# Intellection

A Bi-annual Interdisciplinary Research Journal

## Editorial Board 2014

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Editorial Note

It gives me immense pleasure and peerless joy to afford a few words about the 4th issue (July-December, 2014) of bi-annual interdisciplinary research journal viz. Intellection (ISSN: 2319-8192) of Barak Education Society. While staring our Journey we were not much hopeful that really we will reach to this destination easily. It is because of constant support from authors, academicians, scholars, Editorial board and the members of Barak Education Society that we have successfully published our 4th issue of Intellection. I take this opportunity to congratulate the members of the society and Editorial board for their tireless effort and commitment and advisers for their well meaning advices. The 4th issue of the journal is embellished with thought –provoking write up of various facets of the thrust area which make the Intellection so enchanting and unique.

I am impressed by the extensive contents and interesting mix of topics and contributors. So my personal thanks to the respected persons who spared their valuable time and reviewed our journal and also extended their valuables suggestions. My hearty thanks to all the authors of the articles. I hope our Journal will sufficiently attract the attention of a wider section in the academic world in days to come. We cherish desire to enrich more our next issues of Intellection with the cooperation of all concerned.

(Merina Islam)
Editor, Intellection
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The Fine Arts of Barak Valley in the Light of Rabindranath’s Artistic Aura

Dr. Ganesh Nandi*

Abstract: History of art abounds in history of influences, history of impact-relations. No history is complete without a study of impact-relations. This paper tries to present the history of artistic achievement of a region, viz., Barak Valley vis-a-vis its relation with Tagore’s art, as almost all the pioneers of modern artists and art teachers who emerged from this region were baptized at Shantiniketan. And those who were not Visva Bharati-bred, had the image of Rabindranath close to their hearts which mothered their artistic cravings and zeal. The paper thus not only studies the ethos of a regional and marginalized school of artistic movement, but also traces the broad outlines of its history.

Rabindranath would throw open his own heart in front of the students of Visva Bharati Kalabhavan: ‘Don’t you have arms? Can’t you draw with the might of your arms?’ Clearly, he was dissatisfied, with what was being done in the name of arts in the contemporary Bengal. Perhaps this dissatisfaction was the core inspiration behind his own artistic endeavour. And as in everywhere else, in his artistic drives also he could surpass his time, could dissolve the conflicting dins of his time into a unifying harmony. As an artist he was passionate, non-conventional, non-conformist. His art sublimated the commonplace, subjectified the objective. He wanted the complete emancipation of the individual in all artistic exposures. At a time the whole of our country found in his thought a new light towards a new dawn. None could ignore him. Our Barak Valley too, smaller as she was in those days, could not resist the influence of this man. Many left the valley to read more clearly the essence of this influence. They were pilgrims of Tagore’s Shantiniketan, young learners of Visva Bharati Kala Bhavan. Some of them returned, while most of them chose the fate of staying outside. Those who did not return found a new home in him. Rabindranath was and is our perpetual home as he could and can shelter even the homeless.

History projects many a name of artists hailing from Barak Valley. Some of the significant names are: Birendralal Bhowmik, Mukunda Devnath, Sushen Ghose, Swapnesh Choudhury, Shuchibrata Dev, Ali Bakhsh Majumdar, Moinul Haque Barbhuiya, Ramlal Dhar, Sovan Some. Then there are two unforgettable Roy-brothers -- Ashwini Kumar and

* Assistant professor, Department of Visual Arts, Assam University, Silchar
Asit Barman. Birendralal Bhowmik’s name, however comes first as he was the oldest of all. Birendralal received a diploma in Fine Arts from the Govt. School of Art and Crafts of Kolkata in 1924. He joined Normal School, Silchar as an Art Teacher in 1935. Though he was not a Shantiniketan graduate, he was Tagore-inspired in many ways. He loved to listen to the songs composed by the great poet. He loved nature much in the same way as the poet laureate himself would love. Birendralal thus fell for the Krishnachura tree and for unheeded tribal folks (compare : Rabindranath’s Krishnakali). Light radiates from his paintings as if they had a Rembrandt’s touch. But he never left his roots. Chiaroscuro infringes upon his world. His nature paintings exhibit a myriad of imaginative details that transcend reality. Once Birendralal had the opportunity to touch the feet of the poet laureate while he was a student of Arts School. As a Rabindranath-inspired artist he retained that memory as the most glorious moment of his life.

The artist who paved the way for the artists of Barak Valley was the one and only Mukunda Devnath. He received his diploma with a distinction from Shantiniketan Kala Bhavan. As a student there he came across artists and pioneers of Indian art like Nandalal Bose, Ramkinkar Baij and Binod Bihari Mukhopadhyay. The memory of the poet laureate haunted Shantiniketan in those days. Mukunda could learn and acquire many a thing as part of a Parampara or a tradition which helped in his multi-faceted development in many ways. He was a direct student of Ramkinkar Baij. The Shantiniketan milieu in those days was a composite construct of dancing and singing, enacting and writing, drawing and painting, sculpture-making and thinking. Mukunda tried to absorb as much as he could of this. He loved to listen to music. He was a successful dancer too. In 1964 he participated in a programme of regional dance in Delhi at the National Stadium and received a medal from the then President Dr. Sarvapalli Radhakrishnan. He even performed in a play directed by none other than Ramkinkar Baij himself. When he came back to Silchar, a long struggle some life awaited him. But he was successful. He could supersede the artist in himself in order to give birth to an art teacher so as to create a generation which could love and appreciate art, could be reborn in artistic rhapsody. He was perhaps trying to build at Silchar a replica of Visva Bharati Kala Bhavan. He introduced at Silchar art exhibitions to exhibit the works of his students every year. He was a self-styled stage-designer for many a dramatic performance like ‘Bhushundir Mathe’, ‘Chitrangada’, ‘Ferari Fauj’, ‘Alibaba’. ‘Gupi Gain Bagha Bain’, etc. He tried to imbue in the minds of his young students a sense of love for nature, a sense of love for beauty. Barak Valley can never deny his contribution, nor his life-long strivings.
Another artist from Barak Valley is Ramlal Dhar. Born in 1953 at Karimgunj, Ramlal graduated from Govt. College of Art and Craft, Kolkata. Mukunda Devnath acted as his guardian angel. In his paintings nature and man have replaced each other, each stands for the other. Though he earned quite a good name both nationally and internationally, he never severed his bond with his motherland. In his paintings Barak Valley has found its own colour. Form is not so important in his art. More important is colour, their condensed relativity. His figures bear the imprint of Atul Bose’s grooming. His strokes are irregular. Blue and green are his most common colours. This has added a peculiarly tender romantic note to his paintings. Ramlal did a good number of murals, keeping nature as he saw either in his country or abroad at the centre. Ramlal spent many years in France. But he was never oblivious of his country or of Rabindranath.

Sovan Some deserves a special mention. He had a passionate urge to learn painting. He went to Shantiniketan in 1948. His rise as a significant art and music critic is clearly an example of embracing the tradition of Rabindranath. He was an internationally reputed Ranindranath – scholar as is evident in his insightful and analytical works on Tagore’s song.

Sushen Ghose, a renowned sculptor, was born at Silchar in 1940. Like many of his predecessors, he too left Silchar for Shantiniketan to study there at Kala Bhavan. He never met Rabindranath, but bore him in his veins as a life-giving force. A direct student of Ramkinkar Baij, he earned a name as a gifted sculptor and made Shantiniketan his home. He has retired as Principal of Kala Bhavan.

Nature has her own signature in the paintings of Ali Bakhsh Majumdar. He was a loner in a conservative religious society which did not favour individual artistic aspirations. Ali Bakhsh had his institutional training from Dhaka Govt. Art College from where he earned a degree in 1961. Rabindranath’s influence in his life is not a direct one, but the poet’s ideas and thought always inspired him to fight religious conservatism, monolithic dogmas. Rabindranath and nature, in this respect, were often each other’s replacement for this pioneering artist who, together with his co-fighter Mukunda Devnath fought against a mist which was essentially hostile to the arts.

Another name which is uttered with reverence in Barak Valley is Moinul Haque Barbhuiya. His rearing too was done in Visva Bharati Kala Bhavan. Rabindranath was very often a non-conventionalist. Moinul learned this basic principle of non-conventionalism
and non-conformity from the ideas and works of Tagore. He was a staunch Marxist and Tagore’s liberalism and internationalism worked as two windows through which he could bring the loud note of pan-humanism into his art. Moinul believed in the committed art and his journey, too, like that of his predecessor Ali Bakhsh was marked by a distinct rejection of the orthodox religious narrative.

History of achievements, of success and defeat of artists hailing from a marginalized region is often not linear, but eccentric, weird, full of sharp contours, full of oblivion as, for example, Ananta Bhattacharjee, the first graduate in Fine Arts of this valley from Kolkata Govt. Art college, a talented and marvelous craftsman left the arena of arts in order to sublimate himself in some spiritual quest. Again, two excellent painters Ashwini Kumar Roy and Asit Baran Roy have been really shrouded in a shower of oblivion. But isn’t it really wonderful to recollect that Ashwinikumar was very close to Rabindranath, that once upon a time Ashwinikumar had the opportunity to work in Rabindranath’s Bichitra studio, that an exhibition of both the brothers’ paintings was organized by none other than Abanindranath Tagore and Nandalal Bose?

Rabindranath, Rabindranath… the name occurs repeatedly everywhere whenever we probe into the history of artistic endeavour of Barak Valley. This name acts as a spell for the artists. They are enthused, they are enthralled, rapt, overwhelmed, spellbound, inspired, dignified with the utterance of that name. Even the later generation of artists also--Bimalendu Sinha, Akmal Hussain, Kripasindhu Bhattacharjee, Kingshok Sarkar and a host of others, they too have drawn immense inspiration from the poet laureate. Sometimes that inspiration is purely contextual, concerning the world of art--- rising almost to the level of influence. At other times, however, this inspiration is meta-textual, not related directed to the world of art, but a life-giving force that heralds creation.

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**Personal Interviews**

1. Sovon Some, Art Critic and Artist, Kolkata.
4. Shuchibrata Deb, Artist, Kolkata.
5. Swopnesh Choudhury, Artist, Kolkata.
6. Tapodhir Bhattacharjee, Former Vice-Chancellor, Assam University Silchar.
7. Shyamalendu Chakraborty, Writer, Silchar.
A Critical Study of Gandhian Approach to Woman in the Light of Madhu Kishwar’s Article “Gandhi on Women”

Jayashree Deka*

Abstract: This paper focuses on Gandhi’s thinking on women. The main aim of this paper is to provide a critical analysis of Mahatma Gandhi’s approach towards woman in the light of Madhu Kishwar’s article “Gandhi on Women”. This paper analyses how Gandhi was different from the other traditional thinkers and reformers who were not concerned about self-conscious identity of woman. At the same time this paper also tries to show how Gandhi was to some extent patriarchally biased in constructing the various programs for women in freedom movement.

Madhu Kishwar rightly captures this “break” as she says, “Gandhi represents a crucial break from the attitude of many of the leaders of the reform movements of the late 19th century, who tended to see women as passive recipients of more humane treatment through the initiative of enlightened male effort”\(^1\) and well establishes the fact that Gandhi insisted on women’s own freedom; equal human being as men; and perhaps have the power to structure and reshape their own destiny, as Kishwar points out; “if they choose, become arbiters of their own destiny.”\(^2\) Gandhi’s consideration of woman as self-conscious subject, where she is an active agent would enable her to identify and strengthen herself autonomous nature which was dormant for a long time in the history. This particular consideration was completely absent in other leaders or reformers. They could view women as only passive recipients of movements. Their approach may lead to the consideration of upliftment of women as an outcome of the generosity of men or as something that is granted by men. She makes this point more clearly and explicitly by quoting Gandhi and analyzing his various responses. According to her; “Gandhi emphasized that women needed to take the task of their upliftment into their own hands.”\(^3\) Gandhi says; “ultimately woman will have to determine with authority what she needs.”\(^4\)

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2 Ibid, p.1691.
3 Ibid, p.1691.
Gandhi, being a Vaishnavite as well as the environment in which he was brought up, gave him ample opportunity to go through the traditional scriptures and personally learn about various kinds of rituals and rules and regulations about Hinduism. So he developed a religious attitude in his works and perceptions. Sita, Damyanti and Draupadi were the three ideals of Indian womanhood that Gandhi repeatedly invoked as inspirations for the downtrodden women of India. However, here also, Gandhi has his own vision and perception. His Sita, Damyanti or Draupadi was not the commonly accepted subservience entity, rather equipped with superior qualities. Gandhi envisaged Sita having un-amendable moral courage and purity. Here Gandhi depicts Sita as independent, morally courageous being and free from any kind of fear. Kishwar says; “Gandhi’s Sita was not helpless creature. Even the great physical might of Ravana dwindled when pitched against her superior moral courage. This is the ideal he presented for Indian women to emulate.”\(^5\) But, his explanation crosses the limit of exaggeration as Kishwar points out; “In fact, sometimes, he tended to overburden the symbols with meanings they were ill-equipped to carry”\(^6\). Again, Draupadi was considered as a symbol of ‘robust independence’. Gandhi never considered physical weakness as a constraint and gave greater weightage in psychological fear and helplessness that are imposed by the society on women in many ways- through cultural, through social obligations. So it is very much clear that Gandhi wanted Indian women to inculcate the virtue of bravery, fearlessness as well as to be independent and pure. But here we find the root of patriarchal bias when Gandhi advised women even to sacrifice life when her virtues were lost. So, when women lose her chastity and purity through male aggression, they should sacrifice life. This can not be a real solution. For Gandhi, men do not have the right to regulate the female purity and insists on spiritual purity, but in this case, he presents a biased approach. Why then men should not be reformed and punished against to this act? Why should one’s indulgence lead to another innocent’s death? So, we can say, Gandhi was not totally free from patriarchal bias. Another significant aspect of Gandhi’s views on ideal women was that he favored “Sita-Draupadi” combination instead of more situational Rani of Janshi. So, women’s spiritual and moral courage rather than the individual might was preferred.

\(^6\) Ibid, p. 1691.
Aggression was never favored by Gandhi and women are suffering and self-sacrifice was given greater importance. But women’s problems would never be solved if we ignore their aggressive role to be played. They cannot just silently watch and suffer. Since Gandhi was a great visionary, he could well understand that women were already subdued and made voiceless by our traditional patriarchal society and so men have a greater role to play for women’s cause. It is clear when Gandhi says; “legislation has been mostly the handiwork of men…man has not always been fair and discriminate in performing that self appointed task.”

So Gandhi urged Congressmen, “Let Congressmen begin with their own homes.”

So Gandhi truly realized the fact that men were mostly responsible for the degradation of women. Because of that excess control of men, their vision about life was narrowed down and caused to have limited views about the world. Freedom less life affected women’s free thinking itself. Gandhi condemns very strongly all the initiatives and activities of considering women as mere objects, playthings or doll in the hands of men. Her analysis clearly shows that; according to Gandhi; “Women must protest against being treated as sex objects.” So it is women who should revolt against such kind of treatment and consideration of men which again is nothing but an outcome of the idea of women as conscious subjects. Kishwar quotes Gandhi; “If you want to play your part in the world’s affairs, you must refuse to deck yourselves for pleasing man” and revolt against “any pretension on the part of man that woman is born to be his plaything.”

According to Kishwar, the main contribution of Gandhi to better the status of women consists in his insistence on the self-autonomous nature. It can be added that, his emphasis or stress on the equal dignity and on the freedom of women as an out come of Gandhi’s consideration of self-conscious subjects. Only self conscious beings are free. In this context, Kishwar also points out an inherent limitation in Gandhi’s views; “But his notion of equality does not extend to equality in employment, or in economic and political power.”

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7 Ibid, p. 1691.
10 “Gandhiji in Ceylon”, cited in ”To the Women”, p.195.
She distinguishes between qualitative and quantitative nature of limited participation of women in freedom struggle. Kishwar makes critical remarks here that, “The participation of women in the freedom movement was limited, both quantitatively and qualitatively. Active and consistent participation was confined to a small number of urban, middle class women. Rural women joined protest activity during certain phases…”

In order to give a clear picture about the quantitative and qualitative limitation of women’s participation in freedom struggle, she chooses the novel “Kanthapura” by Raja Rao (1930), a literary work rather than historical text. This novel is about a young man, called Moorthy who was sent to study in the city where he comes in contact with the growing freedom struggle. Coming under the influence of Gandhi, he goes back to the village and initiates the freedom struggle in the village. Through this novel Kishwar places before us a brief picture about what was happening at the grass root level. She shows how women were struggling to participate in the national movement. As he initiates the freedom struggle in the village level, the villagers see him as their Gandhi. Following Gandhi he tries to organize women and harijans and widows, the oppressed groups in the society. In this way the initiative for the women’s participation comes from man that is from Moorthty. As Gandhi envisaged the role for women, they come in groups and take initiative for the spinning and picketing the liquor booths. At this point of time women suffer police lathis and molestation. Mainly there are three reasons that restrict women to take up the leadership for the movement and they are domestic work, field work and family restrictions. From the novel Kanthapura she could study that, because women were illiterate, they could not establish independent political contacts with the outside world. So they are dependent on man to get involved in freedom movement. Kishwar says, their lack of confidence exposure to public life also affected their participation. She with the help of two characters in the novel that is Rangamma and Ratna shows what women’s attitudes towards taking up the leadership were. In this novel these two characters are childless widows. Therefore, they are most active because they have less domestic works. Although they are active they take up the leadership only when men are imprisoned. Towards the end of the novel the villagers refuse to give land revenue and government uproots from the village and they are scattered. Till the end these two widows fight.

The important claim Kishwar makes is this; “The heroic contribution and sacrifices of such village women are, by and large, left unrecorded by history.”\(^{13}\) By bringing this novel into her analysis, she shows the limitation of the participation of women in the natural movement. She alleges that women’s participation was very much limited as the supportive role. She says; “The role of women in the national movement thus remained auxiliary and supportive. He did not, she says, see them as the leaders of the movements thus denying them an opportunity to political power.. Gandhi was not successful in bringing women to the mainstream politics as he only envisaged only a supportive and not central role for women in national movement. Pointing out how Gandhi demarcated and maintained different sphere of work she says , “He was in favor of maintaining a ‘harmonious’ division of labor between men and women which had been operative since the time of Adam and persist to the present day.”\(^{14}\) According to Gandhi, their emancipation should take place by associating their problems with national movements because of which Gandhi never encouraged women to get organized politically for addressing their own problems. He never considered women’s problem in isolation with national movement, consequently even in congress they could not get any political power. Even if more and more women came to participate, they never entered in the important activity of decision making. Kishwar says; “Even within the movement, women were encouraged to be more active in the ‘constructive’ programme, which had to do with social transformation and social service.”\(^{15}\)

Kishwar points out Gandhi’s failure in integrating the idea of economic content into his views about the emancipation of women which leads to the failure in introducing a plan for the material upliftment of women. His views about the upliftment of women were centered on the “moral” condition. Gandhi failed in devising a programme for women for their material upliftment. Material condition and moral condition are not mutually exclusive. If women are economically depended upon men then this will affect the moral status of women. If there is the need for the betterment of moral condition of women then they are to be free in every sense. Without freedom morality is not possible. If they are to be free in every sense then they are to be economically independent.

\(^{13}\) Ibid, p.1698.
Although Gandhi considered spinning as the means of material upliftment of women, this itself cannot be regarded as an adequate mean for the economic independency and employment of women. She points out; “Spinning on the charka could not, at that juncture, become a viable means of livelihood for most women.”\(^{16}\) Because khadi itself was expensive and was not durable too. Therefore instead of khadi people went for the Indian textiles. It is true that Gandhi’s influence on people’s choice for the khadi uprooted foreign textiles from Indian market. Although Gandhi failed to introduce a programme for economic independence for women he could give a moral identity for their oppressed situation, means he could raise it to the level of moral question.

Kishwar says; “For Gandhi, equality of the sexes did not mean equality of occupations nor did it mean equality in the realm of work and power.” It is difficult to comprehend the nature of the equality of sex which is characterized by the inequality of occupation and power. For centuries women were dominated by men because of the lack of equal power. Here Gandhi leaves again room for the domination upon women by man by neglecting the equality of power.

Kishwar makes it clear that in Gandhi’s view the role of women was, to be the moral guardians of the society. He considered women as selfless devoted social workers. Kishwar says “Gandhi envisioned women entering public life as selfless, devoted social workers. As he began to see more and more clearly that many congressmen inclined towards self-seeking and power-grabbing, he saw in women the potential force that would self-lessly undertake the task of social reconstruction that was to be hallmark of swaraj.”\(^{17}\) Because Gandhi considers women as moral guardians, there is no place for the idea of competition in the role of women envisaged by him. Even while he was creating atmosphere for the participation of women, their entry was not in terms of how much they were able to compete with men. She also mentions; “Gandhi wanted women to act as moral guardians of society, as social workers and do-gooders without competing with men in the sphere of power and politics because that would be a reversion to barbarity.”

\(^{16}\) Ibid,p.1699.

Gandhi gave women’s issues at most important along with the national movement and in fact used national movement as platform to raise women’s problems at a national level, is clearly found out by Kishwar. We can also agree with the Kishwar that Gandhi’s views and deeds mostly centered round the middle class women and most of the time the participation of women in the struggle was auxiliary and supportive rather than direct involvement. Lack of economic safety and security for women in his programme for women as well as his obsession towards sexuality and patriarchy undoubtedly could not help women but to remain in the pre-established gender biased traditional periphery.

Reference

Reproductive Health Care Practices among Bodo Women in a Village of Assam

Dr. Rajiya Shahani, *  
Mwina Brahma **

Abstract: Health is not only the basic to lead a happy life for an individual but also necessary for all productive activities in society. Reproductive health problems are the leading causes of women’s ill health and death worldwide. The global scenario of motherhood is an indicator of status of mother’s health. The present study has been conducted at Bhergaon village under Udalguri district of Assam to know the health care practices of Bodo women during their pregnancy and delivery their practices and also aims to examine the facilities of health care services in that area. The total female population of the village is 200 and out of these 50 women has been selected for the study on the basis of simple random sampling. The study is exploratory in nature. The data has been collected through both primary and secondary data. Primary data has been collected from field through interview schedule and the secondary data has been collected through consulting books, journals, government reports etc.

Key words: reproductive health, Bodo women

Introduction: The global scenario of motherhood is an indicator of status of mother’s health, which in fact contributes for the quality of life of the next generation. Almost half-about 3.4 million out of 8 million of infant deaths per year resulting from poor maternal health and inadequate delivery care. Therefore, it is a very important matter to look at the maternal health status (Participative Development, 2007). The most important period in the life span of women is the reproductive period, which extends from menarche to menopause; the intervening periods are marriage, pregnancy, childbirth and contraception. However, these conditions are determined by socio-economic and cultural factors and available health care facilities. Generally, reproductive health means that women have the ability to reproduce and to regulate their fertility, that is, they are able to go through pregnancy and child health safely, that the outcomes of pregnancy is successful in terms of maternal and infant survival wellbeing; and that couples are able to have sexual relations free from the fear of pregnancy and of contracting diseases (The Journal of Social Welfare, 2001). Reproductive health problems are the leading causes of women’s ill health and death worldwide. The most critical manifestations of poor reproductive health are maternal, foetal, perinatal and

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neonatal mortality. There are other important quality of life concerns such as anaemia, morbidity, obstetric conditions, birth weight, abortion related complications, closely spaced pregnancies, unmet need for contraception, infertility and Sexually Transmitted Infections (STI), Reproductive Tract Infection (RTI) etc. The common reason of all these problems are- low social status, low educational level, lack of decision making power and lack of awareness among rural women (Journal of Social Development, 2010). The main objectives of the study are to examine the health seeking behaviour of Bodo women during their pregnancy and delivery practices and to find out the health care services in the area.

Study Area:
The study has been conducted at Bhergaon village under Udalguri district which is one of the 27 districts of Assam state and one of the four districts of Bodoland Territorial Autonomous District (BTAD). Udalguri district is bounded by Bhutan and West Kameng district of Arunachal Pradesh state in the North, Sonitpur district in the East, Darrang district in the South and Baksha district in the West. The total geographical area of the district is 1,85,216 sq.km and total population is 8,32,769. The main compositions of people in the district are Assamese (Barpetia), Boro kachari, Saotal, Marwari, Bengali, Nepali, Garo and other tribes. Hindu, Christians and Muslims together reside in the district. The village is situated at 12 km distance from the district headquarter. The village is a Bodo populated area. The household in the village is 86 and total population is 431 out of this 200 population are female.

Methodology:
A sample of 50 married women has been selected as sample on the basis of stratified random sampling within the age groups of 15-45 years. The study explores the reproductive health care practices of sample women at Bhergaon village under Udalguri district. The data has been collected through both primary and secondary sources. Primary data has been collected from field through interview schedule and group discussion with the sample women. The primary health centre was also visited to access their facilities, equipments, staffs and medicines etc. A discussion with ASHA was conducted to ensure about the quality of the health services provided by the Government to the women. The secondary data has been collected through consulting books, journals, newspapers, and governmental reports etc.
The reproductive health care for the analysis taken are ante-natal care and delivery practices among Bodo women of a Bhergaon village. The facilities of health care services are analyzed about the facilities of primary health centre.

**Socio-economic profile of the women:**
An analysis of the socio-economic profile of the women in table 1 shows about the religion, caste and tribe, water resources, house type, electricity, occupation and education and the age at marriage of the respondents.

