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Intellection
A Bi-annual Interdisciplinary Research Journal

This issue of the journal is

Dedicated to the memory of

Dr. Sarvepalli Radhakrishnan,
A great Teacher, Educationist and Philosopher of our nation,
The former President of India
EDITORIAL NOTE

It gives me immense pleasure and peerless joy to afford a few words about this second issue of the bi-annual research journal ‘Intellection’- a peer reviewed Journal of Barak Education Society having ISSN: 2319-8192. This issue is an interdisciplinary Research Journal of Humanities and Social Sciences.

For the Second Issue of Intellection we received more than forty numbers of research papers from academicians, teachers and research scholars from various universities and reputed colleges of our country. But we could not accommodate many research papers, as the same have not been recommended by the reviewers. Keeping in view, the interdisciplinary focus, the second issue of journal contains, carefully selected articles covering literature, social science and humanities.

This volume would have never seen the light of the day without the contribution, co-operation and encouragement of various academicians directly or indirectly related to this journal and Barak Education Society .First of all, we owe a debt of gratitude to the contributors for their scholarly articles which have enriched the journal. We also record our indebtedness to the members of the Advisory Committee of the journal. They offered encouragement, valuable suggestions and immense co-operation to us. My personal thanks goes to the brilliant and respected academicians who gave their valuable time to review the papers submitted by the contributors.

In course of time ‘Intellection’ has drawn attention of a section of the academicians with their valuable suggestion after the publication of the first issue which inspire us a lot for bringing some changes and modifications for the second issue. Again we also invite their precious advice and suggestions for this issue also.

Dr. Merina Islam
## CONTENTS

1. Davidson on being a ‘Brain in a Vat’: Interpreting Actions  
   – Dipika Bhatia  
   01  

2. Media’s Role in Partition of India: The Reality Depiction  
   - Mr. Anindya Deb  
   12  

3. Contributions of Swami Vivekananda and its Relevance in the Context of Contemporary Indian Society  
   - Dr. Bhagirathi Biswas  
   16  

4. Farm Level Efficiency and Agricultural Growth in Barak Valley of Assam  
   - Altaf Hussain  
   24  

5. Job Satisfaction of Library Professionals of North Eastern Region : An Empirical Study  
   - Nijoy Kumar Paul and Prof. N.B. Biswas  
   33  

6. Symbols and Symbolism in sacred myths of popul Vuh  
   – Lovey Srivastava  
   41  

7. Genesis of Bodo Movement in Assam : A Sociological Study  
   - Humayun Bakth  
   48  

8. Indian Sculpture: Transition from Conventionalism to Modernity  
   – Ganesh Nandy  
   59  

9. Land and People of Assam : A Historical Study  
   - Dr. Sahab Uddin Ahmed  
   67
Private Supplementary Tuition: A Comparative Perspective for the Aspects of Educational, Social and Economic Implications
– *Abdul Basit Laskar*

National Rural Health Mission and Health Behaviour of Rural People in Cachar District of Assam: A Sociological Study
– *Sadeque Ahmed Laskar*

Progress of Muslim Women Education in Colonial Surma Valley: An Overview
- *Begam Abida Sultana*

Training of the In-Service Teachers’ under Sarva Shiksha Abhiyan: A study of Silchar Municipal Area of Cachar District
- *Dr. Debotosh Chakraborty*

Madrasas: Invaluable Asset to the Nation
- *A.H. Monjurul Hoque*

Education Literacy and Social Development: The Interconnectivity
- *Dr. Swapan Kumar Dutta*

Ahimsā (Non-violence): A Comparative Study of Buddhism and Gandhian Philosophy
- *Dr. Archana Kumari*

Teacher Education in Bangladesh: A Brief Analysis
- *A.N.M. Shafiqur Rahman*

Banfuler Dana O Atma- Anwesanrata Narir Jiban Itihas
– *Dr. Sampana Begum Choudhury*
Davidson on Being a ‘Brain in a Vat’: Interpreting Actions

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Abstract

Davidson’s profound essay ‘Action, Reason and Causes’ set about a standard for the action theory wherein he begins by claiming that ‘reason rationalizes the action’ and that this ‘rationalization’ of an agent (characterized as having a pro-attitude and a belief) is a ‘species of causal explanation’. Now, while reflecting on to Davidson’s contribution in the realm of Philosophy of Action, Mind and Language, let us consider a sceptic argument of ‘Brain in a vat’; and if we assume it to be true, then the very hypothesis of ‘Brain in a Vat’ brings with it the illusion of experience of performing an action and having some beliefs. The main question that is addressed in this paper is that given this assumed - situation of ‘Brain in a Vat’, what will be Davidson’s response to it? And till what extent Davidson can dissipate such sceptical argument, in order to justify his theory.

Introduction

Donald Davidson’s philosophical writings include a variety of essays that plays an important role in the realm of Philosophy of Action, Mind, and Language. His profound essay ‘Action, Reason, and Causes’ (1963) set about a standard for the action theory wherein he begins by claiming that ‘reason rationalizes the action’ and that this ‘rationalization’ of an agent (characterized as having a pro-attitude and a belief) is a ‘species of causal explanation’. In addition to this, Davidson’s significant contribution to the Philosophy of Mind is his concept of ‘Anomalous Monism’ which serves as a foundation of his philosophical work.

Now, let us consider a sceptic argument of ‘Brain in a vat’, a fiction so created via scientific technique, as discussed by René Descartes¹ and Hilary Putnam. Just to assume, what if we are all brains in a vat, ‘being fed electrical impulses by computers [as operated by scientist] – impulses that alter our brain states and thereby create pseudo-experiences, and beliefs’.² If we regard this assumption to be true, then the hypothesis of ‘Brain in a Vat’ brings with it the illusion of experience of performing an action and having some beliefs (that are actually being imposed by the scientist).

Here, two positions are considered: one, Davidson’s theory of Belief and Action and, other, the sceptical hypothesis of being a ‘Brain in a Vat’. So considering Davidson’s philosophical approach towards human actions, beliefs, and thoughts; in this paper, I intend to figure out his response to this assumed - situation of ‘Brain in a Vat’ and the extent to which he can dissipate such sceptical argument, in order to justify his theory.

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I have divided my paper in three main sections wherein section I is an overview of Davidson’s philosophy followed up by section II which takes into account the exposition of ‘Brain in a vat’ argument. And finally, section III which shows Davidson’s dissipation of such a sceptical hypothesis.

I. An Overview of Davidson’s Philosophy

Davidson is accredited of presenting a suave philosophical account of interpreting human actions that depicts the very existence of human beings and so can be expressed as a means of self-expression. He maintained that every action that an agent performs (under a description) has a primary reason involved, inclusive of a ‘pro-attitude’ (i.e., desires, wants, urges) and a ‘belief’ (i.e., knowing, perceiving). This constitutes the ‘rationalization’ of an agent (as governed by reason) which Davidson argues is a ‘species of causal explanation’. This can be formulated as:

‘R is a primary reason why an agent performed the action A under the description d only if R consists of a pro attitude of the agent towards actions with a certain property, and a belief of the agent that A, under the description d, has that property.’

So it can be said that the essential point in Davidson’s approach towards action is that an action so performed by the agent is voluntary in nature; it is an intentional act performed with reason, under a particular description. But, here, Davidson pointed out that to know the primary reason of an action so performed by the agent is to know the intention of an agent in performing the action, but the converse is not necessarily true. Moreover, he emphasized on the ‘role of causal concepts in the description and explanation of human action’ which brings with it the foremost concern that even ‘primary reason for an action is its cause’. There is a proper pattern of cause and effect that is involved in explanation of an action that connects the physical event being performed with the mental event (or intention) of an agent.

Now, a question can be asked as to what is this ‘Mental’ that Davidson is talking about? What does he mean by ‘Mental’? Simon Evnine has clearly explained this notion by characterizing mental states into sensations (that an agent may feel) and the intentionality – which includes beliefs, desires (that are also referred as propositional attitudes). Davidson is primarily concerned with the propositional attitudes that have propositional content and so has confined himself to the ‘content-bearing’, propositional states. As he said:

‘The distinguishing feature of the mental is not that it is private, subjective, or immaterial, but that it exhibits what Brentano called Intentionality.’

Moreover, mental states can be analysed from two perspectives: the first-person point of view and the third-person point of view. The former is according to agent’s sensations and the latter is in accord with propositional attitudes that is pertinent to Davidson’s view. This is because, as Evnine mentioned, understanding in terms of rationality is a distinctive human activity (or is a communal activity) which is ‘in principle public and observable to all’. And the states like belief, desire play an important role in this way.
Also, two kinds of laws are generally considered in relation to the ‘Mental’ – the psychophysical laws that connect mental states to physical states; and the psychological laws that connect mental states to mental states itself. Davidson denies the value or presence of both these laws and this is what he has in his mind when he talks about ‘The Anomalism of the Mental’. As he writes, ‘. . . The causal dependence, and the anomalousness, of mental events are undeniable facts.’

Thereby, Davidson advocated his theory of ‘Anomalous Monism’ which exhibits the fact that mental states or events cannot be given ‘purely physical explanations’; such that ‘not all events are mental, while . . . all events are physical’. This may mean that, since there is a ‘categorical difference’ between the mental and the physical state, it is regarded that there cannot be any strict psychophysical law. As he stated in his essay ‘Mental Events’ (1970):

‘It is a feature of physical reality that physical change can be explained by the laws that connect it with other changes and conditions physically described. It is a feature of the mental that the attribution of mental phenomenon must be responsible to the background of reasons, beliefs, and intention of the individual. There cannot be tight connections between the realms if each is to retain allegiance to its proper source of evidence.’

Davidson pointed out that, although the two states of mental and physical cannot be connected with any particular law, in spite of having some causal interaction between them, yet it can be said that the characterisations of mental events somehow depend on the characterisation of physical events. This may be termed as ‘Supervenience’, i.e., ‘an object cannot alter in some mental respect without altering in some physical respect’. But this does not imply any sort of reducibility whatsoever.

Further, as it has been observed that Davidson is primarily concerned with the interpretation of human actions, wherein both mental and the physical state or event has a distinctive role to play, the next consideration demands the specific attribute of ‘interpretation’ itself. The question may be asked: what makes interpretation possible? What is the role of understanding in interpretation? Given a situation, what if you land up in a place you are completely unaware of. You cannot understand the language or utterance of the people (of that unknown place) and so you are unable to interpret their happenings or the behaviour of the people of the unknown environment. This implies that without understanding, no interpretation is ever possible. In order to interpret the actions of the people (of the unknown place), ‘to attribute beliefs, desires and other mental states to them, to assign meaning to their utterances and say what they are doing, we have to begin from scratch’. Thereby, Davidson posits the problem of interpretation and maintained that ‘All understanding of the speech of another involves radical interpretation’.

So, having a great influence of Quine’s ‘Radical Translation’, Davidson advocated (a little different) doctrine of ‘Radical Interpretation’ wherein the interpreter tries to understand the actions of the people, allocating meaning to their sayings, according to the
environment they are living in. In a way, Radical Interpretation, as Evnine explained, is a ‘theoretical exercise designed to reveal the interrelations between the various intentional, or propositional states and events like beliefs, desires, linguistic utterances and actions, and the relation between these states and events and non-intentional states, and events such as brain states, noises; marks on paper and bodily movements.’

Now human actions are not interpreted merely on the basis of bodily movements, rather a minimal content of having some relevant intention is certainly ascribed. This being so, Radical Interpretation has been credited of having two features - Normativity and Holism. Normative principles are general principles that is applicable to every other person in concern which deals with the question, ‘how things should or ought to be?’ Davidson claims that radical interpretation should be guided by normative principles for mental states can justify other mental states as well as actions, having an assumption that the person concerned is rational. So rationalization has an essential role in terms of attribution of mental states. However, rationality, here, is restricted in the sense of its relation to the world and actions being performed.

Secondly, regarding the holistic feature of radical interpretation, it is claimed that mental states are adhered only in relation to other mental states. The attribution of the mental states is based on the behaviour of the agent performing actions, but such attribution is not fixed and so must be made according to the attributes of other mental states. This is so because one can make sense of beliefs only in relation with other beliefs that cohere with each other. It is incorrect to say that mental states are fixed by a particular behaviour for they are ascribed along with other mental states in background. It is in this way the beliefs form a holistic network. So in the light of other attributions, the reason for an action can be considered. Thereby, it can be said that in Davidson’s view ‘actions and mental states mesh together in a holistic network . . . a web in which everything is connected, either directly or indirectly, to everything else’.

Thus, Davidson’s account of interpretation as normative and holistic is about rational interpretation and attribution of mental states only. But this does not mean that no error in terms of interpretation is ever possible for there can be a gap between interpretation of belief of someone and his actual belief. This brings us to take into account the ‘indeterminacy’ of interpretation which allows the possibility of having more than one set of interpretation.

Moving on, can we say, in Davidsonian context: Is there any connection between Interpretation and Anomalous Monism? Quite obviously, there is a strong connection between Interpretation and Anomalous Monism that yields a correct analysis of utterance of the speaker. To explain this- utterance is an action, and so an event, and to interpret a certain event, we ought to describe it. And this description gives the meaning of the uttered sentence. So, in context of Interpretation and Anomalous Monism, we are concerned with events and descriptions. Events, in themselves, are opaque and meaningless. But they can be seen as intentional actions or mental events only when they are described in a certain way. As Davidson writes: ‘we interpret a bit of linguistic behaviour when we say what a speaker’s words mean on an occasion of use. The task may be seen as one of redescription.'
Now, Radical Interpretation occurs only when the interpreter is able to understand the unknown language for which meaning of language is very important as the essence of language lies in understanding and its usage. But how can we account for the truthfulness of the sentences being uttered by the speaker? Or, how can we account for the validity of the interpretation itself? In order to answer this, Davidson accommodated ‘The Principle of Charity’, i.e., an assumption that the speaker’s utterances will be counted as true, in terms of his belief as well as his meaning. For the belief of the speaker and the meaning of the sentence incorporates the truthfulness of the sentences being uttered by the speaker. The underlying thought of this principle is the fact that given this Principle of Charity, it is generally assumed that the speaker’s utterances will be regarded as true and rational. For instance, in terms of actions, to interpret the action and movements of an Opera dancer, it will be assumed that his actions are by and large according to our set rational standards. So interpretation of his action will be determined according to what the interpreter believes it to be right or true. Although even this assumption is guided by rationality (in broader context), however, the Principle of Charity also include the possibility of mistaken beliefs for its base is assumption only. But The Principle of Charity has been adopted as an across-the-board basis which includes both non-logical beliefs as well as principles of interpreting actions. This Principle of Charity roughly incorporates three principles: that the interpreter and the one interpreted share a common network of logical beliefs, a common set of non-logical or factual beliefs and a common way in which our beliefs, desires and actions hang together. Thus when we interpret someone’s actions, his belief is identified in a network of other beliefs which is uniform for all rational beings.

The point is that The Principle of Charity cannot be sidelined if we are to adhere to Radical Interpretation in Davidsonian context. This is so because the ‘concept of belief, desire, meaning and intentional action are defined by what the theory, the principle of charity, says about them.’ But, even The Principle of Charity can be sorted out into two main principles – The Principle of Correspondence and The Principle of Coherence. The former principle takes into account the assumption of the truthfulness of the speaker’s utterance’s per se whereas, the latter principle takes into account ‘the principles governing attribution of attitudes to an agent and description of the agent’s behaviour so as to make the agent out to be by and large rational.’

Also, Davidson in concern with epistemology upholds the position that ‘coherence yields correspondence’; wherein coherence allows a set of true beliefs of an agent (as guided by his rationality and understanding). Again assumption plays a central role here as well, as he said:

‘There is a presumption in favour of the truth of a belief that coheres with a significant mass of belief. Every belief in a coherent total set of beliefs is justified in the light of this presumption, much as every intentional action taken by a rational agent . . . is justified.’

However, it should be noted that Truth is not to be defined specifically in terms of coherence and belief, for truth is primitive, according to Davidson, and is always in relation of correspondence with the existing world. More so, in spite of adhering to his coherence theory as assuming the truthfulness of beliefs of an agent, Davidson accepts the possibility of even coherent set of false beliefs that an agent may have because of ‘the gap between what is held to be true and what is true.’
II. Being a ‘Brain in a vat’

The sophisticated form of the sceptical hypothesis of a ‘Brain in a vat’ has been addressed by Hilary Putnam in ‘Reason, Truth and History’ (1981). This possibility urges us to assume, what if we are really brains in a vat? , i.e., what if the experiences (or sensations) I am currently having is as per the scientist’s wish? In other words, the argument of ‘Brain in a Vat’ as stated by Putnam, says:

‘A human being . . . has been subjected to an operation by an evil scientist. The person’s brain . . . has been removed from the body and placed in a vat of nutrients which keeps the brain alive. The nerve endings have been connected to a super-scientific computer which causes the person whose brain is to have the illusion that everything is perfectly normal.’

This implies that a being can never know that he is not a brain in a vat because it might be the case that the experience he is having is being fed to him by the scientist, and that his ‘experience is ex-hypothesi identical with that of something which is not a brain in a vat.’

Although Putnam considered such a fictional argument that has its space in some ‘physically possible world’, he however, denies the practical possibility of the sceptical argument by regarding it to be ‘self-refuting’ in nature. I shall take up this view of Putnam later, for as of now my main focus is to assume the situation of a ‘Brain in a Vat’ to be true wherein all that the brain ‘is experiencing is the result of electronic impulses travelling from the computer to the nerve endings.’ And it might happen that brain assumes to have some sensations or feelings or beliefs (that are actually induced by the scientist) in spite of being merely placed in a scientific environment.

In addition, another case of such a scientific fiction that can be put forward is that of Turing’s Test – a test that can judge whether a computer (or machine) is ‘conscious’ or not? Turing advocated the following test: ‘let someone carry on a conversation with the computer and a conversation with a person whom he does not know. If he cannot tell which is the computer and which is the human being, then . . . the computer is conscious . . . the conversations are all carried on via electric type-writer.’ The point that Turing maintained is that even a machine can be qualified as being ‘conscious’, having thoughts, if it passes the test. But even the test that Turing advocated is criticized for the very fact that there is a gap between the concept of being ‘conscious’ and the computer’s technical language.

Now, as having considered the point that even a ‘Brain in a Vat’ (in some sense) is performing some action or is having some belief that may have (in his perspective) some rationalization of his performing an action; although in actuality, those experiences are all being induced by the scientist. Here, let us consider that given this assumed-situation of being a ‘Brain in a Vat’ what would be Davidson’s response towards such a sceptical position. Quite obviously, Davidson dissipates such a position, but let us see how.
II. Against ‘Brain in a vat’ – A Davidsonian version

The very assumption of being a ‘Brain in a Vat’ brings with itself the practical difficulties that can never be accounted for. The reason being that it is a mere scientific technique, a fiction that induces the illusion of having experiences, beliefs or performing actions, to the brain as kept in a contrived – scientific – environment, a vat. Putnam, himself, attributed such a hypothesis to be ‘self-refuting’ in nature, and explicitly denies any junction between the brain in a vat world and the actual world. But, since my concern is with Davidson’s version, let us consider his objection against this sceptical hypothesis with special reference to his Coherence Theory.¹

Davidson assumed (and so asserted) that there are coherent set of true beliefs, however, he never rejected the fact that there can also be coherent set of false beliefs. He maintained that beliefs can be false as well but the very concept of false beliefs introduces a potential gap between what is regarded as being true and what is actually true. Although the possibility of having false beliefs is minimum in Davidson’s context, yet this can be viewed directly against the ‘Brain in a Vat’ hypothesis as the brain that has been placed in a vat- a scientific environment, have illusory beliefs merely based on some sensory stimulations that are surely false, and the very fact that the brain in a vat have false beliefs itself shows that there is a practical – potential – gap between the created world of brain in a vat and the actual rational world of human beings. Even Putnam explained this by saying that there is ‘no qualitative similarity between the thought of the brain in a vat and the thought of someone in the actual world.’

Secondly, to consider Quine’s view, he said that ‘the meaning . . . [of] sentence is determined by the patterns of sensory stimulations that would cause a speaker to assent to or dissent from the sentence.’ Davidson argues that such an account will invite scepticism leading to the falsity of every sentence whatsoever. As he said, ‘when meaning goes epistemological in this way, truth and meaning are necessarily divorced.’ He asserts that sensory stimulations can never be regarded as an evidence or justification for the belief (which is ‘veridical’ in nature). This is because there lies a ‘. . . distinction between sentences belief in whose truth is justified by sensations and sentences belief in whose truth is justified only by appeal to other sentences held true is as anathema to the coherentist as the distinction between beliefs justified by sensations and beliefs justified only by appeal to further beliefs.’

The point in concern, as Davidson maintained is that the truth or meaning of a sentence or a belief is though primarily determined by sensory stimulations could be very particular and still, yet being very different from the given outside world. Also the further beliefs so formed will be dependent on the prior ones. The connection here is that of causality and not of sensations as evidence for the belief. This, again, can be posited against ‘Brain in a Vat’ hypothesis for the hypothesis, in itself, invokes vague sensory stimulations which go against the possibility of having any valid stimulated belief. These sensations cannot be regarded as a proof for the validity of a belief. As a result, the stimulated belief of a brain which is placed in a contrived – scientific – environment of a vat is false.
Moreover, to determine the content of a belief, Davidson endorsed the view that in radical interpretation, we should identify the object of a belief with the cause of that belief. This view can also be directed against ‘Brain in a Vat’ hypothesis. The reason being that according to the sceptic, the content of brain’s belief is not dependent on their causes. But this is not acceptable to Davidson as, for him, ‘causality plays an indispensable role in determining the content of what we say and believe.’ And as interpreters, we must consider the belief of a brain in a vat in accordance with its actual environment, the environment that causes those beliefs, with special reference to The Principle of Charity. So in the case of a brain in a vat, Davidson claims that one must have knowledge of computer’s technical environment. He argues that though the brain is functioning and is having a sensation of performing some action with an illusory belief, but the brain is only reacting to the features of its environment which is, in actuality, a computer’s technical data storehouse. So, therefore, the only way to interpret those actions is to correlate it with the bits of data that the computer is feeding in. And such an action cannot have any logical or valid interpretation in a rational behaviouristic sense of being human.

Further, just to consider Turing’s Test (as explained earlier in section II), Davidson argues against the Turing’s test of machines claiming them to be conscious. He gave an example of John, a rational human being and Robo-John, artificially created John proxy. Davidson explains that John is causally connected to the actual things outside in the actual world. But Robo-John is not causally connected with the things outside in the actual world. And so, unlike John, Robo-John does not think. Thus, Turing is wrong as John does think whereas his proxy Robo-John does not. If this is the case, then it is applicable to the ‘Brain in a Vat’ argument as well (in terms of actions), for in such a contrived scientific situation there is no causal connection between the brain (as placed in a created environment) and the actual world.

Lastly, Davidson’s objection to this sceptical hypothesis can also be posited with the help of the notion of understanding. As Davidson maintained that the coherence theory is about ‘beliefs or sentences held true by someone who understands them.’ But it can be questioned that does ‘Brain in a Vat’ have any understanding as it involves rationalization pertaining to the normal human behaviour? There is a strong doubt that the functional brain which is placed in a vat is able to understand any activity, in spite of being induced the sensations, the beliefs – that are actually being induced by the scientist. So even though the hypothesis is accredited of performing some action which is a mere ‘illusion’, it will not have any capacity to understand things accordingly.

**Conclusion**

Thus it can be said that Davidson’s position of an action being performed by an agent, that has a proper belief and pro attitude, is about a rational human agent living in this actual real world of human beings who are guided by reasons. It is certainly not about a brain being placed in a scientifically created environment (a vat) and then, having an illusion of performing an action and having some illusory beliefs and sensations – that are actually being induced by the scientist. Whatever actions or beliefs that a ‘Brain in a Vat’ is experiencing is not grounded on any primary reason, for the brain in concern is merely having false beliefs of experiencing the reality, the false belief of performing
some action, it is a case of mere illusion, hallucination. As a matter of fact, brain’s sensations or beliefs are purely dependent on scientist who is controlling that brain. Even a false belief that a brain is supposed to have depends on its connection with the computer via which the scientist is inducing such a belief. The point is that this belief of brain is not justified on any rational basis. Davidson denies the possibility that such a brain can have any belief at all by itself (independent from that scientific environment) for it is not in accord with the rational belief of human beings in the actual world. So this situation does not have any place in Davidson’s project. More so, since there cannot be any connection between the brain in a vat world and the actual world of beings, Davidson dissipates the position of being a ‘Brain in a Vat’ whose contrived – scientific – environment is completely opposed to that of being human and so can never be interpreted in accord with our behavioural patterns and the actions of human agents, as even to interpret the actions of someone, we need to attribute some beliefs in a holistic network according to our rationality. But this seems infirm in the case of brain in a vat for Davidson claims:

‘If we cannot find a way to interpret the utterances and other behaviour of a creature as revealing a set of beliefs largely consistent and true by our own standards, we have no reason to count that creature as rational, as having beliefs, or as saying anything.’

So the brain’s belief or sensations is totally dependent on the scientist because of whom the brain is assuming to have some belief or sensation. It is merely restricted in a small created domain and so interpreting the actions of a brain placed in a vat can be determined only in terms of computer oriented environment (or its technical language) which again is being created by a scientist and is contrary to the actual world of being human and hence, is not at par with the rationality of humans as well. In a way, to understand and interpret the actions or language of a brain being placed in a vat would be like interpreting the actions of a swimmer (while swimming) without even knowing what basic technique is required to swim. More so, while interpreting an action, the principle of charity plays an important role for Davidson according to which when we interpret an action, the interpreter and the one interpreted share a common network of belief (both logical and non-logical) which is uniform for everyone. And if brain in a vat is to be interpreted as having even false representation of actions, then the brain has to share a common network of beliefs with the interpreter, the possibility of which is minimal. As a result, the brain cannot be even ascribed with false beliefs of doing actions. So to conclude, Davidson dissipates such a sceptical hypothesis and asserts that the actions of a ‘Brain in a Vat’ is merely envision without having any substantial ground.

Reference Notes


5 Ibid., 7.


12 Ibid., 214.

13 Ibid., 222.

14 Ibid., 214.


18 Ibid., 11-12.

19 Ibid., 14-16.

20 Ibid., 39.

21 Ibid., 99.


27 Ibid., 308.


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31 Ibid., 527.

32 Ibid., 529.

33 Ibid., 532.


37 Ibid.

38 Ibid., 313-314.

39 Ibid.


45 See Davidson’s essay ‘Radical Interpretation’ in Donald Davidson, Inquiries into Truth and Interpretation, (Oxford: Clarendon Press, 1984), 137.

Bibliography


Partition of India through the Media Prism

Dr. Anindya Deb*

Abstract

The partition of India on the basis of religion has been described as a long-term strategy of the West to divide the nations and rule them, if not directly but indirectly. Many right wing politicians in India have not yet reconciled to the partition of the country. However, the truth is that the historical division cannot be reversed and the process of integration and disintegration is civilizational fact. The binary oppositional process has been variely evaluated by the media, both before and after the independence. It has ranged from religion-based politics to personal ego clashes of the leaders. The present paper is an attempt to dissect the media reaction, especially the print in view of the continued neighbourhood enmity. Media are often accused of creating a momentary hype and an enduring hostility when it comes to summits for solution. The author will assess the media projection of partitional factors and effects in this historico-political analysis.

Key words: Partition, media prism, hype and hostility, binary oppositional process, personal ego, civilizational fact.

Introduction

Before independence Indian media was considered as the undisputed backbone in the freedom struggle for independence from British imperialist rule. Despite repressive actions, trials and tribulations media faced at the hands of western powers could not prevent the press from growing and fight against British regimes. The 1947 partition has led many serious concerns for the society especially creates tension between and within countries. The two-nation theory was a beginning principle of Pakistan movement and the partition of India in 1947 but the theory further gave birth to the concept of ‘three nation theory’.

India to be the the two nation theory divided into East Pakistan and West Pakistan. Indian media did not accept the reality of partition on the basis of religion. The print media were hostile to the idea of two nations in the sub-continent. They indirectly supported the notion of emergence of Bangladesh and also at times they vehemently supported the Bangladesh freedom movement and it’s ‘Mukti-bahini’ who fought against Pakistan and most importantly India’s voluntary support and participation in the war during the reign of Mrs. Indira Gandhi. And it is Indira Gandhi, the then Prime Minister who helped the Bangladeshi secular democratic country and Pakistan the purely Islamic country but ‘Mukti-Yuddha’ for their independence both economically and also providing the military training. The print media in particular created hype about Mrs. Indira Gandhi for the victory over Pakistan. They projected Mrs. Indira Gandhi as an iconic personality popularly known as ‘Durgamata’ during the Bangladesh Liberation War.

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Religion-based politics is still disturbing the social fabric of the country and it is now the nasty casteism. The hatred between the Hindus and Muslim is still persisting in the country, the hatred between India and Pakistan regarding the border issue still captures the mood of the mainstream media. In fact, the core issue has helped the politicians to grab the attention during the time of elections by catering to religious sentiments, by pandering to the caste-based politics, especially by the right wing politicians. Media promote all those sentiments quite tactfully and skilfully but when it comes for solution they retreat. These all are the extensions of the Partition syndrome, which is still moulding the public opinion. Government owned media were earlier used for the mass publicity and propaganda during the time of crisis and most importantly the private media are now equally engaged in spreading propaganda in the name of patriotism.

The 1947 Partition has strengthened negative stereotypes of Indian minority communities, poisoning the relationship between both Hindus and Muslims. After independence, the print media in India continued to mirror the political biases of mainstream politics. The attitude of political parties especially the right-wing parties toward minorities in the post-independence period is questionable.

Narendra Singh Sarila (2009) in his book ‘The Shadow of the Great Game: the Untold Story of Indias Partition’ has unveiled top-secret documented evidence putting light on towering personalities like Gandhi, Jinnah, Mountbatten, Churchill and Nehru and most importantly the fact of British leaders realisation that Indian National Congress would not cooperate and join them in the Great Game against the USSR, the Soviet Union, the comfortably settled with Muslim leaders like Mohammed Ali Jinnah and his Muslim League. As a corollary, British leaders used Islam as political instrument in a draconian way to satisfy their own strategic and financial portfolios. The far-reaching assessment from British Colonial history and its claim that fear of terrorism which is sweeping across the globe is the root cause or an offshoot of Islamic terrorism lie in the partition of India has much wider implication.

The 1947 partition was followed by four successive wars, many border skirmishes and military deadlock between India and Pakistan. Additionally, the dispute regarding Kashmir has been the cause for endemic conflicts between the two countries. The first Kashmir War where Maharajah Hari Singh of the princely states of Kashmir and Jammu wanted to remain an independent and did not want to join either Pakistan or India. But during that time the rumour spread in Pakistan that Hari Singh was trying to accede to India. Immediately Pakistan sent its forces under the code name ‘Operation Gulmarg’ to capture Kashmir. Kashmiri forces were too weak to fight with Pakistan. Fearing that his kingdom was about to end, the Maharajah now turned to India and signed the ‘Instrument of Accession’. The second war started in 1965 and the third war of 1971 and the decade ago the war of 1999, the minor war of Kargil when media launched many patriotic songs to stirred the people’s emotion against the Pakistan. All the wars were the aftermath affects of 1947 partition which sowed the seeds of bitterness between the two communities on religious grounds. The terrorist attack on the parliament on 13th December 2001, which Indian media both print and electronic alleged to blame on the Pakistan-based terrorist organisation Lashkar-e-Taiba and Jaish-e-Mohammed.
Swadhin Bangla Betar Kendra was a radio broadcasting centre in the Indian city of Kolkata (then Calcutta) during the Bangladesh Liberation War in 1971. Radio broadcasting played a significant role in stimulating mental state of Bangladeshis during the war. In 1971, radio was the only media reaching to the far-flung areas of Bangladesh.

It ran a propaganda campaign during the tenure of war. During the period of Liberation War of Bangladesh, media supported the mass sentiments like they aired patriotic songs and talk shows. Moreover, ‘Swadheen Bangla Betar Kendra’ informed the nation how well they were in advancing victory. It ran the nationalist campaign during the war in promoting the freedom fighters moral and also moulding world opinion in favour of Bangladesh.

Further, it boosts the nation by airing over Radio saying ‘Swadheen Bangla Biplobi Betar Kendra Theke Bolchi’ with that broadcast the whole nation arose and got back its confidence, courage of conviction and strong optimism. It was made possible by ten young individuals who started with 10 KW transmitters and therefore, during the whole liberation war it carried out as an organised media house and aired patriotic songs, war news and talk shows to increase people’ spirits. Another station named as Kalurgaht radio station but the transmission capability was limited. It ran for five days because Pakistani air-force destroyed it on 30th March 1971 by bombing. Moreover, those ten young individuals broke into two groups and went to Agartala and Tripura with 1 KW transmitter and restarted in Baghapa of Tripura renamed as ‘Bangladesh Betar’ after India gave recognition to Bangladesh as a sovereign country.

Regular Programme by the Station

‘Chromopotro’ was the most well-known program organised and hosted by Akhtar Mukul and the concerned person was used to elaborate the uncomfortable situation and position of Pakistani soldiers in a funny voice and made his dialogues in old Dhaka dialect. Another popular program was ‘Jallader Darbar’ run by Kalyan Mitra where funny sound bite of Yahya Khan was aired in the name of ‘Kelle Fateh Khan’.

Positive Representation by the Media

‘Bojro Kontho’ was the program where speech of Sheikh Mujibur Rahman was presented. Group singers were singing inspired songs especially the sensitive patriotic songs. Many poems and songs were lyricised by local artists for broadcasting. One of the songs ‘Joy Bangla Banglar Joy’ was the signature tune of the radio. Many songs of Swadheen Bangla Betar Kendra like Purba Digante Surjo Utchehe, Ekti Phoolke Bashbo Bole, Salam Salam Hajar Salam’ became immensely popular.

The print and electronic media from all over the world have been highly supportive of the Bangladesh Liberation War. Western media in particular, continued to cover the terrifying stories of the Pakistan atrocities, the armed resistance by ‘Mukti-Bahini’. However, some journalists like Simon Dring was the first to be able inform the world of the tragic events in the Daily Telegraph, UK. The BBC, Voice of America, Deutsche Well, German TV, Radio Australia and All India Radio covered events in Bangladesh almost on a daily basis.
Concluding Remarks

The Indian press always reflected the political stance as most politicians before independence were associated with newspaper either directly or indirectly. Of course, the pro-partition and anti-partition political groups had a good coverage in the press then. Today, the political ownership of media especially the print and television has further polarised the divide between the right wingers and the so-called secular political dispensations.

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Contributions of Swami Vivekananda and its Relevance in the Context of Contemporary Indian Society

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Abstract: Swami Vivekananda, the incarnation of god and the greatest disciple of Sri Ramakrishna was the founder father of Ramakrishna Math and Ramakrishna Mission. The greatest son of India was not only an educationist and philosopher, but also one of the great social-reformers who fought against multi-faceted social malevolent evils such as Sati daho, child marriage, casteism and many more rampantly practiced across the length and breadth of our country. Vivekananda, the departed legend also successfully fought for widow remarriage and girls’ education in India. He was the living epitome who sacrificed and dedicated his life for the nation and was yearning for the upliftment of the poor, the helpless and the downtrodden of our society. Therefore, his contribution towards humanity and Indian society is very significantly remarkable. In this particular context, this paper has made a modest attempt to precisely present the contributions of Swami Vivekananda and its relevance in the context of contemporary Indian society.

Key words: Swami Vivekananda, Contribution, Relevance, Indian Society.

BRIEF LIFE PROFILE
In the slumber of turmoil and acute adversities, the world was gifted with an incarnation in the name of Narendranath Datta on 12th January 1863, who had unparallel excellence in various fields such as music, yoga, meditation, gymnastics as well as studies. After graduating from Calcutta University, he acquired vast knowledge of multidisciplinary subjects including western philosophy and history. During the threshold of youth, being having pragmatic and instinctive character, Narendranath confronted spiritual dilemma and doubtfulness about the existence of god. After congregating with Sri Ramakrishna, he straightforwardly asked him about the existence of god. Gradually his doubts were being started to disappear by regular meeting and interaction with Sri Ramakrishna. Sri Ramakrishna gradually won Narendranath by his pure, unselfish love; subsequently, he became the disciple of Sri Ramakrishna, who had shown him a spiritual path of life.

Sudden demise of his father Sri Viswanath Dutta and subsequent family-burden caused enormous distress to his life. Soon after the departure of Sri Ramakrishna, he took formal vows of sannyasa and rechristened as Swami Vivekananda. For attaining the greater mission of his life (taught by his guru), he boarded on a long journey across the length and breadth of the country and experienced very deplorable state-of-affairs of the poor-masses. In 1893, at the World’s Parliament of Religions in Chicago (America), Swami Vivekananda mesmerized everyone with his masterful oratory, knowledge and behavior. Till last breadth, he devoted his life for the good causes of society, nation and entire humanism, for which he established Ramakrishna Mission and Math. The indomitable soul went for Mahasamadhi on 4th July 1902.

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BACKDROP OF THE STUDY
Radical transformation due to advancement of science and ICT could not bring much positive changes in culture, value system and Indian society as a whole. With the modernization of society; its degradation has also been enormously increasing. The quantum and nature of social evils are swelling at an alarming pace and we are also experiencing unbridled crime, in-humanism, moral and ethical degradation, materialistic life-style and violence across the country. The contemporary pandemonium civilization experiencing immeasurable distresses, where there is existence of severe catastrophes between nations and among human creatures universally. Modern youths are confronting innumerable impediments and entire humanity is victimized from the societal disequilibrium. Elders are being disrespected and parents are being disobeyed. A large section of the youths are completely morally and ethically degraded; having pleasure-seeking psychology with eternal materialistic desires. In the present contemporary society, communities are impatient, restless, misguided, merciless, having little self-control; developed inflicted cruelty and dangerously inclined to some of the selective malicious Western cultures. Neglecting Indian prosperous ancient cultures, present society has been embracing several awful Western cultures which had discarded even by the westerns long back.

