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RETHINKING  
**ECOLOGY**  
**AND ENVIRONMENT**

21st Century Perspectives



*Edited By*

**Dr. Dipak Kumar Dolcy**  
**Dr. Abul Foyes Md Malik**

RETHINKING  
**ECOLOGY**  
AND ENVIRONMENT

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21st Century Perspectives

*Edited by*

Dr. Dipak Kumar Doley

Dr. Abul Foyes Md Malik



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## Islam and Ecological Responsibility

*Dr. Md. Hussain Ahmed*

Islam is the 2nd largest religion in the world and the holy Quran, the constitution of Islam is the complete code of human life and nature. It is the actual speech of Allah revealed through the angel Gabriel, is not a book of laws or a manual of procedures, or a collection of tales; nor is it a systematic treatise meant to convey ethical doctrine and principles. As experts say the Quran has to be received on its own term that is as a genre up to itself. (Kassis-1983) a striking feature of this sacred Islamic text is its highly stylized cadence its rhetorical structure, its literary diction and its elegant use of language with semantic depths where one meaning leads to another by a fertile fusion of associated ideas. (Hourani-86) Although the word ecology has not been mentioned explicitly in the Quran or the sunnah. If we take the meaning of ecology as the nature; earth and everything surrounding it, we will find that this concept is mentioned about 199 times in the holy Quran.

Islam considers all the aspects of this universe are sustainable. Nature is also sustainable, now how we think the affect of nature, we live in. Our understanding of nature, our cosmology, affects the way we understand ourselves, the way we relate to the earth and other forms of life. The whole world is facing ecological crisis and environmental problem with its resultant climate change, and human deeds are more or less responsible for this change as Allah says in the holy Quran: "Corruption does appear on land and sea because of which man's hand



# UNDERSTANDING HUMAN RIGHTS



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# Human Rights in Islam: A Brief Introduction

*Md. Hussain Ahmed*

Islam is the second largest religion after Christianity. The word Islam is translated as peace and it also means submission, the total surrender of oneself to god. An adherent of Islam is called Muslim, means one who submits to God. And the Arabic word "Huquq" is used for human rights. Huquq is plural of Haqq. In Arabic one says "Hathihi Haqqi" (this is my right).<sup>1</sup>

Human rights are a set of principles concerned with equality and fairness. In the context of law, right, power and claim are equally good to convey the same meaning. Some writers add beneficence and public good to the term right.<sup>2</sup>

The term Haqq is occurred frequently in the holy quran to imply the aforementioned meaning of Adl, Qist, Ma'ruf and other related ones.

In the sense of specific due Quran says: "And those in whose property there is a right for the indigent and the deprived."<sup>3</sup>

In the sense of justice Allah says, "And Allah judges with right."<sup>4</sup>

In Shariah law the human rights is divided into two main categories i) Huquq Allah ii) Hqiqil Ibad. In this paper Huququl Ibad is briefly discussed.

The rights of human being is a very important and sacred concept in Islam. It has been discussed in all the sources of Islamic law from the holy Quran to Ijtihad.<sup>5</sup>

The concept of rights in Islam is as old as human being itself. Islam has declared and guaranteed it before fourteen years ago and every Muslim have to accept and follow it.<sup>6</sup>

# REALIZING CHILDREN'S RIGHTS

PROTECTION AND PARTICIPATION



EDITORS  
DR. ABUL FOYES MD MALIK  
DR. DIPAK KUMAR DOLEY

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# Children Rights in Islam

Dr. Md. Hussain Ahmed

Department of Arabic, S.R. College, Kalain, Cachar

## Introduction

The relationship between parents and children is one of the sacred human relationships in which Islam gives due attention. This relationship should be based on respect, giving, tenderness and mercy. The Parent-Child Relationship is one that nurtures the physical, emotional and social development of the child. It is a unique bond that every child and parent will cherish and nurture. This relationship lays the foundation for the child's personality, life choices and overall behaviour. It can also affect the strength of their social, physical, mental and emotional health.

Children rights are the human rights of children with particular attention to the rights of special protection and care afforded to minors(1), including their right to association with both parents, human identity as well as the basic needs for food, universal state-paid education, health care, equal protection of the child's civil rights and freedom from discrimination on the basis of race, gender, color, ethnicity and religion etc. they should free from abuse physically, mentally and emotionally. Other definition includes the rights to care and nurturing. (2)

Children have two types of human rights under international human rights law. Firstly, they have the same fundamental general rights as adults, although some human rights, such as the rights to marry, are dormant until they are of age. Secondly, they have special human rights that are necessary to protect them during their minority (3).

The Holy Qur'an mentions this relationship in many Suras (chapters), usually after mentioning Tawheed (Monotheism) as if Allah wants to inform a person that being kind to one's parents is the second important thing after believing in Allah: "Your Lord has decreed that you worship none but Him, and that you be kind to parents. Whether one or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them, but address them in terms of honor. And, out of kindness, lower to them the wing of humility, and say: "My Lord! Bestow on them Your Mercy even as they did bring me up when I was young." (4)

When one of the Companions asked Prophet Muhammad (peace be upon him), about the person who is entitled more to his companionship in this life to which Prophet Muhammad (peace be upon him), answered, "Your mother." The man again said "Who else?" and the Prophet (peace be upon him) again said "Your mother." The man asked, "And then who?" The Prophet (peace be upon him), said, "Your mother." The man then asked, "Then who?" to which the Prophet said "Your father." Muslim scholars said that Prophet Muhammad (peace be upon him), preferred the mother three times to the father because she is distinguished by three roles: pregnancy, delivery and breast-feeding. A famous Hadith (Tradition) says, "Paradise lies under the feet of the mother". This means doing good to our mother lead us to Paradise.



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## Socio-Cultural Exclusion of Muslims in India

*Md. Hustain Ahmed*

### Introduction

This work is an attempt to analyse the processes and dynamics of exclusion of Muslims in India. It is an exploration of how Muslims, a religious minority in India are facing problems in different spheres of life, namely socio-economic and physical spaces. Moreover, it also explores the process of 'othering' which further excludes Muslims. The aspect of exclusion assumes importance as a number of studies have already made it clear that the exclusion which Muslims face emanates from their religious identity. In India, stigmatised Muslim identity is understood in terms of Muslims being seen as the 'other', cultural outsiders, invaders, fifth column and 'threatening others'. It can also be observed in relation to suspicion, over breeding and Muslims are being considered as womanizer that is, luring Hindu women through 'love jihad'. This has roots in the historical presence of Muslims in India and the propaganda of Hindutva. For decades, Indian Muslims have been put under the lens of suspicion. They have been considered as an unreliable fifth column, who threatened the unity and strength of Hindu nation. They continue to bear the brunt of partition and face of exclusion in social, political and economic spheres. The denial of housing accommodation to Muslims, harassment, fake encounters, incarceration of Muslims, violence and programme of ghar wapsi all point to the problems faced by Muslims on the account of their religious identity. This article restricts its focus to one particular religious minority – Muslims, who are facing a lots of problems in their socio, economic and cultural aspects due to their religious identity.

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**ABUSIVE**  
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PREVENTION OF



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VOL. II



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## Women in Islam: A Study with Special Reference to Their Rights

Dr. Md. Hussain Ahmed

Assistant Professor, Department of Arabic  
S. R. College, Kalain

### Introduction:

Islam is the only religion revealed by Allah for the whole human beings. Undoubtedly, there is no discrepancy in Islam between men and women as far as their relationship to Allah is concerning as both are promised the same reward for good conduct and the same punishment for evil conduct.

Islam is such a religion which has first given to the women a place of dignity and honour because before the advent of Islam, there were huge discriminations towards women. Islam abolished inhumanity, inequality, discrimination towards women as well as gave a complete code of conduct for both male and female. Prior to the arrival of Islam, the pagan Arabs used to bury their female children alive, make women dance naked in the vicinity of Ka'bah during their annual fairs and treated women just like slaves or chattels and they used women only for their sexual contentment who possess no rights, dignity, honour or position. Unlike other religions, which regarded women as being possessed of inherent sin and wickedness and men as being possessed of inherent virtue and nobility, Islam treats men and women as being of the equal essence created from one soul. Allah says:

"O mankind, be mindful of your duty to your Lord, who created you from a single soul and from it created its mate and from the two created and spread many men and women". (4: 2)

But currently in many Muslim communities women are not consider according to the rights given them in Islam. In India there are a large number of Muslims; Islam plays a significant role in this country. Although Quran and the tradition of the Prophet (peace be upon him) emphasis on gender equality and rights, dignity and status of women but somebody use it for exploiting and discriminating against women after tempering some verses of the text to dehumanize them.

There are many misconceptions prevailing regarding women's rights due to lack of proper religious knowledge, misinterpretation of Quran and the tradition of the Prophet (peace be upon him). The power to explain the religious rules is preserved by men in India as women are not so qualified in religious knowledge and for this reason patriarchal importance is reflected and sometimes it is politicized as the Ulema (religious scholars) are mostly men. Due to misconceptions and misinterpretations of Islamic rules women are being deprived of their rights.

# **WOMEN AND HUMAN RIGHTS**

( Part - II )

Editors

Dr Chandrabali Das, Dr Abul Foyes Md Malik



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## Gender Equality in Islam

Dr. Md Hussain Ahmed

### Introduction

Islam the divine religion is for all human beings. It does not discriminate between man and woman, between cast and creed. The holy Quran, the constitution of Islam describes that all are equal in the eye of Islam. But due to the ill-treatment of different social elements women are oppressed and treated with them in narrow mind. They are socially, economically and culturally deprived in the society. They have to face innumerable troubles and the plight of inhuman treatment. The holy Quran with its effective and benevolent teachings responded to all their social, moral and spiritual needs, it also lead them towards freedom, emancipation and dignity.

### Woman in pre Islamic period

It is worth-mentioning that women in pre- Islamic period were received no better treatment than animals. In pre Islamic society women are allowed by their husbands to conjugate with others for the sake of offspring and a man has no limit to the numbers of wives he could. Apart from this a woman was looked upon as a mere chattel. She was given no share of the legacy of her deceased husband or father. The practice of divorce was very inhuman among them. A thousand times could a man divorce his wife and take her back within a prescribed period. These methods were adopted just due to harass the adult female. In addition to its most obscene languages were used in expressing sex-relations.



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خليل أحمد السهارنفوري ومساهمته في الدراسات العربية

الباحث: الدكتور محمد حسن أحمد

الأستاذ المشارك، قسم اللغة العربية بكلية إس-أر كلاين كاتشار (اسام)

### المقدمة:

لا شك فيه لأحد أن الله سبحانه وتعالى قد شرف هذه الأمة بعياقرها اللذين بذلوا كل ما في وسعهم للحصول على مرضاة الله وفوز هذه الأمة بسعادتها الأبدية وتحقيق أمانهم المباركة التي لها صلة وتيدة بالحياة السمردية لم تزال ولا تزال منة الله هذه في كل عصر من العصور

فمن هؤلاء الأفاضال الذين لهم باع طويل في مجال الخطابة والكتابة وبالإضافة إل علو كعيم في التدريس والإفادة هو فضيلة الشيخ خليل أحمد السهارنفوري، إنه ولد في آخر يوم من شهر صفر عام 1269 هـ الموافق غرة دسمبر 1852 م قبل خمس سنوات من الثور الجندي عام 1857 م في قرية نالوتة من مديرية سهارنفور التي ختلته وانتقل إلى جوار رحمة الله تعالى 11 ذى الحجة 1267 هـ أجاب داعى الله في المدينة المنورة يوم الأربعاء في السادس عشر من ربيع الآخر سنة 1346 هـ الموافق في شهر أكتوبر عام 1927 م في المدينة، ودفن في البقيع<sup>1</sup> مصابا بيزقان. رزقه الله عز وجل الموهبة الكبرى والمشاركة للموسسة في كافة العلوم العربية حتى سجل عنه صاحب تاريخ بغداد "الإمام المقدم في زمانه" رجل لم يسبقه إلى معرفته بتخريج العلوم وبصره في مواضعها أحد في زمانه قام بخدماته العلوم العربية طوال حياته من وراء التدريس والتأليف وكتابة الرسائل والقاء الخطب القريرة بالمواد المهمة.<sup>2</sup>

<sup>1</sup>عبد الحي الحسني، نزهة الخواطر، ج8، ص: 148

<sup>2</sup>المصدر السابق، ص: 136-138

**ROLE OF SUFIS IN ASSAM TO SPREAD  
COMMUNAL HARMONY AND  
BROTHERHOOD AMONGST THE POPULACE  
OF ASSAM : A BOND OF FRATERNITY**

**Editors**

**Islam Uddin Barbhuiya  
Dr. Abdul Khalique Laskar**

**Natun Diganta Prakashani  
Silechar, Cachar, Assam**



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## **Sufism in Assam as a Way of Humanism among Different Faiths**

**Mr. Mujibur Rahaman**

Asstt. Prof. Dept of English,  
S. R. College, Kalain

&


**Mrs. Runa Laila**

Padmabil, Dharmaganj, North Tripura

### **Introduction**

This paper presents the contribution of Sufis who came to Assam to cultivate the humanism among the people who had faiths in different religions though they had to live in the same society and culture. The Sufis' advent brought peace in Assam as they were the propagators of love, affection, mercy, brotherhood, fraternity and harmony. In spite of their regional, social and any other difference, they acted in such a way that freed people from hatred & violence and taught them from different religions that humanity is the greatest thing which can be gained by helping, serving or spreading love for all mankind. They also united the people of Assam through preaching the message of the (Allah) Almighty who created all men to do good deeds in this world where universal brotherhood is very much important. Eradication of misconceptions & superstitions from the mind of the Assamese people was the motto of the Sufis who left no stone unturned to spread communal harmony & brotherhood amongst the populace here.

Assam is bounded all sides by hilly offshoots of Himalayan ranges and the mighty Brahmaputra river flows through it from east to west to meet the Bay of Bengal. The ancient name of Assam was Kamrup that included many parts



RESISTANCE  
LITERATURE  
THEORY & PRAXIS

Dr. Anup Kumar Dey



The postcolonial studies emerged as an area of resistance, cultural nationalism and nativism against the colonial rulers. The postcolonial literary texts attempt to subvert the superior notion of Eurocentric canonical traditions and thus it may be placed as a resistance literature. The suppressed subjects seem to take on various modes of resistance against the dominant power structure. Literature as medium of resistance has played a pivotal role in bringing out those sufferings. The articles included in this edited volume delve into this theoretical aspect of resistance literature and its application in various literary genres across countries.



**Dr. Anup Kumar Dey** did his post graduation in English and M. Phil. from Assam University (A Central University), Silchar, Assam, India. He has also done his Ph. D. on the plays of Arthur Miller in the same university. He is currently an Associate Professor and Head of the Department of English, Assam University, Diphu Campus. He has four books to his credit and his research papers are published in many well reputed international journals. He is also associated with the Central Institute of Indian Languages, Mysore as a nominee of the Minister of Human Resource Development, Government of India. His areas of interest include Drama Studies, Postcolonial Studies, Contemporary Black British Literature, Indian Writings in English, and Northeast Indian Literature.



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THEORY & PRACTICE

*Dedicated to my parents*  
Smt. Anjali Rani Dey &  
Late Sri Hemendra Kumar Dey

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# 7

## Voice of Resistance in the Poetry of Langston Hughes

*Mujibur Rahaman*

### **Introduction**

Resistance is defined as a struggle for survival. It is opposition to a plan, an idea etc. Literature in this manner plays a vital role in revealing an individuals resistance against the hegemony through his/her writings. The concept of resistance literally means 'to stand against' pain, fear, violence, courage, death, power and repression lead to resistance.

Resistance in literary world emerged as early as during the restoration period. With the advent of Marxism, the proletarians started the resistance trend against the capitalism. Literature can provide resistance to the deadening forces of society whether they come in the form of political ideologies, social pressure or rampant consumerism.

Resistance through literature is not a fashionable topic but it makes the people beware of societies' atrocities on minority people. Resistance emerged in literature with the advent of criticism against earlier writings and also against

A PAPERMINT BOOKS PUBLICATIONS

# THE DOWNTRODDEN

IN

MULK RAJ ANAND'S

UNTOUCHABLE, COOLIE

&

TWO LEAVES & A BUD

BY

MUJIBUR RAHAMAN

## A Few Words

Love and feelings in Mulk Raj Anand not only make stories of the downtrodden in his dynamic creations but also express his emotional and cordial attachment with them who reside in the core of his heart. The cry of the suffering souls are, more or less, the expression that the readers realise, experience and understand from the pulse of the words in the writings of the author especially in *Untouchable*, *Coolie* and *Two Leaves and a Bud*. The final and most shocking realization comes when Bakha's sister is molested by the priest and in *Coolie*, pathos is the dominant note in the novel right from the beginning to the pathetic end of Munoo's tragic career. In *Two leaves and a Bud*, Anand shows that sufferings and pain are inevitable features of human existence but man can control agony and assuage suffering by universal brotherhood, love, compassion and equality. He also rejects the concept of Karma which is the mask from other evils in Indian society. Ganga suffers not because of fate or chance. His tragedy is the consequence of "what man has made of man."



Enough food, clothing and shelter are the basic needs of the poor - starvation, disease and unemployment are factors which stifle the healthy growth of a nation and so they must be removed from the society. What is more, the downtrodden should meticulously be accepted by all and they should spontaneously be given all kinds of freedom in any nation.

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THE DOWNTHRODDEN IN BLOOD AND MOURN (DOWNTRODDEN) is THE DOWNTHRODDEN AND A BLOOD is a significant book for the students and literary readers around out by Mujibur Rahman from his original research of 1970s. It was completed in 2008.

Email: [mujib@paparata.com](mailto:mujib@paparata.com)

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### Other published books of Mujibur Rahman

- *Ala Hazrat Darje* (A collection of poems)
- *The Alchemy of Lyrics* (A collection of poems)
- *Chetnatir Rasidhara* (Co-editor)
- *Violin* (Co-editor)

## INTRODUCTION

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- Chapter III *The Flight of the Dovestridden to Unimchable*
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- Chapter V *The Flight of the Dovestridden to Two Lovers and a Bul*
- Chapter VI Conclusion
- Bibliography

Mulk Raj Anand (1905-2004) is certainly one of the major figures in the field of Indian English fiction in twentieth century. One among the 'trinity' along with Raja Rao and R.K. Narayan, Anand is undoubtedly the most prolific of all the Indian writers of fiction in India. He has to his credit sixteen novels, twelve collections of short stories and about two dozen books on literature and other general subjects. Whereas among his contemporaries, Raja Rao's inclination is towards religion and philosophy, Narayan projects the simple and everyday happenings of life, Anand is the progressive and a committed writer. He is emotionally and passionately involved with the lives of the villagers, with their poverty as well as with their struggle or helplessness against all kinds of exploitation in the name of caste, class, race and so on. Like Dickens, Anand is a reformist who takes against the social evils of the contemporary society.

The novels of Mulk Raj Anand are popularly labelled as 'Literature of protest' - the literature which raises voice of protest against all kinds of evils- social, political, religious and economic. The sense of indignation in Anand made him to raise strong voice against all such evils and the reformist in him made him to give a clarion call to break the very root of the social system where dovestridden are being exploited generation after generation.





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Manifestation**

*The Aquity*

Editor:  
Mujibur Rahaman



### Mujibur Rahaman

is an Assistant Professor by profession. He did his postgraduation and M.Phil in English. His filtered - poetic - march starts from "Saath Diner Ahsor". His first book is "Alo Hawar Darja", a collection of poems. He is the Assistant Editor of the book "Vision". Mr. Rahaman is the co - editor of the poetry book "Chetonar Ramdhanu". He also did research on the Downtrodden in the short stories of Mulk Raj Anand. He is the editor of the anthology "The Alchemy of Lyrics" and "Immortal Inking". He has 5 books to his credit and his research papers are published in many well reputed national as well as international journals. His areas of interest includes Poetry, Drama Studies, Feminist literature and Indian English Literature.

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*Dedicated to*

*My parents and mentors*

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## REFLECTION OF LOVE AND MARRIAGE IN THE THOUGHTS OF FRANCIS BACON: A STUDY

Majibur Rahman

Assistant Professor

Department of English, (HOD)

S. R. College, Cachar, Assam

In Bacon, *that it is impossible to love and to be wise* (Of Love). Love and wisdom can't live together. Bacon starts the essay by describing the fiction of love portrayed on the stage and in stories and plays. It is unrealistic as it is often filled with ecstasy and triumph. Great and wealthy people have not been known to fall in love to the extent of losing mental balance. Men of high spirits and those building up a big business keep away from love. Yet exceptions can be found in Mark Anthony and Agrippa Claudius who were victims of love. The latter's case proves that love can easily dominate even an otherwise man if he does not keep guard.



# CONTEMPORARY INDIA

Society, Economy and Polity



*Edited by*  
**Dr. Nazmul Hussain Laskar**

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# Preface

"India is a curious place that still preserves the past, religions and its history. No matter how modern India becomes, it is still very much an old country".

Anita Desai

The book, *Contemporary India: Society, Economy and Polity*, is written with a new perspective. An attempt has been made to break away from the traditional approach - whether historical or descriptive, legal or constitutional. The main focus has been given to synthesise theory and practice in the Indian social and political system. An endeavor has also been made to cover many emerging issues in Indian economy also. It has also been my endeavor to provide up-date facts and the latest developments in the Indian social and political system.

Many chapters in this book are written on various burning socio-economic and political issues such as development induced displacement, new incarnation of castes in Indian politics, critical study on RTI, sustainable development, political representation of women, employment diversification, criminalisation of politics, public health policy, new education system, political defection, role of civil society, regionalism, violation of human rights, secularism, national integration, Gorkhaland, role of media etc. The book covers many contemporary issues related to Indian government and politics in the light of new forces that have emerged after independence.

The book includes a discussion of topics of current interest pertaining to the socio-political and economic condition in the country. In this book an endeavor has been made to review the nature of the Indian society in simple manner along with brief analytical comments on the dynamics of Indian politics. The overview is designed to provide an insight into the various controversies and political debate occupying the discourse of

governance today. The book offers papers by academicians, scholars and experts in the fields. It is expected that this comprehensive volume will be of immense importance to researchers, human rights activists, teachers, planners and policy makers.

Silchar

26<sup>th</sup> January, 2022

**Dr. Nazmul Hussain Laskar**

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## CHAPTER 22

# Migration Problem in India

*Shriya Chaudhary*

### **Introduction**

Migration simply means movement or journey from one location or areas of a country to another with the intention of permanent or temporary settling. In ancient time people migrated from one place to another in search of food and shelter. But now people are migrated to get better employment opportunities, to get better living conditions, to escape a violent conflict, for getting higher education and better health facilities etc. Sometimes people migrated voluntarily and sometime involuntarily. Involuntarily means forcefully send to other place through human trafficking, ethnic fight or as war fugitive etc. Migration are of two types – Internal migration and External migration. Internal migration means moving within the same country whereas external migration means moving to a new country or beyond international boundary.

Now a days migration is a hot political issue in India. Based on this different Political Parties fought against each other. Many people migrated to this country from ancient to modern times and intermix with its vast culture. The migration played a vital role in shaping the contemporary Indian history and make India a diverse country. The four major migration including the advent of Aryans in ancient time constitute a large population in India. Depending on genetic studies and archaeological findings a journalist Tony Joseph says that migration took place due to global population movement which affected most of the Asian, European as well as Indian subcontinent.

### **Internal Migration**

In ancient time internal migration rate is low. And people settled in one place because they were depending on agriculture, domestication of animal and small-scale industries. So, they never intended to shift

to other places but in certain circumstances like natural calamities and disaster they were shifted and settled in a new place. Gradually due to increase of population and emergence of new towns inhabitants slowly shifted to that places in search of livelihood. According to Kingsley Davis migration rate in Indian subcontinent is low due to the prevalence of caste system, lack of education, cultural diversity, joint family system, agriculture based livelihood, traditional value etc.

But after the advent of the Europeans there started a massive trade competition among different companies of Europe in India which resulted rapid growth of industries. Many new industries were established at different parts of India. Now people shifted from villages to towns because their outlook was changed, their education level was improved. Besides these due to rapid growth of population, lack of work facilities in rural areas forced them to leave their traditional home and shifted to industrial areas and tertiary sector. During the time of freedom movement India had faced a lot of problems like regionalism, communalism etc. which sluggish India's economic growth to some extent. However, since independence India had seen the largest internal migration in search of employment, to get better education, better health facilities and settlement. In his book "India Moving: A History of Migration," Chinmay Tambe wrote that in 2011 a quarter of India's urban population was migrated mostly from villages and small towns.

