategy for perspectives by Madassa educational advisory board. The Assam State Madrassa Education Board (ASMEB) on education in Assam initiated the languages since the beginning and this continued to be a major concern in the curriculum until the present days. These numbers of languages are taught at various levels of classes.

Mother tongue is different from the other regional languages. Hindi is compulsory in lower classes all over non-speaking areas of Madrasas. English is taught as compulsory subject as recommended by the board, it is taught up to intermediate class. Arabic is not taught as medium of instruction or as a compulsory subject as recommended by the board all at the classes (pre-Senior to M.M). Arabic could be introduced from earlier classes to higher stage and to each individual stage to decide. Actually, Arabic is used as media of instruction at different stages of Madrasa teaching as particular language and using specific languages as composite course.

6.6 Suggestions

Both the Qaumi and Senior Madrasa should emphasize Arabic to understanding the Holy Qur'an and Hadith through learning of modern communicative Arabic. Arabic should be made compulsory as a medium of instruction in these institutions. The introduction of the Arabic language and literature both in the Qaumi and Senior Madrasa should have as compulsory subject then the students will change and they will make considerable contributions to Arabic language and literature. The Madrasa education will be interested and included textbook in the Madrasa curriculum. Both the Madrasa need to change and develop a new curriculum in respect of new educational system which will help the students in the growth and development of their personality and communication skill in Arabic. Functional Arabic should be established to translate from Arabic to Urdu / English and Urdu / English to Arabic language.

Seminar and work shop should be organized on the new trends and educational environment among the students and teachers and integral development of value education system is to be established. The hidden potentialities among the learners and teachers should be removed always to keep in with interaction and consulting with the Arabic language. The teachers should co-operate with the students and genre of the Arabic language and literature. To linguistics phenomena to students are to understanding the literature to be introduced among them. To develop Arabic in Madrasa education, the Arabic grammar, rhetoric and prosody, etc. should be included in the Madrasa curriculum. They must follow the modern teaching methodology, exclude the classical pattern and modern Arabic is to be included. The book will have to be available, teacher should be well concerned on their own subject, they must have positive efficiency and to change their attitude and motivation to learn Arabic well.

6.7 Policy Implications

Appointments of Madrasa teachers are given without any additional degree like B.Ed., D.Ed. and without the pass certificate of any other needful course and competitive examination that is why quality education from Madrasa are not produced which is comparably weaker than that of the colleges and universities students. To develop Arabic it must be mandatory. If the medium is an effective one, our teaching methods will radically change from these institution and dynamic language. Being a teacher and to be an inspirational teacher, training should be mandatory to acquire sufficient teaching capabilities.

The quality teachers should be available because the Arabic language proficiency among teachers is poor. Arabic environment can also be created in Madrasa education, teacher who himself is to possess the required proficiency can create such environment. The Assam State Madrasa Education Board is to make a strong plea for curricular aims for inclusive education to equitable sustainable development. At least, the Arabic language course should be given that the learners promote concept of language education in diversity.

The contents of syllabus should be improved in the private Madrasa and govt. Madrasas and include the Arabic language which needs urgent reconsideration. The vocational course is to be introduced with an emphasis to introduce modern subjects like computer science, vocational courses mathematics and English in their syllabus and training for Madrasa teachers is to be made compulsory which will impart modern concepts and knowledge.

6.8 The Government's Initiatives

From the beginning of 20th century Assam Government stated to establish and affiliate some Madrasas across Assam. Madrasas have to import both the general and religious education. During this period the Govt. Madrasas have been developed partially in Assam with the help of Assam Government. These Madrasas have been provincialized since its opening. Many Madrasas are also to be provincialized yet.

The Assam government has to plan to develop Madrassa education. Total 401 Madrassas have been provincialized by the state government and 305 Madrassas have been recognized by the board, which have got financial assistance from the government. The state govt. has to give emphasis on computer education and training for teachers and students of Madrassas. Modernization of Madrassa education should undertaken by the government. Financial scheme is to be provided time to time along with other facilities.

7.0 Conclusion

Arabic in Madrassa education has its place in the holistic and broader plan of language where it has supplementary role only. Language policy in Madrassa in Assam has been adopted to the changing demand of people over the period and to the present. Arabic is to be compulsory as second language as an instrument for progress. Public's demands are not being met meaningfully to change the systems. Proficient teachers need to fulfill the demands.

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The Theme of Love and Kamala Das

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Kamala Das is essentially a poet of love. The all pervasive spirit of her whole poetic world plays the decisive role in its vigorous manifestation drawn from her life, experiences both exhilarating and agonizing. About the recurring love themes in Das's poetry the observations of A. N. Dwivedi is worthy to mention here.

"The frequency of love theme may evoke repudiation from nuns and spinsters and breed boredom in the mind of general readers, but like Sappho in Greek literature, like Elizabeth Barret Browning in English letter, and like Anne Sexton and Sylvia Plath in modern American poetry, Mrs. Das offers us a feast of vivid images of love couched in felicitous language. No, doubt, love is her 'forte' in poetry."

So far as Kamala Das's treatment of love is concerned, it is not an end in itself. The real meaning of love can be realized through the manifestation of true love. It is an interpersonal relationship. She lays emphasis on the unification of both body and mind, the absence of which does not realize the metaphysical aspect of love. This is clearly expressed in her poem The Suicide:

Bereft of soul

May body shall be bare

Bereft of body

My soul shall be bare

(The Suicide)

Kamala Das's scope of love poetry is truly remarkable. She oscillates between physical love and emotional love, between cynicism and faith in love and above all the sanctity and dignity of married life. She is quite fundamental in presenting love situations and moods.

She is an innovator of a new kind of love poetry. The significant aspect of her love poetry is the merger of two traditions — the Indian and the Western. It is an attempt made here to examine Das' love poetry. She confesses with utmost endeavour that she 'began to write poetry with the ignoble aim of wooing a man.'

Quest for love is the prominent pre-occupation of Kamala Das' poetry. As a consequence of this fact, love becomes the driving spirit behind penning down her literary composition and it is through love she endeavours to discover herself. Various facts of love have found the hearty expression in her poetry giving birth to two phases. Her serious concern with physical love covers the first phase while in the second her drifts towards ideal love can be discerned.

Most of her poems deal with the theme of unfulfilled love and yearning for love. The Dance of the Eunuchs is a good example of a poem dealing with the theme of love. In this poem, she finds an objective correlative in the dance of the eunuchs to represent the theme of suppressed desire within. The eunuchs who were 'thin in limbs' like 'the half-burnt logs of the funeral pyre' had a rottenness in them which was akin to what the poet encountered in her life.

Dance of the Eunuchs is the opening poem of Kamala's collection of poems entitled Summer in Calcutta, published in 1965. The poet is eminently successful as Keats was in creating the impression of winter cold in the Eve of St. Agnes.

The poet sympathises with the eunuchs who neither constitute the male nor the female genre nor suffer a peculiar irony of fate:

It was hot, so what, before the eunuchs came

To dance, wide skirts going round and round, cymbal

Richly clashing and anklets jingling, jingling,

Jingling,.....Beneath the fiery gulmohor, with

Long braids flying, dark eyes flashing, the danced and

They danced, oh! they danced till they bled.

The dance of the eunuchs is contrasted with their vacant ecstasy, suggesting a gulf between the external, stimulated passion and the sexual drought and rottenness inside. The contrast is sustained all through the poem. The dance of the Eunuchs is a dance of the sterile and, therefore, the unfulfilled and unquenchable love of the woman in the poet.

In Luminol Kamala Das speaks out of her love-longings, frustrations and disillusionments with a disarming frankness. She writes, it seems, for therapeutic purposes. It is a kind of psychological striptease that she enacts in her poetry. As she herself puts it:

I must let my mind strip-tease,

I must exude autobiography

There is passive rebellion against a man dominated world. In a number of poems she presents herself as a nymphomaniac, but then sometimes her mask comes off and she confesses that her lust is a defence mechanism for survival, a cover for her sense of inadequacy : It's only /To save my face, I flaunt at/ Times a grand, flamboyant lust', stripped of her mechanisms for survival which break down, the neurotic persona finds herself profoundly alone and longing for the cessation of conflict, however, temporary this cessation may be. But there is no escape from conflict, from a sense of sterility.

Among the love poems in Summer in Calcutta, Love is typical in that it expresses the female persona's contentment in having found a lover:

Now that I love you

Curled like an old mongrel

My life lies, content

In you.

Her search for a true lover yields no fruit to her. The lover is devoid of emotional love that might give her blissful experience. An echo of frustrated mind can be seen in his poem The Freaks (Summer in Calcutta) in the form of a question thrown into the air:

Can this man with

Nimble finger tips unleash

Nothing more alive than the

Skins lazy hungers?

Kamala Das's third collection of poetry The Old Playhouse and Other Poems (1973) reveals new facets of her art. The love-theme is still there but new dimensions and new intensity are added to its treatment.

The poem is the poet's protest against the domination of the male and the consequent dwarfing of the female. The woman is expected to play certain conventional roles and her own wishes and aspirations are not taken into account. The intensity of the protest conveyed in conversational idiom and rhythm makes it symbolic of the protest of all womanhood against the male ego:

You called me wife,

I was taught to break saccharine into your tea and

To offer at the right moment the vitamins, cowering

Beneath your monstrous ego, I

Became a dwarf. I lost my will and reason, to all your

Questions I mumbled incoherent replies.