**Table 1 (Socio-economic profile of the respondent)**

<table>
<thead>
<tr>
<th>Characteristics</th>
<th>Total no. (%)</th>
<th>Characteristics</th>
<th>Total no. (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religion</td>
<td></td>
<td>Education</td>
<td></td>
</tr>
<tr>
<td>Hindu</td>
<td>50 (100%)</td>
<td>Illiterate</td>
<td>23 (46%)</td>
</tr>
<tr>
<td>Non-Hindu</td>
<td>0</td>
<td>Primary</td>
<td>10 (20%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>High school</td>
<td>11 (22%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Higher secondary</td>
<td>4 (10%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Graduate and above</td>
<td>2 (4%)</td>
</tr>
<tr>
<td>Caste/tribe</td>
<td></td>
<td>Occupation</td>
<td></td>
</tr>
<tr>
<td>General</td>
<td>0</td>
<td>Employed</td>
<td>0</td>
</tr>
<tr>
<td>ST</td>
<td>50 (100%)</td>
<td>Unemployed</td>
<td>46 (92%)</td>
</tr>
<tr>
<td>SC</td>
<td>0</td>
<td>Social activists</td>
<td>4 (8%)</td>
</tr>
<tr>
<td>OBC</td>
<td>0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>House type</td>
<td></td>
<td>Age at marriage</td>
<td></td>
</tr>
<tr>
<td>Pucca</td>
<td>3 (6%)</td>
<td>15-24</td>
<td>27 (54%)</td>
</tr>
<tr>
<td>Semi pucca</td>
<td>3(6%)</td>
<td>25-34</td>
<td>20 (40%)</td>
</tr>
<tr>
<td>Katcha</td>
<td>44 (88%)</td>
<td>35-44</td>
<td>3 (6%)</td>
</tr>
<tr>
<td>Electricity</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>34 (68%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>16 (32%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Water resources</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Well</td>
<td>39 (78%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hand pump</td>
<td>11 (22%)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Sources: Field survey during January-February, 2013
The above table shows that all the people of this village belong to Scheduled Tribe and belief Hinduism. Majority of the respondents use water from the well and few of them from the hand pump. Most of the women (88 per cent) live in a kaccha houses and only a few women (6 per cent) live in pucca houses and 6 per cent in semi pucca. Majority of the respondent (68 per cent) have electricity in their houses and 32 per cent of women do not have. The type of houses and household consumptions of the respondent in the village shows that majority of the respondent belongs to middle class family. Among the women respondents, 8 per cent is working as social activists and the rest of the women (92 per cent) are unemployed and engaged in household activities. As paddy cultivation is the major occupation of the village, majority of women those who have their own cultivated land, they work in the cultivation and some of the women those who do not have their own cultivated land they work as seasonal agricultural laborers.

Female education is positively related to socio-economic and reproductive health care. Most of the women respondent (46 per cent) in the village is illiterate and 20 per cent of the respondent received primary level education. The respondents who have received high school level education constitute 22 per cent and higher secondary level constitutes 10 per cent and only 4 per cent of the respondent received graduation level of education. Thus, the above table reveals that literacy rate of Bhergaon women is low.

The distribution of women according to age at marriage in Table 1 shows that majority of the respondent married under the age group of 15-24 (54%) and under 25-34 (40%) and only a few women(6 per cent) got married under 35-44 age group.

**Reproductive health care:**
Maternal health care package of antenatal care (ANC) is the main programme of National Rural Health Mission (NRHM) to strengthen Reproductive and Child Health (RCH) and to prevent maternal and infant deaths. Antenatal care is the periodic health checkup once pregnancy is confirmed and it is the care of the mother during pregnancy. At this period women should care of her diet, physical condition, weight and blood pressure and should take iron folic acid tablets and TT vaccine and should prevent anaemia etc. Antenatal care services are available at all Govt. health centres.
Table 2

Antenatal checkup

<table>
<thead>
<tr>
<th>Age group</th>
<th>Total Women</th>
<th>At least once Antenatal checkup</th>
<th>At least once IFA</th>
<th>At least once TT taken</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>15-24</td>
<td>27</td>
<td>22</td>
<td>81.48</td>
<td>18</td>
</tr>
<tr>
<td>25-34</td>
<td>20</td>
<td>16</td>
<td>80</td>
<td>13</td>
</tr>
<tr>
<td>35-44</td>
<td>3</td>
<td>2</td>
<td>66.67</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>40</td>
<td>(80)</td>
<td>33</td>
</tr>
</tbody>
</table>

Source: Field survey during January-February, 2013

Table 2 shows about the antenatal care. Total 80 per cent of Bodo women in the village have received at least once antenatal checkup and total 60 per cent of women have received iron folic acid and 80 per cent of the respondent have received at least once TT vaccine provided by the PHC, Accredited Social Health Activist (ASHA) and Auxiliary Nursing Mother (ANM) in the villages and few of the respondent from private institutions. Further, it is observed that higher percentage of women of 15-24 age group received antenatal checkup than the women of the other two age groups. Only 66.67 per cent of women of the 35-44 age group received antenatal checkup.

Table 3

Delivery Practices of the respondent

<table>
<thead>
<tr>
<th>Age group</th>
<th>Total (Women)</th>
<th>PHC</th>
<th>Private</th>
<th>Home</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No</td>
<td>%</td>
<td>No</td>
<td>%</td>
</tr>
<tr>
<td>15-24</td>
<td>27</td>
<td>55.56</td>
<td>4</td>
<td>14.81</td>
</tr>
<tr>
<td>25-34</td>
<td>20</td>
<td>50</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>35-44</td>
<td>3</td>
<td>33.33</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>(52)</td>
<td>5</td>
<td>(10)</td>
</tr>
</tbody>
</table>

Sources: Field Survey during January-February, 2013
Reproductive Health Care Practices among Bodo Women in a Village of Assam

Table 3 presents the place of delivery of the respondents. It is seen that 52 per cent of the respondent have delivered their child in PHC and only 10 per cent at private institutions and 38 per cent of the respondent have delivered their child at home. Again, it is seen that higher percentage of women of 15-24 age group delivered their child in institutions.

Table 4
Women not going for antenatal checkup

<table>
<thead>
<tr>
<th>Age group</th>
<th>Total women</th>
<th>Women did not have any antenatal checkup</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>15-24</td>
<td>27</td>
<td>5</td>
</tr>
<tr>
<td>25-34</td>
<td>20</td>
<td>4</td>
</tr>
<tr>
<td>35-44</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>10</td>
</tr>
</tbody>
</table>

Sources: Field survey during January-February, 2013

Table 4 reveals that maximum number of respondent (33.33 per cent) of 35-44 age groups did not received any antenatal checkup and the overall percentage of respondent who did not received any antenatal checkup is 20 per cent. The reasons for not going antenatal checkup are lack of awareness regarding the importance and value of antenatal checkup (illiteracy).

The facilities available in the PHC (Primary Health Centre) of the area which is provided by the Government to improve the health care is shown in Table 5. The PHC of that area is situated at 12 km distance from the village. The health care facilities include the health infrastructure, PHC staff, equipments and medicines. The ASHA of the village also takes care of the pregnant women by paying visits to the households in regular intervals.
Table 5
Facilities available in the PHC

<table>
<thead>
<tr>
<th>Infrastructure</th>
<th>Equipment</th>
<th>Staff</th>
<th>Medicine</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Tap water</td>
<td>1. weighing machine</td>
<td>1. Doctor</td>
<td>1. Oral pills</td>
</tr>
<tr>
<td>2. Electricity</td>
<td>2. BP instrument</td>
<td>2. Staff Nurse</td>
<td>2. Contraceptives</td>
</tr>
<tr>
<td>3. Telephone</td>
<td>3. TB checkup</td>
<td>3. ANM</td>
<td>3. ORS</td>
</tr>
<tr>
<td>5. Labor bed</td>
<td>5. Vaccine carrier</td>
<td>5. Malaria department</td>
<td>-</td>
</tr>
<tr>
<td>7. Ambulance services</td>
<td>8. Stethoscopes</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The above table presents about the facilities available in the PHC which are being utilized by the respondent of the reproductive age groups. The PHC is facilitated with water, electricity, laboratory, ambulance services and bed for clinical examination and delivery bed. The equipments provided in the PHC include weighing machine, BP instrument, Stethoscopes, sterilizer facilities, freezer, vaccine carriers etc. But there is only one ambulance service and four doctors. All kinds of required medicines are not available in the PHC only the available medicines provided by the health care services to the pregnant women are Iron Folic Acid tablets, T.T. vaccine etc.

Conclusion:
The reproductive health care practices during their pregnancy, delivery and facilities of health care services of the Govt. and utilization by the Bodo women are being highlighted in the present paper. Socio-economic factors which incorporate the educational, cultural and economic backgrounds of the reproductive health care of women play a crucial role in maintaining the health of women. The study shows that most of the women in the village accept the facilities provided by the PHC. Among the respondents, the higher percentages of women who have received at least once antenatal checkup are mostly from younger
Reproductive Health Care Practices among Bodo Women in a Village of Assam

respondents. There is a good number of percentages of respondents who have delivered their child in PHC, as the Government has provided free of cost institutional delivery to prevent maternal and infant mortality and female health workers like ASHA, ANM etc. to take care of pregnant women. It has found that the reason for not going antenatal checkup is due to lack of knowledge regarding the importance and value of antenatal checkup. However, after the introducing of ASHA under NRHM, the awareness among respondents regarding the health seeking behavior during pregnancy and institutional delivery practices, and their utilization of health care services has increased (52 per cent). There are no ambulance facilities and lack of health workers have been seen in the PHC. There should be more health workers, infrastructure and medicines and should be organize health awareness programme in the villages to promote positive attitudes and practices regarding women’s health so that their status especially reproductive health can be improved.

Bibliography

LIS Teachers’ Database for India: An Experiment Using MS Access

Deepshikha Sen*
Dr. Mukut Sarmah**

Abstract: Gathering, processing and dissemination of information in a structured form to meet the demands of users have become a great challenge today. Delivery of right information, at the right time, to the right user, is a matter of concern. An experiment has been carried out to create a one stop single platform of LIS Teachers with all the possible information like name, designation, name of the university, qualifications, achievements etc. A database has been created using MS Access database management software. The data were collected mainly from the web visiting the respective university’s website. The primary limitation of the study includes out-dated information available in the sites which resulted incomplete list of teachers. An attempt has been made to present the result through area wise, gender wise, university wise distribution of LIS Teachers in India.

Keywords: Library and Information Science Teachers, Database, MS Access, India

1. INTRODUCTION

In this fast paced world, it has now become necessary to maintain up-to-date knowledge and latest technical skills to fit with the changing work environment. The education in general and educators or teachers in particular has witnessed a tremendous change due to computer and telecommunication technologies. LIS education is one of the many fast changing fields in higher education today, adapting them to meet the challenges and it is also one of the most important ingredients of the educational resource of a nation as it helps to enrich other. As an information managing professionals, we should render right information at the right time to the right user. And in accordance to this a database on LIS teachers is a welcome approach for those who are related to this noble field of library and information science. Besides collecting the basic details about the LIS education and LIS teachers, the present study tries to help the library science people to get comprehensive information on the LIS teachers of India.

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2. PURPOSE OF THE STUDY

A directory named after “Design and Development a Web-Enabled Directory of Library and Information Science Teachers in India: A Proposed Model” was designed by K.P. Singh, Esther Moirangthem, Nandi Negi of the Department of Library and Information Science, University of Delhi, in the year 2010, but it is not in a position to help the users because it is not available on Internet now. And in this Internet age no one has the time and they want immediate information. But unfortunately, there is no such platform which clearly gives a list of information on LIS teachers of India. Hence, the need is felt to have a database of LIS teachers with all the available vital information about them. This paper seeks to tackle this problem to an extent, giving a view of the present state. However it is LIS professionals’ responsibility to take these views into account and do further work so that the database remains updated.

3. OBJECTIVES OF THE STUDY

The study keeps in its ambit the following aims and objectives keeping in view the study period:

(i) To provide at one stop all the possible information related to library and information science teachers (faculties) in India.
(ii) To create an up-to-date and comprehensive list of all the university LIS teachers, organising under different fields like, Gender, University, Designation etc. and obtain one single database of LIS teachers where students/research scholars find their own mentor for undergoing research studies.
(iii) To have an Area wise distribution of LIS Teachers in India.
(iv) To reveal State wise strength of LIS Teachers and LIS departments in India.
(v) To reveal Gender wise and University wise LIS Teachers in India.

4. SCOPE AND LIMITATION OF THE STUDY

The present study is restricted to the UGC recognised Universities of India having Library and Information Science Departments. The study has covered those teachers who are working in LIS departments of recognised universities in the period of February to June of
2012. Utmost care has been taken to include all the teachers but the researcher may be forgiven for any kind of mistakes. One of the limitations of the study is that some of the university’s website which do not provide full information or any information at all on the faculties of the Library and Information Science. Some Universities are not updating their websites, so often we found old information.

5. METHODOLOGY

The method followed for this study is experimental method as creation of database using MS Access is one of prime intensions of the study. A data entry work sheet on LIS teachers of India was designed keeping in view of the stated objectives and vital information available on them is collected. MS – Access has been selected to create the database. The fields identified for the database table are Name, Address, Designation, Specialisation, Mobile no. etc.

6. DATABASE MANAGEMENT SYSTEM (DBMS)

Harrod’s Librarian’s Glossary defines a database as information stored in computers files and accessible via remote terminal and telecommunication link. A database system is composed of four components: Data, Hardware, Software and Users which coordinate with each other to form an effective database system. A database management system (DBMS), sometimes just called a database manager, is a program that lets one or more computer users create and access data in a database.

7. MS ACCESS

Microsoft Office Access is a database management system from Microsoft. The creation of tables is also simplified and enhanced within Access 2007. This ability makes it easy to collaborate with colleagues, gather information, avoid the need for time-consuming retyping and ensure that the data needed is always at hand. We have used Microsoft Office Access database software for creating the database on LIS Teachers as it is easily available. Another important reason for using this software is that internet can be used in this software for importing and exporting data, also data can be filtered or as many as reports can be generated as desired.
8. LIS EDUCATION AND TEACHERS IN INDIA

Since time immemorial, collecting and preserving books and manuscripts has existed in India in the form of library and in the early part of the twentieth century it began to be treated as a distinct field of specialisation. Today LIS education not only includes the library specific subject but it also has been extended to subjects like computer application, statistics, information science, management studies and operation research. The LIS education is responding to these changes by making appropriate changes in its teaching – learning strategies. One has to admit that as world has become one village, the dimension of collaboration of LIS education, LIS teachers and LIS curricula is also global. In recent times, many factors have affected the thinking on curriculum development and these factors will continue to have their influence in future. The library schools and LIS educators (teachers) have to shoulder the responsibility of cultivating and developing such abilities among their products (students), by considering their curricula from point of view of the needs of an information age and inclusion of Information Technology in the syllabus.

9. DATABASE CREATION THROUGH MS-ACCESS

A Database on LIS Teachers of Indian Universities, those which are recognised by UGC is being carried out with the help of MS Access software. A data entry worksheet was designed for the purpose of collecting information of the LIS Teacher like Name of the Teacher, Date of Birth, Sex, Date of Joining, Designation, Name of the department, Name of the Institute/University, Address (Institute/University), Address (Residence/ Personal), Specialisation/areas of interest, Projects Undertaken, Awards Received, Mobile No, Fax No, Sources of information collected and Miscellaneous information. 202 entries of LIS Teachers have been made with their available information. The Figure1 shows how the Table looks after data entry of the records in MS Access.
Using Access, we can add new data to a database, such as a new name in an database; Edit existing data in the database, such as changing the current address of a person; Delete information, perhaps if a person is retired; Organize and view the data in different ways; Share the data with others via reports, e-mail messages, an intranet, or the Internet. Here we have attempted to develop a database on LIS Teachers of India that we could use within our library science profession to assist us in managing the contact information for Teachers. Our database contains four kinds of objects: Tables, Forms, Queries and Reports. Together, these objects allow us to enter, store, analyze, and compile our data as we wish.
10. ANALYSIS AND INTERPRETATION OF DATA

A total of 202 records of LIS Teachers have been collected and entered in MS Access Database covering 53 UGC recognised Universities of 22 states of India.
10.1. Percentage of Male and Female LIS Teachers

A Table has been constructed to show the overall percentage of male and female LIS Teachers. (Table 1) reveals that 75% LIS teachers are male and 25% are female.

Table 1: Percentage of Male and Female LIS Teachers

<table>
<thead>
<tr>
<th>Gender</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>75</td>
</tr>
<tr>
<td>Female</td>
<td>25</td>
</tr>
</tbody>
</table>

10.2. Gender wise teachers in LIS

Out of 202 teachers of 22 states the total number of male and female teachers is 151 and 51 respectively. Highest number of female teacher being only in one state i.e. Maharashtra with 8 male and 10 female teachers. Again 6 states including Assam have no female teacher at all. (Table 2) below says it all
LIS Teachers’ Database for India: An Experiment Using MS Access

Table – 2 Gender wise Teachers In LIS

<table>
<thead>
<tr>
<th>STATE</th>
<th>MALE</th>
<th>FEMALE</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>ANDRA PRADESH</td>
<td>6</td>
<td>4</td>
<td>10</td>
</tr>
<tr>
<td>ASSAM</td>
<td>6</td>
<td>0</td>
<td>6</td>
</tr>
<tr>
<td>BIHAR</td>
<td>3</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>CHANDIGARG</td>
<td>2</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>CHHATISGARH</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>DELHI</td>
<td>5</td>
<td>3</td>
<td>8</td>
</tr>
<tr>
<td>GUJARAT</td>
<td>4</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td>HARYANA</td>
<td>4</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>JAMMU AND KASHMIR</td>
<td>7</td>
<td>3</td>
<td>10</td>
</tr>
<tr>
<td>KARNATAKA</td>
<td>21</td>
<td>5</td>
<td>26</td>
</tr>
<tr>
<td>KERALA</td>
<td>4</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>MADHYA PRADESH</td>
<td>7</td>
<td>0</td>
<td>7</td>
</tr>
<tr>
<td>MAHARASHTRA</td>
<td>8</td>
<td>10</td>
<td>18</td>
</tr>
<tr>
<td>MANIPUR</td>
<td>2</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>MEGHALAYA</td>
<td>3</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>MIZORAM</td>
<td>7</td>
<td>0</td>
<td>7</td>
</tr>
<tr>
<td>ORISSA</td>
<td>2</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>PUNJAB</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>RAJASTHAN</td>
<td>2</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>TAMIL NADU</td>
<td>11</td>
<td>0</td>
<td>11</td>
</tr>
<tr>
<td>UTTAR PRADESH</td>
<td>18</td>
<td>3</td>
<td>21</td>
</tr>
<tr>
<td>WEST BENGAL</td>
<td>27</td>
<td>5</td>
<td>32</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>151</strong></td>
<td><strong>51</strong></td>
<td><strong>202</strong></td>
</tr>
</tbody>
</table>

10.3. Area Wise Distribution

The percentage of LIS Teachers area wise has been displayed by the table as shown below (Table 3)

Table 3 Area Wise Distribution of LIS Teachers

<table>
<thead>
<tr>
<th>ZONE</th>
<th>NUMBER OF LISTEACHERS</th>
</tr>
</thead>
<tbody>
<tr>
<td>EAST ZONE</td>
<td>38</td>
</tr>
<tr>
<td>WEST ZONE</td>
<td>25</td>
</tr>
<tr>
<td>NORTH ZONE</td>
<td>65</td>
</tr>
<tr>
<td>SOUTH ZONE</td>
<td>51</td>
</tr>
<tr>
<td>NORTHEAST ZONE</td>
<td>23</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>202</strong></td>
</tr>
</tbody>
</table>
10.4. State Wise Distribution
An analysis has been made to know the state wise distribution of 202 LIS Teachers. Table 4 has been made with the names of the 22 states and their respective number of LIS Teachers.

Table 4 State wise distribution of LIS Teachers

<table>
<thead>
<tr>
<th>SL. NO.</th>
<th>STATE</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ANDRA PRADESH</td>
<td>10</td>
</tr>
<tr>
<td>2</td>
<td>ASSAM</td>
<td>6</td>
</tr>
<tr>
<td>3</td>
<td>BIHAR</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>CHANDIGARG</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>CHHATISGARH</td>
<td>3</td>
</tr>
<tr>
<td>6</td>
<td>DELHI</td>
<td>8</td>
</tr>
<tr>
<td>7</td>
<td>GUJARAT</td>
<td>7</td>
</tr>
<tr>
<td>8</td>
<td>HARYANA</td>
<td>6</td>
</tr>
<tr>
<td>9</td>
<td>JAMMU AND KASHMIR</td>
<td>10</td>
</tr>
<tr>
<td>10</td>
<td>KARNATAKA</td>
<td>26</td>
</tr>
<tr>
<td>11</td>
<td>KERALA</td>
<td>4</td>
</tr>
<tr>
<td>12</td>
<td>MADHYA PRADESH</td>
<td>7</td>
</tr>
<tr>
<td>13</td>
<td>MAHARASHTRA</td>
<td>18</td>
</tr>
<tr>
<td>14</td>
<td>MANIPUR</td>
<td>4</td>
</tr>
<tr>
<td>15</td>
<td>MEGHALAYA</td>
<td>6</td>
</tr>
<tr>
<td>16</td>
<td>MIZORAM</td>
<td>7</td>
</tr>
<tr>
<td>17</td>
<td>ORISSA</td>
<td>3</td>
</tr>
<tr>
<td>18</td>
<td>PUNJAB</td>
<td>3</td>
</tr>
<tr>
<td>19</td>
<td>RAJASTHAN</td>
<td>3</td>
</tr>
<tr>
<td>20</td>
<td>TAMIL NADU</td>
<td>11</td>
</tr>
<tr>
<td>21</td>
<td>UTTAR PRADESH</td>
<td>21</td>
</tr>
<tr>
<td>22</td>
<td>WEST BENGAL</td>
<td>32</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>202</td>
</tr>
</tbody>
</table>

10.5. University Wise LIS Teachers
It has revealed that the total number of LIS Teachers in the respective Universities. Out of the 53 Universities, highest number of LIS Teachers is in Calcutta University with 9 Teachers. It is to be mentioned here that some university website only provide the Head of the department’s information only, so in this case the researcher just mentioned about them only. Table 5 shows it all.
Table 5 University Wise LIS Teachers

<table>
<thead>
<tr>
<th>SL NO.</th>
<th>UNIVERSITY NAME</th>
<th>NUMBER OF LIS TEACHER</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Andhra University</td>
<td>5</td>
</tr>
<tr>
<td>2</td>
<td>Osmania University</td>
<td>3</td>
</tr>
<tr>
<td>3</td>
<td>Sri Krishnadevaya University</td>
<td>2</td>
</tr>
<tr>
<td>4</td>
<td>Assam University</td>
<td>3</td>
</tr>
<tr>
<td>5</td>
<td>Gauhati University</td>
<td>3</td>
</tr>
<tr>
<td>6</td>
<td>Tilkamanjhi Bhagalpur University</td>
<td>3</td>
</tr>
<tr>
<td>7</td>
<td>Panjab University</td>
<td>4</td>
</tr>
<tr>
<td>8</td>
<td>Pt. Ravishankar Shukla University</td>
<td>3</td>
</tr>
<tr>
<td>9</td>
<td>University of Delhi</td>
<td>8</td>
</tr>
<tr>
<td>10</td>
<td>Bhavnagar University</td>
<td>1</td>
</tr>
<tr>
<td>11</td>
<td>Hemchandracharya North Gujrat University</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Sardar Patel University</td>
<td>2</td>
</tr>
<tr>
<td>13</td>
<td>Saurashtra University</td>
<td>1</td>
</tr>
<tr>
<td>14</td>
<td>Kurukshetra University</td>
<td>6</td>
</tr>
<tr>
<td>15</td>
<td>University of Jammu</td>
<td>4</td>
</tr>
<tr>
<td>16</td>
<td>University of Kashmir</td>
<td>6</td>
</tr>
<tr>
<td>17</td>
<td>Jnana Ganga, Gulbarga University</td>
<td>5</td>
</tr>
<tr>
<td>18</td>
<td>Karnatak University</td>
<td>6</td>
</tr>
<tr>
<td>19</td>
<td>Kuvempu University</td>
<td>4</td>
</tr>
<tr>
<td>20</td>
<td>Mangalore University</td>
<td>4</td>
</tr>
<tr>
<td>21</td>
<td>Mysore University</td>
<td>7</td>
</tr>
<tr>
<td>22</td>
<td>University of Kerala</td>
<td>4</td>
</tr>
<tr>
<td>23</td>
<td>Dr. Harisingh Gour Central University</td>
<td>1</td>
</tr>
<tr>
<td>24</td>
<td>Jiwaji University</td>
<td>3</td>
</tr>
<tr>
<td>25</td>
<td>Vikram University</td>
<td>3</td>
</tr>
<tr>
<td>26</td>
<td>North Maharashtra University</td>
<td>4</td>
</tr>
<tr>
<td>27</td>
<td>Rashtrasant Tukadoji Maharaj, Nagpur University</td>
<td>3</td>
</tr>
<tr>
<td>28</td>
<td>Sant Gadge Baba Amravati</td>
<td>2</td>
</tr>
<tr>
<td>29</td>
<td>Shivaji University</td>
<td>1</td>
</tr>
<tr>
<td>30</td>
<td>Tilak Maharashtra Vidyapeeth</td>
<td>1</td>
</tr>
<tr>
<td>31</td>
<td>University of Mumbai</td>
<td>3</td>
</tr>
<tr>
<td>32</td>
<td>University of Pune</td>
<td>4</td>
</tr>
<tr>
<td>33</td>
<td>Manipur University</td>
<td>4</td>
</tr>
<tr>
<td>34</td>
<td>North-Eastern Hill University</td>
<td>6</td>
</tr>
<tr>
<td>35</td>
<td>Mizoram University</td>
<td>7</td>
</tr>
<tr>
<td>36</td>
<td>Utkal University</td>
<td>3</td>
</tr>
<tr>
<td>37</td>
<td>Guru Nanak Dev University</td>
<td>3</td>
</tr>
<tr>
<td>38</td>
<td>University of Rajasthan</td>
<td>3</td>
</tr>
<tr>
<td>39</td>
<td>Alagappa University</td>
<td>4</td>
</tr>
<tr>
<td>40</td>
<td>Madurai Kamaraj University</td>
<td>4</td>
</tr>
<tr>
<td>41</td>
<td>University of Madras</td>
<td>3</td>
</tr>
</tbody>
</table>
11. FINDINGS

The major findings are summarized below:

(i) The experiment of creating a database on LIS Teachers of Indian Universities (UGC recognised only), helped to get a one stop all the possible information related to library and information science teachers in India. 202 records of Teachers have been entered in the Access database.

(ii) The study helped to find out an Area wise distribution of LIS Teachers in India. The ratios are: East zone 19%, west zone 12%, North Zone 32%, South Zone 25%, and Northeast Zone 12%.