### External Migration

External migration took place from very ancient time. Depending on genetic studies and archaeological findings a journalist Tony Joseph said that migration took place due to global population movement which affected most of the Asian, European as well as Indian subcontinent. According to the 'First Indians', around 65,000 years ago the first group of man arrived in India. The second major migration took place in about 9000 to 5000 years ago from Zagros region of Iran, settled in north-western part of India and mixed with the first group. These groups lay the foundation of Harappan civilisation. The third major migration took place in about 2000 BC from China. They belong to Austroasiatic language group and mainly spoken Khasi and Mundari. These people settled mostly in eastern and central part of India. And the last major migration in ancient India took place from central Asia (approximately between 2000 to 1000 BC) They were Indo-European speaking people and well

known as Aryan. Taking advantage of the political turmoil several ethnic groups like – Persian, Greeks, Scythians (Sakas), Kushanas, Hunas etc. migrated and settled in different parts of India at different periods.

Another phase of migration started with Arab conquest of Sind. With this phase Islam penetrated into Indian sub-Continent. After Arabs, Afghans, Turks and then they were followed by the great Mughals, who came and established their supremacy in India and mixed with Indian culture and tradition. And finally came the Europeans important among them are Portuguese, Dutch, British and French. They came to India for trade but taking advantage of the political instability they captured most part of the country and ruled here for more than two hundred years. After independence a part of them stayed in India and became a part of our diverse culture.

In 1947 India was partitioned into two political dominion – India and Pakistan which resulted enormous migration. About 50% Muslims were migrated to Pakistan whereas 50% Hindus and Sikhs were moved to India. This partition created overwhelming refugee problem and a large scale of violence which took millions of lives.

Another burning issue is the migration of Bengali people to the North-Eastern part of India specially Tripura, Assam and Arunachal Pradesh. After British annexation of Assam, they established tea industries in different parts of Assam and to work in this plantation areas they brought large scale labourer from Bihar, Madhya Pradesh and other provinces of the than India. However, the migration created extra burden on the economy of Assam, to meet the additional requirement of food British encouraged the peasant from Bangladesh to settle and cultivate the vacant land of southern Assam. Besides these British also brought a section of Bengali educated people to help them in administration. Before partition Bengali people lived in undivided Bengal Province which comprised present West Bengal, East Bengal (present Bangladesh), And a part of Assam. But after partition due to increasing population, climatic and geographical condition, these people migrated to North-East India in search of better live. However after Bangladesh Liberation War in 1971 apart from West Bengal all the North- Eastern state became heavens for refugees. Therefore, a fear emerged among the native people of North-Eastern India that they will lost their identity and eventually the employment opportunities. Today this large scale migration remains a burning political issue of North-Eastern India.

Table: size of Internal and External migration of India from 1971-2001 (in millions)  
excluding Assam and Jammu and Kashmir

census	Total Population	Internal Migration	% Internal migration	External Migration	% External migration
1971	548.1	159.6	29.1	8.1	1.4
1981	659.3	200.5	30.4	6.0	0.9
1991	814.3	220.7	27.1	5.9	0.7
2001	991.8	300.9	30.3	5.0	0.5

### Effects of Migration

Migration has a great impact on social, political, cultural and economic life of the people –

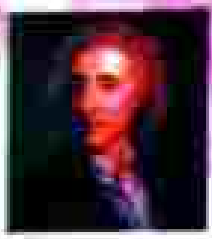
- 1) From the very beginning people penetrated into different parts of India and settled as labourers, cultivators, artisans, merchants. These migrated people from various parts of the world assimilated together, intermix with each other and formed a varied culture depending on new ideas and technology.
  1. Migration however had a great contribution in the richness of diverse culture and ethnicities. We found many cross cultural influence on various ancient and modern buildings. Although in each period and in different geographical and political areas people had their own cultural characteristics, many artistic designs and architectural ideas etc. were affected when different ethnic group encroached into their land.
  2. Migration has a great impact on economic sector. The basic reasons behind migration are to get better employment opportunities, higher income, better living condition etc. The economic impact of internal migration is noteworthy. Most of the migrant are from North and East and they migrated to the more prosperous South and West of India. Earning of these internal migrant workers is around 6% of India's total GDP. And they send 2% of their earning to home. Thus this 2% capital is transferred to least prosperous states from prosperous.
  3. Another impact of internal migration in big and metropolitan cities are problem of infrastructure. The people lived mostly in marginal settlements, slums which





# POLITICAL THOUGHT

## *Indian and Western*



*Edited by*  
**Dr. Nazmul Hussain Laskar**  
**Nasrin Jabin**

**POLITICAL THOUGHT**

*Indian* and  
*Western*

*Edited by*

**Dr. Nazmul Hussain Laskar**

**Nasrin Jabin**



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## Preface

*"My life is my message"*

M.K.Gandhi

The book, 'Political Thought: Indian & Western' covers the ancient and contemporary political thought of India and the west. An attempt has been made to arrange and present the materials in a way that will appear conveniently and interestingly intelligible to the readers. It has been tried to present the matter in a very simple and lucid manner.

There are thirty four chapters in the book covering various dimensions of ancient and modern political thought of India and the west. The birth and death of ideas, their growth and development is, in fact, a process towards the unfoldment of reality. This process explains how the world of ideas has grown out of a continuing interaction between historical events and discoveries and the minds of thinking and speculative men. This book mainly deals with the growth and development of philosophical ideas as a result of historical events and their reactions on the minds of imaginative men.

The overview is designed to provide an insight into the various controversies and political debate occupying the discourse of political thought. The book offers papers by academicians, scholars and experts in the field. It is expected that this comprehensive volume will be of immense importance to researchers, human rights activists, teachers, planners and policy makers.

We are very much thankful to the publisher – Authorispress, New Delhi, for taking great interest in publishing the book in no time.

Silchar

8<sup>th</sup> March, 2022

**Dr. Nazmul Hussain Laskar**

**Nasrin Jabin**

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## CHAPTER 3

# Kautilya: A Renowned Politician

*Shifa Choudhury*

### Introduction

Kautilya was not only a famous politician but also a great teacher, writer, economist and a profound diplomat of ancient India. He was also known as Chanakya or Vishnugupta. By his diplomacy he transformed a simple young man to a great monarch. It was his mastermind that Chandragupta Maurya was able to establish an empire. In real sense he was the architect behind the establishment of Mauryan dynasty. He was an eminent teacher at the then Takshashila university (Pakistan). There he met the young and energetic boy Chandragupta Maurya, who later on under his proper guidance manage to overthrow the great Nanda ruler, Dhanananda. Kautilya is well known for his book *Arthashastra*, where he describe the function of a king in details. The book is a role model for an ideal ruler. It shows the ways to face the challenges in near future. It also elaborately explained how to extend the boundaries of an empire by defeating the opponent through aggression. His work *Arthashastra* is often compared with the books written by Machiavelli, Plato etc. It is one of the oldest books on politics, economics, administration and the duties of a ruler.

### Objectives of the Study

- To highlight the contributions of Kautilya in ancient Indian society and politics.
- To review our glorious past during Chandragupta Maurya and his advisor Kautilya.
- To know about a true leader of ancient India who gave a new dimension to our culture, society, economy and politics.

## Early Life

We have a very little knowledge about his early life. According to Jaina legend Kautilya was born in 375 BCE in a village named Chanaka in Gola region of Takshashila (Pakistan) and received his education there. Later he became a Teacher in Takshashila University. He belonged to a Brahmin family and was well versed in Vedas. According to another legend he belonged to a Brahmin family from Kerala and visit the court of Nanda ruler Dhana Nanda of Pataliputra. "The name 'Kautilya' denotes that he is of the 'kutila gotra', 'Chanakya' shows him to be the son of chanaka and 'Yshnugupta' was his personal name." (*The Arthashastra, edited, rearranged, translated and introduced, by L.N. Rangarajapp16*) He was lame and poor in appearance, so people often criticise him. Once he arrived in the court of Nanda king to attend a ceremony where due to his poor appearance Dhana Nanda insulted him and threw out of the court. He cursed the king for his mischievous act, so king ordered to arrest him and put him behind the bar. This act of Nanda king indignant Kautilya who then escaped from pataliputra and hatched plot to take revenge against Nanda ruler. At that time he was in search of a man who can help him to overthrow Dhanananda and took his place. At last his search bear fruit, and at Takshashila University he met a young energetic man named Chandragupta Maurya, who in the long run under the able guidance of Kautilya became successful to overthrow Dhanananda. According to some author Chandragupta belongs to Nanda family but not from royal line. It is said that the mother of Chandragupta Maurya was a maid of royal palace and her name is Mura. According to some author the new dynasty which was founded by Chandragupta was known as Maurya dynasty after his mother's name.

## Kautilya and Alexander

Although Kautilya and Alexander were contemporary to each other but they never met. However Kautilya played a vital role to ousted Greeks from India. He carefully observed the condition of Indian rulers who were unable to unite against the Greek ruler, Alexander the great. It shows the weakness of Indian rulers and their lack of national feeling. Kautilya then decided to unite the scattered Indian rulers under one strong rule. Taking this vision in mind he started gathering force under Chandragupta Maurya. By this time Alexander had abandon his campaign and returned to Greece leaving his

subordinates to collect taxes and rule over the territories captured by him but on the way he died. During this chaotic situation a large force had been gathered under Chandragupta, who in turn with the help of Kautilya able to defeat the Greeks stationed in India. It was Kautilya who for the first time spread idea of one nation among the Indians. And he was successful in his mission by bringing most of the North Indian kingdom under one able ruler, Chandragupta.

### **Kautilya and Dhana Nanda**

Dhana Nanda was the last ruler of Nanda dynasty founded by Mahapadma Nanda in Magadha with its capital Pataliputra. Kautilya, who was once insulted by Dhana Nanda in his court. So, he wanted to took revenge on the Nanda king. According to Buddhist tradition he trained Chandragupta and gathered a large army to overthrow the Nanda ruler. Chandragupta at first retreated but soon he gathered strength and advanced towards pataliputra, the capital of Magadha. On the way he overrun many villages, and then reached Pataliputra where a fieris battle was fought between them. Dhana Nanda was defeated and killed. However, it was the diplomacy of Kautilya that helped Chandragupta to overthrew the most powerful Nanda ruler and usurp the throne for himself. The traditional literature are actually not perfect historical records. So, we can't based on them. But they provide us many valuable information on culture and tradition of the then India.

### **His relationship with Chandragupta Maurya**

Kautilya was a mentor, guide, chief minister and a guardian of the Mauryan Emperor Chandragupta. He was the real man behind Chandragupta's success. According to Buddhist sources Brahman Kautilya was the counsellor of Chandragupta and with his help Chandragupta became ruler of pataliputra. The Hindu and Buddhist sources had different views regarding the first meeting of Kautilya and Chandragupta. It is said that when Kautilya was insulted by Nanda ruler Dhanananda he vowed that he would destroy the mighty Nanda Empire and left Magadha. He wandered for few years in search of a person who could help him to attain his goal. According to one tradition Chanakya was impressed by a young boy who played with his friends, where he acted the role of a king, ordered his ministers and provided justice to all. The young boy was Chandragupta, whose leadership impressed Chanakya so much that





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# **WOMEN EDUCATION IN ASSAM: FROM ANCIENT TIME TO POST**

## **BRITISH PERIOD**

*Shipa Choudhury*

*Assistant Professor*

*Dept. of History, H.O.D.*

*S.R. College, Cachar, Assam.*

## **INTRODUCTION**

The beautiful state of Assam is situated in the North-Eastern part of India. With time as witness, many people have ruled over this region. As per historical records Assam was once known as Pragjyotishpur. And later on, it came to be known as Kamrupa. According to a few ancient records, people who lived in this region were known as Kiratas or non-Aryans. We have very little knowledge about their socio-political and economic condition. There were no sufficient record to access the societal status of women of that period.

It is a fact that for the development and progress of a society, it is essential that women are educated. In our country women constitute almost half of the total population. However, when it comes to education, women are yet left far behind. India has one of the lowest literacy rate for women in Asia. For the progress of a society, a community, a country, it is vital that the women section of society also should be developed. And education plays

a great role in the development of women section of a society.

This article focuses on Female Education in Assam from its ancient time to post-British era. In this article emphasis was given to the Education System of Assam and the problems faced by the women of Assam to obtain education during that period.

### Education and social status of women before the British rule in Assam

There are only a few ancient records that explains about the education and status of women before the Britishers arrived in Assam. A few Dharma Sastras state that in ancient times, women education was given high priority in Assam and women occupied high position in society as well as politics. However, there aren't any concrete evidence supporting that women were educated irrespective of social status and caste. It can be stated that only a few women belonging to upper classes got the chance of education. The common women must have been denied equality and social justice. Women constitute almost half of the world population, but women were always confined to the four walls of the house. People lived in joint family in Assam. And according to Veda women were co-partner of their husband in all rituals. They were known as 'grihalakshmi', 'ardhangini' etc. They perform all rituals with their husband. Like other parts of India gender based educational system was prevalent in Assam. In his account 'si-yu-ki' The Chinese

Pilgrim Hiuen Tsang threw a good deal of light on the education system prevailed at that time. According to him, the then ruler of Kamrupa, Bhaskar Varman had taken keen interest in spreading education among the people of Assam. However, there was no evidence of female education found in ancient Pragjyotishpur or Kamrup. Before the arrival of British, Assam had its own educational system. Teachers imparted education in Gurukulas. There were some formal institutions which imparted education among the local people. General Hindus imparted education in a place called pathsalas. Upper caste Brahmins send their child in Tols, where the medium of instruction was Sanskrit. Vaishnavas imparted education in Satras whereas Muslims send their children in Muktab. And all these systems of education were designed only for males. Only a few women who belong to upper caste or royal families got the opportunity to educate themselves. After Vaishnavite movement, common women got spiritual education in local namghar and satras but modern education was far away from their reach. Women like Padmapriya, daughter of Gopal Ata, Bhubaneswari, daughter of Harideva, Grand daughter-in-law of Sankardev got their education at home.

Assam is a land of diversity that included many tribes, religions and castes. And the tribal societies had their own way of live. They did not send their children to any of the institutions. According to scholars, the Khampti tribe of Assam taught their children in their traditional way. Bapas, the traditional religious teacher of Khampties

ANNUAL PUBLICATION



# Subhas Chandra Bose and North East India

Edited By  
Dr. Rabindra Bordoloi





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# SUBHAS CHANDRA BOSE AND WOMEN EMPOWERMENT WITH SPECIAL REFERENCE TO RANI JHANSI REGIMENT

SHIPA CHOUDHURY

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## Introduction:

Born on 23<sup>rd</sup> January 1897 in Cuttack, Subhas Chandra Bose fought against the colonial rulers to free his beloved motherland. The suffering of his countrymen shook him and shows him the path of struggle against the oppressor. Subhas Chandra Bose believed in women empowerment. He thought that it is the women who can shape our future. He had great faith on women and viewed that the Indian women can play a great role in the freedom struggle to oust the alien rulers. Subhas Chandra Bose was greatly influenced by his mother, Prayabati Devi, who was a generous as well as strong lady. Some other important ladies who also had great impact on Subhas's life were Bivabati Devi, wife of his elder brother Sharat Chandra Bose, Basanti Devi wife of his political guru Deshbandhu Chittaranjan Das and his wife Emili Schenki etc.

Subhas Chandra Bose believed that past history of India was full of glorious events where woman's like Gargi, Maitreyi, Lopamudra, Ahalyabai, Razia Sultana, Rani Lakshmi Bai etc. participated in various activities. They not only managed their home but also participated in every activity of the nation whether

in political, social or educational field. They are capable enough to take the responsibility of nation building like their counterpart men. It was the vision of Netaji Subhas Chandra Bose to include women in Indian National Army because he understood the potentiality of women.

#### **Objective of the Study:**

1. To highlight the contribution of Subhas Chandra Bose in upgrading the condition of women.
2. To analyse how he had seen women folk and how he had brought them in the frontline of the struggle against colonial rulers.
3. To explain the great hardships he had faced to include women's in Rani Jhansi Regiment.

#### **Methodology:**

The study involves analytical as well as qualitative method of research which is mainly based on secondary sources. Some primary sources are also taken into consideration. The sources contain newspapers, government report, few related journal, web pages, PDF files downloaded from the websites, article published in different edited books and some books related to the topic.

#### **Early life of Subhas Chandra Bose**

Subhas Chandra Bose was born in a wealthy Bengali family of Cuttack (Orissa). His father Janakinath Bose was a lawyer and his mother, Prabhavati Dutta was a housewife. Subhas was greatly attached with his mother. From his very childhood he was an intelligent student and greatly influenced by the teaching of Vivekananda. Subhas was a freedom lover from his student life. When he was in the Presidency College, he beat a British teacher named E F Otten who made a racist remark on Indian people. After this incident he was expelled from the college. Then he joined the Scottish church college from where he obtained Bachelor Degree in philosophy. After graduation he went to London and passed Indian civil Service examination. In 1919 when the Jallianwala Bagh massacre took place, Subhas Chandra Bose resigned from the job in protest against this inhuman act and joined the non-cooperation movement. He organised the youths and encouraged them to play a prominent role in India's freedom struggle. In 1923 he was elected as the president of all India youth congress. He

along with Jawaharlal Nehru demanded complete independence for India in 1928. In 1938 Subhas became the president of Indian National Congress and again re-elected in 1939 session but there were basic differences in the policies of Mahatma Gandhi and him. Because Subhas wanted independence by fighting with the British imperialist while Mahatma Gandhi believed in non-violence. So, he faced opposition from inside the congress itself, therefore he resigned from the Indian National Congress and formed a new party known as 'Forward Block'. Subhas then started massive movement against colonialist. When second world war he was put under house arrest in Calcutta but he left the house silently and reached Germany in 1941 through Afghanistan where he met Hitler and requested him to help the Indians to drive away the British colonialist. Then he reached Japan and sought help from Japanese. In 1943, he went to Singapore and took the charge of Azad Hind Fauj which is later on known as Indian National Army. As a leader of Indian National Army he was popularly known as 'Netaji'.

### **Subhas Chandra Bose and Women Empowerment**

Subhas Chandra Bose was not only a good leader but also a progressive thinker. He tried to empower the weaker section of the society including women, who consisted almost half of the total population in India. According to Subhas Indian women could retain their former position not only through free primary education but by getting education on different fields including physical and vocational training. He professed that only education can allowed the women to think for themselves. He had great confidence on women and in one instance he said that women are equal to men in joy, bravery, courage then why they were neglected and suffered so much in society. He said that women should come out from their home and fought for the shake of their motherland. He wanted an organisation for women of India. In All India National congress women participation was very rare. But Netaji wanted that women should participate in the national movement more in number and they should play leading role in every aspect of life. Unlike leaders like Ghandhi who considered women as incarnation of ahimsa while Subhas Bose had high expectations of women and idolized them as Durga and not a Sita or Savitri (*Lina Mandal, Netaji Subhas Chandra Bose's views about women and women empowerment pp 5*). During non-cooperation movement women from Bengal manifest their strength and potentiality by participating



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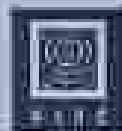


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## GRASSROOT LEVEL QUALITY CONCERNS IN INDIAN EDUCATION

ABIRA CHOUDHURY\*

### Education system in India

Indian constitution aims at providing justice, liberty, equality and fraternity with an intention to remove all types of social inequalities, economic disparities and political privileges. Education is the key to attain constitutional ideals and aspirations in order to set up a democratic country. Education is the integral part for the development of a nation. It is impossible to uplift a country without education. Education and literacy are the ways of empowering people by which a society or a nation can move forward. Education helps to galvanise a person in his/her fights against the social evils which still prevail as a plague in a larger section of Indian society. An intellectually enlightened person can actively fight against any kind of social domestic violence prevails in society (Goswami & Das, 2011). Thus, education is an instrument of empowering people because it enables them to respond to the challenges, and to meet one's role in society. To achieve these purposes, an educational policy was adopted by the Indian Parliament in 1968 to strengthen the Indian Education system (Goswami & Das, 2011). Indian education system is mainly divided in to three stages; primary education, secondary education and higher education.

### Primary Education

Primary or elementary education provides the fundamental knowledge. It is the starting point of a child's life. In our constitution, there is a provision for free and compulsory education for all children under the age of 14 years. Since a child is admitted to a primary school at the age of 6 and remain there till 14 years, those 8 years may be considered as the period of primary education. At the time of our independence, majority of the children were deprived of the benefits of primary education (Murarka, 2013). Since then, India has gradually made progress in the field of primary education. Government has taken many initiatives for universalization of primary education. Now, right to primary education or elementary education is a fundamental right in India. According to Education commission (1964-66), primary education consists of seven to eight years of schooling, which is divided in to two sub-stages; a lower primary stage of four or five years and an upper primary stage of three years.

### Importance of primary Education

Primary education is must for all children, and to realise this dream, our nation is making arduous efforts to achieve free and compulsory education for children from 6 to 14 years of age. In these days of knowledge explosion and expansion, nobody can afford to be illiterate and ignorant. An illiterate person cannot lead a full life; it is only education which makes people aware about their rights and responsibilities as a citizen of a nation. It helps people to

cast their valuable vote in favour of the right candidate and make people aware about the need for active participation in the political affairs of the country. Primary education enables a person to learn good habits of health and hygiene. It also takes people away from the world of superstitions.

Besides this, primary education lays the foundation of all subsequent education. So, it is not possible to improve the quality of secondary and higher secondary education unless the quality of primary education improves (OECD, 2014).

### **Objectives of Primary education**

Different policies and documents speak about the objectives of primary education from different angles and dimensions. The general and broad objective of primary education is to develop the literacy and numeracy skills among the students along with a development of fundamental life skills and inculcation of various values. One such listing can be seen in the following:

- 1) Development of personality of students
- 2) Development of physical strength and team spirit through sports, games or other extracurricular activities
- 3) To provide special attention regarding sanitation and hygiene
- 4) To put more emphasis on the reduction of wastage and stagnation
- 5) To acquire the skills of purposeful observation
- 6) To acquire the habits of co-operative behaviour within the family, school and community
- 7) To put more emphasis on student-centric education in classroom so that every child in classroom can actively participate in any classroom discussion

The nation is trying to realise these objective by rolling out various policies and practices. However, there are still various problems in primary education in India, which either slow down the realization of these objectives or sometimes, blocking the entire process as such. And it would be very difficult to bring every child in to the ambit of universal primary education because of the following reasons:

### **Problem of wastage and stagnation**

Wastage may be defined as "the premature withdrawal of children from school at any stage before the completion of the primary course" (Rao & Fityaz, 2004). As the country is committed to provide free and compulsory education to all children from the age of 6 to 14 years, so any child leave the school before this age is considered as a case of wastage. On the other hand, stagnation may be defined as the retention of a child in a class for a period of more than 1 year (Prakash, 2017). Generally, in ideal condition every child is promoted to the next class after a year. But sometimes, this does not happen. There is large-scale wastage and stagnation in primary schools of India. Of every 100 children enrolled in class I only about 40 students reach class V and about 25 of them reach up to class VIII. In fact, nearly 40% of the total wastage occurs in class I itself. So, it is a major problem of primary education in India.

### **Problem of teaching method**

In our primary system of education, there is a fixed academic coursework which is not flexible. A structured learning system is achieved in teaching method by which every child receives the same information (Athawar, 2015). But every child has a different level of understanding, their own learning style etc. However, most of the teachers in the class present a fixed material in a manner which appeals to the masses. So, students may not always have the chance to learn in tune with their learning styles or the manner which they identify themselves as the best.

### **Lack of proper teachers**

We all know that students are the future of our country but only a few teachers can understand its real meaning and want to work accordingly. It is very painful to learn that many teachers at primary schools have joined the job only for the salary. They neither love the school nor the students. As a result, they just do their duty for the sake of duty only and nothing else. They do not get involved in any progressive work for the development of schools as well as do not try to motivate the children for learning.

### **Illiterate Parents**

Illiteracy is a major problem in India. Illiterate parents never understand the need and value of education. Even today, many parents nourish the traditional belief that giving education to their children especially to the girls is useless. As a result, parents do not give any importance to education and seldom send their children to school.

### **Improper Infrastructure**

The material conditions of most of the primary schools are unsatisfactory. These are ill-ventilated and unhygienic and the environments of schools are dull and non-attractive. The schools lack proper buildings and minimum facilities and resources. Most of the schools especially the schools in government sectors and are established in rural areas lack basic infrastructure facilities and hence fail to attract or retain the students.

### **Problem of Poverty**

In our country a large chunk of population is below the poverty line. For them, the expenditure on education is indigestible. So it is a common obstacle for attainment of quality education. Sometimes, children may not attend school because of the financial crisis of the family and at the same time the children are compelled to work at their school going age to support the income generation for the family. As a result, they become child labour and many of them fall prey to different kinds of social evils. This is a major setback for Indian aspirations for quality education.

### **Problem of teacher-student ratio**

Only a very few primary schools have proper teacher-student ratio. In some schools, there is huge number of students admitted but at the same time the number of teachers would not be sufficient. As a result, it becomes difficult for a teacher to take care of each and every child individually. The slow learners and the students who lack motivation may leave the school due to this factor.

After completion of primary education, the next stage of schooling is the secondary stage. It is another important stage of education and depending on the successful completion of this stage, a child can move further for higher education in his/her preferred discipline.

