

Editor's Note

Time changes ceaselessly. With the changes of time things are changing thick and fast and we are marching ahead toward a scientific modern world of knowledge and development. In this process of reaching closer to extensive knowledge and development, everyone faces innumerable problems which need to be solved with deep insight. This necessitates research which basically aims at developing the knowledge and understanding for solution of the vital problems faced by all because research helps people to learn through experiences how to deal with perplexing and complicated problems they have been facing in diverse situations. While facing such problems diverse questions arise in human mind to discover answers to questions through the application of scientific procedures. Therefore, the main motto of research is to find out the truth which is hidden and which has not been discovered. Jaljali a journal of tri-lingual in nature aims at accommodating the painstaking research papers and articles of the scholars, academicians and writers all over the country so as to fulfil the needs of the local, national and global issues.

Higher education with innovative efforts and multidimensional research activities plays an important role to boost and strengthen the scientific and economic base of the multicultural Indian society. Jaljali endeavours to encourage honestly the scholars, writers and researchers of lesser known repute by providing them opportunity to publish their voices and approaches in multidimensional and multilingual research activities in which they bring about a ray of hope to discover the hidden and undiscovered truths for the greater benefit of the society.

JALJALI • VOL. 5 NO. 1 • JAN-JUN 2018 • ISSN 2395-762X

JALJALI

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

THE JOURNAL OF HASSF

(Humanities and Social Sciences Forum)

Goalpara, Assam, India

VOL. 5 NO. 1

JAN-JUN 2018

ISSN 2395-762X



JOURNAL DETAILS

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HASSF

(Humanities and Social Sciences Forum)

College Road (Near Ahmed Market), Goalpara, Assam,

India, PIN- 781127

Publication Details

Vol. 5 No. 1 | Jan-Jun 2018 | ISSN 2395-762X

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SCAN FOR JOURNAL DETAILS

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The Editorial Board of this humble effort is pleased to welcome with due respect the kind co-operation, suggestions and assistance from the academicians, researchers, teachers and scholars in improving and enlarging the scope of this multi-lingual journal in the days to come. We urge the thinkers and neo-writers to put their heads together in different perspectives of life to indicate the direction we are heading forward and avail the opportunity to publish research papers and articles that pave the way to solve innumerable complex problems that people feel accessible in spending the modern life of the 21st century. Our best wishes to all for the "New Year, 2018".

Dr. Md. Eakub Ali.

Translation of Bhabendra Nath Saikia's The Hour before Dawn and Some Problems Faced by the Translator

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Abstract

Translation as a human activity is very essential in a multilingual country like India. In this country thousands of languages used by crores of people serve the nation in developing the culture and literature of its own. Even though there are multiple languages spoken and written by the natives, India is characterised by 'unity in diversity'. This characteristic is an essential feature of the Indian literature/s as well. Multilingualism which requires translation practice for successful communication among different linguistic groups is a blessing for any multilingual country. In the case of a multilingual and multicultural country like India the study of literature should involve the notion of inter-literary process and a dialectical view of literary interaction. There are examples of literary texts being produced in different languages from the same culture background and at the same time there are texts being produced in the same language from different cultural contexts. For example, the upper middle class Assamese writers are creating literary texts in English, Assamese, Bengali, Bodo, etc. The upper middle class people from all over India with different language and culture contexts are creating texts in English. Several such complex phenomenon need to be explored to comprehend the scene of translation of literary texts into English in India and the problems faced by the translators in retaining the equivalence of meaning between the two texts.

Key Words: Equivalence, Communication, Translation, Culture, Multilingualism, etc.

Translation which is concerned with communication of meaning is an intimate human practice of rendering a work from one language into another. The main purpose of translation is to find full equivalence by transferring the meaning of a text originally written in one language belonging to a certain culture into a different language belonging to another culture. The transference of meaning of the Source Language Text (SLT) is done not only by offering the equivalent elements in the Target Language Text (TLT) but also by bringing the intended elements of meaning of the source language text into the text in the target language. In doing so the translator is expected to have the original genius to create a text in the target language with a very high level of efficiency in both the languages ____ the Source Language (SL) and the Target Language (TL). But while translating the source language meaning into the meaning of the target language retaining as much sense and equivalence as possible, the translator faces a number of problems and this conceptualises that total translation is not possible. The present paper deals with the problems faced by the translators in general and Maitreyee Siddhanta Chakravarty the translator of *The Hour before Dawn* the English translation of Bhabendra Nath Saikia's Assamese novel *Antoreep* in particular.

The translation of literary texts is regarded as difficult because the literary texts appear to be made of language but actually these texts are also made of cultural and social norms. These different constituents of a literary text also need to be translated. But it is also impossible to have such translated texts where there is zero gap between the two texts in terms of these cultural and social aspects of a text. For example, the translation of Shakespeare's *The Tempest* in Assamese in the twenty first century cannot capture the colonial connotations of the Elizabethan play evident to its contemporary audience. The social fabric of the semi rural Assamese village depicted in the source text titled as *Antoreep* is a collage of people from different cultural background. The nurse Irene Baideu, Bhajohari, Poornima, Bhodrokanto's wife Shailabala, etc. are from different socio-cultural background. The target text entitled *The Hour before Dawn* is incapable of capturing this variety.

In the source text a simple use of a little different Assamese by Bhajohari tells the reader about the type of the character. This narrative element wonderfully woven through a certain use of language is completely missing in the nearly monolingual target text.

The socio-political implication of the names of the characters introduced by Bhabendra Nath Saikia the author in the source language text plays a very significant role on the readers of the target language text. The socio-political implication of the names of the characters can also be explicitly observed in Maitreyee Siddhanta Chakravarty's translated work *The Hour before Dawn* which was translated into English from Bhabendra Nath Saikia's Assamese novel *Antoreep*. Not only a different kind of Assamese is used by the character Bhajohari in the novel *Antoreep* but also the name itself conveys its negative connotations to the Assamese readers. But this socio-political implication of this name does not indicate its alienation from the mainstream in the target text. The change in the intended readership which is inevitable in translation practice has significant impact on the crucial parts of the warb and woof of the narrative. The single negative character in the source text loses some significant parts of his negativity in the target text. The conventional space for a negative character in a negative way may make some readers of the target text attribute some negativity to Mohikanto which was possible, not intended by the author Bhabendra Nath Saikia.

Sometimes in the novel *The Hour before Dawn* and in its source language text *Antoreep* the characters are introduced with proper names but the details of those characters are not given. Like Hanif, the trader from Dhaka who made Mohikanto buy 'attat' (a kind of non-alcoholic perfume generally used by the Muslims) is not mentioned latter in the story. This way of referring to people with their proper names even if they are not close is known to the Indian readers. This may or may not be very familiar with the non-Indian readers. But this feature is communicated in the translated text with accuracy. Unlike many other characters who are introduced with their names, Modon is introduced with a formality:

"The man named Modon from the house under the Kadamba tree" (TLT, P. 10)

The mentioning of the name is not usual in this novel when the characters are introduced. Here the formality is observed perhaps to focus on the significance of the name which is the name of a god. Lord Krishna is also known as Modon and the character in the novel is first introduced with the description of his 'house under Kadamba tree.' The association of Kadamba tree with Lord Krishna as a boy who played with his mother under a Kadamba tree is also popularly known to the Indian readers. But these connotations, religious and cultural are suggested and easily communicated to the English speaking non-Assamese readers in India. So, the translation is successful with the Indian readers. But for the non-Indian readers these religious and cultural overtones of the text should ideally be explained. A translator has to take liberty with the text in both the directions i.e. either in the domestication of the Target Language Text (TLT) or in keeping the stranger elements intact.

The translation of a literary text involves linguistic, pragmatic and cultural elements. Some translators pay attention to linguistic and cultural elements. Some translators show a more serious concern with the pragmatic aspects of the source text in order that the readers of the target text do not face the pragmatic problems. The challenge of literary translation is that the imaginative, intellectual and intuitive writing of the author should be reflected in the translated text. The concept of aesthetics associated with literature makes literary translation a distinguished thing from translation in general. But normally the translated works are perceived as unoriginal and therefore, the question of the aesthetics of these works remains largely ignored. Literal translation is not supposed to reproduce the effect of the original. The wide range of implications should be captured by the translator as a literary text can have multiple interpretations.

There is a recent trend of supplementing the translated text with elements such as Translator's Note and scholarly Introduction by a critic of the original language in the modern Indian novels in English translation. This recent trend which makes the translated text to be read as a translated text helps the world of translation of literary texts in further theorisations and understanding of the complexities and challenges involved in the process of translation. The inclusion of these texts in the university syllabus is conscious and necessary step towards the canonization of these texts

as well as in the respectability of the translation in the world of literature. A young scholar named Pallabi Konwar observes that “The preface is rather short and so is the suffixed ‘Glossary’ and ‘Translator’s Notes’ to aid the reader through some culture specific terms (www.indianreview.in). Considering the translated text as an Indian English novel ‘marked only for an Indian readership’ she accepts that the exclusion of the illustration of mythical characters such as Sita and Sabitri is appropriate. The Indian readers being ‘well versed’ in those mythical literature/s need no such illustration. But the problem arises when the translator’s notes include explanations such as the following: ‘Wearing vermillion in the parting of their hair is indicative of the married women in many parts of India’(www.indianreview.in). The young scholar observes that this is such a commonly practised ritual in India that the Indian readers do not at all require such explanations in the footnotes. This piece of information offered in the footnotes clearly indicates that the anticipated readership is of outside India.

The inclusion of the informative elements in the Glossary and Footnotes shows the translator’s attitude regarding the target readership. The inclusion of the culture specific terms not only of Assam but also of India which enriches the Source Text (ST) is suggested to be included in the Target Text (TT) if it is aimed at the readership outside India. Of all the mythical narratives allowed to the source text only one is included in the glossary which is not sufficient help for the non-Indian readers. The fact the publishers in India for the translated texts in English can suggest the translator to have two types of glossary and footnotes. The same TT can be equipped with two types of glossary for the two types of readerships— the Indian and the non-Indian. The same translated text can be printed in two different ways thus making the job of the translator easier and clearly defined. This will also help the marketization of the text in both the contexts.

In the contemporary scenario of translation in India the selection of the text for translation depends on several factors. The translators in India are normally encouraged to translate the regional language literary texts into English mainly because of the socio-political status of the English language. The high middle class readership is interpreted as more lucrative by the publication world. But the large number of regional language readers supported by the government organizations, educational institutions, etc. can change the scene which affects the choice of the text in the translation world.

In the syllabus of the undergraduate and postgraduate programmes all over India we have literary texts produced by the European writers. The literary texts from the Russian and the French languages are easily included in such lists but the Indian writers made available in English through translation are not/rarely included in these lists. There are no reasons why they should not be treated as classics and why they should remain outside the classroom discussions. The inclusion of the translated works such as *The Hour before Dawn* in the university syllabus of India will not only contribute to a better understanding of the different social and cultural perspectives of India demonstrating the oneness of the Indian culture but it will also help in the improvement of the academic perspective where the students will be able to relate the literary, academic and social and cultural perspectives which is denied to her/him on routine basis so much so that they associate education with the understanding of non-Indian and mostly European literature and their social and cultural perspective. The study of Nirmal Verma, Ananthamurthy, Bhabendra Nath Saikia, etc. in translation can be equally or perhaps more rewarding to the students of English literature in India as the study of Chekhov, Tolstoy, and Balzac in translation.

Indian English as a language is believed to be born of translation. The whole literature produced in Indian English either through creative writing or through translation is consumed by the readers who do not speak English as their first language and most of the times it is about people ‘who do not speak English at all’ (Prasad 44). The chances of erasure or misrepresentations or misconstructions are very high in the translation of Indian literary texts into English because the large group of readers of Indian English feel themselves to be very close to the people who are represented in literature written in English but the linguistic distances of these people from the readers are the challenges of the translator. Unlike an uncomplicated example of translation where the work produced in translation is aimed for the target readers who are not only linguistically but also culturally different and distanced from the language and culture of the people of the original text. The readers of the English text are the same people about whom the

novel is written. If they are not exactly the same people culturally, they are very close to each other. The cultural nuances are known to the readers. The readers of the translated text in Indian English can mis/judge/criticize the translation gaps in a much more comfortable position. Hence, the task of the translator is very difficult.

There are different Englishes used in translation in India. The word 'pirha' in Assamese and Hindi is 'palgai' in Tamil but both these words used for the same thing in Indian language are translated as 'a sitting board' in *The Bachelor of Arts* (1999:74) and simply as 'a plank' in *The Moth Eater of Mulgudi* (1999:202). The existence of this different Englishes rightly questions the notion of a 'uniform, monolithic style of English for Indian translators (Mathew 154). Mallikarjun Patil in the article *Literary Translation: Its Importance, Ways and Difficulties*, begins the discussion on translation with the observation made by Albert C. Baugh that 'Writings done in an alien speech rarely rises above the level of school exercises' (9). This dismissive approach to the writings in an alien speech may not be acceptable in the global scenario of literature but the observation made by a great scholar of the history of the English language and literature certainly justifies the need for translation of literary texts.

The act of translation of literary texts is seen as an act of recreation of the text, especially in the context of post-colonial hybrid text. In the post-colonial literary context the original text itself is "already a blend of cultural and linguistic elements occupying a 'space in between,' the target text will have to follow shift if it is to reflect this" (Snell-Hornby 187). The novel *Antoreep* presenting a new woman is itself a highly complex text with the use of literary traits such as social realism. The political aspect of the time is kept at the periphery by only mentioning the minor details such as the novel refers to several facts denoting the significant changes in the contemporary society such as the details of railway station and the modern education system. The shift in locale towards the end of the novel is a complexity which is further added by the use of another language context with more exposure to the English language and English education in the India of the first half of the twentieth century. These complexities of the original text are difficult to be translated into the English version because the translator of literary texts into English in India cannot situate the text into such definite surrounding where the reader is easily identifiable. The language of the text i.e. English clearly indicates that the readership in India is exclusively upper middle class. But whether it is addressed to only the Indian readership or not is not made clear. The translated text in English in India can be easily divided into two categories for the Indian readers and for the non-Indian readers.

Mary Snell-Hornby is of the view that "The new English" with its own individual 'norms', along with the many 'exotic culture-bound items, which in their entirety often carry the message of the text, presents a genuine challenge for the translator's capacity of understanding, and for his or her creative powers" (187). Maitreyee Siddhanta Chakravarty in her translation of the novel *The Hour before Dawn* from *Antoreep* has tried to bring the feel of the cultural conflict of the original text into English in many ways. In the original text the use of the English words itself is an indication of the complexity in the social perspective of the characters. The translator had no option to convey this conflict in the TLT through the use of two languages. But the translation of the same text in any other Indian language could have used the English words with the same literary connotations. The translator of *Antoreep* has used several methods to give the TLT a literary complexity of the SLT.

There are also lots of words which are shared by different Indian languages with slight variation in pronunciation. The Assamese words such as 'gamosa', 'khisiri', and 'sador' are equivalent to Hindi words 'gamacha', 'khichri' and 'chador' respectively. During translation the translator sometimes retains the words of the SLT in order to preserve the foreignness of the text. But in the context of translation of literary texts into English the translators also need to take a decision regarding the orthographic representation of these words into English. If these words are retained in the translated literary texts from Assamese literature, their slight variation in pronunciation from Bengali, Oriya, or Hindi may confuse the target readers. Even the Assamese literary texts translated into English by different translators use different spelling. The translator of Indira Goswami's novel *The Moth-Eaten Howdah of the Tusker* the English translation from the Assamese novel *Une Khowa Howda* is the author herself who uses the words like 'mekhala' (P. 3)

and 'chaddar' (P. 8) slight differently from the words 'mekhela' (P.26) and 'sador'(P.17) used in *The Hour before Dawn* the English translation from Bhabendra Nath Saikia's Assamese novel *Antoreep* by Maitreyee Siddhanta Chakravarty.

