শোপান

দেৱজিৎ বৰা

৭) মেধি, ড° বিৰিঞ্চি কুমাৰ ঃ অসমীয়া উপন্যাস সাহিত্যৰ নির্যাস, ১ম
প্ৰকাশ, গোলোক ৰায়মেধি স্মৃতি প্ৰকাশন,
দিছপুৰ-৬, জানুৱাৰী-১৯৯৩

৮) বেজবৰুৱা, ড° ইন্দ্ৰজিৎ ঃ সমন্বয়, ২০১২ (সম্পা.) শ্ৰীমন্ত কৃষ্টি
বিকাশ কেন্দ্ৰ, শংকৰদেৱ নগৰ, হোজাই,
নগাঁও-৭৮২৪৪২

৯) গোস্বামী, ড° ত্ৰিদিব (সম্পা.) ঃ ইন্দিৰা ব্যক্তিত্ব আৰু সাহিত্য, ১ম প্ৰকাশ,
অসম পাবলিচিং কোম্পানী,
পাণবজাৰ, গুৱাহাটী-১, ২০১৪

১০) বৰা, ড° লক্ষ্মীনন্দন (সম্পা.)ঃ গৰিয়সী, উনবিংশ বছৰ, ৫ম সংখ্যা, ফেব্ৰুৱাৰী,
২০১২, গৰিয়সী, একবিংশ বছৰ, ৫ম
সংখ্যা, ফেব্ৰুৱাৰী, ২০১৪

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Gandhiji's Philosophy on Non- Violence

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"Non-violence is the law of the human race and is infinitely greater than and superior to brute force." – M.K. Gandhi

INTRODUCTION

Mohandas Karamchand Gandhi, who was one of the leading characters of the world history, gave our country a purposeful direction by his thought of non-violence.

Truth and Non-violence were the foundations of his philosophy and he accepted these as the law of life. According to him 'non-violence is the means; truth is the end'. For him truth is God and God is truth. This was evident from many such sayings of Gandhiji as 'I have no God to serve but truth' and so on. Non-violence paves the path to the realization of God. He believed that hate and violence are to be defeated by love and non-violence. He developed many techniques for becoming perfectly non-violent. These are non-possession, non-thieving, elimination of untouchability, purity of thought, word and deed, sanitation, vegetarianism and finally perfection. For him the weapon of non-violence or *ahimsa* was superior to all nuclear weapons. He believed that violence cannot be destroyed by counter violence. Hate and violence can be defeated only by love and non-violence. So, for him it is nothing but a moral war rose against oppressions without horrors. The experiment of his philosophy of non-violence began in South Africa and Indian politics.

ORIGIN OF GANDHIJI'S NON-VIOLENCE

The idea of non-violence has been deep rooted in India since long time. This idea has been preached from one generation to another. He derived his inner strength by reading and practicing ancient Indian scriptures. The great personalities such as Lord Buddha, Mohavira, Jesus Christ, etc. seen to have left significant impress upon the thought

and life of Gandhi. Influenced by Ruskin he gave more emphasis on human happiness with moral and mental values than economic motives as a means of overall development of India. The great thinker Leo Tolstoy's work 'The Kingdom of God is within you' impressed his mind very much. He learned ahimsa as '*parama dharma*' from his mother Putalibai. The holly book *Bhagvat Gita* also influenced Gandhiji's thoughts and ideas. He felt that the internal teaching of the *Gita* is bounded by truth and non-violence. Bringing together all these ideas, Gandhiji was in search for a meaningful life based on truth, non-violence and moral courage to stand for the right and justice.

According to Gandhi, one should not injure another by any of the three – mind, word and action. A follower of non-violence should fear nothing but an evil. He extended non-violence from physical non-injury to mental non-injury. For him non-violence is not merely an idea, but it is a fact. He laid down five simple axioms of non-violence. These are –

- Non-violence implies as complete self-purification as is humanly possible.

- Man for man, the strength of non-violence is in exact proportion to the ability, not the will of inflict violence of the non-violent person.

- Non-violence is without exception superior to

violence, i.e. the power at the disposal of a non-violent person is always greater than he could have if he was violent.

- There are no such things as defeat in violence. The end of the violence is surest defeat.

- The ultimate end of non-violence is surest victory, if such a term may be used for non-violence.

Some of the opponents of this idea criticized non-violence as the theory of coward people, but Gandhiji convinced that it is the religion of strong and morally determined people. It is the way of brave to face death. He is non-violent only who can defy the opponents without causing any physical and mental injury. A non-violent person can respect the feeling of others and hear the opponents patiently. Such person adopts the techniques of non-violence and co-operations to fight against injustice of any kind. Gandhiji firmly opposed violence. He believed that a peaceful and desirable end cannot be attained by violent means. Here Gandhiji differs from Karl Marx on the question of means to achieve the goal. Marx believed that classless society or socialism will be attained through a violent revolution, but Gandhijiopined that it would be achieved through a non-violent way. Because, he believed that a pure end cannot be achieved by the way of impure means. Wrong means did not justify the right end.

USE OF NON-VIOLENCE IDEA BY GANDHIJI: SOME EXAMPLES

Gandhiji's idea of non-violence played a very significant role during the India's freedom movement from 1920 to the final achievement of the freedom. His fight against British was based on his idea of non-violence and it took the form of satyagraha, civil disobedience, non-cooperation, fasting, strike, etc. Introducing non-violence as a technique in the political field, to fight against powerful British, is something unique in the history of the world. Gandhiji pleaded that India should evolved democracy without violence, by the way of mass effort and mass education with the sole aim of services of the lowliest, so that equal opportunities can be provided both to the strong and the weak. According to him non-violence is the basic requirement of democracy. He felt that a state which choose democracy, but did not follow the path of non-violence is bound to turn totalitarian.