Moreover, the artificial air and snobbery about living repel the poet. The final break when it comes is utterly violent:

The strong man's technique is

Always the same, he serves his love in lethal doses

For love, is Narcissus at the water's edge, haunted

By its own lonely face and yet it must at last have

And end, a pure, total freedom.

The poem conveys Kamala Das' aversion to male domination and to the artificialities of modern life in which she feels suffocated.

Again, Kamala Das is ignored by her husband, and this man is accused of selfishness as he was only interested in her body. Thus she complains:

Your were pleased

With my body's response, its weather, its

Usual shallow convulsions.....you embalmed

My poor lust with your bitter-sweet juices.

In conclusion, one can say that Kamala Das is a modern Indo-Anglian poet who is highly sensitive and feminine. She found herself in a custom-ridden, orthodox society dominated by men who looked different and acted differently. They looked funny repulsive, self-centered and proud to Kamala Das. Women, on the other hand, are "dolls in the hands of men." She should not adjust himself to this situation and, therefore, she highlighted the sensitivity of her mind in her poems. Her poems are vehicle to bring out the supposed tension in the minds of women, who are reluctant to speak, unlike Kamala Das. Kamala Das, therefore, has expressed her emotions freely through her poems, making herself, controversial and at the same time world famous.

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Role of Jibran Khalil Jibran as a Mahjar Writer in Arabic Literature

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Abstract

The Arabic Word Al-Mahjar means migration which was the first Arab-American literary group that was formed for the first time by Nesib Arida and Abdul Masih Haddad in 1915 in the history of Arabic literature and it reformed in the year 1920 by a group of Arab writers in New York under the presidentship of Jibran Khalil Jibran who was working since 1911. After Jibran's death in 1931 The Pen Association was dissolved. Jibran saw himself reach a peak as a writer in Arabic during the second decade of the 20th century and in that period Khalil Jibran became a founder president of a literary society called 'Al-Rabitah al-Qalamiyya'. The members of Al-Rabitah were Arab-American writers like Mikhail Naimah, Naseeb Arida, Abdul Masih Haddad, Rashid Ayyub, Abu Madi and Jibran himself. This organisation was established to emphasize the lasting influences on the renaissance in Arab letters, both in America and the Arab war.

Keywords: Mahjar, Arabic, Literature, al-Rabitah, Migration.

Mahjar literature was established at the end of the nineteenth century and the beginning of the 20th century and thus immigrated to the North and South America. The main objectives of these writers were to preserve the Arabic language and literature in the innovative world and they emphasized the Arabic literature with releasing of ideas. Keeping these points in their minds they associated The Pen League which was newly established in 1920 in New York. The league was the biggest literary society with a new way of thinking and the first members of the society were Mikhail Nuwaima, Ilia Abu Maji, Nasib Arida, Rashid Ayyub, Abdul Masih Haddad and Amin Ruhani. Among them Jibran was the President and Nuwaima was the Secretary of the Pen league. The literary emergence of South America did not reach only the high level in prose but they concentrated on the poetic genres also

This paper has imposed on the descriptive method. The researcher has collected both primary and secondary data on the basis of various books. Both primary and secondary sources are available in English languages in existing literature whose materials depending on book form, and magazines which have been collected and analyzed. Secondary sources are available which are only in the English language. The researcher has collected and gathered these data which are more reliable sources.

When Khalil Jibran as a mahjar writer played a crucial role in 'Al-Rabitah al-Qalamiyya' Arabic literature was successfully written in the form of novels, short stories and plays. Jibran's talent as a poet is probably known as the most widely Arabian author outside the Arab world, because he wrote in English many books such as 'The-Prophet', 'Jesus Son of Man', 'The Wanderer' and 'Sand and Foam'.

Jibran introduced the first annual collection of al- Rabitah produced in 1921, and wrote extensively on literary criticism. Jibran's pervasively influenced on his colleagues through al-Rabitah which made them reassess their own work, and liberate their own romantic expression in Arabic literature. Jibran as a mahjar undoubtedly helped his contemporaries who had always carried its seeds from him. Jibran Khalil Jibran adopted land flowers of Eastern spirituality which balanced the American's emerging values of literature inspired by his own experience as a mahjar writer.

Jibran's writing in the Mahjar was immediately felt throughout the Arab world, particularly in Levant. He was considered as the greatest romantic of Levant. His early short stories were called "Riwayat", where he illustrated the sentiments of various strata of the society. He exaggerated sentiments and created the romantic views of the suffering of the poor and the torrent of love. These were linked by Jibran in his writings to the lack of freedom and the various issues of political oppression including the victims practised by men against women in society. His view about women is generally positive compared to his opinion of men and thrown on the Christian religion establishment. As a Mahjar writer, his work became distinguished among those of the Pen League. By its stylistic and emotive power his efficiency increased the importance of the contribution for it sustained the need of the reading public. As a young man he immigrated to the United States when he studied art and then he began his literary career writing both in English and Arabic. As a romantic, his romantic style touches the heart of a renaissance in Arabic literature. His *The Prophet*, an early example of fiction includes a series of philosophical essays.

Many critics and men of letters pointed out the autobiographical dimension of *The Prophet*. For example, Al-Mustafa is a mouthpiece of Jibran's own teachings. According to the Mary Haskell's Journal, Jibran says, 'while in the process of writing his book *The Prophet* he had imprisoned certain ideals, and it is his desire to live those ideals...just writing them would seem to him false, not seem to be a turning point in his life.'

According to the orientalist, his works, style and at times even the structure had been studied at Hikma School. His poems are written in formal language. His writings deal with Christianity, especially on the topic of spiritual love. In his writings, he reflects the influence of Christianity, Islam and Judaism.

Jibran published his articles and odes in this newspaper. He was one of the famous writers of Mahjar who motivated other writers of the Mahjar. This Mahjar group was very interested in Arabic literature, particularly in poetry. They emphasized on the common characteristics of American literature where Jibran played role in the development of Arabic romantic poetry. Jibran brought al-Funun as the magazine of the Arabic speaking community in New York, which was edited by Nasib Arida. He played a vital role for the growth and development of the "Pen Association". The Arabian men of letters and the writers met Jibran who had inspired his contemporaries like Mikhail Nuwaima, Abdul Masih Haddad, Nasib Arida and Iliya Abu Madi. Jibran as a provider of ideas and inspiration encouraged them.

The main objectives of the Pen Association were written by Mikhail Nuwaima as "Everything which is written in ink on paper cannot be considered as a literary example as well as not everyone who writes the articles and poems can be writer. The literature feeds from the land, air and light of life. The real writer is one who is sensitive, attentive, has a clear point of view to all the processes which occur in real life and the ability to express all these in the right way. This "New Spirit" which tries to save the literature from backwardness and imitation is the hope of today and the pillar of tomorrow. However, it would not be right to reject the classical literature completely for the functioning of the new literary spirit, there are the works of such authors which are used today and while they will be used as valuable resources in future, the imitation of these works will bring only the determination to our literature. That is why it is necessary to bring new breath and spirit."

The objectives of this league were mainly in favour of modern specified writing not writing in classical language. Their writing styles expressed the release and emotional feelings and they created very beautiful examples of poetry. Abdul Masih Haddad was the editor of *The Traveler*. This newspaper influenced a lot among the writers of the Arab world.

Jibran as a poet-prophet started to evolve in the 1920's the romantic fusion of poet and prophet which was undoubtedly his best opportunity for bringing the east and the west together during the century. So we can consider him as known in the Arab world mostly as a sensitive poet, rather as a wise philosopher, because he always creates his own spiritual philosophy that relates to different faiths and religions. His finest work, 'The-Prophet' for example, was written in the language of unity in diversity which carried with it themes of unity of religions and oneness of mankind.

It is said that the barriers of language, religion and politics, are transcended through his contributions to magazines and journals because he advocated peace and understanding between

the Arab and the western world. He was more sincere and authentic and more highly gifted representative of the east and today in the west.

Jibran adapted himself to the demands of both the worlds that could be argued that he balanced both the eastern and western sides of his identity. In his early Arabic writings, such as 'The Broken Wings' and 'A Tear and a Smile', he perfectly blended his being an exotic easterner with being a wounded romantic and personal experience of the divine with his romantic ideals of universal love and unification of the human race in the society.

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Poverty and Livelihood: Livelihood Transformation and the Widening of Rural-Urban Disparity

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Abstract

Settlements in most parts of the world are differentiated on the basis of population, occupation, social infrastructure or amenities and consumption patterns. In India the classification of settlements is done by the census organizations as rural and urban. This rural urban dichotomy in India like other developing countries is related to the agricultural-industrial dichotomy. Today the world is transforming rapidly and as rural areas get connected by network communication, rural areas are getting transformed rapidly with urban characteristics. The recent changes brought about in the economy due to economic reforms adopted between 1991 and 1993 has led to an blurring of the difference in urban and rural population in most countries particularly visible in the developing countries with a convergence between urban and rural lifestyles in the type of services available in the economic, social and demographic characteristics and levels of personal mobility. So it is high time that census organizations wake up and bring about the classification of an intermediary centre between the strictly rural and urban area and identify the RURBAN centers and give them legal status and a statutory body for the governance. The 'Census Town' identified by the census organization falls in this category where it does not get the legal status of a town. So, they hang in the middle without any civic amenities and are often governed by village Panchayat though they possess distinct urban characteristics. If proper governance is provided to these census towns or RURBAN units it can play an important role in sustainable urban development in India. Most of the RURBAN units have distinct urban consumption behavior pattern and changing occupation from agriculture to service sector. Finally, I raise question whether to categorize these villages as Rural, Urban or RURBAN.