In addition to the above mentioned problems the translators face many other challenges in translating a literary text from one Indian regional language into another and into English. All these problems bring about diverse threats to the authenticity and position of translation but these are being felt with great care to make the genre successful and equally important as the source language text. The translator's job will actually benefit the readers who do not know the source language. They are totally unaware of the text and are incapable of enjoying the text unless such translation works are done. But the translation activities are generally and normally evaluated by the readers who are well versed in both the languages___ the language of the source text and the language of the target text. The translator's performance brings rewards to the readers of the target language and the translator who is the cultural bridge-builder faces the brunt of evaluation from that section of readership which is not primarily targeted by the text.

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Mother Tongue Interference in the Learning of a Foreign Language like English

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Abstract

Mother tongue has ample impact on the learning of a foreign language. It interferes in the sound system of a foreign language like English. The act of acquiring correct pronunciation is one of the many difficulties that the learners face in learning English in India where English is taught as a second language. When the learners learn their mother tongue, they learn it in a natural way without any sort of interference. But when they learn a foreign language like English in a multilingual country like India, the habits of their mother tongue continually conflict with those of the foreign language for the unique sound system, structure and vocabulary of both the languages. In the process of learning a foreign language they carry the habits of the mother tongue to the speaking of the foreign language with the result that their pronunciation is far from intelligible to the native speakers of that language. Insufficient practice and training for producing the new speech sounds of that language lead the learners to produce sounds approximating those of their mother tongue.

Key Words: Mother Tongue, Learning, Foreign Language, Interference, Pronunciation, etc.

It is natural that mother tongue interferes in the learning of a foreign language in all areas, viz. sounds, structures and vocabulary. The mother tongue interferes in the sound system of English. One of the difficulties that pupils have to face in learning a foreign language like English is to acquire correct pronunciation. They find it difficult to speak the learning of a foreign language in a number of ways. When the child learns his mother tongue, there is not other language getting in the way. But when he learns a foreign language, the habits of his mother tongue continually conflict with those of the foreign language. We know that every language is unique and so the sound system, the structure and vocabulary of English and of the mother tongue of an Indian pupil are different. They carry the habits of the mother tongue to the speaking of the foreign language with the result that their pronunciation is far from intelligible to native speaker of that language. The muscles of their speech organs have become accustomed to make the sounds of their own language. But these differ in some important respects from the sounds of other language. Therefore, in learning a foreign language the pupils have to learn new muscle habits. This requires both practice and patience. This also means special training for producing new speech sounds which are not available in the mother tongue of the pupil. In the absence of this training, pupils are likely to produce sounds approximating those of their mother tongue.

Moreover, the sound systems of two languages are not the same. Different languages have different sound systems. For example, if we compare the sound systems of English and Hindi, we find that English has twenty vowels and diphthongs, whereas Hindi has only ten. Some of the English vowels are similar to those in Hindi, although the similarity is not perfect. Hindi, however, has not equivalents for some other English vowels. The English vowel sounds which do not occur in Hindi are the vowel sounds in 'set', 'get', 'cat', 'rat', 'pot', 'all', 'bird', 'hot' and the initial vowel sound in 'above'. The English diphthongs (combinations of vowel sounds) in 'fly', 'high', 'boy', 'toy', 'now', 'cow', 'dear', 'air', 'and' 'tour' are also not found in Hindi. Likewise, some English consonants are not available in Hindi. They are the initial sounds in 'west', 'wire', 'thick' 'thin', 'this', 'zero', 'zebra' and the middle sounds in 'measure', 'pleasure'. Besides, the difference in individual sounds in the two languages, there are differences in stress, rhythm and intonation. Whereas English is a stress-timed language, Hindi is a syllable-timed language.

The Indian students face difficulty while producing the English vowel and consonant sounds which do not occur in their mother tongue. English is not pronounced in the same way as an

Indian's mother tongue is pronounced. The difference is not only in the sounds of the two languages but also in stress, intonation and rhythm. These differences make it difficult for a Hindi speaker to acquire correct English pronunciation. The speech habits of a child's mother tongue continually get in the way. He has to keep at the bay the habits of his mother tongue and cultivate a fresh set of habits.

The mother tongue and the foreign language differ in structure also. The arrangement of words in sentences of different languages like the mother tongue and the foreign language is different. The learners who have been taught through the translation method often try to follow the same structure in English as that of their mother tongue. The following examples show how English structure differs from that of Hindi:

i) In English object comes after the verb, but in Hindi it proceeds the verb.

Examples: I play Cricket.

×ñ ç·ý··ð·ÅU ¹ðÛÏæ ãéUÐ

We speak English.

ãU× ¥ç»ýðÁè ÕðÛÏð ãUñçÐ

ii) In English the helping verb precedes the main verb whereas in Hindi it comes after it.

Examples: Rahul is sleeping.

ÚUæãéUÛ âð ÚUãUæ ãUñçÐ

The boys are playing.

ÛÇ, U·ð· ¹ðÛ ÚUãUð ãUñçÐ

iii) In English the interrogative sentences are framed with the question or the helping verb in the beginning whereas in Hindi question word alone makes a question.

Examples: Do you know her ?

€Øæ ¥æÂ ©Uâð ÁæÛÏð ãUñç?

Will you help me?

€Øæ ¥æÂ ×ðÚUè âãUæØÏæ ··ÚðUç»ð?

Where are you going?

¥æÂ ··ãUæ Áæ ÚUãUð ãUñç?

iv) In English the gender of the subject does not affect the verb but in Hindi it does.

Examples: Thy boy reads.

ÛÇ, U··æ ÂÇ, UÏæ ãUñçÐ

The girl reads.

ÛÇ, U··è ÂÇ, UÏè ãUñçÐ

v) The gender or number of the thing in English does not affect its adjective, but in Hindi it does.

Examples: A good boy = ¥'ÀUæ ÛÇ, U··æÐ

A good girl = ¥'ÀUè ÛÇ, U··èÐ

Good boys = ¥'ÀðU ÛÇ, U·ð·Ð

A good mirror = ¥'ÀUæ àæèàææÐ

A good pen = ¥'ÀðU ÂñÛÐ

Good structure = ¥'ÀUè ÌSÕèÚðUçÐ

vi) The structural words in English and Hindi are not equivalent.

Examples: 'A' does not mean 'ó··'

He is a good boy.

ßãU ¥'ÀUæ ÛÇ, U··æ ãUñçÐ

Students are likely to omit 'a' from the above English sentence because there is no '॰-ॠ' In Hindi sentence.

In the matter of vocabulary, learners, instead of getting the sense of English idiom, try to translate into their mother tongue and vice versa literally. Since they think in their mother tongue, they do not always get the correct English phrase to express their idea. So learners of English make many mistakes because of the mother tongue. For example, they make a number of mistakes in the use of prepositions and articles. They write:

"It is nine O'clock in my watch" instead of 'by'

For ×đŰUè fæÇ, Uè ×đç 7 ŐÁđ ãUñçĐ

'The horse is lame from one leg' instead of 'of'

For fæðÇ, Uæ ॰-ॠ ÅUæç» âđ Űç»Ç, Uæ ãUñçĐ

'I have watch' instead of 'a watch'

For ×đŰđU Âæâ fæÇ, Uè ãUñĐ

There is tendency to translate literally. The following sentences show this tendency clearly. The correct sentences are given in brackets.

a) The station has come. (We have reached the station)

b) Meet me behind the period. (Meet me after the period)

c) The question does not take birth. (The question does not arise)

Some problems of grammar and usage are caused by the pull of the mother tongue. For example:

i) If I shall go to , I shall bring apples for you.

ŲçĬ ×đç ॰-ॠçâ×ŰU Áæªi»æç, Ĭé×ãUæŰđU çŰ° âđß Űæªi»æçĐ

Here the error in this sentence arises from using the simple future instead of the simple present tense in the conditional clause because of the use in Hindi.

ii) The boy who is standing at the door, he is my friend.

Ăô Űç, U-ॠæ ĬŰUßæĂđ ÂŰU ¹Ç, Uæ ãUñ, ßãU ×đŰUæ ç×~æ ãUñĐ

The sentence is wrong because of the addition of 'he' as in Hindi.

In this way we have seen in the preceding paragraphs how the mother tongue interferes with the learning of English. This interference from the mother tongue can be minimized by drilling the correct forms to the learners. Correct forms of the mistakes should be explained to them so that they can overcome those mistakes.

But the mother tongue is not only a hindrance in the way of learning a foreign language like English. It is also a helping factor in learning English. Therefore, it is permissible to give instructions to the beginners, explaining meanings of words and phrases, testing comprehension, teaching grammar and making clear the contrast between mother tongue and English.

There has been a great deal of thinking on the teaching of English after India's independence. Although the importance of English is universally recognized in , yet it is felt that English cannot be taught as in the past. One of the ideas is that the English language and the English literature should be considered as two separate entities. It is felt that English henceforth is to be taught principally as a language of comprehension rather than as literary language. Surely, we don't want all our students to read English literature which is meant for those who have a special aptitude for it. Most of our students need only a functional or working knowledge of English to comprehend books written in the language and to express themselves clearly in English. For this purpose they need not read English literally as its function is somewhat different from that of knowing the language. English literature should be read by choice by those people who have an adequate command of the language. The study of literature is a reward for the person who knows the language. For all others who want to learn English for reading books pertaining to their profession, a working knowledge of the language will suffice. For all these purposes they need not to know English literature.

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On Mathematics Phobia

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Abstract

Mathematics is very important and useful in day to day life. Today's modern civilization will be stagnant in absence of Mathematics. Nowadays, the use of Mathematics is a must in various fields of study and knowledge. The study of Mathematics has been made compulsory up to class X in school education. But it has been observed from the past that a large number of students of school level have a fear and anxiety towards Mathematics and find difficulties in understanding it and treat it as a hard subject and hence a Mathematics phobia is created among them. Mathematics phobia grows gradually among the students due to some reasons like lack of sufficient number of good Mathematics teacher, influence of Mathematics phobia already existing among students and in the society, lack of library and practical classroom facilities in schools. Mathematics phobia can be reduced by some measure like providing special training to the Mathematics teachers, appointing sufficient number of teachers in schools having efficiency and comprehensive knowledge in Mathematics, providing Mathematics laboratory and introducing practical classes in Mathematics. Further, Mathematics can be popularized by establishing Mathematics club and holding discussion regarding the importance and application of Mathematics, quiz competition, Mathematics Olympiad among the students, etc. In this paper an attempt has been made to discuss the basic reasons of Mathematics phobia among the students of school level and some remedies are suggested to reduce it and some steps are thought of for popularization of Mathematics among them.

Key Words: Mathematics, Phobia, Student, School, Teacher, Society, Reason, Remedies, Popularization.

Introduction

Mathematics is the mother of all sciences as well as harmony of all subjects. It is an integral part of science and technology. Nowadays, it is applied in Arts, Commerce and all other branches of knowledge. It occupies a very important place in the modern world. In our day to day life also the use of Mathematics is essential. Without Mathematics, our modern civilization will not proceed further. But unfortunately, in our society most of the people and majority of our school students have an anxiety towards Mathematics, and fear it treating a hard subject. The students do not want to practise Mathematics and as a result, they remain unsuccessful in the subject. This anxiety and fear towards Mathematics is termed as Mathematics phobia. The phobia is not a new one. It has been existing in our society and among our school students since long past. It is like a chronic disease in our society and among students.

Causes of Mathematics Phobia among School Students

The anxiety towards Mathematics among school students begins to grow due to the lack of environment of our home and school. In our society, most of the people think that Mathematics is a hard subject and it is not for all. It is only for a number of brilliant students. So, being born in such a society, a child is afraid of Mathematics unknowingly. They do not want to practise Mathematics and neglect it. As a result, they remain dull in the subject and can hardly succeed in future.

On the other hand, when the students go to school first and do not get the required facilities, they begin to dislike Mathematics. In most schools the subject is taught by the teachers not having sufficient knowledge in the subject or not having any special training. In many schools, due to insufficient number of Mathematics teachers, the subject is taught by any teacher. These teachers are not able to give the comprehensive knowledge of the subject. They teach only some techniques how to solve some typical problems. They are not able to give the students the taste of

Mathematics. The students don't get the beauty of Mathematics. They even do not know the simple application of Mathematics in day to day life. Mathematics is taught in a conventional and as usual method. For these reasons the students cannot concentrate their attention in Mathematics classes and don't pay much more interest in the subject. Gradually they become indifferent to it, don't practise it, begin to find difficulties in it and ultimately begin to fear the subject and thus a Mathematics phobia is created among them.

In our society, very few number of L. P. schools have teachers in proper ratio according to the students. Most of the teachers are not properly trained. In many schools, only one single teacher has to teach three or four classes. So, Mathematics is taught very ordinarily and in as usual method in a similar way to the other subjects. Only a few numbers of exercises are taught and practised. So, the students cannot learn Mathematics at this stage. This harms the students a lot because growing interest and learning any subject, especially Mathematics in this stage is very important for future life. If Mathematics is not learnt properly from the very beginning, then it is very difficult to get success in it. Once the thinking of unsuccessfulness enters in the mind of a student, he begins to fear mathematics, avoid practising it, find difficulties in understanding the subject and ultimately an anxiety towards Mathematics is grown in his mind.

Frequent change in syllabus or curriculum creates a bad impact on students. It is very important and essential to train- up the teachers, expertise them with the new syllabus and curriculum. But hardly it has been executed. As a result, teachers teach Mathematics with an anxiety and dissatisfaction and the students don't find interest in it. So, a Mathematics phobia is created among the students.

The present examination system is also responsible for Mathematics phobia. Mathematics is taught only to pass the examination or to carry good marks only. Students also learn for that purpose only. Neither the teachers teach nor the students learn Mathematics thoroughly for deep knowledge. So, the students take the help of memorized practice. It harms them in future. Mathematics is a subject which is just like a chain. If it is not learnt properly from the initial stage or if the continuity of learning in right way is broken, then it is impossible to go ahead with it. So, the students cannot succeed in Mathematics in higher classes, begin to ignore the subject and find difficulties in it. As a result, fear comes in their mind and ultimately, a phobia grows in their mind towards Mathematics.

For school students good reference books in Mathematics are not so available in the market other than the prescribed text book. Only some cheap 'note' books are available. The teachers also teach giving stress and importance only on one text book. As a result, the knowledge of the students in the subject has become very limited. Moreover, due to some drawbacks in the text books, problems have been created in Mathematics education. As a result, anxiety towards Mathematics has been increased.

City centric curriculum is another cause which has also created anxiety towards Mathematics in the mind of students. Most of our students are from villages. The lessons or exercises are mostly of city centric. So, having found such type of dissimilar exercises or curriculum with their own environment, automatically an aggression grows in the mind of young students creating a negligence towards Mathematics. Later on, they fear Mathematics and suffer from an anxiety.

Remedies for Reducing Mathematics Phobia

Teachers play an important role in teaching Mathematics. Without proper guidance a student cannot acquire knowledge in the subject. It is seen that most of the schools do not have sufficient number of Mathematics teachers. Mathematics is taught by any teacher without ability and skill. In most of the L.P. Schools, only one or two teachers have to teach in all the classes. They don't have much more time to teach mathematics. Moreover, there is no Mathematics teacher in L.P. Schools. So, Mathematics is taught as usual and lightly in these schools. It is very important to learn Mathematics properly and thoroughly from the very beginning of school education. Mathematics is just like a chain. If it is not learnt properly, or if interest of the students is not grown from the very beginning, then it is very difficult to get success in Mathematics in future. It is the duty of a teacher how to arouse the interest of the students in Mathematics. Once a student gets the taste of Mathematics, then his affinity towards Mathematics will surely be increased, he

will never fear Mathematics and surely he will succeed in the subject in future. Teachers should try their best to make Mathematics teaching interesting to increase the attraction towards Mathematics. The students must get pleasure in doing Mathematics. It is the duty of a teacher to tell the application of Mathematics in various fields, especially in day to day life. A teacher must have to help the students to grow Mathematical attitude in their minds so that they can analyze everything mathematically. For these purpose, sufficient number of Mathematics teacher having comprehensive knowledge in Mathematics should be appointed. In L.P. Schools sufficient number of Mathematics teacher should be appointed. It is a good sign that recently through TET, few numbers of teachers have been appointed in L.P. Schools. In spite of this, appointment of a B.Sc. teacher having Mathematics Major (Honours) in the L.P. Schools may be helpful for proper guidance of the young students in Mathematics so that they don't feel anxiety towards the subject because this is the base of education and proper foundation should be built up in this stage. Infrastructure must also be developed in L.P. Schools, especially separate room should be allotted for each class rather than teaching all the classes in a big hall.

