

Editor's Note

Human life is all a transformation to the core caused by the knowledge acquired in every walk of life. The extensive knowledge of human experiences help people delve deep into things persistently changing the society in the name of development and happiness. This ceaseless changing of the society sometimes causes diverse problems that affect, more or less, the normal life of people. The thinkers and scholars express their views and opinions on the problems aroused in different situations and make people aware of the ways they find out to solve them with deep insight and through scientific procedures. Research oriented writings of the thinkers and scholars help the common people understand the solutions to the problems because their in-depth research tries to find out the truth which is hidden and which has not been discovered yet. Therefore, like its previous issues, the present issue of Jaljali is also set to launch by accommodating in it the painstaking research articles of the thinkers and scholars all over the country. Their in-depth analysis, careful, intelligent approach of point of view and objective treatment in the papers will serve as a launching pad to delve deep into the subject and arrive at their own undertaking of the subject.

The Editorial Board of Jaljali feels greatly honoured by the huge response of the writers, thinkers, research scholars and academicians. Your suggestions and assistance in expanding the focus of this humble effort will be highly appreciated. Let your warm response and useful participation overflow in the process of making Jaljali a fruitful one and help the journal live long in the times to come.

JALJALI • VOL. 5 NO. 2 • JUL-DEC 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. 2

JUL-DEC 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. 2 | Jul-Dec 2018 | ISSN 2395-762X

Contact

Jalilur Rahman Shaikh

Email: jalilbpcc@gmail.com

jaljali@jaljali.org



SCAN FOR JOURNAL DETAILS

Editorial

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Marginalization, Gender Discrimination and Identity Crisis in the Plays of Mahesh Dattani

Elias Uddin Khalifa

Asstt. Professor

Department of English

Jaleswar College, Tapoban

Abstract

Marginalization and gender discrimination are common issue that prevailed not only in India but in the entire world. Most of the writers work on this issue and take it to the readers. Mahesh Dattani is one of the writers who write plays on the theme of marginalization, gender discrimination and identity crisis that are deep-rooted in Indian society. His art is revealed in his rendering of contemporary social problems in a manner that is unique to him. His plays reveal the issues of family, middle class, gender crisis, identity crisis, homosexuality, revelation of past. In the plays *Tara*, *Where There's a Will, Bravely Fought the Queen*, *Dance like a Man* Dattani presents the deep-rooted patriarchal system in the society. He boldly speaks about the social dogmas, gender problems, identity crisis and conflicts between modern and traditional ideas and altogether about patriarchal stigma in the Indian society.

Keywords: Discrimination, Gender, Dogma, Marginalization and Patriarchy.

Mahesh Dattani is one of the most celebrated and significant playwrights of the modern India. He is the first Indian playwright writing in English to be awarded the Sahitya Akademi award in 1998 for his *Final Solutions* and *Other Plays*. Dattani tries to expose the theme of marginalization in his plays. His plays deal with the contemporary urban middle class Indian society. The subjects of his plays not only reflect life but they deal with life heading on. He tackles gay relations, communal violence, human relations and the ordinary, untouched, unthought-of conflicts between son and father, husband and wife, lovers, etc. various issues for his plays.

Dattani tries to find out the various sorts of feminine psyches in the play *Tara*. He draws the conflict between the feminine psyche and patriarchal order in his plays. When Laxmi Subramanyam asks the question, Dattani replies:

"They are humans. They want something. They face obstacles. They will do anything in their power to get it. All eyes focus on in the powerlessness of sensibility for political correctness either. My only defense is to say that I am not biased against woman."

Tara is the most celebrated three-act staged play of Mahesh Dattani. The dramatist minutely observes the incident and presents a tale of Siamese twins namely *Tara* and *Chandan*, which is newly added in the Indian English drama.

We notice that India is a country where the minds of the people are filled up with the idea of patriarchy. The females are always dominated by the males. But our dramatist minutely observes the patriarchal society and tries to remind it to the audience by the character of *Tara*. It is clear when the operation of *Tara* takes place and Patel insists on her to give the leg to *Chandan*. *Tara* is a minor girl. Even she is victimized by the patriarchal society and is compelled to give her own leg to her brother. But the third leg belongs to *Tara* biologically. But the situation compels her to give it to *Chandan*. She could not even escape herself from the prejudice and the narrow thinking of the male dominated society. Her father also would not take care of her as she was born as a girl. When Patel asks *Chandan* to come with him to the office, *Chandan* insists on *Tara* to come with them. *Chandan* also says that *Tara* will be a good businesswoman because she cheats him at cards. The thinking of patriarchy clears by the speech of Patel:

Patel (firmly): *Chandan*, I think I must insist that you come.

Chandan: We'll both come with.

Patel: No! (C P- 328)

Patel's ideology could not change. He thinks that woman could not go in the office. He is the domineering figure in the play *Tara*. Here, I remind few lines of the famous novel *The God of Small Things* by Arundhati Roy. She describes 'wonderful male chauvinist society' in the novel. Chacko, the brother of Ammu, tries to dominate his sister from his father's property. He said, "What's yours is mine and what's mine is also mine" (57).

We frequently notice the child abuse in Indian society. Basically, the female are victimized which is common in our Indian society. Tanu Pant has rightly observed, "Every girl child in an Indian family does suffer some kind of exploitation and if there is a boy child in the family, then the exploitation is very much visible as the privileges are consciously or but we are all aware of the fact that women have to go a long way in order to break the shackles of subordination and slavery" (36). In 'The God of Small Things' Ammu is exploited by her brother Chacko and in *Tara*, Tara is exploited by her father and mother. Exploitation is a common matter all over the world that Dattani presents in his plays.

Women are not empowered in the Indian society. They gain their right by fighting with the society. They should acquire courage and fight for empowerment and establish themselves in the society. They should improve themselves mentally, intellectually and identified themselves in the society as a dependent creature. They should grow the power of self thinking and the strength of spirit. The role of patriarchy could be seen in the conversation of Patel and Bharati. Bharati shows her love, affection and sympathy by giving her own life by donating kidney to Tara. But Patel, father of Tara, no doubt, thinks of the problem of Tara which he wants to solve by money. This shows the difference of patriarchal nature of the Indian society. Patel wants to solve the problem by money and Bharati by sacrificing herself. Bharati proposes to give one of her kidneys to Tara but Patel, her husband forces her not to do that since he has found a donor. Patel says that she is very lucky and she has found another donor.

Bharati discloses the exploiting and dominating nature which shows the gender discrimination in the society. He really loves only Chandan more than Tara. So, she repeatedly warns Tara to take the right decision so that she could settle her life properly. Bharati insists Tara to take her decision about her life. Sangeeta Das views how Dattani exposes the identity crisis suffered by women in India:

"Dattani's *Tara* gives us a picture of the helplessness of woman in our society. It has received great applause in foreign countries where students have pointed out *Tara* and Chandan as two aspects of same personality. As Chandan exists in writing about himself, he writes about *Tara* to rediscover the neglected half of himself. But Dattani's aim in writing the play was to highlight the preference given to a male child over a female child. Whenever the question of choice comes between male and female, it is the male who is chosen" (51-52).

Thus, the play explores besides exposing the typical Indian mindset, which has from time immemorial preferred a boy child to a girl child.

Tara is a play where Dattani has presented how the girl child is treated in the Indian society. He exposes that the exploitation of the girl child starts from birth. They are exploited chronically by the parents, the husband and then by the children. Dattani shows the exploitation of *Tara* by her parents. Grace Sudhir says, "The girl child is ironically unwanted by society" (41). To born as a girl child is not a sin but society does not pay due support to them.

Dattani clearly shows that *Tara* is exploited after her birth. *Tara* and Chandan are Siamese twins who are separated surgically. *Tara* is marginalized by her own mother. *Tara* represents the helpless girl in a patriarchal society. Bharati thinks the future of *Tara* and says that the society can tolerate Chandan but *Tara* could not as she was a girl and physically disabled. *Tara* is exploited by her mother, her maternal grandfather, her father and by the doctor. Bharati's father was a very powerful person. He exploited *Tara*. He donated all his property to Chandan. He left all his money to Chandan. He preferred the boy child, not the girl child.

Dr. Thakkar is a child specialist working at Queen Victoria Memorial Hospital in Bombay. He conducts the surgery of the 'Siamese twins'. He knows that the third leg is more comfortable to the female half. The twins *Tara* and Chandan have three legs and the blood supply to the third leg is

from the girl, Tara and has a greater chance of survival on Tara. But Patel instructs Dr. Thakkar to “risk giving both legs to the boy” (CP -378).

In the Indian society the tradition of male dominating feature is deep rooted as it continues from the coming of civilization and it is now a day's opaque to all but we confront this with no result. Dattani technically presents the same problem in his play Tara. Where There's a Will is an important play where Dattani portrays the true picture of the Indian family that is dominated by the male elders. The play highlights the evil of gender discrimination that still fully runs in India and is practiced by the males. Mahesh Dattani presents three women in the play Where There's a Will. They are different in nature, mind set up, way of thinking, and behaviour. Sonal, Preeti and Kiran are the embodiments of the feminine whose mode of thinking is outstanding.

Hasmukh Mehta is a rich businessman in Mumbai who tries to control his family by iron hand. Hasmukh is the head of the family who lives with his wife Sonal, son Ajit and daughter-in-law Preeti. He is a dictator of the family. He makes everybody in his family to follow his order. He does not like the idea of business of his son Ajit. He wants his son to follow his footsteps just like he follows his father's. Hasmukh does not like his wife too. He imposes his power to his wife so that she cannot take any decision independently. Thus, the play reflects the patriarchal code where women are designed as a marginal section. They are marginalized by their husband, son and mother-in-law. The dramatist also presents the harsh relationship between the father and the son and between the husband and the wife. The relationship between Ajit and Preeti is not so good. Preeti is a hypocrite woman who only loves Ajit's money but does not care of her husband.

Hasmukh does not support the planning of his son Ajit. He always places his negative comment about the project. He does not pay attention of his son's future plan. It shows the rigid and dominating nature of Hasmukh Mehta. His autocratic thinking shows that the practice of gender discrimination is still running in the Indian society. Generally, the girls are victimized by the gender discrimination but in the play Dattani presents that Ajit is also victimized by his father. Hasmukh considers that the birth of Ajit is block headed.

Hasmukh Mehta exercises the patriarchal and dominating authority of all the members of his family. He also criticizes the activities of women. He never likes women and their nature. His idea is that they always tell lies. He is not acquainted with the disturbance that the women face. He does not believe the women. He neglects the women in general and his daughter-in-law in particular.

Hasmukh is an authoritative, dominating, and self thinking person. He does not like the activities of his son. He always tries to control his son and his family by his hard ruling. On the contrary Ajit, the son of Hasmukh, does not like his father's authoritative nature. He has the notion that one day all the property will come to his hand and he can do all the things in his own choice. He has changed all as he has been thinking of making. Ajit thinks that he is still inexperienced but he has got brains. He also says that the company needs his talent and young blood to develop it. But his father Hasmukh does not believe in Ajit's ideology. He treats his son as a slave. He thinks that all the property should be governed by his own wish. He cannot like the living style of his son. He cannot adjust himself with his son.

In *Bravely Fought the Queen* Dattani exposes the dominating nature of husband and mother-in-law. Dolly and Alka are two sisters married to the two sons Jiten and Niten of the Trivedi family. Both the sisters are exploited by their husband and their mother-in-law. They are fallen and caught up by the code of patriarchal rules. They feel suffocated in their own house. So, they wanted to go of the home to refresh their mind in absence of their husband. They are both physically and mentally tortured by their husband. The sour relationship makes the gap between the husband and the wife. The male protagonists always create the situation, so that they could remind that they are second sex. They have lost their faith that they are not fit for taking participation in the worldly activities like men. Simon de Beauvoir says:

“Males and females are two types of individuals which are differentiated within a species of the function of reproduction; they can be defined only correlatively” (33).

But the Indian society is completely opposite to it. Rather, women are confined in the house and prepare themselves to act according to the wish of the husband. In India women are dominated

politically, economically and religiously. In India “women’s identity is defined only in context of the identity of their male counterparts. In Indian society where religious values dominated women’s position, and gave the status of ‘goddess’ to her, surviving with the ideals of sacrifice, love, sensibility, patience and resistance did not permit her freedom and independent identity. Under the cover of tilted brocade, she was treated only as a lifeless doll devoid of the ‘will’ and ‘choice’. She was so ignorant of herself that she could not think of herself even at the level of bodily ego” (Agrawal 69-70). So, our playwright Dattani notices all the exploiting nature of the males and tries hard to find out all the problems of women that they have faced in the society. He has drawn the character like Dolly and Alka to fight against the males and establish their identity in the society.

Baa represents the conventional Indian woman who has the nature of dominating her daughter-in-laws. She shows her injustice towards Dolly and Alka. She rebukes Dolly as a liar. She also instigates her sons to beat their wives. She also instigates Jiten to throw his wife out of his house. She considers her as a whore. Jiten and Niten handle their wives by applying strict command and treat them as their own will. They follow the instruction of their mother blindly.

Bravely Fought the Queen is an outstanding stage play of Mahesh Dattani. The play centres on the family. The dramatist highlights the burning issues of patriarchal domination and gender discrimination. It deals with the confined domestic space of the women and their seeking consolation in their own ways. It depicts the theme of emptiness of lives caught up in the swirl of capitalism. Fissured into the three acts, the play showcases certain ugly and harsh reality of our so called normal life. Dattani is adept in fusing form and influence for creating a ‘space’

Baa leads a very unhappy life with her husband. She has bitter experiences that she received from her husband. Her husband could not appreciate her talent in singing. Her husband always dominated her and misbehaved her. When her husband hit her on the face, she requested her not to hit her on the face because she would have to answer her neighbours about the mark on the face. She knew the habit of using the bad treatment that she learnt from her husband. It is like a chain relation. When she became a mother-in-law, she used to treat badly and inhumanly to her daughters-in-law through her sons. Bijay Kumar Das observes:

“The sons go along with their mothers and ill treat their wives. This is a play where younger generation women suffer at the hands of their husbands and mothers-in-law. Jiten tells his brother to leave his wife, Alka”(71).

Dattani presents the character of Alka and Baa who have the dominating nature. Baa tried to dominate Alka and Baa tried to control Alka. Dattani presents Alka as a modern woman who does not hesitate to protest anybody even the mother-in-law. On the contrary, Baa is presented as a traditional woman who tries to exploit her daughter-in-law. Baa knows the character of Alka and so, she warns Niten not to marry Alka. Dattani presents some issues that we cannot notice normally. He presents the love of the mother towards her sons. He indicates that the mother always loves her son much. It is the tradition of the Indian society.

Dolly is the only woman who has the courage to fight against the patriarchal society. Lalitha encouraged Dolly to ‘come as the Rani of Jhansi for the ball’(C P- 296). So, she dressed herself as a brave queen. She would become a ‘manly queen’ to fight against the male counterpart.

Alka bears in her heart the sorrows and suffering which is not visible. She expresses her inner feelings to Niten. She repents that her brother has done a great mistake by marrying her to Niten. She could not be an ideal housewife. On the other hand, Niten has not been a competent husband. Jiten tries to control Alka and also his wife Dolly. He says that there is a limit to being shameless. He indicates that Alka is a shameless woman. The interesting matter is that Jiten and Niten are exploited by her own mother Baa. She does not believe in her two sons. She does not like the males as she was tortured by her husband. But Niten could not take it easily. He felt very upset. He was a devoted son yet his mother did not trust him. It is injustice done to him. He expressed his feelings of love to his mother.

Being a woman, Baa has not a single drop of sympathy in her heart. She also advised her son to hit her on the face. She did not stop his son to beat Dolly instead of suggesting him to hit on the face. Jiten is always behaved rudely and tries dominating everybody even his wife Dolly. He rebukes his

wife and uses foul language that cannot be tolerable for any normal human being. He is responsible for Dolly's giving birth to a spastic child. During the time of her pregnancy, Dolly was badly beaten up by Jiten. His mother also instigated him to beat Dolly. When Baa came to know about the ancestry of Dolly, she used foul language and humiliated Dolly mentally:

BAA. Your mother is a keep...a mistress! My sons have married the daughters of a whore!

Dattani has presented the nature of mother-in-law in the Indian society. He minutely observes the incidents that happened in the society and presents it to the audience. Mother in the Indian society always stands beside the son and thinks the betterment of their life. But Dattani presents the opposite picture of Baa who conspires with her son to beat the daughter-in-law. She even deprived of her sons from their father's property.

Mahesh Dattani updates the clashes between the mother-in-law and the daughter-in-law in the play *Bravely Fought the Queen*. The male members of the family do not care the emotions and feelings of women. They tried to suppress them in all respects. They just used them as a commodity. Alka and Dolly suffered much as their husband treated them badly. They lost their moral values and ideals.

Dattani has a high intention to establish the identity of women in the patriarchal society. He observes that women are dominated and exploited by the male whether he is a husband, a father, a son or a brother. Seeing all the issues of the society, his motive turned to write plays on the living condition of the women in India. His soft heart could not bear such kind of exploitation and so his emotions burst out publicly.

Baa, represents the conventional Indian women who have the nature of dominating her daughter-in-laws. She shows her injustice towards Dolly and Alka. She rebukes Dolly as a liar. She also instigates her sons to beat their wives. She also instigates Jiten to throw his wife out of his house. She considers her as a whore. Jiten and Niten handle their wives by applying strict command and treat them as their own will. They follow the instruction of their mother blindly.

Dattani presents the role of patriarchy in the play *Dance Like a Man*. He depicts the clash between the issues such as marriage, career and the place of a woman in the patriarchal social set up. It deals with the lives of the people who feel exhausted and frustrated on account of the hostile surroundings and unfavourable circumstances. In the play *Dance Like a Man*, Dattani dramatizes the character of Jairaj who faced the identity crisis and established himself as a dancer. Amritlal Parekh, his father, is very strong minded rigid man who tries to dominate his son. He did not support his son's desires to be a dancer. He stands himself to fulfil his desires to shape the personality of his son like him. He convinced his daughter in law to help him to make his son an adult. So, Amritlal asks Ratna to help him in the process of growing Jairaj.

Jairaj faced the socio psychological conflicts that disturb his mind. Ratna did not care her husband. She exploited her husband. She also called her husband drunkard. Amritlal was a rich and prestigious man in the city. So, he did not support his son to violate the societal norms which have lost the prestige in the society. It is the notion of the society that the dance should be practised only by the women and the men should just enjoy it. It indicates the domineering nature of man on the woman. Amritlal as a father tries hard to control his son not to practise dance. He even engages his daughter-in-law to make his son adult, so that he can understand the value of the society.

Mahesh Dattani has effectively drawn the true picture of gender discrimination and self identity in the play *Tara*, *Where There's a Will*, *Bravely Fought the Queen*, *Dance Like a Man*. He openly exposes the discrimination of the women and girls in the society. He also stresses upon the fact how discrimination is encouraged by people in the Indian society. He is successful in depicting the plight of the marginalized women in the patriarchal society.

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Role of an Individual in the Prevention of Pollution

Hakim Ali Pramanik

Assistant Professor

S. Y.Giri College Sakti Ashram

Abstract

Pollution is basically a man-made disease that can be cured only by man. Our individual actions can either worsen or improve our environmental quality. Several people may feel that environmental problems can be solved with quick technological solutions. While a majority of individuals want a cleaner environment, not many of them want to make the major changes in their lifestyles that would contribute to a cleaner environment. Different types of pollutions such as water, air, soil, etc. are the results of human activities. In order to tackle the menace of pollution, urgent steps have to be taken at not only global or country level, but also at local level. In fact, the role of an individual in prevention of pollution is of critical importance because it is the individual that makes a community or country. To a large extent, the decisions and actions of individuals determine the quality of life for everyone.