Keywords: Census, Classification, Settlements, Semi Rural/Rurban, Census Towns,

Transformation, Governance.

Introduction

Most development theory and practice is implicitly based on the dichotomy between 'rural' and 'urban' areas, populations, occupation, social infrastructure or amenities and consumption patterns. This reflected in the division of policies along with spatial and sectoral lines, with urban planners usually concentrating on urban nodes and giving scant attention to agricultural or rural-led development while rural development planners tend to ignore urban centers and define rural areas as consisting only of villages and their agricultural land.

This, however, does not reflect the reality of household's livelihoods, which often include both rural and urban elements. For example, many urban enterprises rely on demand from rural consumers, and urban access to urban markets and services is crucial for most agricultural producers. In both rural and urban areas, a significant proportion of households relies on income diversification and on the combination of agricultural and non-agricultural income sources.

This rural urban disparity/dichotomy in India like other developing countries is related to the agricultural-industrial dichotomy. The recent changes brought about in the economy due to economic reforms adopted between 1991 and 1993 has led to an blurring of the difference in rural and urban population in most countries particularly visible in the developing countries with a convergence between rural and urban life style in the type of services available in the economic, social and demographic characteristics and levels of personal mobility.

This paper reviews the way in which urban and rural livelihoods are intertwined, drawing on many examples from India and also around the world. It highlights how positive rural-urban interactions and equitable development can be fostered by backward and forward linkages between agricultural production and industry and services.

Objectives

To find out the ways in which urban and rural livelihoods are intertwined.

To find out sectoral interactions, which include 'rural' activities taking place in urban areas (such as urban agriculture) or activities often classified as 'urban' (such as manufacturing and services) taking place in rural areas.

To evaluate the role of India census in designating rural- urban status to settlements over the years.

Why is urban status being denied to certain category of urban settlements?

To find out invisible and denied urban areas in the study area.

Methodology

The entire work will be carried out on the basis of secondary sources of information, such as some books, research papers, journals, different census reports, internet, etc. subject to the availability and the nature of the data.

Rural, Urban Definition and Role of Indian Census

The agricultural and industrial dichotomy has been the corner stone of rural-urban classification across many countries of the world. The definition of rural and urban varies among different countries of the world and variations in the definitions of urban centers also.

There are three major problems with this view.

The first is the demographic and economic criteria.

The second problem is that of the definition of urban boundaries.

The third problem in the definition of the boundaries between 'rural' and 'urban' areas.

Most countries use population and administrative criteria for designation of an area as urban. But six countries of the world have used economic criteria for identifying urban areas and India is one among them. In India the inclusion of work force is also defining urban areas.

If we see the developing countries where the agricultural base is relatively large and so the labour in it, most of them have used population and administrative criteria for defining urban areas as for e. g. in Thailand, Pakistan, Sri Lanka and Indonesia urban areas are identified only on the basis of administrative criteria, while Nepal uses only the population factor and Japan has used both administrative and population criteria.

In India the definition of settlements is accorded by the Census of India. The method of identifying an urban area was first specified in the 1901 census under British India. This has undergone changes during the successive census but the core method has been more or less similar. According to the 1901 census, all urban areas included municipalities of whatever population and every other continuous collection of houses permanently inhabited by not less than 5000 persons. In 1911 the same definition was adopted with the inclusion of 'civil lines' not included in municipal limits and cantonment areas. The same definition was used in the 1951 census. During this period the definition of urban areas varied among different states and provinces of India. In the 1961 census a uniform definition was adopted for defining urban and rural areas. In 1961 the uniform definition for an urban area is given as___

All places with a city corporation, municipality, cantonment board or Notified Town area committee.

All other places which satisfied the following criteria i) a minimum population of 5000, ii) A density of population of at least 1000 per sq. mile (390 per sq. km.) iii) At least 3/4th of the male working population engaged in non-agricultural activities.

From the above analysis we see two types of urban areas or towns were identified, those which satisfied A and also B were designated as Statutory Towns and those which satisfied only B were known as Census Towns, the implication being that these Census Towns had the potential to become Statutory Towns. So this universal definition of urban area not only tried to apply strict criteria but also tried to clearly dichotomize space into rural and urban categories along the agricultural-industrial continuum. This definition continued till 1981 when two distinct changes were brought about-i) work force ii) occupational categories.

As urbanization takes place there will be spatial spread and urban areas will engulf adjoining villages or villages come in contact with urban areas and may gain urban characteristics. So there will be transitional zones between the rural and urban areas. There is also dichotomy in the governance of urban settlements where statutory towns have municipal governance while census towns and outgrowths are outside the purview of municipal governance and are governed by rural institutions like panchayat. The transitional areas have no specific governance and are often neglected by municipal and rural governance.

The Case of Bardhaman District and Suppressed Urbanization

Bardhaman is one of the developed districts of West Bengal with a high rate of urbanization. The percentage of urban population was 39.97 in 2011 higher than the state average of 31.89. West Bengal recorded the highest number of census towns in 2011 which was 780. Bardhaman district also recorded the highest number of census towns and statutory towns outside Kolkata Metropolitan Area districts. It is one of the most urbanized districts of West Bengal outside Kolkata Metropolitan Area. According to the 2011, census data the district has 131 villages with a population of more than 5000 persons and 18 large villages with more than 10,000 persons. Now if we consider the census criteria for qualifying these villages as urban areas it can be seen that 8 of these villages satisfy the entire requirement to be termed as urban that is census towns, but they have not been classified as census town that is urbanization denied. If only the population and density criteria are taken into consideration, then all the 131 villages can be termed as urban. So it is clear that the level of urbanization in Bardhaman district is suppressed or underestimated.

Denied Urbanization

In Bardhaman district statutory status or municipal status has been denied to Chittaranjan census town whose population in 2011 is 45957 persons, a density of 2332 persons/sq Km and 99% of the male main workers engaged in non-agricultural activities. This is on the basis of the norm for attaining statutory status for towns according to the West Bengal Municipal Act 1993. But if the Government of India, municipal law is taken into consideration then municipal status is accorded to settlements in transitional areas with population less than 25,000 but with 85% or more in non-agricultural activities, then 19 of the towns classified as census towns in 2011 would be eligible to have municipal status. All these 19 towns have population ranging from 10,000 to 25,000 and have more than 85% work force in non- agricultural activities.

In Bardhaman district statutory status has also been denied to Manker __ one village panchayat of Panagarh sub- division, situated near Panagarh Air Port, whose density of population in June 15, 2012 is 1100 per sq. km. ; literacy rate 77.15%. It is an invisible urban or no census town which has degree college, B. Ed. College, technological college.

In Samudragarh which has 7 villages whose population in 2011 is 13,089 persons, a density of 3109 per sq. Km.; 72% of population engaged in non- agricultural activity. In Sumudragarh a large number of population are working in textile manufacturing industry. But they denied statutory status or municipal status.

Spatial Linkages

Internal migration is often seen as essentially rural-to-urban and contributing to uncontrolled growth and related urban management problems in many large cities in the south. This has resulted in many policies to control or discourage migration. While migration restriction is infrequent, many countries have sought to make cities relatively inhospitable, for example bulldozing informal low-income settlements, or making difficult for new migrants to secure property rights to land or access to public services. These measures generally have little impact aside from lowering welfare, especially for the poor. In fact, most of the growth in urban population is due to natural population increase. Since rural to urban migration is fastest where economic growth is highest— as migrants tend to move to places where they are likely to find employment opportunities—it is not in reality as problematic as it is made out to be.

Multi-Spatial Households

Household membership is usually defined as ‘sharing the same pot’, under the same roof. However, the strong commitments and obligations between rural-based and urban-based individuals and units show that in many instances these are ‘multi-spatial households’, in which reciprocal support is given across space. For example, remittances from urban-based members can be an important income source for the rural-based members, who in turn may look after their migrant relatives’ children and property. These linkages can be crucial in the livelihood strategies of the poor, but are not usually taken into consideration in policy-making.

Flows of Goods

Exchange of goods between urban and rural areas are an essential element of rural-urban linkages. The ‘virtuous circle’ model of rural-urban development emphasizes efficient economic linkages and physical infrastructure connecting farmers and other rural producers with both domestic and external markets.

Sectoral Interactions

The growth of urban agriculture since 1970s has long been understood as a response to escalating poverty and rising food prices or shortages, often exacerbated by structural adjustment and economic reform. Recent research shows that its nature may be changing, and that at least in low income nations, a significant proportion of high and middle-income urban farmers engage in commercial production. More needs to be known on how this may affect access to urban food markets for producers, especially smallholders, from surrounding rural areas.

Rural-Urban Linkages and Rural Livelihood

The positive impact of rural-urban linkages on rural livelihoods is summarized in the ‘virtuous circle’, where rural-urban development is mutually dependent and integrated. However, rural-urban linkages should not be assumed to be beneficial in all circumstances. In some cases, they can increase inequality and the vulnerability of those groups with least assets.