### Secondary Education

Secondary education act as the link between primary and higher education. This stage of education plays a vital role in the development of personality of adolescent students as well as further formation and development of their character. It has a vital mission in creation of a bright future for individuals and hence for the nation. Government of India appointed secondary education commission (1952-1953) to study all aspects of secondary education. Dr Lakshminarayan Mudaliar was the chairman of this commission. Secondary education commission (1952-53) determined the aims of secondary education (Goswami & Das, 2011, p.12) and are as follows:

- 1) Personality development
- 2) Leadership Training
- 3) Development of democratic citizenship
- 4) Education for character formation
- 5) Education for vocational efficiency of the students

Again, government of India appointed Kothari commission in the year 1964-66. The main objective for the appointment of this commission is the development of national system of education. The Kothari commission has recommended 10+2+3 formula for the development of education. Our present education system in India has developed according to the recommendations of Kothari Commission. It also gives stress on the extension of vocational education at secondary level. The commission recommended "work experience" in secondary level to make education more scientific (Goswami & Das, 2011, p.12). The Kothari Commission's major recommendations are given below:

- 1) Achieving social and national integration
- 2) Accelerating modernization
- 3) Cultivating social and moral values
- 4) Increasing productivity

In 1986, government of India formulated a New Education Policy through which India introduced several innovative ideas in various aspects of secondary education (Goswami & Das, 2011, pp.22-23). The main features of the new education policy may be summarised under the following points:

- 1) To promote equality, it is necessary to provide equal opportunity to all irrespective of sex, religion, age, caste etc.
- 2) To strengthen and motivate the present younger generations for international co-operation and peaceful co-existence
- 3) To give more emphasis on vocationalisation of education
- 4) To give more emphasis on Value education
- 5) To give more importance in Preservation of Culture



- 6) To put more emphasis on learning
- 7) To give more importance on environmental education, management education, physical education and educational technology (Goswami & Das, 2011, p.23).

### **Importance of secondary education**

The stage of secondary education is very crucial since it paves the way for students selecting any of the streams of higher education. The socio-cultural, economic and political aspects associated with this level of education cannot be undermined. Since it is the crucial level of education, the educationists and the planners are much more concerned about the secondary education scenario of the nation. Still this stage of education too has its own problems and issues. The major problems of secondary education may be summarized under the following points:

#### **Theoretical and bookish curriculum**

The curriculum which prevails in secondary education is completely theoretical and bookish. In this curriculum, there is no scope of experimentation for students and that is why, practical knowledge is not imparted to the students (Goswami & Das, 2011, p. 13). The content of the curriculum lacks originality which does not encourage the development of critical thinking and logical reasoning abilities of the students. A gradual and welcome change is taking place in this level now-a-days: after the CBSE put emphasis on continuous and comprehensive evaluation. Different domains are being evaluated and the learning is no more only theoretical but is accompanied by practical experiments. The irony is that it is not being implemented by many schools in its true spirit.

#### **Imprecise aims of Education**

The present system of secondary education has no clear and definite aims. It fails to prepare students to solve their problems of real life. The sole purpose of secondary education is to prepare the students for higher education only and not for real life.

#### **Lack of Trained teachers**

The problem of the shortage of trained teachers is another major problem of secondary education. It is found that in many secondary schools, teachers are appointed without proper pre-service training (Goswami & Das, 2011, p.14). As a result, they fail to do their duty properly.

#### **Superseded methods of teaching**

Although we are in the 21<sup>st</sup> century, it is very disgraceful for us that in India even today, 70% of teachers are adopting the old methods of teaching. There are many innovations that have taken place but are not adopted in the classrooms (Goswami & Das, 2011, p.14). Students are not motivated to learn and as a result, success rate is becoming low, especially in rural areas. The nation is thinking about ICT integrated curriculum and teaching learning, but neither the teachers nor a large number of the students are ready for this. Also many schools in the remote areas are lacking the basic ICT infrastructure facilities.

### **Lack of Vocational Training**

There are different sorts of crisis that our country is passing through these days like unemployment, poverty etc. which can be directly linked with the sub-standard provisions for education. Inclusion of vocational component in school curriculum is an option to overcome this issue. So, it is very necessary to provide vocational training in all stages of education, especially at secondary stage in order to overcome the issues of unemployment. But in reality, vocationalization of secondary education is still lagging behind due to ineffective implementation and lack of foresightedness of authorities and as a result, practical skills, attitude, knowledge about occupation and the similar aspects are not being provided to the students (Goswami & Das, 2011, p. 14).

### **Lack of Co-Curricular activities**

It is very essential for a student to be physically and mentally fit to become a fully developed person. But due to syllabus overload, students do not have much time for co-curricular activities. Co-curricular activities refresh the student both physically and mentally. But in most of the schools in India, co-curricular activities like music, dance, art, games, sports etc. are not been considered as an integral part of the curriculum either by teachers, or by students or by parents. (Goswami & Das, 2011, p. 15). As a result, without encouraging the students in their area of interest, most of the teachers and parents are constantly pressurise the students to pass the examination with best marks and to join for such courses, which may lead a person to white collar job. Due to this constant pressure, the students may not be able to take up their interested area as a profession.

The major issues of secondary education in India can be overcome if we focus on the laid down aims and objectives of secondary education and all the stakeholders of education whole heartedly try to realise these aims and objectives. There should be a realistic effort from all the stakeholders of school education to improve its quality by revamping the schooling process and by getting rid-off the traditional practices and ideals. Once a child successfully completes his/her secondary level of education, he/she can move to the next higher level of education with various streams to choose according to the child's taste. This stage is broadly called as higher education level.

### **Higher Education**

The Indian higher education system is one of the largest educational systems in the world. It is imparted through around 140 universities and nearly 4500 colleges. In addition, there are several other institutions too, imparting specialised knowledge and technical skills. University Grants Commission is the apex authority under the Ministry of Human Resource Development, Government of India, which dispenses grants to the colleges and universities (Munirka, 2013, p.2) and publish regulations periodically so as to maintain the quality of higher education.

### **Importance of Higher education**

Higher education plays a vital role in the development of any nation. Since Independence, higher education in India has experienced phenomenal expansion. Higher education provides

freedom, wisdom and openness to the people to reflect on the critical, social, cultural, moral, economic, and spiritual issues that are being faced by the human race across the globe. It provides specialised knowledge to individuals and supply skilled persons for the development of a nation. Education creates human capital which is the core of economic progress of a nation.

### **Objectives of Higher Education**

Higher education should develop wisdom and knowledge in the mind of the young people. It should help to uphold the value of democracy, justice, liberty, equality and fraternity which ultimately lead to a better nation. Those who have completed higher learning should have the ability to provide leadership to the people in different arenas as well as they should possess the highest moral and ethical values (Khan, 2017). The main aims of higher education may be clubbed broadly under the following points which may ultimately lead to quality enhancement of higher education:

- 1) Develop the personality of students
- 2) Adopt the new methods of teaching
- 3) Put more emphasis on the steps that can reduce corruption in higher education
- 4) Put more emphasis on student-centric education in classroom so that every child in classroom can actively participate in any classroom discussion

The major issues of higher education may be summarized under the following points:

#### **Lack of trained teachers**

Like secondary education, the problem of the shortage of trained teachers is a major concern at higher education level too. It is found that in many secondary schools, teachers have reported without proper pre-service training. It is also a norm that the teachers at higher education level have to pass certain eligibility tests. But unfortunately, many private higher education institutions follow this regulation only in papers but not in spirit. This is due to the fact that the teachers who do not succeeded in eligibility tests usually be ready to compromise on remuneration as well as the college authorities always can impose their ideas and dictate terms to under qualified teacher. This trend would ultimately lead teaching profession in to a mere business encounter.

#### **Interference of political factors**

Many of the institutions imparting education are owned by the dominant political leaders and play a key role in governing bodies of the colleges and universities. They have established their own youth cells and encourage student's organisation for their political purposes (Chahal, 2015, p.71). As a result, students forget their learning aims and get themselves involved in politics. This ultimately tarnishes their educational goals and aspirations and majority among them miserably fail in their carrier sphere.

#### **Political Interferences in faculty recruitment**

Sometimes, it is found that political parties are tremendously putting pressure on governing body or selection committee regarding appointment of faculties in different colleges and

universities. As a result, sometimes a good academic record and excellent capability doesn't reap any benefit, but even a substandard candidate can win the race provided he/she has political backing. The unduly influence of political figures in higher education is creating havoc in Indian higher education system. The political interference in education has become a part and parcel of higher education and because of which the quality of higher education is deteriorating at a fast pace. Along with the political influence, many a times, it is the higher authorities in the institution who are supposed to be the safeguards of the institutional quality show cheap favouritism to selected few and do lobbying for their recruitment without any genuine concern. All these affect the quality of teaching-learning process at higher education level.

#### **Inappropriate reservation policy**

Bringing the reservation and quota system for different categories was a genuine effort for the upliftment of the down trodden. But later on it lost its aim and only the elite group among the backward classes get benefits while the real needy are left with nothing. Sometimes even deserving candidates of general category are ignored and on the basis of quota, the authority get compelled to select a person from a reserved category even though he or she is not suitable (Chahal, 2015, p.71). The reservation for learning is a beautiful notion but reservation for job weak havoc in the higher education system.

#### **Traditional methods of teaching**

Sometimes, it is found that faculties from different colleges and universities are still adopting those older methods of teaching. They do not like to make use of advanced level audio-visual aids nor did the ICT enabled teaching learning methods in classrooms. They are not up to date with the latest available information (Chahal, 2015, p.71). If the teachers update their knowledge, it can drastically improve the quality of teaching-learning encounters. Indian universities still have teachers who do not know how to open a website or check the email (Personal communication; teachers; 2017).

#### **Economic barriers**

It is another major issue of higher education. Though, some of the state governments like Punjab, Assam and the like have already taken certain initiatives for providing girls free education up to the colleges and universities level, it has yet to spread across the nation in large scale. In India, majority of the students belong to the lower middle class and very poor class. Many of them are unable to achieve or access minimum necessities of life for themselves. They are not in a position to meet the expenditures of education. So it is the responsibility of the nation/state to take measures so that the downtrodden groups of the society can also get quality education.

#### **Lack of moral values**

In our society, there is rapid growth of science and technology, subsequent industrialisation which has caused a great danger to our moral values (Chahal, 2015, p.67). The students are becoming mechanical in their activities and relations. Their dissatisfaction and revolution is the outcome of decaying system of values. Present generation is losing sensitivity towards their

where things used are becoming more and more self-centric, which may have an impact on the ingrained values and morals of a nation like India.

At all the levels of education, right from the primary level till the tertiary level, there is no dearth of policies and recommendations. But in the grass-root level, these recommendations are either not implemented or implemented but without vigour. It is high time to have a change in the mindset of stakeholders of education. Also the parents and teachers should update themselves about the happening across the globe, at least in the field of education. Latest scientific ideas should enter in to the classrooms and the rat race for higher grades should exit. Then only the Indian education system can prosper and progress.

It can be said that over the period of time, there was a growth in every stages of education from primary stage to higher stage in terms of institutions, enrolments, policies etc. but it is not accompanied with qualitative expansion. The quantitative expansion of education should not be at the cost of quality. India is facing different challenges regarding every stage of education which need to overcome through appropriate policy formation and their effective implementation. The above listed issues of different levels of education can be solved easily, if the policy and decision makers have vision. The quantitative development of education should be associated with qualitative development too. The assessment of quality as well as the functioning of each and every institution should be monitored in an effective manner to curtail the corrupt practices that are still prevailing in Indian education scenario. Let us remember the view of Subhadranath Tagore about freedom in this context: "Where the mind is without fear and the head is held high". The education of the nation should also aim for this. Then only we, the citizen of India can enjoy the real freedom from ignorance.

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## ROLE OF PARENTS FOR REDUCING JUVENILE CRIMES

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### INTRODUCTION

Our present society is passing through different sorts of crisis which includes domestic violence, anti-social acts, drug abuse, suicide, abortion etc. If we see attentively, it is found that most of the cases are happening with adolescents. It is quite shocking for us that adolescents, the future of our country are being engaged in those kinds of illegal behaviour. In adolescence period, emotion plays a leading role in one's adjustment to an environment. An adolescent boy/girl is said to be adjusted if he/she can express his/her emotions at a proper time. In many cases, it is observed that most of the parents ignore their needs and feelings about what they want to share. Besides that, they impose their authority on children for their self-motivation and do not try to understand the basic needs or feelings of their children. Awareness of parents is essential by which these kinds of problems might be minimised.

Juvenile delinquency also known as 'juvenile offending' means participation in illegal behaviour by individuals younger than the statutory age of 18 years. Delinquency is a legal term for criminal behaviour carried out by a juvenile that is often the result of escalating



agreement as well as the fact that not all children require parent/teacher approval.

### Parent's Awareness

It is the duty of parents to give consent to their child. The aim is that the child, parents and teacher should realize that they are creating a bridge between the philosophy of parents and children in one sense is also showing that autonomy or self-direction is not given blindly but is based on beliefs, particularly to build their reputation. Because they engage their child with their work which is often done young child. The result of children that open to the parent with the children, readiness/childhood are learning more about the outside world and within space to a realization of parents serve as learning day by day. Secondly, you should be prepared to children when not they young but still has contact with his child. This is quite healthy and for our environment. The role of parents must fully understand, it is the duty of every mother and father to identify the needs of their child, try to get information about their children they are developing the kind of talent whatever inside them. If the mother of that I would like to get ideas from the external behavior of her child's situation will be his. There are some lack of communication with the

1) **Suggestion:** A new system encourage and control the child to that children such as parents, relatives, encourage, sharing different ideas from

2) **Reading:** A new parent have to have child encourage them to take their own learning. This means, encourage to the child from the point of view, not just for the child, but providing conditions which encourage a child to the child to learning and doing the independent thinking and writing.

3) **Experimentation:** A new parent as experience. Experimentation means willingness to make child's subjective to be correct. Such parent should provide a child's sense of ability by allowing the experiential learning also a time that need.

4) **Guidance:** A new parent provide guidance to the child. It means to parents providing information, direction and guidance to help child to communicate verbally, numerically, literacy, and time. It include using children to develop their personal sense and ideas, providing full emotional growth to the children, communication and learning to all in social world and together experiences.

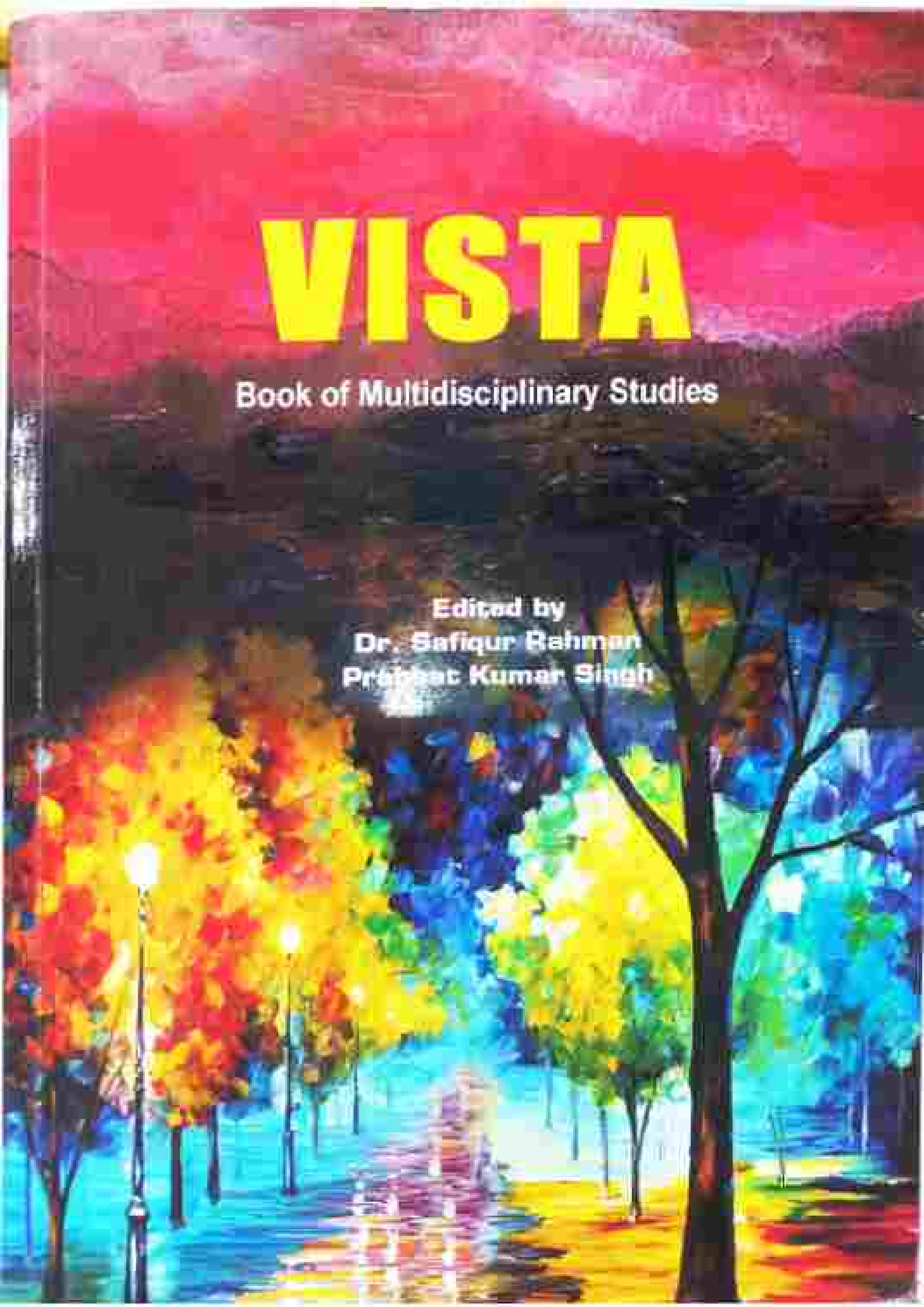
5) **Responsibility to teacher:** A new parent allow their child to express their interests freely well as by



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# Women and Domestic Violence

Dr. Abira Choudhury<sup>1</sup>  
Dipankar Das<sup>2</sup>

## Introduction :

Women constitute almost half of the population in our country. But as a dominance of masculine ideological attitude, the women are often neglected in our society. Till today, women are not treated equally as men and also it is sometimes found that women can not enjoy equal rights in the society. In today's age of modernisation, India is stepping towards the path of ultimate progress. But in spite of making such a first move towards the path of development, our country remains as a nation which witnesses maximum instances of violent incidents done against women and it is quite shocking for us that maximum cases are committed by the criminals inside the family, friends or close relatives.

In our society, many women are violently treated by their intimate partners while they suffer in silence. In some cases, domestic violence leads to the death of women. 'Domestic Violence' means violence within family which basically includes marital rape, wife beating, harmful traditional practices, pre-natal sex determination and abortion, honour killing, child marriage, physical and mental torture due to dowry etc. Domestic violence is a severe problem which affects the lives of millions of women and destroys millions of families around the world irrespective of all classes. This paper tries to make an attempt to discuss the forms of domestic violence and to provide measurable suggestions to prevent domestic violence against women.

## Domestic violence in India :

Domestic violence in India includes any type of violence suffered by a person from biological relatives. It is observe that mostly the cases of domestic violence are happening with women by the male members of their families. According to National Family and Health survey of 2005, total lifetime prevalence of domestic violence was 33.5%, sexual violence among women between the age of 15 to 49 was 8.5%. (Sexual Violence and rape in India The Lancet, 361:383, 8 March 2914). A survey carried out by the Thomson Reuters Foundation ranked India as the most dangerous in the world ( Foundation, Thomson Reuters: " The World's five most

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dangerous economies for women. 2011". Retrieved April 9 2014). The National Crime Record Bureau report of India in 2012 states that crime rate of domestic violence against women in India is approximately 46%. Among them, 2% rape cases, 7% dowry homicide, the rate of domestic cruelty by husband or relatives is approximately 7%, and wife beating, honour killing these type of cases are also happening ( National Crime Record Bureau, Crimes in India 2012- Statistics retrieved 20 June 2014 at the way back machine of Government of India, May 2013). Besides this, it can be said that many more other cases of domestic violence against women are happening in each and every states of India but we cannot know the exact number of incidents because sometimes, huge number of cases are usually hidden due to family obligations. In Indian Society, the problem of domestic violence against women is not a new one. Family is considered as the first agency which provides emotional, moral support to its members and serves as the basic source of socialization. Human development can not possible without enduring family life. But in reality, due to patriarchy in our family system, many families do not give equal importance to all members irrespective of their gender. Moreover, family being considered as a private domain, so abuse, exploitation, injustice, discrimination and violence are allowed in our patriarchal structure. In many cases it can be observe that gender discrimination towards women are very common in Indian families. It is also observe that the daughters are never welcome in many families and mother wished themselves dead and cursed on the birth of a female child. In earlier, Pre-natal sex determination were practiced and after that a law was passed to stop it.

#### **Domestic Violence Law in India :**

The definition of domestic violence as implied by the Law is especially critical because it defines standards and impacts broader social perception of the problem. There are several domestic violence laws in India. The earliest law was the Dowry Prohibition Act (1961) which made the act of giving and receiving dowry as crime. In an effort to bolster the 1961 law, two new sections- 498A and section 304B were introduced in to the Indian Penal Code in 1983 and 1986. The most recent legislation is the protection of Women from Domestic Violence ACT 2005 to give protection to the victimised.

#### **Measures to prevent domestic violence against women**

##### **Education :**

Education is the manifestation of qualities inherent in man. So, education is very important for all round development of the personality of the human being. Education is important for both male and female members of the society. If women are well educated then they can able to protest any kind of violence against them rationally. If men are well educated, they can understand between right and wrong, can respect women and can give equal status to women as they have.

##### **Awareness programme :**

Awareness programme may be an essential factor to minimise the no. of the cases of

domestic violence against women. Sometimes, it is found that, due to illiteracy, women are unaware about the laws of domestic violence which could protect them against any kind of physical, moral and economical abuse against them.

##### **Training on self defence :**

It may be a key factor for minimizing domestic violence within the family against women.

There are various kinds of training programmes such as karate, kendo, Judo, or martial art etc and it should be compulsory for girls students in that, they can learn self defence technique from grass root level.

##### **Consciousness about their safety and security :**

Sometimes it is observe that girls are not conscious about their safety and security. So, it is the duty of every parent to make their girl child more conscious about their safety and security like they must be well informed, well defined about the good touch and bad touch from their childhood.

##### **Abstain from taking intoxicating drugs :**

Taking intoxicating drugs of men is a major cause of domestic violence against women. If men could control themselves and refrain from taking intoxicating drugs, it might minimise the number of incidents of domestic violence against women.

##### **Population and sample of the study :**

The term population means the group to which the findings can be generalised. The population of the study includes females within the age group of 15 to 45 in the slum area of Cachar District. As it is impossible to collect information and data from the whole population, a sample is selected from the total population. The investigator has randomly selected only 50 women (including girls) to collect the data. For this purpose, she has adopted interview method to get information from the respondents.

##### **Objectives :**

1. To find out the causes of domestic violence against women.
2. To study the forms of domestic violence.
3. To find out the measures for minimizing domestic violence.

##### **Findings :**

1. The first objective was to find out the causes of domestic violence against women. To meet this objective, the analysis revealed that there are various causes of domestic violence against women like illiteracy for both the cause of men and women, blind faith or superstitions among Indian families, lack of proper awareness among women about the laws of Domestic Violence Act etc.

2. To answer the second objective, the analysis revealed that there are various forms of domestic violence like rape, murder, wife beating, pre-natal sex determination and abortion, dowry system etc. Among them, it is found that maximum women in slam areas are physically tortured by their family members.

3. To answer the third objective, the analysis revealed that proper education, proper awareness programme, training on self defence might be helpful to minimise domestic violence.

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# HUMAN RIGHTS & GENDER JUSTICE

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# Gender Inequality in India is a Multifaceted Issue : That Concern Man & Women

**Happy Khan**

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**Introduction:** We proud Indians of 21st century rejoice in celebrations when a boy is born, and if it is girl, a muted or no celebrations in the norm. Love for a male child is so much so that from the times immemorial we are killing our daughters at birth or before birth, and if fortunately, she is not killed we find various ways to discriminate against her through out her life. Through our religious beliefs make women a goddess but we fail to recognize her as a human being first; we worship goddesses but we exploit girls, we are a society of people with double-standards as far as our attitude towards women is concerned; our thoughts and preaching are different than our actions. Let's try to understand the issue of gender inequality and search for some solutions.

Discrimination against women and girls is a pervasive and long-running phenomenon that characterises Indian society at every level. It is illegal to discriminate the gender in our society. Gender discrimination is especially defined in terms of workplace inequality. Women are traditionally considered by the society as weaker sex. She has been accord a subordinate position to men.

The National Crime Report Bureau reported that every three minutes in India, a crime is committed against women. Every 15 minutes, one women is molested and every 29 minutes a women is raped. Every 77 minutes one women becomes a victim of cruelty. As per 2011 census data, effective literacy rates (age 7 and above) were 82.14% for men and 65.46% for women.