His Swadeshi movement was also based on non-violence. He believed that political independence without economic independence has no meaning. Economic freedom cannot be achieved without subscribing to the goods produced indigenously. So, he started this movement. Boycott of foreign goods through Swadeshi reflected the spirit of self reliance and economic independence.

In 1930, Gandhiji started the famous '*Dandi March*'

in a peaceful and non-violent manner to stop the tax on salt. According to British Law Indians are not given the right to produce salt, they had to purchase it from British-owned factories. To protest against the British Government's monopoly on salt production he organized a 24 day march to Dandi and produced salt from salty water.

Gandhiji could win the hearts of millions of Horijans due to his sincere approach to solve their problem in a peaceful manner. He fought for various legal protections against several kinds of injustices done to them. As a result untouchability was declared illegal.

RELIVANCE OF GANDHI'S PHILOSOPHY OF NON-VIOLENCE IN PRESENT CONTEXT

Some people argue that the philosophy of non-violence is remained only as ideology; it has no practical use in present society. But, it is not fully true. It is certainly relevant in present context. On 15th June, 2007, for example United Nations General Assembly voted to observe 2nd October, the birthday of Mahatma Gandhi, as '*International Day of non-violence*'. At present, many organizations in India as well as in Assam frequently apply Gandhiji's ideas for fulfilling demands. Not only Indian, people of different countries in the world are encouraged by the non-violent idea of Mahatma Gandhi. They have followed the path of Gandhiji and have already achieved

their objectives. Examples of such prominent persons are Nelson Mandela, Aung-Sung-Su-Ki, Martin Luther King Jr. etc. Nelson Mandela spent 27 years in prison for his antiapartheid activities and emerged to be the first democratically elected President of South Africa in 1994. Aung-Sung-Su-Ki has also followed the ideology of Gandhiji and leaded non-violence democratic movement in Myanmar for a long time and ultimately she has succeeded to establish democracy in Myanmar. There are many extremist groups in North East India such as ULFA, NSCN, BLT, DHD, etc. They adopt the path of violence to fulfill their demands. But violence is against all democratic norms. Many innocent people loss their valuable lives in so called revolutions of these groups. Now, some of them realize the importance of Gandhiji's ideology. Government is also trying to solve this problem through peaceful negotiations.

CONCLUSION

Gandhiji was not just a personality or an individual, he had become an idea. Perhaps, Gandhiji was unique in the modern world to use non-violence in solving political, social and economic problems. Though Gandhiji was not the inventor of non-violence, he is sometimes regarded as the father of non-violence. Because, according to Mark Shepard, "he raised non-violent action to a level never before achieved." Today, our country is in the need of

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peace, unity and brotherhood and it is the philosophy of Gandhiji which can prove to be a universal remedy for all the unrest of present day society. Mrs. Sonia Gandhi the former President of National Congress, rightly said in her speech when visited South Africa, "Gandhian philosophy has not loss its relevance and in fact it has become more pertinent in 21st Century as an effective tool in conflict resolution."

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Perspectives

A collection of essays on
Language, Ethnicity & Identity

Interrogating the Nation: A Study of Benedict Anderson and Partha Chatterjee

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The concept of nation has become a central and recurrent issue of discourse among the academics. The nation, which is said to have originated in the west, is a significant social and political organization in this changing world. The idea of nationalism is often held responsible for the fragmentation of the present world and creation and multiplication of nation-states, resulting in two World Wars, various territorial disputes, invasions, partitions, national chauvinism, xenophobia, ethnic conflicts, sectarian violence, religious intolerance and terrorist activities across the globe. Harish Trivedi's comment in this regard is worth quoting:

In the beginning was the World, whole and entire, but now it lies fragmented in narrow warring Nations. Though the nation was invented, or imagined into existence, only in the nineteenth century in Europe, it has since been the cause of untold conflict and misery, leading to two grotesquely wasteful World Wars (—so called, however, and not international wars). The harmful phenomenon of the nation has rapidly multiplied in the rest of the world, beyond the West, and it has there too aroused the worst of loyalties and passions (ix).

Such conflicts, events and upheavals across the world stimulated the interest and attention of the social scientists, historians and other theorists, mostly related to postcolonial studies, to engage in the interrogation and negotiation on the issues of nation and nationalism. Thus the concept of nation is brought to the fore and has proved to be a relevant, meaningful and significant idea even in this age of globalisation/ globalism. It is seen that the terms "nation" and "nation-state" are often used interchangeably. This paper is an attempt to discuss the issues in question as problematized by Benedict Anderson and Partha Chatterjee.

There are divergent and contesting definitions of the term "nation". Some theorists consider nation as a cultural entity and some others describe it as a political formation. *The Oxford English Dictionary* (OED) describes the term "nation" as "an extensive aggregate of persons, so closely associated with each other by common descent, language or history, as to form a distinct race or people, usually organized as a separate political state and occupying a definite territory". Antony Smith defines nation as a "named human population that shares myths and memories, a mass public culture, a designated homeland, economic unity and equal rights and duties for all members" (43). The word "nation" is traced to the Latin term *"natio"*. In this context, Timothy Brennan observes that the nation refers "both to the modern nation-state and to something more ancient and nebulous—the *"natio"* — a local community, domicile, family, condition of belonging" (45). The nation has become a political unit following the well-known principle of "one nation, one state". Historically, the notion of nationalism

developed in the minds of a community of people sharing many or some of the factors like race, language, religion, tradition, culture, political aspirations and geographical territory.

Interestingly, traditional definitions of nation and nationalism have come under severe strain due to contemporary studies and research in different disciplinary fields. While in political and social sciences the nation has been traditionally seen as an actual geo-political entity, recent studies focus more on the conceptual aspect of the nation. It has been, for instance, suggested that the nation is formed and created in the minds of the people who are culturally homogeneous.