Especially where land ownership is highly unequal, government policies and subsidized credit institutions set up in small towns tend to benefit already privileged urban elites and large farmers. When inputs and services for agricultural development are locally available, those small farmers who cannot afford to buy them tend to lose their land to large farmers who in this way reinvest the profits from their increased production.

Migration as a livelihood strategy is also mediated by access to assets. Those who move tend to be young, physically fit and often better educated than average, and have access to urban-based social networks. The elderly and the poorest people do not usually migrate, and labour availability in peak agricultural seasons can become scarce. Over time, migration may erode village-based networks as migrants become part of urban-based networks, and remittances tend to decrease. The following is a tentative list of issues related to rural-urban linkages to keep in mind in the formulation of natural resource policies and projects:

*Agricultural production is assumed to benefit from proximity to urban markets. However, the degree to which households can take advantage of this proximity depends on their physical, human and financial resources, as well as their social capital and their access (in physical as well as social terms) to markets. Projects aiming to increase agricultural production should also consider the challenge raised by commercialization, which can include merchants’ monopolistic

practices and competition from other areas, as well as lack of information on markets for small farmers.

* It should not be assumed that reinforcing the physical infrastructure connecting rural and urban areas is necessarily beneficial or negative. A low intensity of rural-urban linkages can be the result of specific socio-economic conditions in a given rural area, which may also affect different groups in different ways, as well as the result of poor transportation systems. This calls for a better understanding of socio-economic condition before steps are taken to strengthen physical linkages.

*Linkages between rural settlements and more than one urban centre are likely to be more successful for rural development as they increase the range of income diversification opportunities and the number of potential markets. This is also because in many cases different flows have different spatial patterns. Understanding these patterns and the reasons why some groups may be excluded from some or all rural-urban linkages can give indications of priorities for policy and project interventions.

*Migration is an important element of livelihood strategies. In many cases, it is more useful to understand households as multispatial rather than 'rural' or 'urban', and to encourage the positive linkages between spatially distant members, by recognizing urban-based members' claims on rural assets and facilitating their contribution to the rural economy, for example through the productive investment of remittances.

*However, in some instances the household members who 'stay behind' in the rural areas have little say about the management of local resources, as control remains with the migrant members. This is particularly the case for women, although it is also mediated by a range of factors such as culturally-specific gender roles and relations, gender divisions of labour within households, land tenure and women's workloads. This should be taken into account when targeting extension messages in rural areas, so that assumptions are not made about who controls resources.

In summary, rural-urban linkages play an important role in the ways in which livelihoods are constructed, although the traditional dichotomy between 'rural' and 'urban' development theory and practice has underplayed their significance. However, while rural and urban relations should be seen as mutually reinforcing, generalizations on the nature of rural-urban linkages across different locations and in terms of how they affect different groups must be avoided. Within specific regional contexts, while there is potential for rural-urban linkages to contribute to poverty reduction, this will only occur in physical linkages.

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Hafiz Ibrahim: A Distinguished Poet of Modern Arabic Poetry

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Abstract

Hafiz Ibrahim an outstanding poet of modern Egypt immensely enriched the Arabic language and literature by the later part of the 19th century. He was instrumental in using classical Arabic system of metre and rhyme. His poems on political and social themes added a new dimension of Arabic poetry of the modern era. He was also a great linguist who had exploited the words to their maximum potentials. He is a celebrated poet of honour and pathos. His dedication to his friend Mustafa Kamal was a rich treasure in Arabic literature. He was a powerful force behind the colossal status of Arabic literature. His contribution to the Arabic language and literature has been critically analysed and highlighted in this paper.

Keywords: Liberation, Faliḥ-Al-Hijyah, Al-Azhar, Academic Progression

Before going to discuss the poet Hafiz Ibrahim, I would like to throw some light on modern period of Arabic literature on general and Modern Arabic poetry in particular. Modern period is thrown as “NAHDA” (Renaissance) in Arabic which starts from the middle 19th century in Arabic literature. The principal cause of reawakening after century’s stagnation was the impact of Western culture on traditional Egyptian society. The French expedition to Egypt in 1798 marks the beginning of the reawakening. This ‘Renaissance’ brought about political culture and social changes which have gradually affected the literary world as a whole.

Even on poetry, the traditional form of literary expression got a new life breath into it by Mahmud Sami-Al-Barudi (1839-1904), who abandoned the lifeless and artificial style used by the poets of Jahiliya and the Abbasids period but attempted to write on contemporary events, after the style of Jahiliya and in this regard Hafiz Ibrahim was no exception.

Hafiz Ibrahim was a famous Egyptian poet who lived at the time of Ahmad Shawqi. He was born on February 24th 1872 on a ship floating in the Nile near Dirout, a city in Asyut District. His father was an Egyptian and his mother was a Turkish. After the death of his father, his mother brought him to Cairo where they lived with his poor uncle. Then they moved to Tanta where he joined school. Hafiz left his uncle after a while. He worked as a lawyer with Mohammad Abou Shady, one of the leaders of the 1919 Revolution. In 1888, Hafiz joined the Military School and graduated as a lieutenant in the Egyptian army.

Hafiz was one of several poets who revived Arabic poetry during the latter half of the 19th century. While still using the classical Arabic system of meter and rhyme, these poets wrote to express new ideas and feelings unknown to classical poets. Hafiz is noted for writing poems on political and social commentary. He was much concerned with the suffering of his people and that is why he was nicknamed as the Poet of the. As a poet he was the miracle of his time. His poetry was marked by a great beauty of verse. He also, had a remarkable memory for 60 years that was all his life time. It is said that he memorized thousands of poems; both classical and modern. He used to read a lot and was able to memorize anything he read or heard. Although he had a limited imagination, he was a great linguist who chose his words very carefully. His style was fascinating. His word and sentence structures were charming. He had a special and very impressive voice. He had a theatrical poetical performance that attracted every attention.

A lot of great people commented on his talent. Khalil Mutran said about him, “...he is like a vessel receiving inspiration from the nation’s feelings and sensations that mix with his own and hence his impressive poetry flows out full of the same feelings that every citizen feels is an echo to what is inside him.” Abbas Al-Aqqaad said about him that, “... he was born to prefer the beauty and admiration of framing and greatness of the sentence.” Also, the Iraqi poet Faliḥ Al-Hijyah

mentioned him in his third volume of "The Brief of the Arabic Poetry" and said about him, "Hafiz's poetry is marked by a national spirit that jumps towards liberation and fighting colonization with easy meanings, clear phrasing, strong style and structure mastering all known poetical purposes." Hafiz was a dearest friend to Ahmad Shawqi who accompanied him in most of his journeys.

Hafiz wrote a volume of poetry that contains so many poems. Among his famous poems is: Egypt Speaks about itself which I will translate in the next blog. Hafiz also wrote prose and translated many works of foreign writers. He died in the early morning of a Thursday in 1932.

His poetry and its different theme:

Hafiz Ibrahim is considered as the national poet of Egypt because he composed on the national pride for his country he sometimes pictured Egypt more as an unhappy nation, awakening, hesitating and struggling to progress. He depicts the reality of this country. Whether it is in favour of his country or not, he never mind because he wants to show the reality of human life.

The main characteristic of Hafiz is clarity. His verses are free from vagueness and philosophical overtones. He seldom employs foreign expressions. Since his task was to address to the masses, his message was clear and easily understood by all. Another characteristic of Hafiz's poetry is a pre-occupation with sound effects. He chose words for their musical appeal, sonority and resonance. His elegies are the true pictures of this kind of poetry which are composed in beautiful metres with several elongated feet to suit the words of sorrow and dignity.

Sometimes Hafiz Ibrahim scants the historic splendour of his mother land Egypt. In this respect we may consider the following lines which he composed on the praise of Pharaohnic Egypt.

The changes which Hafiz Ibrahim introduced relate to content. He deals with problems concerning the common man and his aspirations. These themes were introduced for the first times in Arabic Verse. He took poetry a step ahead of Mahmud Sami Al-Barudi, Ismail Sabri and Ahmad Shawqi, who ignored these themes. Not merely his straitened circumstances but the depth of his feelings and attitudes made him a natural spokesman of the masses. He projected popular sentiments more effectively than any of his contemporaries. He wrote on all matters concerning Islam, Arab politics and current issues. "I was nearest to the Iman and visited his house frequently. At al-Azhar he delivered lectures on tafsir and at home on wisdom."¹ Says Hafiz Ibrahim.

The elegies are written in different moods according to the poet's link with the dead leader. Muhammad Abduh's passing away in 1905 was a tremendous blow to the young poet Hafiz. He depicts the sorrow as a tornado hitting everyone and everything. Religion is left with a void, as its main protector has died. Each hemistich of this elegy is like a groaning gulp of a distressed soul or the wail of one in agony.

After the death of Mahmud Sami al-Barudi, Hafiz Ibrahim mourned in an elegant and powerful style reminiscent of classical elegies. But the poet is not able to move the hearts. Al-Barudi's death was not a national catastrophe. It was a tragedy for the intellectuals but not for the common man. Hafiz mourned on Mustafa Kamil in three poems, each being a picture of a tormented soul. Our poet Hafiz was a dear friend of the leader Mustafa Kamil, who gave a glowing appraisal of his first volume in Al-Liwa. For this we may mention a quotation as:

Oh grave! This guest you welcome

Gave hopes to a whole nation.