‘Drink-Drug-Promiscuity-Culture’ (DDPC) has been espoused by the modern youths which are primarily imported from the West; and agnosticisms and atheisms are misdirecting citizens to embark indecent social life. The repugnant practices, criminal camouflaged, corruption, nepotism, favoritism, indignation, riot on the streets, inflamed with wild notions etc. are rampantly experienced by the contemporary civilization. We are also witnessing havoc wretchedness and unhappiness amongst the people throughout the country, irrespective of plentiful materialistic-wealth. The entire society has been alienated based on regions, religions, castes, groups, colours, economic status and languages. The menace of regionalism, plague of communalism and scourge of casteism and language chauvinism etc. are being sowed by some unscrupulous and amoral political, religion and social leaders with vested interests are behind the screens, who are the root causes of all social tribulations of the nation. Thus, the holistic progress of the nation and the society has been endangered. As against the above backdrop, the present descriptive discourse tends to make a very humble attempt in highlighting the contributions of Swami Vivekananda and also to understand the relevance of the same from the perspective of contemporary Indian society.

CONTRIBUTIONS AND RELEVANCE
It is a gargantuan task to precisely discuss enormous qualitative contributions of Swami Vivekananda, where many researchers performed researches and further research necessitates perusing in the same area. This present descriptive discussion predominantly based on secondary information, sourced from various websites, books, magazines and articles. This section of the discourse precisely and exclusively highlights selective matters such as - unity among diversity; identity and unification Hinduism; education; superstition; religion; women; social reformation; cultural ambassador; universal brotherhood; humanity and man-making teachings and words of inspiration of Swami Vivekananda.
(i). Unity among diversity:

Harmony, accord, unity, togetherness etc. were absolutely disappeared in British-ruled Indian-society. Irrespective of the castes, creeds, cultures, religions, regions and languages of Indians, Swami Vivekananda inculcated sense of togetherness and unity among the deprived and poor masses, which helped strengthening India's nationalist movement directly and indirectly. Many distinguished the then leaders acknowledged their gratitude for his contribution in making Indians united together. Swami Vivekananda motivated Indian communities through his inspiring words and lectures everywhere and also advised people to be patriots, to believe in India and its culture. He also advocated citizens not be dragged away out of Indian life; not to dress, eat, behave like another race and to love the race which has done great things for us in the past. The grave challenges such as disintegration, regionalism, cultural differences etc. are also prevailing in the present societal system. Some unholy internal and external forces are constantly destabilizing the national integrity and also putting efforts to divide even the motherland. Therefore, in the present context, the great leader like Swami Vivekananda only can guide the misguided clusters of our country in proper direction towards maintaining national integrity. By following his philosophy and considering him as a role model, people and the nation can ensure harmony and integrity irrespective of regions, castes, and races.

(ii). Hinduism identity and unification:

Hinduism (Sanatan Dharma/universal righteousness) during British-India was divided into multiple sects based on various self-made ideologies and dogmas by so-called Hindu religious leaders. Various groups within Hinduism were involved in quarreling and antagonizing other groups. Swami Vivekananda tackled the situation suitably and spread the common bases of Hinduism to all fighting-sects. He was the pioneer who accepted all Hindu doctrines and all sects as different aspects of one total view of reality and way of life (called Hinduism). He could make them understand that the base of Hindu religion is same, but with different ideologies. He advocated people to believe in their own religion. In this context, Sister Nivedita wrote:

- “... it may be said that when he began to speak it was of ‘the religious ideas of the Hindus’, but when he ended, Hinduism had been created”.

In this way, he brought overall unification of Hinduism on the basis of the principle of unity in diversity. K M Pannikar wrote:

- “This new Shankaracharya may well be claimed to be a unifier of Hindu ideology.”

Further, when, Christian missionaries made propaganda on Hinduism both in India as well as East; despite of grave challenges confronted, Swami Vivekananda strongly raised voice against it and make the people understand about the truth of Hinduism. He provided unique identity to Hinduism and spread it to the world community. Even Western people got influenced and some of them became his disciples or devoted friends. Similar kind of problems we do not experience much in recent times in connection with Hinduism, therefore, all credits to be given to Swami Vivekananda.
• “Rooted in the past, full of pride in India’s prestige, Vivekananda was yet modern in his approach to life’s problems, and was a kind of bridge between the past of India and her present... he came as a tonic to the depressed and demoralized Hindu mind and gave it self-reliance and some roots in the past.” - Jawaharlal Nehru.

(iii). Education:
In British-India, education was exclusive-right to a very tiny affluent segment of the society; particularly women were being completely deprived from imparting education. Swami Vivekananda took necessary initiatives for women education in India and he defined the meaning of education in a very wider perspective. According to him,

• ‘Education is not the amount of information that is put into your brain and runs riot there undigested, all your life.’ “Education is the manifestation of the perfection already in man.”

He taught people to be educated in true sense, which brings perfection and to be reflected through human-behavior. He was emphasizing building human character and universal brotherhood through education, therefore, he strongly condemned imposition of British education system in India, which only brings about external changes of human without any thoughtful internal strength. According to him, British education system only can make men capable slave. He explained that the education to be pertained in humanistic point of view, but not for making efficient clerks only. He pronounced that the education must be for self-development, fulfillment of swadharma, freedom of growth and character formation of human being. Education must provide strength of mind and soul; and all-around development of body to stand one’s own feet. Here lies the true relevance of his education to modern Indian society which primarily producing efficient clerks, but not true human being with divine pure sole and character.

(iv). Religion
During British-India, despite of poverty, common people unknowingly bound to be stick to a particular religion, but had never been taught the true definition of religion. Swami Vivekananda imparted spiritual knowledge to infuse faith for strengthening moral sense to develop religious consciousness among the people. He taught the true definition of religion to the people and so-called religious leaders; and endeavored to make them understand about the process of being religious. He redefined religion as ‘realization and science of consciousnesses’. According to him -

• “Religion is the manifestation of the divinity already in man”.

Swami Vivekananda guided people not to make any religious-quarrel, because every squabbles and contentions concerning religion simply demonstrate non-existence of religion. His interpretation of religion is a universal experience of inspiring reality, which is common to all humankind. According to him, religion keeps people away from superstitions, dogmatism, priest-craft and intolerance. Religion is a noble pursuit of supreme Freedom, supreme Knowledge, and supreme Happiness. In the modern society, where there has been dormant religious-conflicts everywhere, which can be completely mitigated by following his spiritual guidelines. Spiritual leaders must follow his path with a view to completely eliminate all sorts of so-called religious camouflages from the world.
(v). Superstition

At his time, ignorant masses were very much superstitious and used to believe in teachings of some deceitful people of the society. Being very realistic, Swami Vivekananda used to test everything thoroughly before accepting, believing and rejecting it. Even he tested Sri Ramakrishna once with a coin. He educated people not to be superstitious and not to blindly believe anything until it is examined and questioned. In this context he said that -

- “It is wrong to believe blindly.... you must exercise your own reason and judgment; you must practice, and see whether these things happen or not”.

In the modern era, we are relatively less superstitious, but, still some superstitious people are there, who need to follow his advice.

(vi). Women:

In our ancient Indian society, women were being deprived, ignored, unfairly-treated, disgraced, abhorred, victimized, disregarded and deprived of proper education, which were really serious concerns for the country. During his visit across the country, Swami Vivekananda realized it rightly and took necessary initiatives with an eye to exterminating those impediments permanently. One of his efforts was taking pain for ensuring women’s education and widow remarriage in India. He educated people to give respect and love to womanhood as potential motherhood. It came to his realization that, without woman, holistic development and societal sustenance is unattainable; therefore, he rightly remarked,

- “It is impossible to think about the welfare of the world unless the condition of women is improved. It is impossible for a bird to fly on only one wing”.

Modern social-policy and social-structure itself generates immeasurable and uncountable impediments, despite being enacting several laws with strong judiciary system for providing them adequate safeguard from social evils has been miserably failed. Therefore, it is the high time to practice the philosophy of Swami Vivekananda which teaches people to respect the women.

(vii). Social Reformation

As a social reformist, Swami Vivekananda established Ramakrishna Mission for the social causes, imparting education; uplifting poor masses and women; running hospitals, schools, colleges, rural development centres; performing relief and rehabilitation work for victims of natural calamities; and many more across the world. Out of several social reformers, Swami Vivekananda contributed significantly in the societal reformation process to make India as a progressive nation. He experienced the social inequality, imbalances; plague of caste-system; no girls' education; no widow-marriage etc. which were prevailing predominantly in the country.
Despite of many challenges on the way to ensuring widow remarriage in India, he kept no stone unturned and successfully introduced it. His contributed successfully for imparting education particularly to girls' and downtrodden masses and tried to uproot caste-system from the society. In this context he guided people that- Your work is to serve the poor and miserable, without distinction of caste or color. You must express your sympathy with people of all sects. You must give your body, mind and speech to the welfare of the world. Learn good knowledge with all devotion from the lowest caste.

(viii). Cultural Ambassador

Swami Vivekananda proudly conveyed the message on rich Indian culture and its heritage to the world community. He was not hesitant to accept the best elements of Western culture and to amalgamate that with Indian culture with an intention to practice a superior culture which is suitable for Indian society. He proved that, in spite of her poverty and backwardness, India had a great contribution to the world culture, thus, he saved India and Indians from cultural isolation from the rest of the world by bridging the gap between Western and Indian Culture. For this contribution, Swami Vivekananda is popularly known as India’s first great cultural ambassador to the West. According to Netaji Subhash Chandra Bose-

- “Swamiji harmonized the East and the West, religion and science, past and present. And that is why he is great. Our countrymen have gained unprecedented self-respect, self-reliance and self-assertion from his teachings”.

Meaningless imitations of some ghastly cultures of developed countries are paving the way to pessimistic future of our present society, where his mantra can work as tonic for the blind follower of Western culture by some misguided youths of our country.

(iv). Universal Brotherhood and humanity

- “The ignorant Indian, the poor and destitute Indian, the Brahmin Indian, the Pariah Indian, is my brother”.

According to him, "Jiva is Shiva". He found god in man and serving man is serving God. Based on the same principle, he founded the Ramakrishna Mission and Math. The philosophy of Vivekananda was predominantly for the betterment of humankind, who elevated social service to the status of divine service. He tried to inculcate humanism through his mission and laid the foundation for ‘spiritual humanism’, which is manifesting itself through several neo-humanistic movements and the current interest in meditation all over the world. His concept of potential divinity of the soul prevents this degradation, divinizes human relationships, and makes life meaningful and worth living. His ‘man-making’ mission can revolutionize the entire societal objectives and the way he invigorated faith among people is truly respectable. Espousing his philosophy of life, human being can purify their soul and can increase tolerant and sympathy towards others in the society. Therefore, contributions of Swami Vivekananda towards humanity are really extraordinary.
(v). Man-making teachings and words of inspiration

Swami Vivekananda was deeply mourned during his travels across the country by witnessing the horrendous poverty, backwardness and deplorable state-of-affairs of the downtrodden people, who lost faith in their own faculty of minds. He advised people to avoid weakness, slavery, jealousy, selfishness, cowardliness, hypocrisy, and worldly company that distract mind. He advocated cultivating faith; to be holy, pure, bold, fearless and brave. He guided people to sacrifice; to be sincere; to follow the path of devotion; to be moral; to be good; to be heart-whole; to practice truthfulness and celibacy; to be truth unto death; to bring light to the ignorant and poor and to love everyone including the poor, the miserable and the downtrodden. He himself was the inspiration for the entire nation and his inspirational messages successfully instilled faith and confidence into people. His stirring words and masterful oratory galvanized the slumbering nation. His activities and thoughts guided the nation to a new perspective and showed a new direction in life among the entire generations.

CONCLUSION

- “in centuries to come, he will be remembered as one of the main moulders of the modern world…” - A L Basham (British historian).

Contributions of Swami Vivekananda as a societal reformer and nation builder are significantly remarkable. Rediscovering new India and its rich cultural heritage; and establishing unique identity of our motherland amongst the world community make him ever-memorable. The distinctiveness and uniqueness of teachings and philosophy of Swami Vivekananda has greater significance and relevance for the entire world. The entire nation and the world communities are truly and humbly beholden to him for his contribution towards humankind. Let the country follow his philosophy and principles. Let the people worship the idol and tribute his contributions with all regards and respects. His teachings and philosophy can save the nation, society, youths and entire world community, therefore, it is high time to follow him and his call to everyone- “Arise, awake, and stop not till the goal is reached”.

BIBLIOGRAPHY:


Farm Level Efficiency and Agricultural Growth in Barak Valley of Assam

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Abstract: Agriculture is the backbone of the Indian economy, because it contributes to the economic and social well-being of the entire Nation through its influence on the GDP and employment. Even after more than 60 years of country’s independence this agriculture continues to be the mainstay of the country’s economy. In spite of this tremendous importance, the developmental efforts in raising the farm level efficiency and agricultural growth have been overlooked by the policy makers and it never received the attention it deserves. The present study is based on a primary data collected through personal interview of 105 farmers of three districts of the Valley. The average efficiency level of the farmer and the growth of agriculture are found inconsistent due to various reasons as identified. The result indicates that there exists some scope to improve the efficiency of the farmers with the existing level of inputs use and with the available technology. Thus a consistent and a challenging way of maintaining this process and to support policy making is to analyse and measure the performance of farm level efficiency of agriculture and it’s growth. Many research works have already been done by the eminent researchers giving very little attention to the farm level efficiency of agriculture and its growth of North Eastern Region (NER) in general and Assam and its Southern part in particular. This study can provide useful support to policy makers and researchers in evaluating the performance of farmer’s efficiency level along with agricultural growth of Barak Valley Region of Assam.

INTRODUCTION

Any developmental package in agricultural sector of this region invites frustration and the consequent failures. This is not only due to the wide diversity within the region itself but also due mainly to the low farm level efficiency in the said sector. The consequent depressions become the main hurdle in the way of economic development of the region. The foundation of the economy of the state is agriculture as of the most other states. An increased agricultural production is the need of the hour and it is the most dramatic demonstration of progress for the overwhelming majority of population. The high degree of poverty in the region, high density of population, low agricultural productivity and the relative geographical isolation of the region, very little industrialization and it’s less scope for the future necessitates undertaking studies relating to the formation of a strong agriculture sector. This may provide necessary base for agricultural development of the region as a whole but proper identification of the problems of the valley will be the root of all developmental policies (Roy and Bezbaruah 2002). Another important reason which seems to be for the low productivity of agriculture in Barak Valley, that many farmers with low literacy rates and inadequate physical infrastructure face difficulties in doing agriculture in an efficient way. The developmental efforts in raising the farm level efficiency have been overlooked by the policy makers and it never received the attention it deserves (Rudrappan 2003).

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The role that agriculture is playing on economic development has been recognized for years. The adoption of new technologies designed to enhance farm output and income has received particular attention as a means to accelerate economic development (Hayami & Ruttan 1985). However output growth is not only determined by innovations but also by efficiency with which available inputs are used (Nishimizu & Page 1982). The potential importance of efficiency as a means of raising farm’s production has yielded a substantial number of studies focusing on agriculture.

The Study related to agricultural development is not merely that of enhancing production and efficiency but generation of farm level efficiency for the sole purpose of its measurement. In spite of this tremendous importance, the developmental efforts in raising the farm level efficiency have been overlooked by the policy makers and it never received the attention it deserves (Rudrappan 2003).

Thus measuring farm level efficiency is important in order to know the extent and inefficiency of agricultural condition, but why farms differ in their relative efficiency level can be seen most crucial. Many research works have already been done by the eminent researchers given very little attention of the farm level efficiency of agriculture of North Eastern Region (NER) in general and Assam and its southern part in particular. Thus the present study makes a holistic attempt to measure and explain the farm level efficiency differentials using farms specific attribute.

**RATIONALE OF THE STUDY:**

The economy of Barak Valley continues to be predominantly agrarian in nature. About 70 per cent of the people in the valley depend on agriculture for their livelihood. Paddy is the major crop being cultivated in the valley. While due to poor agricultural productivity the income of the farmers of the valley is also very low. Due to frequent flood and sometimes scarcity of water during pre and post monsoon period also affect the agricultural production. However Agriculture in Barak valley is primitive in nature and low per hectare consumption of fertilizer and pesticides which again generates a low productivity in the valley. Due to poor irrigation facilities, a high rate of productivity is difficult to expect in the valley. While HYV seeds, still needs awareness among the farmers about its high rate of productivity. The New Agricultural Strategy, popularly known as the Green Revolution fails to make its presence fully in the valley. Hence the question of efficiency in resource allocation in agriculture is significant and is widely held that efficiency is at the heart of agricultural production. This is because the scope of agricultural production can be expanded and sustained by farmers through efficient use of resources (Udoh 2000). For this reason, efficiency has remained an important subject of empirical investigation particularly in agricultural backwardness of the Valley.

**Meaning of Efficiency:**

The farm level efficiency has been conventionally assessed through the concept of efficiency. Farrell (1957) pioneered the term efficiency and is defined in a number of related ways including the use of resources in such a way as to maximize the production or the comparison of what is actually produced with what can be achieved with the same level of resources (land, labor, capital etc.). A farm is efficient if its objective of maximization of production is met and inefficient if they are not (Fare et.al 1985). Hence,
efficiency of the farm is measured by comparing any given situation with or the situation that satisfies the farm to achieve maximum production level.

Rane & Deorukhkar (2007) stated efficiency as to get the maximum possible output from the given resources, however a farm generally means an area of land under single ownership and is devoted to agriculture and thus ‘farm level efficiency’ means the efficient utilization of production resources (land, labor, capital and many other inputs) to get sustainable output.

However, efficiency is simply defined as the relationship between a set of inputs and output (Eureval-C3E 2006). As such in agricultural yield, which is output per land area under cultivation, is widely used as a measure of how efficiently land is used in production. It thus refers to the degree of success with which a definite device is used to achieve a definite purpose.

**Productivity and Efficiency:**

By the term productivity we mean the varying relationship between the agricultural output and the major inputs such as land, labor etc. This most commonly used term for representing agricultural productivity is the average yield per hectare of land (Dhar 2010). Kumbhakar & Lovell (2000) defined productivity as the ratio of the output that it produces to the inputs that it uses. A change in productivity can be caused not only by a change in efficiency but also by a change in the production technology and the environment in which the production unit operates (Lovell 1993). The efficiency of a farm is thus its success in producing as large an amount of output as possible. From the given sets of inputs, maximum efficiency of a farm is attained when it becomes impossible to reshuffle a given resource combination without decreasing the total output. After the introduction of modern agricultural technique along with the adoption of hybrid seeds, extension of irrigation facilities and application of intensive method of cultivation the efficiency has recorded a steep rising trend (Dhar 2010).

However, the efficiency calculations reveal significant differences among regions and peasants. Various studies such as (Kalirajan 1990) suggest that productivity of a farm is influenced by technical knowledge and understanding, as well as by the socio-economic environment within which the farmers must make decisions. The study of Xiaosong Xu & Scott R. Jeffrey (1998) reveals a positive relationship between efficiency and productivity and thus emphasizing the importance of considering peasants abilities to receive and understand information relating to new agricultural methods. The study also determines that farm size is a positive factor in explaining the efficiency of modern agriculture.

In the light of all these facts, it is quite clear that an increase in agricultural production can come from an increase in production efficiency. Hence it is essential to assess how the existing inputs are being used and what possibilities exist for improving efficiency of agricultural production, given the resource constraints.
Review of Literature:

The relevant studies in this field have great value in identifying the problematic situation and policy implications. The several theoretical and empirical arguments are provided to explain the efficiency of agricultural production.

Kalirajan (1984), examined how the efficient use of new technology affected production levels in a large number of paddy farmers (based on 81 Philippine paddy farmers) and concluded that the new technology was not fully understood by the farmers. While in another study of Kalirajan and Shand (1985), a sample of 91 paddy farmers from the Coimbatore district in the Indian state of Tamil Nadu and found that the level of schooling as their understanding of current technology had a significant positive role on productivity.

Kumbhakar et al. (1989) used a system approach to estimate technical, allocative and economic inefficiencies for farmers. The estimation specifically included both endogenous variables as labor and capital and exogenous variables included level of formal education, measures of farm size for the farmers involved. Both types of variables were found to have significant effects on the variation of farm production. Technical efficiency of farms was found to be positively related to farm size.

Ashok Rudra (1980) found in his studies various types of relationship in explaining farm’s efficiency that irrigation intensity was high in small farms but from mid-sixties it is positive in bigger farms. Intensity of cropping, intensity of labor inputs is also high on small farms than on the big farms. Total inputs application can be found negatively associated with farm size but all will depend on how the input values are imputed. However his study reveals that particularly in green revolution belt, the size of the inputs and the size of the farms was found to be positively associated.

Ekanayake (1987) examined efficiency for a sample of 123 Sri-Lankan paddy farmers and the results suggested that there was no significant technical inefficiency for farmers. In his analysis, he found that literacy, experience etc. have a significant positive impact on the technical efficiency level of the farmers. This was also true when analyzing the farmers’ allocative efficiency as the ratio of profit at predicted output to maximum profit. In addition, technical efficiency was found to be significantly related to allocative efficiency. Kumbhakar et al. (1989) used a system approach to estimate technical, allocative and economic inefficiencies for farmers.

The estimation specifically included both endogenous variables as labor and capital and exogenous variables included level of formal education, measures of farm size for the farmers involved. Both types of variables were found to have significant effects on the variation of farm production. Technical efficiency of farms was found to be positively related to farm size.
The study of Battese and Coelli (1995) based on an analysis of technical inefficiencies in production of paddy crop by the farmers. The attempt has been made to investigate farm-specific technical efficiency for paddy farmers in Haryana. The study also seeks to investigate the influence of farmers’ specific variables on the technical inefficiency of paddy production. Testing a model for farm level efficiency on paddy farmers from an Indian village showed however that older farmers are more inefficient than the younger ones. Many other studies at international levels also reported similar results, indicating that older farmers are unwilling to have a higher level of efficiency. In a study of Jose R. Vicente (2004), found out that farm’s efficiency is determined mainly by measure of allocative efficiency rather than technical efficiency is nearly all cases of agricultural production. The results of the study also pointed out that importance of agro-ecological zonings, as well as investment in education are also vital in increasing the farm level efficiency in agricultural production.

In the light of all these facts stated above, it is quite clear that an increase in agricultural production can come from an increase in production efficiency. Hence it is essential to assess how the existing inputs are being used and what possibilities exist for improving efficiency of agricultural production, given the resource constraints.

METHODOLOGY:

To identify as to which factors are responsible for restraining farmers from effective use of improved practices to achieve higher productivity and agricultural growth, it is felt necessary to carry the investigation to the micro level. Accordingly, a field survey is taken up in the selected areas of the valley. The field survey has been finalized on the basis of the sampling design where a pilot survey has been conducted and for this, three Agricultural Extension Officer (AEO) circles of the three districts of the Valley was selected as the broad location for the field study. From these AEO’s circle three villages, namely-Durgapur, Borjatrapur and Chandpur of Cachar district, while Ranigram, Brahmanshashan and Hizim of Karimganj district and Ratonpur, purbo-sunapur and Nitainagor part-1 of Hailakandi District were selected and a total of 105 farm Households taking 35 from each ADO’s circle has been considered. On the basis of these samples, an analysis has been made by using various statistical techniques such as co-efficient of variation, linear regression analysis, t-test and statistical package for social science (SPSS).

RESULT AND DISCUSSION:

Let us go through the following tables for obtaining the results.
Table 1.1: Variation of inputs used in Karimganj District

<table>
<thead>
<tr>
<th>Model</th>
<th>Unstandardised co-efficient</th>
<th>Standardised co-efficient</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>B</td>
<td>Standard error</td>
<td>Beta</td>
</tr>
<tr>
<td>Constant</td>
<td>13.446</td>
<td>8.243</td>
<td>.146</td>
</tr>
<tr>
<td>Labour</td>
<td>.356</td>
<td>.110</td>
<td>.488</td>
</tr>
<tr>
<td>Fertilizer</td>
<td>-.146</td>
<td>.052</td>
<td>-.427</td>
</tr>
<tr>
<td>Pesticides</td>
<td>.005</td>
<td>.003</td>
<td>.299</td>
</tr>
<tr>
<td>Irrigation</td>
<td>.072</td>
<td>.066</td>
<td>.155</td>
</tr>
</tbody>
</table>

Dependent variable: output

The table 1.1 indicates that the constant is insignificant, while the labour is found significant at 1% level (.003). The variable labour has positive significant impact on output i.e. if the labour is increased by 1% then the output will increase by 0.356%. While it is seen that fertilizer has a negative significant impact on output, i.e. if the use of fertilizer is increased by 1%, then the output will decrease by .146%. The co-efficient of the variable pesticide is found positive and also it is significant at 5% (.043) level, thus it indicates that if the use of pesticide is increased by 1% then productivity will be increased by .005%. The use of irrigation is found insignificant (.289).

Table 1.2: Variation of inputs used in Hailakandi District:

<table>
<thead>
<tr>
<th>Model</th>
<th>Unstandardised co-efficients</th>
<th>Standardised co-efficient</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>B</td>
<td>Standard Error</td>
<td>Beta</td>
</tr>
<tr>
<td>Constant</td>
<td>51.922</td>
<td>9.854</td>
<td>.049</td>
</tr>
<tr>
<td>Labour</td>
<td>-.038</td>
<td>.148</td>
<td>-.049</td>
</tr>
<tr>
<td>Fertiliser</td>
<td>.009</td>
<td>.088</td>
<td>.021</td>
</tr>
<tr>
<td>Pesticides</td>
<td>.002</td>
<td>.004</td>
<td>.092</td>
</tr>
<tr>
<td>Irrigation</td>
<td>-.083</td>
<td>.096</td>
<td>-.161</td>
</tr>
</tbody>
</table>
Dependent variable: output

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The table 1.2 indicates that there is no any independent variable which is found significant while only the constant is found significant. The variable fertilizer and pesticides are positively related, means if we increase their use, the output will increase by .009% and .002% respectively. While the variable labour and irrigation are found negatively related with the dependent variable and hence with an increase in the use of labour and irrigation, the output will decline by 0.38% and 0.83%.

**Table1.3: Variation of inputs used in Cachar District**

<table>
<thead>
<tr>
<th>Model</th>
<th>Unstandardised co-efficient</th>
<th>Standardised co-efficient</th>
<th>t-test</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>B</td>
<td>Standard Error</td>
<td>Beta</td>
<td></td>
</tr>
<tr>
<td>Constant</td>
<td>4.706</td>
<td>.546</td>
<td>8.622</td>
<td>.000</td>
</tr>
<tr>
<td>Labour</td>
<td>-.197</td>
<td>.127</td>
<td>-.275</td>
<td>-1.547</td>
</tr>
<tr>
<td>Fertilizer</td>
<td>.011</td>
<td>.012</td>
<td>.184</td>
<td>.919</td>
</tr>
<tr>
<td>Pesticides</td>
<td>-.001</td>
<td>.006</td>
<td>-.036</td>
<td>-.179</td>
</tr>
<tr>
<td>Irrigation</td>
<td>.010</td>
<td>.010</td>
<td>.180</td>
<td>1.026</td>
</tr>
</tbody>
</table>

**Dependent Variable: Output.**

The table 1.3 explains that the constant is significant. The variable labour is negatively related with the dependent variable (-.197) and it is insignificant, means if labour increases, output will decrease. The co-efficient of the variable fertilizer and irrigation are found positively related but are insignificant, indicating that with an increase in the use of fertilizer and irrigation by 1%, the output will also increase by 0.11% and 0.10% respectively. While pesticides is negatively related with the dependent variable and hence with an increase in the use of pesticides, the output will decline by 0.001%.

**Table1.4: Descriptive Statistics of Key Variables**

<table>
<thead>
<tr>
<th>Variables</th>
<th>Average</th>
<th>CV</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>CHA</td>
<td>KXJ</td>
</tr>
<tr>
<td>Productivity</td>
<td>49.79</td>
<td>35.70</td>
</tr>
<tr>
<td>Fertilizer</td>
<td>60.73</td>
<td>59.06</td>
</tr>
<tr>
<td>Pesticides</td>
<td>618.57</td>
<td>632.86</td>
</tr>
<tr>
<td>Irrigation</td>
<td>8.78</td>
<td>9.14</td>
</tr>
</tbody>
</table>
It is observed from the table 1.4 that with regard to the productivity of winter rice, Cachar district registers the highest productivity i.e., 49.79 qtls/hectare in comparison to the other districts of the valley. In Hailakandi district it is in an average of 49.14 qtls/hectare and the lowest is 35.70 qtls/hectare only in Karimganj district. In achieving the highest in productivity, the Cachar district also topped the list in the use of fertilizer with an almost maximum use of pesticides but with a very poor use of irrigation facilities. While in using the irrigation facilities, Hailakandi district is at the top, however with a comparatively low use of fertilizer and pesticides i.e. 38.22 kgs/hectare and 487.86 gm/hectare respectively the district registers 49.14 qtl/hectare, indicating that the Hailakandi district showed a healthy production rate. With regard to the variation in productivity, which is below 1% mark, indicating that Cachar district registers more consistency in comparison to the other districts of the valley. In the use of fertilizer, Karimganj district showed much consistency, while Cachar showed much better consistency in the use of pesticides and showing Karimganj at such a consistency level in the use of irrigation.

**FINDINGS:** On the basis of the primary data and analysis made above, the following findings are summarized:

1. Low level use of technology in agriculture.
2. Low level use of production and productivity.
3. Farmers level of education is very poor.
4. Loss of man-days due to poor health.
5. Deficiencies in agro-infrastructure.
7. Monocropping in agriculture is found in the valley.
8. Lack of awareness among the farmers to use HYV seeds.

**CONCLUSION AND SUGGESTIONS:**

Development of agriculture is directly related to resource use efficiency. However resource use and productivity in agriculture is largely influenced by a number of factors. The poor state of agricultural infrastructure, especially of irrigation extension service, non-suitability of available technology and package, awareness among the farmers about the use of HYV seeds are the major constraints in the agricultural development of the Barak Valley region of Assam. In such an underdeveloped agriculture, the availability of irrigation infrastructure lead to a significant positive impact on the rate of consumption of fertilizer in farms and also farm’s decision regarding adoption of mechanized ploughing, practice of HYV’s. If the irrigation infrastructure are extended, the majority of farmers desire to cultivate more lands and thus greater adjustment in the own land and the desired cultivated land and thus may promote equity in the distribution of operational land. The average efficiency level of the farmer and agricultural growth are found inconsistent. This result indicates that there exists some scope to improve the efficiency of the farmers with existing level of inputs use and with the available technology.
References:

JOB SATISFACTION OF LIBRARY PROFESSIONALS OF NORTH-EASTERN REGION: AN EMPIRICAL STUDY

Nijoy Kr Paul*, Ph.D Scholar,
And Prof N.B.Biswas, Department of Education,
Assam University

Abstract: Job satisfaction refers to a person’s feelings of satisfaction on the job which act as a motivation to work. The experience of satisfaction or dissatisfaction with individual’s work is the consequence of the extent of his positive or negative job attitude. In today’s global and competitive world, employee job satisfaction is an essential factor in organizational performance. The present paper is an attempt to find out the job satisfaction of the library professionals of North-Eastern Region. Four different libraries were selected for the present study covering a sample size of only 72 professional and semi-professional staffs. Both primary and secondary data were used and primary data were collected through a structured questionnaire. The collected data were analysed through various statistical techniques such as frequency, percentage, chi-square test, independent sample t-Test, ANOVA and Correlation. Findings of the study revealed that majority of the respondents are not satisfied in their job and less number of respondents are satisfied in various dimensions of job satisfaction.

Key Words: Job satisfaction, library, professionals.

1. JOB SATISFACTION

The term ‘Job Satisfaction’ is derived from the Latin words ‘satis’ and ‘facere’ meaning ‘enough’ and ‘to do’ respectively. Job satisfaction is an integral component of the organizational climate and an important element in management employees’ relationship. Job satisfaction may be described in terms of attitude toward the job like any other attitude it represents a complex assemblage of cognition, emotions, behaviours and tendencies. Job satisfaction refers to the feelings and emotional aspects of individual’s experiences towards his job as different form intellectual or rational aspects. It refers to a person’s feelings of satisfaction on the job which act as a motivation to work. Historically speaking, the term job satisfaction was brought to limelight by F. Hoppock in 1935. The word ‘Job’ means a piece of work to be done. It refers to very specific tasks.

The expression ‘Job Satisfaction’ means the satisfaction derived from a piece of work in which the person is engaged. Drucker (1972) states that happy workers are efficient and productive. Kaya (1995) states that job satisfaction is one of the criteria of establishing a healthy organizational structure in an organization. Blum and Naylor (1968) define job satisfaction as a general attitude of the workers constituted by their approach towards the wages, working conditions, control, promotion related with the job, social relations in the work, recognition of talent and some similar variables, personal characteristics and group relations aspect from the work life.

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Job satisfaction is very important for a person’s motivation and contribution to production. Job satisfaction may diminish irregular attendance at work, replacement of workers within a cycle or even the rate of accidents (Kahn, 1973).

2. DETERMINANTS OF JOB SATISFACTION

There are two variables which determine the job satisfaction: Organizational determinants and personal or individual determinants. The level of job determines the job satisfaction; the higher the intensity of the job, the greater the satisfaction of individual. The different organisational variables which determine job satisfaction of a person are as under:

- Style of Supervision
- Work itself
- Congenial Working Environment
- Pay
- Promotion
- Co-workers
- Job Security
- Opportunity for advancement

3. NEED FOR JOB SATISFACTION OF LIS PROFESSIONALS

A library’s ability to fulfil its mission and deliver excellent functions and services depends greatly upon its employees. The job satisfaction of a library’s employees is important for its proper and smooth functioning. The library and information service requires professional, para-professional and non-professional skills in its personnel. Such personnel need to be motivated so that they can perform their duties creditably and contribute towards the achievement of the library’s goals, policies and objectives (Edem and Lawall, 1999). Job satisfaction naturally depends upon the economic, social and cultural conditions in a given country (Kaya, 1995).

4. REVIEW OF LITERATURE

Kaya (1995) conducted a study on ‘Job satisfaction of librarians in the developing countries’, and examined the importance of job satisfaction, factors affecting job satisfaction and the actual job satisfactions of librarians in developing countries. Edem and Lawal (1999) in their work entitled, ‘Job satisfaction and publication output among librarians in Nigerian Universities’, tried to show that publication output is a function of job satisfaction. They argued that, for the publication output to be high, the job satisfaction of the librarians must be ensured. Togia, Koustelios and Tsigilis (2004) conducted a study where they assessed the job satisfaction of Greek academic librarians, the level of satisfaction or dissatisfaction derived from various facets of work and the effect of several job factors and background characteristics on different aspects of job satisfaction. Islam and Islam (2011) in their study emphasized that employees are dissatisfied with aspects of their job. The key factors in dissatisfaction are lack of sufficient job facilities, issues of financial reward and not according to the proper value to
staff experts. Chander and Choudhury (2010) examined the relationship between organizational climate and job satisfaction in academic libraries of Delhi. The overall finding of this study is that job satisfaction is highly correlated with organizational climate. Kaur (2008) studied the job satisfaction level of female library professionals in college and university libraries of Punjab. Balasubramanian (2011) revealed that professional most of the respondents are willing to continue in the library profession and satisfied with the remuneration paid to them. Adio and Popoola (2010) in their study entitled, ‘Job satisfaction and career commitment of librarians in federal university librarians in Nigeria’, found that job satisfaction has significant influence in career commitment of librarians working in the federal university libraries. Panigrahi and Jena (2010) in their study identified both satisfying and dissatisfying factors of non-government college librarians in West Bengal. It has revealed the deplorable conditions of college libraries. Respondents expressed their dissatisfaction on some of the relevant issues. It is studied abThis study was based on the environmental, physical and psychological factors of job satisfaction.

5. OBJECTIVE OF THE STUDY

The main objective of the present study is to find out the job satisfaction level of the library professionals of North-Eastern Region.

6. METHODOLOGY OF THE STUDY

The present study is descriptive in nature. Both primary and secondary data were used for the present study. Primary data were collected through a structured questionnaire. Secondary data were collected through various books, journals, university news, newsletters, various websites on job satisfactions and the like. The collected data were presented through qualitatively and quantitatively. The primary data were collected from four selected libraries such as Assam University, Silchar; National Institute of Technology, Silchar, North-Eastern Hill University (NEHU), Shillong and Gauhati University, Guwahati. The sample size of the study is limited to 72 professional and semi-professional library staff of the four selected libraries. The primary data were analysed through a standard statistical tools like SPSS ver. 15. Various statistical tools such as frequency, percentage, chi-square test, independent samples t-Test, ANOVA and correlations were used for data analysis.

7. DATA ANALYSIS AND INTERPRETATIONS

TABLE-1

<table>
<thead>
<tr>
<th>Satisfied</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Satisfied</td>
<td>33</td>
<td>45.8</td>
</tr>
<tr>
<td>Not satisfied</td>
<td>39</td>
<td>54.2</td>
</tr>
<tr>
<td>Total</td>
<td>72</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Source: Primary Data
From the above table it is observed that, 45.8% respondents are satisfied in their job on the basis of different job dimensions like work, pay, promotion, supervision, co-worker, opportunity for professional development, job security, reading community, working condition, job challenge, job autonomy, instincts motivation, job involvement, supervisory support scale, attitude towards profession, recognition for work done, willingness to learn the organization and 54.2% are not satisfied. So, it is revealed that majority of the respondents are not satisfied in their job and less number are satisfied.