(iii) The study helped to find a State wise strength of LIS Teachers in India. West Bengal is having the largest number of LIS Teachers in India having 32 teachers; Karnataka is in the second place having 26 LIS Teachers. Assam is having 6 LIS Teachers, which is in eighth place.

(iv) The study revealed the gender wise percentage of LIS Teachers in India. The overall percentage of male and female LIS Teachers is 75% and 25% respectively (Figure 9.2) highest number of female teacher being only in one state i.e. Maharashtra with 8 male and 10 female teachers.
LIS Teachers’ Database for India: An Experiment Using MS Access

(v) The study helped us to find out the University wise strength of LIS Teachers. Highest number of LIS Teachers is in Calcutta University with 9 Teachers. Second is University of Delhi with a total of 8 numbers of Teachers. In the north east, Mizoram University is having maximum number of LIS Teachers with a total of 7 Teachers.

12. SUGGESTIONS AND RECOMMENDATION

(i) Resource regarding information about LIS Teachers of India is not easily available. If available also they are not accurate or relevant information is not there. So there is a suggestion to the Universities, that they should put up the bio data of the teachers online through their University Websites, where complete information about the teachers are available.

(ii) After the analysis of the LIS Teachers area wise, we found out that there is no equal distribution LIS Teachers. This is due to the lack of quality education of Library and Information Science. It is seen that there are some states where there is no LIS Department at all like Nagaland. Again some Universities are having only three or four teachers. This creates problem for both teachers as well as students. Education in proper sense is not rendered well. Keeping all these in view, there is a suggestion that better study opportunity for LIS should be developed so that more LIS Teachers are produced. The state having sufficient number of Universities, large number of teachers, in that state only scope will be better.

(iii) Awareness of LIS studies and its work scope should be spread so that more students enrol into this course and this result in good number of production of teachers.

(iv) As the database on LIS Teachers of India is developed to a certain level, further research on this database is open to researchers because all the LIS teachers of India could not be included.

(v) (v) Further, the very database on LIS Teachers of India can be uploaded on Internet and can be made freely available for the common masses.
13. CONCLUSION

There is a growing pressure on LIS departments upon the use-value and exchange value of the professional knowledge in the contemporary information society. We are in the information age, where everybody seeks for readymade and up to date information. We need to have knowledge of all the available resource personalities of this field so that they can be approached for further research work and other development of Library and Information Science, like the proliferation of library schools, and to help broaden and deepen professional knowledge. The beginners of this field can seek for the resource person’s advice on different matters related to LIS. In accordance to the need for a common platform, for the LIS professionals who desire to make any contact to any LIS teacher for his/her work, the database of LIS teachers is a perfect gift. In fact, this study could be helpful for the LIS society as a whole hoping so that it will extend its helping hand for all the information seekers out there in the field of Library and Information Science.

References:


Issues and Challenges of Marginalized Sections in the Context of Human Development

Bijoy Das*

Abstract: “Marginalized sections” generally identify as the poor, distress and disadvantage sections of the society, where the individual or groups are kept at or pushed beyond the main part of the society. Literally it is meant that the deprived or the weaker sections including women, children, elderly people, SCs and STs of the society, who are excluded, unimportant or powerless. The paper is a brief account of the findings about the health, its issues and challenges of marginalized sections North East India. The objective is to understand the issues and challenges of socio-cultural and health related aspects of women and children in Assam in the context of human development.

Methodology: The study is determined by descriptive research design and secondary sources of data collection are used. Findings: According to Sample Registration System, Registrar general (2011), Assam has recorded 390 MMR (Maternal Mortality Rate) and cases of anaemia are found mainly among the reproductive age group of 15-49 with 69.9 percent of ever married (NFHS III, 2005-06), Infant Mortality Rate is 55 (2011). The paper further highlights the division of upper and lower sections within the society, domination of patriarchal towards women and children, traditional and old beliefs, lack of awareness that lead to inaccessibility towards the available health service system. They are also often deprived from their rights and basic necessities like; health and education and as result it hampers to their overall human development. Thus, the paper also aims to highlight and suggest about the implications of Millennium development Goals (MDGs) to raise the health status of women and children of north east in the context of human development.

Key words: Health, Women, Children, Human Development, MDGs

1. Introduction:

The term marginalization generally describes the overt actions or tendencies of human societies where by those perceived as being without desirability or functions are removed or excluded are known as “marginalized”, from the prevalent system of protection and integration so limiting their opportunities and means for survival. “Marginalized sections” generally identify as the poor, distress and disadvantage sections of the society, where the individual or groups are kept at or pushed beyond the main part of the society. Literally it is meant that the deprived or the weaker sections including Women, Children, Elderly people, Schedule Casts (SCs) and Schedule Tribes (STs) of the society, who are excluded, unimportant or powerless. The encyclopedia of Public health defines Marginalized as. ‘To be marginalized is to be placed in the margins and thus excluded from the privilege and

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power found in the centre’. A great majority of the people in the developing nations are under line of poverty. They are deprived of adequate access in the basic needs of life such as health, education, housing, food, security, employment, justice, and equality. Coming then, to the marginalized themselves; today groups that are marginalized in most part of the world; developed or otherwise are these coming from ethnic, linguistic and religious minority, and also homosexuals, even against drug addicts and AIDS patients. Whatever the reasons, the marginalized sections of the society are always associated with the health related issues and challenges like; high mortality rate, high morbidity rate, low life expectancy, malnutrition, sexually transmitted diseases, HIV/AIDS, reproductive related health problems and abstinence from the necessary basic needs like lack of safe drinking water, lack of health facilities, etc. The people of marginalized sections are always separated and left in isolation without full enjoyments of their rights. Certain groups like persons with disabilities, people living with HIV/AIDS who are marginalized in the society and are often encountered discriminatory treatment in getting employment and in accessing the available health services.

Health is not absence of disease. It is a state of physical and mental well being which is influenced by several factors like awareness, attitude, culture, individual and community predispositions, geographic, demographic, economic and educational factors, communication facilities, sanitation, hygiene, government interventions to provide health care facilities, professionals ethics and commitment of service providers. It is one of the key ingredients of human development. To provide an adequate and quality health services in global wide, In September 2000, 189 Member States of the United Nations adopted the Millennium Development Goals (MDGs) of which three sharply focused on health’s: i) Reduce Child Mortality, ii) Improve Maternal Health, iii) Combat HIV/AIDS, malaria and other diseases. United Nations Development Programme (UNDP) considers health as one of the component of Human Development Index (HDI) along with education and income generating capacity. Health security is a challenging issue worldwide as million die due to poor health conditions and basic health care facilities.

Human development is a development paradigm that is about much more than the rise or fall of national income. It is about creating an environment in which people can develop their full potential and lead productive, creative’s lives in accord their needs and interest.
Mahbub ul Haq, founder of Human Development Report, said that, “the basic purpose of development is to enlarge people’s choices (1980s). In principle, this choice can be infinite and can change over time. People often value achievements that do not show up at all, or not immediately, in income or growth figures, greater access to knowledge, better nutrition and health services, more secure livelihoods security against crime and physical violence, satisfying leisure hours, political and cultural freedoms and senses of participation in community activities.

In the context of human development, it is very gloomy in north east India. The positions of women and children in Northeast India are in a very disadvantageous position regarding these health aspects. Since it is related to the development of human beings, it is pertinent to add that health problems have been one of the challenges faced by the people in north east India. Looking into the context of Assam state, the latest Human Development report of the country, released by the Planning Commission, ranked Assam secured 3rd in the rank progress in Human Development Index (HDI) among all major states of the country and achieved a rate of 32.1 percent progress in HDI for the period 1999-2008. As per details from Census 2011, Assam has population of 3.11 Crore, an increase from figure of 2.67 Crore in 2001 census. Total population of Assam as per 2011 census is 31,169,272 of which male and female are 15,954,927 and 15,214,345 respectively. In 2001, total population was 26,655,528 in which males were 13,777,037 while females were 12,878,491. Thus, the paper will discuss about the various issues and challenges of marginalized sections related to health and human development of North East India with special focus on Assam state.

(vi) **Objectives:**

The objective of this paper is to understand the issues and challenges of socio-cultural and health related problems faced by women and children of Assam state in the context of human development.

(vii) **Methodology:**

Descriptive research design is used for the study and secondary sources that include books, reports, journals, articles, papers, etc. are the main sources of data collection.
Findings and Discussion:

4.1. Issues and Challenges faced by women and children:

(a) Health and Human Development

Achieving Gender equality and empowering women is one of the important targets of the Millennium Development Goals (MDGs). It is often being observed that in all human society, social differentiation between the sexes the male and female existed in an overwhelming majority of them women were in inferior positions. Women are perceived primarily as reproduces although they invented agriculture and produce at least fifty percent of world’s food.

In India women are comparatively backward in socially, economically and politically. Assam is one of the eight states of North East India with a geographical area of 78,438sq kms i.e. 2.4% countries total geographical area. The recent census report of 2011 stated that Assam has constituted 31,160,272 number of total population of which 15,954,927 are males and 15,214,345 are females. Sex ratio (females per 1000males) is 950 and the female literacy ratio is 67.17 percent. In this scenario women have very low status in the society; they have little control on resources and on important decisions of their lives. The early marriage child bearing, miscarriage, multiple pregnancies create serious health hazardous for women. About 28% of girls in India get married below the legal age and experience pregnancy while in Assam it is 40%.

- **Maternal Mortality Rate**: Assam has the highest maternal mortality rate in compare to the other states of the country. Insurgency in the state is one of the main reasons because it affects to basic health care services, lack of involvement by the stakeholders in uplifting the services in the region. According to Sample Registration Services (SRS) 2005-06 the Maternal Mortality Ratio (MMR) for Assam is 480 per 1000 live birth.

- **HIV/AIDS**: as per the latest figure related by the Assam State AIDS Control society, there are 4251 people living with HIV, the virus that calls AIDs. The jump in the number of people infected with the virus has increase from 364 in 2001 to 4,251 in April 2010, so far 230 people died of HIV/AIDS in Assam, till December 2011 1,82,834 people carried blood test, 112 pregnant women tested positive for the HIV virus.
Anaemic: Approximately 67.8% of adolescent girls (15-19yrs) are suffering from anaemia. The causes are lack of nutritional food due to extreme poverty, illiteracy and lack Institutional Delivery: In 2011-12 Institutional delivery increased in compare to the 2005 to 2006 (i.e-49,0003 to 420,424). In 2005-06, institutional deliveries in Assam increased by 39 percent compared to the year 2001-02 and in 2011-12, institutional deliveries increased by 212 percent compared to 2005-06 according to the NRHM.

Nutrition: Nutrition of women and children constitutes the foundation for human development and government has accorded the highest priority to combating malnutrition. The challenge of reducing maternal and infant mortality indicates a clear link between proper nutrition of mothers, their health and maternal and infant mortality. The prevalence of early marriage in the society, pregnancy and birth of child within the year of wed, when most of the girls are malnourished.

India is the second leading population country in the world, which child population contributes 13.12% (as per 2011 census). The total number of children in the country in the age group of 0-6 years is 158.8 million which is about five million less than the 2001 census figures and makes a negative growth of 3.08 percent. Child Population (0-6) of Assam is 4,511,307, where Male and Female Child constitute 2,305,088 and 2,206,219 respectively. Children are the supreme assets of the nation where they are also facing different kind of vulnerability. The major child health issues are mortality and morbidity among the children mainly covered and compounded by the poverty their sex, and caste position in the society, it’s have the consequences on their nutrition intake, access to health care, environment and education. The states Uttar Pradesh, Madhya Pradesh, Rajasthan, West Bengal and Assam still have the problems of tetanus in new born. The health status of the children are vary in different social groups as result child mortality is reported among the underprivileged sections like SCs, STs and OBCs as compared to the other general population. From the geographical point of view infant and child mortality rates are considered higher in rural areas than urban areas.
Infant Mortality Rate: Our rate of improvement in economic growth during 2001-10 was sixth highest among all states. But we have a long way to go when it comes to social indicator. Though we have brought down the IMR from 76 to 58 in the last ten years, which is still behind the National average of 47. MDG Goal 4 focuses on reducing Infant Mortality Rate (IMR) and Under 5 mortality (U5MR) to 28 and 42 respectively by the year 2015. According to NFHS-III, more than one in 18 children die within the first year and one in 13 before reaching age 5.

Neonatal Mortality Rate (NMR): NMR is the death of an infant in the first 28 days of its life. The NMR Rate of 35/1000 leads to 65% of Infant Mortality Rate in the first year. It occurs generally because of low birth weight due to premature birth, birth asphyxia and infections. According to NFHS II, the NMR is 41.1 and 31.2 respectively in male and female. Mothers age at birth 46.8 (< 20), 31.4 (20-29) and 51.6 (30-29).

Under 5 Mortality: In India the Under 5 Mortality ratio is 69 per 1000 Simple Registration Services (SRS) 2008, where the NRHM, RCH-II, comprehensively integrates interventions that improve child health and address factors contributing to morbidity and mortality in North Eastern state of India with other states of the Nation.

(b) Socio-Cultural and Human development:
In India the presence of traditional beliefs, norms and cultural practices generally observed in patriarchal social order where women are expected to follow a strict gender role and facing difficulties in compares to men. It’s mainly influenced by extreme poverty and economic dependence of women. There 39.7 percent of people are living under poverty line in Assam (Planning Commission 2010). Their experience of Crimes (which includes rape, molestation, and trafficking, domestic violence), practice of racism, lack of power in decision making and participation, all have an adverse impact on their health. The core social values, economic status of health, poor interaction with the health care system are very much rampant in this region. Social inequality is the foremost reason in increasing the number of maternal and child deaths. On the other hands some sections of the society prefer son rather than daughter which makes the discrimination among children in the
family even the society also. Due to Early marriage, motherhood reaches Indian women too early. One third of women become mothers by 18yrs and, and the median age of first child is 19 years according to NFHS 2. The role of traditional forms, cultural prejudices treating pregnancy as ‘natural’ and depriving mothers from institutional deliveries and health care beliefs in supernatural powers, help in some part of society to aggravate the situation.

**Political scenario and Human Development**

❖ **Governance:**

The State is responsible for the creation of the conducive political, legal and economic environment for building individual’s capabilities and encouraging private initiatives mainly it is depend on the governance mechanism, process, system, structure, social institution, and the relationship in political and economic aspects. In the mean time they can make equal law for all, justice and equal distribution i.e. non-discriminatory, socially sensitive and participation. Though government has introduced 73rd and 74th amendment and reservation for the people of SCs, STs, 1/3 reservation for women still the male dominating society these women are not to take decision by their own. Corruption in all sectors, squadrons of public funds, violation of law and order, unsystematic administrative pattern of work are quite rampant in region. However the people of this region must think should aware about the government procedure which can improve the conditions and use available funds for better improvement of marginalized sections of society.

❖ **Infrastructures:**

The region has its rich natural and human resources but on the other hand there limited use of these resources due to geo-political conditions, law and order. The region and its states are facing negligence of the government in different occasions. The lack of infrastructure as revealed by the index has not only spoiled the prospect of economic development but also created horizontal divisions among various ethnic groups affecting the fabric of social harmony in the region. The development of other parts of the country pushed the region in into the situation where unsatisfactory infrastructure like; roads, transports, communication electricity, banking, etc. Its need to provide an adequate better health services for the
Issues and Challenges of Marginalized Sections in the Context of Human Development

people of marginalized sections. The problems of insurgency and infrastructure will definitely hamper sequentially in implementing any health services in this region.

❖ Insurgency:

The problem of Insurgency in the region has a long history. The people of north east region started alienating themselves and feeling of self determination started to germinate, with the aim of preserving their own identity various ethnic groups inhabiting in the region, undisturbed for centuries began to differentiate among each other severing local ties and affinities and started to struggle with arms. It is serious issue for the people of this region and ultimate sufferer are the people of under privileged sections because of lack of opportunities to speak out. As result child abuse, kidnapping, extortion, killing, rape, bandh, strikes are often seen.

Table 1. Human Development Indicators (Assam)

<table>
<thead>
<tr>
<th>Indicators</th>
<th>Total</th>
<th>Indicators</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sex Ratio Females per 1000 (2011)</td>
<td>954</td>
<td>Infant Mortality Rate (2012)</td>
<td>46.07</td>
</tr>
<tr>
<td>Sex Ratio 0-6 (2011)</td>
<td>957</td>
<td>Maternal Mortality Rate (2005-06)</td>
<td>480</td>
</tr>
<tr>
<td>Birth Rate (2009)</td>
<td>23.6</td>
<td>Under 5 Mortality Rate (2008)</td>
<td>69</td>
</tr>
<tr>
<td>Death Rate (2009)</td>
<td>8.4</td>
<td>Children Fully Immunized</td>
<td>31.4</td>
</tr>
<tr>
<td>Natural Growth Rate (2009)</td>
<td>15.2</td>
<td>Institutional Birth Rate</td>
<td>22.4</td>
</tr>
<tr>
<td>Total Fertility Rate (2007)</td>
<td>2.7</td>
<td>Under Weight(2005-06)</td>
<td>35.8</td>
</tr>
<tr>
<td>Life Expectancy at Age1</td>
<td>----</td>
<td>Literacy Rate (2011)</td>
<td>73.18</td>
</tr>
</tbody>
</table>
4. II Conclusion:

Thus, it can be said that in the context of marginalized sections women and children are facing several challenges towards health and development and are subjected to unfair treatment in the society. As it is shown, the various forms of difficulties that are being associated with them based on socially, economically, politically and legally. The evidences of poor literacy rate among women compare to men, lack of societal responsibilities, negligence in health care services, towards women and children, emerging crimes and violence against women all are pushed them to remain under a poor status of health in the society. But though the state Assam has secured 3rd rank in Human Development Index (HDI) which signifies as overall development of the state, still there it is lagging behind to cover the rural urban differences and other consequences which indicate a poor status of women and children. In relates to gender disparities, the Human Development Report, 1995 introduced the concept of Gender Development Index (GDI), including other indices such as Gender Empowerment Measure (GEM). GDI while measure the achievements in the same dimensions and variables as the HDI it also take into account inequality in achievement between women and men (Anand and Sen. 1995). MDGs are making a very good attempt towards improvement of health services but it is not fully achieving its targets. The 2008 estimates of SRS suggest that the rate of decline in U5MR has increased in the country as a whole, which the expected level of U5MR at 69 per 1000 live births, that India were likely to achieve by 2009-10. In respect to health services MDG stated that child mortality remains higher in rural areas, rural women see improvement in antenatal care and assistance during delivery but less behind than urban areas even women have very limited understanding about HIV spreads. The major challenges in front of MDGs in the region are food security, disparities in development and lack of integrity among the states. However there can be no real development without integrity. If it is need to fill the gap between ‘where we are’ and ‘where we want to be’ in this respect things might have been far worse without the MDGs.

Our constitution provides safeguards for women and children especially Article 14, 15 and 16 says about absence of discrimination on the ground of race, sex etc. Article 21 says about compulsory education up to 6-14 years, Article 23 prohibition of trafficking, Article 39e safeguard from abused and exploitation despite of being they are categories as
disadvantage groups in the society. Finally it can be said that in the presence of laws and policies, in the trends of development the marginalized groups are still lagging behind. So development should be holistic, there should be an integration of human, social, economic aspects of development along with sufficient allocation of funds for infrastructure which is specially essential for the North Eastern states of India. No doubt the Indian government has framed and established the laws and rights for these marginalized groups at different times but due to lack of proper attention, implementation they have to face a number of problems. People need to be more conscious, have to realize their potentials than only it can remove difficulties from the society and in the progress of overall Human Development.

**Future Needs**

- There should be proper implementation of laws regarding the health of these marginalized groups.
- Women should be protecting from domestic violence, physical and sexual abuse.
- The government should give special attention to achieve MDGs target fully.
- ICDS and Anganwadi centres have to play more vital role to improve the nutritional status among them.
- Strengthen the public health care services infrastructure and remove traditional form of services.
- Women should take decision and control over, decide freely and responsibly on related to their sexuality and reproductive health.
- Awareness level should be increased among the people of marginalized sections especially on health aspects.

**References**

2. Assam Economic and Human Development Indicators, retrieved on: www:undp.org/content/dam/index/docs.assam-factsheet.pdf, 7/3/2013.8.16pm.
Awareness and Use of Open Access Journals by the Faculties of Assam Down Town University: An Overview

Prafulla Kumar Mahanta*
Chanda Paul**

Abstract

Research outputs which are freely available for the users without any restrictions are termed as open access. By accessing those research outputs there is no need to pay anything. Open access journals are those research journals which are available online for the readers’ without any kind of barrier. In any academic institution open access journals are always reliable as libraries have faced cost problem for subscribing paid journals. Here, Libraries of an academic institution play a great role to aware the users of the institution about the open access journals, about its uses and also about to encourage them to publish their scholarly or research outputs in open access journals so that everyone can access their scholarly outputs. This study is an attempt to identify the awareness and use of open access journals by the Faculties of Assam Down Town University.

Keywords: Open Access, Open Access Journals, Assam, University.

1. INTRODUCTION

Open access means locating peer-reviewed scientific and scholarly literature over internet and making it available free of cost and free of most copyright and licensing restrictions. The term open access was first properly defined at a meeting in Budapest of a variety of open access advocates, brought about by the Open Society Institute in early December 2001. Out of that meeting, open access was defined as:

”free availability on the internet, permitting users to read, download, copy distribute, print, search, or link to the full texts of these articles, crawl them for indexing pass them as data to software, or use them for any other lawful purpose, without financial, legal, or technical barriers other than those inseparable from gaining access to the internet itself. The only constraint on reproduction and distribution and the only role for copyright in this domain, should be to give authors control over the integrity of their work and the right to be properly acknowledged and cited”.

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** Guest Faculty, Department of Library & Information Science, Assam University
Awareness and Use of Open Access Journals by the Faculties of Assam Down Town University: An Overview

The ALA defines open access as:
1. Pertaining to scholarly material that is made available online without charge to the user.
2. There are two basic open access models: open access archiving (the deposit of a traditionally published journal article in a preprint or post-print server) and open access publishing (publication in an open access journal).

Open access journals are scholarly journals that are available online to the readers without financial, legal, or technical barriers other than those inseparable from gaining access to the internet itself. Some are subsidized and some require payment on behalf of the author. Subsidized journals are financed by an academic institution or a government information center; those requiring payment are typically financed by money made available to researchers for the purpose from a public or private funding agency, as part of the research grant. Apart from these, there have also been several modifications of open-access journals that have considerably different natures, namely: (a) hybrid open-access journals and (b) delayed open-access journals.

Open-access journals (sometimes called the "gold road to open access") are one of the two general methods for providing open access. The other one (sometimes called the "green road") is self-archiving in a repository. The main difference between Open access journal and Open access repositories is that OA journals conduct peer review whereas OA repositories don’t performed peer review themselves.

On the other hand the publisher of an open-access journal called as the "open-access publisher", and the process is named, "open-access publishing". The first digital-only, free journals (eventually to be called "open-access journals") were published on the internet in the late 1980s. Among them were Bryn Mawr Classical Review, Postmodern Culture, Psycoloquy, and the Public-Access Computer Systems Review. In 1998, one of the first open-access journals came up in the field of medicine: the Journal of Medical Internet Research (JMIR). Its first issue was published in the year 1999. One of the more unique models is utilized by the Journal of Surgical Radiology, which uses the net profits from external revenue to provide compensation to the editors for their continuing efforts. One of the very first online journals, GeoLogic, TerraNova, was published by Paul Browning which started around 1989. It was not a discrete journal but an electronic section of Terra Nova.
Some of the open access journals avenue for direct access include: the Directory of Open Access Journals (DOAJ); the directory of Free Full Text; Free Medical Journals Directory; the High Wire Press; and the Open J-Gate. It is also possible to access open access journals articles indirectly by using search engines such as Google or Google scholar.

2. LITERATURE REVIEW

Eqbal, M and Khan, A(2007). Use of electronic journals by the research scholars of Faculty of Science and Faculty of Engineering, Amu, Aligarh: A comparative study. Open access journals have become an important source or scientific research and development. They found that 88.24% faculty of science are more aware about open access journals. The majority of research scholars in faculty of science 67.64% and 69.23% faulty of Engineering use OAJs for research work, whereas 35.29% in faculty of science use OAJs to update their knowledge and 23.70% in faculty of engineering use them for study.

Ivwighreghweta, Oghenetega and Onoriode, Oghenovo Kelvin (2012). Use of Open access journals by lecturers at Western Delta University, Oghara, Nigeria. It shows 50 (100%) of the respondents agreed that they have downloaded articles, print open access journals, accessed open access journals, made links to other articles through open access journals, published their work in open access journals, references open access journals, and they cited articles from open access journals articles. It shows that the major benefit derived from using open access journals is that publications are made free for authors 50(100%), this is followed by reduction in publication delay 46 (92%) and that it increases citation to published scholarly work 45 (90%).

R. Harish and Geetha (2013). Use of Open access journals by faculties/ Research scholars of engineering colleges in Mysore city. When the usage history and frequency is highly optimistic, it is quite evident that the respondents have explored some critical dependency factor for the usage of open access journals. 61-80% of the respondents reported that they are dependent on open access journals for their laboratory experiment purpose. Below 20% of the respondents are dependent on open access journal for teaching purpose while 21-40 % of the respondents use it for research purpose. 81-100% of the respondents claimed the dependency factor is preparation of seminars and workshop materials.
Iwighreghweta, Oghenetega and Onoriode, Oghenovo Kelvin (2012) Awareness and Use of Open Access Journals by LIS Students at the University of Ibadan, Nigeria. It shows that access to open access journals came first with 86(61%) followed by downloading of articles from open access journals with 83(59%), likeness to publish articles in open access journals with 81(58%). It shows the benefits derived from using open access journals by master's degree students. It provides free online access to the literature necessary for research with 84(60%) and 38(27%) positive responses. This is followed by the possibility of self-Archiving with 82(59%) and 38(27%) and easy accessibility of research works with 80(57%) and 47(34%) positive responses.

3. OBJECTIVES OF THE STUDY

- To determine the level of usage of open access journals by the faculties of Assam down town University.
- To identify the benefits derived from the use of open access journals by the faculties.
- To know the faculties assessments of open access journals publications.
- To know the constraints for using Open access journals.