Environment protection has been the burning issue from last few decades. The problem of pollution has become a major challenge to scientists, environmentalists and humanists. The pollution of various components have undergone to such an extent that we are unable to breathe fresh air, drink pure water and get healthy food. If man has to survive, he has to fight and overcome this gigantic problem. Though global efforts are being made, the responsibility of an individual is equally significant. In this present paper an attempt has been made to delineate the role of an individual in the prevention of pollution.

Keywords- Pollution, Environment, Individual, Prevention, Responsibility.

Introduction

Environmental pollution is a very recent phenomena. For normal and healthy living a conducive environment is required by all living beings, including humans, livestock, plants, micro-organisms and wildlife. Our individual actions can either worsen or improve our environmental quality. Various types of pollutions such as air pollution, water pollution, soil pollution, etc. are the outcome of human activities. Much of the environmental pollution is due to population explosion, rise in living standard and development of new technologies. The pollution of various components have undergone to such an extent that we are unable to breathe fresh air, drink pure water and get healthy food. From ecological point of view, pollutants can be classified as degradable or non-persistent pollutants, slowly degradable or persistent pollutants and non-degradable pollutants. Pollution can be both natural and artificial or man-made. Pollution is basically a man-made disease and can be cured only by man. The decisions and actions of an individual determine the quality of life for everyone. Every individual can do a lot to conserve our environment and save our environment from pollution. An individual can play both direct and indirect role in the prevention of pollution.

Objectives of the Study

- i. To analyse various kinds of pollution and its impact on environment.
- ii. To highlight major causes of pollution & its effect on environment
- iii. To conceptualize the role of an individual in the prevention of pollution.

Methodology

The methodology of this paper is descriptive and required informations are collected from different secondary sources like books, journals, research articles, government documents, etc.

Brief Concept on Pollution

Human activity generates a tremendous amount of waste materials. These are discharged in various components of the environment in which they bring about undesirable changes. The phenomenon is termed as environmental pollution. Pollution is the effect of undesirable changes in our surroundings that have harmful effects on plants, animals and human beings. This occurs when only short-term economic gains are made at the cost of long-term ecological benefits for humanity. No phenomenon has led to greater ecological changes than has been made by mankind. During the last few decades we have contaminated our air, water and land on which life itself depends with a variety of waste products.

Pollutants include solid, liquid or gaseous substances present in greater than natural abundance, produced due to human activity, which have a detrimental effect on our environment. The nature and concentration of a pollutant determine the severity of its detrimental effects on human health. An average human requires about 12 kg of air each day, which is nearly 12-15 times greater than the amount of food we eat. So, even a small concentration of pollutants in the air becomes more significant in comparison to similar levels present in food. Pollutants that enter water have the ability to spread to distant places, especially in the marine ecosystem.

Major Categories of Environmental Pollution

Pollution could be both natural and artificial or man-made. Natural pollution is produced by pollutant generated in nature by natural processes and phenomena e.g., certain hydrocarbons (such as methane produced by anaerobic decay of organic matter, volatile terpenes produced by some plants and petroleum, volcanic gases and ash, solar radiations and oxides of sulphur in the atmosphere.

Artificial pollutions are produced by human activities such as production of CO₂ and CO by combustion of fossil-fuels, use of pesticides, motor vehicle exhaust-emitted pollutants (oxides of nitrogen, sulphur, particulate, lead etc.) petroleum oil spilled in oceans by career tankers, municipal and industrial effluent and so on. Based on the nature and type of environment affected the pollution may be of the following three types:

i. Air pollution

ii. Water pollution

iii. Soil pollution

Both air and water are components of the environment, which are dynamic entities. They are an effective means of transfer and transport of the waste and other materials. Soils on the other hand are stationary entities, which are indirectly affected by the pollution of water and air. The problems caused by pollution of water and soil are generally similar in nature whereas the air pollution presents a radically different set of problems. Therefore, two broad categories of pollution have been distinguished here which are:

A) The Pollution of Earth's Surface: Water and Soil

This category includes pollution caused by pollutants which are discharged on earth's surface both on land and in water. As the biosphere forms a thin crust over land surface as well as in water, these pollutants interact with the living constituents of the environment. While the constituents of the biosphere are adversely affected, the pollutants are also biologically degraded into simple, harmless compounds and are finally eliminated.

From an ecological perspective, pollutants can be classified as follows:

- i. Degradable or non-Persistent Pollutants: These can be easily and quickly degraded by natural processes; e.g., domestic sewage, discarded vegetables, blood, urine, etc.
- ii. Slowly-degradable or Persistent Pollutants: These are pollutants that remain in the environment for many years in an unchanged condition and take decades or longer to degrade; e.g. DDT (pesticides) and most plastics.

iv. Non-degradable Pollutants: These cannot be degraded by natural processes. Once they are released into the environment they are difficult to eradicate and continue to accumulate; e.g., toxic elements like lead or mercury, and nuclear wastes.

(A) The Pollution of Earth's Atmosphere

This category includes gases, vapours and fine particulate material, which escape into the atmosphere. They pollute the air around us and come in contact with biosphere only when they are unable to high up in the atmosphere. At higher altitudes, where the biosphere is absent they cause problems of a radically different nature from those caused by pollutants of earth's surface. Most of these pollutants are finally brought down to earth's surface along with precipitation to be converted to harmless form on land surface or in aquatic systems.

Atmospheric pollutants are substances that accumulated in the air to a degree that is harmful to living organisms or to material exposed to the air. Common air pollutants include smoke, smog and gases such as carbon monoxide, nitrogen and sulfur oxides, and hydrocarbon fumes.

Major Causes of Environmental Pollution

(i) Population Explosion

Much of the environmental pollution is due to world population explosion. Population growth has accelerated in the past few centuries doubling from 500 million in 1650 to one billion by about 1850, doubling again to 2 billions by 1930 and once again to 4 billions by 1975. Each of these doubling has taken lesser and lesser time, e.g., 200, 80 and 45 years respectively.

(ii) Rise in Living Standard

Due to rise in living standard, it needs more per capita transportation, more per capita energy usage, more per capita industrial production and therefore, produced more cumulative pollution.

(iii) Development of New Technologies

It is another important cause of pollution. For example, motor vehicles tend to be heavier for speed, space and balance and, therefore, more polluting, soap is replaced by non-degradable detergents, returnable bottles of beverages are replaced by non-returnable cans and bottles, food and consumer goods are more heavily packed and so on. Besides these, rapid industrialization, Illiteracy, failure in pollution management etc. are also responsible for environmental pollution.

General Effects of Pollution on Environment

(i) On Man and Animals

All pollutants produce respiratory diseases both in animals and humans. They cause irritation of lungs and eyes and result in deaths also. Water-pollutants endanger aquatic-life and every year millions of fish are reported killed due to municipal and industrial wastes. Minamata disaster by mercury poisoning of fish in South Japan and methyl isocyanate (MIC) tragedy in Bhopal in 1994 killing 3,000 people and maiming several thousands for lives are classical examples of pollution-effects. Pesticides are another group of pollutants that adversely affect both humans and wildlife.

(ii) On Plants

Pollutants adversely affect both agricultural and horticultural plants. Sulphur oxides even in very low concentrations produce both acute and chronic injuries. Combining with atmospheric moisture, they produce sulphuric acid particularly during periods of foggy weather, high rains or high relative humidity. Hydrogen fluorides from such sources as fertilizer manufacture or aluminum reduction are also very injurious to plants. During fogs and smogs these and other pollutants stay close to the ground, maintain close and long contacts with plants (also with people and animals) to produce irreversible injuries.

(iii) On Materials

Pollutants like sulphur oxide gases and sulphuric acid into which the former is converted in the atmosphere can corrode metals and building materials. Several sculptures and buildings of great historical importance in Europe and India have been corroded by these gases requiring huge sums of money to restore them. Our own Taj Mahal is said to be in imminent danger or being affected by

these gases. Water-pollutants such as suspended particles or dissolved inorganic compounds can adversely affect pumps, industrial equipments and bridges.

(iv) On Biogeochemical Cycles

Biogeochemical cycles make many essential elements and gases circulate through the biosphere (part of the earth we live in), the atmosphere, the hydrosphere (oceans and rivers) and the lithosphere (the solid part of the earth's surface). Without these cycles, life of any kind cannot be possible on the earth. Environmental pollution produced by human activities is likely to cause irreversible and irreparable damage to these delicately balanced cycles even without any forewarning,

Role of an Individual in the Prevention of Pollution

The role of every individual in preventing pollution is of paramount importance because if every individual contributes substantially the effect will be visible not only at the community, city, state or national level but also at the global level as environment has no boundaries. Individually man can participate in solving the problem of pollution in mainly two ways:

(1) Direct Role

(2) Indirect Role.

Direct Role: Direct role of an individual involves those functions which are done by individual himself. Since nature cannot solve the problem of pollution on its own basis, it is the duty of man to find means to solve the problem. Some simple principles to reduce the pollution are as follows:

Prevention of Air Pollution

Pollution produced from vehicles can be checked by regular tune-up of engines; replacement of more polluting old vehicles; by engine modification.

Reduce the use of fossil fuels.

Use mass transport system. For short-visits use bicycle or go on foot.

Decrease the use of automobiles. Shifting to less polluting fuel

(hydrogen gas).

Using non conventional sources of energy like solar energy.

Cut down the use of chlorofluorocarbons (CFCs) as they destroy the ozone layer. Using CFC free refrigerator.

Planting more trees and importantly take care of them. They reduce air pollution.

Reduce the use of wood and paper products wherever possible. Try to recycle paper products and use recycled paper wherever possible.

Participate in the community afforestation programs.

Adopt and popularize renewable energy sources.

Prevention of Water Pollution

Use pesticides only when absolutely necessary and that too in right amount.

Use of Nitrogen fixing plants to supplement the use of fertilizers.

Separate drainage of sewage and rain water should be provided to prevent overflow of sewage with rainwater.

Do not put paints, solvents, oils or other harmful chemicals into the drain or ground water.

Use only the minimum required amount of water for various activities.

This will prevent fresh water from pollution.

Use low phosphate, phosphate-free or bio-degradable dish washing liquid, laundry detergent and shampoo. This will reduce eutrophication of water bodies.

Prevention of Soil Pollution

Do not litter polythene bags. Use jute or cloth bags.

Instead of using papers, use washable cloth napkins, dish towels etc.

Do not use plastic cups and plates when reusable versions are available.

Recycle all newspaper, glass, aluminum and other recyclable items.

Buy consumer goods packages in refillable glass containers instead of cans or throwaway bottles.

Choose items that have the least packaging or no packaging.

Try to lobby and push for setting up garbage separation and recycling programs in your localities.

Do not litter the roads and surroundings.

Promote Reduce, Reuse and Recycling strategy (3 R strategy) whenever possible and reduce the production of wastes.

Prevention of Noise Pollution

Sources of noise pollution like heavy vehicles and old vehicles may not be allowed to ply in the populated areas.

Noise making machines should be kept in container with sound absorbing media.

Proper oiling will reduce the noise from the machine.

Silencers can reduce noise by absorbing sound.

Planting more trees having broad leaves.

Unnecessary horn blowing should be restricted.

Prevention of Thermal Pollution

Shut off the light and fans when not needed.

Adopt and popularize renewable energy sources.

Improve energy efficiency by using fluorescent bulbs.

In this way an individual can play an important role in the prevention of pollution directly.

Indirect Role of an Individual

Every individual can participate in various activities for solving the problems of pollution:

1. One should support expansion of environmental education by participating or supporting the system.

2. One should make efforts to develop awareness of environmental pollution by-

- **Publishing information on pollution.**
- **Organising various exhibitions or competitions.**
- **Sponsoring environment related advertisement.**

3. One should make non-government organization or encourage and help in developing NGO for social service against environmental pollution.

4. One should celebrate environmental dates as festival of society and develop them as non-caste and non-religious occasions for all.

5. One should organize special programmes and rallies on Tree Plantation Day (7 July) and World Environment Day and raise the slogans in the society.

6. One should encourage to follow environmental laws by making them popular and help people to respect.

Conclusion

Thus we see that there are host of environmental problems caused by human actions on the environment. Basically, pollution is the outcome of human activities. If we are to respond to this problem, we have to recognize that each of us is individually responsible for the quality of environment to live in. The decisions and actions of individuals determine the quality of life for everyone. For it, we just need environment related awareness, environment friendly activity and as mass movement directed from varied strata of society towards one goal of protecting the earth from pollution and extinction of plant and animal species. Everyone should have to develop respect for all form of life, checking population growth so that demand of materials is under control. Public awareness is one of the most important components of environment protection. Unless and until the common people are made aware of the dangerous consequences of air, water, and soil pollution or deforestation, no effort will be enough to protect environment. Any government at its own level cannot achieve the goal unless and until full public participation is achieved both at the local and national level. If we can change our life style attitude and actions we surely can prevent our environment from pollution. A small positive step from an individual set a mile stone for the community to move that direction and ultimately it will bring the desired results. Therefore, it is aptly said that "Think globally act locally."

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Gifted or Genius Children and Psychological Factors of Their Teaching Learning Process

Seikh Sofiur Rahman

Assistant Professor,

Department of Education

Jaleswar College, Tapoban.

Abstract

It has been emphasized by psychologists and educationists alike that the gifted or genius child is getting very little attention in the educational set up as compared with the attention given to normal or deficient children. India is a democratic country and democracy cannot thrive on the suppression of talent but on the contrary, its progress in various fields depends on the proper education of gifted children who will excel in different areas of life and will shoulder the responsibilities of directing the destiny of the nation by giving lead in all walks of life. Needless to mention that in the present time due to the tremendous technological development and increasingly rapid rate of change, society has great need for good leadership not only in science and mathematics but in other fields too. The gifted children have high potentialities to excel in various areas of knowledge provided that adequate provision or arrangement should make for their education.

Keywords: Gifted, Genius, Democracy, Suppression, Learning, etc.

Introduction

India is a democratic country and democracy can not thrive on suppression of talent but, on the contrary, its progress in various fields depends on the proper education of gifted children who will excel in different areas of life and will shoulder the responsibilities of directing the destiny of the nation by giving lead in all walks of life. Needless to mention that, in the present time due to the tremendous technological development and increasingly rapid rate of change, society has great need for good leadership not only in science and mathematics but in other fields too. This leadership should be directed not only to the improvement of economic condition but also to the promotion of social welfare and international understanding. For these purposes society needs inventors, innovators, administrators and so on. The gifted children have high potentialities to excel in various areas of knowledge provided that adequate provision is made for their education.

Many justifications have been advanced by educationists to make special provision for the education of gifted children. For example, in present set up of large classes, these students do not get any motivation and challenge to their abilities and their talents are not properly harnessed. Not only this but in some cases the present system of classroom teaching directs their abilities to anti-social activities. The gifted child is an asset of incalculable value to the society and so it is recommended by all educationists that these children must be given preferential treatment to exploit their mental potentialities to the maximum.

Objectives

1. To know the gifted children and their adjustment.
2. To know the intelligence level of the gifted children.
3. To know what kind of education should be given to the gifted children.
4. To know which methods should be used to gifted children.

Methodology

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

Meaning and Definition of Giftedness

The definition of giftedness has been given from different angles. Some psychologists emphasize the importance of superior endowment, others on exceptional performance of the individual in different walks of life. We can broadly classify all the definitions into three classes on the basis of I.Q, social potentialities, and statistical terms. Now let us examine in brief, all the three types of definitions.

I. Intelligence Quotient (IQ) : Different psychologists set different range of IQ for gifted children as for example, L.M Terman, in his famous study of gifted children, set IQ 140 as the lower limit of giftedness. Some other psychologists set the lower limit of IQ from 110 to 140 and upwards.

II. Social Potentiality: According to Witty, "Gifted children are those whose performance is consistently remarkable in music, art, social leadership and other forms of expression." R.W. Tyler defines that "The gifted child is he who is exceptional in the amount of his production, rate and quality of his production."

III. Statistical: The definitions of this type are related to the concept of percentage. Some educationists say that gifted children are those who fall in the top 2 percent to 4 percent of intelligence. But there are educators who consider the academically talented as those who are within the top 15 percent to 20 percent of secondary schools population.

The National Society for the Study of Education (NSSE) in its 57th yearbook defines that "The Talented or gifted child is one who shows consistently remarkable performance in any worthwhile line of endeavour, thus we shall include not only the intellectually gifted but also those who show promise in music, the graphic art, creative writing, dramatics, mechanical skills and social leadership."

The efforts to identify gifted children in our country were started in the fifties. Some National institutions screen gifted children from general students' population on the basis of tests and interview. The National Council of Educational Research and Training (NCERT, New Delhi) conducts a test to identify talented students in the sciences. Selected students are given financial assistance to pursue their higher education in good institutions where all facilities to develop harmonious personality are provided to them.

Characteristics of Gifted Children

Every gifted child has certain qualities in him or her. These qualities are physical, mental as well as social. They may be enumerated as below:

1. Physical Qualities: According to Hallingworth, Baldwin and Terman, a gifted child is taller than ordinary children and s/he is a pound heavier than the ordinary children. He also starts speaking 2-3 1/2 months earlier. Such children have sharp sense organs. They have better physical health.

2. Mental Qualifications:

(i) Their memory, imagination, reasoning, power of determination and such other mental traits are well developed.

(ii) Mental powers like Memory, Imagination and Cohesion are properly developed.

(iii) Their IQ is higher than average child or I.Q is more than 140.

(iv) Their achievement quotient and educational quotient are also high.

(v) They have varied interests.

(vi) Their vocabulary is rich. They require lesser direction.

3. Social Characteristics: Gifted children have the following social traits in them.

(i) According to Harriot, gifted children are liberal and generous. They like laughing and are of bright nature.

(ii) According to Terman, these children are kind, honest, altruistic, etc.

(iii) They are farsighted and so it is possible for them to take up the leadership of the society.

iii. Witty after proper study has said that gifted children are better than normal children in play, naturally spontaneity, friendship and such other qualities.

4. Difference between Bifted Boys and Girls: Psychologists have found out that there is a difference between the gifted boys and gifted girls. This difference is evident in the following forms:

- (i) Teething of a gifted girl starts earlier than gifted boys.
- (ii) She learns speaking and walking earlier than a gifted boy.
- (iii) Gifted boys and girls like to lead an adventurous and mysterious life. On the other hand, gifted girls are fond of the atmosphere at home. Gifted girls at the time of birth are heavier in weight as compared to normal girls.

5. Some negative characteristics of gifted child are as follows:

- (i) Restless, disturbing, inattentive.
- (ii) Careless in hand writing.
- (iii) Indifferent to class work.
- (iv) Outspokenly critical.

Educating the Gifted Child

The most difficult problem before the educators is how to make provisions for the education of gifted children so that their potential ability may be developed to the maximum. However, the following steps are worthy to be mentioned for the education of gifted or genius child.

1. Selection: In order to be able to select gifted children, the following things may be done:

- a. Marks of their lower classes may be found out.
- b. The opinion of the teacher may be sought.
- c. Their achievement quotient may be examined.
- d. The results of individual and collective intelligence test may be seen.

2. Individual Attention: Gifted children are of two types. They are:

- a. Those who take interest in a particular subject.
- b. Those who take interest in all the subjects. After finding out such children individual attention may be paid to them.

3. Quick Promotion: A gifted child who is able to finish the studies of the class in a shorter period should be promoted to the next higher class. But some people are very much critical about this criteria.

4. Variety of Curriculum: The curriculum prescribed for the gifted children should be diversified and varied. It should provide for employment of their varied interest and energies. Such a curriculum will give them the following benefits:

- a. The development shall be in accordance with the capacity.
- b. The class will resound with intellectual discussion and debates.
- c. There shall be business and activity.
- d. There shall be social organization.
- e. It shall be possible to pay individual attention.
- f. Special teaching method should be employed.
- g. Collective and corporate working should be encouraged.