**Chi-square test to find out the age effect on respondent’s satisfaction**

<table>
<thead>
<tr>
<th>Age</th>
<th>Satisfied</th>
<th>Not satisfied</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>20-30</td>
<td>11</td>
<td>6</td>
<td>17</td>
</tr>
<tr>
<td>30-40</td>
<td>12</td>
<td>18</td>
<td>30</td>
</tr>
<tr>
<td>40-50</td>
<td>5</td>
<td>15</td>
<td>20</td>
</tr>
<tr>
<td>50-60</td>
<td>5</td>
<td>0</td>
<td>5</td>
</tr>
<tr>
<td>Total</td>
<td>33</td>
<td>39</td>
<td>72</td>
</tr>
</tbody>
</table>

**Chi-Square Tests**

<table>
<thead>
<tr>
<th></th>
<th>Value</th>
<th>df</th>
<th>Asymp. Sig. (2-sided)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pearson Chi-Square</td>
<td>12.256</td>
<td>3</td>
<td>0.007</td>
</tr>
<tr>
<td>Likelihood Ratio</td>
<td>14.364</td>
<td>3</td>
<td>0.002</td>
</tr>
<tr>
<td>Linear-by-Linear</td>
<td>0.279</td>
<td>1</td>
<td>0.598</td>
</tr>
<tr>
<td>Association</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N of Valid Cases</td>
<td>72</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In the above table, the p-value 0.007 (i.e. less than 0.05) confirms that there is a significant age effect on satisfaction level of the respondents.

**Chi-square test to find out whether there is any relation between gender and satisfaction level of the respondent**

**Cross table ( Table -2)**

<table>
<thead>
<tr>
<th>Gender</th>
<th>Satisfied</th>
<th>Not satisfied</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>14</td>
<td>18</td>
<td>32</td>
</tr>
<tr>
<td>Female</td>
<td>19</td>
<td>21</td>
<td>40</td>
</tr>
<tr>
<td>Total</td>
<td>33</td>
<td>39</td>
<td>72</td>
</tr>
</tbody>
</table>
Chi-Square Tests

<table>
<thead>
<tr>
<th></th>
<th>Value</th>
<th>df</th>
<th>Asymp. Sig. (2-sided)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pearson Chi-Square</td>
<td>0.101</td>
<td>1</td>
<td>0.751</td>
</tr>
<tr>
<td>Continuity Correction(a)</td>
<td>0.006</td>
<td>1</td>
<td>0.937</td>
</tr>
<tr>
<td>Likelihood Ratio</td>
<td>0.101</td>
<td>1</td>
<td>0.751</td>
</tr>
<tr>
<td>Fisher's Exact Test</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Linear-by-Linear Association</td>
<td>0.099</td>
<td>1</td>
<td>0.753</td>
</tr>
<tr>
<td>N of Valid Cases</td>
<td>72</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

From the above table we have clearly seen that the p-value corresponding to chi-square test is 0.751, which is greater than 0.05. Therefore, we can conclude that there is no significant relationship between gender and satisfaction level of the respondent.

Independent Samples t-Test to check the significance difference for job satisfaction between male and female (Table-3)

<table>
<thead>
<tr>
<th></th>
<th>Levene's Test for Equality of Variances</th>
<th>t-test for Equality of Means</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>F</td>
<td>Sig.</td>
</tr>
<tr>
<td>Job satisfaction</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Equal variances assumed</td>
<td>0.865</td>
<td>0.356</td>
</tr>
<tr>
<td>Equal variances not assumed</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In the above table, we have seen that the p-value corresponding to t-test is 0.530, which is greater than 0.05. Therefore, we can conclude that there is no significant difference between male and female regarding job satisfaction.
Independent Samples t-Test to check the significance difference between unmarried and married regarding job satisfaction (Table-4)

<table>
<thead>
<tr>
<th>Levene's Test for Equality of Variances</th>
<th>t-test for Equality of Means</th>
</tr>
</thead>
<tbody>
<tr>
<td>F</td>
<td>Sig.</td>
</tr>
<tr>
<td>Job satisfaction</td>
<td></td>
</tr>
<tr>
<td>Equal variances assumed</td>
<td>2.625</td>
</tr>
<tr>
<td>Equal variances not assumed</td>
<td></td>
</tr>
</tbody>
</table>

In the above table, we have seen that the p-value corresponding to t-test is 0.383, which is greater than 0.05. Therefore, we can conclude that there is no significant difference between married and unmarried respondents regarding job satisfaction.

ANOVA test to check the significance difference regarding job satisfaction among the different age groups

<table>
<thead>
<tr>
<th>Job satisfaction</th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age Groups</td>
<td>1867.837</td>
<td>3</td>
<td>622.612</td>
<td>.807</td>
<td>0.494</td>
</tr>
<tr>
<td>Error</td>
<td>52468.608</td>
<td>68</td>
<td>771.597</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>54336.444</td>
<td>71</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In the above table, the p-value corresponding F statistics (0.807) is 0.494, which is greater than 0.05. Therefore, we can say that there is no significant difference regarding job satisfaction among the different age groups.

ANOVA test to check significance difference regarding job satisfaction among the different service length (Table-5)
Job satisfaction

<table>
<thead>
<tr>
<th></th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Service Length</td>
<td>2950.005</td>
<td>3</td>
<td>983.335</td>
<td>1.301</td>
<td>0.281</td>
</tr>
<tr>
<td>Error</td>
<td>51386.439</td>
<td>68</td>
<td>755.683</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>54336.444</td>
<td>71</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In the above table, the p-value corresponding F statistics (1.301) is 0.281, which is greater than 0.05. Therefore, we can say that there is no significant difference regarding job satisfaction among the different service length.

8. MAJOR FINDINGS OF THE STUDY:

(a) It is revealed that majority of the LIS professionals are not satisfied in their job.
(b) Chi-square test to find out the age effect on respondent’s satisfaction and the P-value 0.007 (i.e., less than 0.05) confirms that there is a significant age effect on satisfaction.
(c) There is no significant relationship between marital status and Job satisfaction level of the respondent.
(d) There is no significant relationship between gender and satisfaction level of the respondent.
(e) There is no significant difference between male and female regarding job satisfaction.
(f) There is no significant difference between married and unmarried respondents regarding job satisfaction.
(g) From ANOVA test, it is seen that there is no significant difference regarding job satisfaction among the different age groups.
(h) From ANOVA test, it is revealed that there is no significant difference regarding job satisfaction among the different service length.
(i) A Job satisfaction increase then attitude towards training is also increases.

9. SUGGESTIONS:

(a) The infrastructure should be modernised with modern equipment.
(b) Study leave should be granted to encourage for higher studies to increase knowledge related to works.
(c) In-service training should be provided for entrance men.
(d) In-service training and facility may be provided to attend seminars, conference, workshop etc. in different organizations with TA, DA and duty leave.
(e) Promotion policy should be made in such a way that at least three promotion that gets in service period.
(f) LIS professionals should be motivated for continuing education programme; and
(g) Positive attitude may be developed by providing proper facility for better performance in their job.
10. CONCLUSIONS

After the observations, it may be concluded that the job satisfaction of library professionals is related to an individual’s expectation of different types of the profession and perception of how much is attained. Job satisfaction depends on different types of job dimensions and majority of the professionals job satisfaction increases according to increase of attitude towards training and performance in the work. Attending different types of training courses, conference, workshop, refresher course, seminar increases skills and ultimately job satisfaction increases.

REFERENCES

Symbols and Symbolism in Sacred Myths of *Popol vuh*

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**Abstract:** The present paper tries to explore the esoteric meaning involved in the sacred symbols of the Mayan civilization. Mayan myths are still relevant and play an important role in designing and developing social stereotypes in their society. The three symbols taken up for study are the corn, the maize field and the ballgame. According to various myths, corn is used by the gods to form human beings who are capable of remembering and revering gods. The maize field is considered cosmos in miniature and all aspects of Mayan life start and end there. When baby is born, the blood from umbilical cord is dropped on the maize field and dead bodies are also cremated so as to ensure the rebirth as human being. The ballgame and the ballgame court is the battleground where the gods fought with the demons. The study of these symbols establishes that these symbols transform the profane space into sacred space and by virtue of their sacredness facilitates linking profane subjects with the Sacred.

Key words: *Popol vuh*, maize, ballgame, Mayan, hierophany.

The book *Popol vuh* narrates the creation story of the Mayas and their gradual division into different tribes like Maya quiches, Maya cakchiqueles, etc. *Popol vuh* meaning the ‘Book of Counsel’ is considered Bible for the Maya quiches that inhabited lands which now is Guatemala. The book recounts the mythology of the creation of the cosmogony, the origin of the world, the appearance of the first human beings and the history of the Mayan quiche genealogy. Thus *Popol vuh* comprises mythology and history. The part dealing with mythology can be distinguished into three sections although the original manuscript of *Popol vuh* is not divided. The first part narrates myths of origin of the world, the land, the rivers, the animals and the gods’ initial efforts in creating human beings. They used mud but destroyed those models because they could not sustain their shape. Then they used wood and destroyed them as well because they could not remember their creators and thus lived aimlessly. The second part narrates the adventures of the twin gods, Hunahpu and Xbalanque, who are considered incarnations of god. This part ends with the defeat of the demons and the appearance of the Sun and the Moon. The third part narrates the final effort of the gods in making human beings. In their final effort they used maize to make the human beings who remember and adore their creators.

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1 The present article forms part of my M.Phil dissertation submitted at Jawaharlal Nehru University, New Delhi in 2010.
In this paper we intend to decipher the iconic symbols of the Mayan religious beliefs, their meaning and value as understood by a *homo religiosus.*

We would analyze symbols and symbolism involved in the acts of gods as narrated in the myths of *Popol vuh.* The three symbols taken up in this study are the ballgame, the maize field and the maize.

We have primarily established myths as religious phenomenon and essentially sacred because the protagonists in them are gods or incarnation of gods. *Popol vuh* gives an account of the ballgame played by the father and the uncle of the twin brothers, Hunahpu and Xbalanque. One day the demons of the underworld heard them playing and called them to Xibalba. “What are they doing on the earth? Who is making us quaver? Search them and bring them here, ask them to play here so that we can defeat them” (Asturias 20).

When the father and the uncle of the twin brothers arrived at Xibalba, they were put to different tricks. They managed to escape from many of them but later the demons cheated them and they were finally defeated. The demons removed their heads from their bodies and hanged them on the trees and buried the rest of their body in Xibalba.

Later, in another episode, the twin brothers came to know about the ballgame from a rat and discovered the ball which was left by their father and uncle before leaving for Xibalba. They started playing it. The demons heard the sound coming from the surface of the earth again. They send their messengers to look for them and call them. They played the same tricks with the twin brothers but the twin brothers escaped them all and were able to defeat the demons of Xibalba. After defeating them, they recuperated the heads of their father and uncle and transformed them into the Sun and the Moon respectively.

The Mayas do not consider ballgame a mere sport, instead this game holds a religious significance. It is possible to locate ballgame courts together with other ceremonial centers during classical age (100-900 AD) and post-classical age (900-1519 AD) because the field or the court marks sacred space (Miller 24). The twin brothers recuperated the heads of their father and uncle and transformed them into the Sun and the Moon respectively means that the demons of Xibalba had obstructed the completion of the cosmogony. Thus, the ballgame symbolizes the celestial movements. The defeat of the father and the uncle of the twin brothers symbolize solar and lunar eclipses respectively. The Mayas consider eclipse as a sign of bad omen and used to sacrifice their enemies during ballgame to avoid the effects of eclipse. One can locate shelves for hanging skulls of the captives of the game fight near the ballgame courts (Miller 29).

The Mayans believe themselves to be products of the gods and their enemies symbolize the devils of the underworld and their defeat is important so that they could survive. Besides, it is believed that the devils of the underworld are responsible for diseases and for death therefore, the ballgame represents defeat of death and survival of fertility and fecundity (because the Sun and the Moon appeared only after the defeat of the devils of the underworld). The ballgame symbolizes return of life. After the Spanish conquest, the Spanish finished off with the human sacrifices but this ritual was substituted with flower offerings during Mayan religious ceremony (Christenson 155). The ballgame symbolizes the conflict between the gods (Mayas) and devils of Xibalba (enemies).

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2 The term *homo religiosus* refers to humans as religious beings.


4 Hunahpu and Xbalanque are the incarnations of the gods on the face of the earth sent by Gods to destroy the demons that are obstructing the completion of cosmogony.

5 Xibalba is a term used to denote underworld; the abode of the demons; hell.

6 All translations are mine unless indicated.
The ballgame was not an isolated ritual of Mesoamerican life, which is probably why commemorative ballgame art occurs so widely. It was integral to other rituals and historical events - warfare, the coming of age, fertility rituals, and, perhaps, most important, death. When the Maya Hero Twins entered the Underworld, they outsmarted the underworld gods. They played them in the ballgame and allowed themselves to be defeated and sacrificed in order to return and wreak havoc on the order of the death. The Underworld gods wanted the Hero Twins to play with special equipment, but the Twins insisted on using what they had brought from the surface of the earth. The abundance of permanent ballgame paraphernalia informs us not only of its commemorative value in life but of its power for the dead, who used it to overcome death itself (Miller).

Symbols in a religious phenomenon play an important role in the lives of *homo religiosus*. A *homo religiosus* believes himself to be a part of the cosmos, thus of the sacred and always aspires to stay connected with the sacred. He achieves this by means of narrating them and reliving them through rituals. The commemorating of the myths through rituals expresses the nostalgia of *homo religiosus* for the lost of the paradisiacal epoch that existed *ab origine*. This loss has taken him into an unstable state which is full of chaos, a characteristic of the profane space. In order to escape from this chaotic phase, *homo religiosus* creates a sacred space, a *center* capable of taking *homo religiosus* from his fallen state to the state of *illud tempus*. This *center* is present either physically consecrated from the profane space, for example, in form of a temple, a mosque, a church, or any other ceremonial centers created analogously; or symbolically, like soul inside profane body.\(^7\) This *center* symbolizes the juxtaposition of two contrasting states because it falls within the profane space but has a different character because it helps *homo religiosus* to connect with the Supreme or feel the presence of the sacred. This *center* functions as *axis mundi* which gives way to link to the sacred space, the paradise or the abode of the gods. The creation of the *center* by *homo religiosus* is analogous to the creation of cosmogony by the gods. The reason behind the creation of *center* by *homo religiosus* is that he wants to imitate the actions of gods in order to return to the place from where he has come. The twin brothers returned to their abode after the appearance of the Sun and the Moon which completed the cosmogony.

*Homo religiosus* consecrates the profane space and transforms a landscape into a miniature cosmos, a type of *imago mundi* through the creation of the *center*. This *center* although created within profane space is capable of establishing communication with the sacred, thus creating *coincidentia oppositorum* and thus making transcendence possible.\(^8\) A *homo religiosus* always desires to stay connected with the sacred so he creates the *center* in a way similar to that of the gods (as narrated in the myths). The *center* represents a space where exists the possibility of transcendence and thus the union of *homo religiosus* with the god.

The present world of *homo religiosus* is result of actions performed by the gods and he imitates those actions and strives to maintain the cosmos created by the gods. Hence, any external force that threatens to transform the cosmos into chaos is an enemy of *homo religiosus*. This enemy could be a person or a vicissitude like pride, gluttony, lust, anger

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\(^7\) Human body is considered “profane” because it is perishable and destroyable unlike soul.

\(^8\) It is a concept meaning conciliation of the opposites. It although manifests a paradoxical relationship but shows a desire for unification.
etc. The Mayan society also considers them as vices (Srivastava 45). The *homo religiosus* makes every effort to destroy the gap created between him and the god because of these enemies and does so by imitating the exemplary actions of the gods known to him through myths.

The devils of Xibalba have interrupted the completion of the cosmogony and a Mayan *homo religiosus* is conscious of their malice actions and henceforth impedes in repeating them. He does so in order to return to *illud tempus*, the time of immortality. A triumph against enemy symbolizes reiteration of gods’ actions. The gods defeated the devils and destroyed evil stances for the creation of the cosmogony and the responsibility of maintaining the cosmos (created by the gods) is with *homo religiosus*. Hence, we can also say that the myths of cosmogony serve as exemplary models for contemporary *homo religiosus*. “And so we see that the principal function of cosmogonic myth is to serve as an exemplary model for the periodic regeneration of time” (Eliade, *The Prestige of Cosmogonic Myth*).

The Mayas re-act, through ballgame, the actions of the gods, i.e. the Mayas defeat their enemies as the twin brothers defeated the demons of the underworld. Eliade affirms that religion (by way of myths) offers solutions to all existential crises of human beings and shows ways of transcendence. These ways comprise of the actions of the gods as mentioned in the myths and they serve as exemplary models that are capable of levitating human beings from individual plane to universal plane, thus help them experience real and at the same time universal (*Myth, Dreams and Mysteries* 18).

Eliade has given the term “fall” to describe the present situation of human being and asserts that it is the consequence of the emergence of the religion. “Eliade prefers to discuss the human situation in terms of fall. The initial sense of the fallenness of the human condition represents a fall from paradise, a loss of primordial perfection and a disaster (…) Religion is indeed the result of the fall, the forgetting, and the loss of the state of primordial perfection. In paradise, Adam knew nothing of religious experience, nor of theology, that is, the doctrine of God. Before sin, there was no religion” (Eliade in Olson 100). In his fallen state, man has committed many sins and in order to get salvation it is necessary to imitate the actions of the gods as presented in the myths. “It is only in modern societies that man feels himself to be the prisoner of his daily work, in which he can never escape from Time. Thus it is history that creates obstacles for modern beings on the path to salvation, an existential problem that is expressed as the terror of history” (Olson 100). *Popol vuh*, at many places, has promoted religiosity among the Mayas especially because the gods expressed their desires to be invoked and subsequently destroyed the creations that failed to invoke them. Consequently, it is possible to come out from the fall and from the forgetting by way of reiteration of myths (an important aspect of religion). Re-enactment of the actions of the protagonists of myths brings human beings closer to perfection (of gods) and closer to gods. Thus in order to experience the sacred space a homo religiosus reiterates the actions of the gods.

The condition of human being in his fallen state is characterized by discontent, dissatisfaction, forgetfulness and distance from the Eternal. Modern man do not have faith in myths and so stay trapped in the web of death and re-birth, whereas a *homo religiosus* by way of re-enacting the actions of the gods in the myths, escapes from the cycle of death and re-birth. The aim of *homo religiosus* is to reduce as much as possible
this distance because he is aware of the rupture in the continuity in the communication between the sacred (god) and the profane (human being). Symbols make possible the union of the sacred with the profane or are capable of creating sacred space inside a profane space like the center and facilitate transcendence by transforming linear time into cyclical time. This center acts as axis mundi between paradise and earth. Homo religiosus creates center and aspires for salvation as Ricoeur has emphasized (Srivastava 78).

In Popol vuh, the twin gods are put to many tests when they are called to play ballgame against the devils. They pass them all and later defeat the devils of the underworld in the ballgame thus completing the creation of the cosmogony. After the creation of the cosmogony they retire from the earth and goes back to the place from where they had come.

The world, with the passage of time, has become deteriorated and chaotic and reiteration of myths procures the return of the primordial time when cosmos was complete and absolute. The deterioration is due to immersion in the history instead of in the myths. “Time had worn out human beings, society and the cosmos; and this destructive time was profane time- to be exact, history” (Eliade, The Prestige of Cosmogonic Myth). A homo religious desires to stay in the sacred space where communication with the divine world is possible and so he tries to escape from the limits of the profane space and discover the sacred space. The Mayan religion is one of the archaic religions of the world; and Eliade affirms that for archaic religions, the sacred time resides in the myths when the gods were present on the earth. During the narration of the myths, the profane time and space remains recondite and helps in discovering the primordial holiness.

Another very important religious symbol of the Mayas is maize. We would enumerate some myths related to it in order to understand the esoteric relationship it has with people of Mayan lineage. Still today, farmers disperse corn cobs on land imitating the acts of their ancestors. It is impossible to understand the Mayan culture without maize. The Maize god is paradigm of beauty of the Mayan culture. The myths of maize have passed from generation to generation and forms part of their identity. Relationship with maize is a condition sine qua non for the Mayas. Let us narrate some mythic episodes of Popol vuh which would help us understand the importance of maize in the Mayan society and culture.

In one of the episodes of the Popol vuh, the twin brothers were playing ballgame and upon hearing this, the lords of the underworld sent a messenger to call them. They wanted to play tricks on them and kill them as they had done earlier with the father and the uncle of the twin brothers. The grandmother upon knowing that the twin brothers had been called by the demons of Xibalba became worried because her sons had not returned since they had left for Xibalba. The twin brothers, in order to calm her grandmother, planted a maize plant at the center of the house before leaving for Xibalba and said, “Here we leave the sign of our existence. We plant here a maize stalk; we plant it at the center of the house. If they dry, it means that we are dead. If they sprout, it means that we are alive” (Asturias 33).

They were put to many tricks at Xibalba but they passed them all and finally they planned their own death. They took help from some elderly people who were trusted by the demons of Xibalba. The elderly people suggested the demons to roast them and then crush them like the maize-flour and later scatter them in the river. The demons did the same and on the fifth day, the twin brothers appeared again. The maize stalk planted at the center of the house showed a similar effect. First it sprouted then it became dry (i.e.
when the twin brothers were burned) and later it sprouted again. The grandmother deified maize because of its magical power.

In another mythic episode, the gods, after the completion of the cosmogony, thought again of creating human beings. They have earlier tried creating human beings with mud and wood but they had failed to make any model that was capable of invoking them. The final attempt of the gods in creating human beings was with maize. The gods made four men. These men thanked their creators and were able to remember their makers. This is what had been desired by the gods.

A homo religiosus could achieve the lost unity with the god only through associating himself with nature. With the term Nature, we mean the elements of nature that were once associated with the gods (in the myths). These elements transform into symbols and act as hierophany. The maize, for example, is not only a product of the nature but also represents god. Maize is considered sacred by the Mayas and the reason behind it is very obvious; the twin brothers chose maize as their homologous and later the gods were able to make the desired human beings only with the help of maize. This has transformed maize from a natural product to a religious symbol which could make transcendence possible. Maize thus represents hierophany. “The hierophantic object ceases in some way to be itself; that is, it becomes distinct from its profane identity from the moment it acquires the ‘dimension of sacredness’” (Reno 155). For modern man, maize is only a product of alimentation but for homo religiosus, it is sacred. Eliade views hierophanies as arranged according to some hierarchy, ranging from the most elementary (e.g. that of a stone or a tree) to the most sophisticated (viz. the Incarnation of Jesus Christ) (Reno 154). The Mayans consider cornfield as world in miniature. “By laying out the maize field, the Maya transforms secular models into sacred space. With regard to the maize field, this charges the ground with the power of creation to bear new life” (Christenson 57). The Mayans by delineating the maize field establish cosmos. The cornfield functions as the center which is capable of creating a sacred space. The cornfield converts the corn cobs into sacred symbols and ascertains religious experience in profane reality. The transformation of maize into god is analogous to idolatry.

Thus, we can say that the sacred has the liberty to manifest itself in diverse forms. The hierophany occurs at various levels; from sacred symbol to incarnation but the creation of hierophany follows a uniform structure, i.e. each hierophany represents coincidentia oppositorum and aims at orienting profane towards the sacred.

References

Genesis of Bodo Movement in Assam: A Sociological Analysis

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ABSTRACT

Present study is an attempt to analyse the origin of Movement for Bodoland among Bodo tribes of Brahmaputra Valley in Assam. It enquires into the birth of the movement by using well established theoretical perspectives and examining the available secondary data tries to locate the genesis of the movement both in the material bases of society and subjective conditions of conflict and contradiction.

INTRODUCTION

At the beginning I would like to state that this research paper to study the genesis of the Movement for Bodoland may be described as explorative in nature, and more descriptive than analytical. However, on the basis of whatever information which we could gather from secondary sources, I have tried to analyse the various aspects of the Bodoland movement sociologically, drawing our theoretical perspective from both Marxist and non-Marxist theoretical orientations, and particularly the theory of relative deprivation and of reference group.

While studying the Bodoland movement we have to keep an important context in mind. The Indian nation-state as it exists today is composed of diverse groups of people belonging to various cultural categories. Inspite of a great deal of stability within this nation-state, there are still many regions where movements for cultural self-assertion still exist. These movements work within the framework of the Indian nation-state, but are critical of the manner in which the members of a particular cultural category are subordinated economically and politically by a larger cultural category in a specific region. This larger cultural group is one which is proximate in location to the aggrieved ethnic group. It becomes the reference group for the aggrieved ethnic group, and is usually seen as controlling the regional levers of power in the federated structure of the nation-state.

THE BODOS

The Bodos who speak a language of the Tibeto-Burman speech family belong to the Indo-Mongoloid racial group of north-eastern tribals. The term ‘Bodo’ is often used by ethnographers in a generic sense, encompassing a majority of the tribal population of present day state of Assam (Mukherjee and Mukherjee, 1982 :253-254). In fact, various tribal groups of plains Assam belong to this great Bodo ethno-linguistic group. However, in a specific sense the term ‘Bodo’ denotes the tribal population who live mainly, but not exclusively, in the northern bank of the Brahmaputra river and are known to outsiders as ‘Bodo-Kacharis’. At present our concern is with this group of Bodo people who constitute the chief base of the present Bodo movement.

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This group of Bodo people is at present concentrated in the districts of Kokrajhar, Bongaigaon, northern parts of Dhubri and Goalpara districts, Nalbari, Darrang, Sonitpur and Lakhimpur. The northern district of Kokrajhar is the nerve centre of all socio-cultural and political activities of the Bodo-Kacharis of Assam. This group of Bodos has been asserting their separate identity since the 1930’s through organizations like Assam Tribal League. In 1950’s and 1960’s they assumed the leadership of the various tribal groups of plains Assam through All Bodo Sahitya Sabha and Plains Tribal Council of Assam (PTCA).

THE BODOLAND MOVEMENT

The present Bodoland Movement was formally launched by the All Bodo Students’ Union (ABSU) on 2nd March, 1987. ABSU was formed in 1967 simultaneously with the formation of the Plains Tribals Council of Assam (PTCA), a regional political party of the tribals of Assam. In 1986 there was a split in the ABSU and the majority of the members, under the leadership of Mr. Upendra Nath Barhma, started the present movement.

Initially ABSU presented a 92-point charter of demands to the Chief Minister and Governor of Assam. Of the various demands, as many as, 27 relate to the Bodo language. Several demands, like supply of drinking water, electricity, etc. concern the general population of the area. However, the main three demands which later on became the focal point of the movement and the bone of contention between the state government and the movement leaders were :-

a) The creation of a separate state with the status of Union Territory (under the provisions of Articles 2, 3 and 4 of Indian Constitution) in the north Bank of the Brahmaputra for the plains Tribals of Assam;

b) The Creation of District Councils in the Tribal compact areas of southern valley of Brahmaputra river in Assam; and

c) The creation of a Regional Council for non-Karbi tribes in Karbi-Anglong Autonomous District Council (Why Separate State : 24-29).

Later, a resolution was adopted to press only for the fulfillment of the above three political demands on 8th December, 1988 at the Bansbari annual conference of ABSU. The president of ABSU, Mr. Upendra Nath Brahma told The Times of India News Service that the remaining 89 demands were dropped as it was felt that the state-government would not concede any of them. Moreover, in this conference the initial demand for a Union Territory in the north bank of the Brahmaputra was upgraded to a demand for a full-fledged state. The ABSU has now officially named the proposed state as ‘Bodoland’, but has clarified that it would be for all the palins tribals of the state and not just for the Bodos (Times of India, New Delhi, 25.12.88).

THEORETICAL PERSPECTIVE

Anthropologists have developed a number of explanatory models for analyzing movements like the Bodo movement. We shall now discuss the models offered
by N.K. Bose and B.K. Roy-Burman, and try to assess how these models can help us in our understanding of the Bodo movement.

SUB-NATIONALISM

N.K. Bose (1964:8;1967:57-62) characterized the emerging tribal political movements and associations as falling in the general category of ‘sub-nationalism’. Bose is of the view that sub-nationalism takes birth in the economically backward communities of an emerging nation and that these sub-national movements are mainly based on the economic and political interests of the rising elite. This elite group aspires to dominate over a particular region and to mobilize the relatively passive tribal/peasant masses to fulfil their limited class aspirations.

INFRA – NATIONALISM, PROTO – NATIONALISM AND SUB – NATIONALISM

B.K. Roy-Burman (1971:27-32) presented a growth model of national movements among tribals according to which the first stage of identity expansion is called “infra-nationalism”, implying search for identity at a higher level of integration. In this state the tribals experience a transformation from ‘tribalism’ to nationalism, and different isolated tribal communities become united. In infra-nationalism the expansion of identity takes place almost as a reflex action, without a conscious elite. But there comes another phase in the course of time when the leadership of the movement is provided by the educated elite through modern type of formal associations. Such a process he terms “proto-nationalism”.

Roy Burman differentiates proto-nationalism from “sub-nationalism”. Whereas infra-and proto-nationalism mark a phase of expansion, sub-nationalism marks that of contraction. In this sub-nationalism type of movement, the tribals are in close interaction with the larger nation society and aware of the national goals and symbols, but hold on to parochial goals and symbols, mainly as a result of disparity of development.

A CRITIQUE OF THE EXPLANATORY MODELS OFFERED BY BOSE AND ROY-BURMAN

Both the models of Bose and Roy-Burman show us a way out of the traditional mould of tribal studies. They do not treat tribals as an isolated community but as a group in close interaction with the various socio-political processes of the Indian nation-state. Thus they discard the earlier isolationist view of tribal movements which regards tribal movements as a local phenomenon independent of the socio-political structure of the larger nation-state.

However, while their model can help in understanding the descriptive and temporal aspects of tribal movements, one has to look elsewhere if one wishes to analyse the causes which underlay the movements. Here our attempt will be to analyse the Bodo movement sociologically and to seek to understand its causes.

In sociological studies of social movements two important theoretical frameworks are used to account for the causes which give rise to social movements.
These two frameworks may be termed as “functional” and “Marxian” frameworks. For our purpose we shall use the ‘Marxian framework’ only in a limited sense that is stressing the origin of the movement in the economic structure of society. The nature of our study does not permit us to apply the Marxian framework in its entirety. Hence this limitation. Additionally, the concepts of ‘relative deprivation’ and ‘reference group’ will be used along with the Marxian framework to explain certain aspects of the movement.

THE MARXIAN FRAMEWORK

According to the Marxian framework, the basic cause for the rise of all movements and revolutions lies in contradictions in the material bases of society. Marx has propounded that:

“The sum total of relations of production – the way men organized their social production as well as the instruments they use – constituted the real basis of society on which there arose a legal and political superstructure and to which corresponded definite forms of consciousness” (As quoted in McLellan, 1979:1).

However, we have to note that “at a certain stage of their development, the material productive forces of society come in conflict with the existing relations of production --- from forms of development of the productive forces these relations turn into their fetters. Then begins an epoch of social revolution. With the change of the economic foundations the entire immense superstructure is more or less rapidly transformed”. (As quoted in McLellan, 1977:389).

The Marxian framework helps us to locate the causes of conflict within the society itself and suggests the directions and mechanisms of change. Though there are various interpretations of Marxism and consequently diverse views about social movements within this framework, the above characteristics are its most basic and general features.

As we deal with the subject of our paper we find that the Marxian framework can provide us with an important perspective for analyzing the causes underlying the movement. It helps us to focus attention on the economic deprivations of the Bodos as a crucial factor behind the rise of the movement.

THEORY OF RELATIVE DEPRIVATION AND REFERENCE GROUP

The concept of relative deprivation was first put forward by Samuel A. Stouffer, the author of American Soldier. Later, Merton systematically developed the concept in relation to reference group theory. The stress of the sociologists, in regard to relative deprivation, unlike the psychologists, is on the word “Relative” and not on the word “Deprivation” (see Merton 1968:288-90):

“The theory of reference group and relatives deprivation Starts with the simple idea ---- that people take the Standards of significant others as a basis for self-appraisal and evaluation” (Merton 1968:40).
One may argue that Marxists too recognise that dissatisfaction with the status quo was not determined by absolute conditions but by relative expectations (Rao 1984:4).

In the light of our discussion of the Marxian theory and the theory of relative deprivation, we can make use of both in order to understand the Bodo movement. While the Marxian framework takes into account the contradiction and conflict inherent in the material bases of society, the theory of relative deprivation on the other hand focuses on the subjective conditions of people to mobilise around certain interests and issues. The Bodo movement arises as a result of the deprivation or the relative deprivation of the tribals in the economic and political spheres of life. The Bodos perceive their deprivation in terms of a positive reference group of non-tribals.

**GENESIS OF THE MOVEMENT**

We can trace back the causes which gave rise to the present movement in the ancient history of Assamese society, the economic structure of that time and the consequent changes in the society and economy which have been going on through history.

Assam can truly be described as a land of immigrants. Throughout the ages various groups of people migrated to Assam and settled there. Inspite of large scale inter-mixing some of these groups still retain some elements of their original ethnic identity. The present day Bodo tribals constitute one such group.

The history of Assam prior to 4th century A.D is shrouded in mystery. For the history of that period one has to depend on legends and the Epics – the Ramayana, the Mahabarata and the Puranas. In these texts the ancient rulers of Assam was described as Danavas and Asuras, pointing to their non-Aryan origin (Dutta, 1986:9). According to Chatterjee (1951:58), before 700 B.C the Aryan influence did not spread beyond North Bihar. Assam was then perhaps ruled by tribal kings of Tibeto-Burman origin to which the present-day Bodos belong (ibid :58). However he is of the view that these tribal kings were susceptible to upper Gangetic Brahminical influences from the beginning. In fact the rulers of various tribal state formations of that period up to the advent of Ahoms in the thirteenth century were described by Chatterjee as non-Hindu or Hinduised tribals of Indo-Mongoloid origin (Chatterjee, 1951:58,90-91,97).

In the thirteenth century when the Ahoms, a Shan tribe of the Tibeto-Burman origin, invaded Assam, the eastern part of Assam was ruled by the Chutiyas and Cacharis who belonged to the great Bodo group. On the other hand the western part of Assam was ruled at that time by Kamata rulers. The Ahoms had to face stiff resistance from them. Ultimately the Ahoms established their dominance over the area ruled by these tribal kings and for the first time established a centralised and semi-feudal kingdom which lasted for six hundred years. In 1826 Assam came under the colonial rule of British. During these periods the semi-tribal and semi-feudal socio-economic structure of society underwent many changes, culminating in the introduction of British capitalism into the economy of Assam during the nineteenth century.
LAND USE IN THE HISTORY OF ASSAM: BODOS AND AHOMS

It appears that the Bodos might have been involved in the primitive form of shifting cultivation prior to advent of Ahom rule in Assam. They cultivated only some dry crops (Guha, 1966:220). It was the Ahoms who introduced wet paddy cultivation on a large scale.

The colonisation and establishment of settlements in Assam by North Indians has gone on for a long time. In the 6th century A.D Land grants were made to Brahmins and religious institutions by the Kamrupa King, continuing right up to the Ahom period (1228-1826 AD). Commenting on some of the land grants, Guha (ibid. 219) observed that the relevant land-grants were carved out of common tribal land by royal charters to encourage settled cultivation and to bring in migrant peasant castes from areas neighbouring Assam. During Ahom rule the common men had no hereditary proprietary right over agricultural lands. But the ruling aristocracy and religious institutions appropriated a large amount of land. After embracing Hinduism as their religion, the Ahom kings encouraged north-Indian high caste people to migrate to Assam and donated lands to religious institutions. All these were detrimental to the shifting mode of cultivation, and the Bodos consequently settled in various parts of the state as the lowest class of toiling masses in the semi-tribal and semi-feudal society of medieval Assam.

COLONISATION OF ASSAM

With the occupation of Assam, British colonial power disrupted the traditional economic and social structure of the Bodos and other groups. They introduced many new elements in the economic structure of Assam, for instance conferment of private property in land, payment of land revenue in cash, investment of British capital in tea-plantations, and encouragement of migration of Bengali peasants from neighbouring states. All these measures affected the tribals adversely. The consequence was widespread land-alienation and indebtedness among the tribals. Moreover, the colonial rulers encouraged the conversion of tribals to Christianity, reinforcing the exclusiveness of the tribals from the larger society.

INDEPENDENCE AND THE BODOS

The Independence of India in 1947 did not bring major changes in the economic circumstances of the Bodo tribals. Their land continued to be alienated. Various governmental development projects resulted in encroachment on tribal land. The government also gave settlement rights to East-Pakistani refugees on the tribal as well as reserve forest lands, thereby depriving the tribals of their traditional means of livelihood. The Bodo tribals were denied the rights of protective discrimination as envisaged by the fifth and sixth schedules of the Indian constitution. The ruling class in Assam continued to represent the people who came from the Ahom aristocracy or immigrant noth Indian higher caste Hindus who had migrated to Assam during the medieval age and later on formed the colonial middle-class. As before, the Bodo tribals along with many other depressed classes, formed the lowest strata in the economic structure of Assam.
POLITICAL MOBILISATION AMONG THE BODOS

During the colonial rule the Bodos revolted against the British land revenue policy. In 1892-94, the Bodos and other tribals of Assam organised protests against colonial policy and against the migration of outsider peasants into their land (Guha, 1988:50-54). During 1930’s along with other tribal groups, they formed the ‘Tribal League’ which demanded protective measures to check the alienation of tribal lands. It bargained with various political parties in pre-independence day to achieve these measures (Bhuyan & De 1980:311-17). Consequently the Congress party under the leadership of Gopinath Bordoloi, the first Chief Minister of Assam after Independence, agreed to constitute 37 tribal belts and blocks where acquiring of land by non-tribals would be prohibited from a particular date. On this assurance the tribal league joined hands with the congress party.