The Indian constitution provides equal rights and privileges for both men and women but still majority of women across India doesn't enjoy these rights and opportunities guaranteed to them. Women are exploited, degraded, violated and discriminated both in our homes and in outside world. This peculiar type of discrimination against women is prevalent every where in the world and more so in Indian society.

### *Issue: Major sources of gender discrimination in India:*

From the above-mentioned facts, it is clear that there is a wide gender gap in India. When the women are not even being dealt with the same level of respect and respect being given to them as well. Some of the major sources of gender discrimination are:

#### *i) Patriarchal system in our Indian Society:*

According to the Central Board of Secondary Education (CBSE) a patriarchal system is one in which men hold the power and major roles in society. The concept of patriarchy is based on the idea of male dominance in our society, which is a legacy of Hindu religion and culture. Men dominate in political, social, economic, and cultural spheres. They have been the mainstay of the past ages and still continue to be the mainstay of the future world. Through this system, we are being discriminated and exploited.

#### *ii) The dowry system:*

The dowry system, involving a transfer of wealth from the bride's family to the groom on the time of marriage, is another source of gender discrimination. Dowry-related violence against women by their husbands and in-laws is a common thing in our society. These practices create inequality for women and in some part, it has led to a recent loss in girls' health and education. Such gendered problems are reflected in our country's macro-level sex ratio in India.

#### *iii) Poverty:*

Total 10% of people in India are below poverty line and the 35% middle class women's poverty in India is directly related to the lack of economic advancement and their marginal participation in the decision-making process. This poverty leads to a trend of gender inequality in our patriarchal society and their economic dependence on the male member part is one of the cause of gender disparity.

#### *iv) Illiteracy:*

Education is the foundation stone for the ultimate development of man. In India there are approximately 50 million illiterate adults of which two-thirds are women. Educational backwardness of the people has been the result of lower expenditure on education. At the state level female literacy rate varies from 15% in Bihar to 80% in Kerala. In state like Assam and Jharkhand women literacy rate is below 50%. They are not able to realize full identity and power in all spheres of life due to illiteracy.

#### *v) Lack of employment facilities:*

Women are not able to respond to new opportunities and skills to earn independently because their productivity is low due to their heavy household allocation of responsibilities. Time spent in house and caring of children, etc results in de-skilling, deterioration of skills

term labour contacts. Thus women are not being able to be economically self-sufficient due to unemployment and their economic dependence on the male counterpart is itself a cause of gender disparity.

**(f) Social customs, Beliefs and practices**

Women are not free from social customs, beliefs and practices, Men are perceived as the major providers and protectors of a family while women are perceived as playing only a supportive role, attending to the hearth. The preference for sons and disflavour towards daughter is complex phenomenon that still persists in many places. Thus antifemale social bias is the main cause of gender disparity in our society.

**(g) Lack of Awareness of women :-**

Most of the women are unaware of their basic rights capabilities. They even do not have the understanding as to how the socio-economic and political forces affect them. They accept all types of discriminatory practices that persist in our family and society largely due to their ignorance and unawareness.

**Some Remedies to minimize the Gender discrimination In our society :**

There are some of the ways to try or to minimize the inequality in our society are as follows-

**1. Offering high level education :**

Strategies for advancement of women should be higher literacy, more formal education, and greater employment opportunity. In education it needs to be reducing primary and secondary dropout of female child.

**2. Social Integration :**

We all must share responsibility and commitment towards gender equality, not only women and girls. It also should not focus only on women and girls. Engaging with men and boys is equally important and helps in creating an enabling environment for an equitable society.

**3. Increasing women employment :**

In job opportunities there shall be reservation or expenditure or provision of services or special provision. In governance all rights and all legal measures should be available for women's protection and support. Human rights education, know how to take control of their circumstance, help to achieve their own goals, helping themselves, enhancing their quality of life.

**4. Involving them in active politics and social activities:-**

Mutual respect for all irrespective of their sex, caste, socio-economic status, religion, region and educational status. These are values which start getting ingrained in young minds

from several age groups. It is important to include parental and unconditional support, stability and opportunities amongst all to lay a strong foundation for a gender equal society.

### (C) Concentrating on students among parents :

It is important for parents to teach girls and boys equality. Parents are the first and most influential teachers for their girls and boys. If they grow up seeing gender inequality being corrected at home and in the community.

### (d) Spreading awareness against child abuse and violence :

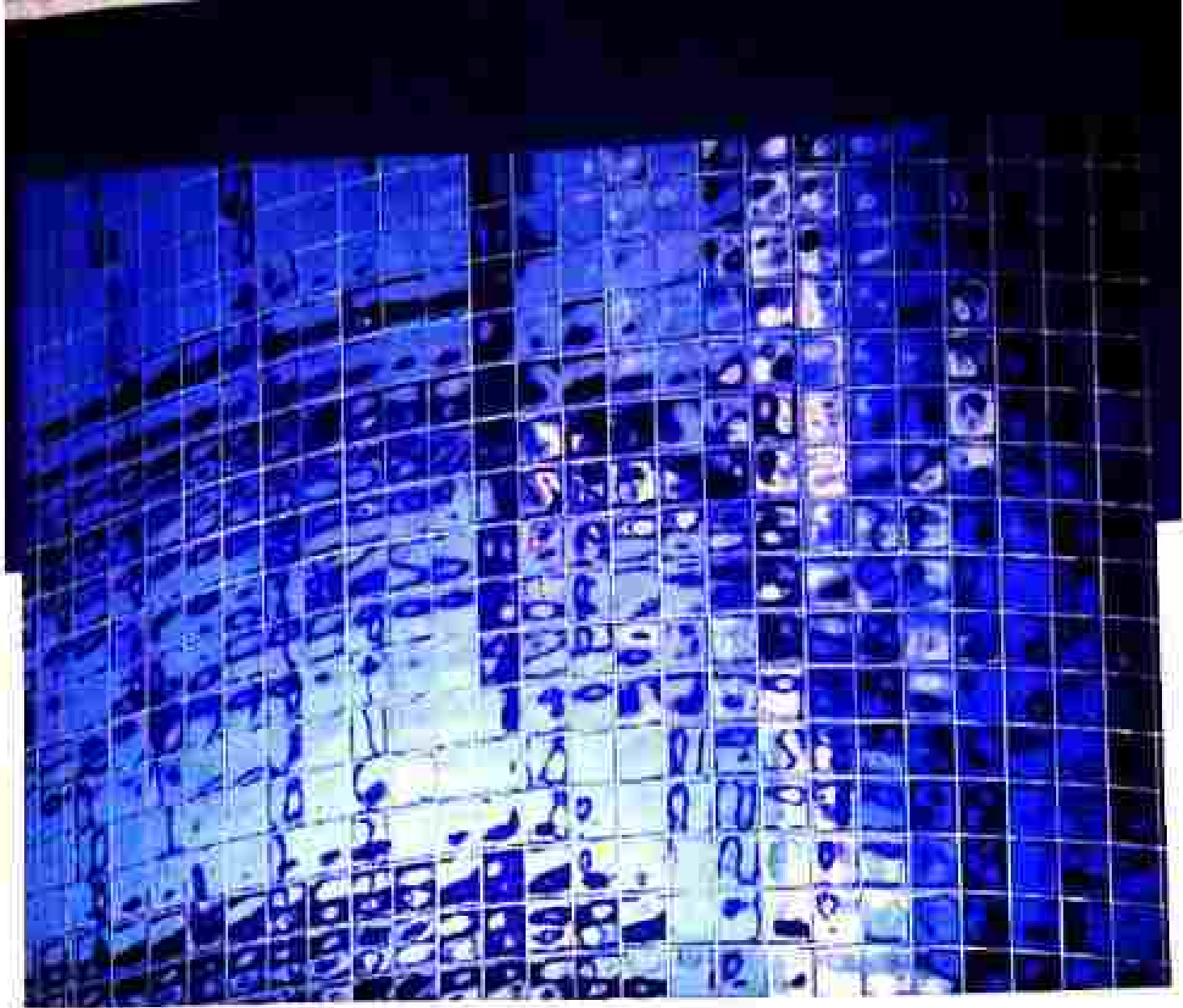
Child protection act to protect children from violence related to gender based violence. All children will get to know of these issues through friends or media exposure. It is important for parents to talk to children about gender related issues in age appropriate manner. Be clear from young age to be aware gender abuse, gender inequality and violence.

### (E) Narrowing sex identification and abortion:

The main sex discrimination comes cultural, ethnic and national. It is gender bias and manifests in many countries by being better sex selective abortion is the practice of eliminating pregnancies based upon the gender sex of the foetus. The selective abortion of female foetus is most common where male children are valued over female children. So, we should try to stop sex identification and sex selective abortion.

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# **MODERNISM** *AND* **POSTMODERNISM**

**REFLECTIONS AND SPECULATIONS**

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**DR. ABUL FOYES MD MALIK**

**DR. DIPAK KUMAR DOLEY**



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# Modernism, Postmodernism and Realism

Happy Khan

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## Introduction :

Modernism was essentially based on a utopian vision of human life and society and a belief in progress, or moving forward. Modernist ideals pervaded art, architecture, literature, religious faith, philosophy, social organization, activities of daily life, and even the sciences. Postmodernism is a broad movement that developed in the mid to late 20<sup>th</sup> century across philosophy, the arts, architecture and criticism, marking a departure from modernism. The term has been more generally applied to describe a historical era said to follow after modernity and the tendencies of this era. But like modernism post modernism does not designate any one style of art or culture. Realism concern for fact or reality and rejection of the impractical and visionary— a doctrine that universal exist outside the mind specifically: the conception that an abstract term names and independent and unitary reality. The term modern realism is applied to painting or sculpture created since the development of abstraction in modern art but which continues to represent things in a realistic manner.

## Modernism :

Modernism is both a philosophical movement and an art movement that arose from broad transformation in western society during the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. Modernism relates to a sequence of cultural movements that happened in the late nineteenth. Modernism was essentially based on a utopian vision of human life and society and a belief in progress, or moving forward. Modernist ideals pervaded art, architecture, literature, religious faith, philosophy, social organization, activities of daily life, and even the sciences. Modernism characteristics: arising out of the rebellious mood at the beginning of the 20<sup>th</sup> century, modernism was a radical approach that yearned to revitalize the way modern civilization viewed life, art, politics, and sciences

The main characteristics of modernist literature are:

1. **Individualism** : In modernist literature, the individual is more interesting than society.
2. **Experimentation** : Modernist Writers broke free of old forms and techniques.
3. **Aburdity** : The change of two World wars profoundly affected writers of the period.
4. **Symbolism**.
5. **Formalism**.

The Modernist movement reflected a desire for the creation of new forms of art philosophy and social organization which reflection the newly emerging industrial world, including features such as urbanization, new technologies, and war. Artists attempted to depart from traditional forms of art, which they considered outdated or obsolete. The poet

Eisenstein's 1934 injunction to "make it new!" was the touchstone of the movement approach. Modernist innovations included abstract art, the stream of consciousness novel, montage cinema atonal and twelve-tone music, explicitly rejected the ideology of realism, and made use of the works of the past by the employment of reprise incorporation, rewriting, recapitulation, revision and parody. Modernism also rejected the certainty of enlightenment thinking and many modernist also rejected religious belief. A notable characteristic of modernism is self-consciousness concerning artistic and social tradition, which often led to experimentation with form along with the use of techniques that drew attention to the processes and materials used in creating works of art.

#### Post modernism :

Post modernism is a broad movement that developed in the mid to late 20<sup>th</sup> century across philosophy, the arts architecture, and criticism, marking a departure from modernism. The term has been more generally applied to describe a historical era said to follow after modernity and the tendencies of this era. Modernism relates to a sequence of cultural movements that happened in the late nineteenth and early twentieth centuries post modernism describe a broad movement that developed in the late 20<sup>th</sup> century and focused on philosophy, the arts architecture and criticism which marked a departure from modernism. Postmodernism is best understood as a questioning of the ideas and values associated with a form of modernism that believes in progress and innovation. Modernism insists on a clear divide between art and popular culture. But like modernism, postmodernism does not designate any one style of art or culture. For example, pulp fiction is a postmodern film for the way it tells the story out of the ordinary, upending our expectations of film structure. Naturally, post modern cinema is more complex than having a non-linear story and we'll get in to that in a moment.

Postmodernism emerged as the dominant intellectual artistic, literary, and cultural movement of the late twentieth century and continued the modernist iconoclastic rejection of the deification of reason which had been prevalent since the enlightenment. Postmodernist took the ideas of modernist thinkers, such as Albert Camus, about the constructed nature of rational knowledge and its inability to provide metaphysical truths as their starting point, and revealed the fallacy of the universality of human understanding, unmasking the Eurocentric masculinist nature of enlightenment approaches to knowledge and thought. The fiction writer, essayist and journalist Angela Carter (1940-1992) is one of the leading representative of postmodernist trends in British literature. Her writing offer a critical re-evaluation on of traditional systems of ideas and form a major contribution to the main intellectual discussions of the post modern era. Angela Carter's novel "Nights at the circus" (1984) in which she uses one of the dominant modes of writing in postmodernist literature—magical realism. It will explain the nature of the magical realist representation of human reality and illustrate why she generally has been regarded as the British practitioner of magic realism par excellence.

The term "Postmodern" begins to make sense if you understand what "Modernism" refers to. In this "Modernism" usually refers to neo-classical, enlightenment assumptions concerning the role, reason or rationally or scientific reasoning, play in guiding our understanding of the human condition and, in extreme cases of post modern theory, nature itself. Postmodernism basically challenges those basic assumption —

Question	Answer
1. What is the main purpose of the curriculum?	1. To provide a framework for learning and development.
2. How is the curriculum developed?	2. Through a process of selection, organization, and evaluation of content.
3. What are the key components of a curriculum?	3. Objectives, content, methods, and assessment.
4. How does the curriculum influence learning?	4. It provides a structure and direction for the learning process.
5. What are the challenges of curriculum development?	5. Limited resources, changing needs, and diverse learning styles.
6. How can the curriculum be improved?	6. Through regular review and revision, incorporating feedback and research.

**Reflexion**

Reflexion is a fundamental aspect of learning and development. It involves the process of reflecting on one's own experiences and actions to gain a deeper understanding of the world and oneself. This process is essential for personal growth and the development of critical thinking skills. Reflexion allows individuals to identify their strengths and weaknesses, and to make adjustments to their behavior and attitudes accordingly. It is a continuous process that occurs throughout life, and is essential for achieving long-term success and fulfillment.

Reflexion is a key component of the learning process. It involves looking back at what has been learned and how it has been applied. This process helps to solidify knowledge and skills, and to identify areas for improvement. Reflexion is also important for developing a growth mindset, which is the belief that one's abilities can be developed through effort and learning. By reflecting on their experiences, individuals can learn from their mistakes and continue to grow and improve.

Reflexion is a powerful tool for personal and professional development. It allows individuals to gain a deeper understanding of themselves and the world around them. By reflecting on their experiences, individuals can identify their strengths and weaknesses, and make adjustments to their behavior and attitudes accordingly. Reflexion is a continuous process that occurs throughout life, and is essential for achieving long-term success and fulfillment.

### Some elements of literary Realism

- i. Realistic characters and setting
- ii. Comprehensive detail about everyday occurrences
- iii. Plausible plot in story that could happen in your town
- iv. Real dialects of the area
- v. Character development important
- vi. Importance in depicting social class.

The question of the nature and plausibility of realism arises with respect to a large number of subject matters, including ethics, material objects and their properties. Although philosophers tend to be selectively realist or non-realist across the board, it is more common for them to be illustrated by looking at realism. First, there is a claim about existence. Secondly, everyday world macroscopic objects and their properties concern independence.

### Modern Realism :

The term modern realism is applied to painting or sculpture created since the development of abstraction in modern art but which continues to represent things in a realistic manner. Although in the nineteenth century realism has a special meaning as an art style, since the rise of abstract approaches in modern art, realism has come to be primarily a stylistic description referring to painting or sculpture that continues to represent things in a way that more or less pre-dates post modernism and the succession of modern styles that followed.

The basics of a contemporary perspective on realism. Mid twentieth century realist, often called classical realists, were a diverse group of scholars. Although they shared a common humanistic worldview in the sense that they had received similar extensive secondary schooling in liberal arts and believed that people can only experience themselves as human beings by engaging with others in the public sphere, their diversity is also evidenced in their wide range of professions. Despite this diversity, however, mid-twentieth century realists agreed on a tragic vision of life—a view they shared with many of their predecessors. This is because people, and more or less leaders have to make decisions on the basis of incomplete information, deal with unpredictability of their actions and cope with irreconcilable value conflicts within and among societies.

**Conclusion**—The relationship between Modernism, post modernism and realism is being examined since past till today in their reflection. Modernism basically showed a society that was rebelling against tradition, while realism simply showed how society dealt with the normalities of life. Realism talked about the traditions of characters, how they lived, and what they dealt with. Modernism was rebelling against traditions of the realism generation. The fundamental difference between modernism and post modernism is that modernist thinking is about the search of an abstract truth of life while postmodernist thinkers believe that there is no universal truth abstract or otherwise. Both modernist and postmodernist fiction explore the themes of alienation, transformation, consumption and the relativity of truth.

However, each movement approaches these themes from a different vantage point, since the method of modernism and post modernism are distinct. Although the textbook provides an insight into the historical development of modern literature from realism through modernism to post modernism, this development should not be as a straight forward movement towards increasingly complex forms of literary representations of human reality.

not as a movement towards the revelation of greater truths about life. Post modernism is best understood as a questioning of the ideas and values associated with a form of modernism that believes in progress and innovation. Modernism insists on a clear divide art and popular culture. But like modernism, postmodernism does not designate any one style of art or culture.

Realism can help us to develop a more critical awareness of international politics. Realism, especially in its classical form, is therefore far from being ready for the history of IR theory- as some critics suggest. It can serve as a stepping stone to question some of the common assumption held in the discipline, propose solutions to some of the contemporary problems in international relations and show us how we can create more inclusive societies. The flexibility found within the classical realist literature allows people to accommodate diverse human interests. The resulting self-reflexivity and open-mindedness helps life trajectories influenced by different historical, cultural, social-political or religious factors to be accepted. Postmodernism is largely a reaction to the assumed certainty of scientific or objective efforts to explain reality. For this reason post modernism claim to be valid for all groups and instead focuses on the relative truths of each person.

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# MODERN INDIAN DRAMA

*Theory, Practice and Criticism*



EDITED BY  
DR. ABUL FOYES MALIK

# MODERN INDIAN DRAMA: *Theory, Practice and Criticism*

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# Feminist, Post-Feminist and Queer Theatres in India

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## Introduction

**Feminist Theatre** According to my definition of feminism is theatre that provides an alternative not just to the male gaze but also to the normative gaze by intervening in cultural assumptions about identity, dismantling binaries and creating equality.

As long as theatre has existed as a human endeavor, Women have been involved in the creation of performances. Eventually, when theater became a state sponsored institution, Women were no longer allowed to participate in public performance. Though this exclusion of women is unfortunately all too typical of theatre history, during the twentieth century a new style of issue oriented, female-centered theatre began to emerge led by pioneering feminist playwrights such as Alice Childress, Tina Howe, and Marsha Norman, among others.

The earliest Known Female playwright did not emerge in the twentieth century but much earlier in the tenth century- Hroswitha of Gandersheim a nun Who Wrote Six comedies in Latin during her lifetime. Other early playwrights include Isabella Andreini a famous star of the Italian commedia and Aphra Behn, one of the most popular playwrights in England during the seventeenth century. However, though Women were writing plays and participating in various ways in the theater, true feminist theater did not emerge as a genre until the twentieth century.

## Women roles in Theatre:

Theatre was being used vigorously to challenge the forms and content of plays and a creative woman's movement in the theatrical world ensured that the medium was being used efficiently to channel feminist ideologies. Women taking up directoral roles in theatre, a landscape change is occurring in narrative structures. Women centric stories, role reversal revelation of past injustices against women, criticizing the hierarchical representations are some ways in which theatre is enormously supplementing the cause of Gender equality and feminism- spot light on feminist theatre India.

## How theatre Change our social life:

Women handling production work and exploring the artistic front is also quashing the set household norm for them. Empowerment, through theatre, goes a long way in liberating women. The women, through their play reflect upon the humiliation a girl is faced with when the groom's family inspects her physical traits the open ended play is designed to include audience reaction in its script flow.

The age old practice of "bride hunting" in many villages is being rapidly questioned through theatre performance by an all women team. Feminist review resists the increasing instrumentalisation of scholarship within British and international higher education and thus supports the of creative and innovative approach to knowledge production. As well as academic articles we publish experimental pieces visual and textual media, short stories, poems and photographic essays.

It would be wonderful to prove that feminism has made a radical impact on theatre. Certainly it is true that a fairly superficial glance round the theatre world will reveal tiny number of successful 'name' women playwrights. Although there has been no comprehensive sociological study of women theatre workers in the past decade, it seems fairly evident that compared to 10 years ago, there are more women working in areas previously dominated by men and that the past five years have produced plays which focus attention on the experiences and imaginations of women.

This movement is rooted like much else on the cultural front, in the 'revolutions' of apocryphal 1968. That year was not simply the cultural and political watershed of a generation. During the 1960s the Lord Chamberlain exercised his blue pencil with great vigour not only to delete from the stage explicit heterosexual behaviour and 'bad language' but also references to homosexuality, male or female. The arrival of the new feminism in the late 1960s thus fortuitously combined with a liberalization of theatre practice to pave the way for challenge and experiment.

#### **Feminist Theatre in India:**

A powerful medium to make gender mainstream. Indian feminist theatre is an intersection of art and activism and political as well as theatrical movements. Feminist ideology seeped into Indian theatre during the 1970s, when socially relevant narrative, including women's issues become popular among the masses. Under British colonial rule, modern Indian theatre began when a theatre was started in Belgachia. One of the earliest plays composed and staged during this period was *Buro Shaliker Ghaare Roa* (1860) by Michael, Madhusudan Dutta both in Bengali. Being a feminist means that you fight for the equality of all people. Its important that your feminism is intersectional; it should not exclude people based on their gender, race, socioeconomic status, ability or sexual orientation. Feminism allows people to look at the world not as it is, but how it could be.

The debate about women's place and space was far from peripheral to Bengali intellectuals, social reformers and writers. It claimed their attention inseparably from their nascent nationalist aspirations and urge for socio-economic reform. In the turbulent intellectual milieu of nineteenth century Bengal, it was the women's question that come to occupy the central space from Raja Rammohun Roy to Ishwarchandra Vidyasagar and beyond. This space was marked by a growing tension between the existential reality of women's object subjugation to men's authority enlarged and sanctified as a social norm.

Women's theatre as a public literary form is most immediately engaged in social change it works with a vengeance to redo the wrongs done to woman. It could be technically innovative and by definition subversive because it challenges existing ideas of theatrical practices. It could be thematically revolutionary. I have chosen to focus specifically on Indian theatre because of its long established theatre tradition that goes back to the 1<sup>st</sup> century B.C. In such a country there were hardly any women dramatist to speak of before the 19<sup>th</sup> century. There may have been women actors on the Indian stage since the ancient times. There may have been women playwright but these women actors did not find a specifically female voice on the stage. They never dominated the repertoire and their contributions have been largely written out of history. Through an analysis of the operation of gender throughout the Indian/ western art world over four centuries, feminist practices have established/ occasioned successes art and cultural practices.

Live theatre helps to promote social discourse, dialogue and potential social change. Theatre is a cultural phenomenon that demands that society examines itself in the mirror. We can study societal problems and attempt to find solutions. Coming together as a community to listen to opposing points of view is necessary. For theatre to intervene in cultural assumptions about identity, the process must intervene in assumptions about who can lead and what kind of process are considered leading. For theatre to dismantle binaries, the process must dismantle the binary of authority/ follower. And for theatre to create equality, the process must empower all artists to take action- in their own areas. In addition to the content of the play and the choices made about performance, feminist directors, in order to make feminist theatre, must engage in a feminist process.

#### Conclusion :

I emphasize what feminist theatre does over what it is because even the most feminist play may not do the work of feminism creating equality- if the process is authoritarian. Most theatres still operate along the patriarchal model in which a single person sits at the top of a hierarchy and controls, if not all of the decision making, then at least who gets to be involved in the decision-making. But presenting the world from a non-normative perspective requires the inclusion in decision-making of non-normative perspectives.

The overall mode of the feminist director is to empower artists to make their own choices, when dealing with scenes that include violence, sex or nudity, a feminist director has a responsibility to get consents from participants at every step of the process. The human body sometimes does not know the difference between real violence or sex, and the mimesis of violence or sex, meaning that staging those moments requires particular attention to the safety, both physical and psychological, of everyone in the room. Using trained fight choreographers, mindfully choreographing sexual moments while repeatedly seeking renewed consent as the ideas evolve and checking in with actors about how they are doing are tools directors can use to make theatre in a feminist way.