4. SCOPE OF THE STUDY

The study is covered only the faculties of Assam down town University, Panikhaiti, Guwahati-26, Assam.

5. METHODOLOGY

The methodology used for this study is based on survey method. A structure questionnaire is designed to collect data. The population consisted of (75) seventy five faculties of Assam down town University.

6. ANALYSIS AND INTERPRETATION OF DATA

Analysis of data collected from the questionnaires is presented in this section. Analysis of data is the ultimate step in research process. It is the link between raw data and significant results leading to conclusions. The data were analyzed using frequency counts and simple percentage to answers the research questions.
The well designed questionnaire is distributed to the (75) seventy five faculties of Assam down town University. Out of 75 faculties, 60 are responded. The percentage of response rate is 80.

![Chart-1: Responses received from the respondents](image)

### 6.1 Level of usage of Open access journals by faculties:

<table>
<thead>
<tr>
<th>S. No</th>
<th>Usages</th>
<th>Positive response with percentage(n=60)</th>
<th>Negative response with percentage(n=60)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Respondents access open access journals</td>
<td>48(80%)</td>
<td>12(20%)</td>
</tr>
<tr>
<td>2</td>
<td>Respondents downloaded article from open access journals</td>
<td>42(70%)</td>
<td>18(30%)</td>
</tr>
<tr>
<td>3</td>
<td>Respondents print open access journal articles</td>
<td>26(43.33%)</td>
<td>34(56.67%)</td>
</tr>
<tr>
<td>4</td>
<td>Respondents  have made links to other articles through open access journals</td>
<td>24(40%)</td>
<td>36(60%)</td>
</tr>
<tr>
<td>5</td>
<td>Respondents  cited articles from open access journals articles</td>
<td>32(53.33%)</td>
<td>28(46.67%)</td>
</tr>
<tr>
<td>6</td>
<td>Respondents  published their work in open access journals</td>
<td>20(33.33%)</td>
<td>40(66.67%)</td>
</tr>
<tr>
<td>7</td>
<td>Respondents  refer others to access open access journals</td>
<td>36(60%)</td>
<td>24(40%)</td>
</tr>
</tbody>
</table>

Table-1: Level of usage of Open access journals by faculties
From the Table, it shows that 48(80%) respondents agreed that they can access open access journals, 42(70%) respondents stated that have downloaded article, 26(43.33%) respondents print downloaded open access journal, 24(40%) respondents have made links to other articles through open access journals, 32(53.33%) respondents cited articles from open access journals articles, 20(33.33%) respondents published their work in open access journals, and 36(60%) respondents refer others to access open access journals. The status of usage of open access journals by the faculties can be represented by the chart-1.

Chart-2: Level of usage of Open access journals by faculties
6.2 Benefits of using open access journal:

<table>
<thead>
<tr>
<th>S. No</th>
<th>Benefit of using OAJ</th>
<th>Positive response with percentage(n=60)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>It increases citation to published scholarly work</td>
<td>52(86.67%)</td>
</tr>
<tr>
<td>2</td>
<td>It reduces publication delay</td>
<td>44(73.33%)</td>
</tr>
<tr>
<td>3</td>
<td>Publications are made free for author</td>
<td>40(66.67%)</td>
</tr>
<tr>
<td>4</td>
<td>It helps in career development</td>
<td>54(90%)</td>
</tr>
<tr>
<td>5</td>
<td>Self archiving is possible</td>
<td>46(76.67%)</td>
</tr>
<tr>
<td>6</td>
<td>It makes for easy accessibility of the research work</td>
<td>52(86.67%)</td>
</tr>
<tr>
<td>7</td>
<td>It provides free online access to the literature necessary for my research</td>
<td>46(76.67%)</td>
</tr>
<tr>
<td>8</td>
<td>It increase impact of researchers work</td>
<td>46(76.67%)</td>
</tr>
</tbody>
</table>

Table-2: Benefits of using open access journals according to the respondents

From Table-2 it shows that 54(90%) of the respondents find that the major benefit of using open access journals is that it helps in career development, 52(86.67%) respondents agreed that open access journals increases citation to published scholarly work and also it makes for easy accessibility of the research work. According to 46(76.67%) respondents, Self archiving is possible through open access, 46(76.67%) respondents felt that it provides free online access to the literature necessary for their research and also it increases impact of researchers work. Also, 44(73.33%) respondents agreed that the benefit derived from using Open Access Journals is it reduces publication delay. Publications are made free for author 40(66.67%) agreed. The benefit of using open access journals by the faculties can be represented by the Chart-3.
Chart-3: Benefits of using open access journals according to the respondents

6.3 Faculties’ assessment of open access journal publications:
Chart-4: Faculties assessment of open access journal publications
Chart-4 shows that majority of the respondents 76.67% agreed that Publication represents adequate standards of quality and scientific merit and this narrowly followed by Publications are original and represent high quality research with 66.67% agreed. A number of less faculties agreed that Publications are mediocre or of little merit with 36.67%.

6.4 Constraints for using Open access journals:

<table>
<thead>
<tr>
<th>S. No</th>
<th>Constraints</th>
<th>Positive Response with percentage(n=60)</th>
<th>Negative response with percentage(n=60)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Retrieval of too much irrelevant information</td>
<td>34(56.67%)</td>
<td>26(43.33%)</td>
</tr>
<tr>
<td>2</td>
<td>Unavailability of internet facilities</td>
<td>38(63.33%)</td>
<td>22(36.67%)</td>
</tr>
<tr>
<td>3</td>
<td>Download delay</td>
<td>38(63.33%)</td>
<td>22(36.67%)</td>
</tr>
<tr>
<td>4</td>
<td>Limited access to computers terminate</td>
<td>30(50%)</td>
<td>30(50%)</td>
</tr>
<tr>
<td>5</td>
<td>Lack of knowledge of the existence of OAJ</td>
<td>28(46.67%)</td>
<td>32(53.33%)</td>
</tr>
<tr>
<td>6</td>
<td>Power outage</td>
<td>24(40%)</td>
<td>36(60%)</td>
</tr>
<tr>
<td>7</td>
<td>Improper archiving of some open access journals</td>
<td>48(80%)</td>
<td>12(20%)</td>
</tr>
<tr>
<td>8</td>
<td>Lack of internet search skills</td>
<td>28(47.67%)</td>
<td>32(53.33%)</td>
</tr>
</tbody>
</table>

Table-3: Constraint for using Open access journals
Table-3 shows that unavailability of internet facilities and Download delay with 38(63.33%) positive response as against 22(36.67%) negative response while retrieval of too much irrelevant information comes next on the list with 34(56.67%) positive responses as against 26(43.33%) negative responses. It reveals that the improper archiving of some open access journals on the internet as the greatest problem with 48(80%) positive responses as against 12(20%) negative responses on the table. However, other listed problems on the table are also narrowly followed by limited access to computers terminate with 30(50%) positive as against 30(50%) negative responses followed by lack of internet search skills with 28(47.67%) positive responses against 32(53.33%) negative responses followed by lack of knowledge of the existence of Open Access Journals with 28(46.67%) positive response as against 32(53.33%) negative responses and lastly power outage with 24(40%) positive responses as against 36(60%) negative responses.

![Chart-5: Constraints for using Open access journals](chart5.png)
7. FINDINGS

a) Level of usage of Open access journals by faculties: It reveals that 48(80%) respondents agreed that they can access open access journals, 42(70%) respondents stated that have downloaded article, 26(43.33%) respondents print downloaded open access journal, 24(40%) respondents have made links to other articles through open access journals, 32(53.33%) respondents cited articles from open access journals articles, 20(33.33%) respondents published their work in open access journals, and 36(60%) respondents refer others to access open access journals.

b) Benefits of using open access journal: It reveals that 54(90%) of the respondents find that the major benefit of using open access journals is that it helps in career development, 52(86.67%) respondents agreed that open access journals increases citation to published scholarly work and also it makes for easy accessibility of the research work. According to 46(76.67%) respondents, Self archiving is possible through open access, 46(76.67%) respondents felt that it provides free online access to the literature necessary for their research and also it increases impact of researchers work. Also, 44(73.33%) respondents agreed that the benefit derived from using Open Access Journals is it reduces publication delay. Publications are made free for author 40(66.67%) agreed.

c) Faculties’ assessment of open access journal publications: It reveals that majority of the respondents 76.67% agreed that Publication represents adequate standards of quality and scientific merit and this narrowly followed by Publications are original and represent high quality research with 66.67% agreed. A number of less faculties agreed that Publications are mediocre or of little merit with 36.67%.

d) Constraints for using Open access journals: It reveals that unavailability of internet facilities and Download delay with 38(63.33%) positive response as against 22(36.67%) negative response while retrieval of too much irrelevant information comes next on the list with 34(56.67%) positive responses as against 26(43.33%) negative responses. It reveals that the improper archiving of some open access journals on the internet as the greatest problem with 48(80%) positive responses as against 12(20%) negative responses on the table. However, other listed problems on the table are also narrowly followed by limited access to computers terminate with 30(50%) positive as
Awareness and Use of Open Access Journals by the Faculties of Assam Down Town University: An Overview

against 30(50%) negative responses followed by lack of internet search skills with 28(47.67%) positive responses against 32(53.33%) negative responses followed by lack of knowledge of the existence of Open Access Journals with 28(46.67%) positive response as against 32(53.33%) negative responses and lastly power outage with 24(40%) positive responses as against 36(60%) negative responses.

8. CONCLUSION

Open access journals are very useful because it is free for all, it increased readership and also it give access for researchers in Developing Countries. But it has some demerits also like it is difficult to control quality. Open access journals has its merits and demerits but it is come into existence with a motive that maximum no. of users can access maximum no. of scholarly outputs as well as maximum scholarly outputs get their maximum readers. To conclude, it has been observed that the faculty members of Assam Down Town University have vehemently used the open access journals. Though their percentage of using open access journals is not 100% but still large no. of faculties are using open access journals. They have the idea about the benefits of using open access journals; they know how to assess those open access journal publications and also they know the constraints for using those Open access journals. In near future, it is expecting that the no. of faculty members using open access journals will be increased.


7. Advantages and Disadvantages of Open Access Journals
   http://monlywhite.blogspot.in/2013/02/advantages-and-disadvantages-of-open.html


9. Advantages and Disadvantages of Open Access
   http://www.edanzediting.com/blog/advantages_and_disadvantages_open_access#.Uz56qLXiho


Co-curricular Activities in Indian and Western Philosophy: A Comparative Analysis

Ms Sutapa Das*
Dr. Swapan Kumar Dutta**

Abstract: Modern education aims at the wholesome development of children where it is no longer restricted to the activities of classrooms. It is generally recognized that students also learn from one another in informal setting on the school ground, in the school corridors, and on their way to and from school. Today when a child comes to school he comes in his totality and education helps him to develop his total personality. The innumerable activities in which students remain engaged outside the school provide further opportunities for education through participation in the pursuit of common interest and purposes. These varieties of activities are known as co-curricular activity. In ancient times these activities were not termed as co-curricular though said to be the part and parcel of education system. The present paper attempts to describe the significance of co-curricular activities in the system of education as derived from Indian and Western philosophy.

Keywords: Co-curricular activities, Indian philosophy, Western philosophy,

Introduction

At present the concept ‘education’ has undergone a radical change. It has been broadened in such a way that it has engulfed the whole process of development of an individual. It has broadened from merely gaining knowledge or developing skills to experiences which students acquire beyond the formal institution called school. Therefore education may be defined most simply as the process by which behavioral changes take place in an individual as a result of experiences which he/she has undergone. The formal instruction imparted in the school can’t provide all the experiences which are needed for students’ all round development. Here we demand such training that can facilitate them to

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meet any new situation in their life and help to lead active life as good citizens in a
democratic country. Therefore these activities are looked from new perspective which
occupies an important place for all round growth and development of the pupils. They
make use of the students’ inner drives and urges by directing their free activities along
proper channels that are educationally worthwhile. “By education I mean an all round
drawing out of the best in child and man- body, mind and spirit.” This quote by Mahatma
Gandhi underlines the essence of education as being the vehicle for holistic development of
the learner. Gandhiji believed that all educational activities must focus on social
development and development of an individual - both heart and mind.

Co-curricular activities in different schools of philosophy

Indian philosophy

The Indian schools of philosophy may be classified broadly into two
Asthika (orthodox) and Nastika (heterodox). The Asthika system which have the schools of
Mimansa, Vedanta, Sankhya, Yoga, Nyaya and Vaisesika. The Nastika schools are
Charvaka, Buddha and Jaina. The ancient scriptures of India like Vedas, Upanishads, Yoga,
Vashistha, Mahabharata, Ramayana all inform us about Gurukul and Ashram systems of
education. Activities like cleaning ashram, collecting woods, milking the cows, wrestling,
archery, dying cloths, cooking, singing, playing, warfare activities etc. were quite common
in most of the periods. It seems that the very philosophies were based on the belief that for
all round development of the personality, intellectual, emotional, social, moral and
aesthetic these activities are highly important. Every student had to do these activities.
Therefore they were the part and parcel of education in the ancient times.

The aim of Vedic education was very lofty. It aimed at providing full opportunity
for the development of human qualities to enable students to get full opportunity to develop
themselves fully (Rai, 1986). So their system of education was dominated by the study of
Vedic literature, historical study, stories of heroic lives, discourses on the Puranas,
knowledge of metrics, arithmetic, geometry, astronomy, logic philosophy ethics, conduct
etc. The subjects of instruction varied according to the vocational needs of the different
castes. But all the students irrespective of their castes had to perform some common
activities in the Gurukul and Ashrama as mentioned above.
The aim of education according to Samkhya philosophy is to get perfect knowledge about things that are eternal and things that are ephemeral. This philosophy recognizes both the material and spiritual aspects of life. So in curriculum the provisions were made for the activities related to these aspects and also for the development of knowledge according to the different stages of human life (Chaube & Chaube). The objectives for achieving this basic aim of education are – physical, mental, emotional, intellectual and moral development so that the total personality of a student may realize itself throughout its span of life. During childhood, the development of sense organs and motor organs is rapid. So for their fullest development, free movement and play in natural atmosphere is provided. Child should have direct contact with nature for such development of their sense organs. Education must prepare student for acquiring different skills needed in life. The development of different skills is based on the proper evolution of sense organs. Subjects explaining the role of manas and self sense like math, language, logic, social subject, preliminary and factual knowledge of science should also be taught. In development stage subjects like Physics, Chemistry, Social Science, Literature and Art are the need of hour.

To attain salvation by realizing the truth has been the aim of education during Upanishadic or Vedantic period. According to the Upanishads, truth alone is the knowledge and the other worldly knowledge is untruth. The aims of education according to this philosophy were—attainment of supreme knowledge, building of character, all round development like physical, social, spiritual, cultural etc. Curriculum during Vedantic period included more subjects than that of the Vedic age. Ved Mantras (hymns and verses), various types of literatures, religious subjects, many worldly subjects like Vedas, Vedangas, Sound system, Knowledge of religious rites, History, Puranas, Ethics (Chaube & Chaube) , Grammar, Mathematics, Braham-Vidya, Nirukti (etymological interpretation of words), astronomy, dance, music etc. were included in their curriculum.

According to Advait Vedant, a branch of Vedanta school of philosophy, the basis of education should be to realize the reality of Brahma. There are two kinds of education—spiritual education (Para vidya) which gives knowledge (Gyan) about God and materialistic education (Apara vidya) which enables us to become duty conscious.
Co-curricular Activities in Indian and Western Philosophy: A Comparative Analysis

Sankaracharya advised to study Vedas, other relevant literature and practical art in Gurukulas. As the main aim of education under this school of philosophy was attainment of salvation, there have been a number of religious and spiritual subjects in their curriculum. Other than these, worship of God, pilgrimage, practice of yoga, religious meetings, oblation, fasts and tour for religious discourses were included.

According to the Bhagavad Gita, an important scripture of Indian philosophy the aim of education is to bring spiritual freedom so that the whole personality of a learner may be transformed. Education aims at sublimating the material aspect gradually and turning the individual into the divine. Two kinds of Vidyas namely Para and Apara are to be taught. Apara vidya includes the knowledge of five elements—earth, fire, water, air and sky. The para includes the science of soul. Therefore subjects like Physical science, Social science, Psychology, Art, Religion, Metaphysics, History, Archaeology etc. are studied. This apara vidya becomes the basis for para vidya. There is Psychology, Ethics, Religion, Philosophy in the Gita with vivid details yet there are also the insightful hints about the intimate relationship between physiology, psychology and spiritualogy. In short, all vidyas dealing with and leading to sattvic state of body, senses, mind, internal organs and intelligence should form the part of curriculum.

According to the Mimansa school of thought, education is necessary for the all round development of human personality. The school believes that everything worth knowing and every means needed for knowing is contained in the Veda. The aim of education is, therefore, the development of the physical being of man on which the sound mind and sound intelligence can be developed. The Vedas are divided into four sections—Brahmana, Samhitah, Aranyaka and Upanishads. The system has given more importance to the first two sections which deal with action (Karma). These sections deal minutely with individual’s day to day life, family rituals and social uplift. Therefore its curriculum is exhaustive. The school also includes studies such as medicine, archery, music and science needed for all activities of life. For this it recommends the study of Ayurveda, Dhanurveda, Gandharvada and Atharvaveda. By implication, the system recommends the education of all such subjects as are needed for the growth of culture, civilization, art, science, technology together with those subjects which are necessary for administration, social life, economic life etc.
The ultimate aim of human life according to the Nyaya is self-realization. The chief function of education is therefore to inculcate the spirit of social concern among students. Life is the mixture of immaterial substance known as soul and also material substance. A balance life is what the educational concept of the Nyaya aims at. According to this school of thought the chief means of all knowledge is imperative on the part of education to aim at physical as well as intellectual development of child’s personality. It is concerned with all kinds of knowledge so that student may be equipped with various abilities and interest. The system pleads for a curriculum which is most psychological and caters the cognitive, affective and conative aspects of the child. Since it deals with the physical, mental and spiritual development of child’s personality it recommends all natural science and self science and also vocational programmes. Here emphasis is laid on practical rather than theoretical principles. Since perception is the chief source of knowledge, learning by doing is advocated by the system emphatically. Since the major part of education takes place through human contact it is advised to arrange educative tours, visits, project methods, discussion etc.

Vaisesika philosophy’s aim of education is to develop the physical, intellectual and spiritual personality of man. Men in general are equal and the same but each man is Visesa because of his soul, mind, intellect and talents. The aim and function of education as such is to develop the particularity Visesattva of each child. This process of education in actually can be called self-realization. In order to develop the integrated personality of the student, subjects promoting physical, mental, intellectual and spiritual health and efficiency should be taught. Subjects concerning humanities, arts and various sciences are stressed upon.

The aim of education, according to the Yoga, is the comprehensive development of human personality and also to make human child, free from bodily, mental and supernatural miseries. This implies that education must care for physical, mental, intellectual and spiritual growth of the pupil. The system lays great stress on psychophysical purity. Without thinking and living for the well being of other, purity cannot be obtained by ego centric consciousness.
Co-curricular Activities in Indian and Western Philosophy: A Comparative Analysis

Therefore some subjects should be prescribed which are responsible for benevolent life. The curriculum also embodies specific sciences as medicine and social sciences such as Psychology, Physiology, and Clinical Psychology etc. Patanjali wrote three masterpieces on Ayurveda, Grammar and Yoga, it means he realized the importance of man’s health, his means of expression that is language and the spiritual culture. The yoga would readily approve of all those subjects which deal with human physiology, current linguistic expression, true human nature and also the hidden laws of nature.

In Charvaka philosophy the harmonious development of the child also stands amongst the more prominent aims of their education. This is so because pleasure is the prime motive in the entire system of education and it can be attained when both the body and mind are sound. However, the term ‘harmonious’ includes only the child’s physical and mental development and also the healthy state of sense. This philosophy states that child should be engaged in natural work so that his physical development may be the maximum. For the physical development of the personality, the subject taught were physiology, hygiene, health education, physical training and exercises were also to be included. For the development of the senses in particular, the curriculum was to include the study of fine arts, while excursions, trips, tours and sight-seeing were also to be encouraged.

In Jainism knowledge has been given a supreme status because without knowledge man can never realize the importance of non-violence. Jainism implies the study of History, Geography, Psychology, Social Sciences, Art and Architecture, Music.

Buddhism in education is interested in all kinds of subjects under the sun right from reading, writing and arithmetic in the primary education to subjects like Religion, Philosophy, Military training, Ayurveda, Four Veds, History, Puranas, Dhavani poetry, Grammar, Jyotish, Vedanga, Samkhya, Yoga, Music, Ayurveda, Sanskrit, Surgery etc. in higher sections. This shows that the system is interested in the study of all sciences and all arts together with occasional and commercial subjects. Spinning, weaving, painting and tailoring arts and craft were taught (Rai, 1986). Huen Tsang, the Chinese traveler and historian, during his visit to Nalanda, Taxila and other Buddhist universities reported about the popularity of physical, artistic and social activities among students.
Western philosophy

If we study the history of education of other countries of the world we can find that they also gave stress on different co-scholastic aspects of education. From the different schools of education and the philosophy of great philosophers and educationists of west right from Socrates and Aristotle to Herbart Spencer and John Dewey, have stressed the importance of providing opportunities in schools to organize activities which are known as co-curricular activities.

The oldest school of philosophy of west is **Idealism** which believes that material objects and physical world are myth. They are only the means to reach the spiritual reality. According to this philosophy beautification of personality, development of spirituality, moral and intellectual training, preservation transmission and advancement of culture, creation of ideal society etc. were the aims of education. For this, different schemes of curriculum were propounded by different Idealist philosopher. According to them curriculum should be so constructed and developed as to enable the child in knowing, writing, willing and doing. For example, teaching of different subjects will develop the knowing faculty of the mind, teaching of arts, music and dance will develop feeling faculty and teaching of science will develop doing capacity of mind (Chaube & Chaube). According to idealism, for affective development subjects like art, painting, drawing, songs, dance, music etc. should be included in the curriculum. For conative development, subjects like physiology, hygiene and different physical activities such as exercise, games, sports, yoga sanas, meditation etc. were included. For vocational and economic development the subjects like agriculture, trade, manufacturing, industrial arts and crafts may be included (Das, Goswami & Sarma, 2010)

**Naturalism** considers nature (or matter) as everything and denies any existence of spirit. According to them it is very difficult to establish any definite aim of education. Therefore their aims of education was as to establish harmony between man, nature and substance ((Chaube & Chaube), prepare the child for struggle of life, attainment of conditioning of reflex action, adjustment with the environment, development of physical and natural powers, progressive and unrestricted development, self-learning etc. To achieve these aims they supported a wide range of curriculum which is directly related to life.
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Curriculum should be constructed keeping in view the life stages of the child and his aptitude. For direct self preservation physical education, hygiene, physiology, physics etc.; for economic efficiency agriculture, craft, industrial art, physical and biological science; for family life child psychology, home science; for enjoyment of leisure literature, art, music, dance, drama, drawing, painting etc. (Das, Goswami & Sarma, 2010) should be included in the curriculum. For infancy physical and sense training and for childhood sports activities were included in the curriculum which was given more emphasized.

Pragmatism is a middle way between idealism and naturalism (Sharma, 2004). The pragmatists believe that man is primarily a biological and social organism and therefore they only act where there is biological and social stimulation (Taneja, 1995). Activity lies at the center of all education process. Their aims of education were—all round development, continuous re-construct of experiences, social efficiency, and continuous growth, personal and social adjustment. For this reason the curriculum is broad based, diversified and flexible. According to this only those subjects, activities, and experiences be included in the curriculum which are useful to the process, need of the child and also meet the future expectations of adult life as well. In the overall plan of curriculum, subject like language, home science for girls, science, social science, vocational and technical education, physical training, geography, history, and mathematics for boys should find proper place. At the primary stage it should include reading, writing, counting, art, craft, and natural science (Das, Goswami & Sarma, 2010).

Realism believed in that knowledge only which is acquired by our senses. Education should be such which may fulfill the needs of human being and the man may enjoy a happy life. The aim of life should be high enough but there should be a mark of reality in them (Rai, 1997). If anything is found to be true or real on the basis of observation or experimentation, only then it is taken to be true. Here only those subjects or activities are included in curriculum which prepares the child for his real worldly life. For this purpose science and vocational subjects are primarily and preferably taught and secondary place is given to arts and humanities. Specific interest and abilities of children are also taken into account while selecting a particular subject for them.
Humanism wants to make this earth heaven of peace and beauty and to increase the happiness of man on this earth. This happiness will be brought about by the man himself. Education is that sort of activity which brings about justice, equality and progress through peace, mutual cooperation and tolerance among the people. In order to inculcate love for beauty among the pupils, Arts and Literature were included in the curriculum which will develop in them a capacity for realizing the goodness and beauties of life.

Existentialism was originated in 19th century and the reason was the frustration from war. In order to re-establish the supremacy of man as an individual this philosophy came into being. The existentialists primarily direct their attention to the subjective made of encountering existence rather than to the objective (Kar, 1992). Thus aim of education according to this philosophy are growth of uniqueness in man, make pupil aware of infinite possibilities of his freedom and the responsibilities he must bear in mind, develop in the pupil a scale of values consistent with his absolute freedom (Nanda & Walia, 1996). For this reason this philosophy gives importance to subjects like natural sciences, mathematics, humanities, social science and in order to develop inner self of man, subjects of moral sciences, religious education and theology are included in curriculum.

Similarities and differences between eastern and western approach

From the above it is clear that different eastern or Indian and western schools of philosophy have different views regarding aims of education and curriculum. But there is no denying the fact that all the schools have accepted that only knowledge based subject is not enough for all round development of the personality. They believed the fact that students should be given opportunity to learn skills and workout solutions rather restricted to learning mere facts. Education should encourage practice rather than only theory. Only with mere knowledge based subjects all round development is not possible. So some other activities like art, music, physical exercise, play, craft work, educational trips etc. were integrated in their curriculum.