Inspite of these measures, tribal lands continued to be alienated in independent India. According to one estimate as many as 60 per cent of the Bodos and other plains tribals are said to be landless (Sonwalkar, 1989). According to the Claim of All Bodo Students’ Union (ABSU) 70 per cent of tribal families are landless today (Why Separate State: 41-42).

BRAHMA MOVEMENT AND CULTURAL RENAISSANCE AMONG THE BODOS

In the earlier part of twentieth century there appeared a religious movement under the leadership of Gurudev Kalicharan Brahmachari among the Bodo-Kachari’s of western Assam. This movement is known as ‘Brahma movement’. It is believed that the movement originated as a result of the hing-handed conversion policy of Vaisnava Gosains. It aimed at the total overhauling of the social system. As a result of this movement the Bodos of western Assam became conscious of the value of education and culture and took up various socio-political issues with the government. A number of Bodo political leaders belonging to Brahma movement like Rupnath Brhma assumed the leadership of plains tribals of Assam. In the field of language and literature this movement contributed a lot by reviving the Bodo language and literature. In fact this movement provided the base for emergence of an educated elite among the plains tribals of Assam (Saikia 1982:241-243,245,247).

THE PLAINS TRIBALS COUNCIL OF ASSAM

In 1967 the Bodo elite belonging to various organisations formed a regional political party called the Plains Tribals Council of Assam (PTCA). The formation of the PTCA coincides with the movements of hill tribes of Assam for political autonomy and the Government of India’s decision to reorganise Assam on federal lines (Mukherjee & Mukherjee, 1982, 264-65). During the 1960’s and 70’s various hill tribes of Assam (Nagas, Mizos and Khasis) organised movements for separate political identity and consequently got separate union territories and state. This phenomenon provided inspiration for the Bodo demand of political autonomy. In other words, the hill tribes became the reference group for Bodo elite who tried to emulate their process of self-assertion. However, due to weak middle-class formation among the Bodos and the complex ethnic composition of Assam, the PTCA could not attain its goal of achieving political autonomy (Chaube 1986).
Though the PTCA failed to achieve its goal on the political front, the Bodos carried on their movement on other fronts. In 1974 the Bodos started a movement for adoption of Roman script for their language. But the government refused to accept their demand and there were violence and police repression of Bodo people. This movement further alienated the Bodos from the mainstream Assamese-speaking society. In 1977-78 the decline of PTCA started. The hard-liner: P.T.C.A. members dissatisfied with the role of the leadership broke away from the parent organisation. This breakway group of PTCA members in 1984 formed the United tribal Nationalist front (UTNLF). From 1967 to 1977 the PTCA submitted various memoranda to the central government demanding a separate union territory for the plains tribals of Assam. However, during 1977-78 the PTCA joined the coalition government of the Janata Party in Assam, gave up their demand for “union territory’, and instead demanded only an “autonomous region’. That was one of the reasons for dissent among the hard-liner PTCA members. The UTNLF took a militant stance and demanded a separate union territory once again.

ASSAM MOVEMENT AND THE BODOS (1979-85)

The period between 1979-1985 witnessed a massive movement led by the All Assam Students Union (AASU) and All Assam Gana Sangram Parishad (AAGSP) demanding expulsion of foreign nationals from Assam. During this period the movement among the Bodos became subdued due to the mass mobilisation of Assamese-speaking community by AASU and AAGSP. Though the Bodos were sympathetic to the demand for expulsion of foreign nationals, at the same time they were apprehensive about the chauvinistic demands of cultural and political hegemony by the Assamese speaking community. As a result the Bodos were on the whole neutral during that period (Gohain, 1989:1378). During the election-related violence of 1983, the Bodos suffered badly at the hands of Assamese speaking community because of their support to PTCA which had decided to contest the election in defiance of the boycott call given by AASU & AAGSP. In places like Gohpur and Dhekiajuli on the north bank of Brahmaputra, the Bodos fought bloody battles with the Assamese, while in places like Mangaldoi, Bijni and Goreswar, the Bodos clashed with Bengali Hindus and Muslim immigrants. Everywhere the ire of the Bodos was directed against the groups which had taken away their lands (Gupta 1983). This shows how the inherent contradiction of the rural land economy of Assam always provided the focal point for clashes between various ethnic groups.

ASSAM ACCORD, ASOM GANA PARISHAD (A.G.P.) AND THE PRESENT MOVEMENT FOR BODOLAND

In 1985 the Central Government of India signed the Assam Accord with the movement leaders which resulted in the formation of a political party by the members of AASU and AAGSP who had led the six year Assam movement. The new party, called AGP, subsequently won the assembly election in December 1985 and formed a government under the leadership of Prafulla Kumar Mahanta, the erstwhile leader of AASU.
The tribals were against some of the clauses of the Assam Accord which provide for safeguarding of Assamese identity and eviction of encroachers from the reserve forests and government lands, because the tribals, including the Bodos, felt that the new ruling class would try to impose Assamese culture and language on them. Moreover, most of the encroachers of the government land were tribals who had lost their original lands at the hand of outsiders. Therefore, they viewed the clause relating to eviction as a direct attack on their means of subsistence. Not only the tribals but also various other minority group like Bengali Hindus and immigrant Muslims opposed the Assam Accord and formed their own party, the United Minorities Front (UMF), and contested the election in 1985, denying support to national political parties for their support to the accord. PTCA, however, supported AGP and thereby later invited criticism from the militant leaders of UTNLF and ABSU.

After coming to power the AGP government adopted many measures which further alienated the tribals and other minority groups. On 28 February, 1986 the Secondary Board of Education Assam (SEBA) issued a circular directing all non-Assamese medium schools in the state to introduce Assamese as a third language from class VII and made the Assamese language a compulsory paper for the school leaving examination. The Bodos, other tribal groups like Karbis, and Bengalis protested against this SEBA circular. Moreover, knowledge of Assamese was made compulsory for Candidature to government jobs (Deccan Herald 23 Feb.,1986). All these attempts to impose Assamese language through governmental orders made the tribals suspicious about the intention of the AGP government. the economic condition of the tribals continued to remain dismal and fuelled the ire and discontent of the masses.

In 1986 itself the Hill tribals of the two hill districts of Assam started their movement for an autonomous state. It did not take much time for the plains tribals like Bodos to start movement. In the last part of 1986 the state government started evicting illegal encroachers from government lands and reserve forests. Most of them were tribals. There were widespread protests throughout the state against the eviction of tribals. All these contributed towards the mobilisation of tribals, particularly the Bodos, against the state government and to the demand for political autonomy. The movement has passed through several different stages, since march 1987, when the ABSU started their movement.

CONCLUSION

From our discussion we find that the Bodoland movement of today is not a new phenomenon. They have been demanding political autonomy since long. It shows how our socio-political system has failed to safeguard the interests of numerically small ethnic groups who live along with more numerous and comparatively advanced groups of people in different regions of the country. These smaller ethnic groups, therefore, often feel threatened, particularly when the majority ethnic group asserts its domination over a common socio-political system. What gives salience to such ethnic consciousness is the maner in which the economy continues to favour the more advantaged section in a relative sense.
The growth of nativistic ideology, during the Assam Movement (1979-1985) among the majority Assamese community provided the model of reference for the Bodo people. The AASU led movement has become a reference group behaviour for the ABSU. The ABSU is now projecting its own nativistic ideology as an ideology of liberation. Though the economic oppression of Bodos provided the base for Bodo movement yet one finds little assurance from the ABSU that it has worked out economic programme for the economic regeneration of the plain tribals. The solution to the problem almost wholly rests on the political question of autonomy and separation of Bodoland from Assam.

Coming back to our theoretical orientation we find that the structure of Assamese economy and its contradiction (not all of which have been adequately elaborated by us here), help us to appreciate the factors behind the economic distress of the Bodo masses. But Marxism also tells us that very rarely do people address themselves to these basic causes. Instead the ideology of movements are governed by more apparent realities. At this point the theory of Relative Deprivation along with concept of Reference Group provide us with some important clues. The Bodos view their economically oppressed condition with reference to the ruling political class representing relatively advanced Assamese speaking middle class. Hence, their opposition to the AGP government and quest for a separate political identity.

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Indian Sculpture: Transition from Conventionalism to Modernity

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Abstract: Indian sculpture has passed a long way through evolution and it has stepped on the borderline of modernity. Indian sculpture had a special respect for his reached ancient tradition, but it got little touch of modernity when the British came to rule here. The paper is subdivided in to six parts where the first part of the paper is the introduction to the topic. The second part of the study analysis the sculptural development under the British rule. The period of modernization of India is coeval with two hundred years of colonial rule. Thus, the history of British colonialism is a part of the history of Indian modernism too. The third part studies about the new trend of development under British rule. It was during the late 1920’s that Indian sculpture could find a new point of departure from the existing stereotype. The fourth part of the study deals with the rise of Ramkinkar Baij, the modern maestro of Indian sculpture, who brought in a new age in Indian Sculpture. In post-independence period, ‘machines’ and ‘tool’ found a new place in industrial society. Then, artists and sculptors inclined themselves towards application of scientific techniques and industrial mediums. The fifth part of the study concentrates upon the monumental change is visible in Indian sculpture after the 1940’s. But multifaceted variety and diversity in the personal thought process of Indian sculptors came to the notice of the critics after the 1960’s through the so many young sculptors’ master works in newer mediums and newer techniques. The sixth part concludes the study with suggestions and research findings of the paper.

INTRODUCTION

Time has unfolded one after another the chapters of history. Indian sculpture too has passed a long way through evolution and it has stepped on the borderline of modernity. The traditionally enriched Fine Arts of ancient India have come down into the wider expanse of contemporary space as it have found vistas of new experience to rejuvenate itself. Art critics all over the world are now all praise about Indian Art, trying to gauge every pulse of Indian art world. Either in painting or sculpture, or in avant-gardism like the installation art, India is always on the map of international fame. But the success and recognition has become a reality only at the cost of lifelong contribution of a number of ingenious artists like Abanindranath Tagore, Nanadalal Bose, Jamini Roy, Binod Behari Mukhopadhyay and many others who brought in the touch of modernity. But the same applause and patronage were never showered in the arena of sculpture, excluding religious and traditional sculptures. The sculptors did not have the courage to depart from the connection to explore newer avenues perhaps they lacked in vigour and talent to do so. The Indian sculpture got an inspiration of modernity when the British came to rule in India. New trends of Indian sculpture during the pre-independence period emerged out of the influence of European academic realism. With the influx of European sculptures and the establishment of art schools, sculpture in India took a new direction (Ghosh : 1995).

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BRITISH CONTRIBUTION

The period of modernization of India is coeval with two hundred years of colonial rule. Thus, the history of British colonialism is a part of the history of Indian modernism too. The growing forces of modernism were what combated British imperialism in India. This period transformed the total personality of the nation, and led towards national awakening for freedom and progress, for nationalism and modernism.

Modemism stresses a human being’s creative freedom, individually and identity, objective and rational way of life; and celebrated the achievements and progress of individuals as well as that of society and nation. The colonial government provided Indians or a section of them education, economic security and material comfort in their own interest. It had a great impact in Indian intellectual society. But unfortunately its impact on the Indian sculptural scene was not felt before 1930’s. The reason for this includes the patron’s preference for the academic style of sculptures, the predominance of academic ideals in the art schools and the absence of individual experimentation amongst the practitioners. Our sculptors themselves in the beginning admired the academic style and were more concerned with technical skill rather than expression. They also readily conformed to the patrons taste as they were economically dependent on their commissions (Narzary:1994).

NEW TREND OF DEVELOPMENT

It was during the late 1920’s that Indian sculpture could find a new point of departure from the existing stereotype. Some sculptors began experimenting in their own ways. Newer mediums were invited in the field of sculpture to collaborate with new techniques. For a short while Indian sculpture severed itself from its age; long preoccupation with the stereotype and tasted the new dish of variety. The contemporary progressive school of India, sculptors gathered knowledge about the modernist school of western sculpture and come to know about different ‘isms’. Their personal impact—relation with western sculpture showed Indian sculpture a new route. This trend was visible amongst the works between 1925 to 1950 of Debi Prasad Roy Choudhury, S. Pansare, V. P. Karmarkar and Ramkinkar Baij. Their successors like Pradosh Das Gupta, Dhanraj Bhagat, Sankho Choudhury, Amarnath Sehgal and Chintamoni kar too retained this eagerness and open–mindedness for the new. Their endeavour ushered in a great change in the arena of Indian sculpture both thematically and technically.

The early realistic style of sculpture show strong adherence to the academic style and stress on technical virtuosity, skill and craftsmanship. Sculptures by G. K. Mhatre (1876-1947) and Hiranmay Roy Choudhury (1884-1962) show strong influence of Western antiques and their works are severely academic. Ganpatrao K. Mhatre was a well known sculptor of Maharastra. His works have a neoclassical grace and elegance of form and expression pointing to the Greeco-Roman ideals of art taught at British runs art schools. His later works attempted to adapt Western Symbolism to Indian themes. For his extraordinary skill he received several commissions from the princely states of Kolhapur, Gwalior and Mysore.
The well known names among the early sculptors include Hiranmay Roy Choudhury, who received recognition outside the state and his student Debi Prasad Roy Choudhury. Debi Prasad was a very good painter but better known as sculptor. He was of the first Indian Sculptors who expressed in his works some obvious suggestion of modern trends, though his overall work in painting as well as in sculpture is somewhere in between modernity and tradition (Mago: 2001). On the other hand B. V. Talim (1888-1970) tried to depict human beings from his surroundings but under the influence of Victorian realism. Sculptors like S. G. Mhatre and S. Phadke represented their sculptures with a sentimental and romantic air redolent of medieval Hindu life.

V. P. Karmarkar (1891-1967) and Debi Prasad (1899-1975), struggled for a new objectivity in their sculptures. Karmarkar explored the human body and its gesture movements within the academic idiom but with greater rhythmic expression and. The variations were drawn from posed life models or the actual scene. The character sculpted of the late 1940 and 1950 of Karmarkar’s work are abstracted stressing on plane and their rhythm expressive of formal harmony. While Debi Prasad did interest with the work of some early modern French sculptors and the Bengal school, he had a marked predilection for Victorian ideals. So his work has over tones of one or the other. But his Victorian (Portrait Statues) impressionistic (Portrait of Father, 1925 or When Winter Comes, 1948) or Indianized works (God of the Destruction, 1950) reflect nevertheless willingness to experiment and so stand out quite distinctly from the average academic line-up (Chattarjee :1989).

The new changes or developments, whether in form, concept or working process was largely individual depending on the creative personality of the sculptors. In fact, India does not have any historic art movement of recent time leading towards a contemporary concept or ideology, through a systematic persuasion or evolution as in the modern West. So the scene is naturally mixed up and chaotic. This opened up scope for personal experimentation in the field of Indian sculpture. 1930 marks the rise of Ramkinkar Bajj, the modern maestro of Indian sculpture, who brought in a new age in Indian Sculpture. The later decade between 1940 to 1950 saw the footsteps of sculptors like Pradosh Das Gupta, Dhanraj Bhagat, Sankho Choudhury, Amarnath Sehgal and Chintamani kar. Each of them with his own innovative style has defined diverse courses of Indian sculpture.

**PATH FINDER OF MODERN SCULPTURE**

Absorbed in his own work, it is considered as Ramkinkar was the Pathfinder of a new and unexplored horizon through his experiments with form, concept, medium and working process. His sculpture is the example of human experience and sensitivity. Regarding Ramkinkar’s art Binod Behari remarks: ‘In many fields Ramkinkar is a pioneer as modernist’ (Pal:1980). Ramkinkar established the basis of modern Indian sculpture. He made it clear that sculpture work could be done without any patronage, that sculpture work are not aimed at satisfying the royal pleasure, but like any other form of art. Sculpture too, is an artist’s self expression. The most significant contribution of Ramkinkar in modern Indian sculptures is his open air sculpture or eco-friendly sculpture. Therefore, he was the first among Indian sculptors to give vent to the idea that sculpture has a deep tie with nature. Their symmetry is always esthetical. The
characteristics that mark the open air sculpture works of Ramkinkar are their monumentality, their course and harsh texture which almost unifies them with the nature outside and their dynamism, vitality and energy. And these sculpture works always reaches out to light.

Ramkinkar was the pioneer to begin the trend of experimentation with open air sculpture. As regard to his style and technique, he was undoubtedly modern. He met up the scarcity of proper raw materials with whatever he founds within his reach—Cement, Sand, and pebble. His casting was done the most direct process of throwing. He was modern in a true Indian sense also. He never hesitated to sever his ties with the tradition and yet he never neglected his tradition. He never walked in a trodden path, but created his own path. He made his own way of creation and it was purely his personal. Through the works like Sujata, Santhal family which are open air sculptures he gave a new dimension towards concept, thought and understanding, to sculptural tradition of India (Pal : 1980).

What is really striking is the fact that whereas the western world of sculpture took centuries to show the full progress of various ‘isms’ beginning from impressionism and covering phases like expressionism, constructivism, but Indian school of sculpture worked out courses of development of the same history just within a short span of three decades. Between 1930 and 1960, monumental works of sculpture have been created in every representative ‘isms’ and this credit goes to Ramkinkar. His successes widened the horizon already explored by him (Mago : 2001).

Both Pradosh Das Gupta and Dhanraj Bhagat, shared with him the same open attitude and responsiveness; though their form style and working process were different. Pradosh, boldly distorted figures and made them massive and voluminous, giving a clear and strong three dimensional identity. His early sculptures such as the Bondage (1943), the Demonstration (1948) etc. are modeled boldly and expressionistically, expressive of his socio-political awareness in the milieu of the national movement and independence. In the late 1940’s he entered a new phase with the concept of ‘organism; creating sculpture like the First Born (1956), the Toilet (1947), The Picking Lice (1948) etc. and distinguished himself as an original sculptor. He also emerged as an experimentalist in the late 1970s (Ghosh : 1995).

In the 1940’s, Dhanraj Bhagat, too shifted from the academic to a more individual style initiating experiment in wood and other materials. Among the contemporary sculptors of India, Dhanraj Bhagat was perhaps the pioneer in using different craft media and techniques as papier-mache, cement-casting, metal casting, welded metals, wood constructions and carving, stone-carving, ceramics, enameling on metal, chased, hammered and reposed textures on metal and painted surfaces. He was one of the outstanding sculptors of his time who provided a breakthrough from the use of clay and plaster of Paris and the western style of realism in vogue since the early part of the century (Malick : 1987).

Amarnath Sehgal after educating from USA returned to India in the early 1950s did significant experiments, evolving condition forms to create representational sculpture. During this period Chintamani Kar (1915 - 2005) lived in London (from 1945 to 1956), experimented with various media and developed his own style of sculpture. His Skating the Stag (1948) is a significant departure from an academic style. The simplified figure captures the whirling movements of the skating woman. The plastic quality of clay is explored by Chintamani Kar in another sculpture, the Park figure (1953) in vitrified terracotta. The rendering of this seated figure is soft, gentle, voluminous, and expressive.
of organic life and movement. Chintamani however remained figurative synthesizing old and new values and workmanship in his wood carving and terracotta sculpture and at the same time he also developed a cubistic abstract style of his own (Narzary : 1994)

SCULPTURE OF POST-INDEPENDENCE

Indian art world showed no ebb, rather than a new zeal in experimentation, during the Post-Independent period. The county freed from the British rule was heading towards a new phase of industrialization. India’s economy was fast gaining an identity of its own. Its progress was slow, but steady. During those years of progress machines and tool found a new place in industrial society. Even they were able to exert influence over the growth and development of an individual’s character and personality. The same trend went down even to the grass root level. Emotive level, too, had to suffer its impact. The world of Indian art was no exception, artists and sculptors inclined themselves towards application of scientific techniques and industrial mediums. Indian arts became less emotive and more practical. Variety of technique and medium, diversity of skill and applied arts became the main tone of this new era. Over- experimentation brought in newer changes in the field of sculpture.

Sankho Choudhury and Adi Davierwalla were two promising names of this era. They were able to apply new techniques in the sphere of sculpture with their fusion of traditional medium and industrial medium; they could give birth to an abstract sculpture form. Wood, concrete, industrial casting (sand etc) along with direct welding and grinding were their mediums and they left no mediums untried while carrying on experimentation. Their influence inspired a number of young enthusiasts like Mahendra Pandya, Raghav Kaneria, Rajani Kant Panchal, Nagji Patel, Narayan Kulkarni, Ramesh Pateria and others (Ghosh : 1995).

Scientific realism gave rise to a new notion in the world of Indian art. Adi Davierwalla (1922-75) since 1960 tempered his emotional reaction to objects with a logical and scientific attitude. His work is therefore a landmark in the history of Indian sculpture. The experiments with new ideas and media, led his sculpture in a new direction balancing intellectual sensibility and emotional vitality. He explored the intrinsic quality of an object or form for its own beauty and balance than for visual and tactile sensations. His experiments with aluminum, lead, magnet, plastic and glass produced unconventional forms which are visually strange but have a life and beauty of their own (Sheth ; 2006).

A monumental change is visible in Indian sculpture after the 1940’s. But multifaceted variety and diversity in the personal thought process of Indian sculptors came to the notice of the critics after the 1960’s. After the 1960’s, the young sculptors exposed a trend to master newer mediums and newer techniques. Either in form, concept or in style, they showed an eagerness to embrace the new. Some, however, remained loyal to the canons laid down by Ramkinkar or Dhanraj Bhagat or Sankho Choudhury while others chose to create new forms and completely different images.

Raghav Kaneria, a Baroda-based sculptor and an experimentalist of the early 1960s, emerged as a perfectionist in the 1970s. He achieved the finest form and image in a stylized direction using the findings of his experiments with industrial junks and
industrial techniques. Another important experimentalist is Pilloo Pochkhanawalla (1923) who concentrated in the middle of the 1970s on the conceptual representation of the rock-scape on sea beaches. By extensive use of the working process of industrial casting Pilloo Pochkhanawalla shows a new direction in the field of sculpture. She has worked with several media including welded steel, copper, ceramic, wood, lead, cement and marble chips, but aluminum alloy, especially cast aluminum remained her favorite. She is perhaps the first person in India to represent rock-scape of sea beach, the age long subject of painting, in the medium of sculpture (Vasudev :1980).

Another artist Mahendra Pandya is who widely experimented with sculptural media that included new industrial mediums such as fibreglass, though he preferred marble and wood. This curiosity about the material and its possibilities intruded into his teaching as well. He exposed the fine grain of the marble and wood through his carving. He also did some assemblages in wood, mounting organic shapes with pegs in a strongly vertical or horizontal configuration (Sheth : 2006). But social upheavals and turmoil’s along with social events was not a new subject for the contemporary sculptures. Already the pathfinder of modern sculpture Ramkinkar Baij, Dhanraj Bhagat, Amarnath Sehgal and Pradosh Das Gupta have lifted up social nuances in their art-work. The Indian poverty was considered a popular theme among the academic painters and sculptors. The bulk of their work was illustrative and somewhat romantic, but artists of the later period reflect this social variety through symbolism and /or critical analysis. The works of Meera Mukherjee, Somnath Hore and K. G. Subramanyan have followed a similar track. But their technical attainments have exposed new vistas of Indian sculpture.

Meera Mukherjee works in the indigenous method of Bronze casting; the process incorporates modeling, stringing and rolling of wax on an image core, which is followed by covering it by a clay mould, baking and pouring of molten metal. The technique is based on her study of the process involved in the traditional Dhokra and other indigenous castings. Her works represent the moods of men and women in contemporary society in their various social and economic environments, often narrative style, but as a kind of folk and tribal art. She has distorted the figure expressionistically to show the passage from violent to the peaceful, from the grotesque to the sublime (Ghosh : 1995).

Somnath Hore, already a well known graphic artist of the country had been working since the early 1970’s in the medium of sculpture in both relief and round, cast in paper pulp or in bronze. The metal sculptures of Somnath are examples per excellence of perfect interpenetration of techniques of making and the language of expression; of idiom of expression and the conceptual content. Covering actual human suffering and human conflicts, Somnath’s metal sculpture gave a new dimension to the modern Indian sculpture.

Another important sculptor of modern Indian sculpture is Janakiram. A student of D. P. Roy Choudhury has developed as individual style in working with metal sheet, synthesizing repouse and welding techniques. His style and working process has influences many young sculptors in the South, especially his students. Though Dhanraj Bhagat, had worked with metal sheet and used the repouse technique in his late phase of work, his methods were more traditional and orthodox. Janakiram’s sculptures although possessing a strong indigenous flavour, tend to be rather ornate in form than clarifying their identity in a contemporary sense (Mago :2001)
Today Indian sculpture has got an identity as modern. Moreover, many other sculptors have contributed a lot to the vast arena of Indian sculpture. Ved Nayar, Sarbari Roy Choudhury, Minalini Mukherjee, Ratnabali Kant, Kanai Kunhiraman are just a few names among a host of innumerable sculptures who have been trying to give Indian sculpture a new identity in the international world of art through their ingenuity and innovativeness. The success of Ramkinkar and Dhanraj Bhagat are keen on experimentation researches on form space and medium are continually going on. These are giving a real boost to the schools of sculpture. Indian sculpture world is now really enriched. Perhaps future years will pave wider roads for its popularity and success.

CONCLUSION

Indian sculpture has witnessed a developed sculptural tradition since Indus Valley civilization. There may be certain irregularities but it has continued since the very time. But till 19th century, the sculpture practice was purely traditional. Only after the coming of British, Indian sculpture received certain modern outlook. But sculptures at that time were totally influenced by European academic realism. There was skill, dexterity, but no deep relation between common life and the sculptural practice.

After 1920, experiments related to subject and material came to a start. And in this way Indian sculpture got a new direction to continue. New material and technique were given much appreciation. And particularly the contribution made of Ramkinkar leads to the beginning of new era in sculpture. By accumulating the various movement of world art, he gave a new gift to the world of sculpture in India. Form concept, medium and applications let to the opening of unexplored region in art. By remaining independent from the flow of Bengal School, Ramkinkar created, and gave rise to certain thought processes that was very much his own. Holding the very hand of Indian sculptures he led the way from traditional to modern. Though in spite of the strong academic background and skill of Debi Prasad Roy Choudhury, S. Pansare, V.P. Karmarkar, they could not free themselves from early traditional ideologies, in contrast Ramkinkar broke the very rules and principles of such earlier concepts. Merging, tradition with modernism, he introduced in Indian sculpture, a new language, and originality. With a mind free and undiluted, his philosophy and work led to birth of new generation of sculptures, like Prodosh Das Gupta, Dhanraj Bhagat, Sankho Choudhary, Amarnath Sehgal and Chintamoni kar.

After independence, the issue of industrialization becomes a pressing subject matter. And naturally, industrial tools, instruments, machinery and scientific applications become the urgent need of life and society; this also influenced the art world. The artist also began to get interested to the use of scientific methods and industrial tools. After 1940, there were certain changes in Indian sculpture.

New path, new medium, were given much stress for new innovation and creativity by the Indian sculptors. After 1960, multiple aspects of content, material and medium could be seen in the art scenario. Many young sculptors came in the forefront with renewed skill and talent. They succeeded in presenting to the world of Indian Art, new contemporary works. As an experimentalist Pilloo Poonchkanwala, Mahendra Pandya, Somenath Hore, P. V. Janakiram, Meera Mukherjee through their, experiment, research, and exploration led Indian sculpture, to a new direction and pace, and the flavor of Indianness was experienced.
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Land and People of Assam : A Historical Study

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Abstract:

Assam is situated in the extreme northeast frontier of India. The hill states and mountain granges bound her on all sides. The Assamese culture has grown out of an assimilation of elements of tribal and non-tribal cultures. Nature have bestowed lavishly all her beauties on land and forest of Assam. Her forest contains valuable timbers in one hand and many kinds of animals on the other. She is rich with her mineral resources. Assam is custodian of the greatest routes of migration of mankind with different straits. In the freedom movement of India, Assam played a significant role, no less than any other states of India. She has been sharing herself to the main thinking of the nation and contributing towards the country’s progress. The dominant religion in Assam is the Hinduism. Other faiths are Islam, Christianity, Buddhism, Jainism and Sikhism. It has been the melting pot of various human races and cultures. Due to her strategic position, Assam now becomes a vital frontier with a political importance. She was ruled by various dynasties and stands as a vital frontier removing her isolation from the outside word and place her amongst the vanguards of progress.

Keywords: Assimilation, resources, immigration, ethnic, heritage.

Assam is situated in the extreme northeast frontier of India. Modern Assam borders on the hill states of Bhutan, Arunachal, Nagaland, Manipur, Mizoram, Tripura and Meghalaya. It is in the vicinity of China and Tibet on the north, Burma on the east and the south and Bangladesh on the west. It has extraordinary fertile soil, rich natural and mineral resources and a population of mixed character, offer interesting subjects of research and study to natural and social scientists. Except on the west, she is bounded on all sides by mountain ranges inhabited by different hill tribes, mostly of Mongoloid stock. On the north, it is guarded by the eastern section of the great Himalayan range, where live the frontier tribes like the Bhutiyas, the Akas, the Daflas, the Miris, the Mishmis, the Adis etc. On the east lie the mountains inhabited by the Khamtis and the Singphos. The patkai range on the south-east, which forms the natural boundary between Assam and Burma, is inhabited by the Nagas and merges itself into the mountains of Burma. On the south of the Brahmaputra Valley, beginning from the extreme south-west, the mountain chains take the name of the Garo hills, the Khasi and the Jayantia hills, the North Cachar and the Mikir hills and Naga hills. This mountain system is collectively known as the ‘Assam Range’ which with the exception of the North Cachar and the Mikir hills and the Naga Hills, forms the state of Meghalaya. The Naga Hills, together with the eastern portion of the Patkai range, creates the state of Nagaland. The North Cachar and the Mikir hills forming two districts of the North Cachar hills (Dima Hasao) and the Karbi Anglong (the Mikir hills) remain with in the present state of Assam.

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To the south of ‘Assam Range’ lies the Barak-Surma Valley, which includes the present districts of Cachar, Hailakandi and Karimganj. To the south of Cachar and Nagaland lie the states of Mizoram (earlier Lushai hills) and Manipur. To the south west of Karimganj is the state of Tripura and Bangladesh. Assam’s relation with the neighboring hill states of Arunachal, Nagaland, Manipur, Mizoram and Meghalaya and also with Tripura is very close since time immemorial. Gradually most of neighboring hills were tagged together to the state of Assam. Though these hilly areas have attained their separate autonomous existence after independence, cultural and political relation of Assam with them is so close that the history of this state cannot be separated from the history of the neighboring hill areas. Indeed present day Assamese culture has grown out of an assimilation of elements of tribal and non-tribal cultures.

However, nature has lavishly bestowed all her beauties on Assam. The hills and the forests, besides enhancing beauty to the land contain valuable ‘flora and fauna’, some of which are rare in the world. About one-third of the total land area has been considered as forest region in Assam and in the period 1976-77CE, area under reserved forests was estimated at 16,514 s.q.k.m. This forest region contains valuable timbers like Sal, Acacia, Sisso, Gamari, Sonaru, Cham, Bonsom, Nahar Amari, Khokan, Koroi, Maz, Simalu, Ajar, Champa, Hallang, Hollok, Kadam, Bola, etc. and various kinds of bamboos, canes, grasses and reeds. In addition to providing timber for various construction purposes, certain trees provide good tanning and dyeing materials as well as household fuel. Vegetable plants and essential oil producing plants are also not uncommon. Lac and Agar (a much valued perfume) are two important forest products of the state. The abundance of Chom, Noon, Era, Kesaru, Suanlu, Champa, Adakuri etc. helps in the rearing of silk-worms, which nourish the famous silk-industry of Assam. Sealing wax, gum and rubber are also produced. Among other common fruits, mention may be made of jack-fruit, mango, banana, guava, pineapple, ponial, jamu etc. Assam is well-known for her oranges and pineapples.

Besides these rich florals, the forest regions in Assam abound with many kinds of animals like one-horned rhinoceros, elephant, wild buffalo, tiger, leopard, bison, Himalayan bear, black-panther, sloth bear, various kinds of deer and monkeys, pigmy hog—the smallest pig in the world, the yellow primula, which is found only in this region. The Kaziranga wild life sanctuary is one of the best of its kind and is a point of attraction to tourists from all over the globe for its one-horned rhinoceros. Among the reptiles found in the state, mention may be made of crocodile, king cobra, lizard, monitor – lizard and python etc.

Amongst the mineral resources of Assam, the most important are oil fields of Digboi, Duliajan, Naharkatia, Moran, Rudrasagar, Hugrijan, Lakua, Barhola, Tengakhat, Jurajan, Geleki etc. and the coal fields of Ledo, Bargolai-Numdang, Tipong, Jaipur, Silbheta etc. Limestone and iron ores are also found in some places of Assam.

Assam is situated in “one of the greatest routes of migration of mankind.” Down the ages the state received people of different straits. Particularly the Indo-Chinese Mongoloids, pouring into India, who added new elements to the country’s population and culture-complex. The contacts so achieved, with both inside and outside India, were both

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9 Statistical Hand Book, Assam, 1978, p. iv
lasting and ever increasing. Its contacts with China, Tibet and Burma are also well-known. Even in the medieval period, Assam could successfully resist the eastward expansion of the Turko-Afghan and the Mughal rulers of India.\textsuperscript{11} It was independent state till 1826 CE, and finally it passed to the hands of the British East India Company. Since the revolt of 1857 CE, Assam has completely identified herself with the main stream of Indian culture. In the national struggle for freedom as well, Assam played a part, no less significant than other states of India. Ever since independence, she has been sharing herself to the main thinking of the nation and contributing towards the country’s progress.

The census report of 1971 estimates the population of Assam at 1, 46, 25,000, 77, 14,000 males and 69, 11,000 females. Of the total population 1,41,70,000 live in the plains districts and 4,55,000 in the hills districts.\textsuperscript{12} The total population in the urban areas is 12,89,222 and that of the rural areas is 1,33,35,890. The same source gives the density of population as at 186 per s.q.k.m. and sex ratio as 896 female per 1,000 males.

Hinduism is the dominant religion in Assam. Next to it is Islam. Other faiths like Christianity, Buddhism, Jainism, Sikhism, etc. have also their followers. The tribal people are largely animists and most of their animistic beliefs have got infused with non-tribal religious rites and superstition. The 1971 census gives the number of Hindus in Assam as 1, 06, 04,618, Muslims 35,92,124, Christians 3, 81,000, Sikhs 11,920, Buddhists 22,565 and Jains 12,914.\textsuperscript{13}

The followers of Islam in the state according to the 1971 Census Report 24.56 percent of the total population.\textsuperscript{14} In spite of the repeated invasions of Assam by the Turko – Afgans and the Mughals beginning with the first decade of the 13th century till the close of the 17th century, the Muslims formed a distinct minority in the population of the state.

It is with the inauguration of the British rule that regular immigration of the Muslims to Assam took place. Before the district of Sylhet was separated from Assam to constitute East Pakistan in August 1947 CE, the Muslim population in Assam was 33.7 percent of the total, the Muslim percentage being 60.71 alone in the district of Sylhet. Though a sharp decline in their strength should have been expected after this separation, streams of Muslim immigrants from various districts of Bengal and East Pakistan (modern Bangladesh) have helped to swell their number to a considerable extent in the present Assam.

The Muslims in Assam are generally called Gariyas, a term originating from the name of the kingdom of ghor, to which Muhammad Ghori, the founder of the Muslim empire in India belonged, or from Gauda (Bengal) from which they came to Assam. There is another section of Assamese Muslims called Mariyas the descendants of the war-prisoners of Turbak’s army.\textsuperscript{15} Leaving aside the Mariyas, amongst other Assamese Muslims families of Syeds, Mughals and Pathans are also found.\textsuperscript{16} The Kamrup District Gazetteer mentions of the Khalifas also and holds that they were the descendants of

\textsuperscript{11} S.K.Chatterjee, \textit{The Place of Assam in the History and civilization of India}, Gauhati University, 1970, p. 45
\textsuperscript{12} \textit{Statistical Hand Book, Assam, op.cit.} p. 84
\textsuperscript{13} \textit{Ibid}, p. 28
\textsuperscript{14} \textit{Ibid}.
\textsuperscript{15} E. Gait, \textit{History of Assam}, Calcutta, 1967, p. 96
\textsuperscript{16} E. Gait, \textit{Report on the Census of Assam}, 1891, Shillong, 1882, p. 86
Muslim religions preceptors, who entered Assam “some centuries ago”. The early Muslim settlers have got themselves completely assimilated with the Assamese people speaking their Language, adopting their mode of living, sharing their social rites and fighting for the cause of this land.

Christianity appeared in Assam with the advent of the British rule in 1826 CE. Of all the Christian missionaries, who came to spread the gospel in Assam, those of the American Baptist Mission, who first set their feet on this land in 1836 CE, were most popular. Against all the difficulties placed before this mission by men and nature, its members had succeeded in gaining a large number of converts in the hill areas, though they could not do the same in the plains. Besides the American Baptist Mission, there were such other missionary organizations as the Norwegian, Welsh, Spanish and Italian that were engaged in similar work. However, the missionaries brought the tribal people to the pale of civilization by giving them religion and education.