So praise God, and receive him,

Respectful in prostration.

Moreover, Hafiz composed the poem named "Lugatul Arabia." In the poem of 'Lugatul Arabia' Hafiz Ibrahim observed the deplorable condition of the Arabic language prevailed throughout the Arabian country and hence he wanted to uplift the condition of the Arabic language. In this respect, the poet refers to many instances that flourished in the field of the Arabic language and literature. The holy book of Islam, the Quran is also written in the Arabic language which is very popular in the world. Further, the Arabic language in the present time has been a medium of world

communication, not only in the practical life but also in the academic progression. The western people remarked the Arabic language as a barren language in nature. But Hafiz Ibrahim proved that it has the power of production of different aspect of literary elements.

Hafiz Ibrahim in his poem 'Lagatul Arabiya' speaks of the negligency of the Arab people towards the Arabic language: "They alleged me with barrenness in my youth, were I be a barren? Then I will not be afraid of my enemies saying. I gave birth to daughters when I did not get any suitable groom and then I afflicted my daughters."

Here the Arabic language expresses its deep concern about the Arabic speaking people who don't pay their attention to work for the development and progression of the Arabic language in the world arena (stage). For this, the Arabic language and literature are not reachable to the people of the countries other than the Arab countries.

In this context Hafiz Ibrahim observed that the Arabians never gave any importance to their language upto the mark. Moreover, the Arabic language is one of the richest languages in the world. But the Arabians have failed to show the proper respect and love to their language. As a result, the Arabic language has exclaimed with sorrow that this language has never been a barren language. Thousands of words and sentences of the languages of the world have been originated from it. The almighty Allah has revealed himself in the holy Quran through this language. The Arabic language proudly announces that there has not been any shortage of words to express the will of Allah in any form through this language. Prophet Muhammad never felt any inconvenience in expressing himself in Arabic. Rather, the inhabitants of the west have extremely insulted this language as if this language was not strong enough to produce and generate meaning on its own. As if the language is not good enough to facilitate communication in Arabic for its toughness, it was not viable for the Arabians.

Hence, the Arabic language has been neglected by its own people. In fact, a race which is bereft of language and literature and there is no development in this field, the history would never remember them in its pages. On the contrary, a country or race having glorious and progressive language and literature would shine in the memory of mankind forever. According to Hafiz Ibrahim, literature is the mirror of a nation and in the different culture manifestations like dance, songs, arts, architects, mode and manners of a race could be traced. In contrast to the Arabic language, the English language has made a great stride over several centuries in expanding itself and generating more wealth in terms of language and literature. It has helped a lot in increasing the growth of scientific and technological education by coining new words and phrases for it. The poet, however, is optimistic and observes that a genuine love and admiration for the Arabic language would definitely change the mindset and ill presumption towards the Arabic language.

Many critics have commented on his talent. Khalil Mutran said about him "he is like a vessel receiving inspiration from the nation's feeling and sensations that mixed with his own feelings and hence his impressive poetry flows out full of the same feelings that every citizen feels about him that "he was born to prefer the beauty and admiration of framing the greatness of the sentence." Also, the Iraqi poet Fali Al-Hijiyah mentioned him in his third volume of "The Brief of the Arabic Poetry" and said about him "Hafiz's poetry is marked by meanings, clear phrasing, strong style and structure mastering all known poetical purpose. Hafiz was the dearest friend of Ahmed Shawqi who accompanied him in most of his journeys." The contribution of Hafiz Ibrahim towards the modern Arabic poetry is beyond imagination.

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Coastal Ports and Commercial Towns of Ancient India

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Abstract

Ports play vital role in the financial sector from ancient India. Till today port serves not only as a medium of transportation but also as a huge collector of revenue. Ports are the indicators of ancient civilization. As India is surrounded by sea, ocean, etc., it is easily acceptable to reach India throughout the world. As a result, a huge number of ports exists in India from the time of East India Company, we see that the company established some ports for business purpose along with their own benefits. As now more than ten states of India are touching the sea and coastal areas, these places become famous for trade and commerce. Tourists are also attached with these ports. As result, a huge number of benefits is collected by the government in financial sector. In this paper attempt has been made to describe the ports and commercial towns of early India which have contributed to Indian economic sector.

Ports play a vital role for economic growth and development of an economy. In ancient India the majority of the people were depended on marine and coastal biodiversity for their livelihood. In ancient India trade and commerce depend on coastal ports and other commercial towns which acted significant role for exports and imports of the goods. Some of them are identified as below.

Arikamedu: Located about 3 km. south of Pondicherry, Arikamedu was an important centre of trade and commerce with the western world and an Indo-Roman coastal trading station, during the early centuries of the Christian era. After the second century A.D., it ceased to be an active commercial centre. Numerous Italian, Greek pottery pieces and Roman coins have been found here.

Barbaricum: Located at the middle mouth of the Indus, Barbaricum has been mentioned by numerous foreign sources and was a great port and a market town. Barbaricum imported a great deal of fine clothing, linen, precious stones, silver, gold plates, and wine from different parts of the world. On the other hand, it exported various commodities, particularly cotton cloth, silk yarn and indigo produced in different parts of India.

Bharukachchha or Broach: Located on the banks of the Narmada, Bharukachchha, which is modern Broach in Gujarat, was the most famous port and commercial centre of Gujarat in ancient India. It has been frequently mentioned in several Buddhist and Sanskrit works. From the early centuries of the Christian era till the close of the thirteenth century, Bharukachchha remained a prosperous town and a thriving port under the successive dynasties which ruled Gujarat.

Champa: Situated in Bhagalpur district of Bihar, Champa was the capital of ancient Anga in the sixth century B.C. It was a great commercial centre, and also a place of pilgrimage for the Buddhists and the Jains alike. In the sixth century B.C. Champa was one of the six great cities of Northern India. From here seafaring merchants went distant lands.

Chaul: Situated on the Arabian coast, about 48 km. from Bombay in Thane district of Maharashtra, Chaul was a very ancient port which had been mentioned by Ptolemy in about 150 A.D. and in the Arab accounts of the tenth to twelfth centuries; but the port of Chaul came into prominence in the medieval period.

Kaveripattanam or Purhar: Situated on the estuary of the river Kaveri in Sivakasi taluka of Tamil Nadu, Kaveripattanam is also known as Kaveripattinam and Kaveripumpattinam. It was the capital of the early Chola kings of the Sangam Age, which had been described in numerous Sangam works and also by Ptolemy and the Periplus. During the first three centuries of the Christian era, Kaveripattanam was a prosperous city inhabited by the rich merchants, traders, craftsmen and sailors and had a spacious harbour.

Kausambi: Situated on the northern bank of Yamuna about 48 km. to the south-west of Al-lahabad in U.P., Kausambi was the capital of Vatsa Kingdom in the sixth century B.C. when Udayan was its ruler.

The Nandas merged the kingdom of Vatsa with the Magadhan empire. From the later Vedic period to about the twelfth century A.D., Kausambi continued to be a prosperous town and was also a great centre of Buddhism.

Madurai: Situated on the banks of river Vaigai in Tamil Nadu, it was one of the greatest commercial centres of peninsular India, which had been mentioned by Ptolemy as Modoura. During the period of the early Pandyas, it was their capital and also the famous centre of the poets of the Sangam Age. In the classical accounts it has been described as "the Mediterranean emporium in the south". To promote trade with the Roman world, the Pandyan king sent an embassy to the Roman king Caesar Augustus. The Roman coins found here point to the close commercial links between Madurai and the Roman world.

Mouziris or Muziris: The identification of Mouziris, which finds frequent references in the periplus, Ptolemy and other Greek accounts as ancient India's great centre of foreign trade, is a matter of dispute, but most of the scholars have identified it with Moyirikkotta on the Malabar coast opposite the site at Cranganore near Alwaye in Kerala. Some scholars have identified Mouziris with Cranganore. In the second century A.D., it was the greatest port on the Malabar coast, and at this port the Roman and the Arab ships exchanged their quantities of spices, precious stones, and peepal leaves, to the Eastern and Western world alike.

Negapatam : Situated about 341 km. from Madras in Tanjavur district of Tamil Nadu, Negapatam was a very ancient port on the Coromandel coast, and of all the ports on the Coromandel coast, Negapatam has the longest history. From Ptolemy's references, it appears that it was one of the centres of Roman trade.

Pratishthana or Paithan: Situated on northern bank of the Godavari in Aurangabad district of Maharashtra, it was a flourishing centre of trade and commerce during the Satavahana period, which had been corroborated by the author of the periplus. It lay on the main trade route from the north to the south and was particularly famous for its textiles.

Suparaka or Sopara: Situated about 60 km. north of Bombay in Maharashtra, Suparaka was a very famous ancient port. Ptolemy, Megasthenes, Arrian, and other early Greek writers, the early Buddhist texts, the Mahabharata, etc., describe it as a great seacoast emporium. At least, from the fourth century B.C. to the tenth century A.D., it was an important centre of trade and commerce where merchants from various parts of India used to flock with their merchandise. Suparaka was also the great centre of Buddhism.

Tamralipti: Identified with Tamluk in the Midnapur district of West Bengal, Tamralipti was a very ancient port. It was famous as a maritime port and an emporium of commerce from the fourth century B.C. to the twelfth century A.D. At the close of the twelfth century, this port was declined and its place was taken by Satgaon.