Among others, British Marxist scholar Benedict Anderson and Indian political scientist Partha Chatterjee have grappled with the problem in their own ways. It is widely agreed that Benedict Anderson's *Imagined Communities: Reflections on the Origin and Spread of Nationalism* (1983) is a ground-breaking work which initiates the deviation from the received notions of nation and nationalism. Anderson feels that nation-ness and nationalism are cultural artefacts of a particular kind and says "nation-ness is the most universally legitimate value in the political life of our time" (3). Anderson writes, "In an anthropological spirit, then, I propose the following definition of the nation: it is an imagined political community—and imagined as both inherently limited and sovereign" (5-6). For him the nation is imagined because "the members of even the smallest nation will never know most of their fellow- members, meet them, or even hear of them, yet in the minds of each lives the image of their communion" (6). In this context he says, "All communities larger than primordial villages of face-to-face contact (and perhaps even these) are imagined. Communities are to be distinguished, not by their falsity – genuineness, but by the style in which they are imagined" (6). The nation is limited because even the largest nation "has finite, if elastic, boundaries, beyond which lie other nations" (7). It is imagined as sovereign because "the concept was born in an age in which Enlightenment and Revolution were destroying the legitimacy of the divinely-ordained, hierarchical dynastic realm" (7). It is imagined as a community because "the nation is always conceived as a deep, horizontal comradeship" (6) which bind its people together, irrespective of class, race or gender. It is this comradeship or fraternity that inspires millions of people "to kill" or "die for such limited imaginings" (7).

Anderson observes that the nation as 'imagined community' originated as a result of secularization in the age of Enlightenment. Print capitalism, particularly the novel and the newspaper, created the cultural conditions necessary for the idea of nation to become the political norm and the development of modern nationalism. Anderson argues that the print-languages laid the bases for national consciousness in three distinct ways. Firstly, "they created unified fields of exchange and communication below Latin and above the spoken vernaculars. Speakers of the huge variety of French's, English's or Spanish's, who might find it difficult or even impossible to understand one another in conversation, became capable of comprehending one another via print and paper" (44). Secondly, and perhaps more importantly, "print-capitalism gave a new fixity to language, which in the long run helped to build that image of antiquity so central to the subjective idea of the nation" (44). Thirdly, "print-capitalism created language-of-power of a kind different from the older administrative vernaculars" (45). All these point to the fact that nations are not natural, but have been constructed for convenience of a certain kind of people. Therefore, Anderson describes nationalism as a cultural construct.

He argues that "nationalism has to be understood by aligning it not with self-consciously held political ideologies, but with the large cultural systems that preceded it, out of which—as well as against which—it came into being."(12).The two relevant cultural systems are the religious community and the dynastic realm .In his view, nationalism emerged towards the end of the 18th century in Western Europe, following the disappearance of religious thought:"…in Western Europe, the eighteenth century marks not only the dawn of the age of nationalism but the dusk of religious modes of thought" (11). While responding to Anderson's formulations on nation and nationalism, Ania Loomba comments in *Colonialism/ Postcolonialism*: "The final form of the nation that Anderson considers is that of the 'nation-state' which was ushered in after the First World War and cemented after the Second World War" (158). In *Postcolonial Theory: A Critical Introduction* (1998), Leela Gandhi has appropriately summarized Anderson's chief contentions as: "The nation, then, is the product of a radically secular and modern imagination, invoked through the cultural forms of the novel and newspaper in the godless expanse of what Anderson calls 'homogeneous empty time.'" (104-105)

When Anderson says:"If nation-states are widely conceded to be 'new' and 'historical', and 'the nations to which they give political expression always loom out of an immemorial past, and, still more important, glide into a limitless future" (11), he means to say that nations are a historical and forms of mythology. Thus Anderson explores the core issues related to the creation and spread of such communities throughout the globe.

However, the exclusive imaginative category of the nation asserted by Anderson has been contested by critics on several grounds. The prominent thinker Partha Chatterjee offers different opinions on the trajectory of nationalism in India. In his influential book *Nationalist Thought and the Colonial World* (1986), Chatterjee examines the key issues concerning the existing nation-states and argues that Indian anti-colonial nationalism was not constructed according to a European model. He explains that the origins of the nation in the West have much to do with the pursuit of a set of human ideals called the European Enlightenment. Of course, Chatterjee challenges Anderson's argument that anti-colonial nationalism is a derivative of European nationalism, suggesting obliquely that history happens only in Europe. Chatterjee claims that there is a distinct Indian model of nationalism and argues that anti-colonial nationalism in India was not constructed according to a European model or even in direct reaction to a European model. Rather, there was a complicated relationship of borrowing and difference between the anti-colonial and European nationalisms. In this context, Chatterjee writes in his book *Nation and Its Fragments*:

If nationalisms in the rest of the world have to choose their imagined community from certain 'modular' forms already made available to them by Europe and the Americas, what do they have left to imagine? History, it would seem, has decreed that we in the postcolonial world shall only be perpetual consumers of modernity. Europe and the Americas, the only true subjects of history, have thought out on our behalf not only the script of colonial enlightenment and exploitation, but also that of our anti-colonial resistance and postcolonial misery. Even our imaginations must remain forever colonized (5).

Chatterjee makes a distinction between nationalism as a political movement and nationalism as a cultural construct. The former combats colonialism and the latter allow the

colonized people to put forward their autonomy. He claims that cultural national identity in once colonized countries pre-dated any nationalist political action directed against the imperialist powers. As Ania Loomba refers to Chatterjee's critique of the Andersonian historiography:

Such histories mistakenly believe that nationalism is only a political movement. Instead, he claims that well before it launches itself against the colonial state, anti-colonial nationalism attempts to create 'its own domain of sovereignty within colonial society'. It does so by dividing the world into a material, outside sphere constituted of the economy, statecraft, science and technology, and a spiritual, inner domain of culture (which includes religion, customs and the family). The supremacy of the West may be conceded in the former, whereas the latter is claimed as the essence of national culture. (159)

To quote Chatterjee's own words in this regard:

The colonial state, in other words, is kept out of the "inner" domain of national culture; but it is not as though this so-called spiritual domain is left unchanged. In fact, here nationalism launches its most powerful, creative, and historically significant project: to fashion a "modern" national culture that is nevertheless not Western. If the nation is an imagined community, then this is where it is brought into being. In this, it's true and essential domain, the nation is already sovereign, even when the state is in the hands of colonial power (Fragments 6).