The feminist theatre helped in breaking up stereotypical images of women being constructed in theatre by man in the beginning. It has given voice to the silence, reconstructed the traditional image of women and presented them on stage. They try to project sensitive issues concerning women in the play so as to spread feminine issues present in the Indian society. Anita Singh in the introduction to her book *Gender, space and Resistance : Woman and Theatre* writes, "To begin with feminist theatre thrived in cities and Town in India primarily in non-commercial spaces. Jan Natya Manch (Peoples Theatre Front) of Safdar Hashmi formed in 1973 performed an agitprop street play *Aurat* (women 1979) which dealt candidly with issues like bride burning, dowry and wife battering". Women forayed in to the male domain of theatre with the emergence of feminist movement in the Indian theatre. One of the reasons held responsible for the absence of women in theatre is that theatre is a public space and women's exclusion from that space is deliberately done by society. Since about 1978 a new feminist influenced, performance based work has developed. After the success of feminism, women playwrights come to light and gained equality.

Gender is found to be a learned quality, an assigned status. One is not born, rather one becomes a woman. According to our male playwrights and directors and actors, this woman is docile, soft, passive, weak, domestic, made for child-care, home-care and husband-care. And those women who resist or fail including those who never did, fit -such as lower

The first step in the process of... (faint text)

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REALIZING  
**CHILDREN'S  
RIGHTS**

PROTECTION AND PARTICIPATION



EDITORS  
DR. ABUL FOYES MD MALIK  
DR. DIPAK KUMAR DOLEY

# Realizing Children's Rights: Protection and Participation

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# 20<sup>th</sup> Century Children's Literature in the Lives of Children, Environment, and Psychology

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**Introduction:** By the turn of the 20th century, we see the emergence of a "kids for literature, where children take on serious matters with (or often without) the help of adults and often within a fantasy context. Children's books still contain moral lessons - they continue to acculturate the next generation to Society's beliefs and values. That's not to say that we want our children to be wizards, but we do want them to be brave, to stand up for each other, and to develop a particular set of values. The last half of the 20th century is often viewed as a "second golden age" of children's writing. Children's literature is so important because it enhances developments of language skills and other critical thinking skills that provide the foundation of learning. Children literature is defined as material written and produced for the information or entertainment of children and young adults. Literature teaches us how to live. Literature makes the reader visit places, experience, events, meet people, listen to them, feel their joys and sufferings, literature mirrors the society and its mannerisms. Children's literature is important because it provides students with opportunities to respond to literature, it gives students appreciation about their cultural heritage as well as those of others, it helps students develop emotional intelligence and creativity, it nurtures growth and development of the students. Children literature is valuable in providing an opportunity to respond to literature as well as cultural knowledge, emotional intelligence and creativity, social and personal development, and literature history to students across generation. Literature in the lives of children - Literature serves children in four major ways. It helps them to better understand themselves, others, their world and the aesthetic values of written language. When children read fiction, narrative poetry, or biography, they often assume the role of one of the characters. Through that characters, thoughts words and actions the child develops insight into his or her own character and values. Frequently, because of experiences with literature, the child's mode of behaviour and values structures are changed modified or extended.

When children assume the role of books characters as they read, they interact vicariously with the other characters portrayed in that particular section. In the process they learn something about the nature of behaviour and the consequences of personal interaction. In one sense they become aware of the similarities and differences among people. "Because literature is not subject to temporal or spatial limitations, books can figuratively transport readers across time and space. Other places in times past, present or future invite children's exploration, children come to better to better understand the world in which they live and their own relationship to it. "Written language in its literally uses is an instrument of artistic expression. Through prose and poetry children explore the versatility of the written word and learn to master its depth of meaning. Through literature, too, children can move beyond the outer edges of reality and place themselves in world's of make-believe, unfettered by the constraints of everyday life.

**Environment:** Safe, responsive and nurturing environments are an important part of supporting the learning and development of infants, toddlers, and preschoolers. Such environments also help to prevent challenging behaviors and serve as a core component of

interventions for infants and young children with identified disabilities. The three principal settings in which children literature functions are the home, the public library, and the school. In each of these settings, the function of literature are somewhat different, but each function support the others and interact with them. A well arranged environment should enhances children's development through learning and play -the way the physical environment is designed and configured influences how children feel, act, and behave. The physical environment allows growth and development through activities and materials in defined play areas.

Healthy child development means that children of all abilities, including those with special health care needs, are able to grow up where their social, emotional and spending time with family playing, singing, reading, and talking are very important. Literature did not began to make broad inroads in to the reading curriculum until the 1950s. Many schools relied almost exclusively on textbooks for instruction. By the end of the twentieth century, however, nearly every curriculum authority had come to recognize the importance of trade books. Most instructional reading programs recognize the importance of literature. In many schools the teaching of reading has been centred on trade books rather than textbooks. But in literature-based programs, teachers plan instruction around experiences with "real" books it helps students to make their own reading choice.

In such schools the study of literature is grounded in reader response theory that grew out of Louise Rosenblatt's contention in literature as exploration that, "the literary work exists in a live circuit set up between reader and text" (p. 25). Thus the reader is seen as a constructor of meaning with the author. In addition teachers should plan time for children to respond to books through writing, creative dramatics, and other art form.

**Psychology:-** Child psychology is also called child development, the study of the psychological process of children and specifically, how these process differ from those of adults, how they develop from birth to the end of adolescent, and how and why they differ from one child to the next.

Jean Piaget, a great psychologist whose great sympathy for children are keen observations of how they cope with the world made him a principal founder of modern child psychology. "The divergence between children's literature and child psychology has more to do with function and method than with values or motivation. Ultimately, science is general, art particular. Science is objective, art emotional, science describes, and is didactic. Children's literature offers a wonderful mixture of magic and reality. Roald Dahl's James and the Giant peach gives an interesting interpretation of the horrors of reality and magic associated with childhood. The story also can be used to analyse child development. There are several ways to breakdown child development. Children's literature reflects these models. Each models to create stories that appeal to a specific target audience.

Swiss psychologist Jean Piaget developed the model of the cognitive theory of development. It is divided in to stages -

1. The first stages is the sensorimotor period which is from infancy to about two years old. Children in this stage are egocentric and understand only what they are currently experiencing through their senses. Children's literature at this stage offers a pleasant experience with books and story time. Tactile books, and books with rhythmic sounds can be entertaining to children in this stage.

2. Next stage is the pre-operational stage with is between two and seven years old. This is a stage where children start to develop logic, although they are incapable of understanding generalizations about the physical world such as reversibility, assimilation, or accommodation





**ROLE OF SUFIS IN ASSAM TO SPREAD  
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**Editors**

**Islam Uddin Barbhuiya  
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**Natun Diganta Prakashani  
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# **Influence of Sufism in the Culture of Barak Valley**

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&

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## **Introduction:**

Sufism is a grand development of Islam. It tends to reach towards the truth through love and devotion. It is a way of spiritual development by a process of purification. The philosophy of Sufism is the Truth or Reality and the Sufi is a lover of truth. The key concept of Sufism rotates within three things i.e. The Lord, Man and Love. The spiritual training of Sufism was first practiced by the prophet Muhammad (PBUH) and afterwards carried on by Abu Bakr and Ali and their successors one after another duly connected as link in a chain.

The word Sufi is derived from "Safa" meaning pure, purified of ignorance, superstition, dogmatism and fanaticism. But there are differences of opinions on the word "Sufi". The word "Tasawwuf" is derived from the Arabic root "Suf" meaning wool and those who wear woollen robe came to be known as "Sufi", this view is accepted as etymologically correct. But generally the accepted conception is that Sufism is basically an Islamic conception for the realization of God with the holy Quran and tradition of the prophet Muhammad (S: A) as its main head. Prof. J.N. Sarkar opined that Sufism was born in the bosom of Islam.

The Sufi movement which took place in Persia in later period has won all the credit of Sufism for Persia and came to

be regarded as Persian philosophy. Imam al-Ghazzali, Junaid Baghdadi, Farid Uddin Attar had taken the lead in advancing Sufism in the world arena. The spiritual part of Sufism was miraculously realized by Abdul Qadir Jilani, Moin Uddin Chisti, Baha Uddin Suharawardi and others.

In Barak Valley this school of thought was introduced by Shah Jalal Mujarrad al-Yamini who arrived in Sylhet, a district of present Bangladesh and a large portion of Barak Valley was under the jurisdiction of Sylhet which is one of the three natural divisions of Assam i.e. the Brahmaputra Valley, the Surma Valley or Barak Valley and intervening hills known as the Assam Range. The Barak Valley is flat plain area of 6922sq. km. which are home of Tiger, Malayan Sun Bear, Caped Languor, Hoollock Gibbons etc. This Valley was rightly termed as an 'Island of peace' as remarked by Indira Ghandi.

As it has already been mentioned that Barak Valley is a trauncated portion of Surma Valley of the British period and during the Medieval period Modern Karimganj being a part of Sylhet was under the Muslim rule, whereas Cachar and Hailakandi was the cultural expansion of Sylhet. Thus the advent of Islam in the Valley goes with the advent of Islam in Sylhet. A Muslim person named Burhan Uddin lived in the territory of Gour Govinda, who slaughtered a cow to perform the Aqiqa of his new born infant and suddenly a kite took away a piece of flesh and threw it in the house of a Brahmin or in a temple campus. The Brahmin lodged a complaint to the king who ordered to cut off the hands of Burhan Uddin and to kill the infant, accordingly the order of the king was executed. After the execution of this order, Burhan Uddin went to Bengal and narrated his miserable plight to Sultan Shamsuddin Firoz Shah, The Sultan sent an army against Gour Govinda, but it was defeated by the latter. Then the Sultan sent another expedition which was accompanied by Shah Jalal and his 360 companions. This time Gour Govinda fled away without

offering any resistance and finally Sylhet was annexed to the sultanate of Bengal.

Shah Jalal sent his disciples to the different places of Sylhet and adjoining places to preach Islam and its culture. In preaching Islam as well as Islamic culture Sufism is in highly dominant position in this great region. In Modern period Shaikhul Islam Hussain Ahmad al-Madani who paved the way for the Muslim society to be in a satisfactory level through the scholastic mysticism. He is considered as the pioneer of Chistia school of Sufism in this region. He has a large number of disciples among whom Musaddar Ali, Ahmad Ali, Maqaddas Ali, Abdul Jalil Choudhury, Abbas Ali and Abdus Samad are famous who carried on his mission after him.

In contemporary period this order of Sufism is being carried on by the famous Sufis and scholars i.e. Allama Tayeebur Rahman Barbhuiya, Shaikh Muhammad Yahya and so on. It is due to their utmost effort that the ray of Sufism reached almost every Muslim house of the valley.

It is worth mentioning that four orders are found in the philosophy of Sufism depending upon various ways through which the founders of the orders spread their messages of Sufi philosophy. These orders have played an important role in the dissemination of the Sufi philosophy all over the world; besides this some of the great Sufi authors were involved with the foundation of Sufism. The four orders of Sufism are named after the name of their respective founders as:

1. The Qadiriya Order: It is the oldest and most widespread order of Sufism. Its branches spread all over the world loosely tied to its centre at Baghdad. It was founded by the famous Sufi Abdul Qadir Jilani which was later established in the different places of the world. This order is generated by the descendents and disciples of al-Jilani.

2. **The Chistiya Order:** This order of Sufism was founded by the famous Sufi saint Moin Uddin Chisti in Ajmeer, India. This order of Sufism helped in propagation of Islam in the Indian sub-continent.
3. **The Suhrawardia Order:** This order originated from the Junaidi Khanwada, was founded by Diyauddin Suhrawardi and developed by Shaikh Sihab Uddin Suhrawardi, who directed his disciples to launch their programme in india.
4. **The Naqshbandia Order:** The origin of this order is generally ascribed to Khwaja Baha-Uddin Naqshbadi who founded this order in central Asia.

In Barak Valley, the Chistia Order of Sufism is largely practised. In the fertile atmosphere of the Valley, Sufism played an important role in building socio-cultural life of the inhabitants of the valley particularly Muslims. The Sufis set into motion the rapid assimilation of Islam and tried to build the moral character of Muslims and exercised a healthy influence in bringing about reconciliation between Hindus and Muslims. The Sufi doctrine of the universal brotherhood and the untouchability is a striking resemblance with the Vaishnava philosophy of Srimanta Sankardeva. The Sufism is a challenge against caste system, due to which the low caste people converted to Islam, as it never recognized any discrimination between man and man. It tries to establish justice among the people without discriminating any caste and creed.

The people of Barak Valley visit the Mazars/Maqams and Khanqas of different Sufi saints i.e. Adam Khaki Maqam, Longorshar Maqam, Atpirar Maqam and Khanqa e Jalili etc. Both Hindus and Muslims come to take dua and blessing by giving sadaqat to the Mazars and the Sufis.

As the Hindus of Assam witnessed the miraculous and



divine power in the philanthropist activities of the pirs, they go willingly to get their blessings or dua. The custom of offering sheet, candle, dhoop, incense, sweets, payesh, prashad, pigeons, cocks, goats, rice, fruits and many things with a bunch of flowers in respect of Sufis is still prevailing without any communal discrimination. So, a Hindu in Barak Valley cordially takes part in competitions of Zikir, Qawali, debates and quiz relating to life and activities of a Sufi. In various Mazars the local Hindus are seen forming committee to manage the Mazar to preserve and disseminate the ideals of the Sufis whom they follows Gurus.

Both the Hindus and Muslims have borrowed various beliefs from the cult of Sufism in their day-to-day activities. After the advent of Islam in this valley several folk songs became popular in Barak Valley that tell us about the arrival and activities of the Sufis. Such songs are known as "bahul" etc. some myths, legends and ballads are attributed to the sufis so as to dignify and magnify their status among the common folks.

Gift to Gurus, mannat and the establishment of Musafirkhana in the vicinity of Mazar are influenced by the vaishnavite belief. Both the Hindus and Muslims use bamboo, leaves of palm trees, leaves of banana tree and incense in the religious festivities. A Hindu devotee considers simi and payesh as holy as bhog. It is the purity sancity and deep love within a soul that count most in the folk tradition related to Sufism.

The Muslim architecture is greatly influenced by Sufism as the curves on the walls of Mosques, Madrassas, Shrines, Khanqas and Mazars remind us the holy Qa'ba or the Masjid-e-Nabawi in Medina. The simplicity, cleanliness and purity in the life of a Sufi is symbolically presented through the art and sculpture in and around a Mazar. The inscription of the name of Allah or the prophet Muhammad (S:A) on the

front side of the house indicates the impact of Sufi teaching, that makes it imperative that Allah and Muhammad (S.A.) must be remembered in every walk of life. Besides Ebadat khana and hujra of Zikir some tools and utensils like hadna, asa, and tashih etc. are associated with Sufi life.

The Sufism exercised a deep influence on the educational development of the society. The Khanqahs of the Sufi saints became the centre of education, knowledge and wisdom. Many of them established Maktaba and Madrassas in the traditional Islamic system of education attached to Khanqah. The maktab level education is somewhat compulsory for every Muslim. Thus hundreds of maktab available in every corner of the valley.

The Madrassa level of education is not intended for all Muslim. Its aim is to train some experts. It was due to the effort of Sufis and scholars that there are a large number of Madrassas were established to produce experts in Islamic studies.

Due to close contact with the Sufis and Sufism, the Muslim of Barak Valley came to learn about Salat, Ajan, Zikir and other rites. There has been a Pir-Murshid relation as insisted in the holy Quran. The Sufis influenced the religious way of life its habit, manner and character of the Muslims. The local Muslim of the valley acquired the knowledge of Arabic, Urdu and Persi words, proverbs and verses. A Muslim (Murid) strictly adheres to what a Pir prescribes for him. The performance of zikr and kawali, sama, murakqaba, pas-an-pas zuhd and other disciplinary activities of a salik (disciple) belongs to the essential doctrines of Sufism.

The Sufism has so deeply penetrated into the minds of Muslim that one can easily follow the principles of Sufism. A Muslim always remembers Allah whenever he goes to bed and gets up. He begins his every work with "Bismillah" and praises Allah after the completion of work. He seeks guidance

and mercy of Allah at every juncture of life. A true Muslim begins and ends his life with the Zikr of Allah.

The inculcation of Sufi philosophy among the Muslims of Barak Valley generated a spirit and enthusiasm to re-discover and re-analyse the classical love stories of "Arif Laila", "Laila Majnun" love poems of Umrat Khayyam, poems of Sheikh Saadi, songs of Haider Ghazal, Lalou Fakir, DSI Fakir etc. All these are spiritually influential.

Due to the influence of Sufism a large number of Sufistic expressions are used by the people of Barak Valley specially Muslims i.e. Hala Bhabadha, Allahar Faral, Allah Hakum, Allah Lala, Allah Gulam, Allah Mal Allah Nila etc. Besides these expressions there are a large number of Sufistic words that became parts in the daily life of common people. The most important are: nikah, qabar, aqar, amnat, barakat, bahal, tobah, taufiq, talim, taubid, tobevi, khabir, salam, fasala, qadiri, qanun, zimma, qasam, qadan, mala, oshkurana etc.

### Conclusion:

It can be concluded that, the Sufism has greatly contributed in bringing about a social and cultural synthesis in Barak Valley. It has also developed the secular outlook of Bengali culture and society till today. Sufism does not advocate hatred, violence, prejudice, suspicion, disintegration and terror among the common people; it preaches peace, love, unity, equality and progress for all. The Sufi-saints of Barak Valley felt much closer attachment to the people of the locality. The people of the Valley always maintain peace and harmony, which is nothing but the wonderful contribution of Sufism.



**Educational  
Manifestation**

*The Aquity*

**Editor:**  
Mujibur Rahaman

রামমোহন রায়ের জীবনকালে

৩. উদ্ভাবন  
সংস্কৃতী জ্ঞান, বাসে বিদ্যা  
সংস্কৃতী জ্ঞান  
কালীন জ্ঞান

এই জীবনকালে রামমোহন রায়ের ১৮১৪ সালের ১৮শে  
জুলাই তারিখে জন্ম হয়। রামমোহনের জন্ম স্থান  
বর্তমানের কলকাতা, বিশেষতঃ কলকাতার কলকাতা  
কলেজের কাছে। রামমোহনের জন্মস্থানটি  
কলকাতার একটি প্রাচীন স্থান। তিনি রামমোহন রায়ের  
জন্মস্থানটি দেখে, প্রাচীনতম কলকাতার পুরনো  
কলকাতা, কলকাতার একটি প্রাচীন স্থান।  
তিনি রামমোহন রায়ের জন্মস্থানটি দেখে,  
প্রাচীনতম কলকাতার পুরনো কলকাতা,  
কলকাতার একটি প্রাচীন স্থান। তিনি রামমোহন  
রায়ের জন্মস্থানটি দেখে, প্রাচীনতম কলকাতার  
পুরনো কলকাতা, কলকাতার একটি প্রাচীন  
স্থান। তিনি রামমোহন রায়ের জন্মস্থানটি  
দেখে, প্রাচীনতম কলকাতার পুরনো কলকাতা,  
কলকাতার একটি প্রাচীন স্থান।

সতীশ্বর প্রথমে বিজ্ঞানে আন্দোলন, জড়ির বিচার, সম্পত্তিতে  
উন্নতির অধিকার, পশুচাষে শিকার সম্প্রদায়, বেঙ্গল কৃষি, প্রভাব,  
অনৈতিক সংস্কার প্রভৃতি বিষয়ে রায়ের রামমোহন রায়  
পত্রিকা। এ জন্ম

সেইসঙ্গে রায়ের জীবনকালে রামমোহন রায়ের জন্মস্থান  
কলকাতার পুরনো কলকাতা, কলকাতার একটি  
প্রাচীন স্থান। তিনি রামমোহন রায়ের জন্মস্থানটি  
দেখে, প্রাচীনতম কলকাতার পুরনো কলকাতা,  
কলকাতার একটি প্রাচীন স্থান।

রামমোহন রায় একেবারেই বিদ্যানুগত। তিনি উদ্ভাবন  
শক্তি দিয়েই জীবন কাটান। এই বিদ্যানুগত থেকে তিনি  
জীবনকালে রামমোহন রায়ের জন্মস্থানটি দেখে,  
প্রাচীনতম কলকাতার পুরনো কলকাতা, কলকাতার  
একটি প্রাচীন স্থান। তিনি রামমোহন রায়ের জন্মস্থানটি  
দেখে, প্রাচীনতম কলকাতার পুরনো কলকাতা,  
কলকাতার একটি প্রাচীন স্থান। তিনি রামমোহন  
রায়ের জন্মস্থানটি দেখে, প্রাচীনতম কলকাতার  
পুরনো কলকাতা, কলকাতার একটি প্রাচীন  
স্থান। তিনি রামমোহন রায়ের জন্মস্থানটি  
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কলকাতার একটি প্রাচীন স্থান।

কল্যাণ, স্বাভাবিকতা, প্রথমতঃ অস্বাভাবিক, মুক্তিবাদী সাত্ত্বিক।  
 কৃষ্ণকৃষ্ণ মনঃ ক্ষেত্রের প্রকৃত রামমোহন রায় তাঁর সময়ে ছিলেন অস্বাভাবিক।  
 ৬০ বছর বয়সে যে, পশ্চাত্য শিক্ষার দ্বারা ভারতীয়দের উত্তীর্ণ করা  
 হয়, তাই তাঁর ১৯১৭ খ্রিস্টাব্দে বিশ্ব কলেজ স্থাপন করেন যা তাঁরমতে  
 ক্রমিকভাবে প্রগতিশীল নামে পরিচিত ১৯১০ খ্রিস্টাব্দে ঢাকার আইন কলেজটি  
 যে তাঁর পশ্চাত্য শিক্ষার জন্য হয়ে করার সিদ্ধান্ত হয়, তার সিদ্ধান্তের প্রকৃত  
 রামমোহনের কৃতিত্ব ছিল অপরিণীত। রাম মোহনের জন্য ছিল ভারতের  
 জাতির প্রতীক, যেখানে বিশ্ব কলেজের খ্রিস্টান সভ্যতায় নিমগ্ন ছিল তাদের হেতু  
 সত্তা, সেই জগতের রামমোহন ছিল ভারতের মহা ঐক্যাত্মক, একমেবধিগীতম  
 প্রকৃষ্টতায় তিনি ভারতশক্তিক হস্তেও বিশ্বপন্থ্যে, সুখ পুস্তক হস্তেও সুখের  
 জটিলতা করে গেছেন।

রামমোহন নবী জাতির জন্য, বিশেষতঃ আমাদের শিক্ষার জন্য হাত  
 সোঁতে পুস্তক বা প্রথম রচনা করেছেন। কিন্তু নবীজাতির সমানিকার যে তাঁর  
 জন্য ছিল, তা তাঁর শিক্ষা ও সমাজসংস্কার মুক্ত সামগ্রিক কর্মকাণ্ডের মধ্যেই  
 পরিচয় দেখা যায় রামমোহন নবী ভাবে বলতে চেয়েছিলেন জনসাধারণের  
 সামাজিক উন্নয়নই সমস্ত রকম অস্বাভাবিক ও কৃত্রিমতার অবসান ঘটতে সক্ষম।  
 পশ্চাত্য শিক্ষার দ্বারক প্রকাশন এই কারণেই প্রয়োজন। আর নবী জাতির  
 ক্ষেত্রে এই সমস্ত জ্ঞান নিবাস ও কৃত্রিমতা সবচেয়ে প্রকল। এর বিলম্বে তিনি যে  
 সুখ দেখান করেছিলেন তার প্রমাণ পাওয়া যায় তাঁর রচিত বিপুল সংখ্যক  
 প্রবন্ধে। উৎসাহের বিদ্যা বাণীসের সহিত বিচার, ভট্টাচার্যের সহিত বিচার  
 , শেখরীর সহিত বিচার প্রকৃতি প্রমুখ রামমোহন শাস্ত্রীয় মুক্তি প্রমাণ উদ্ধৃত করে  
 তাঁর মত প্রতিষ্ঠা করেছেন। সাধারণমুক্ত নিরাকার একেধারাবাদী ব্রাহ্মধর্ম ছিল  
 সমস্ত সমস্ত নবী জাতির মুক্তির হাতিয়ার। কারণ পরবর্তীকালে দেখা যায়  
 প্রথম পরিচয়ের মেয়রেই শিক্ষাবীক্ষা ও পশ্চাত্য মুক্তিবাদী ধর্মনিরপণনে