5. Relation and Contact with Competent Teachers: Gifted children should be made to keep touch with especially, competent teachers. These teachers shall be able to handle these children psychologically and make arrangement for their studies.

6. Facility of the Library: Gifted child should get special facility of library. They should be encouraged to make intelligent use of the library.

7. Classification: If there are quite a few gifted children in a particular class, then a special section should be opened for them. This shall provide them with a healthy competition and encourage them to progress further.

8. Extra-curricular and Co-curricular Activities: For such children, arrangements for co-curricular activities like debates, dramas, functions, etc. should be made. They should also be encouraged to take part in games.

9. Opportunity of Leadership: These children should be provided with proper opportunity for leadership in the class. This shall give them a training to be able to shoulder the responsibilities in the society.

10. Scholarships: Meritorious and gifted students should be given scholarships. The government should open special schools and classes for them. They may be an expensive affair but it shall be in the interest of the society at large.

Conclusion

In spite of the fact that the gifted children are an asset to the society, very little attention has been given to their education. They seem to be the most neglected of the total group of exceptional children. By definition gifted children will include the group with high intelligence as well as the ones who may have special talent or ability. The gifted children can be spotted out of the entire group by use of psychological tests and other devices like teachers' reports and anecdotal records. In India particularly there has been very little done along with this line. Some work that is done has been done by mere accident. Special education for the gifted has many problems of organization, method of instruction as well as the selection of teachers capable of conducting such programmes.

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Teaching English as a Second Language in India: Issues and Prospects

Dr. Md. Eakub Ali

Assistant Professor

Department of English

Dalgoma Anchalik College

Dalgoma, Goalpara (Assam)

Abstract

In the age of globalisation English plays a predominant role in the field of communication in the world. At present English is taught in every nook and corner of the world. In India it has been enjoying the constitutional status of “Associate Official Language” for continued use for an indefinite period since 1963. As English is not the native language of India, it is considered the second language in the country. Teaching English as a second language helps the students to understand, speak, read and write the language in a positive way. The primary purpose of teaching English as second language is to develop the communicative skills for the expansion of basic needs and for basic interactive skills viz. listening, speaking, reading and writing. If we deal with the ongoing chaos in teaching English with seriousness, we can expect to raise the standards of teaching the language effectively in the country.

Keywords: Communication, Teaching, Skills, Learners and Standards.

India is the second largest populated country in the world, next only to China. In this country an estimated total population accounted to approximately 1.38 billion people living with a unique heritage of unity in diversity of multiple language, culture and ethnicity with 1652 spoken languages, 40 nationalised languages and only 18 official languages. Here, most of the languages have been learned and taught only where the particular language is spoken. English is a foreign language introduced formally to teach in India by Lord Macaulay in 1835. It is subsequently considered one of the Indian languages. Used as a common platform for many Indians in cross-linguistic situations, the English language serves as a link language for inter-state and inter-country communication. Keeping in view the importance of the role and function of English in India and abroad, it is being taught as a second language in the country. The present paper is an attempt to reflect the purview of teaching English as a second language witnessed by the non-native learners of the English language in Assam in particular and in India in general.

In the 21st century postmodern era, English is the most popular and widely spoken language in the world. Today the importance of English is so high in emerging global context that almost the whole of the world seems to have reached to a consensus to consider it the global lingua-franca. Therefore, the teaching of this language is inevitable in almost every nook and corner of the world irrespective of nationality, caste, creed or religion. Moreover, the rapid increase in the international exchange caused by the continuous increase in the number of English users across the world has raised an emergence for the access to learn English as a second/foreign language not only for successful communication but also for quick access to the advantage of emerging career avenues and employment opportunities in various fields in the non-native countries of English where it is not its native language. As a non-native country of English, the people in India consider the language a (compulsory) second language to understand, speak, read and write it in a successful way. Therefore, the teaching of this language in the classroom is a matter of knowledge, prestige and success.

English the language set to conquer the world today, is used, spoken or written in some form or the other by perhaps 1.5 billion people around the world; of the English users, over 400 million people use it as the second/foreign language and the rest use it as at least the little bit spoken language, the users of which are more than those of “the Chinese language a language spoken in eight different varieties but written in the same way by 1.1 billion people” (Krishnaswami 150).

English is the first language of the United Kingdom, The United States of America, Canada and Australia. Considering the role and function of English, David Crystal considers it “the language most widely taught as a foreign language in over one hundred countries, such as China, Russia, Germany, Spain and Brazil” (5). In the present age, one person out of tenth in the world is a native speaker of English and one out of every four on earth can be reached with it. In India also the number of English users is increasing day by day. English in India is the most common official language with high levels of adoption over decades. The teaching and learning of this language need to be given high levels of priority because “Today in this nation of billion plus population with a literate population of 74% in 2011, knowledge of English guarantees a job across the sectors. Be it a hair-dresser, a bell boy or a waiter, salutations and courtesies in English are considered so essential that often a minimum skill in the language is non-negotiable with recruiters” (As quoted in Malini 52).

English is studied as a compulsory second language in India even after its seventy three years of independence. In this multilingual and multicultural country, teaching English becomes more and more relevant. Teaching English as a second language in India helps the students to understand, speak, read and write the language in a positive way. The National Policy on Education (1986), and Revised Programme of Action (POA) 1992 recommended English as the second language in secondary schools. In 1986, the National Policy on Education laid down that “Special emphasis needs to be laid on the study of English and other international languages. World knowledge is growing at a tremendous pace, especially in science and technology. India must not only keep up this growth but should also make her own significant contribution to it. For this purpose, the study of English deserves to be specially strengthened.” It is because of the recommendation of the policy that the language of English has been included as a second language in the curriculum of the country.

English as a second language is a traditional term for the use and study of English in a non-native area. Teaching of English as a second language is a teacher centric term in which the curriculum is designed to train the learners whose native language is not English or who are not adept in this particular language who cannot speak, write or read English fluently. The primary purpose of teaching English as second language is to develop the communicative skills for the expansion of basic needs and for basic interactive skills viz. listening, speaking, reading and writing. Out of these four skills of language, listening and reading are receptive skills in which the learners are the receiver of information, while speaking and writing are productive skills in which the learners happen to produce the spoken and written expression. The different language skills can be mastered only by exercising the particular skill in actual communication situations. But unfortunately, the Indian students rarely get the opportunity to practise the skills of listening and speaking in actual communication situations and, as such, we cannot hope to develop in them a native-like competence in these two skills. Of course, it is not so in the case of reading and writing because in India the students can always be exposed to written communication situations where these two skills are used normally.

The principal purpose of teaching a language is to make the learners able to develop the four skills of language viz. listening, speaking, reading and writing. Among these four skills of language, listening is the key to all effective communication. Without the ability to listen effectively, messages are easily misunderstood. In the teaching of English as a second language, listening helps the students to speak and communicate with others and learn vocabulary and grammar of that language. According to T. C. Baruah, “the learner who understands spoken English can

- (i) recognise the characteristic English speech sounds in isolation as well as in combination;
- (ii) distinguish such sounds from similar sounds in his mother tongue;
- (iii) understand the lexical meanings of words in context and grammatical meanings of structure;
- (iv) understand the meaning conveyed by stress and intonation patterns;
- (v) grasp the mood of the speaker and the theme of the discourse;
- (vi) anticipate words and structures from the context for understanding speech at normal conversational speed;

(vii) guess the meaning of an unfair word from the context” (199).

In teaching English as a second language the Indian learners in many respects are not able to understand the basic expression used in the classroom resulting in their inability to respond to the instructions, commands and questions. As non-native learners of English an understandable absence of getting opportunity of listening of the language in their immediate surroundings becomes a barrier in learning it in a successful way. The lack of emphasis by the teacher of English to demonstrate the critical understanding at any spoken discourse also becomes another barrier in learning listening skill in the Indian classrooms. Even though there is obvious importance of listening skill to language learning, it has always been an ignored phenomenon in teaching English in India. “With the emergence of communicative language teaching and the focus on ability, proficiency and skills, the learning and teaching of listening received attention. However, listening is not yet an integral part in most of the classroom setting in India” (Hashmi 34).

Human beings are not capable of learning language like parrots, and it is particularly true in the case of learning a second language when the learner is mature enough to apply his intellect to the process of learning. This is also not an exception in case of teaching and learning of speaking the English language in the Indian classrooms. The ultimate constituents of the English language are its sounds or its phonic substance. Therefore, the first requisite for understanding and speaking the English language is the ability to discriminate between the contrasting units of sounds in the language. In the process of teaching English as a second language, the learner who speaks English can

- (i) produce the characteristic English speech sounds and sound patterns, both in isolation and in combination;
- (ii) use appropriate stress and intonation patterns;
- (iii) use appropriate words and structures to express the intended meaning;
- (iv) recall words and structures quickly;
- (v) organise his thoughts and ideas in logical sequence;
- (vi) adjust his speech according to his audience, situation and subjectmatter (Baruah 199).

To develop the speaking skill of the learners the teachers of English may facilitate the learners to bear repetition of the important points which are as follows:

- (i) The learners should speak English in meaningful situations.
- (ii) There should be sufficient repetition and variety to facilitate habit formation without creating boredom in the class.
- (iii) Correction should be selective and it should mainly be based on drilling in the correct form. Persistent crucial errors should be dealt with in a separate remedial lesson.
- (iv) Speaking activities should be properly graded to suit the level of the learners.
- v) The ultimate aim of all oral drills is to enable the learners to make a free choice in an actual communication situation. Therefore, once the learners have mastered a structure, they should practise it in situations where their attention is focused on the thread of meaning rather than on the structure.

In the teaching learning process, one of the duties of the teacher is to make sure that the learners are able to speak correctly, coherently and spontaneously and this ability of the learners depends upon the listening exposure to the learners because “the learners who get enough listening to English gradually become efficient in the spoken aspect of language too” (Kaur 28). For the unavailability of this opportunity the learners are found facing problems in speaking on account of sound, accent, dialect and so on. In the second/foreign language learning situation, neither the teachers nor the students spend enough time for the learning and practice of speaking skills for many reasons. Moreover, the listeners neither possess enough vocabulary nor structure to communicate in the target language. In addition to all these, the target language teachers also focus especially on teaching grammar for the sake of grammar, and vocabulary items usually passive rather than teaching skills in general and speaking in particular. “Both of the communicative focused and unfocused tasks, one has to engage learners in using language

pragmatically rather than displaying language” (Hashmi 34). In such situations, the learners are interested in developing language proficiency through communication with some positive transition.

Reading or the ability to understand the written language is the most useful skill of language. In this age of explosion of knowledge the skill of reading plays the pivotal role in the life of every educated man. In the teaching learning process of reading, the duty of the teachers of English as a second language is to enable the students to demonstrate word recognition along with correct comprehension of the text. On the contrary, the students should be able to identify the basic terminology and underlying concepts in the text. They should also become capable of skimming and scanning the text for the required information. While doing so, the students get ample problems. The students get the basic reading problems when there is difficulty understanding the relationship between sounds, letters and words. “Reading comprehension problems occur when there is an inability to grasp the meaning of words, phrases, and paragraphs. Signs of reading difficulty include problems with letter and word recognition, understanding words and ideas, reading speed and fluency, and general vocabulary skills” (Hashmi 34). Unfortunately, when learning a second or foreign language, people usually tend to employ only intensive reading skills. It is often noticed that the students insist on understanding every word and find it difficult to take any advice of reading for the general idea, or when they do read longer tracts, it is often only to look for specific information. The students studying a second or foreign language often feel that if they do not understand each and every word, they are somehow not completing the exercise. The teachers of English should take necessary steps to help the students identify reading skills that they already apply when reading in their native tongues, so that they can identify what type of reading skill they have to apply to a specific English text at hand and easily transfer it to their English reading.

Writing is often regarded as the visual representation of speech. It is used in distinctive situations. The typical situation where writing is the only choice is when the receiver of the communication is not physically present and writing has certain specific features to meet the exigencies of this situation. The objectives of writing concentrate on developing in the learners the ability to write accurately, precisely and coherently. In the teaching learning process of English as a second language, the teachers of English should ensure that the students are able to sift the appropriate vocabulary and make out the differences between formal and informal expressions. In this country, there are many problems in the teaching learning process of writing English. These problems include the physical act of writing or the mental activity of comprehending and synthesizing information. The basic writing disorder refers to physical difficulty in forming words and letters. The expressive writing disability indicates a struggle to organise thoughts on paper. “The symptoms of a written language learning disability revolve around the act of writing. They include problems with neatness and consistency of writing, accurately copying letters and words, spelling consistency and writing organization and coherence” (Hashmi 35).

Taking the above discussion into consideration, we can say that in a multilingual and multicultural country like India, the practice of teaching English as a second language is of utmost necessity which needs to be improved with some positive transition. For this purpose, the authorities can frame some novel policies for the teachers training courses offered in the country. At the same time the teachers of English should also bear in mind that their main task is to develop the four language abilities i.e. to enable the students to understand written English, spoken English, to speak English and to write English. If we do not take the ongoing chaos in the teaching of English with seriousness, it will not be possible for us to raise the standards of teaching this language effectively in the country.

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Pratima Barua Pandey: The Queen Mother of Goalpariya Folk Songs

Chan Miah Ahmed

Asstt. Professor

Deptt. of History

Fakiragram College

Whenever we talk about Goalpariya folk songs, one name comes to our mind and that is Pratima Barua Pandey who dedicated her whole life to make Goalpariya folk songs popular not only among the people of Assam but in India also. It was only because of her endless efforts the native songs of undivided Goalpara district were popularly known as Goalpariya folk songs. Pratima Barua Pandey introduced Goalpariya folklore in national and international levels. For these noble works, Pratima Barua Pandey was popularly known as Queen-Mother of Goalpariy folk songs.

Pratima Barua Pandey was an Indian folk singer from the Royal Family of Gauripur in western Assam's Dhubri district, a national awardee, best known for her Goalpariya (Koch Rajbongshi/Kamatapuri/Deshi) songs. Pratima Barua was born in the Zaminder Family of Gauripur on 3rd October, 1934 at Baliganj in Calcutta. She mostly spent her early years in between the din of Calcutta and soothing environment of riverside "Gadadhar" at Gauripur. Her father Prakritish Chandra Barua was the last Zaminder of Gauripur Raj Family and a famous elephant hunter. Pratima Barua's mother Malotilata Barua was very much fond of music. She was the first child of her parents. Pratima Barua was brought up under the guidance of several nurses namely- Bharatbala, Sarathbala and Sonaibala. She was greatly influenced by the songs and dances of Sonaibala.

The Gauripur Raj Family had a reputation as famous cultural family of undivided Goalpara district. Pratima Barua's uncle Pramatesh Chandra Barua was the first Assamese Cinema Director and producer of several Assamese and Hindi films. All members of Gauripur Raj family were taught songs and dances in childhood. Pratima Barua's aunt Niharbala Barua encouraged her to learn songs and dances. When Pratima was a Child, Niharbala Barua and Jolil Uddin, a famous musician and the most faithful person of the Gauripur Raj Family and other sisters of Pratima Barua arranged a 'Zalsa' (Sangitanusthan) at the Rajbari. Pratima Barua participated in it with them and sang a song – Ghur Ghur Uroni Koitor Uria Pore Chaale, Macca Madinat Baniyai Bashaise Dokan, Necklesh Goraiya de. This was the first song sung by Pratima Barua. She also learnt some Biyageet of the Muslim society also.

Pratima Barua started her student life at Gokhle Memorial Girls' School in Calcutta. She studied there for sometime and came back to Gauripur and got admitted in Gauripur Girls' School. She was very much attracted by songs and music than other subjects. Although she learnt Rabindra Sangeet at school, she never took any formal training or teaching in music. In her school life Pratima Barua always came out first in music competition and got many prizes. She passed the Matriculation Examination in 1953 under Guwahati University. After passing Matriculation Examination, Pratima Barua got admitted into South Calcutta Girls' College. She studied there for two years but did not appear at the Pre-University Final Examination. As she was very much attracted by Goalpariya Lakogeet and music, she left her study incomplete and dedicated her life for Goalpariya folk songs.

Pratima Barua's father Prakritish Chandra Barua was popularly known as Lal Ji and he liked elephant hunting. He took her with him when he went for elephant hunting at Kachugaon, Raimona, Jonali, Runukhata, Garobandha and other places and learnt some native songs from a 'Fandi Mahoot' (Elephant Catcher).

The most crucial point in her life came when in 1955 Bhupen Hazarika and his wife Priyam Hazarika came to Gauripur and became guests of the Raj family. Pratima Barua's father Prakritish Chandra Barua arranged a 'Zalsa' in their honour. In this 'Zalsa' Pratima Barua sang some native songs which she learnt from the 'Fandi Mahoot'. The shy young Pratima Barua, though

tongue-tied with fear, let her voice and the lyrics of the Lokageet in Goalpariya dialect flow in tune with the strings and rhythms of the Dhol, Junuka, Dotara, Darinda, Dhuluki and Bashi which are musical instruments in Goalpariya culture. Bhupen Hazarika was highly impressed by these native songs and predicted that this voice would definitely take Goalpariya Lokageet to great heights. In 1956 Bhupen Hazarika recognized these native songs as Goalpariya Lakogeet. In the same year he got recorded these Goalpariya Lakogeet by Pratima Barua for his film Era Bator Sur in Calcutta. Pratima Barua also sang songs in the film Mahoot Bandhu Re, Palasar Rang, Gazamukta, documentary film Brahmaputra and dances of Assam, etc. By singing songs in these films Pratima Barua became a famous singer of Goalpariya folk songs.

Pratima Barua Pandey was invited in many cultural shows and musical nights and received much appreciation from the audience. From 1957 to 2002 Pratima Barua Pandey presented Goalpariya Lokageet in many places of the country namely West Bengal, Bihar, Kashmir, Simla, Rajasthan, Goa, Lucknow, Arunachal Pradesh, Sikkim, Tripura, Manipur, etc. Besides Goalpariya Lokageet, Pratima Barua Pandey also sang a large number of Bengali, Assamese, Hindi and English songs. Once she said, "I believe, I have the folk songs of Goalpara. Till my end I'll sing these songs." In many of her songs we find a feeling of the place and its people of the char areas of lower Assam. Some important events of her artistic life were:

1. In 1962 Pratima Barua Pandey was invited by the Commissioner of All India Radio, Guwahati Centre for recording Goalpariya Lokageet for the first time. Her first recorded song was – Ekbar Hari Balo Mon Rosona, Manov Dehor Goirob Koirona.
2. On January 26, 1966 Pratima Barua Pandey presented Goalpariya folklore in Delhi.
3. On September 16, 1969 Pratima Barua was married to Prof. Ganga Sankar Pandey of P.B. College, Gauripur. After marriage she assumed her husband's title 'Pandey'.
4. In 1970 she participated in a Grand Musical Night arranged at Eden Garden in Calcutta.
5. In 1975 Calcutta Radio Centre invited Pratima Barua Pandey for broadcasting her songs.
6. In 1977 Pratima Barua participated in Assam Sahitya Sabha Abhayapuri Session for presenting Goalpariya folklore.
7. In 1980 she went to Madhya Pradesh, Chennai, Goa, Jammu, Mumbai and Uttar Pradesh for singing Goalpariya folk songs and received much appreciation from the audience.
8. From 1978 to 1988 she was invited four times every year by the All India Radio, Guwahati Centre for recording her songs. Each time she had to sing 4 to 5 songs which had been recorded and broadcasted from there.
9. In 1988 Pratima Barua Pandey had been upgraded from Grade 'B' artist to Grade 'A' artist by the judges of the Selection Committee of All India Radio Commission, Guwahati Centre.