Vidisha, Bhilsa or Besanagar: Situated on the western bank of the river Betwa in Vidisha district of Madhya Pradesh, Vidisha or Besanagar finds frequent mention in ancient Indian literature and foreign accounts. Its economic prosperity was due to its advantageous location on the cross roads of two important trade routes one of which ran from Pratishthan to Mahismati, Ujjain and Kosambi, while the other connected Bharukachahha and Suparaka on the Arabian Sea to Mathura via Ujjain. Substantial merchandise used to be carried over on these routes, which gradually made Vidisha one of the richest cities of ancient India. The economic prosperity of Vidisha was retained till the days of the imperial Guptas because Kalidasa in his Meghadoot referred to Vidisha as a place where everybody got wealth to his heart's content.

Suktagedor: Situated at a distance of 56.32 km from the shore of the Arabian sea and some 500 km to the west of Karachi, on the bank of Dasht River near the border with Iran, Suktagedor was an important centre of the Indus civilization discovered by Sir Aurel Stein in 1931. According to Dales, Suktagedor was originally a port later cut off from the sea due to coastal uplift. Some other scholars, however, think that it was a riverside trading post situated in a separate cultural region for the uplands of Baluchistan appear to have been outside the Harappan zone. R. H. Dyson thinks that it was a military outpost. According to Shashi Asthana, Suktagedor was connected with the distribution of trade items. It was established to send consignments in various directions, particularly, to West Asia.

Balakot: Among the coastal sites, Balakot, situated near the middle of the Khurkera alluvial plain on the south eastern side of the Las Bela valley (on the old shoreline, about 20 km from Las Bela town) and Somany Bay about 98 km. north-west of Karachi, has proved to be an important settlement yielding the relics of the pre-Indus and the Indus civilization. Dyson thinks that it was a colonial site where Mature Harappan control was superimposed over a local indigenous, non -harappan culture.

Excavations have also revealed that Balakot and other coastal sites of Lothal, Nageshwar and Kuntasi were what may be called 'resource centres', obtaining shells and other raw materials, either locally or from further afield and having local workshops to produce bangles and other items of adornment, (Allchins 1997) . It was a major centre of shell industry.

Allahdino: Allahdino is situated approximately 16 km east-north-east of the confluence of the Indus and the Arabian sea and some 40 km east of Karachi in Pakistan. In short, excavations demonstrated the presence of almost every major artifact category of the Mature Harappan culture, including silver, gold and semiprecious stones. At the same time, there is no evidence to indicate that any of these objects, including ceramics, were manufactured locally. Quite obviously, these objects were brought by its residents who participated in an inland Harappan trading network. Shashi Asthana calls it "a distribution centre" as opposed to "production centres."

Lothal: Situated near Saragwala village about 80 km. south-west of Ahmedabad in Dholka taluka in Gujarat in a level plain between the Bhogave and Sabarmati rivers at some 12 km away from the Gulf of Cambay, Lothal was an important trading and manufacturing centre of the Indus civilization.

According to S. R. Rao, it is a "certainty that the Harappans came to Lothal for trade or colonizing in 2450 BC" The discovery of the persian gulf seal and the Reserved Slip Ware suggests that Lothal was engaged in maritime activities of the Indus civilization. The river which flowed past on the northern side of Lothal was linked by a drain or a naliah.

Kuntasi: Situated in western Saurashtra on the right bank of Phulki river, Kuntasi have revealed a small Mature Harappan port settlement. The site was earlier reported as Hajnali but later found to have been in Kuntasi in Maliya Taluka of district Rajkot. It was first reported by late P. P. Pandya and later thoroughly explored by Y. M. Chitalwala. The mound was locally known as Bibi-no-Timbo. It was nothing more than a small village. Evidence shows that the total number of people occupying the site must have been very small and engaged in occupation other than agriculture. The discovery of an anchor stone helps it to be identified as a port. M. K. Dhavalikar has indentified this site as a craft centre. The craft activity included bead-making, among them long-barrel carnelian beads, beads of faience, and steatite. Nageshwar in western Maharashtra was another site where a shell working industry was discovered. The discovery of a cache of lapis beads at Kuntasi led Dhavalikar to suggest that they were destined for export to the cities of Mesopotamia rather than for the home market.

Chanhudaro: The ruined township of Chanhudaro, situated at 130 km south of Mohenjodaro near Sarkand in Sind, consists of single mound divided into several parts of erosion. It is situated in the left plains of the Indus which flows some 20 km away. The site was discovered by N. G. Majumdar in 1931 and excavated on a large scale by E. J. H.Mackay in 1935-36.

The available evidence clearly shows that it was the major centre of production for the beautiful seals gathered from a dozen or more Harappan sites. Large number of metallic implements which were used for cutting the seals has also been found. The hoards of copper and bronze tools, castings, evidence of the crafts like bead-making, bone-items, bangles and other items of conch shell and kalmaking, finished and unfinished both, suggest that Chanhudaro was mostly inhabited by artisans and was an industrial town. Two other important findings are a terracotta model of a dholack cart and a bronze toy cart.

Kot Diji: 50 Kilometres east of Mohenjodaro, on the left bank of the Indus, today some 32 km from the river, but still near one of its ancient flood channels and thus close to the agriculturally productive land, lies the site of Kot Diji. It is located on the solid ground below a small rocky outcrop, a part of the limestone hills of the Rohri range. It was excavated by F. A. Khan between 1955 and 1957.

The Mature Kot Diji comprised a citadel and outer town and other typical features a well regulated town-plan with lanes, houses with stone foundations and mud-brick walls. The houses were spacious. The roofs were covered with reed mats as revealed by plastered mud impression.

Storage jars, built on the mud floors, and large unbaked cooking brick-lined ovens were also found.

Surkotada: Situated some 160 km, north-east of Bhuj in Kutch, Surkotada has proved to be an important fortified Indus settlement in the sense that here three stages of Harappan occupation are in evidence. The site was excavated by J. P. Joshi in 1972.

Desalpur: Situated near Gunthali in Nakhatrana taluka of Bhuj district (Gujarat) on the Bhadar river, Desalpur, excavated first by P. P. Pandya and M. A. Dhakey and later on by K.V. Soundarrajan has yielded the remains of the Indus civilization.

Rojdi (Rojidi, Rojaidi): The site lies about 2 km west of the present village and 50 km south of Rajkot on the left bank of the Bahadar or Bhadar river.

Manda: Situated at a distance of about 28 km north-west of Jammu on the right bank of the River Chenab, a tributary of the Indus, on the foothills of Pir Panjal Range this site is the northernmost centre of Harppan civilization.

Kalibangan: The site of Kalibangan (literally, black bangles) is situated on the southern bank of the now dry Ghaggar river about 200 km south-east of Harappa, and 480 km east-north-east of Kot Diji. It is situated in the Ganganagar district of Rajasthan.

Banawali: The mound of Banawali (15.5 hectares) which covers over 400 sq m area and having a height about 10 m. is situated on the stone-water drain, Rangoi, identified with the ancient bed of Saraswati river in Hissar district, Haryana.

The material remains at Banawali are quite rich, which include classical Indus ceramics, several steatite seals and a few terracotta sealings with typical Indus script . Other remains include goldplated terracotta beads, beads of lapis lazuli, etched carnelian, shell, bone, faience, steatite and clay, beads, pipal leaf-shaped ear-rings of faience, bangles of clay etc.

Kunal: Situated in tehsil Ratia of Hissar district in Haryana, located on the banks of now dried up River Saraswati , this 3 acres settlement with a total occupation deposite of 3.10 m is excavated by J. S. Kharti and M. Acharya since 1986 onwards.

In conclusion, it is found that in early India ports were, not only backbone of economic growth and development but also play a pivotal role in Indias social and cultural segment. Ports have contributed significantly to the growth of gross domestic product (GDP) which created opportunities for employment and investment and achieving the goals of making digital India.

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A Glimpse of the Modern Literature

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Abstract

This paper begins by considering modern literary engagement in everyday life. It surveys a wide range of critical works which have some way to address everyday like the modernist literature, including works on cinema, music, culture, technology, media, internet, UFO and the space literature, global crises, etc. Observing some recent works on modernism, this paper informs the style and structure of the modernist texts in their attempts to defamiliarise and make modernity in literature.

Literature is an expression of life in words of truth and beauty; it is the written record of man's spirit, of his thoughts, emotions, aspiration; it is the history of the human soul. The term "modern" was coined in the 16th century to indicate present or recent times. It is derived from the Latin adverb "modo" meaning "just now". The modern world is marked as discovery, invention and expending the borders of thought and knowledge. Literature shows the way to live, Life, sometimes, becomes meaningless, dull and full of sobs and sorrow which is to be overcome by preservation of mental empowerment. Literature like all other arts is a mere play of imagination. It preserves the ideals of people and these ideals are love, faith, duty, friendship which are parts of human life and mostly worthy of preservation. Literature, on the other hand, helps one to remove agony and supportive role.