The major difference between these two schools of thought is that in western schools there were no provisions like Gurukula and Ashram systems of education where students had to get involved in different activities along with the academic subjects.
In Gurukulas and Ashrams in addition to other subjects different activities like arts and crafts, fine arts, music, sense training, physical exercise, yoga, pilgrimage, oblation, spinning, weaving and tailoring etc. were inevitable. Each and every student had to follow all these activities. Tours for religious discussion and educative purpose, visits, project methods, sightseeing, learning by doing are some of the most prominent methods which were followed by different Indian schools of philosophy. On the other hand western schools of philosophy also stressed on different activities like art, painting, drawing, songs, dance, music for reinforcement of children’s aesthetic development and impulses with other subjects. Subjects like physiology, hygiene and different physical activities such as exercise, games, sports, yogasanas, meditation etc. were included in their curriculum. Learning by doing, heuristic method, play-way method, project method, discussion method, learning through experimentation and creative method etc. are some of the methods which western schools of thoughts emphasized.

**Conclusion**

In modern times, educationists have tried to implement the best ideas of ancient Indian and western philosophies in our education system to make our education more practical. At present these activities are termed by different educationist in different ways whereas in ancient times these activities were part and parcel of education. However, its importance was lost in between which is now regained. But all of them agreed with the fact that education will be incomplete without such activities. By recognizing the value of such activities in modern time educationists have implemented some of them which we had in our ancient times. For instance, sense training method of teaching for beginners which was introduced by Maria Montessori was the implication of Samkhya philosophy. Learning by doing which was focus of most of the western schools of thoughts as well as Indian schools has now become activity-based learning. But in today's highly competitive world, we are giving too much importance on academic subjects for which students have to bear a lot of mental stress. This is very much harmful for their natural growth and development. Co-curricular activities help us to get mental rest and also to stay physically fit and healthy. Students don't go to school only for study but they also go there to show their potentiality in other fields like sports, dance, music etc. This is why co-curricular activities play a very significant role in modern education.
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Consumerism and Education as Service: Issues and Future Projections

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Abstract: In the era where the concept of consumerism had made its strong place in the field of consumer rights is still to be nourished by redefining and addressing some issues pertaining to consumers laws in service sector especially for education institution. Changing dimensions and socio-legal conditions of country have magnetized many issues igniting need to outlook the present scenario in consumer protection area. Present consumer protection laws are facing a definitional challenge over the concept of consumers and a vigilant need arises to recheck the same. Students are in paradoxical situation pertaining to their inclusion as consumers and hence leaving them in legal detrimental juncture. It is well settled concept that makes consumer laws applicable to education sector by virtue of its nature as a service but the real implementation of abovementioned concept subsequently defined by the paper will analysis and suggests corrective measures to address the issue. Education sector coming as any other service sector attracts greater concern to make a comprehensive approach to it. In this paper a comprehensive scheme relating to consumer protection laws and its effect and potential changes have been proposed that may change the future of nation and bring a new era for consumer protection.

Keywords: Consumer protection, Consumerism, Education sector, Risk factor

1. Commoditization of education: An introduction

Education in India was deemed to be a pious function being adhered by various saints and intellectuals and those who impart education deemed it to be their foremost responsibility for attaining perfection in their work. Education in Indian and India in education both have a glorified history as India not only given various path breaking researches and principles but also conquered top position among others contemporary competitors in the world. In recent years there has been a slight shift in the standard and mode of imparting education in country by involvement of private sector that showed both improvement as well as creating new challenges to common people. Commoditization of education services is a example of effect of neoliberalism wherein governmental policies are also responsible for the same. Neoliberalism often effect the domestic services that previously remain in hands of government and later comes into hands of private players.1 Privatization when impacts on

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these sectors of whom the caretaking was with state but later on shifted to private players gives the impression that neoliberalism is contrary to wellbeing of common citizens. General Agreement in Trade in Services (GATS) is the basic document to cover up trade related issues in the sector and recognizes education as a tradable service in international arena.² Although views over inclusion of education as tradable services are varied in nature as one stratum seeks it as a positive approach for countries not having passable educational resources whereas the negative contradictions are regarding the monopolizing the domestic market my attracting creamy layer of country.³ Different approaches are possible in realm of definition of education where one group can seek it as part of human right and democratic security and other can take it as commodity or a service for private good.⁴

There are many efforts purported by educational institutions that focus on tendencies and interest of students and hence departing from a pure academic touch of which an example could be present day's admission brochures.⁵ The above arguments suggest that in recent moment of education sector an abundance and uncontrolled power of private sector have outcome due to lack of proper regularizing mechanism. These unfettered powers of institutions have numerable times impacted on rights of beneficiaries that are students in present case. Students are required to redress the problems and ambiguities being engendered by these education institutions but scenario for obtaining remedy is superficial or shallower in nature. In India particularly, the legal recourse is possible of which the forum like Courts including High Courts, Supreme Court and consumer Forums and Commissions are main axis for remedy. High Courts have separate rosters for dealing with cases relating to educational institutions but keeping a view on the hectic and intricate structure of the court, it raises severe concern over the status of student's right for demanding justice for them because in one way or other students are prejudiced by act of educational institution.

Therefore the current paper focuses on the education related issues as keeping it in consumer paradigm and hence making a way to approach concerned consumer protection authorities constituted under The Consumer Protection Act, 1986. The act is made to protect the rights of consumers regarding goods and services they are consuming. Issues
are raised regarding status of educational institution as service provider and consequently observing education as a service.

2. Education as service

Educational institution itself connotes a sense of some standard and involvement of student in it. When there is a counterfeited act like derogation in educational standard comes in purview of students and others involved with the institution and hence causes a disappointment to them. Education as a service sector should be cautiously framed in definition of 'business' or 'trade' and thereby absolutely protecting student rights as a consumer. Definition of business can be framed as any occupation or duty rather than a pleasure that needs attention as according to case of Rolls v. Miller. Although definition of 'trade' in consume act referred trade in goods according to section 2(q) but it can be assumed as trade in services also by further interpretation of section 2(r) where 'Unfair Trade Practices are defined including provision of services as trade practice. Also the definition of any term should be interpreted in a statute according to the mischief it asserts to contest. This can be understood by the purpose of Consumer Protection Act, 1986 seeking the interpretation of the act through preamble shows the act is to provide better protection to interest of consumers and hence the scope of definition of service should include educational service hence protecting interest of students as consumer. Since preamble has played significance role in providing various landmark cases regarding interpretation of constitution and concluding in judgments that saved Indian democracy. Hence it can be considered as the most appropriate measure while interpreting deceptive provisions of any statute.

In case of Bangalore Water Supply and Sewerage Board v. A. Rajappa a seven judge bench has decided that Universities are coming under definition of industry under Industrial Dispute Act and hence recognizing the education as an industry. The term service has wide meaning varied according to its nature like professional, contractual, public, legal, statutory etc. The act bearing a socio-economic inference seems very significant in modern word and hence all matters thereto should be taken into limelight and hence dealt as bearing an important relevance. The amendment to consumer protection act amends section 2(d)(ii) as adding 'avail' after 'hire' to be included in definition of
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consumer in term of services. Accordingly after the amendment the term availing a service was also considered and hence if a person avail a service of gaining education should be consider as consumer and in fact various diversified approaches have been adopted by consumer forum in this regard that would be dealt in next section.

If a student gets his reevaluation result for examination after a long time that he cannot avail admission in any other institution subsequently incurring loss of one year tenure and costing him some monetary burdens also. Now the ailing effect will be entrenched to his mental condition for which no as such remedy is available because the function of taking examination is a statuary function and thereby he will be left discriminated and served in unfair manner. The only remedy left is to approach to Supreme Court under Article 32 either to High Court under Article 226 of constitution of India(mostly preferred). Seeking justice from both the forum are difficult so as to establish right and then fight with procedural and further monetary burden of litigation therein. Also these types of cases are ample in number and that may further create an overburdening on these courts that are themselves fighting redress the pendency of cases. In this condition the remaining option left to the parties are adjudication mechanism being settled in Consumer Protection Act. Section 14(d)(ii) impounds power for granting compensation to the aggrieved party for loss or injury endured by consumer because of reverse party. Now this "loss or injury" involves both mental and physical injury that attracts the protection of abovementioned case of loss of time and opportunity being face by the student due to failure to produce reevaluation result on time. Loss may also be read as synonymous to 'privation' 'detriment' 'deprivation' etc.\(^{17}\) Converse of 'ubi jus ebi remedium' can be true in present case as no right is left without any remedy will proves its vice-versa true and hence if there is any remedy for an act, the right corresponding to that act automatically developed even left unrecognized. Therefore by recognizing education as a service and hence crafting students as consumer and engrossing protection under consumer act is mere revealing the hidden one. There is no construction while declaring education sector as fully endowed characteristics of service and hence education institution sectors as service providers.

3. Judicial trends for consumer laws in education sector

Intangible products such as accounting, banking, consultancy, education, insurance, expertise, medical treatment or transportation are kinds of service. Sometimes services are
difficult to identify because they are closely associated with a good; such as the combination of a diagnosis with the administration of a medicine. No transfer of possession or ownership takes place when services are sold, and they (1) cannot be stored or transported, (2) are instantly perishable, and (3) come into existence at the time they are bought and consumed. Taking this in consideration it is clear that education is also a service.

The problems in educational institutes such as non-issue of roll no., misrepresentation of the affiliation and recognition of the institute in the advertisements and prospectus, non-refund of refundable fee are the problems which if found in service of any educational institute is considered as its deficiencies.

Providing admission to students in any educational institute such as school, college, institutions, university by charging fees, if any dispute is arouses with regard to the validity of such demands or any illegality or irregularity done by such educational institute by putting such demands then it will be covered under the Consumer protection Act. If there is any deficiency, mistake, short-coming in the quality and manner of performance which is required under any law then a student is eligible to file the complaint regarding the same.

As per the Judgement Ram Kumar Aswani v. M/s A.K. Structural Foam Ltd., a student applying for revaluation of his result comes under the definition of a "Consumer"

In another case, Registrar, H.P University v Suresh Kumar, the Complainant could not get admission in M.A. class due to mistake of University which wrongly declared him unsuccessful- University directed to pay compensation of Rs.50,000/- with costs to the complainant.

There has been several judgment by various judicial forums in country that spotlight the need of a comprehensive mechanism in field of education sector in country. Some of the cases herein referred have been travelled through realm of consumer laws and hence attains ingredient of consumer goods. Supreme court as a guardian of our fundamental rights have to adopt a strict and inclusive approach for the present issue because adjudication of the issues relating to education have to undergo intricate test of counter challenging fundamental rights. There are two views exist in the case of a educational institution that pertains to fundamental right holding to both the educational institutions and students
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Fundamental right for educations institution can be read as in article 19(1)(g) of constitution of India that provides right to free trade with restriction given in Article 19(6). On the other side the fundamental right to education and students rights attached are still debated but in overall article 21 can be said a lifesaving provision of constitution having its high applicability in Indian scenario. Education is gradually being termed as source of 'occupation' and even many of families are dependent on this sector. Even judicial statements have referred it as 'industry' and hence howsoever denied but a sense of trade related aspect comes in purview. Even fundamental right of trade is only allowed for educational institution till the activity goes charitable and non profitable.

Following a opposite approach as was recommended in National Education Policy, 1992 (para 6.20) that condemned commercialization in education sector but still this sector emerged as a profit gaining sector in recent years. Dignity attracts the case where every human being is free to live with liberty remaining far away from exploitation.

4. Consumer Protection Act, 1986 and service Sector

Foremost requirement is to consider education as service and as we have earlier focused on judicial trends toward education as service but the statute that specifically governs the definition of service should also be referred so as to prove that the consumer act itself covers education as service although do not expressly mentioning it. Section 2(o) of the said act defines the service wherein specialized and general approach is considered for different service sectors. Whether education is a service or not can be easily answered as the section mention some special type of services expressly but it does provides a widening scope by illustrating 'service of any description made available to potential users'. Consumer protection Act requires certain conditions to be followed for defining the 'consumer' being protected from the act and hence remedied from the provisions of same. Section 2(d) of the said act defines consumer and education sector as a service as defined above will attract eyes for enclosure of those students as consumer. In most of the cases fees is being paid by parents/guardian of the students then the question on competency of student as a consumer always raises and for the same purpose section 2(d) provides that not only the party who hire or avail services is consumer but the term 'includes beneficiary of such service' widens the scope by including beneficiary of such hired or availed service that
are deemed to be a consumer.\textsuperscript{28} By virtue of section 2(b)\textsuperscript{29} of Consumer Protection Act, 1968 a consumer that is student or scholar in the present case will be deemed as complainant and can complain against the service provider i.e. educational institutions. After making it clear that the institutions are service provider and students are consumer thereof will arise the question that what type of deficiency in service will attract the provisions of Consumer Protection Act and thereby a watching section 2(g) will endow with a picture where deficiency is defined. Now a vigil look over this section will implant ideas regarding widening scope of this section that covers complete functioning of education sector and hence empowers institutions that are responsible for adjudication under the said act.

Clause (c) to (e) of section 14 of act if jointly read will observes the power of district forum regarding payment of loss to partly with compensation as may deem require and even eliminate the deficiency in service encountered by the complainant and hence the act itself is sufficiently therapeutic in favour of aggrieved party. Although while awarding compensation, a act of negligence is to be proved on part of opposite party.\textsuperscript{30} Although there are provisions of appeal as given in Section 17\textsuperscript{31} from orders of district forum and Section 21\textsuperscript{32} providing appeal from state commission\textsuperscript{33} to national commission\textsuperscript{34} securing the principles of natural justice.

5. Conclusion: A Proposed mechanism

From the abovementioned theory, it is very clear that the education is nonetheless inseparable part of service sector in present context and strict adherence should be given to by different forums being setup under consumer protection laws. The paper have already focused upon the issues and difficulties being administered by students in regular court approach for securing remedy when there is a much easier and distinguishable alternative is present framing configuration of different adjudicatory bodies being framed under consumer protection act. It was very clear from the nature of education in India unlike in other countries where education is fully financed by government. This partial recognition of educations institution have to be curbed and the practice should be innate in legal framework wherein all type of claims against educational institutions should be identified and resolved on merits. While in case of Secretary, Board of Matriculation Examination
and Another v. S. R. C. Bhandari and Others\textsuperscript{35} the court have focused that respondent have to approach the high court that could have remedied the very earlier but the court was this settled a bad precedent and so far respondent in present case i.e. student was considered could still have more earlier and hasty remedy if the law laid down by the court have approached a another way in this present case. The court should declare the consumer forum as correct place to seek redress that could have positively impacted on many cases on similar nature or issues concerning thereto. Cases like Maharshi Dayanand University v. Surjeet Kaur\textsuperscript{36} are condemned those declaring the services of educational institution as non-inclusion in consumer protection law that imports to adhere statuary backed functions\textsuperscript{37}.

Therefore need of era demonstrates two way mechanism while keeping education sector in shield of consumer laws. The first part can be illustrated by an amendment in the consumer protection sector whereby adding education sector to the service sector in the definition part. This inclusion of education sector in definition of service will help to keep an heedful look over these educational institutions and even creating a substantive right over the students who are availing facilities of these institutions. The definition of education should not be read in isolation rather giving a comprehensive meaning to it including all type of resources used for managing education affairs and hence making those institutions accountable for their services.

Next proposed amendment regard with creation of appropriate procedural requisite that are needed to undertake a smooth function of the redressal of consumer disputes. While in one way these forums should be equipped with proper machinery like digitalization that is recently seen in many consumer forums and state commissions. Also an ease in procedural requirements that need to be more emphasized on consumer beneficial advancements should be achieved so as to reduce the time and effort on part of consumer seeking redressal. Also number of such courts must be increased in areas having abundance of consumer cases and therefore a more flexible rule should be entrenched according to necessitate in different regions. Contradictions have being raised by involving consumerism in education wherein one way it lead to political responsibility and mode to be legally remedies on individual level but on other side it also encroaches freedom of
educational institution for imparting education. Inclusion of education sector in consumer protection has led to some demolition of some collective interest as more regulation will lead to policy paralysis in education sector.

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37.
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Mode of Transportation of Recruited Labourers in the Tea Gardens during Early Colonial Period: A Study on present Cachar district of Assam

Dr. Dhriti Kanta Rajkumar*

Abstract: In this paper an attempt has been made to bring into light the comprehensive study of the mode of transportation exercised by the tea garden labourers while their recruitment in the Cachar tea gardens during the early establishment of the tea plantation. The study is based on both primary and secondary sources collected from various historical research centres, archives, tea related offices, individual publications and through schedule. The present Cachar district during the colonial period consisted of present Cachar and Hailakandi district, the then known as Plain Cachar. The area of the present study is thus limited to only plain Cachar during colonial period. After the establishment of the tea plantation in Brahmaputra Valley, the Britishers were interested in expanding the tea plantation in the Cachar. Accordingly, the tea plantation in Cachar was established in 1855. As the tea plantation was growing rapidly it requires a huge number of labourers to meet the highest scale of productivity. In the beginning, the local labourers were engaged in the tea gardens of Cachar, but due to various reasons they were unwilling to continue the work in the tea gardens. The authority finally decided to recruit the labourers from the present central provinces and other parts of India through steamer and country boats. This paper thus, explores various issues relating to transportation and sufferings during their immigration and also to know whether any measures were initiated by the authority.

Keywords: Comprehensive, Transportation, Establishment, Tea Plantation, Labourers, Immigration.

I. INTRODUCTION

After annexation of Cachar in 1832, the British tried to develop the economic prosperity of the province by implementing various measures. The introduction of tea plantation in Cachar was one of the chief sources of income so far as the colonial economy of the British was concerned. According to the survey report, the climate and the fertility of soil of the province was very favourable for tea cultivation. Tea plants generally grow on the slopes of hills where there is much rainfall as well as sunshine. The temperature required is in between 260 to 380°C with humidity not less than 15% and rainfall well distributed throughout the year. More or less Cachar was having all these conditions.

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Owing to this, the British Government was very interested for expansion of the tea plantation in this area through various measures. The success of the Company in their attempt to develop tea plantation in Upper Assam encouraged the British to expand the plantation in other parts of Assam including colonial Cachar. It is evident from a letter that, tea plants are found to the south and south-east of Silchar, the Sudder Station. The areas where tea plants were growing in abundance were the Bargoongoor Hills in the Chatla Howher, Baokara and Nawowalla near the Gagra river, Barrahungun near Hailakandi and in the east of Rajnagar Parganah. From the same letter, it is also known that Barrahangun (present Kathal Bagan) was the first place where the first tea plantation was started in 1855, by Williamson and Company. Based on these findings, the 'Tea Committee' resolved to introduce tea plantation in Cachar.

II. IMMIGRATION OF TEA LABOURERS

The gradual expansion of tea plantation in Cachar during the British period compelled the authority to recruit a large number of workers to achieve the highest scale of productivity. As the tea plantation is a labour oriented industry, a large work force was required constantly from nursery to final dispatch of tea chest to the market. Moreover, in the beginning, manufacturing process was not done with machines, everything was done manually. Thus, the labourers having agricultural background could alone bear such hard work.

In the beginning, the British administrators cum planters did not worry for the labourers to do work in the tea plantation. They thought that this would be managed locally. Quoting Captain Stewart, Superintendent of Cachar, 'with regard to labour I do not anticipate there will be any great difficulty in obtaining quantity which may be required, if not in Cachar, in the neighbouring district of Sylhet, the inhabitants of which district and of Jayantia come very willingly to Cachar and settle down in it'. But their contemplation in regard to the availability of the local labour went on opposite direction. Initially, to seek better guidance from the known people, Chinese skilled labourers were recruited in the Cachar tea garden. But their high rate of wages and the difficulties involved in managing them compelled the Planters to look elsewhere for labour. They now turned their mind towards the local people, such as, Kukis, Nagas, Kacharis, Bengali and Tripuri.
But at this time also the Planters did not come out successful because of various reasons, such as, the local labourers were found to be lazy, indolent and opium addicted. They were found absent on simple pretext of illness, stomach disorder, religious festivals, domestic works or other ritual functions. Moreover, in their opinion, employment in the garden was below their dignity and status. Their self-sufficient economy was also another reason for discouraged them to join tea plantation. This is evident from the folklore of the people of this valley. 

'Angrezor chakri na lage, Na lage thakibo dhan. Gharote bohibo Ramayan poribo, Take suni thakibar man'. (English Translation: We do not want job of British, Our wealth would not be reduced. We would sit at home, read Ramayana and Console our heart and soul.)

The result was that, the growing tea plantation in Cachar were threatened by serious labour crisis, while the tea mania was influencing the minds of European Planters to have 'labour more labour' in the tea gardens. Although, Col. Jenkins, Commissioner of Assam in 1859 had given emphatic warning with regard to the unwise expansion of tea cultivation without justifying the labour supply.

Having failed from all attempts to obtain labourers from the local population and the neighbouring areas, the Planters started pursuing the policies of labour immigration. On May, 1858, to meet out the labour crisis, the Manager of Goongoor Tea Estate, Mr. Sunderman put a proposal before the authority to import labourers from North India, the place the then was affected by constant flood and severe famine. Mr. Stewart, the Superintendent of Cachar readily agreed and opined, 'it would be a measure attended with much benefit to the country and to the planting interests'. He also expressed his opinion that the labourers be given the opportunity to take up cultivation of their own while labouring in the tea gardens. This facility would motivate the labourers to settle in Cachar permanently and would be a permanent source of labour to the industry. A proposal was submitted by the 'Tea Committee' to the Government of Bengal to import labourers from North India. The Government of Bengal knowing fully the scarcity of labour force in the
district accepted the proposal and allowed the immigration of labourers with immediate effect. Thus, the immigration of labourers into Cachar from the flood and famine affected areas of North-West India started from 1858.

III. MODE OF TRANSPORTATION

The transportation of labour during the British period to the remote tea estates in Cachar was a difficult task. The steam navigation was not yet introduced, neither the boats were available in large number nor there were any expert boatman. Rail or road link was extremely a difficult task during those days. During the rainy season, the strong velocity of the current and accumulation of big trunk of the trees and boulders on the rivers banks made the navigation of the boat more difficult. It took nearly four and half months to reach from Calcutta to Sadiya and more similar period to Cachar. The impending problem of the transport of the labourers to Cachar was not unaware to the Authorities. However, it is found from one letter corresponded by Messers F Harley and Company to the authority that proposals were made for introduction of Steamer line between Kolkata and Cachar in regard to the transportation of labour to the Cachar tea gardens. In this regard, the Authority felt necessary and agreed, and opined that it could meet out the existing transportation problem. Thus, necessary steps were taken in this regard and beginning from 1860s the transportation of labour by Steamer boat to Cachar and Sylhet started.

From various parts of the country, the labourers were brought to the depots on foot at Calcutta, from where the labourers were sent to Cachar. The journey was tiresome and it took a long time to reach the different tea estates, which caused sickness and high mortality. In the subsequent years, the Government Authority of Cachar requested the Bengal Government to sanction the acquisition of two plots of land in 1863, one at Sadar Station of Cachar and another at Panchgram where depots were to be built for disembarked labourers imported under the Act III (Bengal Government) of 1863. The proposal for acquisition of another piece of land at Katigorah which was also sanctioned by the Bengal Government in 1865 for the same purpose under the Act III (Bengal Government) of 1863.
In Silchar town, there were two concentration camps - one at Itkhola (near present Idgah) and other near District Civil Hospital, from where these emigrants were sent to Silcoorie and Arcuttipore. By interviewing with senior personal of tea gardens of Kathal Tea Estate, Poloi Tea Estate and Derby Tea Estate, it is found that from Silcoori, the labourers were sent to Bhubandhar, Dholai, Motinagar, Moniarkhal and from Arcuttipore, they were sent to Dewan, Polarbond, Kashipur, Arunabond and other places.

In Cachar, labourers were dispatched in country boats which started in 1883. It took more than a month and while on journey the indentured labourers faced a lot of difficulties. The Magistrates were to give each labourer a ticket containing his name, residence etc. There were rules for the guidance of the commander of vessels transporting labourers to Cachar. He was responsible to inspect the provisions, drinking water etc. For every group of labourers four Sardars would be appointed, each of them would be in charge of a gang. Two sweepers and two professional cooks (bhandaris) would be shipped for every 100 labourers. During the voyage, the commanders of steamers would ensure the proper cleaning of the desks and the bathing of labourers regularly. The cooks were to be warned against the pilfering of the labourers stores. There were also guidelines for the Civil surgeon or Officer in charge of disembarkation at the depot. Though all the recruits were given provisions of clothing, food, medicine and other necessary materials by the management so as to reach their destination, but the whole provisions emptied before the boat reached only half of the journey and the remaining long journey without proper food, medicine, sanitation and other comforts accompanied with unfamiliar climate was most horrible and painful. Labourers were virtually packed up in the boats like animals and no human consideration was there even with regard to the privacy of women. Many ill nourished labourers and their children died enroute due to their inability to withstand the hostile climate of Cachar. The dead bodies were not given proper burial honour and were thrown in the river water like animals. It is found from the sources that during the period from May 1863 to January 1868, a total of 52,155 labourers were imported to Cachar, of them 2456 died during the voyage. Another source reflects that, out of 2336 emigrants registered for transmission from the following recruiting districts to Cachar by way of Goalundo, only 1994 arrived, 17 were left behind, 19 died and 306 or 13.09 deserted.
Thus, it became difficult to send labourers by boat upto Cachar. A list is displayed in the following, which reflects the death rate of the imported labourers to Cachar in specific years.\(^{22}\)

**Table – I**

(Statement showing the death rate of Coolies in the tea gardens in Cachar district in the different months of the year 1866 - 1871)

<table>
<thead>
<tr>
<th>Months</th>
<th>1866</th>
<th>1867</th>
<th>1869</th>
<th>1870</th>
<th>1871</th>
<th>Average % for 5 years</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of death</td>
<td>%</td>
<td>No. of death</td>
<td>%</td>
<td>No. of death</td>
<td>%</td>
<td>No. of death</td>
</tr>
<tr>
<td>January</td>
<td>54</td>
<td>0.35</td>
<td>79</td>
<td>0.44</td>
<td>60</td>
<td>0.39</td>
</tr>
<tr>
<td>February</td>
<td>47</td>
<td>0.30</td>
<td>64</td>
<td>0.36</td>
<td>40</td>
<td>0.31</td>
</tr>
<tr>
<td>March</td>
<td>46</td>
<td>0.30</td>
<td>68</td>
<td>0.38</td>
<td>49</td>
<td>0.39</td>
</tr>
<tr>
<td>April</td>
<td>49</td>
<td>0.32</td>
<td>141</td>
<td>0.79</td>
<td>47</td>
<td>0.37</td>
</tr>
<tr>
<td>May</td>
<td>48</td>
<td>0.31</td>
<td>76</td>
<td>0.42</td>
<td>43</td>
<td>0.34</td>
</tr>
<tr>
<td>June</td>
<td>66</td>
<td>0.43</td>
<td>134</td>
<td>0.58</td>
<td>51</td>
<td>0.40</td>
</tr>
<tr>
<td>July</td>
<td>82</td>
<td>0.53</td>
<td>140</td>
<td>0.78</td>
<td>54</td>
<td>0.43</td>
</tr>
<tr>
<td>August</td>
<td>88</td>
<td>0.57</td>
<td>160</td>
<td>0.90</td>
<td>76</td>
<td>0.55</td>
</tr>
<tr>
<td>September</td>
<td>68</td>
<td>0.44</td>
<td>125</td>
<td>0.70</td>
<td>60</td>
<td>0.47</td>
</tr>
<tr>
<td>October</td>
<td>66</td>
<td>0.43</td>
<td>138</td>
<td>0.72</td>
<td>73</td>
<td>0.58</td>
</tr>
<tr>
<td>November</td>
<td>55</td>
<td>0.36</td>
<td>143</td>
<td>0.87</td>
<td>50</td>
<td>0.39</td>
</tr>
<tr>
<td>December</td>
<td>78</td>
<td>0.31</td>
<td>89</td>
<td>0.50</td>
<td>48</td>
<td>0.38</td>
</tr>
</tbody>
</table>

**IV. CONCLUSION**

Towards the close of 1898, Railway communication was extended to Cachar connecting Chittagong.\(^{23}\) The Government of Bengal took initiative in the matter and constructed shelter houses in some of the railway stations from where labourers were sent to different Cachar tea gardens. Thus, from 1898 labourers were sent to Cachar either by steamer or by
railway and the use of the country boat was abandoned altogether. The transportation of the labourers to the Cachar districts thus became better in later years as improved means of transport were brought about. The labourers who came to Cachar all these years stayed on even after the expiry of their contract and in course of time, they formed a separate community of tea gardens of their own.