From 1962 to 1988 a large number of her songs were recorded and these were 320 in number. These recorded songs were regularly relayed from Delhi, Simla, Siliguri, Tezpur, Silchar, Karsian, Gangtok, Dibrugarh, Imphal, Agartola, Madhy Pradesh, Goa and Tamil Nadu All India Radio Centre. Some of the popular recorded songs of Pratima Barua Pandey are:

1. 'Tomra Gaile Ke Ashiben Mor Mahoot Bandhu Re.'

2. 'Deene Deene...Khoshia Poreebe Rangila Dalaner Mati Re Shaizi Kon Ronge.'

3. Bathan Saro Bathan Saro Re.....Moishal Ghuriya Aaiso Bari

Juba Nari Ghare Thuiya Kai Kore Chakuri Moishal Re...

4. Baro Mashe Tero Phool Phote, Basori Phote Golap Shoi Nazaio Jomuner Jole....
5. Baniz Baniz Koren Mor Poran Shadhu O..... Shadhu Banizer Ki Ba Reeti.....
6. Hosteer Kanya Hosteer Kanya Bamunero Nari..... Mathaye Niya Tam Kolosi O....O Ki Haate Sonar
ChuriShokio.....

7. Aaji Danrao Kala.....
8. Ek Bar Hari Balo Mon Rosona Manav Dehor Gaurob Koirona....
9. Kamala Sundari Nache....
10. Matir Pinjira....
11. O Shyam Kaliya Re.....

By singing these songs Pratima Barua Pandey became much popular among the people of Assam. Pratima Barua Pandey used to sing the evergreen hit song we are the same boat brother in stage shows.

The Queen – Mother of Goalpariya folk songs, Pratima Barua Pandey received many awards and rewards in her life for her great contribution towards cultural life of undivided Goalpara District. The important awards received by her were:

1. The Assam Silpi Divas Award in 1997.

2. Sangeet Natak Academy Award in 1988.

3. Padmasri Award in 1991 by R. Venkataraman, the then President of India.

4. She was also bestowed with Grand reception by Abbas Uddin Smaran Somiti in 1993.

5. Pratima Barua Pandey was offered D. Litt. Degree by North Bengal University, Siliguri in 2001.
6. She received awards from various organizations and institutions such as Joymoti Award, Bishnu Rabha Award, Award from Rabindra Bharoti University, etc.

The famous film producer Prabin Hazarika made a documentary film on Pratima Barua Pandey's life known as Hastir Kanya. This documentary film received National Award in 1997 as the best biographical documentary film. Hastir Kanya earned great appreciation and creates waves at the South Asian Film Festival in 1988. Film maker Bobby Sarma Barua started filming full-length feature film based on Pratima Barua's life in 2015 titled Sonar Baron Pakhi.

Pratima Barua Pandey died on 27 December, 2002 at G.N.R.C. leaving two daughters – Amrita Pandey and Aloka Pandey. Her younger daughter Aloka Pandey is also an artist of Goalpariya folk songs.

Pratima Barua Pandey was a woman of noble heart. Though she was born in a Raj Family, she was very much simple in dresses, talks and behaviour. 'Simple living high thinking' was the philosophy of her life. She loved all classes of people irrespective of caste, creed and religion equally. She considered the servants and servant girls who worked at their home as their family members and showed great sympathy to them. She was so much helpful to the poor.

To conclude, it goes without saying that her contribution to Goalpariya folk songs has no parallel. She could please thousands of hearts by her melodious and immortal songs. She was the only person who could introduce Goalpariya folklore in national and international level. For this noble work Pratima Barua Pandey will ever remain alive in the heart of the people of Assam. Hence, it has been rightly said that Pratima Barua Pandey was the Queen-Mother of Goalpariya folk songs.

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Socialist Perspectives of Pandit Jawaharlal Nehru

Dr. Abdus Sobur
Assistant Professor
R.G.M. College
Lengtisinga, Assam

Abstract

Socialism is a popular concept in the modern world. The idea of socialism has been prevailing in the globe since the ancient times. But it was not studied and adopted scientifically. It was Karl Marx who evolved the term in systematic way and analysed the whole concept of socialism from the logical point of view. His two great works in the form of Communist Manifesto and Das Capital, published in 1848 and 1867 respectively, are regarded as the earmarks in the development of scientific socialism. The idea of socialism became popular with the innovative philosophy like classless society and community life. The freedom fighters of India were largely influenced from this concept. Many Indian leaders including Pandit Jawaharlal Nehru too were influenced with Marxian view of socialism and as such he worked for establishment of a socialistic society in India. Therefore, we have come forward with this discussion to focus key points of Pandit Nehru's perspectives of socialism in India.

Keywords: Socialism, Independence, Migration, Appeasement and Ideology.

Introduction

Pandit Jawaharlal Nehru was no doubt a pioneer and path finder of India's independence. He served as the Prime Minister of India from 1947 to 1964. During his long Prime Ministerial tenure, he did many valuable works towards the development of India. Although India achieved independence on 15th August, 1947, yet it brought many monumental challenges. The division of the nation in the name of religion had created serious chaos and clashes between the Hindus and the Muslims across Bengal, Bihar and Punjab. "Faced with the immediate prospect of losing their homes and livelihood, and with their security at risk, people took to the streets as wanton killings and violence escalated among communal lines."¹

During this time the leaders of our nation spent many sleepless nights to find out amicable solution of the clashes. They tried to bring back communal harmony, universal brotherhood and unity in the society. Pandit Jawaharlal Nehru had to lead this noble process from front line. Millions of Hindus and Sikhs migrated to and so as the Muslims to . "Nehru was conscious with the grave threat posed by communalism to the unity and integrity of India and he personally carried out a massive campaign against it through radio broadcasts and public speeches. He demonstrated through personal example with fearless response to communal violence."²

With the establishment of Pakistan, the Hindu communal forces became increasingly strident in India declaring 15th August as a day of mourning and attacking the government for what they saw as a policy of Muslim appeasement. Gandhiji was criticized by the Hindu communal forces through various publicity cells. This criticism led to the increase of hatred politics and he was shot dead on 30th January, 1948 by a well known culprit that everyone knows. In such a situation Nehru had to raise his voice against this type of anti-social elements and criticised the communal forces boldly. Even he termed the RSS as a 'Fascist organization'. "Sardar Patel, with Nehru's support, banned the RSS and Hindu Mahasabha".³ This action clearly proves that Pandit Nehru was firm and determined to stop communal activities and to build up a nation based on unity and brotherhood. For this purpose, he repeatedly announced the notion 'unity in diversity', a notion that was coined by Pandit Nehru to bring the Indian people under one umbrella irrespective of caste, creed, religion, language, region, colour, etc. This notion still helps us to come together in any case of national crises.

We can find Nehru's aims and objectives towards nation building if we analyse his lecture which was delivered on 15th August, 1947. The title of the lecture was "Tryst with Destiny" where he said,

“Long years ago we made a tryst with destiny, and now the time comes when we shall redeem our pledge, not wholly or in full measure, but very substantially. At the stroke of the midnight hour, when the world sleeps, India will awake to life and freedom. A moment comes, which comes but rarely in history, when we step out from the old to the new, when an age ends, and moment we take the pledge of dedication to the service of India and her people and to the still larger cause of Humanity.”⁴

Socialist Perspectives of Pandit Nehru

Pandit Nehru was a great visionary leader. He always thought to make a modern India, where science & technology will play key role. He undertook many futuristic plans and schemes revolving science and technology to achieve such objectives. It was Pandit Nehru's efforts that made a socialist country with some capitalist ideologies. In short, it may be termed as mixed pattern of 's economy having both capitalism and socialism in its pocket. The intention of such mixture is clear on the ground that capitalism will build India's bold economic base depending upon establishment of heavy industries whereas socialism will cater the basic need of the mass people of the country. But, out of these two ideologies, Nehru paid much importance to socialism. His views on the idea of socialism may be extracted here for better analysis of his contribution towards nation building.

Features of Pandit Nehru's Socialism

If we study the socialist perspectives of Pandit Jawaharlal Nehru, we can find out some basic features of his concepts. The main features of Nehru's socialism are:

- To eradicate income and resource related gapes.
- Social justice and individual liberty will be the basis of this kind of socialism.
- Resources and wealth should not be confined to a small number of people.
- Poverty and economic exploitation will be abolished from society under this system.
- Economic progress may be achieved through proper economic planning.
- Living standard of people should be up-graded.
- Production and distribution system will be both private as well as public.
- Cottage industries and heavy industries will go hand to hand but on their own direction.
- Special economic facilities will be provided to the poor and backward people of the society.

After becoming the Prime minister of India, Nehru tried his best to form a socialistic pattern of the Indian politics. His socialism was completely democratic but not totally liberal. Nehru's socialism was basically agrarian in character. That is why he paid much attention to eradicate agriculture related problems and for this purpose he initiated various steps. Dr. S. Swaminathan was provided the task to find out means and ways to develop our agricultural sector. Under his guidance, green revolution took place in .

Vision of Pandit Nehru

It is in this context, we need not to mention that Nehru not only thought for bright India but he also fascinated the idea of healthy India. He directed his colleagues and other dignitaries to work relentlessly to make healthy . Besides, “Pandit Nehru's government oversaw the establishment of many institutions of higher learning, including the All India Institute of Medical Sciences (AIIMS), the Indian Institute of Technology (IIT), The Indian Institute of Management (IIM), and the National Institute of Technology (NIT), etc. Nehru also outlined a commitment in his five year plans to guarantee free and compulsory primary education to all the India's children. For this purpose, Nehru planned to create mass village enrolment programmes and the construction of thousands of schools. Nehru also launched initiatives such as the provision of free milk and meals to children to fight malnutrition. Adult education centre's, vocational and technical schools were also organized for adults, especially in the rural areas”.⁶

Conclusion

From the above discussion, we can say that Pandit Jawaharlal Nehru was a great visionary leader of . He not only planned to make self sufficient and self dependant, but also executed them with time bound policies. was lucky enough to have a dynamic leader like Pandit Nehru. We thus pay our heartiest homage to this great soul of the nation.

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Children and Human Rights: A case study at the Baladmari Char – I of Goalpara District

Mala Ghosh

Asstt. Professor

Department of History

Dalgoma Anchalik College

Dalgoma, Goalpara (Assam)

Abstract

Human rights are the basic standards that people need to live in dignity. All the human beings are entitled to enjoy human rights. Human rights are universal and egalitarian. These rights may be local, regional, national or international. In addition to the rights that are available to all the people, there are rights that apply only to children. Children have some special needs. To protect these special needs they are entitled to some special human rights. National and international authorities have identified various human rights for the children, such as, right to education, right against violence, right to take proper rest, etc. But it is seen that the human rights of the children are often violated both at home and outside. Some children are deprived of education, some of them are forced to work and some of them are used by the terrorists as messengers. Taking this point into consideration a study at Baladmari Char _ 1 of Goalpara district has been made to find out how the human rights of the children belonging to different social classes are violated by their parents as well as by the society. The conclusion of this paper is that violation of the human rights of the children belonging to the poor class is more in number than that of the rich class.

Keywords: Human, Rights, Children, Dignity, and Violation.

Introduction

Children are the most lovable creature on the earth. Without children, a family is incomplete. Children have their right to be grown as perfect and dignified human beings, perfect development including health and education. Human rights are the basic standards that people need to live in dignity. All human beings are entitled to enjoy human rights. In addition to the rights that are available to all the people there are rights that apply only to children. Children need special rights because of their unique needs; they need additional protection that adults need not.

Across the world children are denied their human rights including their rights to education, rights to play, etc. They are recruited to armed forces. They are subjected to the death penalty; they are punished by cruel and inhuman method and they suffer from many other forms of violence. Their rights are violated at school, home and street. They are used as spies, messengers, porters or servants. Girls partially have the risk of rape and other sexual abuses. Therefore, I made a study on the children of a char area of Goalpara district. The purpose of the study was to find out whether the human rights of the children of this area are violated or not.

Aims and Objectives of the Study

1. To make a survey on the whole population belonging to Baladmari Char _ 1 of Goalpara district of Assam.

2. To study the rate of literacy in the area.

3. To make a survey on the birth rate of the area

4. To examine if the overall environment is suitable for the children's right.

Methodology

Field study method is applied. Primary data were collected. Three trips were made to the area and the collection of data analysis was done. Secondary data were collected from Matia Circle Office and Matia Block Elementary Office.

Analysis

Baladmari Char __1 is situated on the south bank of the mighty river Brahmaputra. It is under the Matia Development Block in Goalpara district. This area is located at a place 2 kilometers to the north-east from the district headquarter of Goalpara district. According to the census of 2011, the total population of the area is 2817. The number of school going children under 14 years of age is about five hundred. 70% of the total population is of Hindu fishermen community. The remaining population is Muslim. All these people have to work hard for their livelihood. The survey was a sample survey. To carry on the survey 40 children were picked randomly as sample. In the survey 85% of the children is found having the right to education and the remaining 15% of them is deprived of right to education.

According to right to education, every child between 6 to 14 years of age has the right to education. According to Article 28, Article 29, and Article 23, of Children's Bill of Rights, 'I have the Right to a good education, and everyone has the responsibility to encourage all children to go to school'. They must be provided with cost free primary education. But at the Baladmari Char area we have found that some children are deprived of the right to education. They are engaged in household works or some other activities. The parents are not anxious to send their children to school regularly. It seems that school authority also fails to make the children disciplined and punctual.

Though some of them go to school, the academic environment of the school depends on certain rules and regulations. But in our survey we have observed that children are not obeying any discipline. That is why there is a setback in the formation of ideal habits, good manners and good citizen.

The survey shows that 90% children at Baladmari Char __ 1 are deprived of proper living condition including healthy food, pure drinking water, basic facilities of health and hygiene. Proper living condition means having a healthy environment with the other creatures. According to Article 24 of 'Children's Bill of Rights,' every child has the right to be well fed. We have found that at Baladmari Char __ 1 most of the children are having basic food but most of them are not getting healthy and nutritious food. Clean water is another right of the children. The people of the area we surveyed do not have the facility of pure drinking water. They are unaware of the harm made by polluted water. Basic facilities of health and hygiene are very rare in this area. The economic condition of the parents is not sound enough to supply their children's needs. 80% of the population is fishermen. The remaining 20% of them are daily wage earner including mason, carpenter and labourer. 95% children are deprived of proper care and maintenance of the parents.

During our survey we have found children playing in dirty condition and spending time in fruitless exercise like grouping and gossiping. The parents are not aware of giving them meals at right time. The cause of this is that most of the parents are illiterate and that is why the children are ignorant. Secondly, most of the parents are economically backward. As their economic condition is poor both the parents have to work for their livelihood. The children have to stay without parents for the whole day. Another reason is that the health of the mothers is not good as a result of poverty and an unhealthy mother cannot take proper care of the children.

The survey finds that 90% children at Baladmari Char __ 1 are deprived of right to the facilities for mental as well as physical growth viz. proper rest, proper physical exercise, etc. Children are entitled right to proper physical exercise in 'Children Bill of Rights'. The children need the time of

playing and enjoyment. Sports play a vital role for the healthiest society. It prevents diseases, strengthens child, motors development. It also helps creative development and emotional control and fosters peace and development. Games and sports are a human right by which children can develop self expression and hence the development of language. Sports provide training for a well mannered citizen. But our survey finds that most of the children are deprived of proper physical exercise. Most of the children of this area are habituated in playing cards, marbles and hide and seek which do not need physical exercise. They do not play like cricket, football or running race which are necessary for proper physical growth.

The survey witnesses that 50% children are deprived of right to protection against all kinds of violence and exploitation. According to Article 28 and Article 37, children have the right to live without violence (verbal, physical, emotional), and everyone has the responsibility not to be violent to others. According to Article 32 and Article 34, children have the right to be protected from economic and sexual exploitation, and they have the responsibility to ensure that no child is forced to work and is given a free and secure environment.

In our observation we find that most of the children of this area are rudely treated by their parents. They are abused physically as well as emotionally. They are rebuked by the parents for small reasons. Some of them are sent to work and the money earned by them is taken away by the parents. The working condition of the children is very poor. They work as hawker or vendor of vegetables or servants. The girls, especially from nine onwards, are sent to work as maid servant where sometimes they are sexually abused. Another thing is that the girls are married in an early age.

It is found during the survey that 90% parents are unaware of the children's rights. Most of the parents are busy earning their livelihood. They have no time and mindset to think about the right of the children as well as of themselves. They are satisfied if only they can feed their child the daily meal, they are not aware whether it is healthy or not. Most of the fathers remain drunk day and night. They have finished their responsibility only by giving birth to the children.

Suggestions

The government should take care and help the people to bring up the children in a proper manner. The people should get regular job so that they can learn regularly. Some NGOs may help the people to bring up their children in a good environment.

Conclusion

In our study we have found that the children of Baladmari Char ___ 1 area are deprived of human rights. They are deprived of all the basic rights. It is feared that they will not be able to be good individuals as well as good citizens. We have found that the main reason of this is economic backwardness. The all round development of a child depends on the economic condition of the family. In the present time the social status of a family depends on its economic status. The upbringing of a child is controlled by the family income to a great extent. One may opine that the prosperity and the development of a country depend on good citizens. Today's healthy child is a good citizen of tomorrow. They will help us to create a society of morality, intellect, justice, understanding and peace and harmony.

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Mental Hygiene and It's Importance in Educational Institution

Md. Jakir Hussain

Asstt. Professor

Deptt. of Education,

Jaleswar College

Abstract

Health is the soundness of body or mind, freedom from disease or abnormality. Mental health and education are closely related to each other. For any type of education the mental health is the first condition. Mental health refers to cognitive behaviour and emotional wellbeing. Mental hygiene is a science which deals with the process of attaining mental health and prevents mental illness. The main objective of this paper is to understand the need of mental hygiene which can assist the teachers to deal with strain and stress of the students and to develop the preventive and curative of mental health programmes in educational institutions. Schools should always try to provide social and emotional competence in addition to education of the learner. The students in higher education face mental illness which may hamper to balancing of their daily life and which occurs the psychological disorders. Teachers can play an important role in maintaining the mental health of the students with their knowledge of human behaviour, recent discoveries and theories to tackle problems and remedial measures should be taken in schools and colleges for proper development of the students.

Keywords:- Mental health, mental hygiene, students, schools and colleges.

Introduction

Health is often used to soundness of body or mind, freedom from disease or abnormality. Thus mental health is one of the components of the broad concept of the health. It refers to cognitive, behavioural and emotional well being. It is all about how people sometimes used the term “mental health” to mean the absence of a mental disorder. Mental health can affect daily living, relationships and physical health. Moreover, in present circumstances, in our country most of the parents are illiterate and ill formed who cannot be charged with the responsibility of providing proper guidance for mental health. The other problem is that parents do not have access to the scientific knowledge of human behaviour which can be used effectively to prevent mental adjustment and cure the simple mental disturbances. According to Norma E Cutts and Nicholas Moseley “Mental health is ability to adjust satisfactorily to the various strains of the environment we meet in life and mental hygiene as the means we take to assure this adjustment.”

In this connection mental hygiene is broadly used nowadays. Mental hygiene is a science which deals with the process of attaining mental health and prevent mental illness. It is mainly concerned with mental phenomena. The process of mental hygiene is a lifelong process beginning from the time of birth and continuing till the death of the individual. Mental hygiene and mental health may be differentiated as means and ends. Mental hygiene is a means to make people conscious of mental health. It provides with means and measures to achieve mental health.

The movement of mental hygiene started in the first decade of the 20th century with the publication of “A Mind That Found Itself” by Chifford Whittingham Beers in 1908. He became mentally disturbed due to unnecessary strain and stress on his mind. Being disgusted with his life, he wanted to commit suicide to end his life, but he was rescued and treated of his mental illness. He was confined to various mental asylums for three years. After being discharged from there, he wrote autobiography throwing light on the ill treatment which was given to the mentally insane. His book revolutionized the concept of mental ill health and created awareness in general public for mental hygiene as a movement.