For effective teaching in Mathematics special training to the Mathematics teacher is necessary. The teachers should acquire knowledge about the new trends grown in Mathematics and also to be well acquainted with the new syllabus which has been framed time to time. They should know the new methodology of teaching. Then they will be able to teach more effectively, and draw attention of the students by some new techniques which may include audio-visual aids. Then students will like Mathematics and their interest in the subject will increase and fear of Mathematics will go away.

Many of our school teachers don't know much more about the playful, tricky and delightful books of Mathematics except the text books. One of the main reasons for this is the poor library facilities in the High Schools. Nowadays there are many interesting and pleasure creating books are available in the market. These books describe the development and new trends of Mathematics, its applications in day to day life and in every field of knowledge. The knowledge of our students, teachers and guardians will certainly be increased by reading these types of books and automatically the attraction towards Mathematics will be increased. It may be mentioned here that most of such types of popular books are found in English. So, for our students these types of books should necessarily be written in regional languages. A Mathematical literature which may be a media for popularizing of Mathematics is needed in our society. Some Mathematical conceptions, idea or interest can be drawn in the mind of young students by writing some story, folk-song, picture, etc. containing Mathematical ideas. Mathematics can be taken outside for its popularity among all classes of people of the society. Hence, in our school libraries these types of books should be preserved and well collected to create a good environment for Mathematics learning and teaching among the students, teachers and guardians so that Mathematics will become interesting, pleasure creating and popular.

Mathematics is a subject where doing is more prominent than reading. So, a certain amount of teaching aids is required in order to make even a start in this subject. To create the necessary interest among the students is a burning problem for the teachers. This subject demands the use of aids at every step. So it is important to establish a Mathematics laboratory in each school. Although, recently, practical has been introduced in H.S.L.C. level, but most of the schools don't have any Mathematical laboratory. For this reason practical classes are not done in true sense, i.e. not in proper way. Practical classes in Mathematics should be included in daily class routine and should be done in Mathematics laboratory. In Mathematics laboratory, there is no need to have expensive machine or equipment like other science subjects. Rather very cheap aids are sufficient. These may include black board, models, diagrams, beads, ball frames, number cards, sticks, coloured balls of solids, money, weights, other measurements, spheres, cubes, cylinders. etc. Further, some popular books, journals, text books, etc. can also be kept in the laboratory. In the laboratory such type of questions should be asked to the students so that they can do it using the tools of the laboratory. In the laboratory, teachers and students will perform their practical with joy and delight so that the affinity of the students towards Mathematics will gradually increase. Thus Mathematics will be no longer hard, rather it will be very easy and interesting. Fear towards Mathematics will go away and the subject will be popularized.

It is an important function of the school to provide the children with extra information when they want it. For this information, they may require to consult reference or general books. Library is an established medium of extra information in the schools. It becomes an integral part of every school. So every school should establish a library. One of the important aims of the school is to widen the outlook of the students and to create in them a love of extra reading. The students have not to be kept confined to the length and breadth of text-book knowledge and class room teaching. Library service helps in putting progressive methods of teaching into practice. It supplements the knowledge learnt in the class room. Act of extra-reading makes the knowledge complete and comprehensive. Along with the other books, school library should contain a good number of popular books of Mathematics, reading which students will find interest in the subject and it will create an attraction towards it and Mathematics phobia may be reduced to a great extent.

To popularize Mathematics and to reduce Mathematics phobia from the student, the establishment of Mathematics club in schools is necessary. This club can play a significant role in the total programme of a school. The club will be a medium of developing student's interest in the subject. The students get opportunities of Mathematical hobbies, recreational Mathematics, Mathematical projects, mathematical games, mathematical discussion and Mathematical innovations. The teachers also get opportunities to discuss among themselves. This club will be able to create interest in Mathematics by holding lectures by prominent teachers from outside, organizing Mathematical competitions, organizing excursions and visits of Mathematical value, preparing Mathematical aids, arranging Mathematics show an exhibition, holding Mathematical Olympiad, etc. Workshop and seminars can also be organized by this club about the application & development of Mathematics. By these activities of the Mathematics club, the awareness of the student towards Mathematics will be increased. Gradually the fear and anxiety towards Mathematics will be decreased and ultimately a Mathematics-Phobia-free environment will be created.

Conclusion

In viewing that Mathematics is a core subject and its broad application in all branches of knowledge and day to day life, the anxiety towards the subject must be reduced and removed from the minds of the students and it will have to be made popular. For this purpose, students, teachers, guardians, concerning educational higher authority, educational advisors, the government(s) and all must have awareness and acquaintance with Mathematics. All should work together for its promotion, extension and all round development of Mathematics. Then there will be an environment free from Mathematics phobia in our society. Apart from the remedial steps suggested for creating a conducive atmosphere for the promotion of a fearless Mathematics situation among the students in this paper, the teachers, the scholars and the researchers are urged to find ways and means to make this subject more interesting for the students in years to come.

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Role of Education in Women Empowerment with special reference to the Economy of Assam

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Abstract

Women's contribution to the economy of Assam cannot be ignored. From the household activities the economic activities out of the household have been performed successfully by the women of Assam. Women constitute almost half of the population in the state, though a large number of womenfolk in the state are still illiterate, weak, backward and exploited. Thus, the term "Women empowerment" comes into existence. If we plan for an economically developed country, we must think of the better status of women. This is possible only through the attainment of the higher level of literacy as well as education to women. It has been already proved that educated women can play a very important role in the economic development of the country. Women education promotes women empowerment, which in turn, leads to the economic empowerment of the women themselves as well as the society as a whole with the knowledge, skills and self-confidence. Now, it is high time to devote more attention to women education in our state to realise the women's contributions at large to the economy of the state.

Keywords: Women Education, Women Empowerment, Economic Development.

Introduction

"The economy of Assam can be described as an underdevelopment one. This is because of its intact poverty, underutilised manpower, and untapped natural resources".¹ The researchers and authors have never given importance to the contribution of women in the economy of Assam, whereas women's contribution to the economy of Assam cannot be ignored. From the household activities the economic activities out of the household have been performed successfully by the women of Assam. Despite they are almost fifty in hundred and bearing all the positive aspects, it is a matter of fact that women in this world are living with an insignificant status, both in the family and society. "Out of all poverty-stricken people living in this world, 70 percent are women. For those women, poverty does not just mean scarcity and want; it means rights denied, opportunities curtailed and voices silenced. If we consider some facts, we find women work two-thirds of the world's working, whereas women (i) earn only 10 percent of the world's income, (ii) own less than 1 percent of the world's property, (iii) make up two-third of the total adults worldwide who cannot read or write."² All these hold good in case of Assam economy also. This is the background the world community thought of the entity of empowerment of women, its need and significance. Empowerment recognizes the inner power of individuals; our understanding of women empowerment reminds us that change-improvement in the physical, economic, political or social well-being of women. Question arises what is the mostly cited factor responsible for bringing about the women empowerment. It is education which is one of the most important means of empowering women with the knowledge, skills and self-confidence necessary to participate fully in the development process. Education is important for everyone, but it is especially significant for girls and women. This is true not only because education is an entry point to other opportunities, but also because the educational achievements of women can have ripple effects within the family and across generations. It is not possible for an economy to be developed without giving due importance on women (which constitute the half of the total population) and their activities. The empowered women only are shared with that status. In the similar way, this is possible only with women education both with quality as well as quantity.

Objectives

1. To see the status and trend of women empowerment in the study area in terms of various indicators.
2. To see the contribution of women in the economy of Assam and to see how empowerment of women is helpful for the development of an economy.
3. To see the role of women education in the realisation of women empowerment and thereby growth of the economy.
4. To overcome the constraints faced by the women in the study area and to forward some meaningful inferences and suggestions on the findings of the study.

Key Questions

The economy of Assam has a great contribution of women folk. The amount of contribution can be enhanced considerably by getting the empowered women, which is finally realised only by creating environment for qualitative as well as quantitative women education.

Area of Study and Methodology

Area of Study

Assam, a constituent state of India, is located in the north eastern part of the country and situated within the longitude 90° E to 96° E and latitude 24° N to 28° N. The area of the state is 78,438 sq. kms. The economy of Assam is mainly agrarian in nature. The population of the state is 31.17 million in total according to 2011 census of which 1,52,14,345 are female. As regards sex ratio, it is 954 females per 1000 males as per report of 2011 census. Basic data on the position of women in the state vis-a-vis men reveals that there is a glaring inequality between them.

Methodology

The study is basically analytical and descriptive. Moreover, it is prepared mostly with secondary data, also depending on observation. The techniques of synthesis have been applied to analyze the data and as such, the findings and suggestions have been sorted out.

Results and Discussion

Women in Economy

There is an important co-relation between women and economy in the context of Assam economy. The activities for women in soil conservation, social forestry, dairy development and other occupations allied to agriculture like horticulture, livestock including small animal husbandry, poultry, fisheries, etc. are being expanded to benefit women workers in the agriculture sector. Economic development may be regarded as a woman's path to self-mastery. Women get the opportunity to gain social, political and economic skills, which opens a greater field of action. Women who received credit and sustained social, political and business-development training for more than three years displayed greater independence, increased household decision-making, more control of resources, and more equality within the home.

Education

The female literacy levels among the women in Assam have been growing up in the post-independence era.

Table: 1. Female literacy at a glance in Assam

Particulars	Unit	2001 Census	2011 Census (P)
Literacy	Total Per cent	63.25	73.18
	a) Male Per cent	71.28	78.81
	b) Female Per cent	54.61	67.27

Source: Gov of Assam, Economic Survey, Assam, 2010-11

The table shows that the female literacy increased to 67.27 per cent in the 2011 census, which was 54.61 per cent in 2001 census. For a state, 12.66 percent increment in a decade is not said to be a less amount. But there is a lot of works to be done by the policymakers of the state. Although

during 1991-2001, annual average growth rate of female literacy (1.3 per cent) was more than that of male literacy rate (0.997 per cent).

Women Empowerment

Empowerment recognizes the inner power of individuals; women empowerment reminds us that change- improvement in the physical, economic, political or social well-being of women, when the poor or weak women become actors for change, able to analyze their own lives, make awareness, skills, knowledge, confidence and experience and structures their own decisions and take their own actions. Many scholars have provided suitable definitions of women empowerment. "Empowerment is the process by which the powerless gain greater control over the circumstances of their lives. It includes both controls over resources and over ideology a growing intrinsic capability- greater self confidence, and an inner transformation of one's consciousness that enables one to overcome external barriers.... .3

Women Education leads Women Empowerment

We have already discussed that education acts as the best tool to be helpful in women in difficult circumstances. Adding value of education to their lives, the disadvantaged groups, women in extreme poverty, destitute women, women in conflict situations, women affected by natural calamities, women in less developed regions, the disabled widows, elderly women, single women in difficult circumstances, women heading households, those displaced from employment, migrants, women who are victims of marital violence, deserted women and prostitutes, etc. can have their solution to be free extensively from the constraints faced by them. It is known to all that female education has long-term effects. Educated women have fewer, healthier children, and they have them when they are older. The result is children who are more successful in school, largely because they benefit from their mothers' education. Educating girls and integrating them into the labour force is one way to break an intergenerational cycle of poverty. In contrast to all odds, education is the most important means of empowering women with the knowledge, skills and self-confidence necessary to participate fully in the development process. Education is important for everyone, but it is especially significant for girls and women. This is true not only because education is an entry point to other opportunities, but also because the educational achievements of women can have ripple effects within the family and across generations. Investing in girls' education is one of the most effective ways to reduce poverty. Investments in higher education for girls yield especially high dividends. The girls who have been educated are likely to marry later and to have smaller and healthier families. Educated women can recognize the importance of health care and know how to seek it for themselves and their children. Education helps girls and women to know their rights and to gain confidence to claim them. Education has far-reaching effects. The education of parents is linked to their children's educational attainment, and the mother's education is usually more influential than the father's. An educated mother's greater influence in household negotiations may allow her to secure more resources for her children. Educated mothers are more likely to be in the labour force, allowing them to pay some of the costs of schooling, and may be more aware of returns to schooling. And educated mothers, averaging fewer children, can concentrate more attention on each child. Closing the gender gap in education is a development priority. "The 1994 Cairo Consensus recognized education, especially for women, as a force for social and economic development. Universal completion of primary education was set as a 20-year goal, as was wider access to secondary and higher education among girls and women. Closing the gender gap in education by 2015 is also one of the benchmarks for the Millennium Development Goals (MDG)."⁴

Present Status

The status of women and their empowerment in terms of various indicators such as access to education, employment, household decision making power, financial autonomy, freedom of movement, exposure to media, political participation, experience of domestic violence, etc. cannot be said to be satisfactory in the state of Assam. We have miles to go for having positive indicators like decision making, poverty eradication, micro credit, education, health, nutrition, drinking water and sanitation, housing and shelter, environment, science and technology, support services,

violence against women, rights of the girl child and mass media. “The female work participation rate in Assam which was 4.66 per cent in 1971 increased to 21.61 per cent in 1991 and declined to 20.71 per cent in 2001. The Girls’ Educational Index (GEI) in early 80s was 0.499 in Assam (G.O.I., 2002). During 1990s the GEI for India was increased to 0.575 in Assam. Assam was ranked in 29th position among 32 States and Union Territories according to GEI measure and was ranked below Manipur, Meghalaya, Mizoram and Nagaland (Assam Human Development Report, 2003).”⁵ In Assam woman may be visible at public places and institutions as there is freedom of movement, but her visibility does not give her power, she is very unlikely to be a member in the decision making bodies of these institutions. Data on managerial bodies of schools and colleges, public institutions and religious institutions reveal the invisibility of women in power.

Key Findings

The female literacy levels among the women in Assam have been growing up in the post-independence era. The female literacy increased to 67.27 per cent in the 2011 census, which was 54.61 per cent in 2001 census. For a state, 12.66 percent increment in a decade is not said to be a less amount. But there is a lot of works to be done by the policy makers of the state. Occupational structure of women of Assam reflects that a major part of the total women are engaged in agriculture sector and generated a considerable amount of income for their livelihood. In these days, the young generation are showing tendency in service and business sector, which is an indicator of the movement of the society towards development. Women engaged in service are not satisfactory but there is tremendous improvement. Like service sector an identical picture is also seen in case of business sector. A substantial amount of educated young women are attracted towards different types of business activities, small scale and cottage industries based on locally available natural resources, shopkeeper, etc. Various types of income sources are adopted by the women in tribal communities of Assam, such as, agriculture, weaving, poultry, piggery business, service, traditional industries and wage labour. Among these activities traditional industries like handicraft, weaving, preparation of traditional wine, piggery and poultry are mention-worthy. Women of Assam enjoy somewhat a disadvantageous position both in absolute sense and relative to men in the area of access to education, employment, exposure to media, household decision making capacity, workforce participation rate, control over resources, etc. Micro-finance – including micro-credits – is often considered as an instrument that promotes empowerment. Whilst it can stabilise livelihoods, broaden choices, provide start-up funds for productive investment, help poor people to smooth consumption flows and send children to school, it can also lead to indebtedness and increased exclusion unless programmes are well-designed.

Suggestions

It is established fact that education is the key role player for empowerment of women, which is, in turn, responsible for economic development as a whole. So, for creating the goal an empowered woman for economic development, the following strategies need to be taken into action by the government in partnership with NGO and Community:

1. Creating community demand for girls’ education not only elementary level but also all the levels of education.
2. The technical and vocational education should be made available for girls.
3. No of such school needs to extend up to all village of the community.
4. The adult education programme in rural area is essential.
5. Efforts should be made to solve the drop out problem of girls’ education in rural area.
6. Participation of women in the high income generating activities like fashion designing, tailoring, food processing beautician, need to increase for which the following means should be adopted:
 - a. Training facilities should be there in rural area through which the women of the community will get better chance to be specialized in this field.