Like Partha Chatterjee, Harish Trivedi too finds serious problems with Anderson's paradigm. Anderson, for instance, has argued that nations came into existence as a secular entity, following the demise of religious thought. But this may be true about the Western world only. Trivedi writes: "The partition of the colonial nation into two independent nation-states, India and Pakistan, in 1947 was brought about by the primacy of religion which Anderson regards as a spent force which the nation comes to replace" (Trivedi xv). Further, in India, "many religions and many more languages, including the eighteen inscribed in the constitution as 'national languages', have coexisted within the same nation-state for six decades now, giving the lie to not only Anderson's theory, but also to most other theories of nationalism" (Trivedi xvi).

Interestingly, Anderson's postulations about the linkage between the novel and nationalism and Chatterjee's linking of colonialism with national culture find corroboration in Edward Said's correlation of imperialism and culture. From one point of view, imperialism is a form of aggressive nationalism where one nation dominates or rules some other nations. Said's argument about colonialism make one see that colonialism and nationalism are closely linked or interconnected. In fact, colonialism or imperialism is nothing but the dominance of one nation over others. In this dominance, Said sees culture as being very closely related to politics. In other words, culture of imperialism cannot be separated from the politics of imperialism. As he puts it in *Culture and Imperialism* (1993):

A radical falsification has become established in this separation. Culture is exonerated of any entanglements with power, representations are considered only as apolitical images to be parsed and construed as so many grammars of exchange, and the divorce of the present from the past is assumed to be complete .And yet, far from this separation of spheres being a neutral or accidental choice, its real meaning is as an act of complicity, the humanist's choice of a disguised, denuded, systematically purged textual model over a more embattled model,

whose principal features would inevitably coalesce around the continuing struggle over the question of empire itself. (67)

It can be said that in spite of the emergence and increasing influence of globalism, nationalism continues to be a predominant idea/ideology which keeps defining and redefining territorial boundaries as well as national identities. Therefore, nation and nationalism constitute a challenging and rewarding field of study cutting across various disciplines. Nations across the world are seen as fundamental requirements of human existence and the prime category of one's identification seems to be national –viz. American, Indian, and so on. For this to happen, nations are construed or as Benedict Anderson famously says, imagined as a homogenous entity and nationalist ideologies in a given nation are supposed to hold good for all its citizens. However, this requires a homogenization of aspirations and ideologies which finally does not work as any given nation is basically a conglomeration of diverse and heterogeneous identities, cultures, races, languages, religions and so on. That is why nations are being structured and restructured continually.

From the above study, it can be concluded with little disagreement that Benedict Anderson and Partha Chatterjee have added a new dimension to the notion of postcolonial nation by defining it as a cultural formation and a central definer collective identity in colonial and anti-colonial contexts. Nations bind together the individuals who imagine themselves as fellow nationals and kindle feelings of community for them. In fact, they share collective identity.

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"Industrial Relation Practices in Tea Industry of Assam" With Special Reference to Charaideo District

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Abstract – This paper aims at discussing various practical aspects of industrial relation of a selected three tea garden of Charaideo district. To make the discussion systematic, entire paper is devided into three parts. The first part entitles the theoretical approach includes an introduction, meaning of industrial relation, objectives, methodology, location and limitation of the study. The second part entitled "Industrial relation practices of tea industry of Assam" provides a comprehensive study on various aspects of industrial relation of three selected tea Garden of Charaideo district. In this permanently attempt will be take to discuss union management relation, worker participation in management, negotiating, collective bargaining, grievances handling procedure, disciplinery action, settlement of industrial dispute etc.. Third part entitled to conclusion where some major suitable suggestions will be put forwarded with a view to removing the problems and to make the position of industrial relations of the selected three tea gardens sound.

Keywords : Personnel Policies and Practices, Industrial Relation, Worker Participation in Management.

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PART – I

Theoritical Approach

1.1   INTRODUCTION :

Tea industry is the backbone of Assam's economy. Tea is not only the oldest industry of Assam; But also the important only one alongwith oil and is a major source of revenue and employment for the state. Assam's biggest contribution to the world it's tea. Assam is famous all over the world for tea .The tea labours of Assam originally brought by British from various parts of India, viz Bihar, Orrissa, Madhya Pradesh, Tamil Nadu, West Bengal etc. with fabulous offer to work in the tea garden in Assam. They are now part and parcel of the tea industry. The permanent settlement of workers in and around the plantation is mainly because recruitment of workers in the initial stages was family base. Workers were encouraged to migrate the plantation with their families. Each served three purposes – No.1 Planter wanted sheet labour who permanently settle in the plantation and this could be achieved by encouraging families to migrate rather than individuals. The entire family male, female and children work on the plantation at wages determined by the planter. No.2 family migration ensure that labour could be reproduced which would ease the problem of further recruitment in the future.   No. 3

there is no special training to plantation on the tea garden. Inspite of having a lot of rules to be played by the industrial relation of these selected tea garden under study in increasing productivity of the aggregate as well as labour, it is observed that existing industrial relation of this garden is not upto the satisfactory mark. It is because of illiterate labour, weak labour unions, insufficient management and poor industrial environment all these problems make the garden under developed and de-moralised the labours. Ultimately management owner of the garden and labours are suffering a lot of problems. That is why carefull research work is needed which will give some suitable guidelines to redesigned various policies , procedures and methods of industrial relation activities. The study will helpful to the owner of the tea garden as well as management and labour community considering this benefits the present study aims at discussing various important aspects of industrial relation as mentioned earlier in abstract.