Objectives

1. To understand the need of mental hygiene this can assist the teachers to deal with strain and stress of the students.
2. To develop the preventive and curative of mental health programmes in the home, school and community.
3. To preserve the mental health of the students of those who are in sound mental health and to make the students conscious about mental health.

Methodology

Data regarding this paper have been collected from various secondary sources such as library, journals, articles and internet sources.

Discussion

In recent years, incidences of mental ill health have tremendously increased and have posed a serious problem before the nation. Industrial development, social and economic changes have given rise to a number of new problems. Mental health and education are closely related to each other. For any type of education, sound mental health is the first condition. Generally a child starts formal schooling from three years of age. It is found that schools always try to provide social and emotional competence in addition to education. The prime responsibility of looking after the needs of the child may rest with the family and educational institutions. It is because of the reason that the students in higher education are very like to experience stress and it may hamper their ability in adapting to a new environment, balancing a heavy work load, making new friends, becoming more independent and dealing with other emotional issues. It leads to challenges which can make them feel overwhelmed, anxious, isolated or even hope- less at time and have face grief, trauma, major injuries, illnesses and psychological disorders. So the college students encounter a number of challenges in his day to day life which in turn contribute to stress and strain. The teachers of today have to emphasize the harmonious development of students and the teachers have to be channelizing the energy of youths to undertake the task of reconstruction in all walks of social life. Teachers can play an important role in maintaining the mental health of the students with their knowledge of human behaviour, recent discoveries and theories regarding human problems and remedial measures. It is important on the part of the teachers to know and understand the concept of mental hygiene. It is found that a new trend has been developed in many countries which are somehow different from dogmatic teaching. Emphasis has been given to student counseling programmes by newer developments in clinical psychology. Therefore, the need of mental hygiene programme is a very important issue among the students in every educational institution in our country.

Suggestions

We may mention, in brief the various measures which can be taken in schools and colleges for proper development of students.

1. The teachers must have knowledge on the fundamental principles of human behaviour to tackle the problems of their students. The teachers must be emotionally stable and should have positive attitude towards teaching. Their behaviour with the students should be of a friend, philosopher and guide.
2. The environment of educational institutions plays an important role in development of positive attitudes of the learner. The school environment should be free from caste, creed or religious feelings. It should provide feeling of security in each and every student irrespective of their religion and socio-economic conditions. It should provide conducive environment for learning free from fear, tension and frustrations.
3. Teacher should try to develop a variety of interests in his students such as games, reading, and hobbies of different types which may help in the development of sound attitudes. Teacher should appreciate and encourage worthwhile activities of his students.

4. The school and college should organize classes of inhuman relations. Daily life problems should be discussed. The importance of how to live should be emphasized. Students should also be invited to discuss freely their problems.
5. Most of the problems of adolescents are concerned with sex and moral conflicts which cause mental disturbances. It will be of great use if sex and moral education are made an integral part of regular curriculum.
6. Recognizing the growing interest in mental hygiene programmes in schools and colleges, it seems appropriate to study and research the means by which these programmes are being put into practice. There appears to be no uniformity in this regard. So, uniform curriculum structure should be provided depending upon the greatest interest.
7. For protecting mental health of adolescents it is necessary to make a scientific study of all the problems. Many problems get automatically solved when studied scientifically. By scientific study we mean a proper diagnosis and treatment of a problem after its thorough study.

Conclusion

All agree that healthy person is in conscious control of his life. He is capable of directing his behaviour and being in-charge of his own destiny. A healthy person knows who and what he is. Such person is aware of his strengths and weaknesses, virtues and vices and in general is tolerant and does not pretend to be something he is not. Psychologically, healthy person does not live in the past. His orientation is towards future goals but he is aware of and alive to his ongoing existence. He does not long for quiet and stability but for challenge and excitement in life, for new goals and new experience.

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Contributions of Srimanta Sankardeva towards the Economy in the Society

Abdus Sobir Hazorika

Head, Deptt. of History

Halakura College, Halakura

Abstract

Srimanta Sankardeva was not only the universal preceptor of 'Eka-Saran-Nam Dharma but he was also a great social reformer and innovator of the society. His economic contribution has a great importance for the upliftment of the society. There are many more virtues and qualities attached to him through which Sankardeva gave a memorable contribution both directly and indirectly to the economic welfare of the people.

Keywords: Eka-saran-Nam Dharma, Weaving, Cinha Yatra, Agriculture, Cottage Industry.

Introduction

Sankardeva is mostly known as the universal preceptor of "Eka-Saran Nam Dharma, an "Avatarpurush or an incarnation of God and a versatile genius with extra ordinary physical and mental capabilities. There are many more virtues and qualities attached to him. Most of the people do not know his contribution to the economic upliftment of the society. His economic contribution in the field of weaving, Cinha Yatra, agriculture, brass and bell metal industry, use of colour in phakua gave a new route and encouragement in the field of economy. Sankardeva gave memorable contributions both directly and indirectly to the economic welfare of the people of his time and the subsequent period, which are elaborated below.

Aims and Objectives

The aims and objectives of the present paper are as follows:

- (i) To show the contributions of Sankardeva to the economy of the Assamese society.**
- (ii) To show his contributions to Assamese language and literature.**
- (iii) To show his contributions to protect the women against the male exploitation through his economic reforms.

Methodology

The method for the frame of this paper is purely simple. The study is based on secondary source of data like books, journals and internet sources relevant to the subject matter.

His Economic Policy

Srimanta Sankaradeva was a great promoter of cottage industry and so, handloom weaving occupied an important place in his time. Through 'Vrindavani Bastra,' it was famous in Assam. By the instigation of Moharaj Naranarayan and Yuvaraj Sukladdvaj, Sankaradeva gave great importance in the sphere of weaving. One day, Sankaradeva convened a meeting with some weavers and informed them about the king's wishes engaged straightway in the process of weaving with all the preparatory works, and he also demonstrated to them how the various scenes were to be prepared and depicted with yarns. A large number of weavers were engaged in weaving in the weaving shed or workshop where weavers depicted the various scenes of Krishna-Lila in different colour as taught by the saint and the master weavers. 'Vrindavani Bastra' was 120 haat (one haaat = eighteen inches) in length and 60 haats in breadth. For this act Naranarayana was very much pleased with Sankaradeva. Sankaradeva was not only a scholar (pandit) of the Bhagawata Purana but also a painter, artist, designer and weaver. The weavers were trained by Sankaradeva as to how the work was to be done. For the marvellous performances of Sankaradeva, Naranarayana announced to make him Bor Bhuyan, entrusting him with the governance of the sub-state (khanda-rajya) of Patbausi.

Srimanta Sankaradeva and his Cinha Yatra and Nats

The staging of 'Cinha Yatra' was followed by composition of a number of 'Ankia Nats' by Sankaradeva, the last of which is Ram Vijay nat (drama) composed at the request of Chilarai. In this way Sankaradeva played an important role in 'Ankia Nat', 'Bhaona' and 'Sankari Bhaona'. All these propagated through 'Eka-saran Nam Dharma'. In this way the stage acting of the nats provided entertainment, livelihood, employment and income to the professional players even in those days. Presently, the players earn a good amount of income and are also employed as actor (bhaowaria) during all the festive occasions. Now a days, "Yatra Party" or mobile theatre are very popular in Assam. So, thousands of people are getting regular employment through these theatre companies both directly and indirectly. A number of such theatre companies are also named after Sankaradeva. Thus, Sankaradev, through his unique and visionary creation of Cinha Yatra and other 'Nats' started the process of spiritual, cultural, social and economic upliftment of the people of his times in an integrated and cohesive manner. Dramatic performance of Cinha Yatra makes us remember and honour him as the father of the Assamese drama.

When Sankaradeva was the chief administrator of the principality of Bardowa, agricultural crops (paddy) were washed away every year by the 'Tembuani Jaan' or 'Shanti Jaan'. During the flood time the crops were submerged and consequently, thousands of farmers suffered a lot of miseries. To protect the 'Jaan' (riverine) farmers the bandhs (embankments) were constructed but failed and they disappointed with the flood water of the Jaans (rivers). Afterwards the farmers prayed to Sankaradeva to save them. Sankaradeva then meditated for some moments and said that only a 'Shanti' or 'Chaste' woman could do it. Accordingly, a 'Kaivarta' woman came forward and she succeeded in completing the specified tests and filled the 'POLO' upside down, first with water and next with soil. Then she put those into the mouth of 'Jaan' as instructed by Sankaradeva and thereafter all the villagers fixed the bamboos as instructed, put soil into the mouth of the 'Jaan' and the mouth was thus plugged. In this way Sankaradeva saved the farmers from the overflow of Jaans and attacks of miseries.

Srimanta Sankaradeva encouraged people to engage in trade and commerce and many of his followers were engaged in trade and commerce. Brass and bell metal industry in Assam was promoted by his instructions. Different kinds of 'Taal' was used in 'Naam Kirtal' at Satras, Namghars, public ceremonies, private households, etc. which are popular till today. Special kinds of brass and bell metal articles like dagadagi lota, sarai, thal or plate, ghati, etc. are being made by professional craftsman which are used by people at home and religious institutions. Other forms of handicrafts also got a big fillip after Sankaradeva introduced various kinds of musical drums like 'khol', 'mridanga', 'daba', 'kanh', etc. which are very popular even at the present time. Sankaradeva also introduced a special musical instrument called 'khanjara' which helps the people to solve the financial problems. This also gives solution to unemployment problem till today.

Musical instrument 'khol' made by potters and cobblers also gives way to employ a good number of people in the state.

Srimanta Sankaradeva had promoted dairy industry to use extensively milk products like milk, curd, ghee and so on. In the religious gatherings, Sankaradeva advised every family to rear cows, buffaloes and goats. This tradition has been continuing in the society till today. Sankaradeva extensively used honey and so bee keeping as cottage industry was encouraged by him.

Due to the patronage of Sankaradeva cane and bamboo pottery, woodcrafts, etc. flourished as cottage industry and this helped people to enlarge their self employment. Sankaradeva's disciples like Madhabdeva, Damodardeva and Harideva also took initiative (fillip) for the growth of cane and bamboo industry, costume designing, jewellery making, architecture, etc. from where a large number of items were made in those days and were extensively used in the society. For the development of the society, they used to engage themselves in many economic activities. Within the sattra or namghar premises a large number of craftsmen got employed and thereby raised their economic position by making and designing singhasan khatola, tamulipara, barpira, manikut, pati and khelnao. In this way this system generated employment and income to the 'khanikors', their assistants and labourers.

Srimanta Sankaradeva and his followers patronised seri-culture. The popular 'gamosas' have been used since the time of Sankaradeva. Gamosa making by using numerous types of design provides employment to thousands of rural women even today. The phakua (holi) festival was started in Assam. In this festival different colours like powder, spray, pump, balloon, etc. are used which get seasonal employment and income generation through the manufacture.

Ink made from 'bonda -kecu' and cultivation of sanchiplant (sanchipat) were also encouraged greatly in the sphere of economic field. Sankaradeva also advised the people to use salt and kerosene. In every stop Sankaradeva contributed to the economic self-sufficiency of the people.

The Sankari institutions provide self-employment to thousands of people by setting up of shops, restaurants, stores and so on. Besides promoting the transport and tourism sector, millions of visitors visit in the famous satras and naam-ghars on all great occasions like the Krishna Janmastami, Ras Festival, Bhaona, Janmautsav or Birth Anniversary of Sankaradeva, Madhabdeva, Damodardeva, Harideva, etc. In this way a large number of employees have been earning their livelihood from these unique institutions.

Srimanta Sankaradeva never desired to keep the people away from the pursuit of these normal sources of livelihood or disturb their economic activities. The simplicity of Sankaradeva's religion would certainly suit well the young generation of the current century and beyond. In this way Sankaradeva had immensely contributed to the sustenance of the people. No doubt, his strategy was based on mainly on simplicity and pristine human values.

Findings of the Study

The study already discussed above has explored the following findings:

- (1) The formation of the sangha has a massive impact on the society**
- (2) The economic activities may build a moral character on the society.**
- (3) The government must provide financial help to expand its activities in more areas.**
- (4) The works of Sankaradeva should be given more and more publicity in the form of seminar and workshop.
- (5) Contributions of Sankaradeva have been serving as great economic support to the people, especially to those who work in the cottage industries.

Conclusion

We can say from the above discussion that Srimanta Sankardeva was one of the great philanthropists in the world. The principal aim of his works was to pave the way of economic achievement to the people of the society and to introduce his faith “Eka-Saran Nam Dharma” to the illiterate poor and downtrodden people through some economic activities. Besides these, he wanted to protect the women against the male exploitation through his economic reforms.

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Condition of the Indian Muslims during the 19th Century: A Study with Special Reference to Education

Shahidur Rahman

Asstt. Professor

Deptt. of Arabic

R. G. M. College

Lengtisinga

Abstract

With the decline of the Mughal Empire, the Europeans gradually came to power. Their state policy by and large aimed at crushing and demoralizing the Muslim Community in every walk of life: social, economical, Political, educational and religious. They even blocked the financial resources of Arabic madrassas such as trusts (auqaf) and at the sometimes provided full support to the missionaries. The resolution of William Bentinck, Governor General, dated the 7th March 1835, clearly shows their outwardly support to English language and western education. The year 1857 was the turning point for the Indians, especially for the Muslims. They enjoyed high position in the society but now their position becomes weakened and suddenly they find themselves nowhere. When they came out of the shocks of the, they realized their pitiable condition. The worst was in the field of education. Some very sincere efforts were made in this field by those who knew that with the change of the time and in fast developing conditions of the world it would not be possible for anyone to stand on his own foot without proper education and modern knowledge. Those who were very religious in their thoughts considered that the religious education had to be given the utmost priority and religious institutions were to be opened to help improve those deteriorating conditions. The others who were minutely observing the changes in all the spheres of life in the world thought that only religious education would not get them any place in the fast changing world scenario. They were of the opinion that modern education, especially the knowledge and learning of English, which had become the need of the time, would be the most beneficial way to compete the challenges of the time.

Keywords: Mughal Empire, Muslim Community, Governor General, Western, Education, etc.

Introduction

The Muslims used to visit India from the very beginning for trade and commerce. The first conquest by them was made in Sindh during the reign of Walid bin Abdul Malik (705-715), the Umayyad Caliph under the command of Muhammad bin Qasim in 711. Later, during the 11th century Mahmud Ghaznavi invaded India several times between 999 to 1026. Then came the Ghausid whose commanders not only invaded but after conquest settled down in north western parts of India, where they promoted education and founded madrassas in their conquered areas. They were followed by the Khilijs, Lodhis, Suris and lastly the Mughals came and established their rule. Education and Ulama were Patronized by all the Muslim rulers.

The Mughals continued to rule the country until the last Mughal Emperor, Bahadur Shah who was deposed by the British in 1857. But after Aurangzeb, the political decay of the country had clearly set in and finally ended in complete collapse under rebellions and conspiracies of high officials, governors and courtiers. At that time there was a large number of small states scattered all over India. Most of these states were too weak to defend themselves against any external enemy, i.e. the British.

East India Company

The East India Company came to India for trade purpose and had no desire of establishing a territorial rule. But gradually they found that the pretty Muslim states were not in a position even to defend them. The company had to fight first with the French in the south and in 1765 established their control over Bengal province. After defeating Tipu Sultan almost all the areas of south India came under their control in 1799. Thus, from the beginning of the 19th Century, the British trading company brought almost all the major parts of India under their colonial rule. They began to realize that they could trade much more profitably and freely with this object in mind.

Attitude of the Mughals towards the Christians and Education

From the very beginning the Mughal rulers had adopted a secular policy; welcomed the Europeans for commerce, showed liberal attitude towards the Christians and permitted to carry on missionary activities. The following lines highlight this Mughal patronage and enviable position of the Mughal nobles: "The extent patronage shown to the missionaries under the Emperors of the house of Babar was extraordinary. They were the honoured guests of the Emperors; they enjoyed privileges which were the cause of envy to the Mughal nobility" ¹ Many Europeans had been appointed to the higher military posts in the 18th century. The Muslim rulers from the very beginning took interest in the advancement of education. But there was one demerit in the policy regarding education during the Muslim rule that, to some extent, education was limited to the children of the nobles and the upper class. There was no adequate attention or provision towards the education of the general masses.

British Acts and Resolutions Regarding Education

After 1765 when the company became a political pressure in India, their education policy got some change. Warren Hastings was the first man who took a major step and founded a madrasa in Calcutta in 1781. The madrasa was solely meant for promoting and encouraging the study of Arabic and the Persian languages. However, special care was taken to educate the students in the Muhammadan law. Besides, the syllabi included Astronomy, Geometry, Logic, Arithmetic Philosophy, Theology and Grammar. It became clear that the British needed the co-operation of both the Hindus and the Muslims in so far as the matter related to judiciary.

In 1813 the Charter of the East India Company was placed before the British Parliament to make the provision of one lakh rupees for the promotion and encouragement of sciences among the inhabitants of British India. In any case, it was the first ever legislative support introduced by the British for promoting modern education among the Indians.

Mission of the Missionaries

The main interest of the missionaries was to propagate Christianity. In order to promote this objective, they had to establish several schools. They were mainly concerned with propagation of their own religion. They tried to woo the Indians by making use of printing press and the vernacular languages. The educated natives opposed the steps of missionaries as the purpose of the missionaries was neither the education of the Indian natives nor the eradication of backwardness, but only the propagation of Christian ideas.

The government took certain steps for them to desist from such activities as might lead to an escalation of agitation. But actually the government's warning to the missionaries was only an outward posture. "The well known paper 'Friends of India' highlighted the conspiracies of the government and the Christian missionaries to replace Islam and its culture with Christianity and western civilization".²

William Bentinck's Resolution

Lord Macaulay, legislative member of the council of the Governor General, submitted a Minute to the Governor General Lord William Bentinck on 2nd February, 1835 in favour of English Education. Lord Macaulay wished "to create a class of persons who would be Indian in blood and colour, but English in taste, in opinion, in morals and in intellect." ³ Lord William Bentinck adopted Lord Macaulay's views and on 7th March, 1835 passed a resolution in which their special emphasis was on that "all the funds be reserved for the purpose of English education alone." ⁴ This resolution resolved the problems of medium of instruction. "The Hindus generally showed their

inclination towards western education and sciences. So, they welcomed and appreciated the resolution passed by Lord William Bentinck.”⁵ The number of books sold by school-book society shows the public choice and feelings in regard to the different systems of leaning. “Syed Mahmood has given the details of books which were sold from January 1834 to December 1835.”⁶

The total number of books are as follow :

A. English Books – 31649

B. Bengali Books – 5754

C. Hindi Books – 4171

D. Persian Books – 1454

E. Arabic Books – 36

F. Sanskrit Books – 16 etc.

But for the Muslims, it was equally disheartening as they thought of this as an encroachment on the religious learning. “William Bentinck declared the policy of religious neutrality after the petition of the Muslims of Calcutta appealing to the government to spare the madrassas and refrain from such measures as might result in the destruction of the literature and religious system of Islam.”⁷ The Muslim Ulamas apprehended that “the objective of the government exclusive to the encouragement to the English language and discouragement to both the Hindus and the Muslims studies was conversion to Christianity. Their suspicion was not unfounded because the missionaries used to teach Christianity through the English education disregarding the policy of religious neutrality.”⁸ It could be noticed that high ranking officials were against the local religion and were sympathetic towards the missionaries.

William Bentinck’s Resolution of 1835 on one hand encouraged English education and on the other hand it intended to stop all kinds of financial assistance to the institutions of oriental learning. This extreme measure was abrogated by Lord Auckland in 1839. Lord Harding in 1844 brought a new ruling by which the students were to be given preference in services if they came from such institutions which imparted English and western education.