- b. Knowledge and information on global changing business environment like marketing information, the change of test, habit, preference of the consumer should be provided regularly through government and non-government efforts like NGO, SHGs and Mahila Sansgathan.
- c. Gender and poverty sensation programme should be developed to create an environment whereby all will work together to remove all the disparities__ physical, social and economic.

Conclusion

Achieving women's economic empowerment is not a "quick fix". It will take sound public policies, a holistic approach and long-term commitment from all development actors. "Providing supplementary services such as training, working through groups rather than individuals, or alongside other investments in awareness raising has been shown to increase women's direct control over resources."⁵ In the United Nation's 2005 report on the Millennium Development Goals (MDG), Kofi Annan, the Secretary General of the United Nations, writes: "The full participation of women to all levels of decision-making is a basic human right." The central argument is that women play a fundamental role in development. Accordingly, in the same report, Kofi Annan argues that "gender equality is in fact a "prerequisite" to achieving the other MDGs."⁶ The Former World Bank President, James Wolfensohn, addressing the Fourth UN Conference on Women, said, "Education for girls has a catalytic effect on every dimension of development: lower child and maternal mortality rates; increased educational attainment by daughters and sons; higher productivity; and improved environmental management." Together, these can mean faster economic growth and, equally important, wider distribution of the fruits of growth in economy. More education for girls will also enable more and more women to attain leadership positions at all levels of society from health clinics in the villages to parliaments in the capitals. This, in turn, will change the way societies will deal with problems and raise the quality of global decision-making.

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Contribution of Sayyid Abul Hasan Ali Nadwi to the Development of Indo-Arab Language and Literature

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Abstract

Maulana Sayyid Abul Hasan Ali Nadwi affectionately known as Ali Miyan, was an Indian scholar. He authored more than fifty books in various languages. He was indisputably one of the greatest exponents of Islam in the second half of the twentieth century. He was a prolific writer in Urdu and Arabic, and his books are part of syllabic studies in various Arab universities. He contributed a lot for the development of Indo-Arabic literature and Islamic studies in . In this paper an attempt has been made to highlight the life of Sayyid Abul Hasan Ali Nadwi and his contribution to the development of Indo-Arab literature.

Key Words: Islamic, Arabic, Quranic, Shariah, etc.

Introduction

Abul Hasan Ali Nadwi was an Indian and famous Islamic scholar. He is the most distinguished writer in the modern Arabic literature. He had an outstanding position, not only in India but also in the Islamic world, particularly in the Arab world. He was also a great socio-religious reformer of the 20th century. He is a thinker and author of over fifty books in various languages. Internationally recognized, he was one of the founding members of the Rabita at-Alam-al-Islami, Makkah (1963) and served on the Higher Council of the Islamic University, Medina and the Executive Committee of the Federation of Islamic Universities, Rabat and as the Chairman of the Board for the Centre of Islamic Studies of the Oxford University.

He began his academic career in 1934 as a teacher in Nadwa, later in 1961, he became a principal of Nadwa and in 1980 he was appointed chairman of Islamic Centre Oxford, U. K. He was a famous writer who had contributed in his whole life to the development of Indo-Arab literature. And several of his works have been translated into Arabic, English, Turkish, Tamil, Persian and some other languages.

Aims and Objectives

The present paper bears some aims and objectives. These aims and objectives are:

1. To analyze the life of Sayyid Abul Hasan Ali Nadwi.
2. To highlight the contribution of Sayyid Abul Hasan Ali Nadwi to the development of Indo-Arab language and literature.

Methodology

The method of my study is as follows:

1. Collection of data from secondary sources.
2. Relevant information is collected from books, research articles, encyclopedias, journals, periodicals, internet, etc.

His Early Life and Education

Maulana Sayyid Abul Hasan Ali Nadwi was born on 24th November, 1914 in the village Takiya of district Raebareli, Uttarpradesh, India. He was born in a scholastic family and his father's name was Hakim Syed Abul Hai. His father wrote an 8-volumes Arabic encyclopaedia called Nuzhat al Khawatir. Mostly Abul Hasan Ali Nadwi's childhood passed in Lucknow due to the reason that his father was employed there. In the mean time Khilafat Movement was launched against the British

rule and the whole country was influenced by it. In Lucknow also many of its conventions held and most of the people joined it.

At first Abul Hasan Ali Nadwi joined a Maktab which was running in a room of nearby mosque, Nawazi. Imam Hafiz Muhammad Saeed was the teacher. There he learned the basic lessons of Urdu and Arabic and according to the custom of the family; he completed Qur'an at the age of seven. Abul Hasan Ali Nadwi started his primary education at his home. His mother initiated his early training in Quranic studies and later entered formal education in Arabic, Persian and Urdu. When he was nine years old his father died. And thereafter the responsibility of his education came to his mother and his elder brother Maulana Dr. Sayyid Abdul Ali Hasani. In 1924 he began his formal Arabic education under the guidance of Allama Khalil Arab and he completed his Arabic studies under him. In 1926 he got admission to Nadwatul Ulama and he studied the Hadith Sharif al-Bukhari, Sanan-Abudaud and Sanan-Tirmizee word by word under the guidance of Allama Mohaddith Haider Hasan Khan. He admitted himself in Lucknow University in the department of Arabic in 1927 and obtained the degree of graduation from the university. In this university he studied the Arabic language and the Urdu language which helped him to carry out the essential missionary work and explain the concept of Islam in right way. In 1932 he studied the complete Tafsir of Qur'an at by Maulana Ahmad Ali Lahori. In the same year he was included in the editorial board of the Arabic Journal "Al-Zia" of Nadwatul Ulama. Al Nadwi joined to teaching profession in the year 1934 and he was appointed a teacher in Darul Ulum Nadwatul Ulama. He joined Nadwatul Ulama as a teacher of Tafsir, Hadith, Arabic literature, History and Logic. In 1939 he went to . He met Ulama and elites. He also met Dr. Sir Muhammad Iqbal and he had already translated a poem of Dr. Iqbal in Arabic prose. In the same year he travelled to famous Islamic centers in India like Markaz Nizamuddin to meet Maulana Muhammad Ilyas Kandhlavi of Delhi and Maulana Abdul Qadir Raipur in Raipur. In 1947 he performed his first Haj and he stayed for a few months at Hijaz. It was also his first foreign trip. In 1951 he appointed the Deputy Director of Education at Natwatul Ulama. In the same year he founded his famous movement Payam-e-Insaniyat (Message of humanity). And he also travelled to Egypt where his famous book 'Maza Khasir-al-Alam-bil-inhitatil-Muslemeen' had already become popular. Here he introduced as the author of this book. In the same time he travelled to Palestine and visited Al-Aqsa mosque, Madinatul Khaleel and Baitullaham. When returned, he met King of Jordan Shah Abdullah.

In 1963 he delivered many lectures in Jamia Islamia Madinah Munawara which were published by the name of "Al Nabuwatul wal-anbiya-o-fee zauil-Qur'an". In the same time he was appointed the editor of Nida-e-Millet and Tameer-e-Hayat. And thereafter he travelled to Europe and visited Geneva, London, Cambridge, Paris, Oxford and important elites of Spain. He visited many Arab and Western scholars and delivered many lectures. In 1963 he was invited by the education minister of to participate in the critical study of the curriculum and system of the department of Shariah. He delivered many lectures in and the department of teaching. In 1981 awarded him Honorary Degree of Ph.D. Sayyid Abul Hasan Ali Nadwi died in Takya, District Raebareli on 31st December 1999 and buried in his family graveyard.

Sayyid Abul Hasan Ali Nadwi was an eminent Islamic scholar of the 20th century. However, he belonged to the Madrasah Nadwatul Ulama of Lucknow. Yet he emerged as a towering personality, a great modern Islamic thinker, socio-religious reformer and a preacher of the true spirit and essence of Islam, an orator par excellence, an author with a distinctive style, a man devoted to the cause of Islam and a guide to the masses. He was an embodiment of both traditional values and modern concepts. His concept of Islam was somewhat different from the traditional scholars. Always moderate in outlook he favoured neither the fanatic nor the radical ideologies. He appreciated the positive concepts of the modern era, which are not contradictory to Islam. He believed in Islam as being a blessing for humankind and a positive and creative factor of human history.

All his active life, with Lucknow as his base, he wandered ceaselessly, not only within the country but in the Arab-Islamic world and the West, in a constant search; it seems to me, for reconciliation between Islam and the West, between rival ideologies in the Arab-Islamic world, between India and Pakistan and between the Hindu and Muslim Indians. Cautious in taking positions he always looked beyond the turbulence of the time, through the flames of the current controversy. Even

when he took part his role was that of a mediator of counseling patience of avoiding confrontation of appealing to reason.

His Honours and Awards

1. 1962, secretary of the inaugural session and foundation of Muslim World League in Mecca.
2. 1980, King Faisal Award.
3. 1980, Chairman of Islamic Centre .
4. 1984, President of League of Islamic Literature.
5. 1999, Islamic Personality of Year Award established by Sheikh Mohammad of United Arab Emirates.

His Major Works and Contribution

Abul Hasan Ali Nadwi primarily wrote in Arabic, and also in Urdu. He wrote more than fifty books on history, theology, biography and thousands of seminar papers, articles and recorded speeches. At the age of thirteen his elder brother assigns him to translate an Arabic text, which was published from Umuul-Qura. He successfully finished it and later it was published in the newspaper "The Zamindar".

In the mean time, a continuous essay was published on the life of Sayyid Ahmad Shaheed in the Journal "Tauheed". The essay "Hindustan ka Mujahid-e-Azam ya Mjaddid-e-Azam" was written by Maulana Muhiddin Qusuri with striking approach. Dr. Abdul Ali asks Abul Hasan Ali Nadwi to translate it into Arabic. Abul Hasan Ali Nadwi did it and showed to his teacher Shaykh Taqiuddin Hilali for correction. After slight corrections he suggested him to send it to Shaykh Rasaheed Raza of Egypt to publish it in the journal "Al Manar". Abul Hasan Ali Nadwi wrote many of famous books among which the noted ones are as follows:

1. Madha Khasir al-Alam bi Inhittatil Muslimeen: It was first published in 1951 C. E. The book was later translated into Urdu, Persian and Turkish under the title "Islam and the World". In this book he has critically analyzed the rise and fall of the Muslims and its impacts thereafter. The book is also an analysis of history from the age of ignorance (Jahiliyah Period) of Arabia to the modern age.
2. Seerat-i-Sayyid Ahmad Shaheed: Abul Hasan Ali Nadwi was written in 1938-39 C.E. The book is a memoir of life, works and achievements of the greatest revivalist movement known to the Indian history. It was originally written in Arabic and after that it was translated into Urdu.
3. Hindustani Musalman: It is another important book on history which deserves special mention of the Hindustani Musalman originally delivered in Arabic and afterwards translated into Urdu and English as Muslims in India.
4. Karvaan-i-Zindagi: It is a voluminous autobiography of Abul Hasan Ali Nadwi. Originally this book was written in Urdu. In this book Abul Hasan Ali Nadwi tried to cover all the information related to himself as well as the remarkable events of his life
5. Rejalul Fikr Waddawata fil Islam.
6. Mukhtarat fil-Adab al-Arbi.
7. Arkana Arbayata.
8. Al-Aalim wal Islam.
9. At-Tarikh alal Madinah.

Conclusion

In this research article an attempt has been made to highlight the contribution of Sayyid Abul Hasan Ali Nadwi to the development of Indo-Arab language and literature. Abul Hasan Ali Nadwi was one of the great luminaries of the twentieth century in Islamic history and world.

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Backward Children and Psychological Factors of Their Teaching Learning Process

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Abstract

All teachers face the problem of those children who lag behind from other children in their school work. For some students it is possible to grasp the subject material immediately, while for others it is not possible to understand the things taught. Even, when the teacher repeats it for several times, some students feel asleep in the class. The teachers should observe such children who deviate from their classmates in school. They do not benefit from teaching in the class. The teachers can identify them by their facial features in attention and their failure to respond simple questions in the class. The teachers, parents and social workers are all concerned with this typical group of children called backward.

Introduction

The problem of dealing with the education of the backward children has been bothering the teachers and parents since times immemorial. Hobbes held that the fool could not be mended by flogging and he who flogged was the grater fool. Dr. Johnson thought that stupidity usually resulted from stubbornness. Backward children are slow learners. They are behind other children of their age. Generally the number of such children is about 12 percent. Such children generally fail in the classes and they continue to be problem for the teachers. This backwardness is of various types. The cause of some students being backward in the class is the lack of intelligence. But this would not mean that the backward children have mental defect. It is quite possible that a student with a normal intelligence may also lag behind in the school work. Mentally backward is that whose intelligence quotient or I.Q. is below normal I.Q. On the other hand, backward children are those who are not able to complete their class work in a satisfactory manner. Cyril Burt has defined backward child in this way – “A backward child is one who, in the middle of his school career, is unable to do the work of the class below that which is normal for his age.”

With the help of intelligence tests we can understand the degree of backwardness. If we administer an intelligence test to a large portion of unselected population and plot the scores, the result is a smooth curve and I.Q. will range almost 25 to 200 and, generally, we classify children as follows-

- i. Idiots - 0 to 25.
- ii. Imbecile - 25 to 50.
- iii. Morons - 50 to 75.
- iv. Dull normal - 75 to 90.

Objectives

- i. To know the backward children and their adjustment problems.
- ii. To know the psychological and physical problems of backward children.
- iii. To know the intelligence level of the backward children.
- iv. To know what kinds of education should be given to the backward children.
- v. To know what methods should be used to backward children.

Methodology

This paper is purely based on theoretical understanding and secondary sources of data like books, journals and internet sources.

Types of Backwardness

The types or kind of backwardness may be as under:

- i. Physical backwardness: When the sense organs do not function properly or there is some defect in the physical parts of the body, the child is called physically backward. Example- Eyesight defect, hearing defect and stammering, etc.
- ii. Mental backwardness: If the I.Q. of the child is below 80, s/he shall be called mentally backward. Under this category, dull, feeble minded, imbecile and idiot children are classed.
- iii. Emotional backwardness: Certain students, who do not get proper affection or sympathy from the parents and the teachers, develop frustration in them. Such children are said to suffer from emotional backwardness.
- iv. Educational backwardness: Some students have normal intelligence but due to certain factors they are not able to get proper education in the school. Generally they sit at the back in the class and fail in the examinations.

Causes of Backwardness

- i. Improper environment of the family life effects education adversely. If one has quarreled in the family, father has strict discipline, economic condition is bad, lacking of balanced diet, the child living under any of this circumstances to become backward in the class.
- ii. If a student does not have an interest in the subject, he shall become backward in class.
- iii. If in school teachers are not trained, wrong methods are used, time table is defective, school building is not hygienic, backward children shall become more backward.
- iv. Certain students are backward on account of their heredity.
- v. Due to poverty certain students are not able to study properly and become backward.
- vi. Some students become backward due to harsh behaviour of step mother, dashed parents can also lead to backwardness.
- vii. Aggressive children, due to much anger, worry and fear become backward.
- viii. Certain students have lower intelligence quotient. In spite of hard work they are not able to acquire efficiency in studies.
- ix. Bad company and society keep the students away from the studies.
- x. Physical ailments as tonsils, adenoid and frequently suffering from other diseases are responsible for the backwardness of children.

Problem of Backward Child

- i. A backward child has adjustment problems in regular classes. Generally, assignments given to him are either too difficult or he has fallen too far behind his grade level to understand.
- ii. He lacks the motivation to learn, either because his background has been too deprived, or his home induced emotional problem has received no suitable encouragement by the teachers and parents.
- iii. He has become failure oriented because of repeated defects and thus no longer believes himself of capable of learning.
- iv. The material, he is assigned, has not been made meaningful to him, so he sees little purpose in learning it .
- v. He is flooded with anxiety produced by the defenses he has created against self devaluation.
- vi. He is bitter and hostile towards school and society because of the humiliation he has suffered.