There are evidences, both archaeological and literary, to prove that Buddhism existed in ancient Assam. Innumerable icons of the Buddha found in different places of Assam prove the antiquity of the religion in this land. The Khamtis, Phakials, Aitoniyas, Turungs, Khamjangs and Shyams of Arunachal and eastern Assam are all Buddhists. It is believed by some that once the Kalitas of Assam were the followers of this religion and there are others who opine that the Baniyas and the Kaivartas, two scheduled caste people of present Assam, were also originally Buddhists.17

Again, Jainism seems to have entered Assam in the modern period. With the coming of the British, Marwari traders had made their entry into this region and with in a short time they established their shops in almost all urban areas. A section of the Marwaris who are Jainists set up their temples in the places of their establishments and almost in every town of Assam there is such a one. There is a belief amongst the Sikhs that Guru Nanak visited Assam. The ninth Sikh Guru Teg Bahadur also came to Assam along with Raja Ram Singh, the general of Emperor Aurangzeb in the later expedition to this land in 1669 CE. It is narrated in the Sikh chronicles that Teg Bahadur left a number of his disciples in Assam. In addition, Gurudwaras are seeing in many towns of Assam.

Assam has been the melting pot of all branches of human race and of cultures of both hills and plains. Waves of people belonging to different ethnic groups poured into this region from time immemorial. In the process of assimilation of these diverse elements, a composite culture grew up and that culture is the Assamese culture in the Brahmaputra Valley. The functional classification of the tribes which is supposed to be the root of the caste system gradually gave way to a more fluid type of social setup and the rigidity of caste distinction markedly receded with the passage of time, particularly during the last few decades.18 In the context of changed social pattern, a rigid account of castes and tribes is difficult to make. However, a pen picture of some castes and tribes inhabiting Assam are given below.

17 S.L. Baruah, A Comprehensive History of Assam, 1985, New Delhi, p. 14
18 Assam District Gazetteers, Lakhimpur District, Gauhati, 1978, p. 227
The earliest reference in historical documents to the settlement of Brahmins in ancient Assam dates from the early 6th century CE. But there are reasons to believe that migration of Brahmins to Brahmaputra Valley began long before that date. But the Brahmins originally came from Mithila, Orissa, Beanasas and Kanauj. Usually a Brahmin maintains a family deity. At that time, the Brahmins did not plough the land themselves but work with the spade and they constitute the priestly section of the Hindu society. The Brahmins in Assam are called by the Assamese appellation Bamun.

Again, the kayasthas are believed to be kshatriyas. They are said to have come to Assam from places like Mithila, Kanauj and Bengal. They do not plough the lands themselves. Many of the Satradhikars are kayasthas. Sankardeva himself was a kayastha Bhuayan. However, the Kalitas came to Assam from places of upper India during the region of Dharmapala (1095-1120 CE). Some scholars ascribe them as Alpine origin, where as, some others conjecture that they are of Aryan stock.

The Keots are included among the caste-Hindus. In the district of Kamrup, they are generally called Kamaras or blacksmiths. Besides this occupation, they have taken to agriculture and other trades. The observance of sacramental rites is confined to very few of them.

In Assam the Bariyas are a peculiar caste. The term Bariya is said to have been derived from ‘Bari’ meaning a widow. It is said that they originated from an offspring of a Brahmin widow by a sudra husband. The children of Brahmin girls married to sudras were also called Bariyas, but this is not so in present days. They are generally agriculturists.

The Suts are also another caste. The term Sut is said to have been derived from Sut, the expounder of the puranas, who was himself the son of a Brahmin widow. Nevertheless, some people of Bariya sub-caste also call themselves Sut. The Suts are generally Vaisnavas.

Next important caste is the Yogis. They are also known as Naths, Nath-Yogis and as Katanis, a sub - caste of the Yogis. They claim that they are descendants of Gorokshanatha, who is said to be an incarnation of Siva. In the ‘Ballalacharitam’, a sanskrit book supposed to be written in the 12th century CE. we find mention of a sect of people, who lived on the banks of the Brahmaputra and were known as Jungis. They were drum-beaters, whose descendants are still found in some parts of Assam. Their original profession was drum-beating, palanquin-bearing, quackery snake-charming etc”. In the Ahom rule, they were mainly associated with the rearing of pat silk worms and spinning of silk thread. The yogis perform their social and religious rites by their own priests. People of this sect living in Barak-Surma Valley follow the practice of burial of the dead but those of the Brahmaputra Valley follow cremation.

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19. Assam District Gazetteers, Sibsagar District, Shillong, 1976, p. 90
20. S.L.Baruah, op.cit.p.15
21. Ibid, p. 16
22. Ibid.
Other important castes are the Nadiyals, Jaluas or Kaivartas. Fishing is their main occupation. Some of them have now taken to agriculture and other trades. They follow in general many essential tenets of Hinduism. Most of them are followers of Vaisnavism propounded by Sankaradeva and Madhavadeva. In the present constitution of India, they have been included among the scheduled castes.

There are, besides, many sub-castes and classes among the Assamese Hindus, such as, Mali, Kumar, Sonari, Hira, Napit and Dhoba, which are more or less functional. Of these castes Dhoba, Napit and Kumar are included among other backward-classes, where as the rest comes under Schedule Castes. The Koches, the Chutiyas, the Bodokcharis, the Marans, the Barahis and the Ahoms were the ruling dynasties of Assam at some periods of history. They are all Mongoloids or Indo-Mongoloids. Such is the irony of fate that all of them including the Ahoms who ruled Assam for six centuries, are now included among the other backward classes.

The Khamtis, the Phakials, the Aitonias, the Turungs, the Shyams (or Naras) and the Khamjangs are all Tai-shans like the Ahoms, who have immigrated to Assam at different times and settled mainly in eastern Assam. They are Buddhists and bear some traits of Burmese culture in their mode of living.

The Miris, also known as Missing, were originally a hill tribe living in the hills between the Nishi and the Adi territories. They came to the plains during the Ahom rule. They settled on the banks of the Brahmaputra and the Suvansiri rivers and their tributaries with agriculture as their main occupation. Their dialect is allied to the Adis. They are of Mongoloid stock. They are divided into two main endogamous groups Baregam (twelve gams) and Dah gam (ten gams), which are subdivided into a large number of minor groups.

Amongst the people of Assam, some Maniparis, Singphos, Adis, Karbis (Mikirs), Garos and the Nagas are also found. The Manipuris are all Vaisnavas, the Singphos, Buddhists, the Adis largely Animists, the karbis and the Garos are either Christians or Hindus where as the Nagas are all Christians. In the districts of Darrang, Kamrup and Goalpara there are some Bhotiya villages, whose inhabitants are of vaisnava tenant taught by Sankardeva and Madhavadeva. In western and central Assam some other classes of tribal people called Lalungs and Hojais are found. They are one of the autochthonous people of Assam. Their main habitat at present is the district of Nagaon.

Settlement of the Sikh population in Assam dates back to the middle of the 17th century CE. It is said that the early Assamese Sikhs are descendants of the disciple of Guru Teg Bahadur, who came to Assam in 1669 CE. These Sikhs got assimilated with the Assamese people through inter-marriage and they adopted Assamese Language and culture.

Since the inauguration of the British rule, Marwari and Punjabi traders and bankers, Bengali clerks, doctors, lawyers and businessman and in course of time, their counterparts from several parts of India began to pour into Assam and had permanently settled here.

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Tea garden labourers were recruited from all parts of the country that now constitute an important element of the Assamese population. The Nepalis came to Assam since the early part of the 19th century and they have monopolized the dairy industry of the land.

Thus, Assam has a rich cultural heritage that goes back to the days of the Epics. It has a glorious past and played an important role in the history and civilization of India. But Assam is not merely a land of natural resources, wild animals and miracles, but of a various ethnic struggling people, conquering nature and making history.

With its strategic position touching or having close proximity with three foreign countries in three different directions - Bangladesh on the west, China on the north and Burma on the south-east, Assam now becomes a vital frontier with a political importance similar or even greater than that held for centuries by the northwestern part of India. Through the proper utilization of natural resources, the people of Assam can change the face of their land and build up an effective resistance against the capitalist exploitation, both Indian and foreign. This alone would remove her isolation from the outside world and place her amongst the vanguards of progress.

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Private Supplementary Tuition: A Comparative Perspective for the Aspects of Educational, Social and Economic Implications.

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Abstract:

Education is a key determinant of individual productivity and economy wide growth. But much less attention has been paid to the private school sector and policy discussion rarely mentions what is emerging a third important education sector: the private tutoring industry. Private tutoring has a long history in both developed and developing countries. In recent decades, however, it has greatly increased in scale and has become a major phenomenon in particularly all regions of the world. Tutoring is driven by a competitive climate and strong belief in the value of education for social and economic advancement. Given this background, the present paper makes an attempt to review the nature of private tutoring, identifies the understanding behaviour of agents regarding who provide private tutoring and who receive it. It also analyses the impact of private tutoring for the aspects of educational, social and economic development. The study reveals that there is no common agreement among the researchers regarding the effects of private tutoring.

Keywords: Private school, Private tutoring industry, Private tuition.

1. Introduction

Development economists recognize that education is a key determinant of individual productivity and economy wide growth. But their sector has focused on public schools and much less attention has been paid to the private sector. Private tutoring is now a major component of the education sector in many countries, yet education too seldom acknowledges or makes use of it. A growing body of literature focuses on the so-called shadow education system of private supplementary tutoring in academic subjects beyond the hours of mainstream formal schooling (Bray, 1999a; Yoo, 2002; Kwok, 2004; Silova & Bray, 2006). This tutoring is described as a shadow for several reasons. First, it only exists because the mainstream system exists. Second, it imitates the mainstream: as the mainstream changes in size and orientation, so does the shadow. Third, in almost all societies much more public attention focuses on the mainstream than on its shadow; and fourth, the features of the shadow system are much less distinct than those of the mainstream. Tutoring is a huge industry in much of Asia and is growing fast elsewhere, particularly in Africa, Europe and North America. Private tutoring may have major implications for both learning and livelihood. Some pupils can easily meet the learning demands of education systems without tutoring, but many families still invest in tutoring in order to maintain a competitive edge.

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At the other end of the ability spectrum, low achievers fear being left behind if they do not receive tutoring. In the process, major issues of equity are involved. Since future life chances in most settings are closely linked to achievement in education systems, pupils’ future livelihoods may be significantly shaped by whether or not they have received tutoring—and, if so, how much, in what subjects and of what quality. Access to tutoring may determine not only achievement at specific levels of education but also access to subsequent stages of education systems and to high-status institutions within those stages. Tutoring also, of course, shapes the livelihoods of the tutors. Some tutors are mainstream teachers who gain extra incomes from supplementary lessons. Others are employees of companies that provide tutoring, or students, retirees or other individuals who are self-employed. Many observers are critical of the existence and impact of tutoring, but among its positive dimensions may be the employment and incomes that it provides for tutors.

With these themes in mind, this paper examines the implications of private tuition for the aspects of educational, social and economic development. It begins by establishing the background of private tutoring, with a focus on definition and nature of private tutoring. It then reviews simple arguments of who provides private tutoring and how, and also who receive private tutoring and why. The next section provides the effects of private tutoring on various aspects. The last section makes concluding remarks, and identifies areas that may warrant more research. It argues that private tutoring has far-reaching implications, and that it deserves considerably more attention from both policy makers and researchers than it has received to date.

2. Background of Private Tutoring.

Private tutoring primarily refers to "extra lessons after school" (Ysunendu Ban 1995). Others describe it as "learning activities for the clientele of the formal school which take place outside the regular school instruction programme for a fee or as a community service" (Marimuthue et al. 1991). Such a definition raises two possibilities: Private tutoring is given to gain an extra income, in which case it acquires a pecuniary dimension, or it is free of charge, and becomes a laudable activity. Moreover, private tuition is defined as fee-based tutoring that provides supplementary instruction to children in academic subjects the study in the mainstream educational system (Dang & Rogers, 2008). For the purpose of this article, private tuition will be defined as "extra coaching in academic and examinable subjects that is given to students outside school hours for remuneration." Private tutoring is only concerned with academic subjects taught in mainstream schools, such as languages and mathematics and does not include extracurricular subjects such as soccer and ballet. Private tutoring is also conducted to receive financial gain. It is not concerned with extra lessons that are given by mainstream teachers to needy pupils on a voluntary basis outside school hours. Nor is it concerned with the voluntary help given by family members to other family members. Again, such forms of voluntary tutoring are certainly important, but they raise different sorts of issues from those covered here.

In addition to the provision by mainstream schooling private tutoring covered includes provision of outside school hours, mostly in the evenings, at week-ends, and during vacations. Most of the tutoring is also provided in separate premises, outside the school compounds. Private supplementary tutoring may be received through many channels.
Some tutoring is provided one-to-one in the homes of either the tutors or the tutees. Other tutoring is in small groups, in large classes, or even in huge lecture theatres with overflow rooms in which students watch on a screen what is happening in the main theatres. Some tutoring is provided by companies, which may have multiple branches and hundreds of employees. Other tutoring is provided by individuals, commonly on an informal basis and without written contracts. The curricula used by the tutors may be tightly structured or they may be somewhat ad hoc and dependent on the specific needs of tutees at particular times.

Not much research is available on how private tuition started. Nevertheless, it seems that it began at the secondary level where the best students were often rewarded with a scholarship for further studies or with admission in a public university where places were limited. Private tuition did not originate over night. In fact, it seems to have a fairly long tradition in countries where it is practised on a large scale. The best example that can be cited in this connection is Mauritius where private coaching has assumed epidemic proportion and is denounced almost everyday in the media and in different forums on education. The earliest date on record in that country seems to be July 1889. This date is cited by Mr Hamley, the Rector of the only state secondary school for boys at that time, who quotes the "Archives Colonials". Nevertheless, with more and more people having access to education, tutoring became widespread and soon got out of control, so much so that a UNESCO Report deplored the fact that private tuition existed "as a parallel system of education" (UNESCO 1976).


3.1. Producers: who provides private tutoring, and how?

For two reasons, presentation of more elaborate profiling of the actors involved in private tutoring begins here with the producers rather than the consumers. The first reason is that in some settings, supply creates demand. In these circumstances, tutoring exists because the producers make it available and recommend pupils to take advantage of the availability, and/or because the consumers find out that the product is available and then decide to make use of it even though they would not have demanded it if the service had not been readily available. The second and allied reason is that the nature of the supply is a major determinant of the types of consumers who are attracted. Tutors who go to private homes and teach on a one-to-one basis serve a different market to those tutors who operate large classes. For understanding of dynamics, an important distinction is between two types of situations:

- where the tutors are also teachers in the mainstream system, and are receiving additional payment for tutoring pupils who are already their students in the mainstream; and
- where the tutors provide tutoring for students for whom they do not otherwise have any responsibility.

The former situation, which is found in countries as diverse as Cyprus, Indonesia, Lebanon, Nigeria and Russia, is widely considered as very problematic. The teachers would justify the practice on the grounds that they are unable to cover the syllabus during official class hours and/or are paid such low salaries for their mainstream duties that they are forced to find ways to supplement their income. Critics of such circumstances point
out that assistance to pupils who are really in need should be part of teachers’ normal work, for which they should not receive extra pay. Critics add that some teachers deliberately slow down their mainstream work in order to ensure that syllabuses are not fully covered and that markets therefore exist for their services. Recognizing the dangers of such a situation, some governments forbid mainstream teachers to accept payment for supplementary tutoring of their own students. However, mainstream teachers are still permitted to accept payment for tutoring pupils from other schools. Tutors who are not already employed as mainstream teachers may vary widely in characteristics. Variation of course exists in the mainstream; but it is much greater in the shadow system.

Tutors may be young or old, well qualified or poorly qualified, male or female, full-time or part-time, and employed by an institution or self-employed. University students commonly supplement their incomes by providing tutoring for secondary and perhaps primary school children; and, in some societies, secondary school students earn money by tutoring primary school pupils. Urban students were more likely to be taught by graduates than were rural students. In all countries, directors of tutoring schools commonly make a particular effort to recruit retired teachers who are still up to date with their subjects. However, tutors are often considerably younger as well as considerably older than mainstream teachers.

Because the tutors have to respond to market needs, they usually make a special effort to find out what students want and then to respond to it. In the words of one Hong Kong tutor: “I care about my performance in the tuition centre because I regard students as customers, not like in the formal school” (cited in Tseng, 1998). Such comments would be especially typical of tutors who do not have an automatic flow of clients from particular mainstream schools.

3.2. Consumers: who receives private tutoring, and why?

Turning from the producers to the consumers, some elaboration is needed on the characteristics of students receiving supplementary tutoring. Casual observers sometimes assume that the dominant groups of students receiving tutoring comprise pupils whose academic performance is weak and who therefore need remedial assistance. In fact the opposite is the case: the dominant group is of students whose performance is already good, and who want to maintain their competitive edge. Tseng (1998) showed that in Hong Kong and Taiwan, proportions of students in high-ranking schools taking tutoring were much greater than proportions in low-ranking schools. A similar observation was made in Germany by Toyama-Bialke (1997). In that country, private tutoring is generally uncommon; but the few students who do receive tutoring are mostly from the elite academic schools. Even in such a situation, however, students’ self-perceptions about their academic standards may be at variance with objective reality.

4. Impact of Private Tutoring

Private supplementary tutoring also has major implications for aspects of educational, social and economic development.
4.1. Private tutoring and academic achievement

Identification of the impact of private supplementary tutoring on individuals’ academic achievement is difficult because so many other factors are involved. Also, from a research perspective, populations of students who do and do not receive supplementary tutoring cannot easily be compared because they are rarely uniform in other characteristics. Studies need to allow for urban/rural and socioeconomic differences; and ideally they should allow for the fact that in many (but not all) cases the majority of pupils who receive private supplementary tutoring are those whose academic performance is already good. Other studies which have had a different approach and are also worth reporting here have been conducted in Japan and Egypt.

One conclusion from these mixed results is that more research is needed on the topic. Meanwhile, planners cannot assume that private supplementary tutoring either does or does not necessarily increase academic achievements of pupils. Much presumably depends on:

- the content and mode of delivery of the tutoring;
- the motivation of the tutors and the tutees;
- the intensity, duration and timing of tutoring; and
- the types of pupils who receive tutoring.

Logically, one would expect, as noted that even a minimum of tutoring would provide more time on task and therefore more opportunity to learn. However, the research has not demonstrated that this is always translated into achievement as measured by test scores.

5.2 Impact on mainstream schooling

The next question concerns the implications of private supplementary tutoring on other aspects of mainstream schooling. Evidence from a range of contexts shows that it may affect the dynamics of teaching and learning in mainstream classes. For example, where all students receive supplementary tutoring, mainstream teachers may not need to work so hard. Where some students receive supplementary tutoring but others do not, mainstream teachers may be confronted by greater disparities within their classrooms than would otherwise be the case. Some teachers respond to these disparities by assisting the slower learners; but others may take the students who receive tutoring as the norm, and permit the gaps between students to grow. In the latter case, all parents are placed under pressure to invest in private tutoring for their children. Supplementary tutoring may also help relatively strong students to get more out of their mainstream classes, exploring various dimensions in greater depth.

5.3 Social Implications

Under the heading of social implications, three areas demand particular attention. They are: the consequences of pressure on students, the impact on social relationships, and the implications for social inequalities.

Pressure on students

It is obvious that children who attend both mainstream and supplementary classes are placed under considerable pressure. “Four hours’ sleep for success, but five hours’ sleep for failure” was at one time a well-known phrase in Japan, which referred to strategies considered necessary for passing the college-entrance examination, and which both
reflected and contributed to the culture of supplementary tutoring in that country. In Mauritius, one Minister of Education (quoted by Foondun, 1992) has queried the appropriateness of social forces which lead children to spend an average of nine hours a day in private tutoring and regular schooling, when adults in that country have achieved a seven-hour standard day. In effect, he pointed out, children are made to work for longer hours than their parents.

**Social inequalities**

Like most forms of private education, supplementary tutoring is more easily available to the rich than to the poor. As such, private supplementary tutoring seems to be a mechanism which maintains and perhaps increases social inequalities. Children from rich families are more easily able to pay for, and therefore obtain, both greater amounts of, and superior quality, tutoring. In Mauritius, Joynathsing et al. (1988) showed that in primary Grade 1 the proportion of children receiving private tutoring in the highest income group was 7.5 times greater than the proportion of children in the lowest income groups, whereas the equivalent proportion in Grade 6 was 1.6:1.

**Social Relationship**

De Silva (1994) pointed out that when children are away from home most of the time, family bonds of affection are inevitably weakened. Youths may be poorly supervised at and on their way to/from tutoring centres, and this, he added, has contributed to significant social problems. Further, students sometimes rush to tutoring classes without proper food or rest, and after the classes they return home so late and tired that they are denied the free time needed to explore their own personal interests. Very often they are left without any time for religious observance, to the extent that church leaders in Sri Lanka have demanded that tutoring centres should close on Sunday mornings to allow the students to join religious activities.

**5. Economic Implications**

Empirical evidence demonstrates that, in general, individuals with higher levels of formal education attract higher lifetime earnings than individuals with lower levels of education. Advocates of human capital theory (Psacharopoulos, 1995) explain this by stating that the higher earnings reflect and appropriately reward the skills and attitudes acquired by the individuals during the educational process. An alternative view (Groot; Hartog, 1995) is that education acts as a screening mechanism through which only the individuals with inherent talents and appropriate attitudes are able to move beyond the various barriers. Advocates of human capital theory might consider supplementary tutoring to be even more tightly related to economic enhancement, because it is closely tied to the demands of the market place and because enhanced economic return is among the chief reasons why pupils and their parents invest in it. Supplementary tutoring may also have several important effects on the labour market which help to harness human resources. First, in many societies supplementary tutoring has a sort of child-minding function which liberates parents to take up employment.
elsewhere. In Malta, Falzon and Busuttil (1988) found that the highest rates of private tutoring were in families where both parents were employed. This was not just a reflection of the financial resources and the ambition of those parents; it also reflected the fact that families in which both parents were employed wanted structured frameworks for supervision of children. Viewing the phenomenon from a different angle, the existence of facilities for supplementary tutoring permitted both parents to enter the labour force and contribute their skills to the economy.

**Conclusion**

Private tutoring is a fee-based tutoring that provides supplementary instruction to children in academic subjects they study in the mainstream education system. It generally focuses on academic subjects and does not include extra-curricular subjects. Private tutoring is also taken to receive financial gain. There is a dearth of literature on the issue of the beginning of private tutoring. It did not originate overnight. In fact, it seems to have a fairly long tradition in countries where it is practiced on a large scale.

Regarding the behaviour of agents who provide tutoring and who receive tutoring it has been observed that tutors are, in most cases, teachers in the mainstream system, and receiving additional payment for tutoring pupils who are already their students in the mainstream. This is primarily true at elementary levels. And the tutors provide tutoring for students for whom they do not otherwise have any responsibility. Private tuition is received not only by the weak academic performed pupils, who need remedial assistance, but also the dominant group of students whose performance is already good, who want to maintain their competitive edge.

There is no common agreement among the researchers regarding the effects on private tuition. Some researchers believe that private tuition creates extra pressures on students and leads to inefficiency. Private tutoring also enhances social inequalities. Children from rich families are more easily able to pay for, and therefore obtain private tutoring. Private tutoring also contributes to significant social problems in terms of rush to tutoring classes without proper food or rest, denial to explore children’s own personal interest. Other researchers believed that private tutoring may also have several important effects on the labour market which help to harness human resources. An existence of facilities for private tutoring permitted both parents to enter the labour force and contribute their skills to the economy. It is predicted that students with high academic ability, high family income, and whose parents are highly educated, spend more on private tutoring because their educational demands are not properly met by the formal school system that is provided by the government. However, it should be recognized that the large scale private tutoring might be inefficient as well as inequitable. Given that the financial market is not perfect, a high ability child with poor parents might end up with a low-ranked university, as they are not able to foot the bills for private tutoring.

Given these results some policy recommendations may be proposed on private tutoring. Since private tutoring is widespread and growing, it is time for governments to devote more attention to it. Possible government actions range from monitoring to trying to ensure that private tutoring can operate free of corruption and unnecessary barriers to competition. Despite the importance of the phenomenon of private tutoring very limited research work has been conducted on this issue in general in India, due possibly to the
lack of secondary data. More research should be conducted on the household decisions regarding the choice of private education over public education, with or without private tutoring. Research should also investigate whether social returns to private tutoring differ from private returns.

Reference:

National Rural Health Mission and Health Behaviour of Rural people in Cachar District of Assam: A Sociological Study

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Abstract: Health is fundamental right of all human being and wealth of a nation depends upon health of its citizens. Good health is not only absence of disease but combination of physical, mental and social wellbeing. Health of individual or group differs due to multiple reasons. Achieving good health is still a dream for many people. After Alma Ata declaration, government of many nations committed to provide basic health facilities to all of its citizens irrespective of caste, gender, language, religion and region. Successive governments in India too took many initiatives to provide health for all by 2000. National Rural Health Mission is a programme initiated by government of India in the year 2005 to provide basic health facilities to all rural people. This paper highlights how health behaviour of rural people of Cachar district has changed due to implementation of NRHM in the district.

Keywords: Health care, health behaviour, access to health care, morbidity, poverty.

Introduction: Rural life of Indian society is characterised by traditional belief and values. Entire way of life of rural people including aspects of health and illness is influenced by traditional values. As a result of development of science and technology modern world view is slowly influencing life of rural people in India. Modern medicine is accepted by people worldwide due to its prompt and sure shoot action. Rural people too irrespective of lack of knowledge of modern medicine prefer it due to its prompt efficacy. But still modern medical care is a dream to many rural dwellers. Because of deep rooted traditional values, ignorance, unavailability and lack of affordability of modern medicine many rural people may either prefer traditional health care which includes use of folk medicine and magico-religious practices or they may remain untreated in morbid condition. Cachar district remains in the remotest corner of Indian sub-continent which is characterised by long tradition of backwardness, poverty, illiteracy and ill health. Rural poor people of Cachar district may have deep rooted values for which they are ignorant of modern medicine. Therefore, it is the time to study how National Rural Health Mission initiated by government of India in the year 2005 helps to provide basic health services to rural people in Cachar district of Assam and whether it has any impact on health behaviour of rural people in this small region.

Theoretical Orientation: Health and illness draw attention of scholars across disciplines. Subject matter of health is now a great concern of social scientists. Classical social anthropologists and sociologists lay foundation of sociology of health and illness which is concerned with social aspect of health and illness in macro and micro communities. Social determinants of health become one of the major concerns of contemporary sociologists and social anthropologists. Emile Durkheim, Karl Marx, Talcott Parsons,

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Louis Althusser, Erving Goffman, Michael Foucault and many others directly or indirectly worked on social aspects of health. Following works of classical thinkers, Scholars like Cookerham (1978), Rene DuBos (1969) and many others subsequently developed sociology of health which deals with socio-economic, geo-political, cultural, environmental aspects of health as well as health care delivery system of western society. Sociology of health has made a significant contribution to the study of social determinants of health and illness. There is a long history of empirical examination of linkage between non-biological factors and health. Scholars proved linkage between health status and socio-economic factors like poverty, income, attainment of education, occupation, class etc. (William Petty, Chadwick and Michael Marmot). Numerous studies conducted in Europe, America and even in Asia and Africa prove this linkage. Mortality and social class in UK is studied by Drever and Whitehead (1997). Link and Phelan (2000) studied the linkage between education, income and early mortality in USA. In India such studies have been conducted by Debabar Benerjee, R.K.Nayar (2007), Sangamittra Acharya (2010), Subrata Mukherjee and J.F.Levesque (2010), V.Rama Varu (2010) and many others. Moreover, development policies taken by government of India including health policies are studied by social scientists to find out implication of these policies in society. Community development programme, Panchayati Raj and many other programmes initiated by government of India after independence were studied by scholars like S.C.Dube, A.R.Desai, Daniel Thorner and many others from sociological point of view. These studies find out various loopholes of these development programmes. Scholars proved that in many societies the fruits of development programmes including community development programme could not percolate down towards rural poor due to corruption made by government officials and Gram Panchayat leaders. It is rural middle class and land lords who had swallowed the benefit provided to the rural poor

**OBJECTIVES OF STUDY:** i) To study health care practice in rural Cachar. ii) To study performance of NRHM in Cachar district of Assam. iii) To study role of NRHM for changing health behaviour of rural people of Cachar district of Assam.

**Methodology:** The study is qualitative in nature. The study is based on primary and secondary data. Primary data is collected from field work conducted from five remote villages of Cachar district which are backward and deprived in terms of almost all sort of social amenities. Secondary data has been collected from books, journals, newspapers etc. Total 250 samples have been selected for collecting primary data out of 3000 population of five selected villages. From each village fifty samples have been randomly selected for study. Since majority of people in these villages are not having enough educational attainment to understand questionnaire therefore interview schedule is the tool used for data collection from the field.

Findings: The aim of National Rural Health Mission is to perk up availability of and access to improved health care facilities by people residing in rural areas especially the vulnerable section, viz. the poor, women and children. The Mission aims to achieve infant mortality rate (IMR) of 30 per 1000 live births, maternal mortality 100 per thousand live births and total fertility rate of 2.1 by the year 2012.
The Mission attempts to achieve these goals through a set of core strategies including enhancement in Budgetary Outlays for Public Health, decentralized village and district level health planning and management, appointment of Accredited Social Health Activist (ASHA) to facilitate access to health services, strengthening the public health service delivery infrastructure, particularly at village, primary and secondary levels, improved management capacity to organize health systems and services in public health, promoting the non-profit sector to increase social participation, and community empowerment, inter-sectoral convergence, up gradation of the public health facilities to Indian Public Health Standards (IPHS), reduction of infant and maternal mortality through Janani Suraksha Yojana (JSY).

Table 1

<table>
<thead>
<tr>
<th>Health Institution</th>
<th>Existed before 31 March 2005 (in Number)</th>
<th>Created during 2005-2012 (in Number)</th>
<th>Existing (in Number)</th>
<th>Required As per IPS norms (in Number)</th>
<th>Shortfall (in Number)</th>
</tr>
</thead>
<tbody>
<tr>
<td>CHC/FRU</td>
<td>1</td>
<td>Nil</td>
<td>1</td>
<td>12</td>
<td>11</td>
</tr>
<tr>
<td>PHC</td>
<td>27</td>
<td>5</td>
<td>32</td>
<td>48</td>
<td>16</td>
</tr>
<tr>
<td>SC</td>
<td>268</td>
<td>4</td>
<td>272</td>
<td>289</td>
<td>17</td>
</tr>
</tbody>
</table>

Source: Data collected from office of the Joint director health and family services, Cachar, Assam in the year 2012.

Above table shows that Cachar district has one Community Health Centre (CHC) which is located at Kalain which was upgraded to FRU along with 32 Primary Health Centres (PHC) and 272 sub centres (SC) established to meet the health care requirements of the district. After implementation of NRHM in the district, only five PHC and four Sub-centres have been increased. Still the district is in shortfall of 11 CHC, 16 PHC and 17 sub-centres.

Administrative setup of government health institutions in the district are as follows. All health institutions are working under the Director of Health service. In district level, joint director health service is the district coordinator who is supported by district programme manager. Under his office block primary health centres are there. In Cachar district total eight block of primary health centres exist which are headed by Sub divisional medical and health officer (SDM&HO) supported by block Programme Manager. These are Borkhola, Bikrampur, Sonai, Dolai, Udharband, Lakhipur, Horinagar, and Jalalpur. Under supervision of block P.H.C. (primary health centre) a few medical sub-centres are working. Again, under supervision of block P.H.C. (primary health centre) there are mini primary health centre, family welfare sub-centres run by ANM (auxiliary nurse midwife), ASHA (Accredited social health activist) and multipurpose worker (MPW).
The Joint Director of Health Services, Cachar at Silchar functioning under the State Health and Family Welfare Department who is responsible for providing health care services to the people through a network of one district hospital, one Community Health Centre (CHC), 32 Primary Health Centres (PHCs) and 272 Sub Centres (SCs). Besides a Government medical college hospital, 16 Nursing homes and private hospitals are also providing health care services to the people.

NRHM, with its programme of Reproductive and Child Health-II (RCH-II), aims to encourage prospective mothers to undergo institutional deliveries. To encourage institutional delivery, the Janani Suraksha Yojana (JSY) was launched to provide all pregnant women cash assistance of 1,400 irrespective of their age and number of previous deliveries and `600 to ASHA per case for bringing pregnant women to the health cent. The percentage of institutional deliveries has been increasing over the period of implementation of NRHM, which is encouraging and in this respect ASHA played a major role. The rate of pregnancy is also decreasing year by year because of family planning adopted by the people of Cachar.

The overall achievement in the District with regard to immunisation of children between zero to one year age group covering Bacillus Calamidurine (BCG), Diphtheria Petussis Tetanus (DPT) and Oral Polio Vaccine (OPV) ranged between 71 and 86 percent during 2005-12 which is encouraging. The overall achievement of the programme with respect to Community participation in planning, implementation and monitoring of the NRHM programme is not ensured till now. Although all the PHCs, SCs and the CHC had their Village Health and Sanitation Committees (VHSCs), Rogi Kalayan Samitis (RKSs) formed only in 2008-09, and are yet to be made fully operational and the involvement of PRI (Panchayati Raj institution) is not visible in the district. Identification of gaps in the healthcare infrastructure and non-availability of stipulated facilities and skilled manpower in the health institutions are still in process. The aim of providing accessible and affordable healthcare is yet to achieve in the District. The percentage of institutional deliveries has been increasing over the period of implementation of NRHM, which is encouraging. Further, the District could achieve the goal of Leprosy elimination during the last five years.

Table 2

<table>
<thead>
<tr>
<th>Indicator</th>
<th>Cachar</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maternal Mortality Rate (MMR) (per 1000 population)</td>
<td>342</td>
</tr>
<tr>
<td>Infant Mortality Rate (IMR) (per 1000 population)</td>
<td>57</td>
</tr>
<tr>
<td>Crude Birth Rate (CBR) (per 1000 population)</td>
<td>26.5</td>
</tr>
<tr>
<td>Crude Death Rate (CDR) (per 1000 population)</td>
<td>7.5</td>
</tr>
<tr>
<td>Sex Ratio (All Ages) (female per 1000 male)</td>
<td>974</td>
</tr>
<tr>
<td>Sex Ratio (At Birth) (female per 1000 male)</td>
<td>929</td>
</tr>
</tbody>
</table>

The above table shows that NRHM could not achieved its proposed target in Cachar district till now. The goals of the mission have still a long way to go and more innovations are required to meet the challenges.

Health Behaviour of Rural People of Cachar District: Despite of implementation of NRHM in the district, health behaviour of rural poor people of the district has not got significantly altered. Still people are deprived of health care delivery from government institutions. Majority of rural poor people prefer chemist first for treatment. According to this group of people chemists are easily available and accessible to them. They remain satisfied with the service provided by chemists. A good number of rural poor people still keep faith upon traditional medicine. They prefer traditional medicine due to easy accessibility and efficacy. Government health service is slowly reaching towards rural areas. People keep faith upon government health service but due to lack of availability and affordability people prefer alternative services.

Table 3: (Respondent’s Preference for treatment)

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>First preference of treatment</th>
<th>No of respondent</th>
<th>percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Government doctors / Govt. hospital</td>
<td>75</td>
<td>30%</td>
</tr>
<tr>
<td>2</td>
<td>Private Doctor</td>
<td>39</td>
<td>15.6%</td>
</tr>
<tr>
<td>3</td>
<td>Chemists. (Pharmacy )</td>
<td>76</td>
<td>30.4%</td>
</tr>
<tr>
<td>4</td>
<td>Traditional Healer</td>
<td>51</td>
<td>20.4%</td>
</tr>
<tr>
<td>5</td>
<td>Others</td>
<td>9</td>
<td>3.6%</td>
</tr>
<tr>
<td>6</td>
<td>Total</td>
<td>250</td>
<td>100%</td>
</tr>
</tbody>
</table>

Source: field work conducted from Jan 2010 to Dec 2012.

It is observed from the table that only 30% respondents prefer government hospital for treatment of illness followed by 15.6% to private doctors, 30.4% to chemists, 20.4% to traditional healers and only 3.6% to others. This clearly shows that health behaviour of rural people of Cachar district has not much altered after implementation of NRHM in the district. People those who are living in remote villages are still deprived of modern health care facilities. Due to unavailability of accessible modern health care facility some respondents use to select alternative health care like homeopathy and traditional health care system. Traditional health care system includes use of folk medicine and magico-religious practices. Use of folk medicine occupies an important position in health behaviour of rural people. For curing some specific diseases respondents use folk medicines along with other medication.

Conclusion: National Rural Health Mission could not fulfil its target in Cachar district. In many remote villages still hospitals, medical professionals and staffs are not available. For getting proper health care people use to run far away from their village. Many rural poor people do not get modern treatment due to unavailability and lack of affordability of health care services. The mission have still a long way to go and more innovations are required to meet the challenges and to reach its goal.
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Progress of Muslim Women Education in Colonial Surma Valley: An Overview

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Abstract: During the nineteenth century, women education was one of the important agenda of all the social reform movement. The reformers realized that educating a woman means educating a family, so they urge the introduction of female education. Progress of female education was a co-operative task of both the Government, Christian missionaries and the social reformers. Missionaries began the first girls’ school but their efforts were soon rivaled by Indian reformers. Like Bengal, the progressive minded people of Surma Valley also took necessary steps for spreading the female education which the Surma valley is the eastern most continuation of the Bengal plain. It was said that Reverend William Pyrse was known as the pioneer of English education in the Surma Valley who started a school first at Sylhet. From Sylhet, they established schools in Habigang, Maulavibazar, Cachar, Karimganj etc. Thus in the first half of the twentieth century, very few women began to go to school and tried to break down the traditional bondages. Though their number were small but the educated women participated in the freedom movement, joined as a teacher and other occupations and broke the age-old bondage of purdah to a some extent. Thus the paper tries to focus the progress and growth of Muslim women education in Surma Valley. It has also focused why the Muslim women are lagging behind from their other counter-parts.