If we live in the world without literature, would learning only science have been the same to people? Does human race need literature at all? Does it have any worth whatsoever excepting as entertainment? Do people actually learn from literature? All these questions divide the human race into two separate sections: those who believe in the power of literature, and those who see it as improvised, compared to the social sciences in its ability to teachers about us. However, we need not be so divided on this issue. Literature offers knowledge, gives experience to those who understand it, and literature offers pleasure to those who love it. Science, on the other hand, imparts knowledge, leads to experience, and gives pleasure to the few who love it. Literature is just varied and expensive as science. There are hundreds of styles, millions of authors and thousands of languages which make up literature. Instead of different fields, as in science, there are different genres. Literature is often backed up by research or firsthand information, but can also be fanciful flights of imagination. They are similar to the research, observation, and hypothesis found in science.

New technology and the horrifying events of both world wars made many questions for the future of humanity. Writers reacted to this question. Modernist fiction explores the inner self and consciousness. Instead of new technology, the modernist writer saw cold machinery and increased capitalism, which alienated the individual leading to loneliness.

Cinema and literature are connected to each other but still they are different from their own ways. It has always been one of the most fascinating forms of knowledge which has made great impact on human psyche. From the early magical experiment till the recent release on Ron Howards Angeles & Demons, the relationship between cinema and literature has always been closely intertwined. It has proved on the whole a successful symbiosis, a relationship that remains this day as it is faithful. Some half century ago, even one France film critic proposed the question as to whether the cinema was capable of surviving without twin crutches of literature and theatre and the answer was 'no'. Cinema is a nascent art, and as such, it has sought in its most vulnerable years to secure from the previous generations of literature and theatre. The literature of anything has provided endless inspiration for cinematic epics like The Bible which has spawned such films as the King of Kings (1961), Devid & Bathseheba (1951), The Robe (1953). Hindi cinema portrays woman in more risague clothing, but that does not signify progress. Movie stars represent idealized visions of female beauty. Anyway, a cinema is one which describes beauty of a girl.

Literature in this context refers to foreign language literature. As a starting point it can be defined as written texts with artistic value, including the traditional literary genres of poems, fiction and drama. A culture has a wider concept than that of literature. So in this context it will be considered in terms of its relationship with literature. It conveys the modern culture, life styles, thoughts and the manner of living in the modern world.

The spatial literary study in the humanities and social sciences has occasioned an explosion of innovative, disciplinary scholarship in recent years. Spatially oriented literary studies, whether operating under the banner of literary geography, literary cartography, geophilosophy, geopoetics, geocriticism or the spatial humaneutics more generally, have helped to reframe or transform contemporary criticism by focusing attention, in various ways on the dynamic relations among space, place, and literature.

Literature and media have a powerful impact on those who wish to, truly realize their message. We can know the culture of the present and the past by reading, learning and having experience through literature and media. One can understand the ideals of life and theory and how the two works together to help us better understand each other and ourselves.

Literature refers to the realm of letters and writings of a particular period, mostly whose value lies in the beauty of form or emotional effect. Technology is the science of the industrial arts. Scientists have played an important role promoting human welfare, but the benefits of science may not have reached the masses at any rate in ample measure without technological devices and practical application. We live in the world of science and technology and many people, who take a rather superficial view of things, have begun to feel that in the technological world of today the role of literature seems poor. Indeed, literature in its pure form is believed to have little relation with science and technology. Literature refilled the mood and emotions of time in which it is conditioned by the reflexes which in turn are created by the impact of science and technology which helps to provide weapons but it depresses the artists and those who prepare literary pieces. Sensitivity and the urge to create new masterpieces get suppressed; reckless destruction, bloodshed and hostilities ruin the very climate that helps to create literature and artistic masterpiece. Technology has created robots, artificial intelligence in the shape of "thinking computers" which can read, translate, interpret and give decisions with amazing speed and accuracy, but not even the most sophisticated technological advances can by themselves produce literature, poetry, prose, plays, novels

and stories. But we need not give up all hope of a better world tomorrow, from the standpoint of culture and literature simply because science and technology tend to predominate over human values. It is within the power and capacity of man, provides the exercise, his judgment and pursues the right priorities to shape a better world where literature flourishes along with industry and technology.

Music and literature have existed in collaborative form since ancient times and have invited comparison because of their fundamental similarity in form: unlike the visual arts, which exists in space, music and primarily temporal in nature — dependent on the medium of time for their meaning scholars believe that performance of music and recitation of literature first arose as a single activity with the tradition of oral storytelling that was accompanied by music. However, as music and literature began to develop into separate art forms with the predominance of written text over the oral tradition—the connection between them lessened and throughout history, their interrelationship has varied depending on time period, and geographically local poets have always cast their verses into structures with musical origin; such as sonnet, hymn, ballad and lyric. In addition, they have attempted to use language to evaluate the cadences of music. This is particularly true of symbolist poets, for whom the sound of words was much more important than the sense. Prose writers to a lesser extent than poets also have adopted musical structures, such as the sonata and the leitmotif, and their works have been inspired by or based on musical compositions and subjects. Additionally, music and musical performance often appear in works of prose fiction as elements of plot, setting, character and theme, particularly in works of the late nineteenth and early twentieth century, more recently, the poets of the 1950s and 1960s infused their works with the rhythms and improvised nature of the bebop jazz pioneered by such musicians as Charlie Parker, Dizzy Gillespie and role of musicians such as the Beatniks and Leppie added poetic and operative elements their music. Both literary critics and musician's acknowledge the historical and aesthetic importance of the relationship

of the two art forms frequently citing the continued popular appeal of the music, literature, union and evidence of its social influence as well.

As of 2010, an estimated 28.7% of the almost 7 billion people on this planet use internet (Group 1); while 80 percent of our families did not buy or read a book in 2002 (Jackson 1). Although it seems that the manuscript form is a dying art, the alternative replacement is not the answer, at least not yet even though this new form is cheaper and faster, internet leads to the destruction. The web creates more questions about censorship, privacy and plagiarism than ever before. The introduction of internet and new technologies has ushered in a new era of literature, styles, cultures, and mindset; this new ground has created more problems than answers and left unchanged. It will forever affect future generations. Although it has brought many indispensable advantages, the effects of the internet are not taken seriously because people often do not question the world around them as soon as the globe will be altered, and the delicious made today will affect our future.

Internet is originally used for sharing information with one another and with researchers from other agencies. The advanced research project agency was the group that developed internet; the potential of this new technology was observed by scientists and professors who use it. This internet consisted of wire linking computer terminals together to form a "web" of networks, which allowed people around the globe to communicate with each other. This was developed by the government. Internet is currently run through the internet society, which is a volunteer organization.

The new technology transforms the old and produces a hybrid. Both of them continue to exist, but in a new way publishers work. Internet has also affected the authors. Internet has spawned different writing communities including blogs. They are the perfect way to share an individual mind with the rest of the world. Without internet this new "genre" would not have been existed. Internet blogs will affect the next generation. In history change is not uncommon, and internet is just one more leap in the way human read. Deborah Brandt, professor in English at the University of Wilkinson says "The definition of reading in society is always undergoing change and always continuous."

The most popular belief today is that UFOs are spaceship violated by aliens from outer space. But another good theory which never gets as much press is that which says may, in fact, be right here from the earth. A large part of modern UFO literature involves aliens abducting woman, impregnating them and later abducting them again, only to remove and take the unborn baby right out of the womb. Now modern literature starts journey to the extraordinary world where this kinds of UFOs exists.

The 21st century has brought the popularity of Manga or Japanese comics among international audience, particularly, in English speaking nation. Many famous book series such as Harry Potter series were adopted into films. Books on wars, with adventures, etc. were composed and based on this century global crisis and 21st century world literature.

Underlying the rise of the world literature reflects the same globalization processes that also amplify local problems to the level of global crises. From epidemics to sports scams and scandals, financial crisis to terrorism, these crisis by definition affect the world, and often find their way into the narrative of the world literature. World literature reflects, intervenes in, and is shaped by these crisis with increasing globalization, interactions of cultures and more vocal discussions of woman's rights and LGBT rights, identification has become a common theme in 21st century literature. The world is now able to exchange ideas more quickly than ever before via internet and other technological advancements. People have relatively more freedom to draw from multiple cultures and philosophies and questions the concepts of the self and its relation to the body, brain and soul.

The modern literature is a great mystery of the word. Due to willingness, co-operation and dedication of the literary works, like or dirty vacant is transformed into a lovely oasis which has brought everyone together for a common purpose. Modern world and literature have crossed boundaries of race, religion, ethnicity and age, helping to forge new understanding and tolerance.

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Al-Nahda and its Impact on Arabic Literature: A Brief Discussion

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Abstract

Al-Nahda or renaissance was started in Egypt after the invasion of Napoleon Bonaparte in 1798. The Arab world witnessed a sea change in every aspect from this time. Egypt began to develop and prosper in almost all the fields. Napoleon brought with him so many human resources along with the two printing presses. The French people started various activities in different fields of human life. The French occupation in Egypt did not last long and so the French left Egypt in 1803. After that Muhammad Ali, the architect of modern Egyptian life continued the developmental activities of the French in Egypt. After the Napoleonic occupation of Egypt (1798-1801) and the subsequent establishment of the West inspired the ruling dynasty under Muhammad Ali Pasha, Egypt became the centre of the modern Arabic literary renaissance, where they imported Arabic press, publication of newspapers and periodicals as well as the modernization of education. These works played a vital role in the development of Arabic literature.

Key words: Al-Nahda, Muhammad Ali, Didactic, Historical, Artistic novel.