Identification of the Backward Child

- i. Teachers Observation: Teacher is the best judge of identifying backward children on the basis of his daily observation in the class and out site the class.
- ii. Intelligence Test: Group test of intelligence may be used to screen backward children at the preliminary stage on the basis of their I.Q. Individual test of intelligence may be used with group test to reach definite conclusions.
- iii. Achievement Test: Achievement test in various subjects should be used to know the level of achievement of backward children.
- iv. Personality Inventory and Case History: These tools may also be used to draw definite conclusions.

Education of the Backward Children

- I. On account of physical reasons of backward students proper treatment should be arranged, and then his education should be started.
- II. The education should be imparted with individual differences in mind in order to achieve this object.
- III. In order to make the family environment healthy and happy the teacher should advise the parents off and on.
- IV. Special school should be made for imparting education of physical and emotional aspects in view.
- V. Education and training of the sense organs should be made to help these kinds of children to know proper use of the various organs.
- VI. Home tasks should be given in a reasonable and proper manner and these should be properly examined.
- VII. Arrangements for constructive and creative works should be made for such backward students.
- VIII. Separate classes should be started for mentally backward children. It helps them away from the regular routine.
- IX. The lessons of the backward children should be repeated off and on.
- X. The curriculum should be useful and concrete and vocational subjects and on the basis of basic education.
- XI. As far as possible project method should be employed in imparting education to the backward children.
- XII. To teach the backward children specially equipped teachers should be employed and the teachers should have sympathetic behaviour towards the students.

Conclusion

The learning of generalization, obstructions and concept is difficult for backward children. The backward child needs more concrete illustrations, especially those who themselves can manipulate and help more in locating the attributes in each experience. The teachers should try to improve the social competence of backward children. They should help to get on well with others and to become successful members of the community in which they live.

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Unity in Diversity

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Abstract

Unity in diversity is a concept of unity without uniformity and diversity without fragmentation that shifts focus from unity based on a mere tolerance of physical, political, social, cultural, linguistic, religious and ideological differences towards a more complex unity based on understanding difference that enriches human interaction. A democratic nation has people having different religions, cultures, beliefs, seats, languages and other demarcations but they all live in unity and harmony following a uniform law. India as a nation is the best example of unity in diversity with people of different religions and culture living together following the rule of the land as per parameters laid down by the Constitution of India. India is a vast country which is considered one of the most populated countries in the world. In this country people of different religions like Hinduism, Buddhism, Islam, Sikhism, Jainism, Christianity and Parsi Religion have been living together but everyone believes in one theory of Dharma and Karma. People belonging to this country are God fearing in nature. They believe in purification of soul, rebirth and salvation, luxury of heaven and punishment of hell. People here celebrate the festivals like Holi, Dewali, Edd, Christmas, Good Friday, Mahavir Jayanti and Budha Jayanti very peacefully without harming the people belonging to other religions.

Key Words: Unity, Diversity, Harmony, Religion and Culture.

India is a vast country having a geographical area of 3287263 square kilometres with a population of little more than one billion people. Based on the generous concept of Vasudhabia Kutumbham, we have a great cultural heritage. This has accommodated and integrated many communities and their ways of life from time to time. Human settlement in India began in early Stone Age and so far as it has been the homeland of many communities who have contributed to its rich cultural heritage, India harboured a great civilization and popularity known as the Indus Valley Civilization. Further, India has produced a universally respected compendium of knowledge in the form of Vedas, Upanishads and great epics. It has provided a suitable atmosphere for a number of religions and religious ideas to flourish, different languages to develop and diverse ideologies to take roots. India shelters people belonging to many religions coming from outside of its boundary. All these, over millennia, interacting with each other have produced a cultural fabric that is unique in its characteristics, and exclusively Indian in nature.

Characteristics of Indian Society

The Indian society has been projected as a traditional society based on spiritualism, giving less importance to materialistic growth. But this has been the only opinion of the other. Today things are changing fast and we are marching ahead towards a strong, secular and modern nation. Undoubtedly, the Hindu way of life with its tolerance and non-violent attitude has shaped the nation to its present form. There has been impact of many external forces and religions like Islam, Christianity and western society, But the Indian way of life continues.

The secular doctrine can be found from the fact that all the major rituals of all the religions have been declared as national holidays. Today the festivals like Holi, Dipawali, Dussera, Eid-ul-fitre, Eid-ud-zuha, Good Friday, Christmas Day, Gurunanak Jayanti, Mahavir Jayanti and Buddha Purnima are occasions for all of us. Even these can be compared to the celebrations of the Republic Day and Independence Day of India. The point here is that any flexible and modern Indian is not bothered about the rigidity in observance of ritual, but s/he is more interested in enjoying it with the community.

Nature and Extend of Diversity

Diversity in India is found in terms of race, religion, language, caste, and cultural sociology which say that the Indian unity has been both politico-geographic and cultural in nature. The diversities have reminded, but simultaneously they have provided a mainstream culture. It is estimated that there are 4635 communities found in India out of which 751 are scheduled caste communities and 461 are scheduled tribe communities. The highest number of scheduled castes is found in Uttar Pradesh. Scheduled caste communities are not found in Nagaland, Arunachal Pradesh, Meghalaya, Mijoram, and Andaman and Nicobor Islands. Scheduled tribe communities are not found in Delhi, Punjab, Hariyana, Chandigrah, Goa and Pondicherry. There is tremendous diversity of communities living in all the states of the country.

Religion

Religious diversities are found in India. There are eight major religious communities found in India. In this country majority of the people are the Hindus i.e. about 83% followed by the Muslims (11.8%), the Christians (2.6%), the Sikhs (2%), the Buddhists (0.7%), the Jains (0.4%), the Zoroastrians (0.3%) and the Jews (0.1%). Besides the people belonging to these eight religions, some tribal communities have their own religions. They have their own deities and rituals. The Hindus worship a wide range of deities. Broadly speaking, there are four types of worshippers such as Vaishnave, Shaiviti, Shakta and Smasta. Besides these, the cults of Gurus and saints are widely prevalent among the Hindus. Brahmo Samaj and Arya Samaj are also a part of Hinduism. The Muslims are divided into two major groups i.e. Shia and Sunni, out of which the majority of the people are Sunnis in India. The Christians are two broad denominators such as the Catholics and the Protestants. The Buddhists are divided into two divisions such as the Mahayanas and the Hinayanas whereas the Parsis and the Jews in India are very small communities. The Parsis live mostly in the state of Maharashtra and Gujarat but they have contributed largely into the industrial development of the country. The Jews are mainly found in Maharashtra and Kerala. The Sikhs are based in Punjab.

Language

The linguistic diversities in India are well known. A large number of languages is spoken in India. There are 544 languages spoken in India. However, most of them do not have scripts of their own. At present, there are five language families found in India such as Andamanese, Austroasiatic, Dravidian, Indo-Aryan and Tibbeto-Burman. Sanskrit is one of the oldest and important languages of India. The Indian constitution in its English schedule included 19 languages which are used for official purposes. They are Assamese, Bengali, English, Gujarati, Hindi, Kannada, Kashmiri, Kankari, Malayalam, Manipuri, Marathi, Nepali, Oriya, Punjabi, Sanskrit, Sindhi, Tamil, Telegu and Urdu. For official purposes, tri-basic formula i.e. Hindi, English and one of the regional languages is followed out of the languages. Hindi has popularly been spoken in India followed by Bengali, Telegu and Marathi (8% each), Tamil and Urdu (6% each), Gujarati 5%, Malayalam, Kannada and Oriya (4% each), Punjabi (3%) and other languages (Assamese and Kashmiri amounting to 1% each).

Caste

Caste system is unique in India. It is originally found among the Hindus. The caste system was started India with the Varma-Vyavastha during the Vedic Period. There were four Varmas such as the Brahmins, Khatiriyas, the Vaishyas and the Shudras. Purity and pollution have been the main bases of Varma-Vyavastha and it applies to all spheres including occupations, food habits, clothing and language. During the Vedic Period untouchability was not a phenomenon, it came into being during the later Vedic era. Latter on, occupational diversities gave birth to various jaties (communities/sects). There are about 3500 jaties found in India, out of which 751 jaties belong to the scheduled caste communities.

History and Tradition of Unity

In ancient, medieval and modern times the Indian society always exhibited an underlying unity that created a composite culture which is decisively Pan-Indian in nature. It produced a mainstream culture which in different periods of time was never interfered by the rulers, particularly in their internal dynamics. The cultural system has always maintained its own status independent in the political system. Various kingdoms were frequently involved in wars at the

regional level but the aspect of cultural unity at the country level remained intact. The nation of Chakravadi Raja and Aswamedhayagana is indicative of political unity. Many kings extended their empires to cover large geographical territories. Kaniska, Kharavela, Ashoka and Samudragupta were powerful monarchs who controlled extensive empires. Ashoka's greatness is well known. He ruled Pataliputra. He conquered Kalinga. The bloodshed in Kalinga turned him into a Buddhist.

Later in the medieval times, Islam made its inroads into the Indian culture. Bengal, Lakhnow, Haydarabad, besides many other places provided testimony of integration of Islamic culture and tradition into the Indian culture. Islam does not believe in idol worship. It is a monotheistic and non-hierarchical religion. The impact of Islam on Hindu tradition has been analysed in three stages such as during the Muslim rule, during the British rule up to 1930, and during the British rule from 1930 to 1947.

In the modern period, the British rule has brought the western culture in India. The banking system, administration, military organization and modern medicine brought about several changes. The western education system broadened the outlook, particularly in rational and secular spirits of people. The western science and technology, transport and communication influenced the people to raise their style of life in terms of material development. In this manner in ancient, medieval and modern times cultural unity was of paramount importance.

Process of Unity

The process of unity in India can be viewed from two angles: (a) unity inherent (b) unity threatened. The latter is found largely after the partition of the country in 1947 into India and Pakistan. On the other hand, unity has been the main focus on the nation building process. The idea of unity is attached to the concepts like the "melting pot", "cultural mosaic" and "plural society". The above three concepts came into existence in India from the western thinking. The "melting pot" indicates autonomous cultures which are juxtaposed in a particular area. Though they have autonomy, they melt into a single national culture. In other words, they melt into a composite whole in a "pot" that symbolizes the nation. It means different cultures sink their differences and project a single identity with a common language. The concept of the cultural mosaic is woven around the idea of coexistence and projecting single national identity despite the cultural difference. This can be very well applied to India. But the critics point out that India is not a cultural mosaic since it has not produced a mainstream culture. Finally, the concept of plural society indicates pluralism in all the fundamental aspects like food habits, culture, dress pattern, language, region and religion, with a shared political identity.

The reality as perceived by the Indians is that India has a distinct national Identity in spite of its composite culture. The process of integration tells us for a larger goal that is attaining nationhood; various cultures in spite of autonomy integrate into a composite whole. The composite whole projects the Indian mainstream culture symbolically resembling a spread out banyan tree whose branches are named as the Bengali culture, Oriya culture, South Indian culture, Awadhi culture and so on.

The people belonging to various religions have coexisted in India peacefully for centuries together. The villages studied by the prominent sociologists show that in the Indian villages the Muslims are also a part of the well-knit socio-economic system. There are several local Muslim deities who have both the Hindu and the Muslim followers. Examples of such deities are Saiyad Baba in old Delhi, Deva Sharif in Barabanki, Utter Pradesh and Ajmer Sharif in Rajsthan, etc. The widely accepted traditions that grant religious merit accrue out of the pilgrimages made on foot covering the four dhams located in four directions of the country and projected oneness of the great land mass now called India. The twelve Shivalingans are distributed throughout India. Other prominent centres like Trupati in Andhra Pradesh, Kamakhayapitha in Assam, Gaya in Bihar, Bishnow Devi in Jammu, Pushkar in Rajsthan, have attracted the people from every corner of the country, personifying the integration process. Salya Saibaba in Puttipurthy, Sai Babai in Shirdi, Maharashtra, Srimaa and Aurobindo in Pondicherry have become the rallying point of the Indians in spite of the difference in religion, language and region. The architectural wonders such as the Taj Mahal of Agra, Jama Masjid and Lal Quila in Delhi, Charminar of Haydrabad have drawn the

attention of a large number of visitors from all walks of life. In this manner India's unity is not only politico-geographic but also cultural in nature.

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Higher Education in India:

A Study on Globalization and Some Aspects

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Abstract

India is the largest democracy in the world. After achieving independence in 1947, the government of India introduced socialistic pattern of our administration and so in the case of education. Throughout the past years of independence up to 1990, India maintained the socialistic administration policy in all respect of our daily life. But in the beginning of 90's decade, the world community faces economic crisis and so was the case in India. To overcome this crisis, the world leadership sought the help of the international organizations like International Monetary Fund (IMF), World Bank (WB), World Trade Organization (WTO), etc. These organizations provided reformative suggestions to the nations with some conditions. Introduction of the policies like globalization, liberalization and privatization are some of those conditions. India, being a needy nation, also went to the door of World Trade Organization (WTO) which compelled it to open its door for those conditions. Subsequently, India had to sign the General Agreement Trade and Tariff (GATT) system and adopted vast reform process in various fields including education sector. Thus, the education system witnessed heavy reformative shape excerpts which are discussed in the article.

Key Words: Reforms, Globalization, Common People, Higher Education, etc.

INTRODUCTION

Since 1990, economic depression occurs in India. During this time the political scenario changes in the country and Mr. P.V. Narasimha Rao became the Prime Minister. After taking over the charge, Mr. Rao paid emphasis on socio-political and economic development as well as some reformative measures in other allied issues of the country. But when he observed that the treasury was empty and the financial position was in very deplorable position, he thought to overcome this position and found Dr. Manmohan Singh to be the right person to handle the situation. Dr. Manmohan Singh is a renowned economist who served as the Chairman of University Grants Commission (UGC), India. Mr. Rao summoned Dr. Manmohan Singh and entrusted the Finance Minister's Port-folio to him overnight. Dr. Singh was the first person to hold the Finance Minister's Port-folio without being the member of either Lok Sabha or Rajya Sabha in India. Later on, he was nominated to Rajya Sabha and he rendered heart & soul efforts to coup up the situation and to the surprise of all, he was able to rescue the country from the economic depression. But while doing so, he undertook some far-reaching measures which were as follows: (1) For his initiatives a Memorandum of Understanding (Mou) was signed between India and World Trade Organization (WTO). But World Trade Organization (WTO), fixed some conditions before India which were– (a) India should adopt privatization process in higher education sector step by step. At that time there was no option in front of India but to accept the condition of WTO and as such India could be able to avail loan amount of 2.3 billion dollars from W.T.O. After availing the loan, India could achieve revolutionary development in the field of Indian economy, social, cultural agriculture, health, road communication, industry and education sector under the able-guidance of the then Indian Finance Minister Dr. Manmohan Singh.

Higher Education, Globalization and Some Aspects

It is seen that globalization has deeply influenced on the Indian education sector. Innovative skills and technology were adopted in India like e-education, loose education, distance education, online education, online examination, e-library, e- journal, etc. These have brought positive results and

made development in curriculum, reforms in course curriculum, examination system, evaluation, training programme and infrastructure. At the same time, much emphasis was given on research and innovative creation. These have encouraged our students to complete in national and international fields. The establishment of Indian Institute of Technology (IIT), and Indian Institute of Management (IIM) have been preparing our students to coup up with the latest international scenario. At the same time, the government is providing some additional benefits to the private institutions. Since then, the commercialization of Higher Education in India (HEI) was started.

The government of India would not be compelled for commercialization of Higher Education in India (HEI) if it was not within the purview of globalization. The world Trade Organization (WTO) has been continuously pressurizing the Indian government for privatization of Higher Education in India. What are the reasons behind this pressure? Various studies have shown that the Multi National Companies (MNC) of rich countries is trying to expand their market in a big popular country like India. They have made education as a profitable industry where education is regarded as commodity, students are the customers, teachers and other staffs are the service providers, and the capitalists are the owner of the industries. The Multi National Companies (MNC) treats education not as the means of development, but as the business field for profit.