Introduction

Women’s right to education was one of the important questions of debate and struggle during the nineteenth century women’s movement. The status of woman in any society has taken as an indicator of that society’s development. Therefore, the status of women became the main focus of the socio-religious movement and the progressive intellectuals took initiative for the improvement of women status and position. The reformers realized that educating a woman means educating a family, so they urge the introduction of female education. They supported women’s education and did not hesitate to see their own women folk going out of their homes and taking part in education. Emphasizing the importance of education among women E. Boulding in his Women in the Twentieth Century World writes: “When you educate a male you invest only in one person; when you educate a female you invest not only in that one person; but all the children she will bear.” Progress of female education was a co-operative task of both the Government, Christian missionaries and the social reformers. Missionaries began the first girls’ school but their efforts were soon rivaled by Indian reformers. The charter Act of 1813,1833 and Woods dispatch 1854 passed by the East India Company provided them with more opportunities to send their children to school and colleges. Missionaries and a few philanthropists’ English men entered this field and began rendering support to the

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establishment of special schools for girls. Indians who took keen interest in women’s education were Ram Mohan Roy and Ishwar Chandra Vidyasagar, Keshav Chandra Sen, Swami Dayananda Saraswati. They advocated mass female education, and established many schools for girls, published journals, found many organizations for the welfare of the society. However the education was confined to a few privileged women.

**Progress of education in Sylhet- Cachar region**

The Surma Valley is the eastern most continuation of the Bengal plain. The geographical name “Surma Valley” was not in vogue before 1874. In 1874, Sylhet and Cachar were included in the province of Assam for the administrative convenience by the British rule. From that time, this region was known as the Surma Valley. In other words modern Sylhet, Maulavi Bazar, Habiganj, Sunamganj, Districts of greater Sylhet of Bangladesh, and Karimganj, Hailakandi, Cachar, and North Cachar Hills Districts of Assam formed the Surma Valley of the British province of Assam. Karimganj, Sadar Sylhet, Maulavi Bazar, Habiganj and Sunamganj were all subdivision of the Sylhet district in the British period, and Silchar, Hailakandi and North Cachar (Haflong) of Cachar districts. These two districts (Sylhet and Cachar) together formed the Surma Valley division ever since these were transferred to Assam in 1874. Sylhet was the most important town in the undivided (pre-1947) Valley and it is situated on the bank of Surma which is branch of the Barak. The British government, therefore, named it as Surma Valley as an administrative division.

In pre-colonial Surma Valley, there was no systematic and secular education. Muslim students received education from Maktabs and Madrasas and Hindu students received education from Tols. Madrasas and Tols were at that time are the only formal institution of education. There were no schools for getting education both the Hindus and Muslims together. The Hindu *Pundit* taught in the Tols and *Maulavis* taught in the madrassas. It was known from some earlier records that a group of Brahmin *pundits* came to Sylhet from Kannauj via Mithila on request of the king of Tripura. They spread education in Sanskrit and taught Hindu shastras among few persons in the valley. They established some tols and ‘chatuspati’ in Panchakhanda, Burunga, Taraf, Baniyachang and other places of the valley. After the coming of Shahjalal (RH) in Sylhet Islam was spread and many madrassahs were established as a centre of Islamic learning. During the Muslim rule, Persian and Arabic languages were recognized as an official language. Though before the advent of the British, many Hindu kings and muslim nawabs encouraged education but education was not felt necessary. Facilities for women in the indigenous system of learning (in Tols, Maktabs and Madrasas) were virtually non existent. The numbers of male student were also very negligible. Girls received some education from elders in the family. In the feudal ages, even education for men was not compulsory and women were completely confined to domestic chores (course) and hence it was thought quite unnecessary to give them education. Owing to socio-economic constraints, females did not receive any education at that time because they felt that it would not have much use to them. Muslim students received education from Maktabs which was exclusively male oriented traditional centers of Islamic learning. The madrasas have disregarded female voices and female education.
It was said that Reverend William Pyrse was known as the pioneer of English education in the Surma Valley who started a school first at Sylhet. According to Mr. Adam’s report, the British Government took the decision to set up an English medium high school, aided by the Government in every district of Bengal. During the second half of the nineteenth century, with due inspiration of the government and some progressive native males, some schools were established in Sylhet. These schools were known as Middle English School. In 1836, Sylhet Government Pilot High School, the first English high school, was established. In 1859 four students appeared in the entrance examination of the Calcutta University from this school. Babu Nabkishore Sen passed out the examination successfully. The Assam District Gazetteer mentioned that in 1867 there were 28 schools at Sylhet and the number of the student was 1,127. Thus modern English education spread though very slowly and gradually in the Surma Valley. Reverend Pyrse came to Silchar, started the High Grammar School in 1863 which was later converted into a Government Zilla School. The Silchar Govt. Boys’ School set up in 1863 was the first beginning of English education in Silchar.

The missionaries started their operation in Sylhet and from Sylhet they tried to expand their activities to the neighbouring plains as well. Rev. T.J.Jones, Miss Elizabeth Williams and Miss Laura Evans came to Silchar for spreading missionary works and modern education. They were the pioneer missionaries in Silchar. In 1894, Dr. O.O.Williams and his wife stationed at Karimganj along with Miss Sushila Dass. These missionaries determined to spread female education. The missionaries considered the spread of female education as a special task for them. In the middle of the nineteenth century the missionaries devised a new system of education called “zenana system” or “zenana education” by house to house visits. It was designed to impart education among the aged women inside the scheduled apartment at home. As the orthodox Hindus and Muslims did not like to send their daughters to public girls’ schools, they wanted that the girls may be educated at home by trained female tutors. Besides these, they established a ‘Home’ for widows and orphans at Karimganj called Dipti Nibash which means “Light House.”

Besides this, in the second half of the nineteenth century many associations were set up in different parts of Bengal to diffuse education among elderly women at home. Srihatta Sammalini was the first association which tried to foster education in Sylhet. Some energetic young men of Sylhet lived in Calcutta who were student at that time realized to establish an association for the progress of female education. In 1877, the sammilini took first step for the progress of female education. They faced serious problems as the society was conservative and did not realize the necessity of female education. They first meet with the Bramho educated families who supported female education and established female schools in different places. As many parents did not want to send their daughters to schools the Sammilini established schools at home also. The Sammilini encouraged zenana education or antapursiksha among both the Hindu and Muslims.

In the middle of the nineteenth century, education was progressed in Sylhet. In that time, there were 45 boys high school in Sylhet and six girls’ school in sylhet. There were 1519 students in these schools. In 1886, Raja Girish Chandra English medium school was established in Sylhet. In 1891 it was promoted to intermediate. In 1892 Raja Girish Chandra established Murari Chand college. In 1940, another college, Madan
Mohan College was established. In Sunamganj, the first school was established in 1887 on the occasion of the jubilee ceremony of the accession of the queen Victoria. The school was named as Sunamganj Jubille High School. In 1944 Sunamganj College was established. In Habiganj, Bindaban Das established Brindaban college in 1931. After few years it was transferred to the Government land and runned by the government aid.

In 1903, Hemanta Kumari choudhury founded the first girls’ school in Sylhet. She was the headmistress of this school. This school was promoted as a English Girls’ High School in 1924. In 1940, Konok Purkayastha, student of this school secured first position in matriculation in Bengal.

In 1939, Bajendra Narayan Choudhury, zamindar of Pailgaon advocated female education. In Karimganj, the Ratanmoni School was the oldest school which was established in 1864. Many schools for boys and co-ed schools were established in colonial period. In Karimganj, Madan Mohan Madav Charan Girls’ Higher Secondary School which was established in 1935, considered as the first girls’ school because unlike the Mission School a good number of all classes came to the school. Many Muslim girls’ also joined in this school but their number was very negligible. From 1935-1947, only 60 Muslim girls (approximately) read in this school. From this poor number we could easily imagined Muslim women were lagging behind in education. In Hailakandi, there were many other Lower primary and Middle primary Schools. The Muslim girls dropped out from schools after passing lower primary examination or middle vernacular school. In Hailakandi district, Indra Kumari Girls’ School was the only girls school which was established in 1942 under the private aid. Saifulnessa was the first Muslim woman who passed out matriculation in first division with three letters in 1946 as a student of this school in Hailakandi district.

As regards higher education Gurucharan College was the oldest college in Barak Valley. It was set up in 1935. An widow Kiran Sashi Nag donated Rs.10,000/ for this institution on the condition that the college would cater to the needs of female education. This college was named after her husband Late Guru charan Nag. The number of women matriculates and above level of degree holders were very limited in 1935. Generally 18 to 20 girls students came out successfully in the matriculation examination from Silchar. There were only two girls student in G.C. College in 1935. Even 1945 to 1949 there were about 35/40 girls students out of which only two belong to Muslim community. But they could not complete their college graduation. The establishment of Karimganj College in 1946 was also marked a new era for the progress of higher education in the Valley. From 1946-47, no women admitted in this college.

Lila Roy, was the first women who got admission in the Dhaka University and became a new era of co-education and women higher education. Miss Kile Khan, was the first women in Sylhet, who read in Oxford University. She also engaged herself for encouraging female education in her native village Chirahimpur. Mrs Umme Ayesha Khatun Choudhury was another progressive women. After getting higher education, She was appointed higher governmental post. Begum Sirajunnessa Rashid Choudhury was another social reformer who advocated female emancipation. She was the member of the Mohila Parishad. Sylhet, Mohila College, Madan Mohan College, Kaji Jalal Uddin Sylhet government Girls’ High School. Many girls were passed out lower primary School and
Khairunnessa Choudhury was the first female graduate in the Sylhet district. Shamsi Khanom Choudhury began her education in Khairun Nessa Girls’ Primary School. In 1936, she passed out matriculation from Sylhet Government Girls’ School and after two years, she passed out Intermediate from Murari Chand College in 1938. After that she completed her graduation from Shillong Lady King College. She was determined for further education. She got her master degree from the Aligarh University in 1942. She was the first Muslim women who got degree from the Aligarh University. Ajijun Nessa Khatun Choudhury was the first matriculate in the Maulavi bazaar sub-division. She passed out her HSLC in 1938 from Dubri Lady Car Girls’ High school. After that she admitted into Shillong College. After her completion of education, she became a successful teacher. She taught few days in Sakhwat Memorial girls’ school, Calcutta. During this time, she met with Shamsun Nahar Mahmud. In 1945, she joined as a School inspectress in Assam School Board. It was only in 1942 two or three Muslim girl passed out Matriculation in Cachar district. Some of them became teacher of primary school after passing the primary school or middle vernacular school, Rashida Haque Choudhury who was the first Muslim Female graduate in entire Bark valley, passed H.S.L.C in 1944 from the Mission School. The Silchar Mission Girls’ school, established in 1895, after many dramatic changes became Silchar Government Girls’ Higher Secondary and Multipurpose school. Her family was progressive so she got the chance of further education and in 1946 she passed out Pre-University examination from the Lady Brabone College, Calcutta. But there was no such prominent figure in Karimganj District, as during the time of referendum the aristocratic families of Karimganj left India and migrated to Sylhet. It was after partition the percentage of Muslim higher educated females increased gradually.

**Causes of slow progress of education**

The reform among the Muslim society emerged rather late here also. They only learned Arabic and Persian and some basic religious education. Besides that when Hindus started to receive modern education introduced by the Christian Missionaries, Muslim kept aloof from it. The Muslim Ulema preached that the English education was ‘Haram’ (illegal) for the Muslim and they would not get the English education on the name of the Non co-operation with the British. The Muslim males received their education from maktabs and madrassas. They did not accept the English education in the initial stage. So, they were lagging behind in every field either social or economic aspects. It was only in the beginning of the twentieth century, the Muslim males of this region started to receive education and awakening among the Muslims likely to be started. They also got employment under the British Government and improved their social and economic condition which was deteriorated after the advent of the British. They started to advocate female education. They taught their daughters, wives and sisters at home either themselves or by appointing tutor. There were many progressive Muslim families such as Hurmat Ali Badlaskar, Nasib Ali mazumders, Md Gulam Rabbani, Rezan Ali, Mubarak Ali Badlaskar, Sajidur Reja Laskar, Sonowar Ali Choudhury etc. who advocated female education in the colonial period. At first they educated women of their family at home and they set up their mind to send their daughters to schools. Though the awakening among the Muslims started late, but there was a gradual progress. It was only in the 1930’s that Muslim parents began to send their daughters to schools and those who
did not allow their daughters for schools encouraged *zenana* education. This event marked a new chapter in changing the conservative outlook of the society. Thus the Muslim women went to the school and became educated more lately compare to the Hindus. The Muslim not only became literate in later period but also joined in the freedom movement rather late. When many Hindu women came forward for the active participation in politics, they secluded within four walls due to their conservative mentality.

**Conclusion:**

Thus, in conclusion we may say that though the progress of Muslim women education was slow but there was a gradual progress in Surma Valley. The number of educated women increased only after the independence. Though their number were small but there were many women like Khairun Nessa Choudhury, Jubeda Rahim choudhury, Sirajun Nessa Choudhury, Rashida Haque Choudhury who were educated either by their husband, father or self efforts. They wrote many books and articles which were published in the women journals. They participated to reform the society and founded many organizations. The opportunity of getting modern education produced a number of higher educated and progressive women in later period. Thus modern education changed the pattern of women lives. Besides the male social reformers, women also became active agents for the progress of women education. Through their writings and associations, they communicated with each other and developed a new social network. They took active parts in the process of change, and came forward to help other women.

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Training of the In-Service Teachers’ under Sarva Shiksha Abhiyan: A Study of Silchar Municipal Area of Cachar District

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ABSTRACT

Education is regarded as an essential tool for attaining equality, development and peace. It is a driving force for human development as it uplifts the individuals by providing them with a set of useful and marketable skills. It helps human beings to develop their capabilities, to live and work with dignity and also to participate fully in the national development process. This course begins with elementary education and thus realizing its utmost importance the World Education Forum (April 2000 at Dakar) made an appeal to the international community to ensure universal access to quality basic education. To achieve this dream the Government of India has launched a comprehensive and integrated flagship programme known as Sarba Shiksha Abhiyan (SSA) in 2001 in partnership with the State Governments and Local Self Governments. It is an initiative to improve quality of education as well as accountability of the teachers’. Various training programmes are also being organized under it for the In-service teachers’ to impart quality education. In view of this the present study is an attempt to explore the impact of training programmes upon the primary teachers’ being organized under SSA as well as the implementation of innovative teaching techniques at classroom level by the teachers after receiving such trainings. The study was conducted in Silchar Municipal Area of Cachar District and it revealed the urgent need for improvement of the training programmes under SSA.

Key Words: Sarba Shiksha Abhiyan, Elementary education, In-Service training, Training content

Education is defined as an important ingredient, which is instrumental in bringing about the desired changes in the social and cultural life of a nation. It improves the choice and quality of lives, enhances social and economic productivity, and initiates the process of empowerment. It has been accepted as the primary means of a country’s all-round development. A country can develop only when available resources are used at their optimum by linking education to the national reality and accepting the concepts of ‘Education for All” or “Education for development.” Education is regarded as an essential tool for attaining equality, development and peace. It is a driving force for human development as it aids the upliftment of the weaker sections of society by providing them with a set of useful and marketable skills. It helps human beings to develop their capabilities, to live and work with dignity, to participate fully in the national development and to improve the quality of their lives.1

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In this context the role of basic i.e. elementary education acquired immense importance. Primary education is very crucial in the sense that it is during this stage that people acquire the knowledge for the future development of their faculties of reason and imagination, judgment and sense of responsibility and also they learn to be inquisitive about the world around us.\(^2\) It is a fact that primary education provides necessary knowledge to an individual to make an optimum use of scarce resources and better use of available services. Thus realizing the importance of elementary education towards the development of an individual, the Constitution of India has incorporated Articles 24, 45 and 39 (e and f). Out of these Article 45 which fall under Part IV i.e. Directive Principles of State Policy states that the State shall endeavour to provide within a period of ten years from the commencement of the Constitution for free and compulsory education to all children until they complete the age of fourteen years.\(^3\)

However, it is because of lack of resources that India failed to make education compulsory to all children but it has made long efforts in the last sixty years in the field of education. There has been a phenomenal expansion of educational facilities at all the levels over the period. The National Policy of Education 1986 and Programme of Action 1992 accorded top priority for achieving the goals of universal elementary education. Not only in India the issue of elementary education has also attracted the attention of the whole international community. The World Education Forum\(^4\) which met in April 2000 at Dakar committed that the international community must ensure universal access to quality basic education and it further resolved that quality basic education has to be achieved and sustained by 2015. The goals set by the Forum were accepted by India as it was a party to the Convention. Accordingly, the Government of India has initiated the Eighty Sixth Constitution Amendment Act in 2002 with a view to provide free and compulsory education to all children in the age group of 6 to 14 years. However, to become a fundamental right, it took long seven years.

The Indian Parliament has now passed the Right to Education Act on August 4, 2009, which describes the modalities of the provision of free and compulsory education for children between age group of 6 to 14 years under Article 21A of the Indian Constitution and thereby India became one of 135 countries to make education a fundamental right.

To achieve the dream of universalisation of elementary education the Government of India has also made a sincere effort in 2001 by launching a comprehensive and integrated flagship programme known as Sarba Shiksha Abhiyan (SSA) in partnership with the State Governments and Local Self Governments. It is an initiative to improve quality of education in the country through interventions designed to develop accountability, reduce gender and social gaps. It laid down a framework for achieving the goals of universal enrolment through time bound targets and to be conceived in a mission mode.

It is in this perspective the role of teachers is paramount. Teacher plays a pivotal role in any system of education. Teachers’ can shoulder the heavy responsibilities of nation building if they are adequately prepared and have sound professional attitude. This adequacy of preparation signifies development of adequate skills, dedication to teaching and a determination for continuous growth and learning. Teachers are expected to use the best practices and strategies to meet the challenging demand of their career, which involves imparting knowledge and developing essential skills and attitude in the students.\(^5\) Concisely, the role of school teachers is crucial for achieving the objectives of
SSA and to put it in reality there have been a number of Training Programmes for the In-service Teachers in the state under SSA.

As regard to Cachar district SSA has adopted three pronged strategy comprising provision of children learning materials, capacity building of teachers and on-job school support by the State, District and Block academic Resource Groups and other stakeholder. To impart quality education to all school going children, SSA in Cachar district has initiated many training programmes for the In-service teachers in the last few years.

**In-Service Training in Cachar District**

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Activity</th>
<th>Target group</th>
<th>Duration</th>
<th>Level BRC/CRC</th>
<th>Physical target</th>
<th>No. of teachers trained-up</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Nava Padakshep</td>
<td>LP Teacher</td>
<td>3-days</td>
<td>CRC</td>
<td>3145</td>
<td>3145</td>
</tr>
<tr>
<td>2.</td>
<td>One Day Cluster/Zone Level Orientation (07 nos)</td>
<td>LP &amp; UP Teachers.</td>
<td>1-day</td>
<td>CRC/ZONE</td>
<td>6774x7=47418</td>
<td>6774 x7= 47418</td>
</tr>
<tr>
<td>3.</td>
<td>Prastuti-10</td>
<td>LP &amp; UP Teacher</td>
<td>1-day</td>
<td>CRC/ZONE</td>
<td>6774</td>
<td>6774</td>
</tr>
<tr>
<td>4.</td>
<td>HT (NP) Meeting (Completed 1 nos.)</td>
<td>LP</td>
<td>1-day</td>
<td>District</td>
<td>84</td>
<td>84</td>
</tr>
<tr>
<td>5.</td>
<td>Need Based Teacher Training (LP)</td>
<td>LP</td>
<td>4 days</td>
<td>BRC</td>
<td>3745</td>
<td>3161</td>
</tr>
<tr>
<td>6.</td>
<td>Science, Maths (V-VII) by SCERT/DIET</td>
<td>UP Teachers</td>
<td>4-days</td>
<td>BRC</td>
<td>400</td>
<td>400</td>
</tr>
<tr>
<td>7.</td>
<td>Teachers Training on Sc. &amp; Math VIII</td>
<td>UP Teachers</td>
<td>4 days</td>
<td>BRC</td>
<td>192</td>
<td>206</td>
</tr>
<tr>
<td>8.</td>
<td>Need based Teachers Training Upper Primary</td>
<td>UP Teachers</td>
<td>3 Days</td>
<td>BRC</td>
<td>2691</td>
<td>2691</td>
</tr>
<tr>
<td>9.</td>
<td>ADEPTS</td>
<td>LP/UP Teachers</td>
<td>1 Day</td>
<td>Block</td>
<td>7130</td>
<td>7109</td>
</tr>
</tbody>
</table>

Source: *Office of the District Elementary Education*

SSA also arranged training programmes to the selected untrained teachers through Distance Mode of Education (IGNOU) for six months. In addition to these SSA arranged training programme for the community volunteers selected by School Management Committee of single teacher LP schools. Besides, a new programme – Bigyan Jagaran Yatra – has been initiated by SSA in association with NGO for the In-service Science and Mathematics teachers in 2010. The programme included community mobilization component for guardians and parents. In-service teachers from LP schools (1609), UP schools (299), Recognised schools (149) and Senior Madrasa + Composite (62) were participated in the programme.
In view of this the present study is an attempt to explore the impact of training programmes upon the primary teachers’ being organized under SSA as well as the implementation of innovative teaching techniques at classroom level by the teachers after receiving such trainings.

**Objectives of the study:**

The main objectives of the study are as follows:

1) To know the perception of the teachers’ regarding training programme under SSA.
2) To study the impact of training programmes on classroom situation.
3) To put forward measures for improving the training programmes of the teachers under SSA.

**Universe of the Study:**

The study was restricted only in Silchar Municipal Area of Cachar district with a view to assess the impact of training programmes towards achieving the goals of SSA. The study was conducted only on the Government approved Lower Primary and Upper Primary Schools.

**Data Collection:**

For the purpose of the study both primary and secondary data were collected. For primary data a structured questionnaire-cum-interview Schedule was designed to collect information from the respondents (teachers) and to do so multi-stage sampling was used. At first, 10% each from Lower Primary (LP) and Upper Primary (UP) Schools from Silchar Municipal Area were selected on the basis of random sampling by using lottery method. Thus, out of 84 LP Schools (Government approved) and 37 UP Schools, 12 (8+4) Schools were selected and then from each selected school 20% trained teachers (respondents) were randomly selected. Thus, a total of 32 respondents were interviewed on the basis of structured questionnaire. The secondary data were obtained from books, articles, internet and officials. Data thus collected are processed and interpreted and suggestions have been forwarded on the basis of the results of the study.

**MAJOR FINDINGS AND SUGGESTIONS**

The present study has the following findings on the basis of the data obtained (through questionnaire-cum-interview schedule) from the respondents.

**Teachers’ views on joining in teaching profession:**

At the first stage of interaction respondents (teachers) were asked to specify the factors which motivated them to join in teaching profession. In response to this question 53 per cent of the respondents pointed out that there was no particular reason for joining this profession and 28 per cent of them said that they joined as they liked teaching profession. The rest 19 per cent stated that they are in the profession as they could not get selected for any other profession.

**Teachers’ understanding on basic education:**

It is already stated that the main motive of in-service training programme is to make teachers’ understand the necessity and importance of basic education. Keeping this in view, respondents were asked to mention as to what extent the training programmes
enlightened them about the importance of basic education. On this 69 per cent respondents reported that the training programmes were successful in highlighting the necessity as well as the importance of basic education and the rest viewed that training programmes were not at all stressed on the importance of basic education.

**Teachers’ perceptions about training content and their implementation in the classroom:**

Respondents were asked to mention whether the teaching content of the in-service training was relevant to their classroom needs. In response to this 34 per cent respondents stated that the training content was relevant to some extent only and the rest 66 per cent are of the view that the contents are irrelevant and they also did not get all the materials. The responses indicate that none of the respondents are totally satisfied with the training content. As regard the question of implementation of training content in the classroom is concerned, 72 per cent of the respondents reported that training content can not be implemented in the actual classroom and the remaining 28 per cent viewed that it can be implemented. This response highlights the need for redesigning the inputs in the training programmes.

**Teachers’ views on training sessions:**

During interactions respondents were asked to express whether training programmes were participatory in nature. On this, 44 per cent of the respondents stated that the training sessions were interactive and participatory to some extent only, while 56 per cent said that training sessions were not friendly i.e. to say, non-interactive.

With regard to the question of practice opportunity of the teachers during training sessions, 59 per cent respondents pointed out that there was no scope for practice opportunities and the remaining 41 per cent viewed that there was opportunity for practice during training programme.

In response to the question of learning lesson plan during training sessions, 88 per cent respondents are of the view that they did not learn anything on preparation of lesson plan in a methodical way. This fact reveals the lacuna as regard to the methods of conducting training programmes under SSA.

**Teachers’ perceptions on resource persons (trainers):**

Respondents were also asked to share their views on quality as well as experience of the resource persons in enriching their knowledge and outlook. In response to this 69 per cent respondents reported that resource persons were not up to the mark and hence they fall under the average category. Remaining 31 per cent stated that they were well equipped, experienced and knowledge based.

**Teachers’ views on improvement in teaching process as a result of training:**

The major focus of an in-service training programme in education is to enrich knowledge of the participants in different subjects as well as to enhance the classroom teaching. Keeping this in consideration, respondents were asked to express their view as regard to improvement in their teaching process as a result of in-service training under SSA. On this 12 per cent respondents reported that their teaching process have been improved to a great extent because of undergoing in-service training under SSA, while 72 per cent of the respondents stated that their teaching process has improved to some extent only. The rest 16 per cent viewed that they did not find any significant improvement in their teaching process because of in-service training under SSA.
Suggestions:

It is an established fact that in-service training of the teachers’ at any level constitutes the basis of the entire education system. During training teachers’ get the platform to discuss the core issues as well as learn teaching techniques and strategies. Keeping this in consideration a set of questions are being formulated and accordingly data obtained from the respondents. On the basis of the analysis of the available data, following suggestions are put forwarded:

- The training should be in relations to the needs and requirements of the teachers’ and schools. Therefore, in-service training programmes must emphasise on developing skills among teachers’ such as preparing lesson plans, working models and activity based teaching. To do this a need assessment studies has to be done beforehand.
- It has been observed from the interaction with the teachers’ that the information as regard to the conduct of in-service training are generally communicated to the schools in the nick of the time, which creates problem in deputing teachers’ and managing classes. Hence, information as regard to the conduct of training programme needs to be communicated to the schools beforehand.
- As training programme reduces the teaching hours in schools it is suggested that training should not be conducted during working days. It is better to launch school based training programmes. Along with this, training needs to be imparted at the beginning of each academic session.
- Training aids are not well designed to equip teachers. As such training aids should be developed to meet the actual class room demands. It must be activity based rather than lecture-cum-discussion based. As because of this kind of training teachers will be motivated to impart activity based teaching.
- Training sessions should be interactive and participatory. The present methods used in the training are not favorable to develop better teaching skill. A friendly environment is required during training sessions so that teachers’ get the chance to participate in the deliberations. More practice opportunities/demonstrative classes have to be provided during training sessions with a view to develop teaching skills.
- As in-experience and ill-equipped resource persons are actually the waste of time and resources, therefore, experienced persons from higher level should be selected as resource persons. It has been observed that teachers’ are not satisfied with the way the resource persons interact with them. Hence, before starting of the programme resource persons are to be apprised in details about the programme.
- It is required to prepare an annual plan for training both at the block and cluster level and this has to be given to the teachers’ at the beginning of each academic session so that the teachers’ can get a clear idea about the working days. This will enable them to make plans for the scheduled classes. In addition to this, a monitoring device needs to be developed both at the block and the cluster level with a view to identifying and resolving the critical issues.
It has been observed that training programmes in the sampled block are held for a period of 1 to 4 days. Hence, it is suggested that the duration of the training programmes are required to be extended up to 7 (seven) days so that all aspects of the classroom teaching are imparted.

In-service training of the teachers’ is also needed to focus on the importance of the co-curricular activities of the students. This will motivate teachers’ to explore the hidden talents of the children at the early stage.

At the training programmes it has to be ensured that teachers should get an idea as regard to the role of the parents in providing education to the children. As such teachers’ should be advised to interact with the parents at a regular interval and inform them about the performance as well as the hidden talents of their children.

Finally, it is essential to conduct an interactive session with all resource persons / trainers before starting of the training programme in order to disseminate the purpose of such training programme as well as setting the modalities of the programme.

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4. The World Education Forum met at Dakar capita of Senegal. The Forum set the following goals – (a) expanding and improving comprehensive early childhood care and education, especially for the most vulnerable and disadvantaged children; (b) ensuring that by 2015 all children - particularly girls’, children in difficult circumstances and those belonging to ethnic minorities – have access to and complete free and compulsory primary education of good quality; (c) ensuring that the learning needs of all young people and adults are met through equitable access to appropriate learning and life skills programmes; (d) achieving a 50% improvement in levels of adult literacy by 2015, especially for women, and equitable access to basic and continuing education for all adults; (e) eliminating gender disparities in primary and secondary education by 2015, with a focus on ensuring girls’ full and equal access to and achievement in basic education of good equality; (f) improving all aspects of the quality of education and ensuring excellence of all so that recognized and measurable learning outcomes are achieved by all, especially in literacy, numeracy and essential life skills.


6. An illustration of activity based teaching where a target group may be the students from class IV to VII. In lieu of asking students to write an essay on domestic animal (Cow/dog/buffalo etc.), a teacher can ask students to observe a week the various activities of a domestic animal such as where does it live? What does it eat and drink? Does it leave on natural things or man made things? What are its different activities? Does it helpful to us? and the like. Afterwards the concerned teacher can summarize the students’ observations. This kind of activity teaching will relate education with life.
MADRASA: INVALUABLE ASSET TO THE NATION

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ABSTRACT

Since its inception in Indian sub-continent, madrasas in the country – now thousands in number have rendered invaluable services to the development of the community and the country. These Madrasas have a great contribution to religious education, which helps Muslims to know deeply about Islam. Madrasas not only fulfill religious needs of Muslims providing a great contribution to the field of knowledge and art; but also try to make them complete human beings from every angle. Madrasas were among the first institutions onto the path of generalization of modern education. The services rendered by Madrasas are an established fact. In India these Madrasas have played an important role in protecting human, Islamic and social values. These institutions have also played an important role in the survival of Islamic practices, publication and dissemination of Islamic literature, protection of Islamic faith and development of culture and civilization besides contributing to the development of the country. These invaluable services rendered by Madrasas can’t be ignored and forgotten. Here in this research paper, efforts will be made to highlight Madrasas as an invaluable asset to the country.

Madrasa is an Arabic word, the dictionary meaning of which is school. The word is derived from ‘darasa’ which means to impart lesson. To this word darasa, the syllable ‘ma’ is added as prefix; and as per the Arabic grammar; with this addition the word madrasa implies the place at which the act (of imparting lessons) is performed. In other words, madrasa means the place of imparting knowledge. In common language, Muslim religious institutions like pre-primary, primary and secondary schools and part time centres of Qur’anic education attached to mosques and full time and residential institutions of Islamic education are called madrasa.

India is a vast country inhabited by the heterogeneous speaking people, Muslim here constitute one sixth of the country’s total population. In this pluralistic society of India; people of various languages, religions and cultures have been living for decades. This ethnic, linguistic and religious diversity is not only presenting an example of unity in diversity but also making the country a garden with different flowers of various hues and colours. The people worlds wide rightly envy this glorious distinction of us. The constitution of our country as well as the democratic set-up has provided safeguards for this distinction to maintain. But some disturbing elements that have no sense of colourful beauty strive relentlessly to paint all pictures with one brush. With this aim in mind they have been creating rift and differences among communities.

Muslims are the second largest religious community in the country. As madrasas are the seats of Islamic learning, the fascist forces are dead against them. Now and then they have been targeting madrasas. Boosted by the global war against terrorism, these divisive forces are the focus of that war to Islam, Islamic movements and madrasas.

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Those who themselves are accused of promoting communal conflict and tension are now hell bent upon *Ulema* and madrasas. They are using all the means at their disposal to propagate the lie and consequently, of late, some people have started to believe it.

Apart from the benefits given by madrasa towards the Muslim community, madrasas are an invaluable asset to the country also. If their contributions towards maintaining internal security, implementing foreign policies, promoting social values and making successful various educational programmes were kept aside, the country would go decades back. Its image would be at stake and centuries old traditions would be shattered. How wonderful and remarkable role the madrasas are playing to cater and maintain the development and reconstruction of multi-ethnic society will be explained in the following lines.

First of all, it is of immense important to take an account of the significant role of *Ulema* and madrassas in the freedom movement of the country. From the beginning of the Independence Movement of India and to the unfurling of free India’s flag at the Red Fort, there was not a single moment, when *Ulema* were not in the frontline of the freedom movement. The movement of Syed Ahmad Shaheed, battle of Shamli and Balakot, Sepoy Mutiny of 1857, *Reshmi Roomal Tahreek*, Khaksar Movement and *Khilafat* Movement are important mile stones of the freedom movement. Even in opposing the creation of Pakistan also, *Ulama* and madrasas have been fighting on the front. To suspect the character of those great freedom fighters that braved the barrage of bullets and embraced the execution of noose, will amount to dishonouring the history and traditions of our country.

Along with the history of Independence Movement, the history of knowledge and learning of our country is also deeply attached with madrasas. Following the madrasa education system; other religious groups also formed their own educational institutions. Before the commencement of the English educational system in India, madrasas were the only centers of learning. After Independence, to eradicate illiteracy from the country and to make everyone literate was among the top priorities of the country. To perform this Himalayan task the madrasa graduates have played a vital role in this regard.

At the time of Independence; the national literacy rate was 15 percent. Now it is over 73 percent after expending hundreds and millions rupees on various literacy schemes. But in achieving this target madrasas played a silent but significant role without spending a huge amount. Madrasas have independently done more than the joint efforts of the government organizations. They are continuously contributing a lot towards educating the country. They are producing thousands of graduates every year.

The services of madrasas are not limited to spreading literacy. Their graduates in fact are rendering their invaluable services to the social, political and academic fields also. The fascist forces say these madrasas are a threat to internal security besides of their yeoman’s significant services to this field also. There are a lot of requirements with armed forces, police and secret agencies, which are fulfilled by only madrassa graduates.
We need experts of eastern languages and culture to identify ancient cultural heritage, to have an access to old documents and manuscripts, and to manage old libraries and news agencies. This requirement is fulfilled by madrasas to a large extent. Whenever our country undergoes any critical situation, peace committees are formed at local, state and central levels. In those committees madrasa graduates are also included to ensure maintaining communal peace and harmony.

The success of a country also lies in the firm foreign policies along with their internal security. Our foreign policy of mutual cooperation and friendly relationship with neighbouring countries has been appreciated by one and all. Our country has had strong relations with Muslim countries since long. With each and every Muslim country we have been maintaining good diplomatic, commercial and cultural relationship. Every year trillions of dollars and millions of people cross the borders between India and Muslim countries. To meet the requirements for all these affairs Madrasas and their graduates have been rendering their yeomen services. In the embassies of Muslim countries in India and those of India in Muslim countries; there are a sizable number of madrasa graduates because they know the language and culture of concerned countries. Whenever the enemies of our country try guns against us, the services of purely madrasa graduates like Late Abul Hasan Ali Nadwi, Asad Madni and Wahiduddin Khan are taken to counter the anti-India moves.

The cultural values and traditions of our country are widely introduced in Muslim countries only through periodicals of the Arabic language published generally from madrasas. It is worth mentioning here that the programmes in Arabic language broadcast from All India Radio are also produced and presented by Madrasa graduates. On the occasion of Arab delegates’ visit and tours, generally madrasa graduates serve as a catalyst in the purpose of interpretation of ideas, opinions and other correspondences between the two nations.

The influence and services of Ulema have always been recognized and accepted. The syllabi of madrasas have been prepared in such a way as to prepare noble citizens for the progress and development of the society. Madrasa graduates, therefore, after completing their education get attached with various institutions and movements working for the betterment of the society.

There is none who can deny the fact that bribery, dowry, drug addiction, vulgarity and the rampant corruption in different fields are collapsing the vigour and strength of our society. The only strong force that is resisting that flood is that of madrasas. While on the other hand most of our elite society is badly indulged in these vices. Whether political leaders, judicial officers or other government servants most of them are in neck-deep in them.

Ulema are safe from all these vices because of their firm adaption of religious virtues and God fearing attitude; which are basically taught in Madrasa. Moreover, they do their best to save the society from evils. Had these Ulema not been around us, our society would have got drowned in the flood of immorality, vulgarism and materialism.
Keeping in view all these facts, it is necessary to acknowledge the invaluable asset of madrasas and their role in the service of society. These madrasas have no wish to get any title or award from anyone nor do they need them. But whatever services the country is getting from them in its political, social, educational and internal affairs must be recognized. If it is hard on the part of the Government to accept their role, let them go their way. They should not be disturbed by anybody or any agencies. Anti-madrassa propaganda and campaign must be stopped.

This fact must be kept in mind that baseless accusations against madrasas are defaming the country’s prestige and dignity itself.

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Abstract: Education is the birth right of all human being. Education empowers us to take a good decision in our life and it segregates our life from wrong. So education is inevitable for nation building process. Literacy also holds an important place because literacy is the minimum requirement to lead a civilized life and it is the index of development. The problems of illiteracy will not be solving by itself in the flux of time. Without organized literacy action, literacy will continue to stagnate indefinitely along with the associated ills of poverty and underdevelopment. Development is not simply economic development. It also depends on the physical and mental development of a person. Education takes the responsibility of a person’s overall development. An understanding of the fundamental terms—education, literacy and social development and their interrelationships, clearly shape ones outlook and accordingly the policies made or recommended.