Sir Charles Wood’s Despatch

Sir Charles Wood’s Despatch to the Courts of Directors has been described as, ‘The Magna Carta of English Education in India’. It enunciated the aim of education as the defusion of Arts, Sciences, Philosophy and the literature of Europe. The English language was to be taught wherever there was demand for it. Both the English language and the Indian languages were to be given special attention and prescribed as the means for the attainment of the following objects:

- 1. “The constitution of separate department of administration of education.**
- 2. The institution of universities at the presidency towns.**
- 3. The establishment of institutions for training teachers for all classes of schools.**
4. The maintenance of the existing government colleges and high schools, and the increase of their number when necessary.
- 5. The establishment of new middle schools.**
6. Increased attention to the vernacular schools, indigenous or others, for elementary education.

7. The introduction of a system of Grant-in-aid “ (8)

The government's commitment to higher education can be seen in that even in the event of great disturbances in north India, three universities were established in Calcutta on 24th January 1857, in Bombay on 18th July, 1857, and in Madras on 5th September, 1857. It was in 1882 that an Indian Education Commission was appointed, which was headed by W.W. Hunter to enquire and to suggest measure to further strengthen and widen the educational network proposed by Wood's Despatch. So, “there was a sharp rise in the number of colleges and from 27 in 1857 the number rose to 72 in 1882.” 9.

Muslim's Response towards Western Education

The behaviour of the Muslims of southern and northern part of India differed from each other in many respects. The southern and western sections of the Muslims showed positive response towards English and western sciences while the Muslims of northern India to some extent also the Hindus refused to accept western learning. S. Abid Husain discussed in details the reasons by which the behaviours of southern and northern Indian Muslims differed from each other towards western culture and sciences. The abstract of his thinking is as follows:

“The Muslims of southern and western part of India were descendants of the Arab merchants and sailors. To fulfil their material aspect, they liked peaceful society, having good relation with the Hindu rulers, ready to adjust with every new circumstances and were generally educated. While the Muslims of northern India were descendants of the noble officers and soldiers, they were holding high posts, enjoying privileges. But after the British dominance all the privileges were curtailed or abolished. They considered British as usurpers and openly showed their hostility due to social, cultural and political prejudice” (10)

The study of political events and their impact on the Muslims are important to understand the response of the Muslims. The political events in the aftermath of the Battle of Plassey (1757) and the Battle of Buxar (1764) had changed the attitude of the British towards the Muslims. The British now onwards were highly cautious regarding the Muslims. After establishing their hegemony, the British began to destroy the financial strength of the Muslims.

In 1793, the British passed the Land Act which adversely influenced the economic condition of the Muslims. “They changed the relationship with the landlords, especially in regards to the Muslims, and closed the door to their landlordism”. (11) The substitution of the English language for Persian as the court language in 1837 greatly affected the Muslim subordinate officers. Hafiz Malik rightly remarks – “Their strategy was to oust the Muslims from the profession and the position of economic and administrative control.” (13)

Mutiny of 1857

From the very early time the British regarded the Muslims as hostile but after 1857 the situation became worse. They put every right and wrong blame on the Muslims and did not want to see them in administration. On the other hand, their attitude was kind towards the Hindus and was even inducted in administrative services. Not only this, they then replaced the Muslims by Hindu in the government services. There were some concessions for the Muslims to enter in the government jobs, but after 1857 these concessions were withdrawn.

Position of Muslims in the Services

Sir William Hunter in his book ‘Indian Musalman’ had given the data by which the pitiable condition of the Muslim can be understood. Hunter had shown the Muslim position in the three aristocracy department.

(I) Military Command: Regarding the army, Hunter says, “No Muhammadan gentlemen by birth can enter our regiments: and even if a place could be found for him in our military system, that place would no longer be a source of wealth.” (12)

(II) The Collection of Revenue: As regards to the collection of land revenue, Hunter compared the position of the Muslims under the Mughal and the British and quoted Mr. James O’Kinesl :

“It (British policy) elevated the Hindu collectors who upto that time held unimportant posts to the position of landholders, gave them a proprietary right on soil, and allowed them to accumulate wealth which would have gone to the Musalmans under their own rule”. (13)

(III) Judicial and Political Employment: Regarding the judicial, political or Civil employ, he says – “None of the native gentlemen who have won their way into the covenanted Civil services or upto the bench of the High Court, are Musalmans”. (14) Sir Syed Ahmed Khan felt so distressed that on 26th May, 1875 addressing the Muslim population at Azimabad (Patna), he said :

“Now you take a glance at the whole of India and bring before your eyes its various organizations. Look at the Government Departments. Look at factories or Railway Look of small shops or big trading concerns Look at any kind of private enterprises and just find out for yourself how many of the employed are Musalmans. I dare to say the proportion would not be more than one to a thousand”. (15)

Muslim Advocacy for Modern Learning

The Muslim scholars and ‘Ulama’ showed their liberal trends towards western learning from the last decades of the 18th century. “Mirza Abu Talib Landani (1752-1806), perhaps the first outspoken Indian Muslim, supported the British rule and responded to the western culture.” 18 He liked the English system of education, the English legal system, the English customs and manners. He was of the view that the Muslims in India should embrace such western values which were healthy and morally sound. Many products of Delhi College, who after completing their education advocated to acquire western knowledge and supported the British rule, such as Zaka-Ullah of Delhi (1832-1910), Maulana Muhammad Husain Azad (1833-1910) and Maulavi Nazir Ahmad (1836-1912). Maulvi Nazir Ahmad wrote many books, especially novels with a view to reform the Muslim society on modern lines. He advocated two types of education — religious and rational sciences. The British were expert in rational sciences and as a result, achieved tremendous material progress. He viewed that “the Muslims should take up the study of the sciences but not at the cost of their religious and cultural education.” 19

Sir Syed Ahmad Khan and Other Muslim Scholars’ Efforts to Modern Education

Sir Syed Ahmad Khan was one of the most towering personalities in the 19th century. He launched a movement which affected every aspect of Muslim life, i.e. social, economical, political, cultural and religious. After the Mutiny of 1857, the condition of the Muslim community was very gloomy. He felt distressed for sometime despite all the reformative zeal and ability as how to help and save his community from material and spiritual ruin. He not only tried to focus on the nationalistic approach of Islamic teaching but also wanted to change the antagonistic attitude of the orthodox ‘Ulama’ and general masses towards the English language and western learning. Sir Syed and his followers had to face much opposition and were even threatened but they didn’t give up their determination and continued to persuade the Muslims to learn the English language and advised them to adopt and respect the good things in western culture. For this, he highlighted time and again the importance of western education. Sir Syed declared that there was no option for the subjects of the nation but to learn the language of their rulers.

Apart from the untiring efforts of Sir Syed and Maulana Qasim Nanautavi, another personality who devoted his whole life for the reconstruction of the Muslim society was Maulana Shibli No’mani. He completed his education on traditional pattern and worked as a professor in M.A.O. College, Aligarh. Therefore, he got the opportunity to study western science and literature very closely. He came to the conclusion that for the Muslims it was equally necessary to acquire knowledge in both the institutions — traditional madrassas and modern schools. The efforts for the promotion of modern education were not confined to northern India only. There were several other lesser lights, who worked for the propagation of education among the Muslims in southern and eastern part of India, such as Badrud Din Tayyab in Bombay, Syed Amir Ali and Nawab Abdul Latif in Calcutta who made good efforts to persuade the Muslims to realize the importance of western education and be able to share in government services. Nawab Abdul Latif opened ‘Muhammadan Literary Society’ in Calcutta in 1863. Syed Amir Ali founded ‘Central National Muhammadan Association’ in 1877 for the protection of the future of the Muslim community. In Bombay, Anjuman-e Islam was established in 1876, in which Badrad Din Tayyab served and tried

to awaken the sleeping minds of his own community. The main purpose of all these organizations were to impart the English language and western sciences to improve their material well beings i.e. political, economic and educational development.

Conclusion

It can be said that the Muslim masses had been persuaded for education from three angles: one was the pro-British who advocated the western learning and modern sciences. The second group showed resentment against the British and they criticized western customs and manners and championed the cause of traditional learning. The third group adopted the middle way. They gave preference to Islamic learning on the one hand and accepted the western knowledge on the other. They approached western values from the point of view of Islam. They were of the view that without having knowledge of both the fields, the Muslims could stand no chance of real progress. It is seen that after 1857 the social, political, economical and educational position of the Indian Muslims was so bad that their existence in government services was almost nil. They were ignorant, lost their social dignity and political existence. In this period of gloom and misery, quite a few social reformers and educationists appeared in the Muslim society and rendered untiring service for the upliftment of the Muslim community through the establishment of institutions, schools, colleges, madrassas and organizations and through their valuable speeches.

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Humanity and Social Activity in the Dramas of

Jyoti Prasad Agarwala

Shaju Ahmed
Assistant Professor
Deptt. of Assamese
Jaleswer college
Tapoban. (Assam)

Abstract

The modern dramatists however did not ignore the theme of humanism and socialism in their plays. For example there are some of the excellent dramatist and their dramas like Gunabhiram Baruah's Ram Novami (1857), Hemchandra Baruahs Kaniyar Kirton (1861) and Jyoti Prasad Agarwala's dreams, especially I want to discuss Agarwala's work on humanity and social activity in his dramas namely (1) Sunit Kuwari (2) Karengor Ligiri (3) Rupalim (4) Nimati Kaina (5) Son Pakhili and (6) Labhita. Jyoti Prasad Agarwala wrote his first play Sonit Kunwari which picturised the theme of romantic love story of Usha and Aniruddha. Again in his second play we find the great creation of Agarwala which is deviated from the traditional forms of drama though the ground was based on the mythical stories. His third play "Rupalim"s theme is against the tribal background. His Nimati Kannys is a symbolic play which was written in a highly philosophical view depleting the role of the poet, philosopher in working up a people from the demorasaging, (demoralisation), spelt of stupor and slumber. Agarwala wrote Khanikar before Labhita. This is a social play. Depicting how the young artist Nabinphookan fought against the conservatism of the family and went to Europe and though various vicissitudes reached his goal and became superstar as sculptor. In his last play Labhita, we find a new Jyoti Prasad. In this play he presented the significant episode connected with the revolution of 1942 in India, the Second World War and I. N. A. movement, clearly portrayed through which the ideas of the dramas were revealed in here. In this paper I will try to explore humanity and social activity in the dramas of Jyoti Prasad Agarwala.

Keywords:- Humanity, Social, Activity, Drama, Movement and Culture.

Biography

Jyoti Prasad Agarwala was born in a family which assimilated itself into the wide canvas of the Assamese society, as his great grandfather moved from Rajasthan to Assam in search of his fortune. Jyoti Prasads father Pramananda Agarwala and his mother Kiron Moyee Agarwala who had also inspired young Jyoti Prasad to be sense of selfless patriotism, will-power, dedication to duties and above all his personality had powerful impact in the forming of psychological makeup. The environment of his home played a significant role in imparting his education. His existence in Edinburgh University, England provided him the opportunity to come into contact with the world culture.

Jyoti Prasad Agarwala was a versatile genius whose Assamese dramas attained creativity, dynamism and modernity. Agarwala was also a freedom fighter, a noted poet, playwright, composer, lyricist, writter and first Assamese film maker. He is also called the father of Assamese film.

Introduction

The history of Assamese drama began with Srimanta Sankardeva during the sixteenth century which is known as 'Ankia-Nat'. But after the Yandaboo Treaty in 1826, Assamese dramas were composed in the form of western tradition. Some dramatists of the excellent examples introduced the modern dramatic plot, theme and techniques in Assamese dramatic tradition. The modern dramatists however did not ignore the theme of humanism in their plays. Jyoti Prasad could not perceive the imperialist oppression on the common people of his motherland and he dedicated himself to drive away a counter culture from the Assamese society. Jyoti Prasad Agarwala devoted his entire life to rejuvenate Assamese society. He was an ardent lover of beauty who always dreamt of a peaceful balanced society.

Background of his Drama

Jyoti Prasad Agarwala was born during the time of the second spell of neo-renaissance in Assam. Dr. Nagen Saikia, a prominent literary figure of Assam opines that "The neo-realism manifested in Jyoti Prasad was the supplementary of the early romantic stage. Unless we comprehend it there can't be any evaluation of Jyoti Prasads ideas and ideals" Dramatists like Henrik Ibsen, Bernard Shaw and Galsworthy have overwhelming influence on Rupkonwar Jyoti Prasad Agarwala. He adopted the elaborate stage direction, setting and background from western dramatists like Ibsen and this brought a radical change in Assamese drama. It is also said that the naturalistic stage setting of Karengar Ligiri is typically modelled on Galsworthy. Ibsen and G. B. Shaw are found advocating for women liberation and magnanimity of women.

Jyoti Prasad caught the true spirit of the age and created the women characters with the spark of strong personalities like Chitralekha, Sewali, Kanchanmati, Rupalim, Labhita, etc. But in methods of characterization and meaningful delineation, Jyoti Prasad is in strikingly original.

Analysis of Dramas

Jyoti Prasad Agarwala emerges as a dramatist with his play Sunit Kunwari which was composed by him when he was only a teen. This trend in setting play of Assamese drama is a distinct departure from earlier stage directions, settings and music. He was a born poet and this poet in Jyoti Prasad drove him to create his first play Sunit Kuwari which is very lyrical in form and on inking of dramatic genius. The theme of the play woven around the episode instead of mythological Usha and Aniruddha was rich in dialogues, lyrical content and songs setup indigenous tunes. Karengor Ligiri was his second play where he introduced debate oriented dialogues to discuss and argue on the various points that emerged out of Kanchans marriage with Sunder Konwar who knew full well that she loved his Friend Ananga. Jyoti Prasad had very deeply brought out the lyrical and romantic beauty of the plot through the core of her heart for the prince Sunder and sacrificed her life to save him from ignoring her characterization, depicting clash of character's and inner psychological conflict, lively dialogues with literary flavour. In his third play Rupalim is against tribal background. Jyoti Prasad wrote Khanikar before Labhita. This is a social play. Depicting how the young artist Nobin Phookan fought against the conservatism of the family and went to Europe and though various vicissitudes reached his goal and became a superstar as a sculptor. Jyoti Prasads Nimati Kaina is a symbolic play written in a highly philosophical view depleting the role of the poet philosopher in wakening up a people from the demoralizing spell of stupor and slumber. He has borrowed the theme like Brecht from folklore of his play through dynamic verse, songs and dialogue. In the preface of Nimati Kainna Jyoti Prasad Agarwala nicely presents his idea in the following words, Persuance of all arts by man is meant for founding peace and prosperity in the world. Goddess in fine art is also goddess of human civilization.

Agarwala's last play Labhita is benevolently worked out. We find a new Jyoti Prasad in this play where he presents the significant episode connected with the public revolution of 1942 in India, the Second World War and I. N.A. Movement which have been clearly portrayed. There is no hero and no heroine in this play although the play depicts the reaction of the mind of simple village girl

Labhita who swims courageously through the torrents of the times and is killed when she is planting the Indian national flag on the soil of our British dominated country. The quick passage of thrilling events and the dynamic character of Labhita sustain the interest of the viewers /readers till the end which is indeed inspiring. He also portrays cruelty and repentance, sacrifice, pathetic human condition frustrated with love in his plays. The present study is an attempt to discuss the theme of humanity and social activity in major play's of Jyoti Prasad Agarwala.

Humanity and Social Activity Consciousness in Jyoti Prasad

Humanity remains the main concern in most of the literature in the world. If we examine the literature of different languages and different countries, we find that the authors are always for the triumph of humanity. The Assamese literature is not lagging behind in this matter. In a common parlance the term humanity refers to the quality or by virtue of being humane, kind, and benevolent, It is a set of strengths focused on tending and befriending others. Nevertheless, humanity also includes all human beings collectively that is the human race and human kind. The Oxford English dictionary refers humanity as the people as a whole the sympathy and kindness to words others. So the term 'humanity' is not continued to any particular race and religion.

Jyoti Prasad Agarwala was born during a period when Assam witnessed ,the second spell of neo-renaissance. He was deeply influenced by Mahatma Gandhi's teachings non-violence who coming back from Europe, plunged into the national movement. For him, Journey from "Man to humanity "is essentially a cultural one. (Having been inspired by Chandra Kumar Agarwalas stroking philosophical note.) The worship of beauty is the game of life. Jyoti Prasad began to find new meaning of beauty and culture. Sir Aurobinda's theory of salvation for the entire humanity surely had some deep impact on the formation of the creative stage of Jyoti Prasad Agarwala. He was also highly influenced by the concept of Krishna culture introduced by Sankar Deva. In the Assamese literature, the concept of humanity has also been found in the dramas of Jyoti Prasad. As a dramatist with social commitment, Jyoti Prasad Agarwala composed his plays with a resolute sense of social consciousness. Some speeches of his play's reveal his commitment to the society in his popular play Labhita.

In the drama Labhita the protagonist labhita says to her timid lover that he must not call himself as a youth of advance days as he cannot be pretended as a young man. So his heart refuses to be unkind with the tire of revolt. Another important character named 'Elahibox' is also symbolic of brotherhood for both the Hindus and the Muslims. The character of Kanchanmoti is also designed with a different mental make-up studied with the flight of complex human mind. Her character is an admixture of both tradition and novelty. Sundar Konwar and his wife Kanchanmoti are the characters in the play 'Karengor Ligiri in which Sundar develops a weakness towards a palace maid Sewali but at the same time he is eager for his royal status too. Dr. Mahendra Bora says 'The character of prince Sundar is made to associate with a peculiar kind of psychological complex. In fact, Sunder's misogynist complex is an unhealthy expression of budding love which is related to feudal sense of class society.

Sundar says to his wife that revolution is much needed for purging the dirt and rubbish that have been accumulated for centuries. I love invited revolution to my life as well as to the society. His tragic destiny is the result of his eternal revolutionary mind that is ever in conflict with society. The play Rupalim is against tribal background. This play also a social drama.

Jyoti Prasad Agarwala wrote his first play Sunit Kunwari at the age of seventeen, adopting the plot, i. e. romantic love story of Usha and Aniruddha. Jyoti Prasad pays much importance to the natural human love between Usha and Aniruddha. He also portrays cruelty and repentance, sacrifice, pathetic human condition frustrated with love in his plays. He was the worshiper of beauty who always dreamt of a peaceful balanced society.

Conclusion

From the study of Jyoti Prasad Agarwalas works I have got to get the point that Jyoti Prasad Agarwala is not only creative revolutionary poet, a musician and a dramatist but also a sagacious sage with brilliant literary value. Jyoti Prasad was greatly influenced by Bernard Shaw's *Candida* while writing his '*Karengar Ligiri*', *Rupalim*, is one of the best creation's of his drama on the basis of his conception of beauty of simplicity. On the other hand, like Galsworthy Jyoti Prasad Agarwala created '*Labhita*' as a very strong character where she being a rustic is not devoid of personality. She represents the new women of the Assamese masses of that time. She says, "Go on fighting till you have the last drop of blood, save and free our mother land". Jyoti Prasad Agarwala opened a new vista of dramatic culture for which his name is written in golden words in the history of Assamese culture and will always be remembered by the people of Assam as the father of modern Assamese drama.

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Swami Vivekananda and Indian Nationalism

Sudarshan Roy

Assistant Professor

Dept.t of Political Science

B. N. College, Dhubri

Abstract

Swami Vivekananda is one of the greatest nationalist and spiritual leaders of our country. His nationalism is based on spiritualism. He witnessed the exploitations based on cruelty by the British and tried to encourage his brothers and sisters of India to enlighten themselves with the divinity and power already in them. The very edifice of Indian nationalism is constructed on the ideal of universal brotherhood. He urged upon them to be spiritually strong enough and cherish the divinity of love and universal brotherhood.