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Status of the Bodo women in Brahmaputra Valley: A Historical Perspective

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Abstract: The Bodo society in the Brahmaputra valley is primarily patriarchal and partly patrilocal. Notwithstanding, a few elements of matriarchal characteristics seem to be prevalent. It is a known fact that status is a social category with behavioural and role implications. The status of Bodo women however, has an important place in the history of Bodo society as their roles since ages, in the socio-economic and cultural activities of their society are worth mentioning. Hence, the key focus of the paper is to study their status in the perspective of marriage, rights of property, religious affairs, management in a family, and their role in family economy.

Key words: Bodo Society, Women, Status

The Bodos

The Bodos are one of the most indigenous tribes of the North-East India. They are known as ‘Boro’ or ‘Bodo’ and ‘Boro-Kachari’ in Assam. The Bodos belong to a race of Indo-Mongoloid origin of the Tibeto-Burman language family. As averred by Suniti Kumar Chatterji, these Indo Mongoloid races were referred as Kirata in the Mahabharata and a number of literatures of the Aryans (Chatterji 1974: 26). Although the identity of the Bodos is not uniform as an ethnic group yet, their holding a much power and sway in the whole North East India during different historical periods is clearly discernible. They are now widely scattered all over Assam, in some part of Arunachal Pradesh, Nagaland, and Meghalaya and in some parts of the North and East Bengal, and neighbouring foreign countries of Nepal and Bangladesh. But majority of them are found mostly in the Brahmaputra valley of Assam. The Bodos are seen to have maintained their own distinctive language, literature, customs and traditions, historical identity and rich cultures. Their traditional religion is Bathou which was widely prevalent among the Bodos since ages. But there were also a large number of Bodo people who were the followers of Christianity and Hinduism.

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Status of Bodo women

It seems that the status of women is based on roles and that are understood through the rights and roles of the male counterparts only in the society. The status of Bodo women in the society however also lies in social, individual behaviour and role implications. It can be said that in the most parts of North-East India, the tribal women are entitled to enjoy somewhat better status as compared to women of the rest of India. This is evident from their distinctive roles in the society, and was free from some social evil practices. Thus the role played by Bodo tribal women in their society since ages is also very important in the growth and development of the Bodo society. Hence, this paper is an attempt to analyze the status of the Bodo women in the perspective of marriage, property rights, religious affairs, management in a family and their role in family economy. To prepare this paper, historical method is followed by observation is applied. The data for preparing this paper is collected mainly from the secondary sources found in the locally available journals and referred books.

Status of a Girl Child

The Bodo society is primarily patriarchal and partly patrilocal too. Despite, a few elements of matriarchal characteristics seems to be prevalent. The status of Bodo women in the society is not considered to be lower to that of a man. But in their society the birth of a female child in a family is not so desired and favoured as much that of a male. (Brahma 1992: 34). Despite, the Bodo society was free from the practice of female infanticide although this practice was persisted in different parts of India since ancient times.

Earlier, the education to girl child was neglected as compared to boys and they were engaged as caretakers of their households only. From the very childhood the girls were required to share all types of the works at home and agricultural activities along with their mothers. The Bodo family generally wanted the girls to be trained to become good housewife and good motherhood, to learn good behavioural pattern prior to getting married under the strict supervision of their mothers. So, they were taught to take care of their homes and household works and then were also required to take permission from their parents to go to the school. The tradition says that the girls who were not expert in weaving
cloth and its designing, and even household activities, became very difficult to marry them off. It is still seen that the birth of a boy is most welcome as the family lineage is descended from the male and the male is regarded as the defense of the family.

Women in Decision Making

The women in a patriarchal society usually did not have role in decision-making but they share supportive role in society. The Bodo women are said to have played an indirect role in decision-making in a family or village levels. Since long past, the male member of a family generally take all major decisions inside and outside the family and the female was just required to abide by the wishes and orders of their men folk. The main work of the women was to do the household activities.

Women and Marriage

It was widely practiced that until their marriage the girls remained under the care of their parents. They are allowed to marry long after they had attained puberty. Child marriage is never practiced in Bodo society. The consent of the parents is mandatory for the marriage of their daughters. But they have also a considerable freedom to choose their husbands. The opinion of mother and other female relative is also taken into consideration in settling a marriage of a son or a daughter. If she did not agree the marriage, proposal might be cancelled. It was the father who approaches first for his daughter’s marriage. Once a girl was married, she became to her husband’s family and the children born of their marriage in all cases borne the surname of their father. Earlier, inter-caste marriage was strictly prohibited even with cognate tribes too. Although there was a section of the Bodos, who were under the strong influence of Hinduism in the later years of 19th century yet there was no evidence about the practice of dowry system and caste system in their society. Nevertheless, there were a few references of the bride’s parents who gave some valuable goods to their daughters, like furniture, gold ornaments, a plot of land according to their capacity and sweet will. But no demand for dowry either from the bridegroom or from bridegroom’s family was reported among the Bodos. (Brahma 2006:24.) To say, the Bodo women had a sufficient freedom in their life since ages.

As a rule the Bodo people were a strictly monogamous race although there was no restriction to polygamy. Earlier, polygamy prevailed to a great extent amongst high social position holders or rich people. The fact is that a man having more than one wife was
considered as a man of weak moral character in the Bodo society. Despite, there was also a
certain condition where the practice of polygamy was socially accepted that is, - if the first
wife had no children or she was suffering from any persistent incurable disease and then
there was none to look after the house hold activities, then the taking of a second wife was
mainly recognized by the society with to view to handing down the father’s name to
posterity. And the second wife was also accorded the same status and roles as was of the
first wife in the society. Polyandry was strictly forbidden. Widow remarriage was
prevalent in the Bodo society. Even in case of dead of her husband the widow was allowed
to marry her deceased’s younger brother-in-law if the latter agreed, and it was socially
accepted and desirable. But there was a certain limitation in widow remarriage that a
widow might not marry her husband’s elder brother. (Endle 1911:29-30) Besides, they
were also allowed to marry other individual or even a widower except the deceased’s
relatives. If a widow was married outside the family of her husband, then she would lose
automatically the husband’s inheritance especially, property.

There was a system of adoption of a bridegroom in the Bodo society. This system
was known as Gwrjia Lakhinai (Obtaining girl by service). The parents gave marriage to
their daughter with adopted bridegroom in their family to keep their property in
consultation with the council of village elders and to get care from them during the old age
if they had no male child. In such case the property was inherited by their son-in-law but
not by daughter. (Chhetri Atreya 2007:117). In addition, there was socially accepted system
of marriage where a widow could bring a new groom to her house and re-entered into
conjugal life. It is called Dongkha habnai. The man who married her, was required to leave
his home and parents and was deprived of his paternal property too. But the property if the
wife had was inherited by the husband. (Brahma 2006:21).

**Divorcee women**

Divorce was permitted by the Bodo society. But there must be a valid reason to
satisfy the society. Both husband and wife could seek divorce mutually in the society if
they wanted, and it was permissible with a certain social formality only. This social
formality for divorce is called as ‘fathwi lai bisinai’ (tearing out betel-leaf) in the presence
of village elders. (Endle 1911:31) In the marital separation the women was deprived of the
right to have a share the propriety of her husband. She had the right to take her personal belongings like ornaments, cloth etc. Afterwards she was socially allowed to have full liberty to live with a second husband. However, if a girl is defective or divorces the girl’s father could arrange a marriage for her again by giving a substantial gift to the husband after the marriage.

**Property Rights**

As stated earlier, the Bodo society was primarily based on patriarchy. The responsibility for maintaining the family rested in the hands of the mother only after the death of her husband. The inheritance of property was determined by the customary laws. The property of the parents was equally distributed among the daughters if no male child in a family. They had also right to enjoy such properties even after their marriage. The sons inherited the inheritance household property and only the ornaments of the mother went to their daughter. (Ibid: 32). In the absence of any male in a family the daughter was the sole inheritor of all the household property of her parents. She might enter into marriage negotiation with any husband with the consent that the latter was required to take care of parents of his wife till their old age. This marriage negotiation is called ‘Gwrjia lakhinai’ in Bodo. Subsequently, the property was inherited by son-in-law as per the agreement with the boy and girls’ parents presided by the village elders called village committee. The land holding was also registered in the name of the male head of the family and traditionally, the women had no any legal right on family land property. The women and girls were given as gifts and assets, like livestock, utensils, ornaments, land, furniture and other goods that might be taken with them after marriage if only the family was well to do.

**Women in Religious spheres**

It is widely observed the Bodo women played very significant role in performing of religious rites and rituals. No religious rites, rituals and festivals could be performed without their presence in some particular religious festivals. For instance, in Kherai puja, (one of the greatest religious festivals of the traditional Bodos) a female shaman called ‘Doudini’ performs various devotional dances in propitiation of various gods and goddesses. The female, irrespective of their age are free to take part in the religious
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festivals, Kherai or Bathou puja. In the traditional religion called ‘Bathou’ the women also greatly take part in the rites and rituals. The zou (rice beer) sereb (distilled alcoholic spirit), which was very essential items for offering the deities during the religious festivals, were prepared particularly by the Bodo women. But a female who is said to have professed intimate familiarity with the spirits, was looked upon as a witch. She was believed to have practiced relating to ‘Black magic’ since they were excluded from religious sphere in some ways. For this reason, the movement of the pregnant women in earlier days was restricted as per their traditional belief and so their movement at night was confined to the house for the fear of a male witch and female witch (called Daina and Daini) who were believed to befriend the women to destroy her foetus.

Women in Politics

The Bodo traditional administrative setup did not accord any place to the women in administrative affairs. It is only orally known that in ancient time although not specified, the Bodo women are said to have assisted the Bodo male fighters by giving the ‘phali’ to wrap their waist to be fitted in fighting against the enemy having begging the blessings from ‘Bathou Bwrai’ the supreme God. In recent past, the participation in politics and various social works are seen among the Bodo women. For instance, Basanti Basumatary, Khope Basumatary, Rajni Swargiary, Ashwini Basumatary were some of the active women members of the Revolutionary Communist party of Assam who participated in the Sharecroppers’ Movement of Assam in 1950 CE. Besides, Malati Rani Basumatary, one of the prominent Bodo women was found to have involved in the Bodo Sahitya Sabha’s Roman Script movement in 1974 CE. (Sen Chaudhuri 2004: 58).

The two women social organizations namely, All Bodo Tribal Women’s Welfare Federation (ABTWWF formed in1986 CE) again renamed as All Bodo Women’s Welfare Federation (ABWWF) in 1993 CE and Boro Women’s Justice Forum (BWJF) were worth mentioning. These organizations were formed by women themselves to help in uprooting the old habits, to work for the welfare of tribal women and to make awareness about the role of women in a family and society including child rearing, health and hygiene, family planning and alcoholism, consequences of polygamy and children’s education. It is seen that sometimes members of both the organizations solve any conflict in the villages if the
issue is related to women. Since the Bodo women are very illiterate in remote areas they undertook some initiatives to spread of awareness regarding education among the rural women. The Bodo women leaders, such as, Promila Rani Brahma, first women Bodo leader, presently MLA from Kokrajhar constituency, Malati Rani Narzary, Hirabai Narzary, Mira Rani Basumatary. (Ibid: 77) Anjali Dwimary and many others work for upliftment of status of not only the Bodo women but also of the tribal women of the North-East India. During the Bodoland movement in 1990s, women of different age groups participated in the ABSU movement on village council, district and state levels in the form of processions, dharnas, gheraos, road and rail blockade programmes. They also served as a helper or supplier for the Bodo volunteers force when the Bodo youths were not able to move out anywhere. Women joined the Volunteer force but they were not directly involved in ‘direct action’. They were used to carry messages and other articles. Thus, it can be said that Bodo women has a great role in the politics and bringing out the upliftment of the status of the Bodo women in particular and tribal women in general.

Women and Education

It has been observed that earlier, the education to a girl child was not favoured and most of the girl children were not sent to schools. The fact is that it was because due to the traditional life style of the Bodos. In the rural areas, most of the Bodo women were generally found illiterate or uneducated. The dropout rate of Bodo girls studying in schools was very high as less importance was given to their education. Most of the parents were illiterate or semi-literate and even the families and communities did not have the cultures to motivate children to go for higher education. However, from the very early age, a Bodo girl began to help her mother in her household chores and when the boys and girls became about 13-14 years of age they were dropped out of studying schools and were engaged in domestic chores as well as married out early. Girls who attended schools were looked down upon by village elders and womenfolk with traditional belief. Since the drop out of school girls was very high in the remote village areas they were sent as a caretaker of child at another’s house and in return the parents took as wages. They did not think education as a main agency to transform the human beings. There were parents who always wanted their
daughters to be married off early. Parents were neither conscious nor aware of developing the human resources in their daughters. Consequently, they were grown up with limited resources, only physical labour, and this adversely affected the growth of women itself.

Earlier, giving marriage their daughter to a good boy was supposed to be the prime duty of the parents, even in the sense that they were free from the burden of sin. But now it was mostly confined more or less to a certain backward areas of the Bodo villagers. It is learnt that from an earlier stage, the enlightened Bodo women were concerned about the development of their society. We find that such women were very marginal and not adequate enough as per the ancient records. But if there was an educated woman in villages she was accorded more or less high status in the Bodo society.

**Women in Economic activities**

The role of Bodo women in the field of economy could not be underestimated. They actively took part in some economic activities along with their male counterpart since long past. Right from the very childhood, they were overburdened with domestic duties and chores. Even their economic potential was not valued much as their rich resources for overall development of the society had not been utilized properly. It seems that the Bodo women were not only confined to the household duties but also required to work and contribute a lot to production section. They are also said to have remained economically dependent throughout their life. The major portions of their agricultural activities include weeding, threshing, hoeing, harvesting and carrying away the paddy crops to their house along with their husband in addition to the ploughing. Besides, they are required to maintain the family in the absence of their husband and are also held responsible for rearing and caring of their baby. It is also true fact that since women was an equal partner in the economic activities especially those related with household, it was found difficult for the men to manage without a wife. It can be said that the role of women is not only important in economic activities but it is also laid in the field of other non-economic activities. Earlier, the sale of rice beer was a tradition of the Bodos wherein the women were found involved in making native *zou* (rice beer) or *sereb* (distilled alcoholic spirit). They had to continue the selling of rice beer illicitly to support the family economy.
There was a reference of woman who without the knowledge of weaving in earlier days, could hardly be given in marriage. It is admitted that the Bodo women were expert weavers as most of the domestic requirement of cloths was woven by women folk from the family looms and their cloths were also of highly artistic designs. Earlier, marriageable girls are said to have woven their own bridal apparels by themselves. Their traditional dress, called ‘Dokhna’ which is woven by them, are seen to have kept the cultural identity of the Bodo community. The Endi ji (Eri cloth) was made from such a kind of thread which was not available in the market, but it was prepared from the cocoons by the Bodo women themselves by rearing a special kind of insects at their own homes. (Deuri 2006:13). Further, they also worked for their livelihood as well as helped their family financially by rearing various kinds of animal at their own homes such as fowls, ducks, pigs, goats, cows, etc.

**Conclusion**

In the light of above discussion, it may be concluded that the status and role of the Bodo women in the society was governed by their own traditional norms and values. Earlier, most of the women were illiterate. They had lower status than the man in the society. This is evident from the fact that they were not accorded equal legal status to father’s or husband’s property. They were deprived of many rights and privileges that were enjoyed by their men folk although their contributions to the family economy and other domestic chores might not be less than those of the men folk.

**References**

The Worth of Teaching and Classroom Management: A Developmental Strategy

Md. Aynul Hoque*

Abstract: Teaching is an art and a teacher is an artist, the good of education lies greatly on the teachers understanding of the responsibilities as well as the required skills attached with teaching. A teacher must be concern about how to provide a comfortable and safe environment for learning, maintaining interpersonal relationship, discipline and a cohesive learning environment. The classroom teaching behaviour of the teacher, the behaviour of the learner corresponding to expected learning outcomes need to understand first by a teacher. The present article is an attempt to highlight the worth of teaching and classroom management. It will focus on the possible ways through which teaching can be making more viable and learner oriented.

Teaching is to ensure meaningful learning. It should support a very favourable and conducive atmosphere for learning. It should develop a positive, inspiring, self conscious behaviour of the learners. It should prepare the learners to initiate the process of learning, higher level of understanding, learning the practical real life situation, to be humane and just. It should focus on the fullest development of individuality, capacity to carry out the responsibilities, and to transform the human being in to a useful human resource. Learning is not possible in a forced condition or by imposing authority. It should be automatic and in a self conscious condition. It needs to be mentions here the famous proverb that, you can drag a horse to water, but you cannot make him to drink if the horse does not feel thirsty.

Being teacher, our concern must be to develop a positive, encouraging and inspiring mentality among the learners. If we could able to motivate our learners towards continuing education, definitely they will be able to learn. It is said that, if a student is motivated properly, nobody can abstain him from learning, but if a student is not motivated properly than nobody can compelled him to learn. So, motivation is treated as the key of learning. It is a very strong force that leads an individual in action. It is the inner force which initiates, sustains, regulates and directs behaviour towards the goal. It energises the behaviour of the organism in a particular manner at a particular time for attaining the specific goal.

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It is a popular notion that, a bad teacher complains, an average teacher teaches --- and a best teacher is one who inspires. Inspiring the students, developing a habit of self initiative, positive attitude towards education and moreover, to make them curious to learn is the acid test of teaching.

Teaching should be what the learners needed for, relating to the interest, aspiration, motive, expectation etc. of the learners. So, to fulfil the logistic and to add more value to teaching, a teacher must be concern about how to concentrate the mind and thinking of the students towards him and the subject matter. Not only that, the teacher should be careful about how to retain the motivation of the learners intact till the end as because the span of motivation is limited.

In teaching, the ground should be well prepared else the result will not be expected. The teacher needs to provide a vivid, easy, comfortable, digestive and favourable environment in the classroom, so that the desired outcome may occur through teaching.

Here arises some common questions like- how to manage the classroom and ensure interpersonal contact between the teacher and the students, maintain discipline, encourage the self learning habits, and keep the motivation of the students intact till the end of the class. To answer all these questions, we need to apply some useful techniques in our teaching practice so to facilitate all-round development and keep in close touch with education of the students.

Some of the useful techniques/ points which a teacher can follow in this regards are:

1. **Maintaining classroom discipline:** It is often the most problematic aspect of classroom management. The teacher must be very careful about maintaining classroom discipline. For tackling the problem of indiscipline, the teacher must not only just but also appears to be just. At the same time the teacher must avoid verbal abuse and insulting behaviour to the students and refrain from making the students an object of fun. The sitting arrangement in the classroom should be such that the teacher can view all the students and the students can also follow the instructions of the teacher. The teacher must organize the activities of the class in a systematic manner. The student should know what activities are to be followed as a part of the teaching learning process. For example, the students should know that they have to stand up when the teacher enters the classroom and should be ready with books and copies of the respective subject.
2. **Providing activities**: The teacher should involve the students in various activities as far as possible like asks them to solve some problems, ask some questions of which they will have to give answers, ask them to write something, involve them in some group activities. The students should not be idle in the classroom, be engaged in one or other kind of activities concerning their abilities and interests.

3. **Maintaining interpersonal relationship**: The teacher must develop a good interpersonal relationship between him and his students and among the students themselves. He should act as a harbinger and at the same time keep a minimum distance from the students so that his position is not undermined.

4. **Applying variation in the way of presentation**: The teacher should not be too much dependent on one method or one way of delivering teaching. In teaching, a teacher should be very active and vary his / her way of teaching, strategies, techniques and methods to suit the varied needs of students and situations. The voice, body movement, tone, stop, pause, intonation, stress, spacing in speaking, from verbal to written, or from written to verbal mode of transaction, mixing of different methods definitely yield positive outcome.

5. **Giving lecture**: Through lecture a teacher motivate the student and involve them in learning. The lecturing should be interactive / reciprocal, the teacher should give lecture to the students and the students should give lecture to the teacher. It should follow give and take relationship. The teacher should prepare the lecture well in advance and present in a lucid and comfortable language, give weightage to the student’s point of view, giving them space to participate, to interact, to express, to ask questions etc. when using lecture method.

6. **Story telling**: It is very interesting and useful technique of keeping the motivation of the students alive. The students are also very much fond of listening stories, so a teacher can tell one or two stories in some classes, but be cautious about its implication. It should have educative value and drawn from the real life condition. Barbara Touchman said, ‘tell stories.’ That is what history is a story. And what is a story? E.M.Foster give an wonderful definition to it – If I say to you the king died and then the queen died, that is a sequence of events. If I say the king died and the queen died of grief that is a story. That is human. That calls for empathy on the part of the teller of the story and of the reader or listener to the story.
7. **Praise and reward**: The teacher have to recognise the activities of the students with praise may be in the form of using verbal words or written or token gift or marks, grade, position etc. The students need appraisal of their attempts, works and if it is from teacher, they will be highly voltages for further attempt. Proper direction, critical analysis and understanding of what they have done by a teacher and approval or disapproval by a teacher is vital in understanding the capability that the students possess.

8. **Correlating with other subject / condition**: In teaching, if a teacher is able to correlate what he is teaching with other subject, topics, conditions than the students can relate it to their practical life and can find usefulness of the topic. The teacher should provide vivid and rich experiences and try to develop a condition that what he is discussing it is very useful and bears a very significant role in the day to day life condition. Through correlation, the teacher can develop richness of the topic and its powerful link with other subjects and a unified and comprehensive learning environment.

9. **Giving example from real life situation**: The teacher is not only an information monger but to relate the content with the day to day life condition of the students. He should develop a feeling of usefulness of the knowledge that the students are gathering, try to make the content as easy as possible with the help of relevant and practical examples. He should contextualise the new content with the known content or locally available sources.

10. **Using teaching aids**: The types of teaching which attract the maximum senses are bound to yield good result. Teaching aids attract the attention of the learners towards a positive and joyful learning. It reduces the monotony in classroom and enlivens the teaching learning process. By the use of proper, up-to date, consistent with local protocols teaching aids, the motivation of the students can be kept intact till the end of the class and learning can be more permanent. The teaching aids should be accurate, relevant to the topic, attractive, portable, innovative, creative, interesting etc.

11. **Using electronic medias**: As far as possible, the advanced electronic medias like-Computer, Overhead Projector / Transparencies, Audiotapes/ CDs, Videotapes / DVDs, Power Points, TV, Radio, Smart Board / Data Projectors, Language Lab etc. can be used to make teaching more interesting and motivating. The students should provide the opportunity to handle these devices occasionally.
12. **Asking questions**: Questioning is a very commonly used and more effective technique of maintaining good classroom communication. It is an art, and it is said that a good questioner is a good teacher and a bad questioner is a bad teacher. A teacher can use this technique for various purposes like motivating the students, evaluating the teaching, developing critical thinking of the students, judging the appropriate learning situation, testing the previous knowledge of the students etc. With the help of questioning, the teaching can be made more interactive and understandable.

13. **Value addition**: The classroom is treated as a learning laboratory, a social centre, a peer group, a collection of individuals, where the teacher plays the role of a path shower. The teacher’s responsibility is not only confined in teaching or giving lectures or completing the syllabus in due time, but to relate the content with the ultimate values of life. Character formation, development of sound mind, social cohesion, and other vital qualities of life like- honesty, truthfulness, sympathy, cooperation, fellow feeling, tolerance, dignity of labour, respect for others etc. should be developed through education. The teacher should orient his teaching to realise these values of life. Through teaching an attempt should be made to develop value system among the students. It should not be restricted to formal system of education only, but informal education too can play a pivotal role in this regard. The elder people, say, grandparents, used to tell moral stories to kids. This practice, along with engaging children and making them happy, was a powerful tool to inculcate the moral values in children. The present nuclear family system left no hope for progress in this regard. The role has now been shifted to parents and teachers. When children are with parents, they should devote their time to their wards assuming their responsibility in the absence of grandparents to inculcate values in an informal manner. When the children are in school, it is the responsibility of teachers to give them orientation to become a well developed human being or a human resource through proper and well thought out teaching practice. Present education system develops the intellectual abilities of students, without giving much importance to their ideals and values. We are indoctrinating the kids with the value of wealth but not the ultimate value of life. We provide very meagre input towards the character development of children. As Mahatma Gandhi rightly pointed, “Education is of no value, if it is not able to build up a sound character”.