The term al-Nahda means “awakening” or “renaissance”. In the history of modern Arabic literature it is known as a literary movement of Arabic literature. It is difficult to ascertain when al-Nahda was introduced because the Arabs give different views regarding its starting point. F. Gabrieli stated that “it might be said that the Arab world, until then still wrapped in medieval slumber, was reawakened by the tread of French feet around the base of the Pyramids” and P. Cachia compared the campaign with “a rock cast into a stagnant pond: the changes that have taken place in the past 150 years are the ripples and the upsurge of silt resulting from this disturbance”. It is commonly believed that al-Nahda was started in Egypt after the invasion of Napoleon Bonaparte in 1798.

From this time the Arab world witnessed a sea change in every aspect. Egypt began to develop and prosper in almost all the fields. Napoleon’s main objective was to expand the French empire in the near east to undermine the power of the English there and to place an obstacle on the path to British India. Napoleon, however, brought with him a group of scientists, technicians, engineers, doctors, literary figures, etc. Besides these, the French brought their own printing press along with Arabic press, which is often regarded as the introduction of the printing press in Egypt in general. These French people started activities in different fields of human life. The French established military schools, publication houses, journals, etc. in Egypt. The French occupation in Egypt did not last long. In 1803 they left Egypt in a state of chaos in which an Ottoman army man named Muhammad Ali Pasha established himself as an independent ruler in Egypt in 1805. His reign lasted till 1848 and created a dynasty which ruled the country until its last descendant king Farouk.

Muhammad Ali is considered as the architect of the modern Egyptian life, who continued the developmental activities of the French. He not only continued the workshop of Napoleon but also started many developmental works in Egypt. Like Napoleon he wanted to become a great ruler and therefore, he established military schools and translated bureau in different parts of Egypt. He imported not only western technicians and military advisors, but also western forms of education and sent many Egyptian students to France to get higher education and become expert in the field of army, translation, literature, history, etc. He set up a number of modern technological and military schools in which modern science and European languages were taught.

Muhammad Ali needed books and manuals for his modern schools and the army and so he ordered for an Arabic printing press. This press later is known as the government press which

played an important cultural role in the Arab Muslim world. It published various translations of European works __ scientific and technological __ later on literary translations as well as Arabic classics. The first official Arabic newspaper, *al-Waq'a'i al-Misriyya* came out from this press in 1828 for which Rifa'a al-Tahtawi edited. This marked the birth of journalism, which was a potent factor in the development of not only modern Arab thought, society, and politics, but also of modern Arabic literature. Al-Tahtawi transformed it from an official newspaper to a modern newspaper, publishing articles, discussions and translations as well as official news. Thus, Tahtawi is considered as a pioneer not only of al-Nahda in general but also of Arabic journalism.

After the Napoleonic occupation of Egypt (1798-1801) and the subsequent establishment of the western inspired ruling dynasty under Muhammad Ali Pasha, Egypt became the centre of the modern Arabic literary renaissance where they imported Arabic press, publication of newspapers and periodicals as well as the modernization of education. These works played a vital role in the development of Arabic novel, drama, short story in Egypt as the initial attempts at fiction in Arabic were made in the form of translation from French and English, followed by the original writings. For example, Butras al-Bustani (1819-1883), the founder of first national school in the Levant, and a school for girls, compiled a two volume dictionary arranged in the modern order called *Muht al-Muht*. Among his outstanding works the contribution of Arabic encyclopaedia *Da'ira al-Ma'arif*, was remarkable one, but its later volumes were completed by his family. However, al-Bustani translated Robinson Crusoe into Arabic in early nineteenth century. Sulaiman al-Bustani (1856-1925) translated Homer's *Iliad* with a preface noted for its literary value and was the first introduction of epic verse into Arabic and the translation is a masterpiece.

Mention may be made here that with the interest of Muhammad Ali, Arabic translation movement got impetus in the mid 19th century and the early decades of the 20th century. He concentrated in almost all the fields especially, in scientific works and text books for schools. This trend continued to a greater extent even under Ismail. During this period Egyptian translators made their greater efforts to literary works. For example, Rifa'a al-Tahtawi (1801-1873) translated Fienelon's novel *Telemaque* under the title *Mawaqi al-Aflak fi Waqai Tilmak* in Beirut in 1867 and set in *saj* (rhyming prose) in keeping with the prevailing tastes of the time. During this period the Syrians and the Lebanese cultured émigrés followed the same technique and translated many novels like Muhammad Uthman Jalal (1829-1898), Rifa's Pupil, translated *Paul et Virginie* of Bernardin de Saint- Pierre. Bishara Shadid translated the *Count of Monte Cristo* of Alexander Dumas Pere (1871), and so on it went. In this way by the early decades of the 20th century more than a hundred novels and tales had been translated usually from French but occasionally also from English. In the course of time Sir Walter Scott, Conan Doyle, W. Collins and Disraeli, etc. also translated.

The original Arabic novel as opposed to translation first flourished in Syria. Some prominent novelists were active from the mid-19th century to the early decades of the 20th century. Most of them were Christians who had travelling experiences in the western countries. Their stories discussed the social, educational or ethical aspects. Among them some famous novelists were Antun al-Saqqal who wrote *Al-Ashamu al-Naria*, Francis Fathulla Marash wrote *Durr al-Sadaf fi Gharaib al-Sadaf* and Shukri bin Ali al-Asali wrote *Nataijul Ihmal*, etc. As far as the history of Arabic novel is concerned, three kinds of novels flourished in Arabic literature as didactic novel, historical novel and artistic novel.

Didactic novel: The Arab writers were not ready to follow western models in their writing. In translation they followed *maqama* style, i.e. rhyming prose. They also used standard as well as colloquial Arabic so that the readers could understand. Some writers, however, emphasized to improve the behaviour of the common people, so they included sermon. Later on, this novel developed into didactic novel. Among these groups Rifa'a al-Tahtawi was the famous person who translated Finelon's novel *Telemaque*. He gave an Arabic version to the title called *Mawaqi al-Aflak fi Waqai Tilmak*. During this period the Syrian and the Lebanese writers followed same technique and translated many novels. But the way these writers translated their novels, there existed many shortcomings because the translations were first intended to amuse the readers who liked love stories and adventures and were not particular about quality. Some writers started translating without the adequate knowledge of the original language. Besides this, in translation

the stories were often rearranged and even distorted. Sometimes several writers published their own works under the names of the western writers in the hope of attracting more readers.

Historical novel: This novel was promoted by the hands of Jurji Zaydan and his contemporaries. Jurji Zaydan (1861-1914), a Lebanese immigrant and the founder of the literary monthly journal *Al-Hilal* in 1892 wrote more than twenty historical novels in his credit. They are very popular and many have been frequently reprinted. Several have been translated into French, German and some oriental languages. Most of his novels dealt with significant events from the history of the Arabs and Islam on the pattern of Dumas' series of French historical novels. His famous novel *Sharh wa 'Abd al-Rahman*, is about the battle tours and the defeat of the Arabs at the hands of Charles Martel, and *Al-Abbasa* is about the daughter of Harun al-Rashid and her secret marriage to his Prime Minister Ja'far al-Barmaki.

Following the footsteps of Zaydan, several writers published historical novels such as Niquila Haddad (d.1954) they also published a number of extremely popular novels like *Hawwa al-Jadida* (1906), *Asirat al-Hubb* and *Fatinad al-Imperator* (1922), etc. Yaqub Sarruf (1852-1927), the founder of the journal *al-Jamiah* and a renowned secularist also contributed to the corpus of historical novels. Sarruf's *Amir Lubnan* (1907) deals with the history of his native land during the religious struggles of the 1850s and 1860s; Antun's *Urishalim al-Jadidah al-Fath al-'Arab Bayt al-Maqdis* (New Jerusalem or the conquest of the Holy City, 1904) is set during the Muslim Conquest of Jerusalem in the seventh century A.D.

Artistic novel: The artistic novel developed in Egypt. But the emergence of novel in Egypt was not as quick as Syria's. The artistic novel began to develop with the translation or adaptation from the European novels. The Arabic novel got milestone when the first two artistic novels published in Egypt are Muhammad al-Muwaylihi's *Hadith Isa ibn Hisham* (1907) and Muhammad Hussain Haykal's *Zaynab* (1914). Several writers have opined that these two novels are the real beginning of the Egyptian novel. Al-Muwaylihi's novel *Hadith Isa ibn Hisham* occupies a crucial importance in the subsequent development of modern Arabic novel as far as setting and style is concerned but was not free from criticism.

As regards Haykal's novel *Zaynab* which is regarded as the first full-fledged genuine novel in Arabic in respect of content and form, the critics are unanimously agreed to it. The role played by it in the development of Arabic novel on modern lines is notable for two reasons. First, through this novel the author touched for the first time on the difficulties of contemporary Egyptian villagers by criticizing Egyptian society and its attitudes to marriages through a portrayal of the agonies of love among Egyptian peasants. Secondly, it was written in a direct straight forward style following which the medieval *maqama* influenced and totally disappeared from the Arabic fiction. By the influence of Haykal's novel *Zaynab*, several writers from the modern times like Taha Hussayn, Mahmud Taymur, Tawfiq al-Hakim, Najib Mahfouz, etc. started to write in their novels not only discussing the contemporary societal issues but also wrote them in expressive, attractive, straightforward as well as easily understood prose.

References