অস্বাভাবিকতা, বা অন্যভাবে বললে নবী জাতির দ্বারা হস্তে পড়ে। কিন্তু তা  
 অস্বাভাবিক হলেই। প্রকৃত পরিচয়ের মধ্যে ছিল রামমোহনের প্রকৃত সঙ্গ  
 পশ্চাত্য উত্তীর্ণের বিশেষতঃ পশ্চাত্য নবী জাতিরমতে রামমোহনের জ্ঞান  
 প্রকৃত মানেই বিশ্বমতে করা হলে। মেয়রেমতে প্রথম নবী জাতির প্রকৃত  
 মুক্তি হয়ে উঠার পরেও প্রকৃত পরিচয়ের অন্যভাবে প্রকৃতি ও সঙ্গিকভাবে  
 যে পুস্তকটি লিখেন উঠা সক্ষম হয় নি। কিন্তু নবী জাতির জ্ঞান অস্বাভাবিক প্রকৃত  
 পরিচয়ের একটি উত্তম মোগ্য বৈশিষ্ট্য হয়ে উঠে। এই প্রকৃত উত্তম করা  
 রাম মামোহন তাঁর পুস্তকটিতে বুঝিয়েছেন ধর্মনিরপণে ভারতীয়  
 সমাজসংস্কারের একটি প্রথম পদ। আর যখন সমস্ত সমস্ত হস্তে হস্তে  
 নবী জাতি ও নবী জাতির মুক্তি সক্ষম হবে। সেই ধারাটিই রামমোহনের শব্দটি  
 ভারতীয় সমাজে দেখা গেছে। বাংলার সমাজ জন্ম পক্ষি জন্মের  
 জন্মগঠিত হয়েছিল। রামমোহন তাকে গতিশীল স্রোতধারা পরিচয় করে  
 কৃত্য করেছিলেন। পশ্চাত্য শিক্ষার আলোক ও তিনিই প্রথম জন্মগঠিত  
 । রামমোহন বাংলা জন্মকে নিজের পাশে নীচায়ার উপযোগী করেন। অন্য  
 জন্মের জন্মগঠিত সহিত ও দর্শনের পুনর্জন্ম করে ইসলাম ও খ্রিস্টান ধর্ম  
 হস্তে একত্রিত করে গেটা করেন। আধুনিক কৃত্রিমমুক্ত ধর্মতত্ত্বের সূত্র তিনিই  
 করেছিলেন। কিন্তু এই বিশ্ব্য পুস্তকের কর্মকাণ্ডের প্রভাবে পরবর্তীকালে  
 নবীজাতির বিপুল ও ধারাবাহিক অস্বাভাবিক ঘটলেও তা কখনোই সন্তোষজনক  
 হয়ে ও উঠতে পারেনি, তির ধরনের লিঙ্গ পক্ষপাত এবং নির্যাতন ও কখনোই  
 সম্পূর্ণরূপে হয় নি। উনবিংশ শতকের শুরুতে রামমোহনের প্রকৃত উদ্ভাবন  
 সমাজের অভ্যন্তর জন্মের উপর ব্যর্থতার আঘাত হেনে এক নবীজাতির চক্ষু  
 সূঁ করেছিল। ধর্ম সমাজে, রাষ্ট্রে জন্মগঠিত জাতিতে টেনে হোলার জন্য  
 রামমোহন সমস্ত প্রতিকূল শক্তির বিরুদ্ধে একা নীতিয়ে যে কী জন্মগঠিত সমস্ত  
 গেটা করেছিলেন, আজকের দিনে তার ধারণা করা কঠিন।



জায়ে প্রকাশ করে । তিনি যে নিম্না গাজ করেছিলেন সেই নিম্নাটী তাঁর জীবন  
স্মৃতি ।

### প্রশ্নাঙ্কী

- ( ১ ) বাংলা সাহিত্যের সম্পূর্ণ ইতিবৃত্তঃ অসিতকুমার বন্দ্যোপাধ্যায় ।
- ( ২ ) আধুনিক ভারতের রূপকার রাজা রামমোহন রায়ঃ বিজিত কুমার দত্ত
- ( ৩ ) রাজা রামমোহন রায় : জীবন ও সংগ্রামঃ সুরভ ভূভ ।
- ৪) বাংলা সাহিত্যের ইতিহাসঃ ডঃ দেবেশ কুমার আচার্য ।
- ( ৫ ) Rammohun centenary : Sophia Dobson collet .
- ৬) রামতনু গাঙ্গুলী ও তৎকালীন বঙ্গসমাজঃ শিবনাথ শাস্ত্রী ।
- ৭) বাংলার মনীষা : দ্বিজীপ কুমার বিশ্বাস
- ৮) প্রবন্ধ সংগ্রহ : প্রমথ চৌধুরী
- ৯) আধুনিক বাংলা প্রবন্ধ সাহিত্যের ধারা : অক্ষয় দে ।
- ১০) বাংলা সাহিত্যের ইতিহাস : সুকুমার সেন ।



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## সিলেটের নাগরী লিপি

ড. ইমদাদুর রহমান  
সহকারী অধ্যাপক, বাংলা বিভাগ  
সত্যরঞ্জন কলেজ, কাপাইন, আসাম

শ্রীহট্ট জেলা প্রাচীনকালে বঙ্গদেশেরই অঙ্গ ছিল। ১৮৭৪ খ্রিস্টাব্দে তা  
হুগলি প্রদেশের অন্তর্গত হয়। ১৯০৫ খ্রিস্টাব্দে পূর্ববঙ্গ ও আসাম নিয়ে যে  
নতুন প্রদেশ গঠিত হয় — শ্রীহট্ট তাতে পূর্ববঙ্গের অধীন হয়। পূর্ববঙ্গ ও আসাম  
দেশে তখন যে পাঁচটি বিভাগে বিভক্ত ছিল তাতে - শ্রীহট্ট, কাছাড়, খাসিয়া ও  
জঙ্গীয়া পাহাড় এবং নাগা ও লুসাই পাহাড়কে নিয়ে গঠিত ছিল সুরমা উপত্যকা  
বিভাগ।

গণভোট হওয়ার ফলে শ্রীহট্টের বেশির ভাগ ভূমি পাকিস্তানের অন্তর্গত  
হয়ে যায়। পূর্ব পাকিস্তান অর্থাৎ বর্তমান বাংলাদেশের তিনটি ডিভিশনের মধ্যে  
শ্রীহট্ট, চট্টগ্রাম ডিভিশনের অন্তর্গত। পূর্বের করিমগঞ্জ মহকুমার রাতাবাড়ি,  
গুথারকান্দি, বদরপুর এবং কিছু অংশ ছাড়া করিমগঞ্জ থানা ভারতবর্ষের অন্তর্গত  
এবং বড়লেখা, বিয়ানী বাজার এবং করিমগঞ্জ থানার কিছু অংশ বাংলাদেশের  
অন্তর্গত হয়ে আছে।

শ্রীহট্ট অর্থাৎ সিলেটের ইতিহাসে রয়েছে স্বকীয়তা। তার বড় প্রমাণ তার  
নাগরী লিপি ও সাহিত্য। সারা বাংলায় যেখানে লেখ্যভাষায় বাংলা বর্ণমালা  
ব্যবহৃত হয় সিলেটে সেখানে বাংলা বর্ণমালার পাশাপাশি নাগরী বর্ণমালার  
ব্যবহার লক্ষ্য করা যায়। এই বর্ণমালা কয়েকশ বছর সিলেট অঞ্চলে প্রচলিত  
ছিল। অল্প পরিসরে হলেও পাকিস্তান আমল পর্যন্ত সিলেটের গ্রামীণ জনজীবনে  
এর চর্চা ছিল। মুক্তিযুদ্ধের সময় এই লিপির একমাত্র ছাপাখানাটি বিধ্বস্ত হয়ে  
যায়। এরপর সিলেটের এই ঐতিহ্যসম্পদ বিলুপ্তির কবলে পড়ে। বর্তমানে এই  
লিপির ব্যবহার নাই বললেই চলে।

সিলেট নাগরী বাংলা লিপির বিকল্প একপ্রকার লিপি, এক সময় প্রধানত



আলিফা বুক করেছেন। নাগরী লিপি পুরোপুরি সৌন্দর্য বর্ণ নয়। কবিতার স্বর ও মূল-রাজ্য সিলেট নাগরীতে অসি করা হয়েছে। বাংলা, সেনেনাগরী, কচিঙ্গী ও আটরি লিপি অন্য থেকে এবং কয়েকটি নিজস্ব বর্ণ নিয়ে এই লিপি মালা। এই লিপির বর্ণনাম ও উচ্চারণ স্বয়ং কালের মতো। সিলেট নাগরী কোনো স্বতন্ত্র ভাষা নয়। এটি স্বতন্ত্র বর্ণমালা, বাংলা বর্ণমালায় নিকটস্থ হিসেবে এর ব্যবহার হয়েছে। নাগরী লিপিতে রচিত সাহিত্যের ভিত্তি সিলেট উচ্চারণ বা অর্থনৈতিক ভাষা। নাগরী সাহিত্যে মূলত ইসলামি নানা কাহিনি বিখ্যত হয়েছে, এছাড়া মানবিক প্রেম উপস্থান গ্রাখান। লেখাচ্ছে।

নাগরী লিপিতে মুদ্রিত সর্বাধিক পঠিত কাব্যগুলির মধ্যে অন্যতম হলো 'সাত কনার বাচন'। এর রচয়িতা হলেন বিখ্যত কবি সৈয়দ শাহমুহ। কালটির প্রচনা কাল সম্পর্কে কবির প্রকৃত কোনো তথ্য পাওয়ার যায় নি। তবে এটি উনিশ শতকের একটি সামাজিক রচনা বলে অনুমান করা হয়। এই পুথিতে কবি ইতিহা, শঙ্খিনী, নাগিনী, কাফুনী, চিত্তনী, পবিত্রী ইত্যাদি সাত জনক নারী চরিত্রের বর্ণনা করেছেন। শিতালং শাহ (১৮৭০-১৮৮৯ খ্রি:) এর সময়ে এবং এর পরেও এই অঞ্চলে সিলেট নাগরী হরফে শিতালংগি গানের যত পীর মুশিদি গান লেখা হয়, তাও সিলেট নাগরীতে। রজনায় প্রকৃতি পুথি সিলেট নাগরীতে ছাপা হয়। শিতালংগি কাহির চর্চা পূর্ব সিলেটে এখনো প্রচুর এবং মূল নই সিলেট নাগরীতে লেখা বলে যারা নকল করে আনেন, তারা সিলেট নাগরীতেই নকল করেন। এইজন্য বলা যায় যে, পূর্ব সিলেটে অঞ্চলে শিতালং শাহ এবং অন্যান্য মরহী কবিত্বের গানের চর্চার মাধ্যমে সিলেট নাগরীর সনতে এখনো টিম টিম করে ছলছে। এখনো এই অঞ্চলে মাঝে মাঝে শিতালংগি গানের বৈঠক বসে এবং এই সব বৈঠক যে সব গায়ক তাদের গানের স্বাদ নিয়ে আসেন, সেই সব স্বাদ সিলেট নাগরীতেই লেখা।

এ ছাড়া সিলেট নাগরীতে ইসলামি সাহিত্য রচনা করে যারা অমর হয়ে আছেন তাঁদের মধ্যে অন্যতম হলেন — (১) সাদেক আলী : তাঁর রচিত গ্রন্থটির নাম 'হালাতুন্নবী'। তা একটি নবী-চরিত। বিভিন্ন ইসলামী পুস্তক অঞ্চলধনে তিনি সিলেট নাগরীতে এই পুস্তকটি প্রণয়ন করেন। তাঁর রচিত অন্যান্য গ্রন্থগুলির মধ্যে উল্লেখযোগ্য হলো— ইউসুফ-জোলেখার প্রেম কাহিনির রোমান্টিক কাব্য

সংকলন নয়া, মহাশয় ও মানুষের কৃতকর্মের মলাকল সর্বাধিক কাব্যগ্রন্থ উপর আছিল" অর্থাৎ (২) আব্দুল করিম : তিনি সিলেট শহরের অধিবাসী ছিলেন। তাঁরই প্রথম নাগরী লিপিতে সাহিত্যের উৎকর্ষ সাধনের পক্ষে ইসলামি গ্রন্থ রচয়িতা এফোন। তাঁর রচিত পুস্তকগুলির মধ্যে 'সলসী মনসা', '১৩০ মনাজেত মিনাশ', 'করিমা ও সোনাভান' প্রকৃতি উল্লেখযোগ্য।

নাগরী লিপিতে মুদ্রিত গ্রন্থগুলির বৈশিষ্ট্য হলো এর পৃষ্ঠা সংখ্যা সাধারণত অসংখ্য থেকে কয়েকশে পরিচালিত হয় এবং প্রথম পৃষ্ঠা শুরু হয় আরবি পুস্তকের ন্যায় নিম্ন থেকে এবং ক্রমান্বয়ে উপরের দিকে বাড়তে থাকে, তবে পরপরীতে পাঠকদের অভ্যস্ততার কথা বিবেচনা করে পৃষ্ঠা নিম্নাংশ করা হয়েছে। নাগরী পুথি-পুস্তক বর্তমানে দুস্তাপ্য এর ব্যবহার প্রায় নেই। এসব এসব বিশ্বত ইতিহাসের নাম। তবে এই ইতিহাসকাহী লিপি এবং সাহিত্য নিয়ে ব্যবস্থা অব্যাহত আছে। সিলেট নাগরীতে রচিত পুথি-পুস্তকের ওপর পুথি-গ্রন্থগুলো পুনঃ প্রকাশের উদ্যোগ গ্রহণ করা হয়েছে। সিলেটে বর্তমানে অনেকই নাগরী লিপি ও সাহিত্য বিষয়ে লক্ষ্য অর্জন করেছেন। লুপ্ত প্রায় সিলেট নাগরীকে পুনরায় নকলের কাজে লেগে দেওয়ার মানসে এগিয়ে এসেছেন। তাঁরা নাগরী নই সংগ্রহের জন্য নিরলস চেষ্টা চালিয়ে যাচ্ছেন। প্রত্যন্ত অঞ্চলে বিভিন্ন গ্রামে অনুসন্ধান করে কয়েকটি নই এবং আরো কিছু আংশিক নই সংগ্রহ করেছেন। ইতিমধ্যে নাগরী লিপিতে টাইপ করার জন্য সিলেট নাগরী নামে ফন্ট ডিজাইনও করা হয়েছে। নাগরী লিপির পুস্তকগুলি জনসম্মুখে এলে শুধু সিলেট ভাষা-ভাষী নয় বরং সমগ্র হুৎ বাংলা সাহিত্য।

### গ্রন্থকল

- ১। ওসমান মতঃ শ্রীহট্টের লোক সঙ্গীত, কলিকাতা বিশ্ববিদ্যালয়
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- ৬। দেওয়ান নূরুল আনোয়ার হোসেন চৌধুরী; জালালাবাদের কথা, বাংলা  
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- ৭। নন্দলাল শর্মা; মরমি কবি শিতালং শাহ (সংকলন ও সম্পাদনা), বাংলা  
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# **Educational Manifestation**

*The Aquity*

Editor:  
Mujibur Rahaman



### Mujibur Rahaman

is an Assistant Professor by profession. He did his postgraduation and M.Phil in English. His filtered - poetic - march starts from "Saath Diner Ahsor". His first book is "Alo Hawar Darja", a collection of poems. He is the Assistant Editor of the book "Vision". Mr. Rahaman is the co - editor of the poetry book "Chetonar Ramdhanu". He also did research on the Downtrodden in the short stories of Mulk Raj Anand. He is the editor of the anthology "The Alchemy of Lyrics" and "Immortal Inking". He has 5 books to his credit and his research papers are published in many well reputed national as well as international journals. His areas of interest includes Poetry, Drama Studies, Feminist literature and Indian English Literature.

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## A STUDY ON STATUS OF EDUCATION OF WOMEN IN INDIA

Dipankar Das

Assistant Professor

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### Introduction:

"Nation's progress is impossible without trained and educated mothers, if the women of my country are not educated, about half of the people will be ignorant". Napoleon answered this about the development of France. Education is a key factor for the rapid development of a country and literacy is the basis of education. It is necessary for a person to be literate before he becomes educated. Women's education in India plays a very important role in the overall development of the country. It not only helps in the development of half of the human resources but in improving the quality of life. The concept of literacy varies from country to country and generally refers to the minimum level of literacy skills. The Population Commission of the United Nations considers "the ability, to both read and write a simple message with understanding in any language, a sufficient basis for classifying a person as literate." The Census of India adopted this definition. The paper tries to examine the

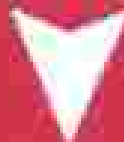
issues of women's access to education in India. Drawing on existing literature and various other aspects concerning women's education, the paper provides an overview of the state of education with respect to women in India.

### IMPORTANCE OF WOMEN EDUCATION IN INDIA

"If you educate a man you educate an individual, however, if you educate a woman you educate a whole family. Women empowered means mother India empowered". PT. JAWAHARLAL NEHRU. Women education in India plays a very important role in the overall development of the country. Below are some benefits of women's education

- If women educate themselves, the nation will undergo a steady population, and family planning would be the priority.
- Women's education would make them self-sufficient, and the age of marriage would probably extend, and women would be more independent of their needs and decisions.
- Women will be able to refrain from dramatic situations and would look after themselves and their families.
- Women can examine themselves in various fields.
- Women's education gives power to equality.

IDENTIFICATION OF  
**ABUSIVE**  
RELATIONSHIPS AND  
PREVENTION OF



DOMESTIC  
**VIOLENCE**

VOL. I



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### **IDENTIFICATION OF ABUSIVE RELATIONSHIPS AND PREVENTION OF DOMESTIC VIOLENCE**

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## Protection of Women: From Indian Constitutional & Legal Perspective

Dipankar Das

Assistant Professor, Department of Political Science  
S.R. College, Kalain, Cachar

### Introduction:

The term "violence against women" refers to many types of harmful behavior directed at women and girls because of their sex. One of the most widely accepted definitions of violence against women has been framed by the United Nations. Article 1 of the declaration on the elimination of violence against women defines it as "Any act of gender based violence that results in, or is likely to result in physical, Sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivations of liberty, whether occurring in public or private life". Article 2 of the UN Declaration clarifies and lists some forms of violence as "Violence against women should encompass, but not be limited to, acts of physical, Sexual and psychological violence in the family and the community. These acts include spousal battering, sexual abuse of female children, dowry related violence, rape, including marital rape and traditional practices harmful to women, such as female genital mutilation. They also include non-spousal violence, sexual harassment and intimidation at work and in educational institutions, trafficking of women, forced prostitution, and violence perpetrated or condoned by the state, such as rape in war". It is important to recognize that class and caste also mediate in making men vulnerable to certain forms of violence, but the experience of violence is overwhelmingly determined by gender related vulnerabilities, making women and girls most susceptible.

In Indian society, woman occupies a vital position and venerable place. The Vedas glorified women as the mother, the creator, and one who gives life and worshipped her as Devi or Goddess. But, women in India, today, are becoming the most vulnerable section as far as their safety and security is concerned. Women have been often found suffering from violence, crime, & discrimination in our society. Women are often subjected to face gender discrimination & biased behavior of the society. They are so many times likely to be a victim of Domestic Violence and sexual abuse in childhood, child marriage, illegal trafficking and female genocides, dowry, abortion and so on.

The real development of a country is impossible if women and their rights are ignored. Every woman deserves the rights to realize and enjoy her freedom and potential. They are equally entitled to have personal dignity and the right of personal security. However, due to gender-based discrimination and inequities that remains so common around us, many women

are not given the proper opportunities of education or care they need, their experiences go unnoticed & unheard, and their lives are threatened by violence, including violence in their own homes.

### **Objectives of The Study:**

1. To study the Constitutional and Legal provisions for the protection of Women in India.
2. To study different initiatives adopted by the Govt. of India for women empowerment.
3. To provide some suggestions for curbing violence against Women.

### **Research Methodology:**

Several studies and documents have been reviewed and analyzed. In the light of above objectives set forth, the information has been collected with the help of secondary data. The main sources of secondary data have been collected from books, magazines, and research articles, and annual reports of online and various online sites that provide relevant information on the study.

### **Protection of Women Under Indian Constitution:**

The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles of state policy. The Constitution not only grants equality to women, but also empowers the State to adopt measures of positive discrimination in favor of women for neutralizing the cumulative socio-economic, education and political disadvantages faced by them. Within the framework of a democratic polity, our laws, development policies, Plans and programmes have aimed at women's advancement in different spheres. India has also ratified various international conventions and human rights instruments committing to secure equal rights of women. Key among them is the ratification of the Convention on Elimination of All Forms of Discrimination Against Women (CEDAW) in 1994.

### **Constitutional Privileges for the Protection of Women's Right In India:**

Article 14, confers on men and women equal rights and opportunities in political, economic and social sphere.

Article 15, prohibits, discrimination against any citizen on grounds of religion, race, caste, sex etc.

Article 16, provides for equality of opportunities matters relating to employment or appointment to any office under the state.

Article 39(a)(d), mentions policy security of state equality for both men and women the right to a means of livelihood and equal pay for equal work for both men and women.

Article 42, Direct the State to make provision for ensuring just and humane conditions of work and maternity relief.

### **Legal Provisions for the Protection of Women in India**

Besides constitutional provisions, there are several laws meant for the protection and benefit of women, they are:

1. Factories Act 1948: Under this Act, a woman cannot be forced to work beyond 8 hours and prohibits employment of women except between 6 A.M. and 7 P.M.
2. Maternity Benefit Act 1961: A Woman is entitled 12 weeks maternity leave with full wages.



3. The pre-Natal Diagnostic Techniques (Regulation and Prevention of Misuse) (PCPNDT) Act, 1994: An Act to regulate the use of pre-natal diagnostic techniques in hopes to reduce the chances of selective abortion caused by prenatal sex determination.
4. The Dowry Prohibition Act, 1961: Under the provisions of this Act demand of dowry either before marriage, during marriage and or after the marriage is an offence.
5. Commission of Sati Act, 1987: Its object is to prevent the practice of Sati and the glorification of such an act. An attempt to commit Sati is also punishable under certain circumstances.
6. The Equal Remuneration Act of 1976: This act provides equal wages for equal work; it provides for the payment of equal wages to both men and women workers for the same work or work of similar nature. It also prohibits discrimination against women in the matter of recruitment.
7. The Child Marriage Restrain Act of 1976: This act raises the age for marriage of a girl to 18 years from 15 years and that of a boy to 21 years.
8. Indian Penal Code 1860: Has provisions to address and punish assault and criminal force, sexual harassment, voyeurism, stalking, human trafficking, dowry death, cruelty towards a married woman (domestic violence), rape and aggravated rape.
9. The Medical Termination of Pregnancy Act of 1971: The Act safeguards women from unnecessary and compulsory abortions.
10. Amendments to Criminal Law 1983, which provides for a punishment of 7 years in ordinary cases and 10 years for custodial rape cases.
11. 73rd and 74th Constitutional Amendment Act reserved 1/3rd seats in Panchayat and Urban Local Bodies for women.
12. The National Commission for Women Act, 1990: The Commission was set up in January, 1992 to review the Constitutional and legal safeguards for women.
13. Hindu Succession (Amendment) Act, 2005: This Act is an amendment to the Hindu Succession Act, 1956 that removes the gender discriminatory provisions that gives daughters equal access to ancestral rights as sons.
14. The Protection of Human Rights Act, 1993.
15. Protection of Women from Domestic Violence Act, 2005: This Act protects women from any act/conduct/omission/commission that harms, injures or potential to harm is to be considered as domestic violence. It protects the women from physical, sexual, emotional, verbal, psychological, economic abuse
16. Muslim Women (Protection of Rights on Marriage) Bill, 2017: This bill to outlaw Triple Talaq passed by the Supreme Court makes it illegal to pronounce divorce using the practice where a Muslim husband could say 'talaq' thrice in one sitting to his wife resulting in a final irrevocable divorce. This law makes any form of talaq (i.e. written or electronic) illegal and punishable for up to three years in prison along with a fine. The Muslim women in this case can also seek a subsistence allowance for herself and her children, the amount of which is determined by a magistrate.
17. Protection of Women against Sexual Harassment at Workplace Bill, 2010; on November 4, 2010, the Government introduced protection of Women Against Sexual Harassment at Workplace Bill, 2010, which aims at protecting the women at workplace not only to women

employee but also to female clients, customer, students, research scholars in colleges and universities patients in hospitals. The Bill was passed in Lok Sabha on 03.09.2012.

### **Govt. Initiatives for Women Empowerment:**

1. National Commission for Women- In January 1992, the government set-ups the statutory body with a specific mandate to study and monitor all matters relating to the constitutional and legal safeguard provided for women, review the existing legislation to suggest amendment whatever necessary etc.

2. The National Plan of Action for the Girl Child (1991-2000): the law of action 1 to ensure survival, protection and development of the girl child with the ultimate objective of building up a better future for the girl child.

3. Reservation for Women in Local Self Government- the 73th constitutional amendment acts passes 1992 by parliament ensure one third of the total status for women in all elected officers in local bodies whether in rural areas or urban areas.

4. National Population Policy (NPP), 2000: This policy aims to empower women by giving them full control over their reproductive choices and family planning; however, some state policies mandate a two-child norm which is a violation of this policy, anti-woman, anti-poor and anti-human rights.

5. National Policy for the Empowerment of Women, 2001- the Department of Women And Child Development in the ministry of Human Development has prepared a National Policy for the empowerment of Women in the year 2001. The goal of the policy is to bring about the advancement development and empowerment of women.