1.2   MEANING OF INDUSTRIAL RELATIONS:

The term industrial relation commonly denotes "Employee – Employer relation" in both organized and un organized sector of the economy. Industrial relation (also known as Labour Management Relation or Labour Relation) will be treated here as

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the study of employee –employer relationship and the outcome of such relationship.

Industrial relation also involve the study of condition conducive to the labour , management co-operation as well as the practices and procedure required to elicit the desired co-operation from both parties . Industrial Relation also study the law, rules, regulations, agreement as well as policy framework laid down by the government co-operation between labour and management and defining rights obligation of both the parties.

1.3   OBJECTIVE OF THE STUDY:

To examine the various aspects of Industrial Relation Policy.

To identify problem areas and formulated suitable recommendations to improve the pattern of industrial relation in Charaideo, Assam.

1.4   RESEARCH DESIGN:

The tea industry of Assam is divided into two sectors, viz. organized and unorganized (small growers). The study covering a period of 2018 to 2019 subject to the availability of data refers only to the organized tea estates of Assam, which consists of private, public and government own tea estates of the District. However, one of the best methods of the study would have been to make a survey of all the tea estates of the district but since this is a very large and time consuming project, it was decided to use the case study method. Thus, a sample of three tea estates (selecting one from each sector) has been considered as the modest number from the point of view of feasibility of cost and time.

The field investigation is based on a sample of 300 respondents selected through simple random sampling technique with a precision of +/- 5 percent. Out of this, 100 respondents of each sector have been selected to ascertain their reactions towards different labour issues and to locate the problems. While choosing respondents, efforts have been made to ensure that all categories of employees are interviewed. The analysis is based mainly on the responses received from them. The study has been conducted in the following three tea estates:

Public Sector: A case study of Jaboka Tea Estate, Charaideo, Assam.

Private Sector: A case study of Borahi Tea Estate, Charaideo, Assam.

Government Own Tea Estate: A case study of Deepling T.E.

1.5   RESEARCH METHODOLOGY:

The choice of sampling design and various tools of analysis are based on the specific objectives fixed to the study. Data pertaining to the study are collected both from the primary and secondary sources. Primary data have been collected mostly by direct contact method and prepared questionnaires and schedules to carry out the investigation for this purpose.

All the information based on primary sources has been collected from the personnel departments of the selected tea estates of Assam and through personal interviews with the workers , union leaders, and officers on the basis of pre-structured questionnaires eliciting information on a number of major aspects of labour relations like personnel policies and practices, trade unions, strikes, procedure for settlement of disputes, redreesal of respondents' grievances and taking disciplinary action, workers' participation in management etc. to authenticate the research and arrive at genuine conclusions.

A major chunk of the portion based on the secondary information is obtained from the megazines, newspapers, journals, books, unpublished thesis, annual reports of the companies and various other publications of the Government of India and Government of Assam. Finally, all the information and data collected are analyzed and important inferences have been drawn from them.

1.6   LIMITATIONS OF THE STUDY:

In the present study, an attempt has been made to cover all important aspects of tea labourers in the tea industry of Assam with the maximum degree of thoroughness. But in this earnest endeavor, various difficulties of a serious nature at all stages of the enquiry have been experienced.

The study, however brings within its fold almost all vital issues relating to the labour relations in the tea industry of Assam. But it is pertinent to mention that as these are case studies, results and findings presented in it may not strictly apply to the tea industry of Assam as a whole.

An attempt has been made to highlight the empirical part of the work. The respondent's views were taken on a number of common aspects relating to labour relations practices of their respective three tea gardens.

TEA GARDEN AT A GLANCE

Name of Tea Garden	Area of Tea Garden			Employee				Total No of Creche House	Labours						Quarters			
	Plantation	Non-Plantation	Total	Officers	Medical staff	Clerk & Mohari	Total		Permanent			Temporary			Manager	Staff	Labour	Total
									M	F	Total	M	F	Total				
Borahi T.E.	360 hector	205 hector	445 hector	04	05	26	35	02	564	314	878	450	610	1360	5	22	664	691
Jaboka T.E.	55.34 hector	226.91 hector	782.25 hector	04	05	26	35	03	455	505	960	100	592	960	5	11	856	880
Deepling T.E.	246.65 hector	515.43 hector	562.6 hector	03	54	25	32	01	610	809	1217	Nil	Nil	Nil	3	11	856	880

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PART – II

Practice of Industrial Relations of tea garden labour

2.1 AN ASSESSMENT OF INDUSTRIAL RELATION PRACTICE:

In this part of the study an assessment is made to examine their prevailing industrial relation of selected tea gardens. In doing so, a survey has been conducted by hundred numbers of labour respondents. Accordingly various questions have been put to this labour different aspects of industrial relations of their respective tea gardens as follows :

2.2 UNION AND MANAGEMENT RELATION:

Union and Management Relation occupies a significant position in Industrial Relation. In the three tea gardens as mentioned above, it is observed that there union management relations is not found to be very fair. It is dnaelurdenrecn because of various reasons such as illiterate of majority labours so they are not very much aware of the concerned rule and regulation and related labour Act. Taking this opportunity, management has been depriving for various reasonable facilities. Moreover almost all labours are financially weak. So, they cannot stand against misparticipation of management by the help of legislative measures. Consequesntly, the labour community measurable fail to establish a good industrial relation. In addition to observe factor lack of coordination and co-operation among labours of single garden and all gardens.

2.3 WORKER PARTICIPATION IN MANAGEMENT :

It is observed that in case of three tea gardens, all labours related decisions are taken by management without considering attitude participations of labour. So, most of the labours are not motivated and among them there is no commitment to give effort at their level base. Moreover by virtue of independent decisions, the management also satisfied the workers and also failed to obtaining high productivity of labours. It is again observed that due to negligence of worker participation in management, the gap between management and labour community has been increasing which destroy the industrial relations and overall development of tea garden labour communities. Generally worker participation in management is designed in various forms such as –

A)   Works Committee

B)   Joint Management Council

C)   Joint Council

D)   Unit Council

E)   Plan Council

F)   Shop Council

G)   Workers Representative on the Board Management

H)   Workers participation in share capital

2.4 NEGOTIATION:

In these three tea gardens there are different types of agreement between management and labour, but practically it is observed that most of agreements are not in concrete form. So, in many times labour are deprived and misguided.