According to one study finding there are about 1(One) billion students in the higher education sector all over the world and about 50 (fifty) million teachers have been serving in the field. The expenditure is shown about 48 (forty eight) lakh crore in the sector. Keeping this fact in mind, the MNC's have been trying its best to commercialize the sector with a greedy eye on India. As a result, the Higher Education in India (HEI) has been transforming in a costly area, where the poor people may be deprived of the facilities of higher education.

Secondly, the teaching profession has become challengeable. Life-long teaching has transformed into yearly contract where the payment is offered at a minimum level. The tenure of teachers hangs on the whim of the students' opinion and wishes of the management.

Thirdly, privatization of Higher Education in India (HEI) is at high speed. As a result, commercialization is getting priority over quality education. The high rate of admission fee and other fee structure has been destructing the ambition of the common people.

Fourthly, since the privatization process is started in India, it has become a matter of fact that only rich and aristocratic people can avail the chance of higher education where quality becomes secondary matter. Money and parental influence play the key role at this contemporary era of globalization.

Fifthly, the present pace of globalization is purely based on privatization and liberalization which has become successful in making a clear distinction between rich and poor people in the society. It means that class division is grabbing the society with new outlook. This may result social unrest and other problems in near future.

In this context, if we make a comparative discussion of higher education system in India from 1951 to 2014, we will be able to find out the clear picture of the impact of globalization in our country. This can be shown as follows:

Year	Universities	Colleges	Enrollment in million
1950-51	28	578	.20
1960-61	45	1819	.60
1970-71	93	3277	2.00
1980-81	123	4738	2.80
1990-91	184	5748	4.40
2000-01	266	11412	8.80
2010-11	504	25,961	16.00
2013-14	637	30,131	20.30

The above figures clearly show that the Higher Education in India (HEI) is a large field of profit making industry, which, the MNC's are not willing to spare of. As a result, the Multi National Companies (MNC'S) are pressurizing the Indian government through WTO to open its (India's) higher education system in private. For this purpose, the government of India has introduced new industry policy and new education policy. Taking advantage of these policies, the Multi National Companies (MNC'S) have been trying to capture the Indian universities, colleges and technical institutions. They have successfully entered the field of Higher Education in India (HEI) and the increased number of such institutions prove the claim as we are discussing through this article.

Findings of the Study

The findings of the study may be discussed as under:

1. The pace of globalization in India was started since 1991 and the union government led by Mr. P.V. Narasimha Rao and the then Finance Minister Dr. Manmohan Singh may be regarded as the main architects behind this.
2. The Higher Education in India (HEI) has become commercialized and it has become costly. The common people or the poor people cannot be able to avail the benefit of higher education although they have potential qualities.
3. A clear distinction of poor and rich people is seen through this new system of Globalization.
4. The very character of Indian constitution is jeopardized as because this notion of globalization is doing great harm to Article 14 of the Indian constitution. Although this article says that all the people are equal in the eye of law, irrespective of cast, creed and religion, the globalization is violating the basis of this article, providing much advantages to the rich people in comparison to poor people neglecting quality and merits.
5. Globalization is also harmful to the Directive Principles of Indian Constitution stated in Article 36 to 51 along with right to education and right to get opportunity, irrespective of caste, creed, religion, sex and economic condition.
6. Higher education is going to be uncontrolled. The government has a minimum role but the Multi National Companies (MNC's) are getting pivotal position.
7. Education in the part time basis is regarded as the key of development and wisdom but now, it is going to be a commercial platform.

Conclusion

Last but not the least, it can be said that education is the backbone of a nation. If this backbone gets infected or if it is destroyed, then the whole system will be destroyed. So, every nation should be very conscious to keep the system intact. The western advanced nations have already made plan and programmes to capture and control the education system all over the world through the process of globalisation. The 'GATT' arrangement is one of such processes. Therefore, some nations like China and Cuba have introduced globalization and adopted GATT system with a new notion of nationalistic policy. India, being the largest democracy in the world, should be cautious about it and go ahead with definite goal and objectives. Otherwise, the loss and result will be dangerous and painful in future.

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Freedom Struggle of India

with Special Reference to Assam

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Abstract

India went under British rule in 1757 through the Battle of Plassey. To establish their colonial rule the Britishers fought many battles in India. In the initial stage of the British colonial rule, the general people did not resist the British East India Company's aggression. Instead, in some areas and regions of India the Britishers were welcomed by the local indigenous people because the Indian people were dissatisfied with the local rulers. Due to the inefficiency and incompetence regarding good administration, people wanted a change. So, the local people extended their support to the British rulers in the initial stage.

Introduction

India, a unique state in the world went under British rule in 1757 through the Battle of Plassey. To establish their colonial rule the Britishers fought many battles in India like the Battle of Buxur, the Battle of Gujarat and the Battle of Rangapattam. In the initial stage of the British colonial rule, the general people did not resist the British East India Company's aggression. Instead, in some areas and regions of India the Britishers were welcomed by the local indigenous people because the Indian people were dissatisfied with the local rulers who were in the form of King, Badshah, Nowab, Samrat, Rajan, etc. Due to the inefficiency and incompetence regarding good administration, people wanted a change. So, the local people extended their support to the British rulers in the primary stage.

The hope and aspiration of the Indian people were not fulfilled as they expected from the British rulers in India. Soon after the establishment of the British colonial rule, they started negligence to the local Indian people. Besides, harassment, physical torture, corruption in the administration, divide and rule policy, slave like behaviour, racial discrimination along with anti-social, anti- Indian, anti-humanity activities were started. To get rid of these and bad governance, the people of India started freedom struggle under the leadership of many Indian leaders in the civil societies. At the starting point of freedom struggle the Kings, Nowabs, Zaminders, etc. took leadership and fought against the British. But subsequently they failed in their attempt. Interestingly, in 1885 the Indian National Congress (INC) was formed and Indian freedom struggle got a clear line of movement within a short span of time.

It is well known fact that the British rulers conquered the whole India by adopting some policies like doctrine of lapses, direct attack on local kingdoms, levy on land and so on. But whatever it may be, the Indian people were dissatisfied and discontents were growing gradually. In such a situation some Indian people formed an association namely "The Indian Association" in 1876 under the leadership of Surendranath Benerjee. Thereafter, the Indian National Congress (INC) was formed in 1885. In the initial stage the leaders of Indian National Congress adopted moderate policy against the British rule. But later on, the INC shifted its policy of movement and the entire responsibility of the freedom struggle was led by the Indian National Congress. The history of India's freedom struggle may be discussed hereunder. In this context it may be mentioned that the INC leaders shifted its moderate policy to tough policy against the British regime. Here we may discuss the whole history of INC towards India's freedom struggle into three phases. Let us discuss the phases as follows:

Table

Period of India's Freedom Struggle	Phases of Freedom Movement as Known for
1st phase (1885-1905) 2nd Phase (1906-1919) 3rd Phases (1920-1947)	Moderate Nationalist Movement Extremist Nationalist Movement Era of Mahatma Gandhi

During the period of 1885-1905, the INC did not take any aggressive or revolutionary step against the British rule in India. At this time, the INC made prayer, request, submitted memorandum and wanted to draw sympathy of the British authority on the plights of the Indian people. The INC executive thought of the moderate principles towards the British colonial rule and offered help and co-operation to them as much as possible. It led the British colonial rulers to be more careless to the interests of the Indian people. They neglected the Indians in almost all spheres of livelihood. The most essential to mention here is that during the course of epidemic and famine in Mumbai and other parts of Maharashtra in 1897____1899, the British colonial rulers did not take sufficient step to provide the helping hands to the Indian sufferers. Even, they arranged an aristocrat party in Mumbai in the honour of their king in 1897 when the Indian people were dying in starvation and suffering from famine. This type of arrogant attitude of the British people and authority made the leaders of the Indian National Congress rethink on their strategy against the British rule.

Meanwhile, in 1904 Lord Carzon the viceroy of India decreed the partition of Bengal in two divisions namely, the Eastern Bengal with Assam Province as its part and the rest of Bengal. The people of all sections in India, almost all the frontal Indian organizations and Indian National Congress vehemently opposed this partition. These organizations and other nationalist leaders demanded immediate withdrawal of this decree of Lord Carzon. Kabiguru Rabindranath Tagore started a unique programme called "Rakhsha Bandhan" in protest of British divide and rule policy. He started awareness campaign against the British colonial and anti-people rule among the Indian people. The people of both the Hindu-Muslim communities offered their support to this campaign. But nothing could change the adamant attitude of the British authority. Therefore, to give a full lesson to the British rulers, the INC started an agitation called "Swadeshi Movement". The slogan of this movement was to boycott the English goods and to use the swadeshi (home-made) goods. The INC also started the khadi movement (the production of khadi clothes) and the establishment of swadeshi schools and other such institutions.

The Swadeshi Movement emphasized on self reliance which meant claiming national dignity and self respect. The slogan of the Swadeshi Movement was echoed in almost all parts and regions in India. The vibration of this movement was listened in Bombay, Madras, Calcutta, Ahmedabad, etc. This movement laid the foundation of Indian Freedom Struggle. In such an important time of India's turmoil in nationalism, Mr. Aurobindo Ghosh declared "Political freedom is the life breath of a nation." Soon the issue of partition of Bengal became a secondary one and the question of India's freedom attained the centre stage. People and INC adopted a new outlook after this declaration of Aurobindo Ghosh. New thinking with emancipation from British apartheid rule was striking the Indian people.

In 1906 "Dadabhai Nouroji" was elected the president of INC. Under his leadership, the demand of Swaraj or self- rule was raised. The anti partition cum Swadeshi Movement was continuing. Hence, in 1906 the British Government played a communal card under their influence, some Muslim leaders formed the Muslim League in 1906. Again, the leaders of INC came into intra-organisational contradiction which ultimately resulted the origin of two groups, namely the extremist group and the moderate group. But nothing would suppress the popular demand of Swadeshi Movement. Therefore the British Government obliged to withdraw partition of Bengal in 1909. It was a great success of Swadeshi Movement which increased confidence of people.

In 1909, the British government passed a colonial Act which was known as Morly-Minto Reforms Act. It could not satisfy the Indian people. The major defect of this Act which mainly dissatisfied Indian people was the arrangement for separate electoral system for the Hindu and Muslim community.

The period 1910-1916 did not offer much contribution to the Indian National Movement. In 1916, Mrs. Annie Besant was elected president of INC. She started Home Rule (Self-Rule)

Movement in the same year. For this purpose, Mrs. Besant visited a large part of India and made the people aware about their own cause.

In 1917 Mahandas Karamchand Gandhi who is best known as Mahatma Gandhi joined the INC. In 1918, the British Government proposed a Reform Act. This Reform proposal was passed in 1919 and it was known as the government of India Act. It was a suppressive Act which also advocated for diarchy in the provinces and there were some communal hints. The people of India under the auspices of INC started opposing of this Act. Protest movements like public gathering, demonstration, dharna and awareness meeting were held in different places of India. Such a public meeting was organized in Jaliwanawalabag in Amritswar District of Punjab. Thousands of anti-British protesters gathered. But unfortunately, the British soldiers led by General Dyer ordered for Shooting. The incident took place on 13th April, 1919 in which 379 people were killed on the spot while thousands were severely wounded.

The INC took direct agitation programme against the British rule. Mahatma Gandhi took the lead of agitation in the form of Non-Cooperation Movement in 1920. All sections of people took part in it. The movement paralysed the British rule in almost all fronts. By the close of 1921, all the important national leaders were imprisoned. Gandhiji was arrested in 1922 and sentenced to six years of imprisonment.

The historic Lahor Session of Congress in 1929 passed resolution declaring poorna swaraj or complete independence as its main goal. On 31st December, 1929 the newly adopted tri-colour flag of independence was hoisted on 26th January, 1930 was declared as the first Independence Day and it was to be henceforth celebrated every year.

On 12th March, 1930 the Civil Disobedience Movement was launched by Gandhiji which began with his famous Dandi March. The aim of this movement was self government or disobedience to British law and order. Lakhs of people took part in this movement. The British government became obligatory to call the INC leaders for round table conference in 1930. But this was boycotted by the INC. In 1931 the second round table conference was held and Gandhiji came to a decision to participate in it after an understanding with British Governor General Lord Irwin.

In 1939 the Second World War was started. The British government provided many kinds of assurances to the INC leaders. Their aim was to gain support from the Indian people and to stop nationalist movement. But later on the British government did not mind the assurances made by them which led to the Quit India Movement in 1942. This movement broke down the backbone of the British colonial rule. This ultimately resulted in India's freedom on 15th August 1947.

History of the Freedom Struggle in Assam

Assam was annexed to the British India Empire in 1826 through the Yandaboo treaty. At the initial stage of Assam in British rule, people did not oppose it. People thought a new livelihood, new lifestyle under the British rule. The people of Assam thought about relief of arrogant and cruelty from the Burmese invader. But soon after few years the negative perspectives of the British rule, were realized by the Assamese people.

Discontentment with the alien rule became soon manifested after the first flashes of enthusiasm or new comers had died down.

The introduction of the British rule broke the basic structure of the old system. The change of the master deprived them of their age old rights and privileges. The abolition of paik system reduced them to abject poverty. The British rule of law placed all men in a common footing. The imposition of taxes struck the very root of their economy. The loss of many privileges and monopoly was not so easily reconciled by them. To restore the country to its former position they now entered into conspiracies to drive the British from Assam.

The first of such anti-British uprising was undertaken in 1828 by Gomdhar Kanwar, the son of Phena Kanwar, a member of Ahom Royal family. Towards the close of 1828 a group of nobles led by Dhananjoy, an ex-Bargohain, took up the cause of Gomdhar Kanwar and declared Gomdhar as the Raja of the state. But this bid was failed and conspirators either fled from the land or captured and punished. The second such attempt was organized by Dhananjoy himself and his son Harnath in 1829. But again the efforts of them could not see success and they were controlled by red hands. Likewise, the anti-British uprising by Gadadhar Singha in 1830 was also failed. These rebels failed because of lack of popular support, well-organisation, division among the people and hue and cry policy of the rebellion leaders.

The British administration in Assam introduced new administration and judicial structure. The old revenue system was completely replaced by new system based on direct money taxation. In revenue matter the Parganas were given under the control of the choudhuries. The choudhuries were acted as magistrate in petty criminal cases. The result was that people became subject of extortions and oppressions of the Choudhuries.

In the matter of Judiciary too, the entire machinery in both parts of the territory was left to be managed by the native agency without any effective supervision of the European officers. These elements made people anger to the British rule. The effect of the new administrative system severely hit the common people and robbed the nobles of their age-old monopolies and privileges. These led to another strong revolution in Assam by Maniram Dewan in 1857. This rebellion was a part of proper organization. This mutiny also failed. Piyali Barua and Maniram Dewan were tried in the court of capt. Holroid and were convicted of treason. Both of them were publicly hanged at Jorhat on February 26, 1857. Many others of their associates like Dutiram Barua, Madhu Mallik, Bahadur Gaoburah, Formud Ali were given sentence of transportation or imprisonment. Kandarpeswar Singha (the declared king of the rebellion in 1857) was not brought to trial due to his tender age and not being involved voluntarily in the conspiracy.

The formation of the Indian National Congress in 1885 created much enthusiasm among the educated people in Assam. From the period of 1886 to 1905 large number of delegates from Assam attended in various sessions of congress. They brought new messages and raise hope of the state and people for independence.

With the formation of Assam Association in 1903 the ground was prepared for Assam to play for great role in India's struggle for freedom. Lord Curzon's scheme of partition of Bengal in 1905, created a great stir throughout Bengal. The movement had its repercussions in Assam also. But it was limited in some areas only. Following Lord Curzon's scheme of partition Assam's status as a separate province came to an end.