Introduction

Literacy is the minimum requirement to lead a civilized life and it is the index of development. A person who can merely read but cannot write is not classified as literate. Any formal education or minimum educational standard is not necessary to be considered literate. Illiteracy is one of the major problems faced by the developing world, specially Africa and South-East Asia and has been identified as the major cause of socio-economic and ethnic conflicts that regularly surface in the region. Human beings are social animals. Education teaches them how to behave in a society. Without education, we all degrade as animals. We calculate all the pros and cons before doing something. Education empowers us to take a good decision in our life and it segregates our life from wrong. So education is inevitable for nation building process. Literacy holds an important place as a parameter to measure development in the field of development economics. The “Human Development Index” (HDI) developed by UN is a measure of the overall development of the country. One of the three components used in the calculation of HDI is “literacy” as it is a cumulative measure of several factors that contribute to human development. The problems of illiteracy will not solve by itself in the flux of time. Without organised literacy action, illiteracy will continue to stagnate indefinitely along with the associated ills of poverty and underdevelopment.

Development does not simply simply mean economic development. It also depends on the physical and mental development of a person. Education takes the responsibility of a person’s overall development. Education is the birth right of all human beings. It is essential for individual development and fulfilment. The ability of an individual to contribute to societal development is made possible and enhanced by his or her development as an individual. In this light, education is also a basic need. It is also a means by which other needs, both collective and individual, are realised.

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Education is the means by which the skills and productive capacities are developed and endowed. All these interrelationships of education and development are inseparable from the conception of educational policies.

**Inter-relationship of education, literacy and social development**

Education is the corner stone of development of a nation. An understanding of the fundamental terms—education, literacy, social development—and their interrelationships, clearly shape one’s outlook and accordingly the policies made or recommended. Education is the means for getting a polite life. It has an important functional or instrumental or utilitarian measurement. The purpose of education is to acquire degree/qualification for employment/upward mobility, wider/higher (in terms of income) opportunities, to meet the needs for trained manpower in different fields for national development. But in its innermost sense this is not the function of education. Education is not instrumental. That is to say, it is not to be justified outside of itself. Education is not goods to be acquired or possessed; rather it is a process of immeasurable importance to individuals and society, although it has huge use value. Education then, is a process of development and change, not in the sense of converting or turning out students into doctors, engineers, etc. but the widening and turning out of the mind-the creation, nourishment and development of self critical consciousness and freedom of thought. It is an inner process of moral-intellectual development. Education is not so much a ‘preparation for life’ but in the final analysis the finding of a way of life.

Education is the process of attaining knowledge. Adults may lack training; they do not lack education as they have learnt from life’s experiences. On the other hand, those who are highly trained are not essentially highly educated or even practically educated. This is not to underestimate the importance of skill formation in a developing society, but to put it in proper perspective. The significant difference lays in the learning process—the desire, the capacity, the opportunity.

Skills have to be learnt, but they may be acquired, and practised through habit without applying any thought or exercising one’s judgement. Training in skills which motivate observation, curiosity and assessment—of its implications, for one’s self/others/the environment—is certainly an important component of education. It is in this sense that we repeat that adult illiteracy should not be confused with lack of education or training.

Literacy is an essential element of a nationwide knowledge system. The most important element of a literacy programme is not the programme itself, but the incentive to become and remain literate. When people are able to think that they can improve their lives through their own efforts, when they recognize that some newly created opportunity is denied to them by illiteracy, then they will learn how to read, write and count. Literacy is an empowering skill which reduces many fears, of being lost, cheated, and manipulated by others. It also increases access to many types of information that one needs/wants to achieve a more satisfying life, to carry out one’s responsibilities more efficiently/effectively. It thus provides for a better life politically, culturally, socially and economically.
Education also shows the way to social development. Social development is different from that of economic and socio-economic development. Socio-economic development can be understood here as a socially civilized and reasonable form of economic development. Social development is a wider concept surrounding the latter two terms. It is parallel to the striving for “the good society”, for which the learning process, of steady improvement of that process, is an essential and fundamental element, along with successful, accountable and keen participation and the achievement of a more equitable order.

A better society or better social development leads to better education which leads to better social development and further improvement of educational opportunities and quality, which in turn improves the vision of better social development, etc. A minimum level and equitable distribution of socio-economic development is necessary to wipe out lack of food, chronic poverty, under-nourishment, and malnourishment, permanent indebtedness- which fuel exploitation, powerlessness, dependency and inequality.

India aims to attain total literacy. Education itself has to play a far more active, participatory and dynamic role, to provide the motive, the rationale, the skills, the values and the vision of what is meant by a better society. At the moment, India is still very far from approaching that level of social development. The inadequacies, inequities and maladies of the educational process are both a cause and effect of this situation.

The relationship between literacy and social development is mediated by the role, spread and quality of education. The problem of adequate socio-economic development has both an individual and a collective/social dimension, being a problem not only for the individual but also for society as a whole. Greater literacy in some cases may mean greater/better opportunities for socio-economic development in individual lives/families, without much impact on other factors. Mass poverty, especially, cannot be resolved by treating it as a sum of individual problems to be resolved individually. It must be seen as a collective problem requiring collective situations.

Because of the criticality of its size and pressure, mass literacy may set off certain chain reactions, on the socio-economic, and political-administrative structures, the evidence of which we found in many areas. But it cannot by itself resolve the collective problem of mass scale impoverishment or widening inequalities in socio-economic conditions. In the absence of collective solution of these problems, it is extremely difficult to either stabilise newly acquired literacy skills, or set off the spiral movement for social development.

**Conclusion:-** The level of literacy, education and social development of a nation is interconnected. A country is having higher literacy rate means it is enjoying high growth rate. To attain development, today, many developing countries are giving main concern to education. India is also implementing countless of education programme to improve human knowledge. In India, education is the birth right of every citizen. But acute poverty forces the common man to keep off from the process of education. For them, the government is giving continuing education programme.
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Ahimsā (Non-violence): A Comparative Study of Buddhism and Gandhian Philosophy

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Ahimsā is a Sanskrit term found in Devanagari script meaning to do no harm, literally the avoidance of violence (Ahimsā). Ahimsā originated from ancient India and is practiced in Hinduism, Buddhism and Jainism. According to the ancient mythology, Ahimsā is a binding code of conduct that bans on hunting, butchery, meat eating and use of animal products provided by violent means.

"Do you wish for kindness? Then be kind.
Do you desire truth? Then be true.
Whatever you give of yourself you will find;
Your world is a reflex of yourself."¹

So, Ahimsā is the very core of righteous life and devoid of it, an individual, and consequently a society, is incapable of achieving that blissful state of creative harmony acknowledged by the enlightened as the ultimate destiny of man as God’s noblest creation.² Non-violence is the supreme and all-pervasive principle of the dharma of right attitude. It is the very foundation, the basis, the mainstay and prop of dharma in practical life. When our sages proclaimed “Ahimsā Paramo Dharmah”, they had a penetrating clear perception of the implications of the phenomenon of cause and effect, and that is why they saw no place for Ahimsā in dharma which is the righteous way of life.³

Ahimsā in Buddhism in ancient Buddhist texts Ahimsā (or its Pāli cognate Ahimsā) is not used as a technical term. The traditional Buddhist understanding of non-violence is not as rigid as the Jain one, but like the Jains, Buddhists have always condemned the killing of all living beings. In some Buddhist traditions vegetarianism is not mandatory. In these traditions, monks and lay persons may eat meat and fish on condition that the animal was not killed specifically for them. Some monks, specifically monks of some Mahāyāna traditions, the eating of meat is strictly forbidden by the monks precepts. Lay people are also encouraged to keep to a vegetarian diet.

Buddhism is generally seen to be deeply associated with nonviolence and peace as both strongly represent its value in the system. It is important in Buddhism to see humans as a part of the community of sentient beings in a conditioned world where suffering is endemic, and thus to kill or harm another being deliberately is to ignore the fragility and aspiration for happiness that one has in common with it.⁴ Buddhism suggests that it is by understanding the compassion that one can eschew violence. Compassion is based on a clear acceptance or recognition that others, like oneself, want happiness and have the right to overcome suffering. It is on this basis that one develops some kind of concern about the welfare of others, irrespective of one’s attitude to oneself.

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Genuine compassion is not pity or a feeling that others are somehow lower than oneself. Rather, with genuine compassion, one views others as being more important than oneself. Buddha teaches that non-violence is for the realization of social harmony and for the well-being of human beings, whereas Gandhi used non-violence to be one of the powerful weapons in the fight against one’s opponents. He is termed as the apostle of nonviolence and peace, but his concept of non-violence was ‘weapon of the brave and not the coward’. Gandhi explained that if a mighty person pardons a weaker person, the former is a non-violent person, but, if a weak person boasts that he has practiced non-violence by pardoning the stronger person, then it is a tantamount to self-deceit and evasiveness, in Gandhian thought, non-violence is a positive concept; he discarded violence and tried to establish non-violence in its place. Doing injury to others physically vocally and mentally is violence. But one remarkable element in this context is the presence or the absence of the intention of the doer. That which makes the vital difference between violence and non-violence is the intention which means the volition of doing harm. Thus, according to Gandhi the physical, vocal and mental misdeeds inspired by the volition of destroying the benefits of others are violence. Gandhi gives much emphasis on the intention, Buddhism as well. He penetrates into the core of the action and determines its nature on the basis of that. He does not take into consideration the external manifestation of the action. Therefore, differentiation in the spirit of action and its apparent look should be made first. If a beneficial action is performed with a bad intention at its core, then it cannot be called a good action. On the other hand if an action appears to be unkind but is saturated with kindness and compassion at its core then it can be termed as a good action.

Therefore, an action is good or bad, violent or non violent cannot be determined on the basis of the external form but on the basis of the core of action which is nothing other than the intention behind it. Non-violence of Gandhi is the basis of the practice of compassion. It is the support of compassion of not killing or not harming others. Similarly, compassion is also the development of the mind of not killing and eliminating suffering and saving human beings. The Buddha practiced non-violence in its true spirit. He felt that the teaching of non-violence and the practice of the sacrifice of animals could not go together. So he regarded universal love and compassion as the real spirit of non-violence. He did not attach importance to outward practices, but laid much emphasis on the purity of motive. We should be non-violent not merely outwardly, but form the depth of our heart. We must not cherish any ill will or hatred towards anybody or any creature. We must always refrain from violence of all forms, because violence solves no problem. He said that one should conquer anger by non-anger; one should conquer badness by goodness; one should conquer miserliness by giving and one should conquer falsehood by truth. According to him anger begets hatred and hatred is the source of all evil. Therefore, he always advised to refrain from anger, lust, hatred etc. The Buddha prescribed the compassion to be the spiritual symbolic of peace and inner harmony. If one practices compassion, peace will be automatically experienced by him. The idea of peace and happiness, which the Buddha put forth before the people, has to be realized in the present life on this earth.
In Gandhian thought, meat-eating is strictly prohibited as it comes in the category of violence. But Buddha suggests that a Bhikkhu, when offered. It is necessary to explore the meaning of to be Buddhists in present time. One must find the appropriate interpretations of the teaching of the Buddha in order to awaken us form domination. One must understand the complexity of modern society, especially structural injustice and violence. One must ask from one’s ownself about the meaning of one’s life. Is it to have, to buy, to indulge, to possess, or simply to be? If one realizes that the meaning of life is to be rather than to have, he will know his role and identity in society. One should know how to appropriately behave towards others and to the environment. Buddhist teachings can deal with the malaise of ‘developed’ societies, of transnational corporations and global capitalism. One must not treat mental training as a form of escapism or personal salvation or some magic remedy. Rather the mental training of meditation is to awaken our wisdom so that we may be able to wisely engage with society and deal with the multiple crises of greed, hatred, and delusion in the present. Buddhist teachings do not have power in and of themselves, but they have the potential to awaken what may be most ultimate power known to human kind, a wise and righteous heart in search of justice. Hence, there is a need to realize the importance of compassion in human life.

True compassion concerned only for the welfare of others, with no selfish or ulterior motive, is to affirm a sense of universal responsibility. Buddhist has tried to understand the degree to which compassion that is developed in meditation can or should be converted into concrete action in the world. It is to develop a feeling of closeness to others combined with a sense of responsibility for their welfare. We should accept that other people are just like ourselves in wanting happiness and not wanting suffering and that they have every right to pursue these. The human beings are based entirely on people helping each other. Every individual has a responsibility to help guide the community in right direction. However, Buddhism is not an individualistic religion or philosophy as often misunderstood. Despite personal salvation, it does emphasize on one’s behavior towards others in the family, in the society as well as at national and international spheres, which may create amity and peace. The essential point is that from the very outset and on the most critical estimate of the sayings of the Buddha, he must be credited with having proclaimed universal compassion and non-violence as the secret of the art of life. Practice of compassion covers social amity and peace. How an individual should express his compassion to his family members and society at large, is very clearly defined in Buddhism. Buddhism denounces violence and suggests pacifying evil and enmity by friendliness or goodwill, “For not by hatred are hatreds ever quenched here, but they are quenched by non-hatred. This is the ancient rule.” The Buddha’s message of compassion well accommodates peace in day-to-day life. The ultimate goal of Buddhism is to reach the peaceful state of Nibbāna. It is a stage on reaching which there are no disturbance, no sorrow, and no grief. The Buddha has prescribed a clear cut method or path for achieving this goal of Nibbāna. It is his Noble middle path or the Noble eightfold path viz., *Sammadithi* (right understanding), *Sammāsathicappa* (right thought), *sammāvaca* (right speech), *sani,nā,kam,nanta* (right action), *sammi-iva* (right livelihood), *sammai’ayama* (right effort), *sammāsati* (right mindfulness) and *sammāsamādhi* (right concentration) that on being followed properly leads one to Nibbāna. These eight steps can be summarized into three steps, namely, ‘*Shila*’ (virtue), *Samādhi* (concentration) and *Panna* (wisdom). Here *Shila* indicates observance of certain moral rules by giving up the immoral path. *Shila* is basically related to external behavior our of an individual towards
others, which he performs physically or vocally. Our actions have been classified into efforts to rectify or reform them and thereby to proceed towards mental peace. Peace and freedom are so interdependent that the causal relation works in either direction: without freedom, there can be no real peace; without peace, there can be no true freedom. It may be helpful in this regard to clarify the various types of “freedom”. The first is freedom from the fundamental insecurities and dangers that threaten our existence. There insecurities are poverty, disease, drought, famine, and so on. At the second level is social freedom, made possible by communities that promote tolerance and benevolence by rejecting oppression and exploitation. The third and last is the freedom of one’s inner life, freedom from mental suffering, greed, hatred, and delusion. Without freedom from want and oppression, people cannot be expected to appreciate more sublime forms of personal liberation. Buddhism arose with its basic principles of well-being of all it is natural to think that when Buddha thought of eliminating the sufferings of all, he had well wishes for all the beings. There was no question of injury or harming even an animal. Consequently, the concept of non-violence can be defined as the sublime mental state of well-being of all irrespective of any consideration. Non-violence is asserted in Buddhism from the standpoint of compassion and love towards all living beings. At the same time, it is also maintained from the standpoint of a penitent and a feeling of shame, because of the cruelty involved in killing living creatures.

Compassion is one of the four Brabmaviharā. Brahmaviharā or Sublime state is the teaching for human beings living in society which can protect violence. In brief loving-kindness embraces all beings, compassion embraces suffering, sympathy and joy embrace prosperity and equanimity embraces the good and the bad, the loved and the unloved, the pleasant and the unpleasant. Therefore, the true practice of all these sublime states collectively known as four Brabmaviharās makes a good ground for the proclamation of non-violence everywhere in the world by removing all ills of man. We should attempt to remove all ill wills. The problem of violence in the present time is the problem that overwhelms the entire world. Compassion is the only way to remove violence and bring happiness and peace to one’s own self and society. Buddhism is, undoubtedly, the way that leads us to social harmony. Kind and compassionate people are sensitive to the sufferings of others. When a compassionate person sees or hears or even thinks of others living in painful circumstances, his heart becomes overwhelmed with compassion. He endeavors to remove that suffering. Therefore, in the Buddhism compassion is the great teaching of Bodhisattva who want to alleviate suffering of sentient beings irrespective of achieving Buddhahood. In order to cultivate and develop the virtue of compassion one goes through a process similar to that of loving-kindness, but the objects towards which compassion is to be expressed are those who are in trouble and difficulties, seeing whom one feels compassionate and strives to help and make them free from such situations as much as possible. It is the great compassion of the Buddha due to which one helps others without caring for his own suffering. It is higher moral of one to save sentient beings. Therefore, Mahāyāni is the way of emancipating suffering human beings.

Moreover, Maitri (friendliness) is also sometimes interpreted as compassion; it was Mahāyāna Buddhism that made compassion as the highest virtue, along with generosity, good conduct, patience, courage, concentration, and wisdom.
Not killing is the first of the Five Precept, and this prohibition includes all sentient beings from insects to humans. Buddhists finally reject the ritual sacrifice of animals, although many allow the eating of meat as long as Buddhists are not the butchers. Buddhist monks have not only served as soldiers, but have raised and led armies, especially in Japan, Korea, and Tibet. Finally, in some Mahāyāna schools Bodhisattvas may kill persons who do not stop killing others. Appealing to consequential arguments, Buddhists defend such “preemptive strikes”. Bodhisattvas accrue merit that they then can bequeath to others, and they would be saved from the horrors of Hell. Many scholars have observed that the word Ahimsā occurs only rarely in Buddhist scripture and commentary. The Buddhists conceive of ahīths as a positive virtue or, more precisely, an enabling virtue for higher virtues. Therefore, Buddhist usually speaks of these other virtues rather than Ahimsā itself. In S. Tachibanae, The Ethics of Buddhism, the word Ahimsā is used only once, and then only as one of seven Sanskrit words meaning benevolence or compassion.

Non-violence, however, comes out very clearly in Tachibana’s formulation of the Buddhist categorical imperative: “We ought not to hurt mentally and physically our fellow creatures as well as our fellow men, but to love and protect them”. One sutra describes a monk as “pervading one direction of universe with his mind accompanied by Maitri, (love) with vast, great, undivided, unlimited and universal freedom from hatred, rivalry, narrow-mindedness and harmfulness”. In another story the Buddha tamed serpents by rays of Maitri (love) emanating directly from his body. While Gandhi conceded that it might be necessary to kill poisonous snakes that threaten human life, the Buddha, in response to a monk’s being killed by a snake, commanded Maitri towards all snakes. While Maitri is sometimes interpreted as compassion, it was Mahāyāna Buddhism that made compassion the highest virtue along with generosity, good conduct, patience, courage, concentration, and wisdom.

Thus, Buddhism, the principle of non-violence (Ahimsā) projects an ideal of universal peace, which can be expanded to include the notion of a peaceful mind, the logic of Buddhist doctrine in face places the mind first: religious striving for cosmic order and harmony takes place in the mind. In most Western traditions, the mind is part of the world, and there is a moral imperative to preserve that world. Early Buddhists saw it differently: the world is preserved in the mind, and the imperative is for mental cultivation. Accordingly, the ancient function of ritual, creating, re-establishing, or maintaining order is taken over by meditation and self-cultivation. This orientation can be called ecology of mind, in the sense that the total environment of the human being is encapsulated in the mental world.

The Buddhist ideal of universal harmony not only includes the mind, it establishes a synonymy between mind and cosmos. At the same time, proponents of Ahimsā often show a tendency subtle or expressed, justify non-violence through self-righteousness. In other words, there is latent in any credo of non-violence an assertion of self, separation of self from others, and a hierarchy of virtue. Abstaining from certain patterns of behavior is considered the basis of a socially acceptable person and a prerequisite of morality. Although non-violent behavior may be associated with self-effacement and compassionate thoughts, it embraces certain features of the self and excludes others, thereby serving as a powerful tool of self-definition. This dynamic can operate on a group level as well, clarifying the identity of a Buddhist community. The Bodhisattva’s
sacrifice, although intended as an act of virtue, may seem unnatural, if not bizarre. When the ideal of non-violence is carried to such an extreme, it strikes us as unrealistic. In the west we accept the idea of sacrificing ourselves for others in some kind of heroic Mainer, but the immediate cause and agent of a “supreme” sacrifice is usually external to the self. The notion of actively causing one’s own death to save another, especially an animal, would probably be regarded by most Westerners as and exaggeration of the virtue of selflessness.

Gandhi actually allowed many exceptions to ahimsa based on very realistic and pragmatic considerations, exceptions that scandalized many Hindus. His view is summed up in the surprising qualification that
defense of non-violence in the face of aggression, and his equally provocative imperative that it is better to fight an aggressor than to be a coward. Throughout October 1928, Gandhi carried on a lively debate with various respondents in Young India. Gandhi defended his decision to euthanize an incurable calf, and even went on to list the conditions for human euthanasia that do not violate Ahimsā. He also thought that tigers, snakes, and rabid dogs might have to be killed if they threaten human life. In a letter to man who is trying to occupy land “haunted by wild beasts”, he advises him to kill them, because “Ahimsā is not a mechanical matter, it is personal to everyone”. This comment is strong evidence that the ethics of non violence cannot be rule based; rather, it must be based on the development of virtues that are formed within the context of the person, his spiritual stature, his vocation, and the various situations in which he finds himself. Human life is a constant “experiment in truth” in which we all act out of distinctively personal behavioral styles that do not lend themselves to the mechanical application of rules.

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Abstract

In this paper an attempt has been made to unearth the facts of the emergence of primary teacher education in Bangladesh. The researcher has used the secondary data for this purpose and has highlighted the basic history of primary teacher education in Bangladesh systematically and significantly. The paper has also highlighted the chronological development of primary teacher education in Bangladesh.

Education is very essential for human civilization. It is known to all about the importance of a teacher in education and every one will agree that no education policy will run successfully except good teacher. Education system in Bangladesh is very old. In ancient and medieval time, education was privately managed. Learning process was traditional but in modern time the concept has changed. To raise the height of learning the teacher must have acquired professional competency.

There was no provision for teacher training in ancient times. At that time, the teacher used to teach the student of different level without applying any psychological methods. If the number of students is more, then a student of higher class was engaged to teach in the class. One ethical preceptor and English professor Mr. Andrew Bell (1753-1832 CE) calls this procedure as monitorial system. Later on, the Christian missionaries of Denmark re-established this method in this country. The renowned clergyman of Srirampur, William Cary started teaching in Monitorial method in his own institute for this country. This is the root history of teacher training. It is seen while reviewing the history of teacher training that in 1672 CE, the teacher training programme was first introduced in 1708 CE. To maintain this servility Nepileon Established superior normal school for teacher training. Later, in the year 1823 CE in U.K and in 1836 CE in U.S.A, in Netherlands in 1846 CE various teacher training institutes were started. In course of time teacher training programme was spread out throughout the Indian Sub-Continent.

Introduction of teacher education and its development

In India, special reference is given to teacher training through Woods Education Dispatch. At that time an arrangement was made for the training of primary level; by setting up normal and Model school. In this matter, dispatch suggested to use the prevalent custom in England in Indian sub-continent. This time Indian education system uses to select some students for training in normal school for few days after their appointment as teachers. After the training of normal school, they were given the certificate, which they used to get increased salary. But the level of training at normal school was very low at the initial stage. Later on, the system was improved.
In 1857CE after sepoy mutiny, one normal school; was established in Jessore, one in Dhaka for the male and one in Rajshahi in 1863 CE for female. In these normal school, the elected candidates by the villagers, had to take one year training and after that they had to teach in village primary school with the salary of taka -5/- in 1872 CE. The former lieutenant Governor General Sir George Campbell, for furnishing and modernizing, divided these normal schools in three parts. In the first part, teacher of vernacular medium school and in next two parts lower primary school teacher used to get trained. But the next governor Sir Richard temple in 1875 CE, abolished the lower primary teacher training and the training period was raised up to three years. William Hunter Commission emphasized the importance of establishing large number of normal school of teacher training. There was one supervisor to look after these schools which were getting governmental financial support. The normal school under control, the govt supervisor looked after.

William Hunter Commission also recommended that provincial government would supervise these normal school and for local need normal school would be established. Under the presidency of lord Carzon in 1901 CE, it was proposed to transfer teacher training school to college under the purview of university and for all these newly planned college, a newly planned curriculum and the supply of necessary materials as well as qualified teacher training. In 1904CE lord Carjon also emphasized to establish experimental school near the teacher training college to teach the student teachers discipline. So every teachers’ training college has one experiment school with it. In Bangladesh one training college was established for secondary school teacher in 1909CE and Mr Biss was the first principal. Even before that in 1857CE one normal school was established in Dhaka and later on two more normal schools in 1869CE and 1882CE were also established in Comilla and Rongpur. Comilla normal school was shifted to Chittagong in 1885. But their training level was very low. Kolkata David Hare Training College was established in 1908CE and Mr W.E Grikith was the first principal. These two colleges succeeded in meeting up to 40 decades of 20th century. Dhaka Teachers’ Training College conducted B,T and L.T Degree after the establishment of Dhaka University in 1920 and to improve the level of Training steps were also taken for Master of Teaching Degree provided by the university.

On the other hand, the then government took up steps for training of primary level teachers. In 1901 CE steps were taken to expand village school training program according to the Shimla Conference. As result in 1902, at first Guru Training (G.T) was invented. In this school two matriculate Guru passed teacher worked, among them, there was head pandit and other person was assistant pandit. In every G.T school, at first 10 and than 30 students admitted. But the education qualification of these instructors and learners was very poor. On the other hand, in all those schools, socially useful productive work was not emphasized and for learners learning materials like picture, model map, globe etc. were not properly used i.e. the condition of those G.T schools was not good. Then saddler Commission or Calcutta University Commission (1919) proposed for teachers training expansion, establishment of new education departments in university and research facilities in all those matters. Then Hartco committee (1929) referred to the improvement of primary teachers training, refresher courses and sometimes teachers’ conferences also arranged. Sergeant commission (1944) also recommendation and Govt of East Pakistan arranged that G.T school was divided into
two parts i.e, 1, Primary training school and 2, primary training center were opened.

There were already 455 P.Ts schools and P.Ts centre in 1944CE at East Bengali. There was no difference between P.Ts school and P.Ts center in their curriculum. But there was difference in their arrangement. In P.Ts school, one teacher was the Head-in-charge with B.T degree and under him or her; those school were conducted by some trained teachers. On the other side P.Ts centre was running with the help of near secondary school training teachers. Head Master was the in charge the P. Ts center.

On the other side, in the year 1916CE when government ordered to the training became compulsory for the permanent appointment of teachers. For that reason in each block, one G.T training school and one normal school was established. And the teachers were provided taka -3 as stipend. Two year training was given in the normal school and the students were provided middle vernacular teacher certificated. In East Bengal in 1947 CE; 86 training institutions were attached to give training to the primary school teacher including P.T schools and P.Ts centers and normal school.

But those were not satisfactory as teacher training institutions. The East Pakistan Government in 1948CE established one primary training college in Mymenshing town. This college introduced two courses Viz, diploma in education and higher diploma in education of one year duration. In diploma course include subjects like child psychology, teaching of mother tongue, Mathematics, Social studies, Science education and physical education. And higher diploma in education developed Child Psychology, History of education, Training of Teaching, and Educational administration and Research in educational field. East Bengal education legislative committee in the year 1949CE considering that those training were not appropriate for primary teachers; then government established primary training institute P.T.I in each sub division for the primary school teacher. In 1951 in each block all those institutions teachers obtained M.Ed degree in primary training from Maymensing training collage and Dhaka university were given first preference. All those institutions were conducted by one superintendent and one Assistant superintendent along with some instructors. According to their intelligence, stipend of taka -30-50 / was provided to the teachers and pass over student earned certificate in education degree and subject of training were-(1) child psychology and inspection (ii) law and Islam (iii) Urbanization and ward development (iv) Practical education (v) painting and craft. Matriculation pass was the academic qualification for academic. Then govt experimentally establish 4 primary training institutes in 1951CE. Mymenshing primary training college observed the curriculum of primary training institute PTI and offered certificates for primary teacher by an exam. The next time CinEd training controlled and conducted by the deputy directors of gradually increasing each division. Because, at that time the number of PTIs was increased. Mymenshing Primary Teacher Training College was not maintaining those PTIs training activities, because of the lack of their employees for supervising and training activities. So, deputy director himself/herself was the chairman of CinEd board. Upto 1956CE the lower section teacher from class VI to class VIII secondary school were provided two years training at normal school. According to the 1952CE recommendation of east Bengal education Re –establishment committee normal school were transformed in to junior college in 1956CE. Selection of students of junior training collage was open upto 1966CE but that freedom abolished in 1967CE as it came under the board. Beside the number of students decreased, since the salary and other facilities were not attractive.
of secondary school teachers. But the number increased after coming under the board, because tendency of getting admission in degree course was more important than teaching. Junior training college transformed into college of education with three year bachelors in education course from 1972 CE onward.

Maymensing upgraded primary teachers training college to secondary teacher training college in 1951CE and also diploma and higher diploma in to B.A in education and M.A in education course. The next time government of East Pakistan established one lady teachers training college in Maymensing. For secondary education Rajshahi in 1955CE, in 1963CE in comilla, in Khulna in 1970CE and there were more training college in Jessore, Feni, Chattagram, and Rangpur. Four junior training colleges promoted to college of education and introduced three years course. In 70s all those college were transformed into training institutes as a whole to meet the requirements of trained teachers in a very short time. There were total 10 teacher training colleges at higher secondary level by the year 1990CE.

Bangladesh Institute of Distance Education (BIDE) through distance mood provided B.Ed degree in two years including 4semesters subjected to Rajshahi university at the end of 80s. At the beginning of 90s by the establishment of open university also provided BEd degree and at present its boundary expanded to M. Ed degree. This university is also giving C.Ed certificate to primary teacher through distance education during those days also. On the other hand, one teacher training college for secondary teachers at Barisal at the end of 90s and more three colleges in Pabna, Foridpur, and Sylhet in the year of 2006. Including all these, there are total 14 teacher training colleges for secondary teachers run by the government. There are 56 non-governmental colleges for secondary teachers established by government due to lack of observation of government training colleges. Besides, Dhaka university has been giving Diploma-in education and M.Ed Degree from 60s. Even M.Phil and Ph.D degree in education of 4Years duration and B.Ed Honors course is also prevalent.

On the otherhand, private and government primary training institutes were playing important role in training the primary school teachers of the country. The only PTIs for primary teacher have been continuing since 1951CE and at present also. At the beginning of PTIs the academic qualification of trainers was graduation with B.T degree holder. Practical works were greatly neglected in changing teaching aids for lack of training programme. There were 27 PTIs at 1951-61CE and PTIs played fruitful role in 1961 in East Pakistan. At that time the qualification of instructors at PTIs was not up to the level. The trainees should be matriculation to get admission. In every PTIs 200 trainees got training facility and the level was very poor. Although, the curriculum constructed at the beginning of PTIs was remain uninterrupted. Beside in 1957CE, Attaur Rahaman Khan education commission recommended for practical knowledge of primary school teacher rather than the original knowledge and also two years of training duration was emphasized in the PTIs. In the year 1961-70CE, 20 more PTIs were established in East Pakistan and there were 47 PTIs in total at the whole country. But procedure of training and curriculum was not changed. Then, in the year 1957CE National education policy recommended that within the coming 15 years primary education should be made compulsory from class I to class VIII. For this reason, training level qualification should be increased at the primary level. So PTIs training reformation and curriculum need to be reformed. The examinations of PTIs were conducted by the
deputy Directors of respective departments. National education policy 1974CE recommended that since PTIs organize training and sanjivani courses for primary school teacher then within 1980 CE primary education up to class VI and within 1983CE up to class VIII should be made compulsory in the country and to introduce it, the PTIs training limit should be two years instead of one year. Other than education commission different PTIs training controller and invigilator left the necessity of reformation of PTIs curriculum and qualification of Instructors of PTIs should be B.Ed with masters degree and one separate board was formulated under the guidance of controller of examinations and the duties of that boarded will be (i) PTIs refresher training and arrangement of training of course (ii) evaluation of PTIs curricula and prescribed books (iii) controlling of PTIs final exam and offering certificate.

Government took new steps for the construction of separate board for PTI and curriculum reformation in 1978CE National Fundamental Education Academy was established in Maymonsing. The motive of establishment of this academy was to take modern training of the PTI instructors and organizing training for the employers at the field level to raise the primary education level. In the year 1983CE it was named as National Academic for Primary Education (NAPE). From 1982CE it has been controlling C in Ed final exams for a long time. NAPE is performing its duty regarding every primary education training, and research and offering certificates to the successful C in Ed exam. After 25 years of the establishment of PTIs same curriculum and syllabus was followed and for the first time in the year 1979 ,it was reformed. According to the approval of education ministry from the year 1988 ,Head masters were appointed for higher C.in Ed in four selected PTIs by primary education department. National Education Policy 1997 took some steps for the recommendation of PTIs training for the primary teacher training. Introducing dignified primary education and exemplary primary education upto class VIII was also proposed. For that reason following steps were taken for teachers training.

1. One year duration C in Ed training course for H.S.C successful teacher and B.Ed Primary course of one year for graduates should be introduced. Administrative aspect of all those courses should be emphasized. Some PTIs should be promoted to degree colleges.

2. C.in Ed training course level introduced in PTIs should be made two years. Divisional PTIs opened B-Ed primary course for graduate teacher.

3. For the teachers training appropriate text books of each subject should be complied and accordingly furniture, training aids and books should be supplied.

4. For the staff of in service instructors of PTIs higher training arrangement should be made in the country and in foreign the teachers should be familiar with modern theories to give up traditional theories and to take up new peer perceive of education.

After the change in the PTIs curriculum in the year 1979 CE, change in the training procedure was felt. C.in Ed course reformation in every PTIs started in the year 1986CE. In 1978 CE curriculum was prepared on 14 subjects.
On this issue, in 1988CE one education committee endeared with 8 members approved by ministry of education performed the duty of modern station of PTIs training. Steps were taken to modernize subject oriented training curriculum proportional to modernization of syllabus. The committee finalized curriculum and syllabus offered in the year 1991. After much evaluation, in the year 1994CE it was finally published and transformed into PTIs. At present there are 54 government and 2 private PTIs are playing constructive role for primary teachers training.

It is to be referred here that responsibilities to reconstruct the C in Ed course Introduced in PTIs was handed over to NAPE because the whole programmer of primary teachers training was controlled by NAPE. For C in Ed training 200 trainees were admitted in every PTI. The teacher of government primary school side by side private primary school also took training. All the PTIs of the country expressed their inefficiency due to want of the required different primary school teachers and on this matter government in the year 1999 started double shift C in Ed training course in PTIs. In every shift 200 trainees got the facility of training.

The duration of 1st shift was from July to June and every day works started from morning 6.0'clock to noon 12. The 2nd shift duration is from January to December and every day schedule started from noon 12.30to evening 6.pm. For the development of primary education government took measures for the training of non –governmental primary school teacher just like government primary school teacher. After finishing the training successfully, the trainees got certificate from the C.in Ed Board and also cover higher scale. Side by side with this training course PTIs authorities had to conduct different short time training courses also regularly .In 1951 government experimentally start training program with PTIs where the number of trainers was very limited and the academic qualifications of the trainees was very low. At present in every PTIs ,the academic qualification of trainers and trainees at very higher level beside in every PTI there are 14 instructors of different category along with superintendent and assistant superintendent. Government look up various measures for garter changed of C in Ed course for introducing dignified education system.

One teacher takes training once in his or her teaching career. Considering that training is not enough to alter training programme and education system government at different times from Pakistan administration till now have arranged different types of short termed training like refresher course, cluster training, subject centered block refresher, training done by centre etc which will develop primary education. All these training are essential for because of the welfare of education in national life.

**Teacher education in Bangladesh; A brief history of short course training:**

People engaged in teaching profession need refresher course training for making them professionally efficient still having fundamental qualification. Short termed refresher courses are necessary for radical change in education. For proper conducting of education various new training process are present all over the country like any other country. This programme led through Pakistan administration. During Pakistan administration, education authorities were conducting various short termed refresher course summer workshops, conference, professional seminars and workshop at various levels for teacher.
Besides, various publications like periodicals, magazines, newspapers, reference books led our country. At the decline of British rule sometimes short duration training, teacher training at college and at the British council in Dhaka was going on. Besides, American experts provided refresher courses to teachers and education authorities at Maymensing, in Dhaka and in Chittagong. But all those training processes were very poor. The subject centred training curriculum had no concrete structure made by training manual. In 1958 East Pakistan government selected certain PTIs for regular refresher training for model primary School teachers. According to this process every year 4 groups in every 2 months with 50-100 teachers were given training in a training institute (ii) education psychology (ii) education policy (iii) Practical teaching (iv) Making use of teaching aids (v) making of chart and gradually increasing record. Taka 5/ for travelling and taka-5/ for miscellaneous expense and every month taka/20 stipend provided to the teaching. In the year 1961 government cancelled that process but East Pakistan government independently conducted refresher converse in the province. Those refresher course played effective role in increasing the professional efficiency of Primary school teachers. Like teacher training, education extension centre was established at various level in 1959. In our country one year C in Ed training course for primary school teacher is to undergo this training within 3 years of joining to teaching profession. There is no scope of getting this training before getting a job. Before 90s, 20% people who were non-teacher got the facility of getting C in Ed training. This process was prevalent from British administration in Bangladesh During Pakistan administration government tried to modernize training system. One teacher never look any other long term training after taking training ones in whole life. So it gradually abolished to take training again in whole work in career. Therefore to mountain the servility of training, during Pakistan administration short termed training like refresher course introduced in working life and during the training stipend was also provided. In 1972CE Government of Bangladesh cancelled all these refresher courses, because the height of all those short termed training courses was very poor. Therefore government cancelled that system and took measure to introduce new in-service training.