2.5 COLLECTIVE BERGAINING:

In case of collective bargaining the labours found to be weak. It is because of lack of coordination and co-operation of labours, lack of efficient leadership, illiterate labours, financially weak.

2.6 GRIVANCE HANDLING PROCEDURE:

Generally for grievance redressal procedure in case of large industry, there is a grievance redressal community as in case of medium and small industry, a particular officer is responsible for this purpose. As per procedure an employee having complain can place this complain to his immediate Boss and thereafter boss forwarded complain to the head concerned department and head of the department forwarded for necessary action to the head of industry (including managing director and general manager). But in case of this three selected tea garden of Charaideo is no systematic procedure of submitting any grievances of labour even there is no stipulated time is prescribed officially with in which time the grievance to be settled.

PART – III

SUGGESTIONS AND RECOMMENDATIONS

Recommendation

From the far going summary of the in-depth, research study the following suggestions and recommendations emerged to give future direction for development of the tea industry of Assam, and to help to formulate policy measures on the basis of its growth pattern and strength and weakness evaluate over a long period of time. The Tea Estate should undertake necessary actions so that the laboures feel that they are an integral part of the industry. Joint efforts of management and labour are necessary increase productivity and improve quality.

1.   There has been a mark differences in the level of satisfaction of the respondent of the

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three tea estate chosen for the study with regard to existing labour relations personal policy and industrial system. The level of satisfaction in government owned T.E. are very low as compared to the tea estate of private and public sector. This is because of mis management bureaucratic red tapism and also failure of government to pump sufficient capital to this tea estate. From a joint committee between existing management and tea labour and abolished bureaucratic system of T.E.

2. The activity of existing trade union in the sample tea estates are found below the desired level. This is due to failure on the part of trade union in developing a sense of belonging and building trust among the workers by taking a pro-active role. Trade union and tea estate labour union jointly discuss the various problems of T.E. and necessary statement of existing management of T.E.

3. The government of Assam should strengthen the existing directorate of Tea, Assam with necessary power and resources to be responsible for monitoring the development of tea industry.

4. Sivasagar major tea growing district of Assam. There should be special emphasis for closer interaction between district administration and T.E. management in this district. Separate schemes should be formulated by the central government to assis weaker T.E. (Deepling) to increase productivity and improve quality.

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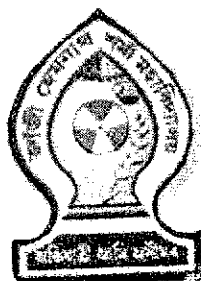Research Scholar, Reg. No. MVGU15PB1COM1

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JHANJI HEMNATH SARMA COLLEGE
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A Study on 'Human Resource Policy and Its Impact of All Round Development of Tea Garden Labour of Assam'
(*With Special Reference to Charaideo district.*)

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Key Word : Human Resource Policy, Worker's participation in management, Industrial relation .

Abstract

Under this paper an attempt is being taken to discuss the Human Resource Policy and its impact all round development of tea garden labour of Assam with special reference to three selected gardens of Charaideo district with a v ;w to systamatise the discussion the topic entire paper is devided into three part. The first part is entitled as theoritical approach - It includes introduction, meaning of H.R. Policy, Research Methodology, objective of the study. The second part is entitled comprehensive part . This part include analysis of the data of three aspects of Human Resource Policy, Personal aspect, Welfare aspect and Industrial Relation aspect. The third part consists of findings and recomendations and conclusion.

INTRODUCTION

Tea is globally one of the most popular and lowest cost beverages in the world. Tea industry is one of the oldest industries in India. Assam is famus allover the world for tea. The name 'Assam' issynonymous to the best liquoring quality black tea in the world. In fact, tea is not a just industry in Assam but also a part and parcel of the life and culture in Assam.Particularly upper Assam has been producing highest tea as compared to lower Assam and Barak valley. Charaideo district is oneof the important place of tea production in upper Assam. Even in wild tea was dicovered

in Charaideo district on or before in the year 1823. Since 1823the tea production has been continuing till now. The over all development of tea garden is mostly depend on its labour and on other hand efficiently and skill of labour is depend on the quality of Humaman Resource Policy adopted by the authority of the tea garden but the lamentable matter is that since the inception neither management nor owners of the tea gardens of Charaideo district hàs been paying any serious attention on the over all deveopment of tea garden labours consequently the labour community of the tea garden of the Charaideo district has been facing a lot of moneytary and non moneytary problems. Devoid of serios steps of management and owners of the garden on the development of labour not only evoke problems of labour but also badly affect on the productivity and smooth conduct of day to day activities of thetea garden. It is observed that if such type of negligent on the labour is continuing then in the long future there will be no existence in tea industry in the Charaideo district. All the above circumstances warrent a careful research work on the topic referred to here.

MEANING OF HUMAN RESOURCE POLICY

Human Resource is a resource like any other natural resource. It means that management can get use the skill, knowledge, ability etc. through the development of skills tapping and utilizing them again and again Policy itself is a statement of overall guidelines necessary for performing smoothly a kind of activities. On the other hand Human Resource Policy is such types of policy which previous over all guidelines of all human related activities, so that human resource activities can contributes in accomplishment of overall organisation goals.