Later on, under the leadership of Mahatma Gandhi the people of Assam participated in non-cooperation movement, civil disobedience movement and finally Quit India Movement. The Assamese educated people organized mass movement against the British to oust them from the country. In the anti-British movement many people sacrificed their life and many other wounded. Martyr Kanaklata Baruah, Mukunda Kakoti were among the best examples of it. Aftermath the people of Assam contributed a lot in the freedom struggle of India.

Findings of the Study

People participated in the Freedom Struggle of India as well as in Assam in a large scale irrespective of cast, creed, religion and gender. Many people sacrificed their life and many other wounded. The people of Assam also participated in the Freedom Struggle of India and many people were hanged, imprisoned and some were even deported to Andaman Island. The emergence of Mahatma Gandhi gave new impetus and encouraged to the people of Assam. Although the people of Assam played an important role in the anti-British movement, yet they were not given equal status in comparison to the people of the other parts of India. The reasons of ignorance and negligence to the leaders of Assam may be cited as under. Firstly, there was a language problem for the Assamese people who were not fluent in either Hindi or in English. So they remained isolated in the national level politics. They could not raise the vital issues in the highest level policy making body except few. Secondly, Assam is far away from Delhi, the national political centre of the country. Therefore, there was a communication gap between the leaders of Assam and the leaders of India. Thirdly, Assam is a land of multi-ethnic community. Hence, the national leaders should have to pay special attention to bring forward all the caste and community people. But this was not seen in the Indian politics in so far as the past political history is concerned.

Conclusion

The entire discussion is enriched with the glorious contribution of Indian freedom fighters along with the role of INC. The discussion shows that the Assamese people had tremendous contribution towards India's freedom struggle. But they were not provided real position in the decision making body of the INC. Even in the post independence era of India, the people of the north-east region were ignored in many occasions. That is why some political problems like insurgency, inter-state boundary dispute, unemployment problem, ethnic clashes, etc. had emerged in Assam as well as in the north-east region. Analysing the above, it may humbly be

suggested that by providing due importance to the people of Assam along with the north-east region, many problems can be solved. Besides, the people of this region should be conscious and active in the mainstream politics of India.

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Concept of Judicial Review of the Supreme Court in the Light of Indian constitution

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Abstract

Judicial review refers to the power of the judiciary to interpret the constitution and to declare any such law and order of the legislature and executive null and void, if it finds them in conflict the constitution of India. The Supreme Court of India has the supreme responsibility of interpreting and protecting the constitution of India. It also acts as the guardian and also the protector of the fundamental rights of the people. For this purpose, the Supreme Court exercises the power of determining the constitutional validity of all laws. It has the power to reject any law or any of its part which is found to be unconstitutional. This power of the Supreme Court is called the judicial review power. It is also to be noted that the State High Courts also exercises this power but their judgments can be rejected or modified or upheld by the Supreme Court.

Key Words: Judiciary, fundamental rights, constitution, power, etc.

Meaning

Judicial review refers to the power of the judiciary to interpret the constitution and to declare any such law and order of the legislature and executive null and void, if it finds them in conflict the constitution of India. The Supreme Court of India has the supreme responsibility of interpreting and protecting the constitution of India. It also acts as the guardian and also the protector of the fundamental rights of the people. For this purpose, the Supreme Court exercises the power of determining the constitutional validity of all laws. It has the power to reject any law or any of its part which is found to be unconstitutional. This power of the Supreme Court is called the judicial review power. It is also to be noted that the State High Courts also exercises this power but their judgments can be rejected or modified or upheld by the Supreme Court.

The Practice of Judicial Review in India

In India a judicial review is the review of government decisions done by the Supreme Court of India. The matter of judicial review is not specifically mentioned in the constitution of India; the concept is borrowed from the American constitution. The adaptation of the doctrine of judicial review in the Indian Constitution implies the rejection of the English doctrine of the absolute supremacy of the parliament in legislative matters. Here, it is more akin to the U. S. Constitution. In Britain no court of law has the power to declare a parliamentary enactment invalid. On the contrary, every court is embarrassed to enforce every provision of law of the parliament. In India the Supreme Court, being the guardian of the fundamental rights and the arbiter of constitutional disputes between the union and the states regarding the division of powers, stands in a unique position wherefrom it is competent to exercise the power of reviewing legislative enactments of both the parliament and the state legislatures. Thus, judicial review greatly enhances the power of the court. However, the constitution itself exempts some provisions from judicial review, such as, the advice tendered by the council of ministers to the president or governor, privileges of Members of Parliament and State Legislatures, validity and conduct of proceedings in parliament, delimitation of constituencies etc. Furthermore, in India the Supreme Court can pronounce upon the constitutionality of a law only if it is contrary to the letter of the constitution, if it cannot go into the objectives underlying the law of administrative action and declare if unconstitutional. In

other words, it does not possess any power to question the wisdom or propriety of the laws enacted by the parliament or the state legislatures.

Judicial Review with Some Exceptions

This point was emphatically made clear by Pandit Jawaharlal Nehru in the constitution. He Said, "Within limits no judge and no Supreme Court can make itself a third chamber. No Supreme Court and no judiciary can stand in judgment over the sovereign will of the parliament representing the will of the entire community. Ultimately, the whole constitution is a creature of parliament." This clearly implied that the framers of the constitution wanted the Indian courts to exercise the power of the judicial review with some restraint. Nevertheless, the power of the Supreme Court was inherent in several provisions of the constitution. Article 13 for instance, bearing the marginal heading "Laws inconsistent with or in derogation of the fundamental rights" laid down that all laws in force in India immediately before the commandment of the constitution in so far as they were in consistent with the provisions of part –III shall, to the extent of such inconsistency be invalid. The second clause of the same article prohibited the state from making any law which took away or abridged the rights conferred by that part, and if any such laws were made it shall be void to the extent of the contravention. Further, Article 246 (3) provides that the legislature of a state shall have exclusive power to make laws for any subject of the state legislative list. This means that if the parliament ever makes law on any such subject except in times of emergency, that law shall be void. This again could be decided by the Supreme Court alone.

Article 251 laid down that if the parliament made any law on a subject of the state list under Article 249 and under Article 250 (in times of emergency) and if it conflicted any law of the state legislatures on the same subject whether made before or after the law of parliament, the law made by the state legislature shall be inoperative to the extent of the repugnancy. Whether or not some provisions of the law of the state legislature were repugnant to some provisions of a parliamentary law was again to be determined only by the Supreme Court. Similarly, Article 254 laid down that in case of inconsistency between a law made by the parliament and law made by the legislature of a state on a subject of the concurrent list, the law made by the latter would be void to the extent of repugnancy with the law of the former. This could be determined by none else than the Supreme Court. Thus, the Supreme Court's power of judicial review was very much a part of the Indian political system.

In this connection the 42nd amendment (1976) deprived the court of the power to look into the validity of a constitutional amendment act (clause IV to Article 368). Secondly, the Supreme Court was deprived of looking into the validity of a state law, if hit the judiciary very hard and entailed lot of criticism. Hence, through the 43rd amendment, the Supreme Court Was again empowered to look into the constitutional validity of the state law as well.

Operation of Indicial Review

Since the inauguration of the Constitution of India in 1950 the Supreme Court has exercised power of judicial review in numerous cases and greatly elaborated the principle of judicial review through its varied interpretations. It is not possible to examine all the cases where the Supreme Court applied its power of judicial review. Thus, we can refer to some of the important cases only.

One of the most significant cases decided by the Supreme Court is Goloknath case of 1967 in which the Supreme Court holds that the parliament has no right to abridge or abrogate the fundamental rights granted by the constitution through an amendment of the constitution. Thus, it makes the fundamental right transcendental and superior to the constituent power of the parliament through its power of judicial review. The Supreme Court has continued such type of perspective in the nationalization of banks and challenged the right of the parliament to curtail the fundamental rights by the parliament. In this regard it obliged the Congress Government to effect 24th, 25th and 26th amendments in the constitution. It also made a command to curtail the right of the Supreme Court to declare a law affecting the fundamental rights under Articles 14, 19 and 31 as void of the law was passed to give effect to the directive principles under Article 39 (b) or (c). But these amendments were challenged in the Keshavnand Bharati case, and then after the court heard the case and upheld parliament's right to amend the constitution including the fundamental

rights. However, the Supreme Court held that the parliament could not change the basic structure or framework of the constitution.

Hammer on Judicial Review

During the emergency, a bid was made to restrict the scope of judicial review through the 42nd Amendment of the constitution. The power to determine constitutional validity of the central laws was exclusively vested in the Supreme Court and the High Courts were deprived of their right in this regard. The parliament's right to carry out amendments in the constitution, including part-III dealing with the fundamental right was asserted. This means that the Supreme Court could no longer declare the amendments to the constitution made by the parliament as invalid. By the 43rd Amendment passed in December 1977 it restored to the Supreme Court pre-emergency position with regard to power of judicial review over the laws passed by the parliament as well as the state legislature. However, no change could be effected with regard to parliament's right to amend the constitution. As a result of the Supreme Court judgment in March 1994 in the case of *S. R. Bommai and others Vs the union of India* also Known as dissolution case, the scope of judicial review was further widened. In this judgement the Supreme Court looked the view that the proclamation of emergency made by the President under Article. 356 (I), which had so far remained immune from judicial review, was "Judicially reviewable to the extent of examining whether it was issued on the basis of any material at all or whether the material was relevant or whether the proclamation was issued in the mala- fide exercise of power".

In recent years the judiciary has further widened its field of operation by declaring 'Judicial review' as a basic feature of the constitution. This implies that till the view is reversed, no government can enact a law or amendment which takes away or dilutes the right of judicial review from the judiciary. Thus, the Supreme Court in India has not merely interpreted the language of the constitution but also pronounced on issues which involve matter of policy, viz. whether foreign owned newspapers can be started in India or whether Doordarshan could block a foreign T.V. Company from transmitting the coverage of a cricket series, etc.

Criticism of Judicial Review

The Supreme Court's power of judicial review has come in for sharp criticism. Firstly,

it is charged that judicial review has greatly undermined the position of the parliament which is a representation body of the people and final authority under the parliamentary system of government. So, it is, indeed, difficult to understand how the judges of the court are better qualified to sit on judgment over the laws enacted by the elected representatives of the people. Secondly, it has been argued that the judges generally belong to the elitist section of the society and try to protect and promote their class interests. Thirdly, the judges do not always decide the case strictly in accordance with law. Quite often their decisions are influenced by their ideology and political views. Fourthly, the principle of judicial review is violative of the principle of popular sovereignty enshrined in the constitution. Finally, the judicial review has encouraged litigation and promoted friction among various organs of government. This naturally caused friction between judiciary and the legislative wings of government.

Findings of the Study

It is observed from the above discussion that 'Judicial Review' is a key point relating to Indian judiciary. The findings of the study may be summarized as under. The concept of judicial review is not originally enshrined in the constitution. But keeping its importance in the contemporary socio-political situation of India, the apex court has declared it as one of the most vital basic structures of the constitution. The term is to be used in some special and selected cases. But it is seen that the apex court has been applying this term frequently. This has raised questions from various quarters about the frequent use of this power by the apex court. The term is useful on many matters and issues. It has rightly placed many matters in many occasions. The Supreme Court of India has become able to create a sense of acceptability of its neutrality among the vast majority of people, especially its successful fight against Unwanted National Emergency during the period 1975-1977. The term "Judicial Review" has strengthened the democratic norms of the country.

Conclusion

Despite various shortcomings of judicial review it cannot be denied that it has played an important role in ensuring constitutional government in the country by keeping the centre and the states in their respective spheres. When the constitutionality of a law is challenged, the court must ensure that it is clear beyond all doubts, before declaring it ultra-vires. Thus, while examining the constitutionality of a statute, it must be assumed that the legislature understands and appreciates the need of the people and the laws it enacts are directed to the problems which are manifested by experience and that the elected representatives assembled in a legislature enact laws which they consider to be reasonable for the purpose for which they are enacted”.

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Brahmaputra Valley Islamic Society and Women Rights

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Abstract

Islam is a unique religion in the world. It is the second largest religion which aims to usher unity, brotherhood, peace and harmony. It teaches us to live simple life with high thinking. The Muslims in the world enjoy a respectable life. But the women are not getting equal status in contrast to men in every corner of the world. The same is the case of the Muslim women living in the Brahmaputra valley in Assam. They are neglected, harassed and tortured in various aspects of their livelihood. From childhood to old age, the Muslim women in the valley enjoy the second class status in comparison to the male people, which is completely contradictory to the Islamic ideology as mentioned above. Therefore, this article is written to bring to light various obstacles of women life style in the Muslim society and to provide some remedial measures to eradicate such unwanted matters. For this purpose I have studied various comparative aspects of the Muslim male-female issues and collected some relevant data in this regard.

Key Words: Muslim women, status, embryo, infant.

Introduction

'Islam' preaches the philosophy of equal rights for both men and women since its inception. In fact, Mahammad Mostafa (S) was the first prophet in the human history, who spread the notion of equality among mankind irrespective of caste, religion, sex, language, etc. and evolved the path of emancipation for the suppressed one. Muhammad (S) himself taught people, especially his followers to provide equal status to women and to take care of female infants. In this context, it is to be mentioned that in the pre-Islamic Arab Society, female infants were killed immediately after their birth and wives were neglected who gave birth to female infants. There were another system of purchasing and using slaves (male & female) in open market and they were called "Gulam" and "Guluma". There were physical punishment, sexual abuse, mental harassment, malnutrition, etc. with the slaves. They enjoyed a life something more than the beast. There was no system of remarriage of widows in pre-Islamic society and those who became widows had to spent a pathetic life. In such a situation and social condition, there came Prophet Muhammad (S) as the pathfinder for their rescue and emancipation. He preached the idea that 'there is one creator and controller of all creatures, that is, 'Allah' and He (Allah) has provided all of them equal rights and freedom'. There is no place of slavery and abuse on men and women in Islam. If anybody ignores such teachings, he will be punished by Allah in the final court of judgment and the guilty will be sent to hell. Islam, through the holy "Qur'an", Allah says in His holy speeches:

"O people! be careful of (your duty to) Lord, who created you from a single being and created its mate of the same (kind) and spread from these two, many men and women."¹

So, it is the Islam and the Holy Qur'an through which Prophet Muhammad (S) paves the way of salvation for all suppressed section of people. Islam also declares male and female (husband-wife) as ornament for each other.²

Muhammad (S) assisted his wives in doing domestic works. He preached the idea of equality, justice and freedom for all. He also urged the people for spreading education for both boys and girls. And it is known that he advised his followers to send the pupils to China (by this he meant distant places). No, other prophet in the world preached such ideas at the time Muhammad (S) did

so. Muhammad (S) got severe insult, physical punishment and other barriers in his way of reform of traditional Arab society and formation of new models of Islam and its fundamental principles and ideologies. Many opponents wanted to kill him while some others offered him rewards in the condition that Muhammad (S) should give up preaching Islamic principles. But nothing could divert him from the original way that is chosen by Allah and for what Muhammad (S) was sent to the earth. He continued his journey of rose and thorns and slowly people got attraction to this new ideal of Islam. Thus, the ideals of Islam have spread all over the world during and after his lifetime.

Islam in Assam

The ideology of Islam came to the mainland of Assam during 1206 A.D. with the invasion of Muhammad Bin Bakhtiyar which was followed by various other invasions including those of the Mughal kings. Historical evidences prove that like the Ahoms and many other people of Assam, Muslims are not the original sons/daughters of this soil as they migrated from other parts of undivided India and abroad, especially from the Arabian countries. There were sizeable numbers of Muslims in at the time of independence of . In this context, it is worth mentionable that ‘the first Chief Minister of Assam (then called premier) during 1937-38 and again in 1938-1942 period, Sir Muhammad Sadullah belonged to Muslim community’.³At present, there is about 30.92%4 Muslim population in Assam. There are several types of Muslim groups, namely, Gorias, Marias, Deshis, Bhatias, etc. These Gorias, Marias came to Assam with a view to invade it with the Mughal invaders as warriors but they remained here and subsequently settled down. Some of the Muslims were parts of original Bengali society as well as local ethnic groups who converted from other religion to Islam due to various invasions by the Muslim invaders. “Bhatias are the largest groups of Muslim population who belong to erstwhile Bengal. Some of them have also converted to Islam from other religions. Therefore, the social traditions of these groups have some similarities with the other Hindu groups, namely, Koch Rajbongshis, Majhis (Fisherman) and some other low caste ‘Hindu Community’. Hence, the family pattern, male-female relation, marriage system, rights of men and women, dowry system, etc. have some similarities with the Muslim society to the Hindu society in the Brahmaputra valley in Assam.