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However, the role of classroom management and teaching techniques are of immense value in forming right kind of education / behaviour of the learner. Through teaching, the wish of the young generation must be addressed and desirable qualities corresponding to present life situation must be built. The teacher should in this respect act as a sign post and a rule model towards achieving a mature personality with acceptable behavioural patterns of the learners through education.

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Learning English in India: Some Crucial Acquisitional Issues

M.A. Karim*

Abstract: English has occupied a unique position in the international arena which no one can deny. It plays a pivotal role in the field of communication. English is the national language of the United Kingdom, the United States of America, Australia, Canada, New Zealand, and South Africa. In India also, like other countries, English has become a common official language side by side with other Indian languages. It plays the role of a link language among the different language speakers in India. Thus English made its strong position in the midst of multi-lingual Indian nation. Hence its importance is great. So it is the compulsory subject of study in all educational institutions. Meanwhile, English has become the medium of instruction both at higher level and at lower level. Now-a-days English is introduced in primary level also. This language is also used in the interviews and competitive examinations as a common language. English is comparatively an easy language and its grammar is also easier than other languages. But there is a wrong notion among the people that it is a hard subject and the students are also not the exceptions. Some students are afraid of English particularly its grammar and hence they go for private tuition with the intention to pass the examinations or to get good marks in this subject. Although they pass or get good marks in it, they do not learn it properly and remain weak in English for the rest of their life. Therefore, every student needs to learn English very sincerely. Hence the purpose of this topic is to deal with English language with special emphasis on the introduction to English so that the learners get some preliminary information about English.

Key words: Alphabet, grammar and composition, British English, American English, Dialect, East-midland dialect, lakh and crore.

Introduction

Language is the system of communication in speech and writing which is used by people of a particular country or region (Oxford Advance Learner’s Dictionary). Language is a social phenomenon. It is the medium through which human beings transmit their ideas to each other. There are innumerable languages in the world and English is one of these languages. But it is the only language spread all over the world. This language originated from the Indo-European group “the largest and well defined genetic family which includes most of the languages of Europe, past and present and extends across Iran to northern half of the Indian sub-continent” (Bright: ed 1992, vol-II). According to Western philologists, Greek and Latin were the oldest languages indicating that there was a parent language from which

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all languages emerged. It is said that English descended from the primitive Germanic language. English is the national language of the United Kingdom, the United States of America, Australia, Canada, New Zealand and South Africa. In India also, English is the official language side by side with other Indian languages. So it cannot be avoided. Of course, there are differences in pronunciation and vocabulary. This paper attempts to deal with learning English particularly by the students for their better interest both in academic and personal life. This paper also deals with British English and American English and there are discussion on basic English grammar which are necessary for speaking and writing English correctly, dialects in British English and the standard variety of English and how to speak and write English correctly.

Objectives:

1. To inform the students about the difference between the British English and the American English.
2. To inform the students about the dialects in British English and the particular dialect which is the standard English.
3. To encourage the students to speak English and write English correctly.
4. To make the students aware of the fact that grammar is necessary for writing correct English.
5. To inform the Teachers about the preliminary information about English language so that they can teach their students with confidence

Methodology:

This study is based on both primary and secondary sources.

Learning a language has two sides. First, one can learn speaking a language just by listening from others. In that case alphabet or grammar is not necessary. There are examples that many people can speak languages other than their mother tongue although they cannot write or read that particular language. There are also people who did not go to school or did not have the chance to go to school speak their mother tongue and they cannot read or write their mother tongue also. That is why we call those people illiterate. They can speak their mother tongue because they learnt it by listening from mother and other near and dear ones.

But to write the language, learning alphabet is very essential first and then its grammar. English is also a language which can be learnt by listening only. Students are required to learn both the sides i.e. speaking as well as writing. For speaking, listening is necessary and for writing, basic grammar is necessary along with the alphabet.
In India, particularly in Assam and more particularly in Barak Valley districts, people do not speak English normally. Only in English classes, there is scope to listen English language if the teacher speaks the language. But in most cases, teachers also avoid speaking English and use their mother tongue although the medium of instruction is English. Only exception is missionary schools and colleges where there is an environment and both students and teachers speak English irrespective of the subject taught in those schools and colleges. This is also seen in the tribal areas and there is scope to listen English there. Students should keep in mind that they were born without any language but they learnt their mother tongue only by listening from their mother and near and dear ones. After birth, a child observes and listens the sounds only and gradually starts speaking in a scatted way one word after another word not in a smooth way. Family members or others speak with the child and ultimately the child learns speaking. At one time the child is sent to school to learn writing and reading. And in a time frame bit by bit this pupil acquires mastery over the language and other subjects. Similarly, a student can learn a language only by listening from their teachers or from others who speak this language. But only listening will not do, the particular student should start speaking. Like a child, a student may face problems and might commit mistakes initially but he or she should not stop speaking which may be right or wrong. Students should always keep in mind that they should not always translate and speak. They may use one word or shorter expressions so that they can convey their ideas and views to others. In some cases, grammar is not necessary. In this way they should form the habit of speaking.

For written English, students must read, then observe and then they should write. For writing good and correct English, grammar is necessary without which one cannot go. Hence knowledge of basic grammar in essential to write correct English. For this purpose students should practise composition. Sir Francis Bacon says, ‘Reading Maketh a Full Man: Conference a Ready man and Writing an Exact man’.

English grammar starts from its alphabet. Three letters namely A, I and O are not only letters but they are also words at the same time and hence they are parts of speech. Here ‘A’ is adjective, ‘I’ is pronoun and ‘O’ is interjection. Then gradually comes vowel and consonants, word and sentence. In English a single word may be a sentence e.g. come, go
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e etc. These may be imperative sentences because they give some expressions. Then comes use of capital letters and small letters, subject and predicate, parts of speech, complement, object, strong verbs and weak verbs, correlates, gender, number, person, case, mood, infinitives, gerund and verbal noun, participles, auxiliary verbs and modal verbs, affirmative and negative sentences, interrogative sentences and questions, tag questions, articles and determiners, tense, quasi-passive verb, voice change, narration, degree of comparison, punctuation, kinds of sentences – assertive, interrogative, imperative, optative and exclamatory (exclamative) sentences, simple sentences, complex sentences, compound sentences, transformation of sentences, clause and its analysis, subject-verb agreement (concord). Students should have ideas about word formation, word-order, phrases and idioms, group verbs, synonyms and antonyms, appropriate prepositions, substitution of English words, sentence pattern and correcting errors. To learn these, students should consult good grammar books.

As for composition, students should practice paragraph writing, report writing, précis writing, story writing, letter writing, curriculum vitae, memorandum writing, writing applications, comprehension and essays. Above all, they should read good writings written by renowned writers and follow their style of writing. They should also read English News papers, listen radio, witness Television programmes in English.

Pronunciation is an important part in English. Students should pronounce correctly (as far as possible). They should consult Dictionaries preferably Oxford English Dictionaries. They should try to observe the pronunciation of the words given in the dictionaries. English pronouncing dictionaries are also available. They may imitate the news readers of foreign TV channels or foreign radio programmes. They should have a dictionary from mother tongue to English also. Regarding English language, students should also know that there are varieties in this language and which variety is learnt and taught in Indian schools and colleges. First of all, they should know that English is a language divided by two countries namely, England and America. In India and many other parts of the world, British English is used. Again they should know that in British English also there are many dialects like other languages as we find it in Bengali, Hindi etc. There is a dialect named East-midland dialect which was taken as the standard variety and used as official language of England and followed by many other countries of the world. Now-a-
days, English is East-midland dialect and the language spoken in London which is the latest variety that is now followed. This is also Indian English.

But now-a-days, computer has created some confusion among students regarding vocabulary and its spelling and pronunciation. In computer, American English is basically used. Hence the students should know that minimum rules so that they can distinguish between British English and American English. Both the varieties are based on 26 (Twenty Six) letters where Z (Zed) is pronounced as Zee in American English. The words ending with ‘our’ are only ‘or’ in American English e.g. Colour-Color, Labour-Labor, Favour-Favor, Humour-Humor etc. The words ending with ‘re’ are ‘er’ in American English. Double consonants in the middle of the words or some other parts will be single consonant in American English e.g. Accommodation-Accomodation, Traveller-Traveler, Programme-Program. But the word ‘pillar’ is an exception. Here double ‘l’ are found both in British and American English. Enrol and skilful are completely opposite and against the existing rules. Past participle of ‘Forget’ is ‘forgotten’ and ‘Get’ is ‘Gotten’ in American English but ‘Forgotten’ is used in British English also. In British English, Past participle of ‘Forget’ is ‘Forgot’ like its past form. If ‘r’ or ‘re’ is at the end of the words, then in British English these are not pronounced but in American English these are pronounced. Some words like ‘Opportunity’, ‘Attitude’, ‘Schedule’ etc are pronounced according to the pronunciation of their letters in American English. In abbreviations, Full stops are not used in British English but in American English, Full stops are used e.g. MA-M.A, MBBS-M.B.B.S. etc. Capital A.M and P.M are used in American English while small a.m and p.m are used in British English with full stops which is an exception. Here both the teachers and students are confused and they use these according to their ideas which are wrong. Hence it is wise to use British English software in the computer to avoid confusions regarding English language which is the standard variety and also use in India.

For better understanding of the students and others concerned, the following list of words is given:-
Lastly, students should keep in mind that unless they are fully equipped with basic English grammar, there is ample chance of mistakes both in speaking and in writing correct English. Students should go through the ‘common errors’ chapter available in good grammar books. There are also books available exclusively on ‘common mistakes in English usage’. Here lies the importance of learning English particularly its grammar with sincerity. It is often found that some teachers who are very indifferent to English grammar studies also commit mistakes. The ‘Oxford Advance Learner’s Dictionary’ (Ed. A.S. Hornby) is a very good and popular among the English dictionaries. In its 7th edition, two words ‘lakh’ and ‘crore’ appeared first. The new editors could not match these two Indian words with the words ‘hundred’, ‘thousand’ and ‘million’. Lakh and Crore are shown as nouns whereas Hundred, Thousand and Million are shown as numbers. Moreover, plural of ‘lakh’ was given LAKHS. We know, ‘s’ is used in the plural of these words only when
there is no number before these words; otherwise plural form is without ‘s’. When this author contacted the dictionary authority regarding these anomalies, Diana Lee, the principal editor replied and admitted the anomalies giving thanks to this author. Meanwhile, the latest New 8th Edition came to readers in which the anomalies are corrected and brought in the same line (Refer 7th, 8th and the latest New 8th Edition of this Dictionary). Hence, students must be conscious about the common errors in English which affects the language and they will be losers in the examinations.

Conclusion:

In this discourse, there are some guidelines and information about the English language. These are very basic and preliminary information about this language which the students must know. They should follow the guidelines so that they can learn English with interest. They should know the verities of English and the particular dialect which is the standard English and is used as official language in England and in India. They should be very clear about the British English and the American English otherwise they will be confused about the spelling and pronunciation of vocabulary. It is suggested that the students should speak English, may be wrong initially. Unless they speak, their speaking skill will not be improved. For speaking, listening is must. So they should listen English either in the class room or in television or radio or follow those who can speak English. For writing correct English, they should read good books, English Newspapers, magazines etc. so that their writing skill is improved. In fine, learning English means reading smoothly, speaking correct English fluently and writing English correctly. And for correct English basic English grammar is necessary.

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The Virtue of Friendship and the Egoism/Altruism Debate: An Analysis

Dr. Shilpi Srivastava*

Abstract: The philosophical issues related to seemingly simple and uncomplicated concept of ‘friendship’ are many. Various debates, especially related to the ethical aspects of this relation are found in the works of both ancient and contemporary philosophers. This paper makes an attempt to develop a basic understanding of the moral connotation of friendship.

If one accepts the general idea that moral rules must be universally applicable to all agents, and that morality demands us to treat everyone equally without any favour or bias, then obviously friendship seems to be conflicting with this ideal. This basic contradiction has been challenged by philosophers who have argued that friendship is very much a moral phenomenon. However, there is a strong debate over the fact that whether caring for one’s friend is a form of self love or it is an act directed towards the well being of the other? In other words, is friendship an egoistic or an altruistic relation? Various arguments given by different thinkers from each of these perspectives have been analyzed through the paper leading to the idea that in friendship, the distinction between self and other no more remains an important one, such that self love and loving one’s friend are not two different things after all.

The concept of friendship is an open-textured, multi-dimensional and essentially contested concept. It demands a proper understanding of its various perspectives to realize its true nature. The issues related to friendship range from ethical ones, like - should friendship be regarded as a good in itself, to epistemic ones- like how do we know who are our friends, to ontic issues- like what is it to be a friend, and such. Questions about the moral dimension of friendship, in general, are related to the fact that while a moral theory must be agent-neutral and the rules of morality must be universally applicable to all beings, friendship is essentially agent-relative. As Sarah Stroud has pointed out, “We care more about what befalls our friends than about what happens to strangers, and we are more motivated to advance our friends’ interests than those of strangers. We seem to have special responsibilities toward our friends which we don’t have towards strangers.” Despite this seemingly irresolvable conflict, regarding whether friendship is a truly moral phenomenon or just a relation that one develops for one’s own good, philosophers like Plato, Aristotle, and Cicero have discussed friendship as an important ingredient of a good life.

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One issue that has engaged the attention of most philosophers in their writings and discussions of friendship is whether it should be regarded egoistic or altruistic in nature. The debate, from this perspective, is primarily that whether care and love for a friend is rooted in self love, or is it that caring for a friend results from the realization of the individuality and separateness of the friend from our own self. Some philosophers, such as Lawrence A. Blum, hold that friendship is basically altruistic, since caring for one’s friends implies a concern for the well being of others. On the other hand, some other philosophers, such as Tara Smith and Joe Mintoff are of the view that caring for a friend is essentially nothing more than an extended form of self-love. The issues involved in the debate about altruistic and egoistic accounts of friendship are subtle and complicated. This fact becomes even more evident when we find that Aristotle’s writings on friendship itself have been interpreted by some in an altruistic light while others have seen the same as an instance of egoistic relation.

Various arguments have been proposed by philosophers, in favour of both these interpretation of friendship. However, some thinkers have claimed that this dichotomy itself is misleading, for, every act that we perform is in the end aimed at the agents happiness and satisfaction. The critics of egoism, on the other hand, argue that if what one seeks is happiness, then there is no reason to treat one’s own happiness as any different from the happiness of others. Richard A. Fumerton has argued against this idea by claiming that, “...as an egoist, when I value intrinsically my happiness, what I value intrinsically is the exemplification of the property happiness conjoined with X, not the exemplification of happiness per se.” He further argues that if we consider the concept of ultimate end of an agent’s act, it will be very difficult to draw a distinction between an egoistic and an altruistic action. It is very much possible, he says, that the ultimate end, of Mother Teresa’s behavior while nursing a sick and a selfish person who cares for his own well-being alone, be the same – their own happiness. In such situations, it becomes difficult to make a clear distinction even though the behavior appear to be in contrast with each other. However, it still is the commonly accepted view that altruistic actions not only benefit others, but are primarily performed for the sake of others. With this criterion for making a distinction altruism and egoism, the notion of friendship can be analyzed further.
In the Nicomachean ethics, Aristotle has classified friendships into three kinds: (i) friendships based on utility (ii) friendships based on pleasure, and (iii) friendships based on character. Since the first two are based on or grounded in one’s own pleasure or utility, Aristotle’s account of friendship is often interpreted as an egoistic account of friendship. Such an evaluation is clearly evident in Nicholas White’s remark that, “Much that he says in Nicomachean Ethics VIII-IX, indeed, lends itself to a baldly egoistic construal, as if he openly took it that a person should always and without hesitation or even reflection aim pre-eminently for his own good, even in situations in which his own gain would be his friend’s loss.” The best defense against such an interpretation of Aristotle’s account of friendship lies in the third kind of friendship – the one he considers the best. Friendships based on the character of a person involve caring for the friend for his own sake. This kind of friendship exists between the good and virtuous men and may not have to face situations where the two friends would see their interests as competing with each other. According to White, Aristotle’s view is not egoistic, in a significant way because in friendship, “... the benefit that the individual gains does not come at anyone else’s expense, and indeed the benefit of acting nobly is one that both or all can share without loss or competition.” Aristotle considered man to be a social and rational animal. Being social demands reciprocity with other individuals and the rational aspect of man leads him to realize the fact that self-sufficiency as an ultimate end of one’s life can only be achieved by living in relation with others, and not in isolation. It has been claimed that it appears in Aristotle’s account of friendship that being a friend of oneself leads one to absolute rule or self-sufficiency. Aristotle realizes the importance of absolute rule over oneself for eudemonia, but he is also aware of the fact that this self-sufficiency still has something lacking. This lack is filled by the improvement in one’s understanding of life and oneself that results from friendship. So, self-love in its positive sense cannot lead one to the belief that she doesn’t need any friends.

Many important philosophers have argued for the significance of reciprocal cooperation between friends. This would mean that because it rests upon reciprocity, friendship cannot be seen as purely altruistic relation. Questioning this view, Lawrence A. Blum argues that friendship should be based on the motive of the good of one’s friend for
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his own sake and all our acts related to our friend should be guided by the sole motive. Blum says, “...friendship is an altruistic phenomenon, and the locus of the altruistic emotions. this altruistic aspect is essential to friendship; a relationship based solely on mutual advantage (even if it involved mutual liking) would not in this sense be a friendship.” Blum invokes the Aristotelian claim that perfect friendship can exist only between good and virtuous people to argue that genuine friendship demands a high level of moral excellence. He insists that it is an essential feature of friendship to care for a friend for his own sake, however, if altruism is understood as acting in such a manner for the well being of the other, that one has to be either indifferent to or against one’s own interest, then it becomes difficult to judge friendship on the basis of the egoism/altruism distinction. An act that is guided by the motive of a friend’s welfare can not be termed as a ‘disinterested’ act. When two people are friends, there is a convergence of their interest. The question of sacrifice appears only when the agent ignores his own interest to advance something that is not in his interest. Thus, there needs to be a distinction between the interests of the two people. In case of friends such a separation of interest is missing.

Plato’s account of friendship is often seen as an egoistic account. Plato compares the love involved in friendship to the love for wine or philosophy and on the basis of this comparison he concludes that caring here is for one’s own sake, rather than for the sake of that which is loved. In his view, we become a friend to someone because there is some sort of ‘lack’ within us that we try to fill through the friendship. According to Julia Annas, we find in Plato’s account the idea that we may care for someone for his own sake, but such desires cannot act as a motivation for friendship. According to Annas, while Plato has been looking at friendship from an egoistic perspective, it is Aristotle who underlines the altruistic aspect of friendship by showing that friendly emotions are guided by the good of others. Caring for a friend as oneself does not mean that we are talking of caring for him in as much as his being my friend is of importance to me and affects me but rather it is to be seen as the development of a bond between friends where the aspirations, achievements and failures of my friends generate the same response from me as in case of my own achievements and failures.
Aristotle's remarks at several places in ‘Nichomachean Ethics’ about a friend being ‘other self’ have invited a lot of interpretation. Some of the philosophers hold that taking the friend to be a second self implies that friendship can only grow out of self-love and so a person who cares for his own happiness can only become a good friend. Others say this idea demands us to care for the needs and happiness of our friend as we would care for our own. So, it demands us to work for the happiness of our friends with the same zeal as we apply to ensure a happy and better life for ourselves even if at times, it may come into conflict with our other demands. Although many philosophers have taken recourse to Aristotle’s work on friendship to argue for its altruistic interpretation. Many of the recent thinkers have claimed that egoism and friendship are not only possible together but rather, at times, an egoistic motivation is an essential aspect of friendship.

An interesting debate in this regard uses the idea of ‘rights’ between friends. Michael J. Meyer claims that the presence of rights between friends takes us away from egoism. A friend has a right to the concern and respect of his friend and each of them can claim this right for their own sake. So, friendship is basically a relationship based on mutual altruism. This argument of Meyer has been contested by Tara Smith who responds to Meyer by arguing that both friendship and rights have an egoistic character. Rights are basically meant to protect an individual’s benefits. And so there is “...a significant tension between what altruism requires and what rights allow.” Defenders of the egoistic account of friendship claim that even if an egoist has entered into a friendship with the motive of his own happiness, because having a friend makes him happy, the small acts of care that he performs during the course of his friendship could still be regarded as acts of real concern for the friend. It has been argued that while friendship is a source of happiness, many of one’s interest that come into conflict with the demands of friendship amounts to mere pleasure and so it is not a good option, even for an egoist, to forgo the friendship for such interests. An egoist can very well become a friend because, claim some thinkers, love is essentially selfish in nature. In a life we come across many different people but become friends with only a few, this shows that love is essentially self-interested. However, the fact that self-interest is an egoist’s supreme concern does not entail that it is his only concern. In a friendship that involves love, a person values his friend for what he is. Having reasons to love a particular person doesn’t make this love any less but rather these reasons may be able to provide stronger foundations to the love between friends.
On the basis of these discussions it appears that in the case of friendship it is neither easy nor desirable to draw a water-tight compartments regarding our acts, and the motives behind those acts, on the basis of the egoism and altruism distinction. Rather, it is to be understood as a relationship in which, just by virtue of being friends, the interests of two people merge to the extent that often it is difficult to ascertain whose interests are playing the real motivation behind the act. This is not to say that a friend is never concerned with his own welfare nor does it imply that purely benevolent acts are out of the scope of friendship. It is just to emphasize that the conflict of interests that arise in case of rivals or even with strangers are alien to the case of friendship. This idea is rightly summed up in Brewer’s remark that, “... the capacity to love ourselves and the capacity to love others arise together, as a result of our struggles to perfect the ubiquitous human relationships that Aristotle called phillia.”

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2 Plato’s Lysis, Aristotle’s Nicomachen Ethics and Cicero’s On Friendship are some of the most important philosophical writings on friendship. Most of the contemporary discussions on friendship rely heavily on these works.
7 Ibid.
8 A detailed analysis of the conception of friendship in Greek ethics that presents this idea can be found in Hans George Gadamer, ‘Friendship and Self-knowledge: Reflections on the Role of Friendship in Greek Ethics’, (Hermeneutics, Religion and Ethics, trans. Joel Weinsheimer, Yale University Press, London, 1999)
নিম্নলিখিত অবস্থা: ৪ প্রবন্ধ রাধামাধব দত্তের ‘মনসা পালালি’

সুমিতা কুমারী
পরেষিকা, বাংলা বিভাগ
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বাংলার সাহিত্যের মধ্যবর্তী প্রেক্ষাপটে মনসা বাঙালী মনসা এক বিরাট জায়গা জড়িত হয়েছে। মনসা বাঙালির জীবনের মধ্যে নাস্তা নিবন্ধে অবস্থান করে। তার ভূপ্রান্তে ধরা পড়েছে যে সমস্ত সময় ও মনসা বাঙালির কথা বলে আসছে। সমস্ত মনসার অবস্থান কিছু ছিল তা অভিপ্রেত হয়েছেন সাহিত্যের মাধ্যমে আমরা জানতে পারি। মনোরথে সাহিত্যের অনুভূতি নিকট সঠিক পার্শ্ববর্তী। ভারতে আমাদের আগমন পূর্বে সময় অনুরূপ শ্রেষ্ঠ বাস ছিল অন্যান্য নিম্নলিখিত নিবন্ধ ছিল ভারতবর্ষ। তাদেরকে চিন্তাভাবনায় সময়ের পালাতি করে রাখা হয়েছে।

"মনসাকের উপত্যকি ইতিহাস নেমন মনসার জীবনকথা থেকে উঠে আসা, তেমনি এর কাহিনী বসনের মধ্যে রয়েছে সীমানাতে কথা।" এই মনসা মনসার নিম্নলিখিত মনসার। তাদের হৃদয়ের কেন্দ্র করে এই প্রবন্ধের মধ্যে চার মনসার ছবি দেখানো হয়েছে। সমস্তের এই প্রবন্ধের মনসার বাস করতে তাদের সঙ্গে কর্মসংগতি তাদের সময়কালের সন্ধান ছিল সমস্তের পরিবেশ রয়েছে মনসাকের মধ্যে।

মনসাকের জীবনে তুলনা আচার্য, উদিতকুমার, মহামায়া, যুধিষ্ঠির মনসাকের জীবন উপলব্ধির দিকে নিম্নলিখিত পরিবর্তে মনোরথের তন্ত্রে আর ভেবে পরিচালিত হয়েছে। যারা প্রকাশ করেছে মনসার অনুভূতির তথ্য হয়েছে। তাদের সঙ্গে সমালোচনা করেন মনসার আধুনিকতাও করেন। মনসার পরিবারের তথ্য লেখায় হয় তাদের জীবনের সন্ধান ছিল। মনসার তাদের তথ্য লেখায় হয় তাদের জীবনের সন্ধান ছিল। মনসাকের জীবনের সন্ধান ছিল।

মনসাকের কথায় নিম্নলিখিত অর্থের সময়ের নিদর্শনে কল্পনা করা মনসাকের কথা বিশেষভাবে লক্ষ করা যায়। সময়ের জন্য বিশেষ বিষয়ে বিশেষভাবে বিশ্লেষণ করা যায়। মনসাকের মনসার সংস্কার করে নানা কথা বলতে আরও করেছে তারা। তাদের জন্য তাদের শিক্ষা দেখার কথা করে, তাদের জীবনের সন্ধান ছিল। মনসাকের সঙ্গে ভাব করে তাদের মনসাকের কথা জানতে হয়। মনসাকের সময়ের হাতে নিয়ন্ত্রণ করে তাদের সঙ্গে ভাব করে তাদের মনসাকের কথা জানতে হয়।

আমার আধুনিক পূর্বে যে সকল বিষয়-সমূহ ভাব এসেছে, তাদের মতেও ভাব ছিল। আমার আধুনিক পূর্বে যে সকল বিষয়-সমূহ ভাব এসেছে, তাদের মতেও ভাব ছিল। আমার আধুনিক পূর্বে যে সকল বিষয়-সমূহ ভাব এসেছে, তাদের মতেও ভাব ছিল।