6. National Policy for Women, 2016 - to create an effective framework to enable the process of developing policies, programmers' and practices which all ensure equal rights and opportunities for women in the family, community, workplace and in governance.

7. Various Other Women Empowerment Schemes- the various empowerment schemes introduced by the government of India time to time to secure the women from all the social evils, all this schemes are like helping hand throughout her life.

These schemes are as follows:

• Beti Bacho Beti Padho Scheme

• One Stop Centre Scheme

• Women helpline Scheme

• Sukanya Samridhi scheme.

• UJJAWALA Scheme for prevention of trafficking and rescue victims

• Working Women Hostel

• Ministry approves new projects under Ujjawala scheme and continuous existing projects.

• SWADHAR Greah — a scheme for women who are in difficult circumstance.

• Support to training and employment programmers' for women (STEP)

• Nari Shakti Puraskar

• Awardees of Stree Shakti Puruskar, 2014

• Awardees of Nan Shakti Purskar, 2014

• Awardees of Rajya Mahila Samman and Zila Mahila Samman.

• Mahila Police Volunteers.

• Mahila Shakti Kendras (MSK)

# INDIA

## & ITS DIASPORA: A COMPARATIVE PERSPECTIVE



EDITOR  
DR. ABUL FOYES MD MALIK

INDIA  
& ITS DIASPORA:  
A COMPARATIVE PERSPECTIVE

# India and Its Diaspora A Comparative Perspective

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# An Assessment of Diaspora Factor in India's Growth

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## Introduction:

The term 'Diaspora' has Greek origins (loosely it means – scattering of seeds) and is used to refer to the mass movement of Jews away from the homeland. In contemporary times, Diaspora refers to the people living away from their homeland due to various reasons. Diaspora is a community of people from the same homeland who have been scattered or have migrated to other lands. Diaspora describes people who have left their home country, usually involuntarily to foreign countries around the world. Hence, the meaning of Indian Diaspora is the group of people who are currently living outside India (temporary or permanent) and those who can trace their origin to India.

## Objective of the Study

1. To provide a conceptual overview of potential diasporic influence and policies in India's Development.
2. To study the role and significance of Indian Diaspora in making India Self Reliant.
3. To study issues and challenges faced by Indian Diaspora.

## Methodology

The present study has been conducted to study the role of diaspora factor in India's growth and its significance and challenges. In the light of above objectives set forth the information has been collected from various records of Govt. and International institutions and the related literature published in books, journals etc. The data required for the study is collected from secondary sources.

## Indian Diaspora and Development:

'International Migration 2020 Highlights' by UNDESA (UN Department of Economic and Social Affairs) said that the Indian Diaspora (18 million residing outside India in 2020) is the largest in the world.

The Indian Diaspora is a diverse, heterogeneous and eclectic international community, representing a diversity of types, forms, geographies and formation periods. Hence, it requires diverse and distinct approaches to engage them and connect with India. The common thread that binds them together is the idea of India and its intrinsic values. Overseas Indians — comprising People of Indian Origin and Non-Resident Indians, stretching across all oceans and continents — have considerably added to knowledge, innovation and development across the globe by making significant contributions

of their countries of residence. According to Global Migration Report 2020, India continues to be the largest country of origin of international migrants with a 17.5 million-strong diaspora across the world, and it received the highest remittance of \$78.6 billion (this amounts to a whopping 3.4% of India's GDP) from Indians living abroad. Today, the Indian diaspora is more prosperous than before and its involvement in India's development is increasing. It contributes by way of remittances, investment, lobbying for India, promoting Indian culture abroad and for building a good image of India by their intelligence and industry. The diaspora is also a lifeline to many, as global remittances exceed foreign direct investment inflows. Diaspora networking has also accelerated knowledge and technological diffusion. Global development institutions are exploring how diaspora bonds can be used as new instruments for development.

### **India's Diaspora Policy Trends:**

India was initially sensitive to the view that championing the cause of overseas Indians might offend the host countries, which should be fully responsible for their welfare and security.

J L Nehru's views were that the diaspora could not expect India to fight for their rights and therefore India's foreign policy in the 1950s was accordingly structured as a model of non-interference whenever the emigrant Indians got into trouble in Sri Lanka, Myanmar, etc.

However, Rajiv Gandhi was the first Prime Minister who changed the diaspora policy in the 1980s by inviting Indians abroad, regardless of their nationality, to participate in nation-building, much like the overseas Chinese communities.

Then under, Atal Bihari Vajpayee Government after 2000, there came a host of positive measures such as a separate Ministry of Overseas Indian Affairs, the Person of Indian Origin (PIO) Card, Pravasi Bharatiya Divas, Pravasi Bharatiya Samman Award, Overseas Citizen of India Card, NRI funds and voting rights for Indian citizens abroad.

Furthermore, in 2015, the Ministry of External Affairs launched the e-migrate system that requires all foreign employers to register in the database.

The current government has launched a scheme called 'Know India Program' (KIP) in 2016 for diaspora engagement which familiarizes Indian-origin youth (18-30 years) with their Indian roots and contemporary India.

Recently, India celebrated the 16<sup>th</sup> annual Pravasi Bharatiya Divas. It is an occasion to reach out to India's vast diaspora, celebrate their achievements, connect them to their roots, and provide a framework for the diaspora's engagement with India's development story.

The diaspora's ability to spread Indian soft power, lobby for India's national interests, and contribute economically to India's rise is now well-recognized.

However, in order to leverage this diaspora dividend, India needs to conduct diplomacy keeping in mind the sensitivities involved.

### **Importance/ Significance of Indian Diaspora:**

**Political Contribution:** Indian diaspora is one of the richest minorities in many developed countries. Their advantage is evident in "diaspora diplomacy", whereby they act as "bridge-builders"



between their home and adopted countries. Further, the Indian diaspora is not just a part of India's soft power, but a fully transferable political vote bank as well.

Also, many people of Indian origin hold top political positions in many countries, which reflect India's political position at multilateral institutions like the United Nations. In the UK itself they are now a significant part of Republicans and Democrats, as well as the government. The political clout of India's diaspora can be estimated by the fact, the role it played in nailing around doubling legislation that was voting for the India-U.S. nuclear deal.

**Economic Contribution:** One of the greatest economic contributions of Indian diaspora has been in terms of remittances which have positive systemic effects on the balance of payments, helping to bridge a wider trade deficit. According to a World Bank Report, India received approximately 12 billion dollars in remittances in 2021 with USA being the biggest source, accounting for over 20% of these funds. To mark the contribution of Overseas Indian community in the development of India, Purna Bhramya Dhas is celebrated on 9th January every year. The migration of less-skilled labor (especially in West Asia) has helped in bringing down disguised unemployment in India. Further, the migrant workers facilitated the flow of tacit information, commercial and business ideas, and technologies into India.

**Foreign Policy:** The Diasporic communities have emerged as one of the important elements of foreign policy. They play a particularly important role in soft power diplomacy. Indian diaspora is one of the richest minorities in many developed countries. Their advantage is evident in "diaspora diplomacy", whereby they act as "bridge-builders" between their home and adopted countries. The institutionalisation of "diaspora diplomacy" is a distinct indication for the fact that a country's diaspora community has become considerably more important as a subject of interest for foreign policy and associated government activities.

#### Role Of Indian Diaspora in Making India Self-Reliant:

• **Financial Contribution:** Indian diaspora is a strong community, which is approximately 21 million strong. They are the topmost contributors to the home economy, measured in terms of global remittances. In fact, Indians contribute 13% of global remittances. The remittance sent by Indians back to India amount to approximately 1.2% of the Indian GDP.

• Indian diaspora's contribution to the world: Indian diaspora in the world can be divided into two major categories (apart from others who are in special occupations and abroad in every country in the world):

**Technological graduates:** They are the engineering and management graduates, who are in high-value jobs mainly located in, but not limited to, the western countries like US and Europe.

**Manual Labour:** These comprise the comparatively lower-skilled population, which has been hired for manual labour, mainly in the Arab or West-Asian countries.

The contribution of both the categories to development of India is immense and they have both contributed to making India the largest recipient of foreign remittances globally.

• **Contribution to the place of residence:** Similarly, their contribution to the country of residence is also noteworthy. For e.g., the Indian diaspora in UK is almost 1.8% of the total population of UK, but it contributes almost 6% of the total GDP of UK.

• **Part of Global supply chains:** Far from being isolated from the world, Self-reliant India involves India as a contributor to the world and a part of global supply chains. COVID crisis has driven the world to become dependent upon foreign sources for raw materials and intermediate products. Thus, the direction of influence is towards creating alternate supply chains. For e.g. due to the origin of the COVID virus in Wuhan, the Chinese companies had to be locked down and the global supply of raw materials was interrupted. This has prompted initiatives like Self-reliant India and the Japan-led Supply Chain Resilience Initiative. (link to RCEP)

#### Challenges Faced by Indian Diaspora:

• **Heterogeneous Diaspora:** Indian Diaspora has different demands from the Indian Government. The diaspora from the Gulf, for example, look to India for support on welfare issues. While those from wealthier nations such as the US look to India for investment opportunities. The Indian communities in countries such as Fiji and Mauritius, meanwhile, desire to reconnect with their country as cultural grounds.

• **Anti-Globalization:** With the rising Anti-globalization wave, there has been an increase in incidents of suspected hate crimes against the Indian community.

• **West Asian Crisis:** The volatility in West Asia, together with the fall in oil prices, has caused fear of a massive return of Indian nationals, curtailing remittances and making demands on the job market.

• **Returning Diaspora:** India must also realize that diaspora in West Asia is semi-skilled and rarely engaged in the infrastructure sector. After the infrastructure boom will get over India should be ready for the eventualities of Indian workers returning.

• **Regulatory Cholesterol:** There are many inadequacies of the Indian system for the diaspora to collaborate with India or to invest in the country. For example, grievances like red tape, multiple clearances, distrust of government are acting as hindrances in fulfilling opportunities promised by Indian Diaspora.

• **Negative External:** It must be remembered that having a strong diaspora does not always translate to benefits for the home country. India has had problems with negative diasporas and foreign funding, coming from abroad, for separatist movements like the Khalistan movement.

#### Conclusion:

Indian Diaspora can play an important role in the growth of economic development of the country. Beyond their well-known role as senders of remittances, diaspora can also promote trade and foreign direct investment, create businesses and spur entrepreneurship, and transfer new know ledge and skills. The Indian diaspora can provide the requisite strategic impulse, which can make it all the more important to unlock their potential. It is time that the Indian government leveraged this strong bond for the greater good of the nation, by following various diaspora in all policy decisions. The Govt. should work on to formulate a new NRI policy, so that so we can demand a portion of the income tax revenues from the developed countries that they collect from the Indian diaspora. India's

# HIGHER EDUCATION IN THE 21<sup>ST</sup> CENTURY ENVISIONING THE FUTURE



**HIGHER  
EDUCATION**  
IN THE 21<sup>ST</sup> CENTURY  
**ENVISIONING THE  
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# A Study on Open and Distance Learning (ODL) System in Imparting Higher Education in India

Dipankar Das

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S.R College, Kalain

## Introduction:

The Ministry of Human Resource Development (MHRD), Govt. of India in the year 2014 standardized the terminologies in education through the Indian Standard of Classification of Education (InSCED). The All India Survey Report on Higher Education (AISHE) brought out by the MHRD for the year 2017-18 defined the "Distance/Correspondence Mode i.e. Non-Formal system of Higher Education as "the system of imparting education through broadcasting, telecasting, internet, correspondence courses, seminars, contact programmes or the combination of any two or more such means of communication" "The term open and distance learning and its definition are relatively new in the field of education, having gained prominence only in the past two decades. Due to the constraints of the traditional educational sector, open and distance learning has been found to be a workable alternative strategy in India. Distance learning degree, began to be offered in the world by the University of London in the year 1858. However, the Union Govt. of India had considered this methodology only after 126 years and established a Central Open University in the name of former Prime Minister Indira Gandhi in the year of 1985. Within 28 years IGNOU has proved its potentiality, securing number one position in enrolment in the world. This university offers 310 degree programmes in arts, science, commerce, social sciences and information technology through different Schools in 36 countries around the world. Now this university is considered to be the world leader in distance education.

## Objectives of the Study

1. To study the role and importance of the open and distance learning in imparting higher education in India.
2. To highlight the various challenges faced by the ODL system of education in a country like India.
3. To identify the various opportunities available in distance learning.

## Methodology

The present study has been conducted to study the role of open and distance learning in imparting higher education to anyone anywhere, anytime in the country. In the light of above objectives set forth the information has been collected from records of Govt. of India and literature published by the national and various state open universities in the country. The data required for the study is collected from secondary sources.

## Importance of the Open and Distance Learning System in Importing Higher Education in India.

In ODL system, multimedia, print, audio, video, radio, TV, web conferencing and Video conferencing – instructor package, face-to-face counselling, conference assessment and hands-on-experiences constitute learner support.

Some major advantages of ODL system are-

1. It makes education open to many people irrespective of age, sex, religion, location, time and qualification, thereby providing access to education for all.
2. It provides opportunities for employees to combine education and work.
3. It provides affordable, cost-effective and flexible educational opportunities to many.
4. It is a suitable instrument of lifelong education.
5. It provides opportunities for dropouts of the formal school system who are well interested in learning to continue their education.
6. It increases access to education for women irrespective of cultural and religious background.
7. It reduces inequalities in educational services.
8. It provides speedy and efficient training for target groups.
9. It provides technology for learning and research.

### Challenges in ODL System of Education in India

At the same time the nature of learner support services is depending on academic needs and problems of the students, arising due to the following factors-

Inadequate interaction with counsellors, who can facilitate learning;

• Low responsiveness and inefficient management services;

1. Lack of personal support as well as opportunity due to geographical remoteness;
2. Non-familiarity with self-study skills (i.e. e-media, e-resource etc).

### Opportunities:

1. To cope up with important and professional jobs: If the job is important to the individual and need to continue the higher education without compromising with the profession it is easy task to go for distance learning.

2. Economically good: As economically cost is very less when compared to formal regular class system it will enable the students to do their higher studies at a very less cost which is affordable to all.

3. Self-learning and improvement of skills: The student will do their work in their own without depending too much on others so which will make them to develop their skill within their own space. The flexible system of distance learning will also enable the individuals to adapt to sudden unexpected situation.

4. No age restriction in distance education.

5. In distance learning system opted from any place and from any institution.

### Findings:

1. Distance learning is not inferior to traditional learning system, as it got variety of good opportunities.

2. Despite these perceived drawbacks, distance learning is gaining popularity. Monitoring the student's support system, advancement in technology and more training to adapt teachers to this new mode of learning, the disadvantages in distance learning can be sorted out.

### Conclusion:

Distance Learning Courses in India are increasingly becoming popular. The availability of distance learning courses has ensured that a person can pursue education from any state or university that he or she desires. It may be possible due to the technology used in this mode of education. As the course fee of these courses is much lower than the regular courses, distant institutions are serving a very important cause by enabling the less advantaged sections of the society to pursue higher education of their choice.

ODL can facilitate as well as strengthen the system of higher education in India to a significant extent. It is because ODL certainly provide quality education and global learning at the doorstep of the people at a cheaper cost. It also encourages people to share their knowledge and innovative thoughts by using various ICT tools in a wider context. However, the success of an open university or an ODL institution should be focused on the needs of the society as well as on fulfilling their needs. In order to maintain reputation, an open university should design such courses that bring special credit and recognition in the university itself. The education received even from an open university or an ODL institution can give up the living standard of the people so that they are able to have a dignified life. Therefore, an ODL institution should try to develop need-based and skill-based courses, which have the direct link with industrial and vocational recruitments. Thus, ODL shall surely be able to transform and empower the current phase of higher education in a country like India.

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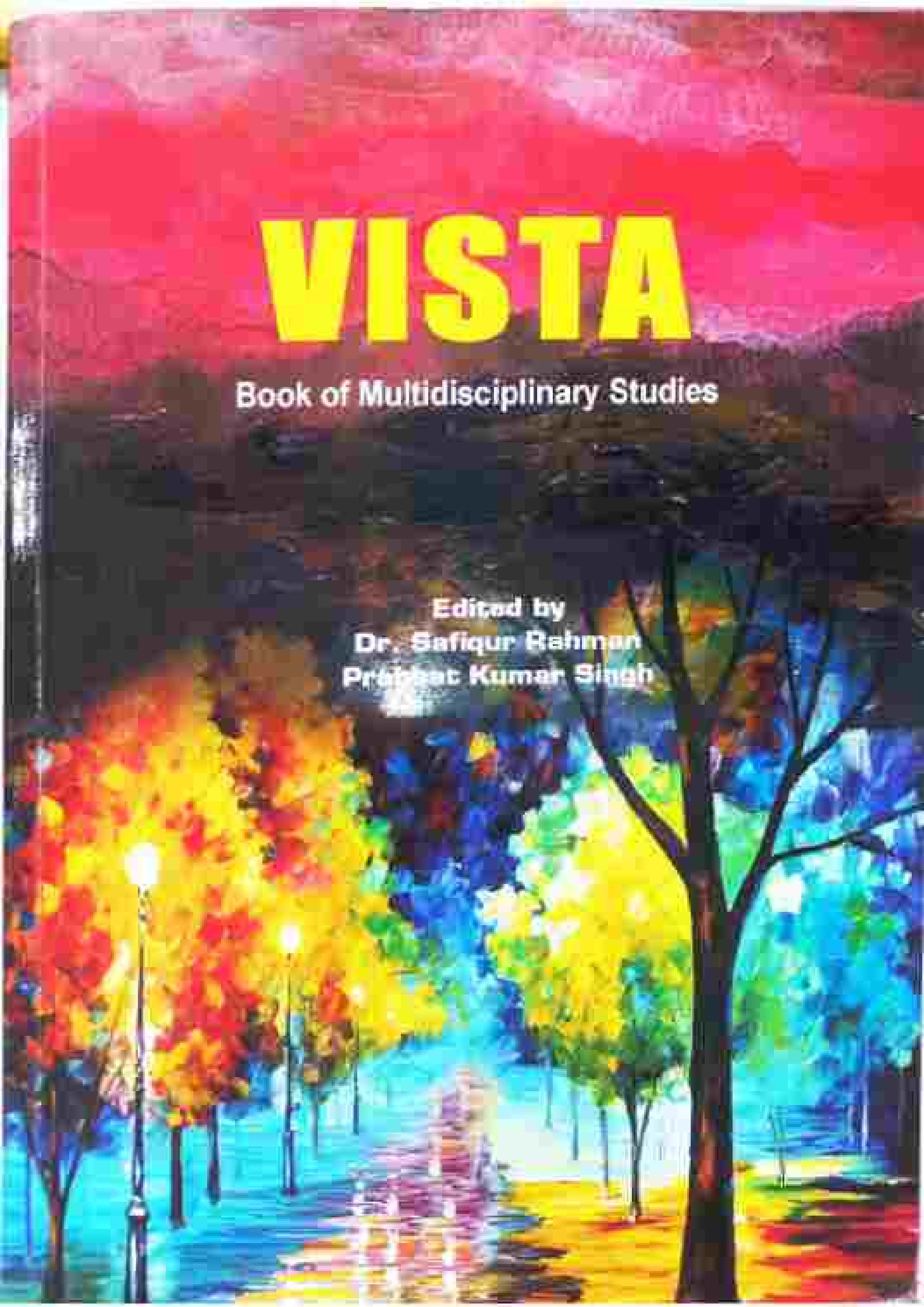
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# VISTA

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Prabhat Kumar Singh





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# Women and Domestic Violence

Dr. Abira Choudhury<sup>1</sup>  
Dipankar Das<sup>2</sup>

## Introduction :

Women constitute almost half of the population in our country. But as a dominance of masculine ideological attitude, the women are often neglected in our society. Till today, women are not treated equally as men and also it is sometimes found that women can not enjoy equal rights in the society. In today's age of modernisation, India is stepping towards the path of ultimate progress. But in spite of making such a first move towards the path of development, our country remains as a nation which witnesses maximum instances of violent incidents done against women and it is quite shocking for us that maximum cases are committed by the criminals inside the family, friends or close relatives.

In our society, many women are violently treated by their intimate partners while they suffer in silence. In some cases, domestic violence leads to the death of women. 'Domestic Violence' means violence within family which basically includes marital rape, wife beating, harmful traditional practices, pre-natal sex determination and abortion, honour killing, child marriage, physical and mental torture due to dowry etc. Domestic violence is a severe problem which affects the lives of millions of women and destroys millions of families around the world irrespective of all classes. This paper tries to make an attempt to discuss the forms of domestic violence and to provide measurable suggestions to prevent domestic violence against women.

## Domestic violence in India :

Domestic violence in India includes any type of violence suffered by a person from biological relatives. It is observe that mostly the cases of domestic violence are happening with women by the male members of their families. According to National Family and Health survey of 2005, total lifetime prevalence of domestic violence was 33.5%, sexual violence among women between the age of 15 to 49 was 8.5%. (Sexual Violence and rape in India The Lancet, 361:383, 8 March 2914). A survey carried out by the Thomson Reuters Foundation ranked India as the most dangerous in the world ( Foundation, Thomson Reuters: " The World's five most

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dangerous economies for women. 2011". Retrieved April 9 2014). The National Crime Record Bureau report of India in 2012 states that crime rate of domestic violence against women in India is approximately 46%. Among them, 2% rape cases, 7% dowry homicide, the rate of domestic cruelty by husband or relatives is approximately 7%, and wife beating, honour killing these type of cases are also happening ( National Crime Record Bureau, Crimes in India 2012- Statistics retrieved 20 June 2014 at the way back machine of Government of India, May 2013). Besides this, it can be said that many more other cases of domestic violence against women are happening in each and every states of India but we cannot know the exact number of incidents because sometimes, huge number of cases are usually hidden due to family obligations. In Indian Society, the problem of domestic violence against women is not a new one. Family is considered as the first agency which provides emotional, moral support to its members and serves as the basic source of socialization. Human development can not possible without enduring family life. But in reality, due to patriarchy in our family system, many families do not give equal importance to all members irrespective of their gender. Moreover, family being considered as a private domain, so abuse, exploitation, injustice, discrimination and violence are allowed in our patriarchal structure. In many cases it can be observe that gender discrimination towards women are very common in Indian families. It is also observe that the daughters are never welcome in many families and mother wished themselves dead and cursed on the birth of a female child. In Earlier, Pre-natal sex determination were practiced and after that a law was passed to stop it.

#### **Domestic Violence Law in India :**

The definition of domestic violence as implied by the Law is especially critical because it defines standards and impacts broader social perception of the problem. There are several domestic violence laws in India. The earliest law was the Dowry Prohibition Act (1961) which made the act of giving and receiving dowry as crime. In an effort to bolster the 1961 law, two new sections- 498A and section 304B were introduced in to the Indian Penal Code in 1983 and 1986. The most recent legislation is the protection of Women from Domestic Violence ACT 2005 to give protection to the victimised.

#### **Measures to prevent domestic violence against women**

##### **Education :**

Education is the manifestation of qualities inherent in man. So, education is very important for all round development of the personality of the human being. Education is important for both male and female members of the society. If women are well educated then they can able to protest any kind of violence against them rationally. If men are well educated, they can understand between right and wrong, can respect women and can give equal status to women as they have.

##### **Awareness programme :**

Awareness programme may be an essential factor to minimise the no. of the cases of

domestic violence against women. Sometimes, it is found that, due to illiteracy, women are unaware about the laws of domestic violence which could protect them against any kind of physical, moral and economical abuse against them.

##### **Training on self defence :**

It may be a key factor for minimizing domestic violence within the family against women.

There are various kinds of training programmes such as karate, kendo, Judo, or martial art etc and it should be compulsory for girls students in that, they can learn self defence technique from grass root level.

##### **Consciousness about their safety and security :**

Sometimes it is observe that girls are not conscious about their safety and security. So, it is the duty of every parent to make their girl child more conscious about their safety and security like they must be well informed, well defined about the good touch and bad touch from their childhood.

##### **Abstain from taking intoxicating drugs :**

Taking intoxicating drugs of men is a major cause of domestic violence against women. If men could control themselves and refrain from taking intoxicating drugs, it might minimise the number of incidents of domestic violence against women.

##### **Population and sample of the study :**

The term population means the group to which the findings can be generalised. The population of the study includes females within the age group of 15 to 45 in the slum area of Cachar District. As it is impossible to collect information and data from the whole population, a sample is selected from the total population. The investigator has randomly selected only 50 women (including girls) to collect the data. For this purpose, she has adopted interview method to get information from the respondents.

##### **Objectives :**

1. To find out the causes of domestic violence against women.
2. To study the forms of domestic violence.
3. To find out the measures for minimizing domestic violence.

##### **Findings :**

1. The first objective was to find out the causes of domestic violence against women. To meet this objective, the analysis revealed that there are various causes of domestic violence against women like illiteracy for both the cause of men and women, blind faith or superstitions among Indian families, lack of proper awareness among women about the laws of Domestic Violence Act etc.