Keywords: Gurudeva, Nationalism, Spiritualism, Political, Freedom, Motherland

"At Cape Camorin sitting in Mother Kumari's temple, sitting on the last bit of Indian rock-I hit upon a plan: We are so many sanyasis wandering about, and teaching the people metaphysics—it is all madness. Did not our Gurudeva use to say, 'An empty stomach is no good for religion?' We as a nation have lost our individuality and that is the cause of all mischief in India. We have to raise the masses".

This is what Swami Vivekananda has said about the "vision of one India" he had while meditating on the "last bit of Indian rock" (later known as the Narendra Roc Memorial) at Kanyakumari. Moved by the miserable conditions of Indian masses he infused in them the sense of service and self sacrifice towards Motherland India.

"I am an Indian and every Indian is my brother." "The ignorant Indian, the poor and destitute Indian, the Brahmin Indian, the pariah Indian is my brother." "The Indian is my brother, the Indian is my life, India's gods and goddesses are my God, India's society is the cradle of my infancy, the pleasure garden of my youth, the sacred heaven, the Varanasi of my old age." "The soil of India is my highest heaven; the good of India is my good." These were some of the utterances of the patriotic saint Swami Vivekananda that fostered among Indians a consciousness of their identity as a nation.

Before we know about the thoughts of Vivekananda on nationalism, we have to understand his time. It was a ragged, poor India under the rule of British emperor. India was constantly getting looted and the common people of India were getting poorer than ever. But Vivekananda saw the power of these downtrodden people very differently. He saw that our lives were very simple and our beliefs towards almighty always generated a spirit inside from us which had kept us alive and fresh in many ways. Vivekananda emphasized on these parts where at times when you are being continuously tortured, at least your mind should be strong enough to tolerate it, just not tolerating but being ahead of the people who are engrossed towards materialistic bonuses.

Vivekananda's nationalism is identified with spiritualism. The meaning of spirituality is the manifestation of the divinity already in a person. The fall of a country or culture is caused by its spiritual bankruptcy. In the same way, its rise depends upon spiritual awakening. Spiritual fall brings in its wake moral fall, moral fall brings intellectual blindness, and intellectual blindness brings material downfall.

Swami Vivekananda linked India's regeneration to her age-old tradition and spiritual goal. He was of the opinion that, "Each nation has a destiny to fulfil, each nation has a message to deliver, each nation has a mission to accomplish. Therefore, we must have to understand the mission of our own race, the destiny it has to fulfil, the place it has to occupy in the march of nations, the role which it has to contribute to the harmony of races". His nationalism is based on humanism and universalism, the two cardinal features of Indian spiritual culture. He taught people to get rid first of self inflicted bondages and resultant miseries.

As Vivekananda's nationalism is based on spiritualism, it never opens the path of materialism that may lead to the collapse of national unity and integrity. Spiritual bondage is the source of strength of Indian life and culture. The very edifice of Indian nationalism is constructed on the ideal of universal brotherhood that he manifested at the World Conference of Religion in America. He reiterated Hinduism and its call for universal brotherhood. Deep concern for masses, freedom and equality through which one expresses self, spiritual integration of the world on the basis of universal brotherhood and "Karmyoga" a system of ethics to attain freedom both political and spiritual through selfless service make the basis of his nationalism.

Vivekananda's nation was the nation of people and their minds, their hearts. In his Swadesh Mantra he said, "Do not forget, your life is sacrificed to your mother (the nation) from birth." Now just think how much it inspired the revolutionaries at that time. There he also mentioned, "Forget not that the lower classes, the ignorant, the poor, the illiterate, the cobbler, the sweeper, are your flesh and blood, your brothers."

Swami Vivekananda held distinct views on Indian nationalism and freedom. He took an ethical or spiritual view towards freedom. Swami was quite direct in criticizing the Christian missionaries who took to proselytizing Indians without a full understanding of the social and material conditions that plagued them. When Swami says, "One cannot worship or meditate on an empty stomach," it is a statement about how external imposition fails to understand conditions of being.

Swami made a distinct case towards embracing the Hinduism that was intrinsic to India. Rather than seeing it as a form of paganism or something that was demonized in many aspects of the West, Swami reverted back to this tradition in advocating a unique form of nationalist identity.

Swami spoke of the Advaita Vedanta within Hinduism, the oneness of spiritual identity. When Swami speaks of Hinduism, he articulates a vision that is universal in its reach. It pulls into it the basis of all the Western religious expressions, including Christianity. It is in this point where Swami takes a very distinct approach to what defines nationalism and freedom. Swami pivots towards indigenous religious expression in making a humanist argument against one religious form of the good dominating another.

Swami views political freedom as coming from a spiritual understanding of being in the world.

Individuals cannot find political freedom and nationalist identity unless there is a firm spiritual foundation from which such ideals can be revered. Swami defines nationalism and freedom as arising from an understanding of self that stresses universality of religious experience. From this point, there can be no spiritual or ethical justification for one nation occupying another. Accordingly, political freedom arises from spiritual awakening.

Thus, Swami Vivekananda's nationalism is solely based on spiritualism. To him, political freedom also comes from a spiritual understanding of being in the world. Swamiji defines nationalism and freedom as arising from an understanding of self that stresses universality of religious experience.

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Postcolonial-postmodern Perspectives in Amitav Ghosh's *The Glass Palace*: A Study

Khurshid Fatehul Ikram

Assistant Professor

Head, Deptt. of English

Jaleswar College, Tapoban

Abstract

The description of Amitabh Ghosh's novel *The Glass Palace* and the narrative style of the novelist through the novel are highly observed. The theme of postcolonialism and postmodernism is reflected throughout the narration in the novel. Here the western readers are not continuously distracted by the socio-cultural signifiers of the Burmese, the Hindustanis, the Tamils, the Bengalis or the Japanese that form the list of prevalent implied language in the novel. The novel also reacts to the totalitarian regimes. This problematic situation was largely created by the disabling discursive self-alienation brought about by the colonial discourses. "Self-alienation and totalitarianism" – colonial and totalitarian discourse is one of the themes of the novel *The Glass Palace*.

Keywords: Postcolonialism, Postmodernism, Self-alienation, Totalitarianism, and Subaltern.

The theme of postcolonialism and postmodernism is one of the vital issues reflected in Amitabh Ghosh's *The Glass Palace*, published in 2000. In *The Glass Palace* the novelist gives a depiction of the history of the teak and the rubber trade, the Burmese royal family, the British Indian Army, the Indian National Army and the overall joined history of India, Burma and Malaysia from 1880s to 1990s. As is customary of Ghosh, these histories are conveyed by characters stemming from varying social backgrounds. The stock of characters includes among others the rapacious and opportunistic businessman Rajkumar; Uma, the housewife who turns into an idealist activist; the western-trained middle-class bureaucrat The Collector; the inward-turned humanist photographer Dinu and the happy-go-lucky (to begin with) soldier, Arjun. The physical characteristics of these characters conform to the ideologies they represent.

In a scene unfolding for instance between a westernized Bengali and a Malayan Tamil, it is made clear that the conversation proceeds in the lingua franca of either the Hindustani or the English (Black 173). This highlights Ghosh's rejection of popular means for representing sociolinguistic amalgamation in novels, such as magic realism and chutneyed English, or mixed argot, used by Salman Rushdie. As a consequence, the bits and pieces of foreign languages are smoothly incorporated into both visual and narrative registers of the novel after their first appearance. Through this method Ghosh tries to ethically alleviate the social and political power-relationships between different languages and to make his narrative accessible to as many multiple readers as possible. The novel proceeds mainly through the examination of various ideas through discussions in which differing ideologies are pitted against each other in an ethical manner that prioritises or vindicates none of them. Yet such juxtapositioning brings into view the pros and cons of each way of seeing the world more clearly and reaches towards a synthesis of viewpoints where each view is allowed to retain its voice and stance while they are brought into a meaningful relationship with each other. The debates address, among other things, nationalism, which is one of the major concerns in this novel. The discussions are not superfluous to the narrative; they cannot be over-looked in favour of the actual story line. In *The Glass Palace*, meaning lies not in individual utterances, but in their dialogical negotiations, the emphasis being on the manifold entirety of the plurality of viewpoints. The stances of most of the major figures become gradually modified during the course of the narrative through mutual interaction. The themes like theory and experience,

duty and emotion, etc., tend to become interwoven to muddle the borders between polemics and praxis.

In the novel the reader finds meticulous descriptions of the practical procedures of the teak and rubber trade, and descriptions of the private lives of various characters. The impact of colonial commerce, the trade in teak, rubber and petroleum and the spreading of western consumer goods and technology anthropological interest in cameras, cars and aeroplanes come through in meticulous detail while the narrative charts the vicissitudes of four families over four generations. The intersecting lives of the Burmese Royal Family, the family of the businessman and timber merchant, Rajkumar, and the families of Saya John and Uma Dey are woven together from previously unaddressed angles on the interconnected histories of India, Malaysia and Burma. The action in the novel is centred in Burma, but it features diasporas to India, the eastern half of the Indian Ocean (South East Asia), Europe and North America.

Among the many debates about colonialism and women, Gandhi and the Ghadar party, Congress vs the anti-Fascist position in the Second World War, etc., the one that is most resonant relates to the moral dilemma of the Indian officers in the British Army, some of whom later deserted to form the INA (Indian National Army). The article in the novel (IV.5) examines more closely the way in which these discussions function while the existential problem of the Indian officers in the British army is examined in the following sub-section. This problematic situation was largely created by the disabling discursive self-alienation brought about by the colonial discourses, self-alienation and totalitarianism – colonial and totalitarian discourses. One of the central themes in *The Glass Palace* is the way colonial discourses, primarily the military discourse, have moulded the subaltern identity and resulted in severe alienation. Self-alienation is apparent in the characters of the soldier, Arjun, who has been moulded into a war-machine in the hands of British military discourse and in the character of the Collector, a Britain-trained colonial administrator. Both these characters are destroyed: they end up in a dead end in their existential moorings and kill themselves. Arjun becomes the victim of the discursive and political component of his subjectivity, which in the colonial context is often strong enough to annihilate the imaginary ethical side of human existence that is needed to balance the forces that mould us.

Arjun then concludes that the difference between officers and other ranks was that the common soldiers had no way of reaching and comprehending the instincts that made them act. They had no linguistic means of shaping their self-awareness, no access to the ethical. Therefore, their fate was to remain strangers to themselves always at the mercy of the directions of others. But in the same instant he arrives at this conclusion, the topsy-turvy way he has conceived of himself and his servant suddenly dawns on him. The delirium of his pain transforms his thinking:

“He had a sudden, hallucinatory vision. Both he and Kishan Singh were in it, but transfigured: they were both lumps of clay, whirling on potters’ wheels. He, Arjun, was the first to have been touched by the unseen potter; a hand had come down on him, touched him, passed over to another; he had been formed, shaped—he had become a thing unto itself—no longer aware of the pressure of the potter’s hand, unconscious even that it had come his way. Elsewhere, Kishan Singh was still turning on the wheel, still unformed, damp, malleable mud. It was this formlessness that was the core of his defence against the potter and his shaping touch” (Ghosh 430-31).

Here the decidedly discursive power-mechanisms of British colonialism in identity formation are represented through the metaphor of image or vision. The image of the potter’s thumb, the colonial discourse and the clay, the colonial subject is recurrent in Ghosh’s novels but nowhere else is it applied to the effect it orchestrates in this passage. Arjun finds himself at a loss:

“He had never thought of his life as different from any other; he had never experienced the slightest doubt about his personal sovereignty; never imagined himself to be dealing with anything other than the full range of human choice. But if it were true that his life had somehow been moulded by acts of power of which he was unaware, then it would follow that he had never acted of his own volition; never had a moment of true self-consciousness. Everything he had ever assumed about himself was a lie, an illusion. And if this were so, how was he to find himself now?” (Ghosh 431).

Arjun finally decides to place his loyalties not with the Japanese like his friend Hardy, but with India, and joins the Indian National Army and win the decisive victory over the Japanese; the last remnants of INA continue fighting in the jungles of Burma. Arjun is with these last remaining soldiers when Dinu meets him in a deserted village. When Dinu wonders as to why the INA is still fighting although the allied forces have beaten the Japanese, Arjun answers that he did not join the Japanese, but the Indian army, which still has a cause for fighting the allied forces. When Dinu observes that they have no hope, Arjun's answer is desperate:

"Did we ever have a hope?" he said. We rebelled against an Empire that has shaped everything in our lives; coloured everything in the world as we know it. It is a huge, indelible stain which has tainted all of us. We cannot destroy it without destroying ourselves. And that, I suppose, is where I am..." (Ghosh 518).

This scene, implying that the monster of the Empire will live on inside its creations which therefore have to be destroyed is one of the most hopeless in Ghosh's whole oeuvre. As Ghosh has observed, the Indians have to cope with the absolute fact of defeat and the absolute fact of trying to articulate defeat to your and trying to build a culture around the centrality of defeat (Aldama 89). Ghosh is here referring to the tremendous power of the discourses of modernity on identity formation in the colonial context.

This can, then, be seen as an instance of the pessimistic mood that tends to haunt the literatures stemming from the tradition of the Bengali Renaissance. The novel also reacts to the existence of totalitarian regimes. The military regime in the modern state of Myanmar comes under scrutiny towards the end of the novel when Jaya goes to Myanmar to search for Dinu who has opened a photo studio there. The limited scope of the discursive reach of the regime is nicely illustrated in the scene where Daw Thin Thin Aye goes to meet the government censor who has read a story written by her. The officer tells her that she does not know how to write Burmese. He complains that he has spent a lot of time correcting the manuscript which is now full of red pencil marks. After pronouncing that it is not his job to teach people how to write, he tells Daw Thin Aye to take her paper and leave. In the bus the perplexed writer takes a look at the manuscript:

"His vocabulary", she realized, "was that of a child; he was barely literate. He had run his pencil over everything he hadn't understood – puns, allusions, archaisms." (Ghosh 536).

The implication here is, of course, that in addition to occupying a very narrow discursive-ideological space, the representatives of the government discourse are not interested in finding out about things that are beyond them: they clearly presume that the way they see things is the only correct way. In both cases, then, subaltern agency exists, and can only exist, in an ethical dimension outside the discursive reality of the hegemonic group. But there are obvious situational differences between these groups. Whereas the silent group in the earlier novel is trying to escape the ideology of western modernity and its imperialistic-scientific discourse, the people gathering at the photo studio are trying to avoid a brutal military regime which has turned everything into politics. As a consequence of this superficial view of reality, the regime cannot react to things beyond political conspiracies and organizational matters. These, on the other hand, it sees everywhere, which has led to a preposterously extensive system of control. Consequently, the people at Dinu's studio are not forced to withdraw into complete silence, but they are able to remain in the realm of discourse, albeit a different discourse from that of the regime. Dinu uses the language of photography and of the image as a representative system into which the spies sent by the regime have no access:

"Today for example, I was talking about Edward Weston's theory of pre-visualisation ... that you must see the truth of your subject in your mind ... after that the camera is incidental, unimportant ... If you know the truth of what you see, the rest is mere execution. Nothing can come between you and your imagined desire ... no camera, no lens ..." He shrugged, smiling. To that list I could have added: No band of criminals like this regime ... But I did not have to tell them that in so many words ... They understood what I was saying ... they knew ... you saw how they laughed and clapped ... Here in The Glass Palace photography too is a secret language." (The Glass Palace 509-10)

The concept of imagined desire as an example of the ethical approach towards the alterity of the other is seen in *The Shadow Lines* as we get it in the novel *The Glass Palace* in which Dinu's ethical call for personal truths of the mind, achieved through imaginary constructions and not filtered through the censorship system and narrow political epistemology of the regime must be of importance for the citizens of Myanmar. For people living inside closed borders with practically no access to foreign media or any other outside influences, the desire to know the otherness beyond the border is presented as a burning issue. Unlike totalitarian military regimes, the novel *The Glass Palace* is not closed systems, but exists in a relationship with other texts, be they fictional or non-fictional. So far I have paid little attention to Ghosh's use of intertexts, although these are hinted at in many of his novels. An obvious intertext for *The Glass Palace* would be *At Large in Burma*, the non-fiction piece by Ghosh himself, which comprises one of the three texts in *Dan Cambodia, At Large in Burma* (1998).

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Trade and Commerce in Goalpara Region in Assam: A Historical Study

Dr. Nazrul Islam

Assistant Professor

Deptt. of Economics

Dalgoma Anchalik College

Dalgoma, Goalpara (Assam)

Abstract

The ancient as well as medieval history of Assam reveals that there exists a well established environment of trade and commerce in the Goalpara region of present Assam. From the facts we may set the economic history of the said region as well. Apart from ancient era, being the mid-place between Assam proper and rest of India, from Mughal to British period there had been a flourishing atmosphere of trade and commerce in the region. In this paper it is tried to explore the trade and commerce focussing on economic history of the region.

Keywords: Goalpara, Sri Surya, Ahoms, Garo-Khora, Chavelier and Bijni Raj.

Introduction

We find Panchatantra, Jogighopa and Sri Surya hills since ages as the battle-fields of various important wars. Not only that these places had been the confluence of many socio-cultural and religious sects. Obviously, these places had been the significant centres of commerce and trade. The local people believe that “Vyasa Deva tried to build another Kashi by engraving 99999 Sivilings and idols there in SriSurya hill”¹. Old verses 'Suta Samhita' asserts that “there was a workshop and store at Sri Surya, the raw materials special sort of rock, was brought about from the base of the Narmada River in the South India”². This fact leads to interference that Sri Surya had been significant and prominent centre of production and export of various sorts of idols made of stone.