The government of Bangladesh has been arranging for primary school teacher, short term training programme named cluster training of short duration. This training is for one day programme. One assistant upazilla education officer conduct this courses. Here the errors of teaching, a lesson were highlighted with suggestion of solving them. It is national hope of materializing dignified primary education. Teachers were the helper in fulfilling that hope. It dependeds on increasing professional efficiency of teachers. The need to earn training on modern ways of imparting knowledge was felt for long. It was a significant step. For primary education, the second five years plan (1980.85) began universal elementary education and dignified elementary education in the country. This programme had two systems: one was to inaugurate cluster training to improve the professional efficiency of primary school teachers with the help of World Bank. The other one was to establish education department in 1981 and to establish national fundamental education at Maymensingh which would become NAPE. At that time cluster training programme started for short time lime training for primary school teacher. Under I.D.A project cluster training started in the year 1983CE. One cluster of training is equal to 15-20 primary schools. Upazilla education office was appointed for each cluster since the number of school was much for cluster training programme. So to facilitate cluster
training sub-cluster training was needed with 4-5 primary schools. Cluster training was broken into sub -cluster and there are 10,300 sub-clusters in Bangladesh. Every sub-cluster training is controlled by upazilla education officer. It is conducted for 5-6 hours after every two months in 4-5 schools gradually.

In every primary school this training is arranged step by step by two months where private government registered community school were also joined. Every teacher can take part in this training. New modern theories are coming with the revolution of time. Sub cluster training started from 10am and close at 4 clock pm. Subject centered exhibition, learning, discussion upon exhibiting learning with content programme and open discussion was the schedule of one period. 58 model leaflets were prepared at national level. Under sub cluster training programme conjoining the labour of expert’s trainees administrative and teacher. It would contribute in the place of helping of teachers academic.

There is no procedure to evaluate whether teachers have used their training on B-Ed or C in Ed course in lower modern school in Bangladesh. Sub cluster training is school centered training. Here training subject matter is imparted in part by part; for example (1) teacher earn skill of utilizing training (ii) Teachers became efficient in realizing and counting sterility of co-education (iii) school centered any problem can be solved. But in truth, it is not materialized the process of identifying the fallacious and weak parts of teacher education and the programme of training of their solution in sub-cluster of training. Besides, it is lacking on the part of trainer and trainees to accept heartily the training programme of one day workshop.

It is to be mentionable that now much sub cluster training is effective in socio economics perspective has to be determined i.e. , it should be reviewed whether sub-cluster training can, bring effective changes, sufficient to meet the requirements of immediate and modern thinking of teachers. Avoiding all these thinking preparation was going on to decentralize the training developing skill of primary teachers and establish local union at Upazilla since long, so that the teachers can be familiar with modern theories immediately and find solutions of problems regarding teaching. Last national education policy also recommended for establishing such training institution at upazillah level.

Recently at Upazillah level establishment of training sub-cluster and for short time-limit duration training U.R.C., has been finished. Appointment of public power and ending and supply of materials regarding e in education raise the professional efficiency, appropriateness of lift for sub cluster training. In one word, whether objectives of sub cluster training were achieved or not, can play important role in developing value of education should be determined to remove the mistakes. There is no substitute of successful realization of training in primary schools teacher. At present there are some training facilities for teachers. These are 1-year C.in.Ed training and short duration subject centred training and sub cluster training after every 2 months. But these are not sufficient to meet the requirements of immediate and modern thinking of teachers. Avoiding all these thinking, preparation was going on to decentralize the training of developing professional of primary teachers and establish local union at upzella level since long. So
that the teachers can be familiar with modern theories immediately and find solutions of problems regarding teachers. Last national education policy also recommended for establishing such training institution at upazilla level. The U.R.C formed for training and orientation of developing skill of school, maintenance and training of S.M.C members and conjoined upazilla level teachers of primary school. Supply of materials, library and technical education in training-learning process and to offer facilities etc. to perform U.R.C established. Training has no alternative in developing dignified education. Therefore, skill based education has been introduced by refurbishing and modernizing the education. With this subject centered training is also important. On this basis, government organized training on subject like Bengali, English, Maths, Social science General science in every upazilla.

Primarily, the government started working on the project since 1996 and covered 5 districts. One instructor and one assistant instructor directly conduct training programme in U.R.C Appointed persons under them perform subject centered training. At present those are 5 days programme on subject centered training in U.R.C. In this 5days training discussion and review were made on producing teaching skills, creating interest on learning of the students and following different methods and processes of successful teaching. Facilities were also provided for everyday training and on different certain programmers. For the development of teaching-learning and for readiness of teachers in classroom training plays every important role, for this skill develops in teaching of teachers. To make school administration committee powerful, the U.R.C prepared orientation and discussion seminar and workshop school training for conjoining local people with school.

Beside new theories are coming up in world with the changing time. On this basis if short time subject centered training can be arranged, then quality can be developed. Therefore U.R.C Plays the role PTIs training. U.R.C is also called mini PTIs. Bangladesh Government has many expectations regarding U.R.C, because as URC gives 5 days subject centred training to primary teachers. This training is most valuable for primary education.

Bangladesh government established U.R.C not only for subject centered training of primary level teachers but also for different training of primary level teachers managers, and trainers of different duration. (1) U.R.C prepares 7days training under administrate legislation of head master of school (2) 5 days training on Basis in service for teachers at primary level (3) 2 days training on school level improvement plan (4) 3 days training for providing same environment and same facility to all children at primary level. (5) For development of primary school management 2 days training on managing school to president of school legislative committee, chairman, female members and head masters.

Besides, prescribing different training programmes in elementary education to the concerned managers and trainers, the nation can dream a big dream in the way of developing primary education centring earned U.R.C. because U.R.C plays a vital role in overall development of education by making teachers familiar with new theories and achieving new thinking with different training.
Conclusion:

From the above discussion it appears that the Teacher Education in Bangladesh has a long history and it was grounded with solid foundation. It started with the normal school and raised up to the Masters Course in Education. The history of Primary Teacher Education in Bangladesh reflects that it has been revised to modify from time to time in accordance with emergent society. The innovative programmes have been introduced in tune with the universalization of primary education in Bangladesh. The short term programmes are effective in that direction.

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It has been convincingly argued that Anglo-American modernism was largely an exclusionary and "masculinist" movement. The movement had come to be associated with certain kind of ideologies and representations. It was as Lyn. Pykett put it:

"A few men" who groped towards that 'revolution of the word' which defined what has come to be regarded as the dominant tradition of literary modernism. Women were notably, even notoriously absent from the record of the modern tradition."
থেকে সারে এসে নারীর নিজের সম্পাদনের সাধারণে বিনোদনিদির মধ্যে ফুটিয়ে তুললেন। ‘চতুর্দশ’র দামিমী, চরে বাচ্চের সমাজের কিংবদন্তী সমাজের মাঝে মূলত তুলনা। নারীর মনস্যতা নামক একটি চরার লিখিত ছিল তার – আজ একে এক যুগে যেমন মেঘেরা মাঝের পূর্ণ মূলত দামি করা। সবচেয়ে বাড়ি বিশেষ বলে তারা হচ্ছেন পিয়ার। পর্যায়ক্রমে অফিসে উচ্চতায় সপ্তদশের উপরে, কথা-কথনের মাথা-শুরুর অধিবাসে বিভক্ত হয় উপস্থিত সমস্ত ক্ষেত্রে, যত মৌলিক পরিবর্তনের দ্বারা সৃষ্টি হতে। কর্মজগত ও চিত্রায়নের বাধ্যতার নানা ধরনের জীবন-জ্ঞানের জন্যে উন্নতি হয়। এর মধ্যে দিয়ে উপলব্ধিকে আলোচনার মধ্যে পাঠ ও প্রায়োজন হয় নানা দৃষ্টিকোনো তৃপ্তিকার বিশ্লেষণ করা।

বিশ শতকের মাঝামাঝি কাঠামোর ভাবচর তার প্রকৃতি নিয়েই একটি একটি হয়েছেন। তৎকালীন মনোনিত পৃথিবীর সামাজিক ব্যবহার কিভাবে এর নারীর জীবনে ক্ষুদ্রতা জড়িত ও অভিব্যক্তি করে তুলেছে, তাই একটি নিদর্শন ইতিহাসের অধিকে তার ‘ভাষা’ উপস্থিতে তুলে ধরছেন। জাপানী সামাজিক বিশ্লেষণ জগতে পালিয়ে আসা মসৃণতা যৌনঠাকুরি মেয়ের কাচা নেরমুক্ত হিসেবে পরিগণিত। উপস্থিতের কাচারা গড়ে উঠেছে এই জনপ্রিয়তা করা করিয়ে আছে এটি পৃথিবীর সমাজ-কলোনিয় নবীনতার অনুপস্থিতার ইতিহাস হলো হয় আমাদের অলোচনা বিষয়।

যুগের মূল্য (১৮৭৩) আর বিদ্যুত ইতিহাসের সূচনা (১৯৩৩) থেকে অবিভক্ত বসন্ত ও বাসন্তীর সংযোগে হয়। (১৯৩১), অঞ্চল আচ্ছন্ন ও মেহরাবপুড়ির বিশ্ববিদ্যালয় (১৯৪২), পাত্রের মধ্যে (১৯৪৩), লক্ষিত্তর এশীয় ক্রিয়াবাদে সম্পন্ন কল্যাণ ও ব্যয়দন্তে ব্যবহার (১৯৪৬-৫১); রক্তকর্তা দাস (১৯৪৬),প্রশাসন ও উদ্যোগ (১৯৪২-৫০); এক সময়ের মধ্যে যাবার বাণিজ্যিক বিষয়ে যে ক্ষেত্রে চেষ্টা হয়েছে। এই দশকের শেষের (১৯৫১-৫৩) বাণিজ্য ও বাণিজ্যের অযোগ্যতা হলো, শত্রু ও বাণিজ্যের অযোগ্যতা হলো সম্ভব যে এটি প্রকৃতি বিশ্ববিদ্যালয়ের শান্তি, বিশ্ব ও মহানগর জীবনের চেয়ে পারে।

"ঋতু নিউটনের ইতিহাস ও সেই সত্যের দুর্ঘট লেখা না, নিজের স্বাভাবিক বাণিজ্যিক দৃষ্টিনেত্রের না। দুই দুই পৃথিবীর চরম বিশ্বাস না। সামাজিক নিয়মের পর উঠে রেখে যায় জীবন। বাণিজ্যের জন্যে আমাদের সকল। ইতিহাসের আর একটি সর্পিল ঘটে নিয়েছে। একবার সমাজের নিয়মের মূলধন সুষ্ঠ পালন দুর্ভিক্য হয়ে যা হতে পারে যে এই অনুভূতি হতে পারে। সত্যিই এই যে বাণিজ্যের জন্যে আমাদের সকল দুর্ঘট বাণিজ্যিক প্রশ্ন সম্পর্কে হয়। সমাজের অধিকাংশ অংশের - মানুষ কার্যকরী উল্লেখিত জীবন বাণিজ্যিক জ্ঞান হয়ে না। ইতিহাসের আর একটি সর্পিল ঘটে নিয়েছে। এই সম্ভাবনা কাঠামোর সম্পর্কে হয়। সমাজের অধিকাংশ অংশের - মানুষ কার্যকরী উল্লেখিত জীবন বাণিজ্যিক জ্ঞান হয়ে না। ইতিহাসের আর একটি সর্পিল ঘটে নিয়েছে। এই সম্ভাবনা কাঠামোর সম্পর্কে হয়।
উল্লেখ্য যে তাদের সাথে ভাষায় আলাদা এল না, কেন না ওয়া হুমি না পেলান না, বিভিন্ন পুলিশের সাথে অপরাজিত অভিযান আর তিনি। তিনি তোমাদের অপরাজিত অভিযান এক বৈদেহের সূচিত করেছে না। আরো উল্লেখ্য যে তারা সামনে আলাদা এল না।

ভারতের ভিচালন, মূল্যায়নের বিষয়, রুষ জীবনের অবসান, অবদ্ধতার প্রতিষ্ঠা, নিষেধাজ্ঞার বিষয়, নেকার সমস্ত, উদাত্ত সমস্ত, অক্ষরপূর্ণতা, যাছাদের পরবর্তী ভারত-বাংলার অর্থনৈতিক মহামারিতের অবসান - ইত্যাদি যে কিছুই প্রতিষ্ঠিত দেখা আমাদের তত্ত্বাবধান ছিলো। আর এই পূর্বতন অবসান চরম বললেও চিত্ত বাঁচান ভালো। উপলব্ধি। যেখানে আমারা দেখি জাপানি গোয়ানে বিচার স্থাপন থেকে পালিয়ে আসা নিসর্গের অপেক্ষায় দেরা সমাধান আঘাতেরের এক নিদর্শন কাজীতে।

রুষ রুষ ধরে আমারা দেখি নারীর এই আঘাতেরের কাজীতে। আজ একবিংশ শতাব্দীতে পৌঁছেই নারীর এই আঘাতেরেরের সমাধান নি। এ এখনও গৃহিণী তার নিজস্ব পরিবার, নিজস্ব অভিপ্রায়।

এই বিচারবিদের কাণ্ডে একই ধারা চলে আসে। নারী প্রতিষ্ঠার চিত্রে তিনি বলেছেন - “ইহার আমের উপরে তুলে আন নাই।” তিনি আপনি বললেন - “বিধান হবে ভালো না চলে নামে না। যে তুমি না করে মুখ্য গর্ভের মর্যাদার ইচ্ছা করে না।” আর তাই রোমানিয়ার (রুমিয়ার উইল) মত জাহানায়েতা কুলনন্দিনী (বিধান) বর্ণনা - “আমার দেশের, আলাদা আজ সুরম্য মর্যাদার হবে যিনি না চলে নাই আমার সুরম্য মর্যাদা হবে।” এই অভিপ্রায়ের বড় করে তখন আমারা দেখি নীরবচ্ছিন্ন বিচার হবে দুঃখের এই পরিমাণ ঘটে। আর এখনই আমরা রুক্তপেট পারি তত্ত্বাবধান নারীর পরিবার কভে হোক ও সীমাবদ্ধ হন, বৈশাখে তার মধ্যে যগন প্রদান করারই একটি এই ছিল, মূলবাক্য তা দূরে কথা।

আবার প্রতি পর্যন্ত একে দেখিতে তার একটি পরিবর্তন ঘটেছে। বল্লামনারের 'চামুন' (১৯২৬) উপন্যাসে দেখি দামিয়ার বিধান তথ্য, ব্রহ্মাচারী সে ভবপুর। কিন্তু এ উপন্যাসে তার কাজই নিজেই কিছু তার নীরবের 'বিচার' প্রদর্শন ও পুরুষবিদ্বেষ উদাহরণ মাত্র না। পুরুষবিদ্বেষ ধরা প্রতিকৃতিত মানীরের দলে বন্দনার কাজীতে। নিবন্ধ, প্রলেপ, প্রশাসন ও বৈষম্য প্রাণিসংগ্রহ - এই চার বিকল্পের সংস্কার নিবন্ধ পরিবর্তে নিবন্ধ সম্পর্কের মধ্য দিয়ে দামিয়ার চরিত্রটি ফুটে উঠেছে।

নিবন্ধ নিরাধারের পূর্বে তীব্র দামিয়ার ও তার চিন্তামুক্ত সম্পর্ক যখন ও লীলাগন নারীর হাতে সম্পন্ন করে পেল- তখন থেকেই রুক্তপেট নারীর ক্ষেত্রে বিচারের আওয়াম জুলে উঠেছে।

শব্দকর্ম “চলম স্বরূপ উক্তকরকত ওয়া নিশীনের গতিকে অন্যজনকে” শব্দের কাছে পালিয়ে দেখির অভিজ্ঞতা এবং অপরাজিত পরিবর্তনের সূচনা হয়। - এখানে দামিয়ার মধ্য শািশা প্রতিষ্ঠা যে অমোহ অকর্মণ ও তা প্রাপ্ত করার যে অপারি আমাদের দেখি, তার প্রাপ্ত করার নয়। অর্থাৎ ওয়া অকর্মণের মধ্যে, তা সুরেখ্য আলাদা দেখতে না পায়। এখানে নীরবচ্ছিন্ন বিধায় বিবাহ বা পশ্চাদ্যায় প্রতিষ্ঠা যে অকর্মণ, তা নিত্যানন্দ মায়া উল্লেখ না। আর এখানই দেখি বিচারের নির্দেশিত শব্দের আওয়াম নিয়ে। অর্থাৎ লেখকের কথায় এই প্রমাণের অধিকার। নয়। শব্দকর্ম ধীরবিদ্যার সম্পর্কে দেখির নিয়েছেন লেখকের কিছু নীরবচ্ছিন্ন আমরা কমিয়ে দিয়েছি, কেননা তত্ত্বাবধান সময়ে বিধায় বিবাহ কোন সুধা ঘটনা না। আর তাই দামিয়ার মূর্তি অবজ্ঞাত।
আহ্মদের মত বটে, তার কি অথেন মানে আছে, যদি আমি কুঁজ না হই”-------- সে নিজেই সেটি নিজের অত্যন্ত ইচ্ছুক পারে না। তার এই বিষয়ে আমাদিত্যাস্ত সম্প পাঠকদের কে এক অনিশ্চিত অস্কার খুঁজে যান। কিন্তু কুঁজার এই বিষয়টা থেকে মনে হয় যে রীতে বলা সম্ভব ও সাহিত্যাদি নারী তার আক্ষরিক নামটি করলে অধিকার গ্রহণ।

আবার 'সত্বর বাইরে' (১৯২৬) উপন্যাসে সেটি নিষিক্ষিত একদিকে যেমন বাইরে সর্বাধিকর নামে নিষিক্ষিত বিষয়ক প্রবন্ধ দীর্ঘ তীব্র কিন্তু কিছু সাহায্যক যে মনে হয় যে বিধান কাহা থেকে প্রথম, তালাবাদা বা একঁইতে অর্থ করতে চায়ন। তার দুটিতে বিষয়ক কেবল তার বিচারিত পাতলা নয়, তার গুণসমূহ সাময়িক অংশ বিশেষ নয়— তবে এক অনন্য 'বাহি’। সে নিশ্চিত বাধা থেকে তালাবাদা যোগ করে দায়ি করে নিঃ— সে চলেছিল বিভূষায় জ্ঞাতীতা সমাপ্ত হওয়ায় হয়। সে নিষিক্ষিত একদিক যেন জেনেঃ

'আমি চাই, আমি কর্ম করেন না চাই করেন না, তুমি একাধিক নিষেধ প্রকাশ দেলার্থ এসে সত্য জ্ঞানে নাও। এই দুই দিনে বাদাধ তার নীতি একটি অনন্য করা হয়ে তার। তার অনন্য হয়। তার নিজের কথা লেখায় সাহিত্যের যে তালাবাদা যোগ করে দায়ি করে নিঃ— তবে একাধিক নিষিক্ষিত একদিক যেন জেনেঃ

'আমি জন্মেম না আমি তালাবাদা যোগ করে নিষিক্ষিত একদিক যেন জেনেঃ— আমি তার কাছে চেরিয়ে অনন্য হয়। না দিলে যেকে যে নিঃ। যা হলে সে নিঃ। যাতে বললে চায়ন। যদি জানতেই পারে না এই পৃথিবীর কী যেয়ায় না চেরিয়ে যা এক অনন্য করা হয়। তার পক্ষে উপরের মাধ্যমে তালাবাদা যোগ করে দায়ি নিঃ— তবে একাধিক নিষিক্ষিত একদিক যেন জেনেঃ— তবে একাধিক নিষিক্ষিত একদিক যেন জেনেঃ—

'ও ও আবার সত্য পার্থ 'জন্মেন অনন্য আকর্ষণে নিষিক্ষিত একদিক যেন নিঃ। নিঃ। যে হয়। তুমি একাধিক নিষিক্ষিত একদিক যেন জেনেঃ— তবে একাধিক নিষিক্ষিত একদিক যেন জেনেঃ—

েগ দিলে যে অনন্য হয়। তার চেয়ে যে নিঃ। যা হলে সে নিঃ। যা হলে সে নিঃ। যা হলে সে 

'এই পাঠকদের হল যদি আবার জন্মেন 'জন্মেন অনন্য আকর্ষণে নিষিক্ষিত একদিক যেন জেনেঃ— তবে একাধিক নিষিক্ষিত একদিক যেন জেনেঃ—

'চায়না। তার পক্ষে উপরের মাধ্যমে তালাবাদা যোগ করে দায়ি নিঃ— তবে একাধিক নিষিক্ষিত একদিক যেন জেনেঃ—

'ও ও আবার সত্য 'জন্মেন অনন্য আকর্ষণে নিষিক্ষিত একদিক যেন জেনেঃ— তবে একাধিক নিষিক্ষিত একদিক যেন জেনেঃ—
চার প্রশ্নের একই নিয়মের ধারণা দ্বারা খোঁজ করা যায় না, যদিও এই ধারণার সমস্ত একই প্রশ্ন হতে পারে। চিন্তার ফলেই এই নিয়মটি কেঁপে উঠে যায়। নিয়মটি ব্যক্তিত্বগত উপকরণগত একাধিক প্রশ্নের উদাহরণ হিসাবে প্রকাশ করা যেতে পারে।

চার প্রশ্নের একই নিয়মের ধারণা দ্বারা খোঁজ করা যায় না, যদিও এই ধারণার সমস্ত একই প্রশ্ন হতে পারে। চিন্তার ফলেই এই নিয়মটি কেঁপে উঠে যায়।

চার প্রশ্নের একই নিয়মের ধারণা দ্বারা খোঁজ করা যায় না, যদিও এই ধারণার সমস্ত একই প্রশ্ন হতে পারে। চিন্তার ফলেই এই নিয়মটি কেঁপে উঠে যায়।

চার প্রশ্নের একই নিয়মের ধারণা দ্বারা খোঁজ করা যায় না, যদিও এই ধারণার সমস্ত একই প্রশ্ন হতে পারে। চিন্তার ফলেই এই নিয়মটি কেঁপে উঠে যায়।

চার প্রশ্নের একই নিয়মের ধারণা দ্বারা খোঁজ করা যায় না, যদিও এই ধারণার সমস্ত একই প্রশ্ন হতে পারে। চিন্তার ফলেই এই নিয়মটি কেঁপে উঠে যায়।

চার প্রশ্নের একই নিয়মের ধারণা দ্বারা খোঁজ করা যায় না, যদিও এই ধারণার সমস্ত একই প্রশ্ন হতে পারে। চিন্তার ফলেই এই নিয়মটি কেঁপে উঠে যায়।
পরিসর নিয়ে ওরা ধীরে ধীরে প্রশ্ন করতে পারে করেছে। আর এসব প্রশ্নের মধ্যে সাইকে তাদের আন্তর্জাতিক যাত্রা শুরু হয়েছে।

আর একটি অনুসন্ধান আমরা দেখতে পাই বন্ধুদের ‘জন্মা’র। প্রেমে নির্ভর চার্ম্যর সঙ্গে এক সাক্ষাৎকারে বন্ধুদের কথা ভেবে তাদের মনে একটি উপন্যাসের বীজ অতুলনিত হয়।

এই বীজ সংগঠন আমাদের সদা তুলনায়। এখানে বিভিন্ন প্রকার মানুষ পাশাপাশি মনে বিচিত্রতায়। যে মানুষ একজন সকলকে সম্মান করে একজন সকলকের জন্য। কেউ এই অনুশীলনের মধ্যে সত্যাবাদি বিনাশী দৃষ্টিতে।

তুলনায় মানুষ হবে, এই আন্তর্জাতিক ও পৃথিবীর প্রতিটি পাদ-পুনঃপ্রতিটি তিনি সন্ন্যাসের আবিষ্কার। তিনি অন্ততঃ মুক্তি দিয়েই এই সৌন্দর্য অলঙ্কার করে।

আর তার নেই ভাবাশ রূপান্তরিত মাঝে কিংবা চর্চার ব্যাপক আঘাত। সকলে তুলনায় তিনি তাদের জ্ঞান বজায় রাখেন এবং জ্ঞান সত্যের সেবামূলক মুক্তি রূপান্তর করে। প্রথম চরিত্রটি হতে নাশস্বরূপ। এই চরিত্রের চরিত্রের মধ্যে যদি মুক্তি বিষয়ের মূলত বাণী ব্যাপকরূপে একটি রহস্যময়ী অবিষ্কার হয় তবে এটিকে কি হতে পারে?

অর্থাৎ আদর্শের এই উপন্যাসের জন্মার হায়ুক পারে যে এই চরিত্র পুরুষ চরিত্র নিবাল চরিত্র সৃষ্টির বাণী দেখে সৃষ্টি করেন নিতান্তে সেই প্রশ্নের রূপে। যে হয় নির্ভরের এই উপন্যাসের মধ্যে বিচার করার সৃষ্টি সম্পর্কে স্মরণ রয়েছে। প্রথম চরিত্র রূপান্তরের সর্বপ্রথম তুলনায় চরিত্রের idea থেকে... এই চার পৃথিবী চরিত্র আলোচনায় চরিত্রের idea থেকে।

এর মধ্যে দিয়ে একটি নারী নিজে নিজের আঘাতের মধ্যে বাণী রূপান্তরের মধ্যে আমরা বুঝতে পারি।
উঠে উলামাছেন। অন্য এই কবিদের মধ্যে দিয়ে মানুষের সেই আনন্দে কার কথা হল সৌন্দর্য লিপিমুখ পদ্ধতি constructible সম্পর্কেই বুঝানো চর্চা হচ্ছে যেন আমাদের মনে হয়।

আর কবি আনন্দমোহনের বিস্মৃতিধন্যী চর্চা হল রূপচার। নামের মধ্যেই এই চর্চা আমাদের পাওয়া যায়। তিনি জনসাধারণ ও সম্প্রচারী। অতিশীঘ্রে সৌন্দর্যলোকের নয়, ইতিহাসের প্রতিকীকেই তার বিচারশুরু। অগ্নি রঙের সমানে তিনি করেন না। আধ্যাত্মিক ও বিদ্যমান তার কাছে কিসহাতে করা। চুনটা তিনি বিশ্বাস পরিতৃপ্ত করেন। এ কাহিনী কবি ও সম্প্রচারীকে তিনি করতে বাধ্য করেন না।

বক্তব্যের রূপচার দীর্ঘ হয়ে গেছে। আমাদের কে করতে পারে এটি তার। কবি দীর্ঘ হয়ে গেছে। আমাদের কে করতে পারে এটি তার। কবি দীর্ঘ হয়ে গেছে। আমাদের কে করতে পারে এটি তার।

নদীর উপরের গঙ্গার মত মামন্তা সাহায্য করেছে তার নেচু-মনে-মনে এবং মানব। নিজের বসনাতলে অন্তরে তিনি মেরি একটি মানুষ তৈরি। কবির এর প্রাণের বর্ণনার বৈশিষ্ট্য করতে গিয়ে উঠবে স্বীকার করেছেন।

নদীর উপরের গঙ্গার মত মামন্তা সাহায্য করেছে তার নেচু-মনে-মনে এবং মানব। নিজের বসনাতলে অন্তরে তিনি মেরি একটি মানুষ তৈরি।

নদীর উপরের গঙ্গার মত মামন্তা সাহায্য করেছে তার নেচু-মনে-মনে এবং মানব। নিজের বসনাতলে অন্তরে তিনি মেরি একটি মানুষ তৈরি।

নদীর উপরের গঙ্গার মত মামন্তা সাহায্য করেছে তার নেচু-মনে-মনে এবং মানব। 

নদীর উপরের গঙ্গার মত মামন্তা সাহায্য করেছে তার নেচু-মনে-মনে এবং মানব। 

নদীর উপরের গঙ্গার মত মামন্তা সাহায্য করেছে তার নেচু-মনে-মনে এবং মানব।
প্রতীক। কিন্তু এই ধরণগত সুরিয়াবাদী সমাজে ডানাকে পন্য (ক্ষুদ্রপোক্তি) হিসেবেই পরিণত হতে হবে, তবেই তো পরিবর্তিত হয়।

একটি নারীর নিজের আত্মাধাম, নিজের অভিজ্ঞতার রক্ষার লাগাতেই এই "ডানা" উপন্যাস। ডানা ভাঙ্কাল দানাকে তালিকায় তার প্রতি ভাঙ্কালের জন্য একটি নিহত হবে নির্দেশনা দিতে হবে। মামলার ক্ষেত্রে সে প্রথমেই জীবনের লেখা করে যে মারা হয় নি। প্রথমে তারা দানা ও ডানা একটি উপায় নিয়ে যোগাযোগ করে। তাদের মায়ের নামে আবাদের লেখা তার ডানা হয়ে যায়।

তাদের মায়ের নামে আবাদের লেখা তারা পরিবারের সাথে ডানা হয়ে যায়।

এই শুধুমাত্র পরিবারের সাথে হয়ে যায়, তার তো ডানাও সম্ভবত পরিবারের সাথে হয়ে যায় না জীবনের পথে ডানা হয়ে যায়, তাতে তো ডানাও নিয়ে পরিবারের সাথে হয়ে যায় না।

এই নাটকের জীবনের পথে ডানা হয়ে যায়, তাতে তো ডানাও নিয়ে পরিবারের সাথে হয়ে যায় না।
“.......খুব বল জিনিষের সন্ধান পেরেছি, কারণ করে সাপটে নিতে পারলে মালের যত মাল একথানা।
বন্ধ, বন্ধ।
মানোদারার কুল দেখাও করিয়া উৎকর্ষ হইয়া বলিলেন। অভিসারে রঙ এবং রঙ নির্ম কেলা মালিকের কর্ষণ তরু করিলেন।

.......নতুন তন্নয়া মানোদারার বলিলেন, আপনি যেমন বললেন, তেমন জিনিষ যদি হয় টাকার জন্য কর্ষণই পেলাও হবে না। মেয়েখানে মেয়েদের আরেকটা উড়িয়েছেন তিনি, আরও একারান্ত তাকতে আছে তারাই। তবে জিনিষটি সরেছে হওয়া চাই।
জিনিষ খুব সরেল।
তাহলে টাকার জন্য জিনিষ নেই।
হাজার দশের খায় হতে পারে।
হাজার বিশেষত হলেও কর্ষণ খুব কমেন না, তিনিস যদি ডাল হয়।
আর কাঁথা, তিনিস খুবই জল।
অহং নেপে গড়ুন, টাকার জন্য ভরবেন না।

.............অভিসারারেবিত বলা মালিকের কান্তিমিত মৃত্যুর দুর্গোষ্ঠী লেখার বিশেষায়তাকে যোগাযোগ গ্রহণ উপহার হইতে আত্ম হইয়া উঠিতেছিল। কীভাবে তালাহ, মুনিতচুক্তি তিনি নিপত্ত হইয়া এক কথায় বলিয়াছিলেন।
হাজার এবং হইল। চাকারার বলিলেন, নেপে গ্যাটমোটাই নেই ফাঁসায়ুদ্ধ পৃথিবীর যারাখের আদিয়া লাগাইছে।

কি আবার?
সেই যুগেরটি মরে গেল।

ও। আচ্ছা, প্যাক করি ফেল তাহলে। যদু প্যাকিং বেলা আছে তো?৫

-----এখন আমাদের বুকতে অসুবিধা হর না টকটকীনী সমাজে নারীর অবস্থান কি রূপ ছিল। শিক্ষা
বসন্ত সামাজ দু'-একটি ঘটনার মধ্য দিয়ে এত সুনসভায় সত্যকিনী নারী পরিসরটি বেলা চরিত্রের মধ্য
দিয়ে উপহাস করলেন। আমাদের মন হয় বেলা নাট্যটিও যথাযথোৎকার। বেলা নাট্যের মধ্য দিয়ে আমরে
বসন্ত টকটকীনী 'স্যামস্টাক'কে সৃষ্টিকে চরেছেন।

প্রাণিত সমাজ-ব্যবহার বিষয়ে বেলা প্রতিষ্ঠান করেছে, তার মুখে আমারা প্রতিভাদী কথাবার নতুন
পাই, ফিন শেখা বেলা নিজে পরিসর চুক্ত পাই নি। আর তাই উন্নাতির পেছে শব্দকে শেখা
বেলা চিত্তে আমারা কিছু একটি নারীর আচ্ছাদন সমাজের প্রশ্নের "-----এখন দেখছি, এ দেখে
আমার মন দেরির পক্ষে অভিব্যক্তি ভাবা মা তার অভ্যস্ত। এ দেখে যে ফোকের মেয়ে, তার দুবার কে বায়ু
নিয়ে তাঁকে ধরে নিয়ে নাট্যের প্রতি ফকির পুরস্কার পান করে ও দেখে তোদের মনের মনে ফিরিয়ে করে
নিয়ে তোদের মনের মনে ফিরিয়ে করে-- যে পুরস্কার বুদ্ধ, বৃত্ত, মূর্তি, বিধান, সচ্চিদান, দুর্যোগ বাই বেলাঃ অতি বাই বেলাঃ মেয়ের পক্ষে
অবিকাশ মেয়ের পক্ষে এই হইতে বৃত্তি অপরের গতি এবং সমাজের কাজেরের পক্ষে এই হইতে যুদ্ধ যোগাযোগ। যার কি
কী পালায় না, আমার বিপদকে কৃতি নিয়ে কৃত্রিম এ ব্যবস্থা মনেতে প্রশ্ন হল না আমার। এর জন্য
এখন বলার জন্য অনুপ্রাণিত হয় নি, কিছু দুর নি। তবে বেলায় মনেতে হল। এখান হতে ভব
দিয়ে এসেছে। কারণ এখন এটা দিলেন বৃত্তি যে এ দেখে যাকে আমার পক্ষে নিপাড় নয়। এজার
নিরপদ কি না আমি না, কিন্তু যদি তার তেঁতুল তাতে মনে হয় বার আর আর করেক, নারীকে অনুভব
না। বহুশাক্তিক জীবনধৰ্মীর কারণ তাদের সহ বলেছে। একে অন্য আমাদের কোনো, শহীদ বাহির
বাহিরে যার ফিকিরী নিয়ে দেখে মনে করাতে চেষ্টা করে যে, আমার কাজের কালের পরে নাকে
ফেলিয়া মহামায়ার টাকাতে পাড়ে যেই আসল এখন মেয়ের পুরস্কার পানীয় জীব ছাড়া আর কিছু নয়;
মানব সভ্যতার পরিব্যান্ত তার উনিশ ঘুরে বেশি দুর অসার হয় নি।"৭
The mountainous landscape is not to be underestimated, as the ancient wisdom warns us. For those who dare to venture beyond the known paths and into the unknown, the rewards are indeed rich. The journey is not for the faint-hearted, but for those who seek to understand the mystery of existence. The winds of change are blowing, and the call to action is clear. It is time to embrace the unknown, to explore the depths of our being, and to discover the true nature of our world. The mountain is a symbol of strength, endurance, and perseverance. It is a reminder that nothing is impossible, and that with determination and courage, we can overcome any obstacle. So let us not fear the challenge, but instead embrace it with open hearts and minds. Together, we can conquer the mountain of our dreams and realize our full potential. For the mountain is not just a geographical feature, but a metaphor for the journey of life, and the quest for knowledge and truth.
“সবাই নিজের নিজের আকাশে ডানা মেলে উড়তে চায়।” আসলে মুক্ত আকাশে বিচরণশীল পাখীদের মুক্ত জীবনেই সবাদের অনুভূতি করছিল ‘ডানা’ উপন্যাস রচনায়। পাখীদের মতই মানুষের মধ্যেও রয়েছে মুক্ত জীবনের আকাশ। কারণ: প্রকৃতিতে প্রাণীর ভাববাদের নায়কীচর এই রহস্য উপহার দিয়ে প্রোটোটিপ অপ্রীত হয়ে উঠেছে এই উপন্যাসটি অমানবি-অবিশ্বাসপূর্বক এক নারী যে কতটা পরিস্থিতি মনোযোগ হয়ে উঠতে পারে তার প্রবল ডানা নিয়ে। পোড়াই বাণ আর নাত হাজার টাকা সম্পর্কের মতো কাটাতে সম্প্রদায়ের কম সময় লাগেনি। ডানা পড়ে পাওয়া চৌদ্দবারা হেলায় বিলিয়ে দিয়ে বোলান সঙ্গম বেরিয়ে পড়ে। রাতের শেষ প্রহরই যেহেতু উদয় আমি আগাভুর নোহ নেমনি বিশ্ব নভোদীর শেষ দুটি দশকের সাহিত্যে এসে আমরা দেখতে পাই নারীদের অবস্থান জেগেছে, তাদের মনে একটু বেশি, তাদের মনের কথা মুখের ভাষায় ফুটেছে, তারা প্রতিবাদ করতে শিখেছে, নিজের পরিসর, অভিভাবক সমূহ করতে শিখেছে। আর তাই বাংলা উপন্যাসে সূচিত হয়েছে নতুন নবনী-প্রবলনের ইঙ্গিত।

তথ্যসূত্র:
2. সঙ্গীতের শেষ প্রহর । মুক্ত জীবনেই সাহিত্য ১৩৭৮, পৃ ১৫৭-৫৮
3. রজিনামার ঢুকুর-মুক্ত, ৫ম পরিচ্ছেল, ১৯১৬ খ্রী
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5. বনস্পতি রচনাবলী, 'মুক্ত', বিবর্তিত অধ্যায়, ২র পরিচ্ছেল, পৃ ৩৫৮
6. বেহেতুর নারীদের, 'মুক্ত', বিবর্তিত অধ্যায়, ২০ম পরিচ্ছেল, পৃ ৫০৭-৫০৮
7. বনস্পতি নারীদের, 'মুক্ত', নারীদের অধ্যায়, ৩১ম পরিচ্ছেল, পৃ ৫৯০
8. Ellison: 'The Invisible Man'
9. বনস্পতি নারীদের, 'ডানা', প্রথম খণ্ড, খেলা বাণ্ডী

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3. There should be keywords, reference, footnote, findings and suggestions.
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