2. To answer the second objective, the analysis revealed that there are various forms of domestic violence like rape, murder, wife beating, pre-natal sex determination and abortion, dowry system etc. Among them, it is found that maximum women in slam areas are physically tortured by their family members.

3. To answer the third objective, the analysis revealed that proper education, proper awareness programme, training on self defence might be helpful to minimise domestic violence.

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## স্বরূপানন্দ সর্দারের বিচিত্র বৈভব

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ভারতবর্ষে হাজার বছরের পরাধীনতার অপমান ও অত্যাচারে ক্লিষ্ট, দেশভাগ, মহামারী, দাঙ্গা-পীড়িত ভারতবাসীর বুকে, নেতিবাচকতা, হীনমন্যতা, কুসংস্কার ও আত্ম-অবিশ্বাস যে গভীর ও দৃঢ় শাখা প্রশাখা বিস্তার করেছিল তা থেকে মুক্ত করে অমৃতের পুরদের ডামের ঐতিহ্যের সঙ্গে পরিচয় করিয়ে দিতে, আত্মগঠনের মাধ্যমে প্রতিটি ভারতবাসীকে জীবন-যুদ্ধের সমর্থ সৈনিক করে গড়ে তুলতে, ভারতবর্ষের হৃতগৌরব ফিরিয়ে আনতে, জগতের মঙ্গল কামনার সংকল্পে ব্রতী মানব সমাজ গড়ে তোলার স্বপ্ন ও প্রচেষ্টায় যিনি নিজেকে নিঃশেষ করে দিয়েছিলেন তিনি নিষ্কাম এবং অনাসক্ত কর্মের সাধক ও অঘাচক সম্ম্যাসী স্বামী স্বরূপানন্দ, শিষ্যদের বাবামণি, পূর্বপ্রমের বক্রিমচন্দ্র গঙ্গোপাধ্যায় ও পিতা-মাতার প্রাণপ্রিয় পুত্র বশু।

স্বামী স্বরূপানন্দ বা ভক্তের প্রিয় বাবামণির প্রথম পরিচয় হলো, তিনি একজন কর্মযোগী ষড়ি। অলোকসামান্য প্রতিভা নিয়ে জন্ম নিয়েছিলেন তিনি, মানুষের প্রতি ভালবাসায় বাতিঘর রূপে জগত ও জীবনের প্রতিটি দিককেই নিজ আলোয় আলোকিত করে যান। জ্ঞান, কর্ম ও ভক্তির অপ্রতিরোধ্য ত্রৈলোক্য সম গতিতে তাঁর জীবন জুড়ে প্রবাহিত হয়েছে। কর্মযোগী রূপে তাঁর জীবন বহুখা-বিস্তৃত। একাধারে তিনি সর্বভারতীয় অখণ্ড সংগঠনের প্রতিষ্ঠাতা, ব্রহ্মচার্য ওখা চরিত্র গঠন আন্দোলনের পুরোধা, সঞ্জীকনী আয়ুর্বেদিক ঔষধের আবিষ্কারক ও চিকিৎসক, স্বদেশপ্রেমিক, উপদেশ-বাণী সংকলন "অখণ্ড সংহিতা" বা স্বরূপানন্দ কবিত 'নবযুগের গীতার' প্রবর্তক, বিশ্ব মানব প্রেম ও মৈত্রীর প্রচারক, দার্শনিক, বাণী, প্রাবন্ধিক, কবি ও গীতিকার।

বাহী স্বরূপানন্দের জন্ম হয় অবিভক্ত বাংলার চাঁদপুরে ২৫ ডিসেম্বর ১৪৪৫ খ্রিস্টাব্দ বাংলা ১২৭৪ বঙ্গাব্দে মতান্তরে ২৭ ডিসেম্বর ১৮৯৯ খ্রিস্টাব্দ বাংলা ১৩০৫ শৌহ ১৩০৬ বঙ্গাব্দে। তার পিতার নাম সতীশচন্দ্র গঙ্গোপাধ্যায় এবং মাতা-মমতা দেবী ঢাকার পঙ্গোজ স্কুল থেকে বিদ্যালয় শিক্ষা সমাপ্ত করে উচ্চশিক্ষার জন্য তিনি জাতীয়তাবাদী নেতা সুরেন্দ্রনাথ বন্দ্যোপাধ্যায় প্রতিষ্ঠিত কলকাতার সুরেন্দ্রনাথ কলেজে ভর্তি হন।

সুরেন্দ্রনাথ কলেজে পাঠরত অবস্থায় ভারতীয় জাতীয়তাবাদী আন্দোলনের তৃতীয় তরঙ্গ আঘাত করেছিল যুবক বঙ্কিমচন্দ্রের প্রাণেও। শিলাকত আন্দোলন অসহযোগ আন্দোলন ইত্যাদি আন্দোলনের আবেহে যা তিনি আবিষ্কার করেছিলেন সেটা হল ভারতবাসী বিশেষ করে বাঙালির একতা, আত্মনির্ভরতা ও আত্মসংযমের অভাব। এই দুর্বলতা গুলি দূরীকরণের প্রচেষ্টায় ছয় পয়সা সংস্করণের পুঁথি প্রকাশিত করে নিজ হাতে বিলি করতে শুরু করলেন। এই ৬ পয়সা সংস্করণের পুঁথিগুলির একটি হচ্ছে কর্মের পথে গ্রন্থটির প্রথম সংস্করণ প্রকাশিত হয় বাংলা ১৩২৭ সনের ২৪ শে শ্রাবণ, ১৯২০ খ্রিস্টাব্দ। যে গ্রন্থটি তৎকালীন বাংলার বিপ্লবীদের কাছে ছিল নবজাগরণের মন্ত্ররূপ এবং আজও জাতীয় জীবন গঠনে গ্রন্থটির গ্রহণযোগ্যতা অপরিসীম। ছয় পয়সা সংস্করণের গ্রন্থগুলি প্রকাশের দায়ে ব্রিটিশ সরকারের কোপে পড়েন তিনি এবং তাঁকে কারাবরণ করতে হয়।

ব্রিটিশ সরকার তাঁকে বেশিদিন আবদ্ধ করে রাখতে পারেনি, তবে জেলে থাকা অবস্থায় তিনি তার ভবিষ্যতের কর্মপথ স্থির করে নিয়েছিলেন। জেল থেকে বের হয়ে তিনি সন্ন্যাস গ্রহণ করার সংকল্পের কথা মাতা মমতা দেবীকে জানান এবং মায়ের আশীর্বাদ নিয়ে চিরদিনের জন্য সংসার ত্যাগ করে সন্ন্যাস গ্রহণ করেন। এই সময়পর্বে ভারতবর্ষের বিভিন্ন জায়গা ভ্রমণ করে অবশেষে হিমালয়ের পাদদেশে দীর্ঘদিন সাধনা হয় থাকেন তিনি। সন্ন্যাস জীবনে তিনি বাহী স্বরূপানন্দ নাম গ্রহণ করেন যদিও সস্ত্র কুলের কাছে তিনি বাবা-মনি অভিধায়-ই সর্বাধিক পরিচিত।

কর্মযোগী তিনি, তাই সন্ন্যাস গ্রহণ করেও আবার সংসারে ফিরে আসলেন, তবে পিতা-মাতার সংসারে নয় বাংলার দুর্ভিক্ষ-পীড়িত, বঞ্চিত, শোষিত, অবহেলিত, প্রলেতাড়িতদের নিয়ে গড়ে তুললেন নিজস্ব সংসার - অখণ্ড সমাজ। আত্মবিধ্বাসহীন জাতিকে আত্মশক্তিতে বলিদান, আত্মনির্ভরশীল এবং ঐক্যবদ্ধ করে গড়ে তোলার স্বপ্ন

নিরে প্রথল বিক্রমে কাঁপিয়ে পড়লেন জীবনের কর্মযজ্ঞে। শুধু নিজের মঙ্গল বা নিজের মুক্তি নয়, সংকল্প নিলেন সমস্ত জগতের মঙ্গল সাধনের, সকলকে এই সংকল্প গ্রহণের আহ্বান জানালেন। নিজ হাতে বাড়খণ্ডের রুম্ব-কঠিন পাথরের বুক চিরে গড়ে তুললেন অশ্রু, গড়ে তুললেন কৃষি ব্যবস্থা, গড়ে তুললেন বিদ্যালয়। জঙ্গলে-জঙ্গলে ঘুরে প্রকৃতি প্রদত্ত ভেষজ সংগ্রহ করে তৈরি করলেন আয়ুর্বেদিক ঔষধ, তারপর গ্রামে গ্রামে ঘুরে শুশ্রূষা করলেন দরিদ্র-নারায়নদের। বিভিন্ন সমাবেশের বক্তা রূপে ভারতবর্ষের এক প্রান্ত থেকে অপর প্রান্তে ছুটে বেড়ালেন পরমেশ্বরের বার্তা নিয়ে। শোনালেন সন্তানের প্রতি বন্দিী ভারত মায়ের আকুল আহ্বান। সৃষ্টি করলেন "অখণ্ড সাহিত্য" প্রবন্ধ-নিবন্ধ, গান, কবিতা, উপদেশ-বাণী এবং লিখলেন হাজার হাজার চিঠি ও তার উত্তর।

সাহিত্য হিসাবে স্বরূপানন্দ সৃষ্টির যে দুটি বিভাগ সব থেকে ঘন সেগুলি হল, তাঁর রচিত কাব্য-কবিতা ও চিঠিপত্র। স্বামী স্বরূপানন্দ রচিত গান ও কবিতাগুলি এখন পর্যন্ত মোট পঁচটি গ্রন্থে সংকলিত করা হয়েছে, এগুলি হলো- মন্দির, মূর্তি, মঙ্গল-মূর্তি, মধুমল্লার ও মন্দারমালা। এই গ্রন্থ গুলিতে সংকলিত কবিতাগুলি পাঠের মাধ্যমে আমরা কবি স্বরূপানন্দ ও দার্শনিক স্বরূপানন্দ উভয়ের সঙ্গেই খুব সহজে পরিচিত হতে পারি। কাব্য-রস আত্মদানের পাশাপাশি এই কবিতাগুলি পাঠের মাধ্যমে আমরা স্বামী স্বরূপানন্দের অধ্যাত্ম-চিন্তা, স্বদেশ-চিন্তা, মানব-কল্যাণ-চিন্তা প্রভৃতির স্বরূপও উদ্ঘাটন করতে সমর্থ হই।

স্বামী স্বরূপানন্দের জীবন-দর্শনে বিশ্ব-মানবতার সুর ধ্বনিত হয়েছে। ধর্মের বেড়াঙ্কাল, জাত-পাতপাতের সংকুচিত সীমাকে তিনি অস্বীকার করেছেন, জাতি-ধর্ম-কর্ম নির্বিশেষে সকলকে উদার চিন্তে আহ্বান জানিয়েছেন তিনি -

"বিশ্ব ভুবন আপন করিতে চাই

তাইতো আমার অতিবিশালায়

আত্মের বিচার নাই।"

কিঙ্গবদল ও

অন্যান্য

প্রবীর দাস

# কিন্নরদল ও অন্যান্য

প্রবীর দাস



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## নিবেদন

সেই পরমের উপলক্ষ্যে, যিনি আমাদের  
অসত্য থেকে সত্যের পথে  
অন্ধকার থেকে আলোর পথে  
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## প্রাক্কথন

বাংলা ছোটগল্পের ইতিহাসে প্রথম স্মরণীয় এবং সাধক শিল্পী অবশ্যই রবীন্দ্রনাথ। পরশুকের পাতায় যে সব অপূর্ব মণিসূক্তা ছড়িয়ে আছে, তার বিভাষ্য বাঙালি পাঠক আশ্রয় বিস্থিত। সমগ্র বিশ্বে রবীন্দ্রনাথ যদিও কবি হিসেবেই সুপরিচিত, তবে তার ছোটগল্পগুলো চিত্রকাল উত্তরকালের লেখা-তরীনের গথ দেখিয়েছে। সাধারণত ছোটগল্পে যে ক্ষণিকের চমকিত শিখ রূপের সন্ধান করি আমরা, রবিঠাকুরের হাত ধরেই তার যাত্রাপথের সূচনা হয়েছিল। রবীন্দ্র পরবর্তী সময়ের ছোটগল্পের আলোচনায় বিভূতিভূষণ বন্দ্যোপাধ্যায় এক অনিবার্য নাম। ১৯২৯ সালে প্রকাশিত হয়েছিল তার ‘পথের পাঁচালী’ উপন্যাসটি। কিন্তু তদন্তে আগে ‘উপেক্ষিতা’ নামের ছোটগল্প নিয়ে বিভূতিভূষণের সাহিত্য জীবন শুরু হয়েছিল। বিভূতিভূষণের মূল পরিচয় আসলে উপন্যাসিক হিসাবেই, কিন্তু আশ্চর্য্য তিনি অসংখ্য সাধক ছোটগল্প রচনা করেছেন। গীতনের নানা অভিজ্ঞতায় স্বল্প সেই পরশুকেতে নানা রতনের বিচিত্র বিষয়ের সন্ধান পাওয়া যায়। সেই বিষয় বৈচিত্র্যের মধ্যে বিশেষভাবে উল্লেখযোগ্য শৈশব-কৈশোরের উজ্জ্বল উপস্থিতি। তার গল্পে শিশু বা কিশোর-কিশোরীরা শুধুমাত্র চরিত্র হিসেবেই দেখা দেয় না, তাদের উপস্থিতি আসলে বিভূতিভূষণের জীবন দর্শনের এক বিশেষ দ্বিগত উন্মোচিত করে। বলা যায়, তার গল্পে শৈশব এবং কৈশোর আসলে কখনও প্রকৃতি আবার কখনও শাস্ত্রও জীবনের প্রতিরূপ হয়ে উঠে। কিম্বদন্তি, বিভূতিভূষণ বন্দ্যোপাধ্যায়ের একখানা গল্প গ্রন্থের নাম, একটি গল্পের নামও। তবে বর্তমান গ্রন্থের আলোচনা কেবল ঐ গল্পগ্রন্থটিকে নিয়ে নয়। এই গ্রন্থে আলোচনা করা হয়েছে তাদেরকে নিয়ে, যাদের বিভূতিভূষণ দেবদূত রূপে দেখেছিলেন। সমগ্র বিভূতিসাহিত্যে এই দেবদূত অর্থাৎ শিশু-কিশোর-কিশোরীরা এক বিরাট স্থান জুড়ে রয়েছে। এই গ্রন্থে বিভূতিভূষণের ছোটগল্পের শিশু-কিশোরদের নিয়ে আলোচনার পাশাপাশি কয়েকটি অন্যতম শ্রেষ্ঠ গল্পের ও আলোচনা থাকল।

# INDIA

## & ITS DIASPORA: A COMPARATIVE PERSPECTIVE

EDITOR  
DR. ABUL FOYES MD MALIK



INDIA  
& ITS DIASPORA:  
A COMPARATIVE PERSPECTIVE

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# India and Its Diaspora A Comparative Perspective

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## **Diaspora and Literature: Concept, Characteristics and Theme**

**(A Study with Special Reference to Indian Diaspora Literature)**

**Dr. Abul Khair Choudhury**

Assistant Professor, S. R. College, Kalain

### **Concept of Diaspora and its History**

The word "diaspora" originally came from the Greek word, "diaspora" which means to dispersion or scatter. After their return to Jerusalem from Babylonian captivity in 586 BC, Jewish communities existed in most parts of the ancient Mediterranean and the Near East, including Babylon, Egypt, Syria, Greece and Rome. "Expatriates" refers to people of that dispersal. The term was eventually extended to this century to refer to other peoples who had spread in areas outside their native lands.

### **Modern Meaning of Diaspora**

Diaspora people find themselves confined, stretched, blended and find similarities with their new and old homes, their new and old lives and identities. It is a study of what is taken with one, what is left and what is transformed.

### **Features of Diasporic Literature**

The Diaspora literature can be examined using a several key features:

- ✓ It is based on the idea of a homeland.
- ✓ Expatriate literature provides descriptions of difficult journeys made for various reasons.
- ✓ The Diaspora provides an account of another "sense of place" away from the motherland.
- ✓ "One can read how "home-made" heroes accept or reject the new cultural code of their new "sense of place".

So, while reading Diaspora literature, we can learn why and how some people choose to move to another country voluntarily or for some other reason and how they become accustomed to life.

### **Themes of diasporic literature**

Diasporic literature is a very broad concept and an umbrella term that includes all literary works written by writers outside their own country, but these works involve local culture and background. In this broader context, those writers can be considered as diasporic writers who wrote outside their country but were related to their homeland through their work. Diasporic literature has its roots in the sense of loss and isolation that arose as a result of migration and emigration. In general, diasporic literature deals with isolation, displacement, originality, nostalgia, and the search for identity. It also solves problems related to the integration or separation of cultures.

# EDITOR BIO NOTE

Dr. Abu Foyez Md. Matik is currently working as an Assistant Professor in the Department of Bengali, Algor Mahin Mahavidyalaya, Orissa since March, 2010. He has completed his Ph.D. on the topic, "The Novels of Samantesh Basu: A Study on their Social Perspectives" from Gauhati University in December, 2009. He has so far published two books titled, "Samantesh Basu Upponyase Nabakhi Jiban" and "Samantesh Basu Upponyase Gramin Jiban". He has also edited sixteen books namely, "Violence Against Women in India", "Child Rights in India", "Maternal Rights and Gender Justice", "Endangered Ethnic Language and Culture in North East India", "Migration, Diaspora and Nation Building", "Familiar of India: Memory, Trauma and Representation", "Modern Indian Drama: Theory, Practice and Criticism", "Modernism and Postmodernism: Reflections and Speculations", "Gender and Women's Studies: Interdisciplinary Approaches and Perspectives", "Translation Studies: History, Theory and Practice", "Ethnic Culture, Identity and Conflict: Problems and Prospects", "Human Rights, Security and Justice: Recent Trends and Approaches", "Women of North East India: Their Folklore and Folklife", "Literature, Culture and Society: Multidisciplinary Perspectives", "Rethinking Ecology and Environment: 21st Century Perspectives", "Realizing Children's Rights: Protection & Participation", "Migration, Diaspora and Development: Critical Perspective", "Higher Education in the 21st Century: Envisioning the Future" and "Identification of Abusive Relationships and prevention of Domestic Violence".



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### Folk culture of the Meitei-Pangal (Manipuri Muslim) in Assam (A Study with Special Reference to the Meitei-Pangal of Cachar District of Assam)

Dr. Abul Khair Choudhury

#### Concept of folk culture

The term 'folk culture' was coined by the renowned anthropologist Robert Redfield. According to him, folk culture is the traditions contradictory to the city life. But the complete definition of folk culture was propounded by G. M Foster. He defined, "A folk culture may be thought of as a common way of life which characterizes some or all of the people of many villages, towns and cities within a given area, and a folk society may be thought of as an organised group of individual characterized by a folk culture". In short, the term 'folk culture' has been derived from the word 'folk'-a group of people having their own tradition. The tradition of the folk is transmitted orally from generation to generation and practiced by the individuals of the society as a whole then it is called folk culture. In other words, Folk culture refers to a culture traditionally practiced by a small, homogeneous, rural group living in relative isolation from other groups. (Rubenstein, James -2011:310). Historically, handed down through oral tradition, it demonstrates the "old ways" over novelty and relates to a sense of community. Folk culture is quite often imbued with a sense of place. If elements of a folk culture are copied by, or moved to, a foreign locale, they will still carry strong connotations of their original place of creation.

It has been found that the most common way of defining folk culture as its mode of transmission, *i. e.*, oral tradition (as is generally accepted). But there arose a controversy about the nature of the oral tradition of folk culture. Bascom (1953:185) tried to put this matter partially in the context of folklore. "All folklore is orally transmitted, but not all that orally transmitted is folklore". Later on, folklorist like Alan Dundes (1966:266-49; 1977:17-35) and Dr. Mazharul Islam (1984:1-35) raised the issue: "whether or not all folklore is orally transmitted." there is little doubt that many forms of folklore are not transmitted orally at all. A boy or girl may learn to play folk

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*My parents and mentors!*

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## MANIPURI LITERATURE: THE PAST AND PRESENT

Dr. Abul Khair Chowdhury  
Assistant Professor & HOD  
Department of Manipuri  
S.R. College, Cachar, Assam

### **Introduction:**

Manipuri is the most spoken Tibeto-Burman language of India and the most spoken language in Northeast India after Bengali and Assamese. In the 2011 census of India, there were 1.8 million native speakers of Meitei. Additionally, there are around 200,000 native speakers of Meitei abroad. Manipuri language is also spoken in the Northeast Indian states of Assam and Tripura and in Bangladesh and Burma (now Myanmar). A number of ethnic groups residing in the hills, totalling around thirty, use it as a lingua franca; in fact, it is for the whole province. In the Northeast India, the Manipuri is one of the most common languages, which was once highly developed and now reinvigorated—occupying the third

place after Bengali and Assamese. Considering the origin, evolution and trend of Manipuri literature, the historical development of Manipuri literature can be divided into three stages as

- (1) the ancient period: far ancient period to 1709
- (2) Medieval Period: 1709-1891 century,
- (3) Modern period: 1891-till now.

The Manipuri literature has really entered into the modern character in the last of the 19th century and became matured in the 20th century with the touch of western education, civilization and Bengali literature. But it is to recognize that the Manipuri written literature was found its existence from the 8th century. Dr. Sunil Kumar Chaturjee pointed out that the old Manipuri literature might go back to 1500 or 2000 years, from now. However, a picture in respect of the Manipuri literature may be drawn chronologically according to the following orders.

**ROLE OF SUFIS IN ASSAM TO SPREAD  
COMMUNAL HARMONY AND  
BROTHERHOOD AMONGST THE POPULACE  
OF ASSAM: A BOND OF FRATERNITY**

**Editors**

**Islam Uddin Barbhuiya  
Dr. Abdul Khalique Laskar**

**Natun Diganta Prakashani  
Silehar, Cachar, Assam**





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## Role of Sheikh Abdul Jalil Choudhury in Safeguarding Communal Harmony and Social Justice

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### Introduction

Sheikh Maulana Abdul Jalil Choudhury (1925-1989) of Badarpur was a towering multi-dimensional Alim and Sufi who passed his life for the satisfaction of Allah, communal harmony and all round development of the society. He was also a celebrated social thinker, academician, administrator, orator, reformist, politician, Congressman, guide of thousands of Ulama, shamsa of Darul Uloom Deoband, Mohaddith and prominent leader of Indian Freedom Movement.

Maulana Choudhury is the nerve centre of the well-known organization; *"Madrusatuttamim"* and prominent Educational Institution; Al-Jamia, Badarpur, Assam. With his dynamic personality and leadership he earned popularity from every section of society. Born in a noble family in Turukhola of Sylhet district of present Bangladesh in 1925 he took throughout the life regular tour programs in different distant places inside and outside the region and propagated ethics of humanity, communal harmony and method of implementing Islamic way of life. He is associated with a number of national and regional educational, social and religious movements.

The present paper aims to focus on the influence of his socio-religious movements in protecting peace, equality and communal harmony. Further, it also aims to analyze his academic, administrative excellence.

Sheikh Maulana Abdul Jalil Choudhury was a

towering multi-dimensional reformer Sufi, who changed the meaning of customary Sufism by establishing the facts that the aim of Sufism is self-purification from all kind of dirty feelings and activities, to follow in every moment the way of life of the prophet Muhammad (PBUH), to think that Allah sees everything that human being does and one day he will be responsible for his every action and finally to remember Allah in every breath for His satisfaction. For establishing oneself a Murshid (spiritual guide), he must be an intelligent and wise man, also well-educated on Islamic sources e.g. Quran and Sunnah; otherwise he is none but ignorant. Sufism never teaches stoicism, apathy and hostility.

As the great Sufi Sheikh Ahmad Sirhindi (1564-1624), who is considered as the reformer of the second millennium and a prominent member of the Naqshbandi Sufi order, says about Sufi practices: "Surely, the core point of the Naqshbandi order is to be a man who persists in beliefs of Ahlus Sunnah wal Jama'at (followers of prophetic traditions and groups; refers to the earliest Muslims), follows the habits and orders of the Prophet (PBUH) and keeps away from Bida'at (newly invented rituals that originally did not exist in Islam) and heretic tendencies, and to be a performer who performs as much as possible hardly keeping distance from fitness".

Likewise, famous Sufi Sheikh Abdul Qadir Jilani says about a man who asks a Sufi for providing something: "Don't you know? None there is who can provide you, prevent you, harm you, benefit you, advance you and delay you except Allah, the exalted. Now, if you say that you know these, my response to you is how it is possible that you know it but feel someone is more advance other than Allah? Oh, what a pity! Due to this earthly life you are destroying your everlasting life." Again he says: "Man who thinks that benefit or loss may be done by other than Allah is not a slave of Allah but he is slave of that being from which he thinks the benefit or loss happens"