The geographical area of old Goalpara district was annexed to the Mughal empire long back in 1637 following the settlement of the dispute between Raghu Rai, king of Koch Hajo and nephew of Naranarayan and Lakhinarayan, son of Naranarayan and king of Koch Behar. For only a period of three years from 1659, the area was annexed by the Ahoms. At that time several traders (Mudoi) came to the Southern part of Goalpara for running their trade. “With the permission of Islam Khan, Nawab of Ducca, Haribol Rai and the gold traders Joihori and Narahori had run their commercial works at Sri Surya”.³

Discussion

There was an open-trade agreement between Captain Walsh and Gaurinath Singha, Ahom King, on 20th February, 1793. According to that agreement, “there was a mention of a Memo (Ford) of Rs. 400 at Chandria, Goalpara, Rs. 20,000 at Bangalghat, opposite to Goalpara on the north bank of the Brahmaputra”.⁴ At Hadira Chauki, the Ahom king established a toll centre for import and export of goods under a Duoria Barua (custom agent of the agent of the Assam Govt.). The main goods and commodities imported through Goalpara and Bangalghat (Hadira Chauki) were salt, carpet lead, tin, iron, ornament, spice, etc. Ten percent of levy was approved against the value of goods challaned from there. On the other hand, “the main exported goods were muga cloth, muga thread, chilly, ivory lac, cotton, etc”.⁵

In 1824, 25,000 mm of salt of Bangalghat were sold here in Assam. Over and above, salt, mill cloth from Europe, cotton cloth carpet, zinc, lead, ornament, spice were sold now and then. “From Assam, muga thread, muga cloth, piper, ivory, lac, manjetha, agar, cotton, etc. were exported”.⁶ “In 1809 Assam had to pay Bangal Rs. 2,24,300 for its imported goods and it received Rs. 67,400 for exported goods”.⁷

In 1822, Goalpara was made a separate district. Then Garo Hills was under this district. In 1867, Goalpara was entangled with the Commissioner of Koch Behar. Due to clashes with the Garos, Garo Hills was further separated into a district later on. At that time, several market places (hat) were established in the frontier areas like Rajashimla, Darma Belguri, Fatamati, and Fulbari. Subsequently, some other hats at the places like Puthimari, Jira, Nibari, etc. were also established. In these frontier markets, “the Garos bartered cotton, chillies, wax, lac, Indian rubber, timber, etc. with the merchants engaged by the zamindars in returns of which they received cows, pigs, goats, towels, salt, earthen-ware pots, swords, spearheads and cloths”.⁸ Other than barter system, “there was also the use of the cowries and Garo-Khora”.⁹

There was thirteen Govt. Hats (marketing establishment) situated at the base of the Garo Hills. “Especially in cotton season a considerable number of vehicles made their trips”.¹⁰ Due to extensive chances of violence and bloodsheds in almost all the Govt. hats, there was Garo Outpost in all the hats. At that time, the Govt. showed interest in constructing new roads and ways. In this context, AJM Mills, then Offg Judge, Sudder Court on deputation to Upper Assam, in his report wrote, “The roads now under construction are the one to Jeera and Damrah, completed as soon as possible as it is of much importance to open to visit Goalpara and learn the art of civilised life and be of great benefit to the traders. Another to Dobaparah, distance of 7 miles where a large sugar factory has lately been erected and another to a populous place called Kalyanpur, distance five miles”.¹¹

As an item of goods salt plays a pivotal role. “At each market place a person who paid a rent to Bijni Raja, kept a ware house for salt”.¹² Untair practices were common in these markets which may be understood from this. “The petty traders adding clay and water increase its (salt) weight 1/8 part and then exchanged it with the Garos at one man (sic) of salt for three mans (sic) of cotton”.¹³ The salt was brought from Calcutta and Serajgange in about equal quantities of Liverpool and country salt. “The Liverpool salt was also extensively consumed in Goalpara”.¹⁴

Mills further said that Goalpara was considered to be the great natural entrance to Assam. In 1809, the export and imports to and from Bengal were started in Captain Pemberton’s report on the Easters frontier to have amounted to Rs. 3,59,200 and it was supported by the local authorities in 1835 that the value of the trade was upwards of Rs. 50,00,000. It was observed that “the trade of Goalpara alone was then (1853) valued at upwards of Rs. 22,19,877”.¹⁵

Table - 1

Exports	Imports
Spices Quantities (Maunds) Amounts Mustard Seeds 4,,00,000 8,24,000 Muga Seeds 600 2,622 Cotton 50,000 1,75,000 Ivory 100 18,750 Rhino Horns ...17 1,680 Munjeetha 2,500 9,375 Wax 300 82,500 Chapara, Jak 1,000 4,200 Kala Teel 2,000 4,000 Stick Lac 7,000 2,500 Muga Cloth 20,000 16,000 (Area borkpras) Jute 20,000 20,0000	Salt 1,00,000 3,70,000 Cloths Of Kinds 2,00,000 Utensils of sorts 2,000 8,000 Spice of sorts 10,000 Iron 4,000 12,000 Pulse of sorts 50,000 1,50,000 Usna Rice 1,00,000 1,00,000 Mustard Oil 4,000 32,0000 Ghee 1,000 20,000 Tobacco 4,000 16,000 Sugar 2,000 20,000 Wheat 2,000 2,500 Gur 4,000 10,000
Rupess 11, 97, 377	Rupees 10,22,500

Source: Mills, Report on the Province of Assam (1984)

Interestingly, at that time also “the whole of the trade was carried on by the Marwaree (Kenya) merchants of Goalpara. Some of them had also traditional business with famous businessman Jagat Seth of Murshidabad”.¹⁶ In 1972, while digging earth, some base gold coins were found at Paglatek, 15 km to the west of Goalpara on the southern bank of the Brahmaputra. These coins were of the same type to the general class of Gupta imitation coins which were popular in eastern

India. "Paglatek coins were modelled after the coins of Prithu of Assam and supposed to be of the 13th or 14th century AD".¹⁷

Ananda Ram Dekhial, one of the most prominent personalities of the Renaissance of Assam, said in his *Asom Desar Bivaran* that Goalpara was the frontier of Assam and Bangladesh and so it was a prominent centre of trade and commerce. According to him, Dhophdara, Madang, Mornoi, Mornoi (SriSurya) Lakhipur, Nibari, Singimari, Salmara, Manikachar were the same. He further said that "Sal wood, cotton, mustard, oil seeds, lac, etc. were the main trading goods".¹⁸

Parsuram Barua had made a lot of profit from his Gola (retail grocery shop) located at Goalpara and Bangalghat while staying as Duoria Barua (Toll Officer) at Hadira Chowki. The Gola at Goalpara (i.e. at Kachari ghat) was a pucca building locally called kothi. That is why this ghat was also known as Kuthirghat. At that time, "Kalikanta and Ramakanta Saha of Chilmari also had a Gola at Jogighopa and had their trading relation with Duoria Barua".¹⁹ "Jagat Seth, the noted banker of Murshidabad had also his business establishment at Goalpara, Jogighopa and Gauhati".²⁰

"Holiram Barua and his family had also a Gola at Chandaria for the time being, Chandradhar Rai, Giridhar Rai, Juridhar Rai, Chandi Prasad Rai, Ramprasad Ghose, etc. were the Gomosta (workers of various sorts) and other workers of their Golas and houses (18 25-26)".²¹ "The situation remained unaltered until March 1833 when the Governor General in Council resolved to abolish Kandhhar and all other Chaukies in the neighbourhood of Goalpara and as it was a different place it was decided to leave the trade to and from Bengal perfectly free".²² Extensive Sal forest existed in the district of Goalpara (Habraghat and Mechpara zamindaries) immense rafts were annually floated down to Bengal principally to Serajgange and Ducca. "Mr. Wagentrieber had entered into a supply timber for the rail road".²³

Unlike Badsah Jahangi, no trader from England and France was given permission for permanent trade and commerce in Assam. So they continued the same with Assam in the areas by establishing Golas or Kuthies. The French started business here in Goalpara before the English. "In 1755, an organised mercantile unit of France East India Company for the first time at Goalpara established a factory".²⁴ In different time and occasions, the following traders from England and France did their business here in Goalpara. They were Giblet, Champagne, George Lear, Laval, Hugh Baillie, Mr. William, Monsier Jean Baptish Chavelier, William Dow, Mr. Wheatland, Mr. Melcom, Mr. Bigger, Mr. Denel Raush, Bernard MacCullum, and many more.

Mr. Beillie was the agent for business vigilance/supervisor of Viceroy Warren Hastings at Goalpara. "Mr. Lear opened here a salt factory and stayed here by constructing own building".²⁵ Among others the two main pioneering personalities from France and England were Chavalier and Raush. The rests ran their business under them only".²⁶ Chavalier in 1755 and Raush in 1766 came to Goalpara for their business. "Mr. Denial Raush had two factories of salt-one at Goalpara and another at Dobapara (12 km to the east from Goalpara). His two (twin) sons Collector John and Denial were buried here after their death. The ruins of their grave is still seen on the base of Hulukunda Hill at Kacharighat, Goalpara".²⁷

The war between France and England from 1756-63 brought about the victory to the English. Then the traders at Goalpara from France left their business. Consequently, the Kuthi of Monsier Chevalier went to the hand of English trader Mr. John Robinson and Chevalier laced after the same business as the agent of Robinson. "In 1769, Chevalier was appointed administrator and Colonel of France Armed Forces, after the recovery of Chandan Nagar".²⁸ In the meantime, withdrawal of restrictions, following the abolition of the Society of Trade founded by Lord Clive in 1765, brought to the field a number of unauthorised merchants attended at times with violence which produced a situation not at all conducive to the growth of trade. Of the free merchants, the most prominent was Daniel Raush who carried business transactions as the agent of David Killican, a merchant and Civil servant of the Company. "With his extensive business concern at Goalpara and near about, Raush had exercised considerable influence in that locality and played an important role in Assam affairs by rendering military aid to the Assam Raja during the period of disorders".²⁹ "Hugh Baillie was appointed as resident at Goalpara to regulate trade and collect the revenue".³⁰

These European traders had been so powerful that they got into quarrels with the Ahom Kingdom. For example, Chevalier gave the goods of Rs. one lakh to an Assamese trader Sivaram Sarma Bairagi of Nagarbera (1755-57). After a period of twenty years in 1778, the traders like Mr. Lear, Mr. Level, Mr. Baillie started dialogue with the Ahom kingdom for their business recovery from Bairagi. They demanded the place Kaliabar in lieu of outstanding amount from King Lakhi Singha (1769-80). Otherwise the war was inevitable they clarified further. Even all of a sudden (April 1778) "they attacked Nagarbera and captured the traders like Rudraram Sarma Bairagi, son of Saivaram Narayan Kakati, Bika Kakati, Nirmay Bora and Celai Duoria. They marched even upto Pandu".³¹

In 1781, through a notification, Davit Killican was granted exclusive privilege to trade for a term of four years subject to his payment of Rs. 50,000 to the East India Company and Baillie was given engagement to look after the matter as it is mentioned earlier in context of which "a great hardship were common to all those who had their establishments at Goalpara and Jogighopa".³² In the meantime, Henry Lodge who had some positions submitted a proposal not to give an exclusive privilege, but to bring about under exclusive control of the company particularly in salt and he even offered himself as a candidate for the residentship at Goalpara. But that was turned down and "in 1787 Baillie in consideration of his ripe experience was appointed superintendent of Assam trade at Goalpara".³³ Baillie in his letter on 24 July, 1787, informed Cornwallis that "the trade of Assam was carried on by barter and partly for spice, gold or silver, that trade with Bengal was entrusted to the Duoria Barua who received salt and broad-cloth in return for black pepper, muga cloth, silk, lac and the quantity varied accounting to produce of the year that he would require 1,00,000 mds of salt to be transported from Dacca to Goalpara @ 25 per 100 mds".³⁴ As per the Govt. of Bengal's decision of abolishment of the office, "Baillie returned to Calcutta and finally left for England in early 1792".³⁵

The area from Dhupdhara in the east to Balbala in the west and from Brahmaputra in the north to the base of Garo Hills in the south was known as Habraghat Pargana under the Bijni Raj (zaminder). "Bijni zaminder received compensation of Rs. 584 and 12 Annas from the Govt. of India for the expenditure borne in the frontier hats as mentioned earlier in this Habraghat".³⁶ Similarly, a vast area in the west of Habraghat was known as Mechpara zaminderi (Lakhipur). They had to pay a little tariff to the Mughal at Rangamati Faujderi with elephants and agarbatties. That was not for zamindari but for commercial activities run by the zaminders at the frontier hats with the Garos. These types of trading with Garo Hills had been running since ages and till today. "The tariff for buying and selling goods levied by the zaminders from the trading communities was known as Sayer. It was stopped when the Govt. started to pay compensation to that effect".³⁷

Conclusion

The undivided Goalpara district or the region of Goalpara experienced a diversified upheaval and greater political turmoil. The region was ruled by the Zamindars under the Mughals and the English for a long period unlike Assam proper. Commerce as well as economy of the region had been determined with trade and commerce between the Mughals and the English in one side and Ahom on the other as centre place. Under those circumstances, the region was also enlightened and recognised as important region for commercial purposes. The noted historian Benudhar Sarma said that "Goalpara in 1806-07 was like a European town which may not be compared to any other town in the west in the Uttamash Island".³⁸

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Rastra Bhasha Hindi

Abdur Rahim Akand
Assistant Professor
Department of Hindi
Jaleswar College, Tapoban

Abstract

The meaning of the word "rastra-bhasha" is "national language." In India the majority of the people have accepted "Hindi" as the national language and many speak Hindi and write in Devanagari Script, but it is not officially the national language. This is because the Indian Constitution in 1950 declared Hindi in Devanagari Script to be the official language of the Union. Unless the parliament decided otherwise the use of English for official purposes was to cease 15 years after the Constitution came into effect i. e. on 26 January 1965. Moreover, we accept that there is no national language in India and the Constitution of India declared Hindi as an official language, not the national language. However, Hindi and English both languages are used as official language in India.

Keywords: Rastra Bhasha, National Language, Indian Constitution, Official Language and Indo-Aryan Language.

Introduction

The meaning of the word "rastra-bhasha" is "national language" in English. A national language is the language that has some connection with nation. There is little consistency in the use of this term. One or more languages spoken as first language in the territory of a country may be referred to informally or designated in legislation as national language of the country.

About Hindi

Hindi is an Indo-Aryan language. It is the main language in India. It was the fifth most spoken language in the world with about 182 million native speakers in 1998. The Devanagari Script is used to write Hindi. Previously, Hindi was known as Hindui. Hindi is widely written, spoken and understood in north India and some other places in India. In 1997 a survey found that 45% of the Indians could speak Hindi. It has taken words from the Dravidian language of south India as well as the Arabic, Persian, Chagatai, English and Portuguese languages.

Hindi and Urdu are considered the same language but have evolved into separate dialects. However, today both the languages are mutually intelligible which means that their speakers can understand each other without knowing the other language. Urdu, however, is written in the completely different Arabic alphabet.

Hindi developed from Sanskrit, the ancient language of India. Hindi started to develop in the 7th century as "Apabhramsha" and became stable by the 10th century. Some famous Hindi poets are Tulsidas and Kabirdas. The dialects of Hindi include Avadhi, Brajo, Bhojpuri, Bundeli, Chhattisgarhi, Dogri and Marwari. Hindi is also spoken with regional accents like Haryanvi and Rajasthani. Bombay Hindi is spreading because Bollywood films use it. Hindi Diwas is an annual celebration on 14th September. It commemorates the law of 1949 that made Hindi the legal language of the Indian Republic. Hindi carries on the characteristic features of the language families like the Indo-European languages, the Indo-Aryan languages and the Indo-Iranian language. Hindi is a native language of India. It is the official language of the Indian States like Bihar, Rajasthan, Haryana, Uttar Pradesh, Chhattisgarh, Madhya Pradesh and many more.

Myth and Reality of Hindi as National Language

According to census 2011, Hindi is the language of less than 44% Indians and mother tongue of only little over 25% people in India. The constitutional position of Hindi is that of an official language and not the national language. The Indian constitution in 1950 declared Hindi in Devanagari Script to be the official language of the Union. Unless the parliament decided

otherwise, the use of English for official purposes was to cease 15 years after the constitution came into effect i. e. on 26th January, 1965. Subsequently, Hindi was expected to become the sole national and official language of India. This applied to the central as well as state governments and consequently Hindi and English became the official language in every department controlled by the central government. Now according to the Constitution of India any language would be a national language. In India no language is accepted or spoken by the states unanimously. Even Hindi the language spoken by most people is unable to attain the state of national language as it does not fulfil the condition laid down by the Constitution of India. Though Hindi is spoken by a large number of people, only ten states of India have accepted it as their official language.

Article 343 of the constitution declares Hindi as the official language of the Union of India. English remains the additional official language. It is the authoritative legislation and judicial language. In fact, one could say that English is the official language of India for all practical purposes. For many educated Indians English is virtually their first language though a large number of Indians are multilingual. After all there is no national language in India. Hindi and English are considered as official language of India.

Difference between National Language and Official Language

The term “national language” defines the people of the nation, culture and history. National language is probably the term that is more commonly used when talking about a language which is spoken in a specific country. Factually, the term "National Language" simply means that there is some types of connections between a territory and a language spoken there. Over 150 constitutions mention national language but there is actually very little consistency in this terms. It is difficult to determine what a national language is as it is to say what a nation is. National language can mean that it is used in a specific reason that may or may not coincide with the borders of a nation. It can be a tongue shared by a number of people (possibly citizens of a country) or it can be used as a communication tool between different groups within one nation. The last option is that a national language is the one used by the government in official business. This is the definition that is most often confused with the term official language.

The official language is used for official communication. While the national language can become the official language by default, an official language has to be approved by law in order to become the national language. All languages spoken in India, starting from the language spoken by the most people to that spoken by the least are our national languages. This is because all of them define the people of this nation, culture and their history collectively, official language is a bit more of a precise term. It is used to refer to a language that is given specific legal standing. This can apply to the whole country or a specific area. Most often, however official languages are the ones that are used by the government. Since it is almost impossible to regulate by law what language people will use to communicate to each other.

Official language is mostly related to the government of a country. It refers to what languages are used in the courts and by the administrators of a country. Official languages are also the ones that are often expressly mentioned in constitutions and which serve a symbolic purpose. For example, in many African countries, the indigenous languages are often given official status to promote their use. So, national and official languages both deal with the status of a language on a certain territory. They are both legal categories that remain slightly badly defined, leading to confusion and overlap. Both are commonly determined in constitution of countries. In broad terms, national language refers to the tongues spoken on a certain territory (usually a nation - state, but not always) by one or several groups of people. Official language is the one used by a region's government for official purposes. It has more to do with day to day bureaucracy, although official language can also be determined with the aim of promoting their use throughout the territory. For example, Singapore has four official languages: English, Malay, Mandarin and Tamil, but only one of them is also the national language-Malay.

Hindi the Official Language of the Union

The Indian Constitution in 1950 declared Hindi in Devanagari Script to be the official language of the Union. Unless parliament decided otherwise, the use of English for official purposes was to cease 15 years after the constitution came in to effect i. e. on 26th January, 1965. The prospect of

the change over, however, led to much alarm in the non-Hindi speaking areas of India, especially the Dravidian speaking states whose languages were not related to Hindi at all. As a result, the parliament of India enacted the official language Act 1963 which provided for the continued use of English for official purposes along with Hindi even after 1965.

In late 1964 an attempt was made to expressly provide for an end to the use of English, but it was met with protests from states such as Maharashtra, Tamil Nadu, Punjab, West Bengal, Karnataka, Pondicherry, Nagaland, Mizoram and Andhra Pradesh. Some of these protests also turned violent. As a result, the proposal was dropped and the Act itself was amended in 1967 to provide that the use of English would not be ended until a resolution to that effect was passed by the legislature of every state that had not adopted Hindi as official language and by each house of the Indian Parliament. The position was thus that the union government continues to use English in addition to Hindi for its official purposes as a subsidiary official language but is required to prepare and execute a programme to progressively increase its use of Hindi. The exact extent to which and the areas in which the union government uses Hindi and English respectively is determined by the provisions of the constitution, the Official Language Act 1963, the Official Languages Rules 1976 and statutory instruments made by the Department of Official Language under these laws.

Conclusion

Hindi as a common language or Rastra-Bhasha (National Language) continues to attract a great deal of attention of scholars cutting across academic disciplines. This needs to be studied historically and analysed critically from the perspective of inclusive Indian nationalism. This is simply because the question of language has multiple and contentious layers in it. The 1951 census of India reveals that Hindustani is considered to be the bazar language compromising. Hindi was spoken only by 45% of the total Indian population. As a result, there is no interest in the "one language" formula. Instead, we are willing to accept Hindi as the official language of the Union. Ultimately, the Constituent Assembly arrived at a compromise and decided that the official language of the Union would be Hindi in the Devanagari Script. However, it was made clear that the English language would continue to be used for all the official purposes for 15 years from the commencement of the constitution.

The significant and historic compromise of 1965 was subsequently introduced into the Official Language Act through the Official Language Amendment Act in 1967. This Act provided for joint use of Hindi and English in the Indian Parliament. It also provided Hindi as the language of communication between the centre and Hindi speaking states and English for communication between the centre and non-Hindi speaking Indian states. It is also mentioned in the Constitution of India that Hindi should develop progressively. The members of the Constituent Assembly made this conscious decision not because Hindi was better or more powerful language than other languages but for practical reasons. Hindi as the Rastra-Bhasha has rich potential for Hindi nationalism but not inclusive Indian nationalism. How will it profit us if we honour Hindi as Rastra-Bhasha and treat the constitutionally recognized Indian language as something else? Will this supposed Rastra-Bhasha really create a consciousness of unity and integrity in the real sense, if non Hindi languages are tinned as the other? After all, we have made the decision that there is no national language in India, but Hindi and English both languages are used as official language.

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