METHODOLOGY

The study is based on both primary and secondary data collected by the techqunic of field survey, personal interview and questionnaires are put. More over out of total 100No. Officers and 1,000 No. of labours 10% percentage is selected in personal interview. On the other hand secondary data are collected from various books, Guwahati Tea Auction Centre from its statistics Cell, Tea Board of India, Tea Association, Tea research Association, Tea Labour Union Sivasagar. Tocklai Experimental Staion Tea Research Association Jorhat. Research Journals, News paper, Website. Moreover various Statistical tables, graphs and chart are used to present data.

THE STUDY BASE ON THE FOLLOWING OBJECTIVES :-

(i)   To examine the personnel related aspect of Human Resource Policy.

(ii)   To identify the various responsible factors of welfare aspect of Human Resource Policy.

(iii)   To observe the Industrial Relations aspect of Human Resource Policy.

ANALYSIS AND INTERPRETATION OF DATA
Table no. 1 (Personnel Policy)

Name of T.E.	Factors	No. of staff 10 nos.			No. of Permanent labour (100 nos.)		
		S	D	NO	S	D	NO
1. Deepling T.E.	Recruitment Policy	6	2	2	10	80	10
	Selection Policy	2	6	2	10	80	10
	Training Policy	0	8	2	0	90	10
	Placement Policy	2	6	2	0	90	10
	Carrier Development Policy	2	6	2	0	90	10
2. Tiok T.E.	Recruitment Policy	2	6	2	60	30	10
	Selection Policy	6	2	2	50	40	10
	Training Policy	6	2	2	50	40	10
	Placement Policy	2	6	2	60	30	10
	Carrier Development Policy	6	2	2	20	70	10
3. Jaboka T.E.	Recruitment Policy	6	3	1	70	20	10
	Selection Policy	6	2	2	50	40	10
	Training Policy	6	2	2	70	20	10
	Placement Policy	6	2	2	40	55	5
	Carrier Development Policy	6	2	2	60	35	5

S = Satisfied , D = Dissatisfied , NO = No opinion .

From the table 1. The survey of personal policy and practices of the sample garden clearly reveals that the respondent of Deepling T.E. has shown a high degree of dis satisfaction as compared to the respondent of Tiok & Jaboka T.E. Out of total 80 percent respondent of Deepling T.E. was dis satisfied with recruitment and selection policy. However Tiok T.E. 60% respondent was satisfied. In Jaboka T.E. 70% of total sample was satisfied. It is clear that government owners tea garden both staff & labour are dis satisfactory and Private & public sector company both staff & labours are satisfactory.

Table no. 2 (Welfare Policy)

Name of T.E.	Factors	No. of staff 10 nos.			No. of Permanent labour (100 nos.)		
		S	D	NO	S	D	NO
1. Deepling T.E.	Medical facilities	2	6	2	0	90	10
	Educational facilities	2	6	2	10	80	10
	Housing facilities	6	4	0	10	80	10
	Washing facilities	2	8	0	0	90	10
	Creche house/ Canteens facilities	2	6	2	0	90	10
2. Tiok T.E.	Medical facilities	6	3	1	60	30	10
	Educational facilities	6	3	1	60	30	10
	Housing facilities	8	2	0	50	45	5
	Washing facilities	2	6	2	60	35	5
	Creche house/ Canteens facilities	8	2	0	30	60	10
3. Jaboka T.E.	Medical facilities	6	4	0	70	25	5
	Educational facilities	6	4	0	50	45	5
	Housing facilities	8	2	0	70	25	5

	Washing facilities	8	2	0	40	25	5
	Creche house/ Canteens facilities	8	2	0	70	25	5

S = Satisfied, D = Dissatisfied, NO = No opinion Source : Field Survey 2016-17

From the table 2, welfare policy of Deepling T.E. is not satisfactory. All staff & labours are dissatisafied of welfare policy. Both Private & company T.E. labour & staff partially satisfactory. The survey highlight that on the whole working condition in Deepling T.E. were quite dissatisfactory. Since 90% of respondent have shown a higher degree of dissatisfaction towards every aspects of working condition. A close perusal of the data reveals that the working condition in Tiok T.E. quite satisfactory and a majority of respondent were happy against the existing working condition. In Jaboka T.E. working condition , medical facilities , safety measure are satisfactory as compared to Deepling T.E. and Tiok T.E. Jaboka T.E. provides School Bus and Ambulance and also provides safety equipments in Tea factory.

Table no. 3 (Industrial Relation)

Name of T.E.	Factors	No. of staff 10 nos.			No. of Permanent labour (100 nos.)		
		S	D	NO	S	D	NO
1. Deepling T.E.	Labour& management relation	2	8	0	0	92	8
	Management& employee's relation	2	8	0	10	82	8
	Management & Union relation	6	4	0	10	86	4
	Grivance handling procedure	2	8	0	0	92	8
	Settlement machinery	2	8	0	0	92	8
	Joint management council	2	8	0	0	92	8

2. Tiok T.E.	Labour& management relation	6	3	1	60	35	5
	Management& employee's relation	6	3	1	60	35	5
	Management & Union relation	8	2	0	50	45	5
	Grivance handling procedure	2	8	0	60	35	5
	Settlement machinery	8	2	0	30	65	5
	Joint management council	8	2	0	30	65	5
3. Jaboka T.E.	Labour& management relation	6	4	0	70	25	5
	Management& employee's relation	6	4	0	50	45	5
	Management & Union relation	8	1	1	70	25	5
	Grivance handling procedure	8	1	1	40	55	5
	Settlement machinery	8	2	0	70	25	5
	Joint management council	8	1	1	70	25	5

S = Satisfied, D = Dissatisfied, NO = No opinion. Source : Field Survey 2016-17

From the table 3, it was observed in survey that 70% respondent in Jaboka T.E. were satisfied with the activity of trade union. However, some respondents were of the view that Union leader of recognised unions in Jaboka and Deepling T.E. were under the influence and direct control of the management. The union neighter take out any welfare programme nor fight for rights of respondents as reflected from that fact 70% respondents were not having a good opinion about the activities of union.