তাই নিম্নলিখিত মনসাকের মনসার কথা বিশেষভাবে লক্ষ করা যায়।
�নসামাএ কাছা বিভিন্ন সময়ে ভিত্তি কবিতা লিখে পানো। তার মোট বিভিন্ন গল্প, নাটক লেখ, বিশ্লেষণ, সিপা অথবা, দীক্ষকে দায়, রাজমাণ দল প্রথম ভিত্তিকে উদ্ধৃত করা। অনুচ্ছেদ অলঙ্কার কেন্দ্রবৃহত্তে অমার রোহের রাজমাণ দলের মনসামাএ কাছা। তার রচিত মনসামাএ কাছার নাম 'চন্দ্রাঙ্গলিকা'। রাজমাণ দল চীনের অধিদর্শন শাসনের শেষ পর্যন্ত কবি। তার রচিত 'চন্দ্রাঙ্গলিকা'র সম্পূর্ণ পুরী অবিচ্ছিন্ন করা সত্ত্বা যা হওয়ার দিকের করা হচ্ছে অংশ পাওয়া যায় না। তার কাজের লেখকের এবং বিশ্ববিদ্যালয় মাঝে পাওয়া যায়। পূর্ববর্তী কবি হিসেবে তিনি পরিচিত। বাংলা সাহিত্যে তিনি বিশেষভাবে যথার্থ অজ্ঞান না করলেও তার 'চন্দ্রাঙ্গলিকা' অনেক তা করার অস্বাভাবিক রাখে না।

'চন্দ্রাঙ্গলিকা'র পৃষ্ঠার দুটি লিখে দেখা যাক যে সুরা মারা উপভাবের দুটি সম্পাতি হয়ে উঠেছে। কবি রাজমাণ দল সুরা-তম তীর্থে অবস্থিত সমাধানে জানাহন করেন, তাই হয়তো তার 'চন্দ্রাঙ্গলিকা'-তে সুরা মারা বলা উপভাবের সম্পাদন থেকে। মায়া এবং সমাজের সৃষ্টিকর্মে সাহিত্য গ্রহে পড়ে, রাজমাণ দল সেভার 'চন্দ্রাঙ্গলিকা' রচনা করেন। এখানে সামাজিক এবং সমাজের কথা খুব সুন্দর ভাবে উঠেছে এবং এই সামাজিক সৃষ্টিতে মানুষের পদ্ধতি বিভিন্ন ক্ষেট্রে। মনসামাএকে কেন্দ্র করে যে অবাধার বা অধীনের অস্তিত্ব তার সমগ্র মূলত নিয়ন্ত্রণের সমাজ।

'জীবনের সুরা উপভাবের মনসামাএ গানের কথা-চিত্ত প্রচলিত। সমগ্র সামাজিক মাঝে বুঝাতে হবে সুরা গানের কথা বাক্যের ব্যাখ্যা হবে না। সমস্ত রীতিতে নিম্ন-স্তরে একজন মানুষ সময় করে মানুষ মাজার বাঁধতে। একে তুষারহাটী একবারের নাটিকা উপভাব করেছেন। একজন মাঝে বিশ্বাস অন্তর হয় সুরায় দুটি চিন্তা নিয়ে জীবন ও নূতন মাজার সময় কবিতা উপভাবিত করেন। সে গড়ে থাকেন।' ২৩ বিশেষভাবে নিয়ন্ত্রণের মানুষকে পথে মানুষকে করেছিল। নিয়ন্ত্রণ মাঝের দেখগুষ্ঠিতে বিশ্বাস করা হয় আমরা উপভাব না। তাদের জীবনে যে দুর্বল-বাক্য এমনো নেতা দুর্গতি করতে পারেন।

নিয়ন্ত্রণের মাঝের নিয়ন্ত্রণ দরিদ্র, তাদের জীবনে অভাব থাকে চূড়ান্ত পর্যন্ত। এমন অভাবের তাদের মন ভরত থাকে। তা এবং ভক্তি সহায়তায় তারা দেবী মনসাএ চরণে অধ্যয়ন করে। 'চন্দ্রাঙ্গলিকা'-তে জীবনের কথা পাওয়া যায়, এখানে চিত্র শিবের বিষয় তাকে জীবান্ধন করেছেন, কারন চিত্র হিসেবে চিত্রে সারে প্রকাশ করেন -

"চূড়ান্তে চিত্রাঙ্গল দেবী মহামায়া
কি নাম চামুন কহ কষ্টা লেখে লেখালো।
সরল আমার নাম গাইতে পরবর্তী।
কথা হলো আমারে তোমি চন্দ্রাঙ্গল
চন্দ কমে চূড়ান্ত হঁ এক কথা কাম।
তর মর এক নাম তেমির মর সহ!।
এক বার্তা কবি সব্য কথা অন্তর্গত।
জীবন নিরক পার হয়ে এই ধরে।।।" ২৪

চূড়ান্তে চিত্রাঙ্গল করে যমীর কথা চীন জীবনে ফেলে। এই স্তোত্রের নিয়ন্ত্রণের মাঝের, তাদের সমস্তে অভাব নিয়ন্ত্রণ। তাই সে তোমাদের চীনার কন্যা কথা দিলে তার অভাব ফিরিয়ে দূর হবে -

"চূড়ান্ত অদ্বয় জীবন
কেবল তাদের রিতি
দূরানু শে তান মন্ত্রান।।।" ২৫

নিয়ন্ত্রণের মাঝের জীবনের কথা কাম করিয়ে কেন আসা করতে পারে না। জীবনে কেন এলাই কেন পূর্ণ হবার নয়। শিব উদ্দানের নেতা, বিশ্ব তাদের দেবতা, কবিতা তারা পুরুষ মাঝে পার করে দিতে বলেন, তখন
ডুমও সিনা কঠিন ছাড়া নিল পায় না বলে প্রতিবদ্ধ করে। উক্তিগুলের সঙ্গে নিম্নশ্রেণীর মানুষের যথেষ্ট একটাই প্রস্তাব ছিল যে অত্যাচারের পাওয়ার মানুষ কাবার সঙ্গে সঙ্গে প্রতিবাদের তথ্যকে ডুমনী গর্জন করে চুলে। কারণ তাদেরা সমাজে যে একটা বস্তু আছে তা উক্তিগুলির বাহিত্য সম্পর্ক মানুষের স্বল্প যান -

"বিনা কঠিন নিষ্ঠা তাকে কে করিবে পার।
আমরা ডুমনী তাকে জানিচি গাছার
কঠিন নিষ্ঠা নাই এত ডুম কিশে।
নাই কঠিন থাকি পড়ি পার হুবি শেশে।
ডুম নিচ তাকে কেন ডুম পুনো পুনী।"**

উক্তিগুলি মানুষের নিজের চাহিদা অনুসারেই নিম্নশ্রেণীর মানুষের যোধার করেন। নিম্নশ্রেণীর মানুষের
ভাগ্য হোটে স্বপ্ন লাভ্যা, অবাধ্যা, অপাধ্য। নিম্নশ্রেণী মানুষের নিজের দুঃখ কত্রের মধ্যে সৌন্দর্য জীবন-
যোগানের মাধ্যমে যে তার বীর থাকার সাধ পূর্ণ করে-

"সুন সুলুপ্পনি তেজিরা রমণি
তুমুনির শ্রেণ তার।
আইশ বলি অপনি কামতি আপনে
তুমুনি হেয়াহে গাপ।
ঘাতার নৱিরি তেজিরা তুমুনি
অবে কি অভাব আর।
চাড়িরা গাল
বাড়িব জান
ষাহার মাছের তার।
বাণিজ্য লেখারি
নিঃ বাড়ি বাড়ি।
শিলার বোঝার তার।
কবিতা বাজার
আনতি পশার
তেমনি বাটি মাছার যে এ দুঃখ শেল দুঃখ।
অবে হুবি গর্জন পাড়ি শুল্ল।"***

নিম্নশ্রেণীর মানুষের মাছ যেতে পারে না, কারণ মাছের মূল্য অনেক ও তাদের খৎসামান্যা হয়ে এই মাছকেই কিছু শিলার বাহিত্যতায় তারা বিপুলাধিক করে এবং করে করে করে।
এরপক্ষে নিম্নশ্রেণীর মাছের কি দুঃখ হয়ে তা কামনা করে বলে। দুঃখ মানুষের মাছ হয়ে তাকে প্রাপ্ত হলে করেন। আগেই নিম্নশ্রেণীর মানুষের দুঃখের প্রতি এমন ব্যবহার করার অস্ত্রার, তাকে শাস্তি পেঁতে হয় -

"বাহার হোটার সঙ্গে পরে দুর্বল।
বাহারে বোঝার তার দুর্বল বহ রহ।
নীল বুকীর ভাবে বুকু বুকুর সঙ্গ।
ভুত মৃত্যুর সঙ্গে ভুত মৃত্যুর সঙ্গ।
বাহারে মৃত্যুর সঙ্গে পাকা আমাদের।
মুক্তির শুভ মুক্তির শুভ।
বিভক্তের দুঃখে জায় কিবা ওন জান।
ধর্মনাথে সৃষ্টি অশী জানে সর্বজন।
তেমনি করিম কিবা বিনির খন।
পত্য বলে তেমনি হোন চাহা ভাল নাই।

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নিম্নবর্তী মানুষদের একটি অন্যায়ের অর্থহীন কথায় চলে যায়। প্রশংসিত মনোবাক্যের গ্রাম বাক্যের প্রাপ্তি নির্দিষ্ট হয় এবং হাস্তিয় বাক্যের বারা মনোবাক্য পূর্বক হয়।

নিম্নবর্তীতে কথার জন্যের সংসারে অবস্থা অন্যান্য নিয়মসূচনার। সংসারে ব্যবস্থা, পুরুষ সকলকে উপবাস করে সংঘাত করে ত্যাগ হয়। নির্দিষ্ট মনোবাক্য সংসারে অর্থহীন অন্যায় নিয়মসূচনার। সংসারে ব্যবস্থা, পুরুষ সকলকে উপবাস করে। নির্দিষ্ট মনোবাক্য সংসারে অর্থহীন অন্যায় নিয়মসূচনার। সংসারে ব্যবস্থা, পুরুষ সকলকে উপবাস করে।

জলুমালু সংসারের অবস্থা কিছুটা দুর হল। মনসার ঘট সহপত্ত করে তারা দীর্ঘ মনসারে অভি. অবস্থা পুলো নিন্দন করে। এই পুলোর কথা চার্ডিসাথারের বীর সংঘাতে আসে। তিনি মনসার পুলো করতে শুরু করেন, ফলে সমগ্র আরও মনসার হয়ে ওঠে। সে সমগ্র নারীরা সংসারের মায়ে-পুত্রের সকলকামনায় ভক্তি সহযোগে দেবতা আরামাশন করেন, সন্ধানোতে দেরই করেছিলেন, কিন্তু চার্ডিসাথার নির্দিষ্ট মানুষদের মনোবাক্যের মানুষ বলে গন্য করতেন না, তাদের উপর সকলকামনায় তার নির্দিষ্ট চার্ডিসাথার। আসাদে বার মাল্লু তার' এমন অবশেষ দাঁড়িয়েছিল। এই পরিস্থিতিতে যে নির্দিষ্টের মানুষদের নারী মনসার পুলো করেছে, তাই দীর্ঘকে সন্ধানে পুলো করতে তা করেনো হতে পারে না। তাই তাদেরকের বার্থকে মনসার ঘট টুকরো টুকরো করে দেন। চার্ডিসাথার নির্দিষ্ট নিন্দন দেবতা করে দেন যে কেউ দেব মনসার পুলো না করে।

ঋষি কৃতিত্ব দেবী আত্মীয় রাখ বদ্ধ চাও প্রাণ।
পদার্থ বিদ্যায় কর দেখা অবস্থান।"**

এই অপমানের জালা দীর্ঘ মনসার সহ করতে পারলেন না, তাই সমগ্রের হলেন মানুষদের প্রাণ কেড়ে নিলেন।

সমগ্র হারান করতে থাকে এই ঘটনায় শাপান্ত এখান আসে। "জলুমালু বড় বাপটা, বাবু, বিপর্যয়, অবস্থার হিসেবে মধ্যে দিয়ে দিন করাচায়, তাদের বিপর্যয় করতে আজে এই সব রাজ যুক্ত তুকতাক।"**

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ধরনেরি ও ওহাও তেই কাজ করেই জীবন নিঃশেষ করে। জাতিদলের, নিবন্ধের মানুষের হেয় প্রতিপদ কে এ সময় কিছুর জীবনস্ত দৃঢ় ‘মনসাপালিত’র পৃষ্ঠায় রয়েছে।

“প্রহরে দিনেকে আরা করি পরিব্য,
সুন্দর বাড়ি শান্ত পাল্লায় দাঁড় চিড়ার জম।
পাদার উপরে পাতা বন্ধি দৈশ পাড়া।
একজন বাঙ্গালী লোক তিনজনের চিড়া।
মধ্য সব্জ একে লোক ইউ তিনের চোরাড়ি।
রাজ বাড়ি তৈরি পার নষ্ট ফৌলা বাড়ি।
লেগিয়া রামস্থন কেন এত পর্যন্ত তর।
চারিত্রিক সুন্দর আজি বিশ্রবের নক্ষ।
ঠাকুরের সেশ আজি ভিক্ষে গর্ভ করে।
ভবিষ্যঠাকুরের মায়া চরণ প্রহরে।
কক কোনো সুন্দর বেটা না চিন রামস্থন।
আমাদের না নাই মানে চানার জন্ম।
লেপতিতি করিয়া হর জন্ম নাই ওটি।
নিষ্ঠা সাদা দুই এক পুথি পাঢ়ায় ফোটতাট।”

ব্রাহ্মণ ও শুদ্দের মধ্যে জাতিগত ভেদ চিকলের। ব্রাহ্মণরা শুদ্দের উপর অত্যাচার করে আসছে সবসময়। কারণ- শুদ্দ সামাজের নির্বাচন অবস্থান করছে।

দেবী মনসা নিবন্ধের মানুষের পুজো সেখানে ছিল, তাই বলে উচবর্ণ সমজে পুজো পাবার আশা করে যায় নি। বরং বিয়ং বেগে বেড়াচ্চে। দেবী মনসা লক্ষ হল বিভক্ত চাঁদসাড়ের পুজো পাওয়া।

এখানে স্পষ্ট আছে নিবন্ধের অবস্থান সমজে কতটুকু নিঃসৃষ্ট ছিল। চাঁদসাড়ের উচবর্ণের প্রতিভা তাই তিনি নিবন্ধের দ্বারা পুজিত দেবী মনসাকে কোনোদিন পুজো করণ না। সামনায় পুজো আদরের জন্য দেবী মনসা রীতিমত চাঁদসাড়ের একের পর এক শোকক্রম পরিসীহিত সংস্কৃত করিয়া দিয়েছেন। চাঁদমুখন্ত দুচিমা, যদি পুজোর প্রাপ্তির সময় করলেন, তার পুজোর কায় বিচিত্র হয় নি, যদি কোনো আরও বেড়েছে -

“তুমি চাঁদলে পুজো করে, তাহি মিঠা পশ্চা তাঙ্ক।
তাহারানের অজন্ম এই বিচক্ত।”

নিবন্ধের মানুষ যে দীর্ঘকাল পুজো করে, তেই দীর্ঘকাল চাঁদসাড়ের মত ভুলে দেয় বর্ণেই পুজো করতে পারেন না, তা রীতি বর্তমান জন্য। সাধারণের ব্যবসায় বিশেষ শাস্তি হল, যদি কিছু হারিয়ে সাধারণ বহিজন্ত গৃহীত হয়ে যেতে থাকে। সে সমস্ত নিবন্ধে বসাবাস করেন নাপিতের উপরে পাওয়া যায় -

“রাজকালে ঘরে গলার তৈরী না দেখিয়।
এখানে নাপিত মনসা কৃষ্ণদা করি।
নাপিত মিঠারি চাঁদ ফিরে ছয়ন।
নাপিতের পুজো পাদা সোপা দেশ দুই।
হয়েছে দর্শনি করি চলে রাজস্থান।
চাঁদসাড়ে দীর্ঘকাল আইনের ভাব একাই।
অনে ভাই নাপিত কৃষ্ণদা ছেবে কাঠি।
দেখ না কৃষ্ণদা হল মেয়ে হেয়া যাচ্চে ভাবি।”
নাপিতকে ভার উদ্ধা হলো চালাদারের সুদর বেশ ধরে বাঁকিতে ফিরতে চেষ্টা। যাতি ফেরতের পর
শীঘ্র চালাদারের অনেক রুকিয়েছে যে দেবী মনস্র আমরান্না না করায় বাঁকিতে চালাদারের ঐত করত হয়েছে -

“সুন্দরী শোলা প্রথা কথা না মানি।
মনস্র বাড়ি মূলে শুল হলি।
এ কেন সুদর ব্যুক্ত হয়েছে মানি।
নানা মতে ফুক পথে পালি দিন দিন।
চালাদার কী আর তোর তারা আইল ঘর।
একসম পথে মনে কি করতে পারে।
ধন শোলা সুঞ্জ পূর্ণ কর কি করান।
পারস পথের কথা কি অঙ্গ ঘন।
তামা বাজালা বস্তু কুল লুক পিঠাল।
পারশ পথে সুন্দর হাঁহি শকল।
নাপিতাদি আজিরা সুধু বুঝু সুজি খেল।
উদ্ধার সংখ্যা করত ভুলন করিল।
শৈলীর লঙ্চা খেলা সুন্দর সুন্দর।
শৌচা ফরিয়াও শোলা চালান আকাশবার।”

সব হারিয়ে সদগ্রহ এরার সর্বনিকট পুরু লজাপনের মুখদশায় অতুলনীয় আন্দোলন হয়ে গেল। কিছু পুল্লার যদি মনস্র না পান তাহলে বিবাহের থাকিতে লক্ষ্যদর্শের প্রাপ্তি হয় করেন দেবী মনস্র, এমন কথাটি রচিত হলো। বেঁধে দেখাতে লক্ষ্যদর্শের বিবাহ কথা এখানে উপস্থিত হয়। সুন্দরী বেঁধের সঙ্গে বিবাহের সম্পর্ক ত্রিত্র হয় লক্ষ্যদর্শের। কিছু অন্য পুরুষের তোল দেবী মনস্রকে লজাপনের প্রাপাত্মক পরিকল্পনা স্থির করতে হয়।
তাই শেখা গেল, বেঁধে খাটে স্থান করতে স্থান পান। ব্যাক্তি বেঁধে এখানে উপস্থিত, এখানেও জাতিবিদের একটি দৃষ্টা লক্ষ্যনীয় -

“মনস্র সর্বত্রে শোলা বিপুল সুর্দর।
হরিশ্চন্দ্র জলে মানি আরবিলা স্থান।
ব্যায়ামের শেষে নানা শেষে শুরু।
বিপুলার সঙ্গে গলে করে তুলে শোলা।
খেলে দেওয়া ব্যায়ামের অক্ষ জল দিল।
ক্রম ব্যায়ামের বেঁধে বিবাহ কলম রূপ।
গাছ তিন্তু কলমের অঙ্গ তর পার।”

আসলে ব্যায়াম জাতকে স্পর্শ দেও করতে পারে না। তাতে তাদের অসম্মান হয়। তাই বেঁধের স্পর্শ করা জাত ব্যাক্তি পান গাছে গাছে পড়তেই তাদের স্থাপত হন। বেঁধের একাধিক কর্ম দেবী মনস্রের প্রাপ্তি হয়েছে ক্ষেত্র প্রাপ্তের করে দিলেন।

নিজের পুরুষ লজাপনের বাসর ঘর সদগ্রহ কামায়কে বেঁধে খেল দিয়ে তৈরি করলেন। যাদের করে মনস্র কোন অবস্থা আলাদা করতে না পাওয়া। লজাপনের বিবাহ উপলক্ষে বিভিন্ন প্রেমের নিয়মের মানুষের এখানে উপস্থিত হল। এমন পরিচয় আলোচনা করার পাওয়া যায় -

“দোবার দিয়ে পেয়ালের প্রতি তার দিল।
বার সকলে পেয়ালের তার দিল।
বেঁধের করিল আঁকা বেঁধে তৈরিসহায়।
বুড়িমালিগ্য আহিলা মালা গায়িবায়।
শুভ্রস্বরূপে বক্তব্য ও বৈজ্ঞানিক সম্পাদন হয়। লেখার বাক্যে সন্তা পুরুষোপাধ্যায় নিয়ে বাংলা - পরবর্তী অংশে সংগ্রহ করা সম্ভব হয় নি। তা সংগঠন রাধামাধব দত্তের ‘মনসাপীঠি’ নামক মনসামঞ্জলি করে দেখা যায় দেবী মনসা উক্তসমাজে নিজের পুত্র প্রভাবের জন্য যার পর নাই কিঞ্চিৎ সহ্য করেছেন, সেন্দ্রে উদযুগ হয়ে উঠেছে। তবে নিজের সমাজে সহজেই পুত্রে লাভ করেছেন।

নিজের মনুমায়া সমাজে শপথ বিচার অথবা আপ্রাপ্ত লেখা চালিয়ে যাওয়া হয়। তাঁর বোঝা-বিচার একটা প্রকল্প থাকে না, আর কতিপয় নিয়ম তাঁর দূর্লভী। উক্তসমাজে মনুমায়া কালে আসিয়ে নিজের মনুমায়া মনুমায়াকে লাঞ্ছনা- অবহেলায় ধারণ করে চলেছে তাঁর সুরক্ষিত তুষার মনামায়ার ব্যবস্থা মনসাপীঠি'-তে পাওয়া যায়। মনসার দুর্বল-অত্যজ্জ্ব এই নিম্নবর্তী মনুমায়া হয়ে কুধুরী পরিণত হয়েছিল, তাই মনুমায় তাঁর নিজের পুত্রে নিজের কর্ষণ করেছে। তাঁর কীভাবে প্রধানত্ব তাঁর বিশেষ ভাবে অন্যদের মনামায়া বসন্তবাসন হেলে ক্ষুদ্র অবস্থা হয়। তাঁদের দাসসমাজের অধ্যাত্ম ক্ষেত্র নিরুপযোগী বিষয়-বিষয়ে শিখিয়ে দেই। তাঁর দাসসমাজে যা কিছু তাঁর সমদ্র তা হারানোর-বিচার তাঁর নিম্নবর্তী মনুমায়া অনেক বেশি। জোয়ান, হালুয়া, বাচ্চা, তাঁর জীবন মনুমায়া সকলেই লেখি মনুমায়া ভক্তি তাঁর পুত্রে করেছে। এই নিজের মনুমায়া দেবীকে সাথে লাঞ্ছনা, কথায় পরিবেশ নিজের অবস্থান করেছে। তাঁর জীবন তাঁর অশোকা ‘মনসাপীঠি’-র পুত্রে অবলম্বন করেছে, তুষার কুর্নি পারি।

নিজের মনুমায়া অশোক অশোক শেষে মনুমায়া দূর্বল-দারিদ্র্য-দূর্দম্য-কথার বিশ্বস্থানক রাধামাধব দত্তের ‘মনসাপীঠি’ কাব্যের মধ্যে ঘটেছে, যার শুরুতে আজকের সমাজের জীবনের অনেক বেশি।

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tথ্যাত্বক

১. বস্তুপাতায় রুমা, 'মগলকালে মিলবনের অবস্থান', বঙ্গীয় সাহিত্য সংসদ, পৃঃ ১৪
২. তদীয় পৃঃ ১৬
৩. লক্ষণ রাধানাথবর, 'মনসা পাঁচালিয়া', অমলেন্দু ভট্টাচার্য্য (সম্পাদিত), মহাজাতি প্রকাশন, সম্পাদকীয় (১)
৪. তদীয় পৃঃ ৭৭-৭৮
৫. তদীয় পৃঃ ৭৯
৬. তদীয় পৃঃ ৮০-৮১
৭. তদীয় পৃঃ ৮৫
৮. তদীয় পৃঃ ৯৬-৯৭
৯. তদীয় পৃঃ ১১৯
১০. তদীয় পৃঃ ১২১
১১. প্রতিনিধি, 'মগলকালে মিলবনের অবস্থান', পৃঃ ৩৮
১২. প্রতিনিধি, 'মনসা পাঁচালিয়া', পৃঃ ১৩৩
১৩. তদীয় পৃঃ ১৮৪
১৪. তদীয় পৃঃ ৮৫
১৫. তদীয় পৃঃ ৮৭
১৬. তদীয় পৃঃ ১৯৩
১৭. তদীয় পৃঃ ২০১

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It is for information of all interested researchers that the 5th issue (January - June, 2015) of bi-annual interdisciplinary research journal viz. *Intellection* (ISSN: 2319-8192) of *Barak Education Society* will be published tentatively in the month of January 2015. Therefore, we would like to invite all academicians from various disciplines to contribute research papers for the ensuing issue of *Intellection*.

It may kindly be noted that the following guidelines are required to be adhered to for this purpose.

1. Research article must be original and unpublished which is to be certified by the author.
2. The title of the article should be appropriate for its contents. The article should be written with proper methodology.
3. There should be keywords, introduction, objective, data analysis, and findings. There must be references furnished as per system of research paper writing.
4. The article should be in 7 to 8 pages printed in A4 size paper and text should be in font size of 12 in Times New Roman with 1.5 spaces on one side with 3 cm margin.
5. The research article should have an abstract of not more than 200 words.
6. The author(s) should send the article through e-mail as attachment file. In addition to hard copy may also require to be sent.
7. A short note about the author should accompany the article which must contain full name, postal and email address, phone number, academic accomplishment and positions held if any.
8. Maximum two articles in Bengali may be published in this issue on any topic relating to Bengali language and/or literature.
9. Article accepted after review will be published as per decision of the publication committee. The identity of the reviewer(s) cannot be disclosed.
10. The Editorial Board have every right to reject any research article on reasonable ground.

For further information one may request through email id given below. The last date for submission of full paper to the Editor / Managing Editor is 31st October, 2014.

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