Field of Study

Assam is geographically divided into two valleys and one hilly region. The valleys are the valley and the Barak valley. The hilly region comprises of Karbi Anglong and North Kachar District (Now Dima-Hasao). The former comprises with 22 districts while the later comprises with only 3 districts. The present topic is related with the 22 districts of the Brahmaputra valley Islamic society. Therefore, the topic “Women Rights in Islam: A Study on Brahmaputra Valley Islamic Society” is related with these 22 districts in Assam. The area of study will cover social system, education facilities, attitude of male towards female, etc.

Muslim Population in the Brahmaputra Valley

In the Brahmaputra valley Islamic society, the Muslims comprise of almost one third of its total population. The following table contains the population pattern in the Brahmaputra valley districts in Assam, which will provide a clear picture.

Table No. - 1

Population Pattern in the Brahmaputra Valley Area in Assam.⁵

Total Population of	Total Population in	Total Muslim Population in the Valley	Percentage of Muslim Population in the Valley
3,20,69,272	2,26,58,369	68,55,764	30.26%

The above table of population in the Brahmaputra valley shows that a sizeable number of Muslims has been living here. But among these Muslims, there are two main divisions, mainly Sunni and Siya. The present study will try to reflect on Women Rights in Islam: A study on Brahmaputra valley Islamic Society in Assam” with an analytical view on Sunni Society. In the Brahmaputra valley it is assumed that about 97% Muslims belong to sunni society. Although, there are some

linguistic and other differences among Sunni followers, they have common religious norms and ideals.

Rights of Muslim Women in the Valley

The scenario of the women rights in the valley can be discussed under the following heads:

Right to Education

There are about 48.4% literate persons among the Muslims in Assam in contrast to 73.14% of average literacy rate in the state.⁶ The condition of the Muslim women literacy rate is far behind the male Muslims which is only 38.00%. Interestingly, these literacy rates cover only those who can write their name only and read the alphabet of any particular languages. So, the actual Muslim women literacy rate (HSLC Passed and above) may not be more than 25%. It is a very panic picture of our female section. Most of the Muslims in Assam, especially in the Brahmaputra valley region live in the “Char – Chapori” (an area which is surrounded by rivers by all sides or adjoining to rivers). The Muslims of the Char-Chaporis are one of the most backward groups of people not only in Assam but also in India. There is no any means of proper and adequate education, medical facilities and other modern means of livelihood, which need special attention from all quarters and planners of . In the light of this backwardness, some so called Islamic theologists (who have no vast study on the Islamic culture), declare some religious norms which are completely against women rights and which indirectly do not encourage knowledgeable learning for the Muslim women. Their speeches and voices confine the Muslim women within the boundaries of the family. Physical torture, domestic violence, sexual harassment, etc. are day to day happenings in such Islamic societies in . Even some Muslim families in Assam (especially in char areas) do not send their daughters to schools because of the fear of unexpected defamation of family status. Therefore, the Muslim girls are ceased to continue their higher studies. This conservativeness of mind of the Muslims has hampered their overall progress. Again, the Muslims in are too much imitator to other caste-community people. In this context, we would like to cite one example i.e. Islam never allows dowry. Even, it declares that any person taking dowry from bride is like one eating stool of dog. His place will be in the Hell⁷. But most of the Muslims in Assam do not follow such noble teachings of Islam. Despite, they follow the dowry system which is largely prevailing in some Hindu marriage system in India. Most of the educated youths demand car, two wheelers while some others demand cash amount, ornament, or other materials in the form of dowry in Assam, which is not only unwanted but also condemnable. These unwanted practices have been causing many incidents like killings of wife, suicide, domestic violence, legal battles in the court, etc.

Lack of proper education rights for women is a major problem in the Muslim dominated areas. Although the Muslims living in the town areas and the ‘Kayem’ (permanent place of living without the fear of river erosion) areas have adequate schooling facilities, but the people living in char areas have no such facilities. There are the problems of enrollment, dropout, domestic child labour, immature marriage of the females and so on. These have caused the violation of human rights as well as negligence to proper Islamic ideology towards women. A look on Muslim male-female literacy rate in Assam will show a clear picture of their position in the following tables.

Table No. – 2

Comparative Gender wise Literacy Rate in Assam: 20018

Town Area	Town Area	Town Area	Tow n Area	Tow n Area	Tow n Area	Rural Area	Rural Area	Rural Area	Rural Area	Rural Area	Rural Area
Total Literacy Rate (Male + Female)	Total Literacy Rate (Male + Female)	Total Literacy Rate (Male + Female)	Fem ale	Fem ale	Fem ale	Total Literacy Rate (Male + Female)	Total Literacy Rate (Male + Female)	Total Literacy Rate (Male + Female)	Fem ale	Fem ale	Fem ale
Hindu	SC/ST	Muslim	Hind u	SC/ ST	Musl im	Hindu	SC/ST	Muslim	Hind u	SC/S T	Musli m

Town Area	Town Area	Town Area	Town Area	Town Area	Town Area	Rural Area	Rural Area	Rural Area	Rural Area	Rural Area	Rural Area
87	80	72	83	73	66	66	62	47	57	52	38

Table No. – 3

Comparative Gender wise General Literacy Rate in Assam : 20019

Percentage of Muslim Population in	Percentage of Population in Hindu & Other communities	Hindu Literacy Rate	SC/ST Literacy Rate	Muslims Literacy Rate	Other Minorities literacy Rate
30.9	69.1	70.0	64.0	48.4	71.3

Killing of Embryo and Negligence to Female Infants

There is another tendency of neglecting the female children in some families in Assam. Even, pre-delivery tests are done in the mothers womb by the way of some medical experiments, etc. to find out whether the baby will be female or male and accordingly, measures are taken. This is done by some of the so called Muslim educated persons in . There are many people who do not want to see the face of new born baby if it is a girl. Many people want to have birth control and small family. But whenever, he finds that his new born baby is a girl, his plan gets changes and produce children one after another until a male child is born. Even some parents do not take adequate care of the female infants.

Economic Rights of the Muslim Women in the Area

In the name of religion the Muslim women are debarred from enjoying some economic rights. For instance, the Muslim women except a poor percentage cannot go out for marketing, shopping or streets for demonstration in favour of their legal demands. But in actual practice, Islam permits them to do so with proper purdah system. In fact, purdah system is not a hindrance to the progress of women. Despite, it is one of the best systems to save women from men's negative attitude.

Islam reserves economic rights to women. It permits to engage them in various types of jobs having proper purdah system. But what we see in the Brahmaputra valley in Assam is that there is a negligible number of women representations in various income oriented fields of engagement. It has made the Muslim people economically backward. Poverty among Muslims in Assam is 38% in contrast to 16% among Hindus, and 18% among SC/ST people.¹⁰ The condition of self employment of the Muslim women in the area is very poor. This is occurred due to non-involvement of majority of the Muslim women in income oriented jobs. These women remain at home as 'shadow worker' and spend a dependent life upon their guardians or husbands. When this dependency becomes unbearable burden, they are treated with ill manners. Rights of women wither away and a panic situation comes to the forefront.

Findings of the Study

From this brief discussion made above regarding condition of the Muslim women and their rights in the Brahmaputra valley in Assam, it becomes clear that proper Islamic principles and instructions have not been implemented among the Muslims. Lack of educational facilities to the girl children, early marriage, dowry, killing of embryo and negligence to them, absence of proper economic rights and self employment facilities with dependent life of the Muslim women in the area are found in the study. These cause serious setback for them in the path of progress and salvation.

Remedial Measures

To eradicate the barriers on the way of enjoying rights by the Muslim women in Assam, especially in the Brahmaputra valley, and to improve a well and healthy Islamic society following measures may humbly be suggested:

Spread of Education

Education is like the epic centre of the development of human mind and thinking. It makes people conscious and logistic on every aspect of livelihood. So, the government may take special steps for spreading education among the Muslims because without the development of 30.92% Muslims, the development and a civilized society in Assam cannot be expected. Besides, the intellectuals from all communities should be aware about women rights among the Muslims in Assam. This will lead to develop a value based Islamic society.

Abolition of Early Marriage and Dowry System

It has already been discussed that the Muslim society of this area has been suffering from early marriage and dowry problem. This has deprived the women from getting equal status with male people. Therefore, the educated Muslims and conscious people should work for creating much awareness among the Muslims with the proper explanation of the holy Quran and Hadith to abolish such unwanted matters.

Overcome of Poverty

Poverty among the Muslims in Assam is very high and this has caused the overall backwardness for women. To make our female section self-confident in their respective working field and to empower them in earning sectors, they should be provided proper opportunities.

Self-Employment

Most of the women in the Muslim society in the area of discussion are housewives. They engage themselves in house keeping works. Their direct monetary income is not seen. They have nothing to speak on family matters. So, self-employment system with proper Islamic arrangements should be created to make them self-sufficient. The government and other authorities should pay necessary and special attention to safeguard the rights of the Muslim women with a broader outlook.

In addition to the above measures, there should be separate recreation centres for women. Each village or unit should have female consultancy centre to share their views, problems and to take suggestions from the women having Islamic knowledge. In such activities, Islamic non-government organizations will have to take the leading role by adopting the ways and means shown to us by Prophet Muhammad (S), which will definitely help our women to enjoy a meaningful life.

Conclusion

Muslim women enjoy the second class status in contrast to the male Muslim people. This is mainly due to their illiteracy, religious bindings, social traditions, cultural under development and Purdah system prevailing in the valley. The influence of the religious leaders and superstitions are also behind the miseries of the Muslim women in the area. Although the backwardness of the Muslim women in the valley is changing to positive direction, but pace of such changes are very slow. Therefore, the educated and conscious people of the community should come forward to bring the Muslim women in the modern life style and in the track of all round development.

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Child Labour in Indian Context: An Analytical Study

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Abstract

Child labour is one of the most serious problems in all the nations of the world. Children victimization in different expressions is a constant feature practically in all the societies. It is also a great hindrance of human rights. Engagement of child labour in hazardous works is another serious issue. The sufferings of children from severe poverty make them helpless to obtain education and knowledge. The poor conditions of the parents and the other social causes are the main reasons of child labour in India in particular and in the world in general. The magnitude of child labour in India has been witnessing enormous decline in the last two decades, both in the terms of magnitude and workforce participation rates.

As per NSSO survey 2009__10 the working children are estimated at 49.84 which show a decline trend. Besides the constitutional provisions there are several legislative enactments which provide the legal protection to children in various directions of life. As poverty and illiteracy are the prime reasons for child labour, a combined and coordinated effort of the various departments would greatly help to mitigate this problem. This article has highlighted the plight of millions of children who are employed in various activities of bonded labour in India. It also includes some suggestions to reducing the problems which, I hope, will help to eradicate this burning issue.

Keywords: Hazardous, Risky, Child Labour, Protection and Children.

Children are the greatest gifts to humanity and childhood is an important and impressionable stage of human development of any society. Every nation around the globe links its future with the present states of its children. Though children are considered the ray of hope for tomorrow, yet the problems remain unchanged with the children. Among all the problems faced by the people on the earth, child labour is the most prominent and dangerous one. Child labour is not child work. Child work can be beneficial and it can enhance a child's physical, mental, spiritual, moral or social developments without interfering with schooling, recreation and rest. Helping parents in their household activities and business after school in their free time also contributes positively to the development of the child.

Child labour is a multidimensional problem and it is so complex in nature that it cannot be abolished by a single approach. The government of India, international labour organization (ILO), UNICEF and various NGOs do a lot of efforts to eradicate child labour from its root. The government of India has started its efforts to eradicate child labour since independence. As per provisional law and as per the Child Labour Prohibition and Regulation Act, 1986 Amended in 2016 (CLPR Act), a child is defined as any person below the age of 14 and the CLPR Act prohibits employed of child in any employment including as a domestic help. It is a cognizable criminal offence to employ a child for any work. The Constitution of India prohibits child labour in hazardous industries to protect the children's fundamental rights under Article 24 of the Constitution of India.

UNICEF defines child labour as one involved in different labour activities between 5 and 11 years of age. The census of India in 2001 mentions that child labour is participation of a child less than 14 years of age in any economically productive activity with or without compensation, wages or profit. It is to be estimated that India with its larger population has the highest number of labourers below 14 year of age in the world. The highest percentage of children is employed as child labour in the sub-Saharan African countries.

According to the recent estimate of the international labour organization (ILO), more than 120 million children between the ages of 5-14 are employed as full time labourers around the world. A large number of such child labourers have been engaged in the most hazardous and dangerous

industries in India itself. It is estimated that there are at least 44 million child labourers between the age group from 5 to 14 years. More than eighty percent child labourers in India are employed in agriculture and non-formal sectors.

Most of them are either illiterate or dropped out school children after two or three years of schooling. The international labour organization (ILO) has been spreading rays of hope through educational organizations which suggest that poverty is the greatest single force driving children into workplace. Income from child work is felt to be crucial for his/her own survival or for that of the household. For some families the income of their children below 14 years of age contributes 25__40 percent of the total income of the family. The other important fact recognized by ILO is lack of ability and quality schooling.

Many communities, particularly in rural areas, do not possess adequate school facilities. Even when schools are unavailable, they are situated at too far away and remote places which are difficult to reach and so the quality education is inaccessible. If we examine the root causes of child labour beside the above mentioned causes, we are able to see that the imbalanced system of economy of the country is also responsible for child labour.

There are hazardous jobs which affect child labourers. They affect overall health, coordination, strength, vision and hearing of children. Besides child labour, bonded child labour is also a problem in this field. Bonded child labour is a system of forced or partly forced labour under which the child or the child's parents make an agreement, oral or written with a creditor. The child performs works as in kind repayment of credit. In 1977 India passed the legislation that prohibited solicitation or use of bonded labour by any one.

Child labour in India is employed in almost all the activities of the non-formal sector. However, most of them are employed in agriculture sector. According to the provision of law, child labour is prohibited in making bridge, factories, tea garden, rubber, industries, train and other things of transportation sector, shop, tea stall, cinema hall, repairing works, etc. under 1986 labour law.

Child labour affects the all round development of a child. It may be employed in places like house, industries, shops, where the child goes under sexual and other physical harassment. As the child is free in his/her work place, nobody guides him/her. As a result, a child can easily be victim of drugs and other unsocial activities. The child labourers are engaged in lowest production activities. As a result, the production becomes low. In this way the loss of the economic sector of the country becomes low.

Official estimate of child labour working as domestic labour and in restaurants is more than 2500 while NGOs estimated the figure to be around 20 million. The government of India expended the coverage of the child labour prohibition and regulation act and banned the employment of children as domestic workers and as workers in restaurants, dhabas, hotels, spas and resorts.

Child Labour Trends in India

Economically Active Children in India

(5__14 years, in millions)

Year	Number of Working Children	Activity Rate
1981	13.0	—
1991	11.3	5.4%
2001	26.6	5%

To eradicate child labour we have to take every measure. People from every category and level should discourage child labour and parents should be engaged in many welfare schemes of the government. Though there is provision against child labour, the law should be implemented strictly. All types of labour should be taken under this category. In 1977 the Indian government formed the Guru Prashad Swamy Committee to find out child labour and means to tackle it. The Child Labour Prohibition and Regulation Act was enacted, based on the recommendations of the committee in 1986.

A national policy of child labour was formulated in 1987 to takle an rehabilitate children working in hazardous occupations. The Minister of Labour and Employment had implemented around 100 industry specific national child labour projects to rehabilitate the child labour since 1988. Many NGOs have been working to eradicate child labour from India. Child labour has also been a subject of public interest litigation in Indian courts.

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