Moreover it was also reported by 70% respondents of Jaboka T.E. that the attitude of management was favourable on the contrary 92% in Deepling T.E. 60% of Tiok T.E. alleged that the management doesnot encourage unions. The management didnot interfere with the legitimated trade union activities. It was also found that workers participation in trade union activities was significantly low in Deepling T.E. and Tiok T.E. It was observed the respondents of Deepling T.E. reported that their management doesnot workers' participation in management except for a few scheme where there were legal, commpulisions for the workers' participation. The procedure of taking disciplinary action was another aspect on which the respondents views were sought. The degree of satisfaction was lower in Deepling T.E. As most of the

respondents are illiterate, they are unable to follow the grievance procedure. The degree of dissatisfaction among respondents regarding procedure for settlement of dispute was as high as 92% in Deepling T.E., 35% in Tiok T.E., 55% in Jaboka T.E.

Findings :

    Following are the findings revealed from the analysis and interpretation of data :

    1. The workers of Deepling Tea estates exhibits a high degree of dissatisfaction with regard to recruitment, appointment and selection procedure adopted by the authority and the respondents felt the existance of different pressure groups which had been acting as hindrance in adopting a transparent, suitable and sound recruitment policy .

    2. There has been a marked difference in the level of satisfaction of the respondents of both the three tea estates choosen for the study with regard to the existing wage system. The levels of satisfaction in government owned tea estates are alarmingly low as compared to the tea estates of private sector. This is because of mismanagement, bureaucratic red tapism and also failure of the government to pump sufficient capital to these tea estates .

    3. The working environments in which the workers are to work reflects a dismal picture as most of the respondents do not feel that the existing working cor dition is all up to their satisfaction.

    4. The activities of the trade union in the sample tea estates are found below the desired level. This is due to the failure on the part of the trade unions in developing a sense of belonging and building trust among the workers by taking a pro-active role.

    5. The existing procedure for redressing grievances and settlement of disputes is also not approved and favoured by the workers as they reflected a high degree of dissatisfaction towards these mechanisms.

Suggestion :

    From the forgoing summary of the in depth, research study the following suggestions and recommendations emerged to give future direction for development of the tea industry of Assam, and to help to formulate policy measures on the basis of its growth pattern and strength and weakness evaluate over a long period of time. The tea estate should undertake necessary actions so that the labours feel that they

are an integral part of the industry. Joint efforts of management and labour are necessary to increase productivity and improve quality.

1. The T.E. should avail labour welfare measures provided by the tea board and other government agencies.

2. The govt. of Assam should strengththemn the existing Director of Tea, Assam with necessary power and resources to be responsible for monitoring development of tea induistry.

3. Charaideo district of Assam there should be special emphasis for closure intention between district administration and T.E. management in this district. Separate schemes should be formulated by the central govt. to assist worker Deepling T.E. to increase productivity and improve quality .

4. The state government should constantly pressure with Central govt. to open the still well road from Assam connecting India with Myanmmar and ASIAN countries to open new visitor for trade of Assam tea. Application of Human Resource Management principle in labour management for motivation of workers have not been seriously attempted in the tea industry. Serious effort on this aspect will improve both productivity and quality in addition to creation of congenial environment.

Conclusion :

Tea Industry is the backbone of Assam's economy. Tea is not only the oldest industry of Assam, but also the important only one alongwith oil and the major source of revenue and employment for the state. Assam's biggest contribution to the world is it's tea. The industry in Assam in general and tea industry in particular have long been neglecting the human aspect of the organisation. Most of the industries donot even have a personnel manager. Now the time has come for the tea industry of Assam to realize that in order to produce extra ordinary results, organization will have to depend a great deal on human aspects as this will help in bringing about the much needed competitive edge. This has made labour relation more significant and meaningful. The tea industry should understand that technology is no longer monopoly nor is the availability of money. But what nay be the monopoly would be the people associated with the business organization. The competitor of the industry can duplicate the business strategies but cannot duplicate the people. This, in this context, one shall hope that the tea industry will evolve and develop a mechanism which will help it to enjoy and practice good, sound and timely labour relation activities.

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Exploitation And Suffering of the Dalit and Subaltern Class in the Novels of Mulk Raj Anand With Reference to "Untouchable", "Two Leaves and a Bud" and "Across the Black Waters"

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Abstract – Exploitation and suffering of the Dalit and subaltern class has been one of the major themes of literature. The novels of Dr. Mulk Raj Anand depict a realistic and sympathetic portrait of the Dalit and subaltern class of his time in India focusing on how they suffer in their struggle of managing their livelihood and how they are exploited by the upper class and well to do people in the society depriving them of their every prospect of opportunity. For his presentation the humanist has picturised the lives of the sweepers, peasants, the daily wagers, the workers, and the soldiers, all other depressed and oppressed people of his notice. The focus on the prevailing pains and plights of the have-nots is like revolutionary in his part. We find a true Indian society in his novels with special attention to the misery of the poor.

This research paper is an attempt to study how during 1930's, in India the Dalits and the subaltern class were neglected and exploited. They did not enjoy the minimum human dignity and had to go through a constant struggle for their survival. Gandhi, as a social reformer, redeemed the life of these untouchables and underdogs of society by standing like a rock. He was not only a social reformer but also brought religious renaissance among the Hindus.

Keywords: Untouchable, Discrimination, Laborer, Downtrodden, Revolutionary, Renaissance, Dalits, Exploitation, Suffering, Subaltern, Humanity, Futility, Sorrow.

------------------------------------**X**------------------------------------

INTRODUCTION

Mulk Raj Anand is regarded as one of the pioneers of Indian English fiction who is considered a committed humanist. Though his writings had been subjected to various interpretations, he can be labeled as a social realist, the champion of the poor, for his vivid presentation of the exploitation and suffering of the Dalit and Subaltern class in most of his novels. They illuminate his love for downtrodden and sufferers. His love for humanity and his concern for the socially and economically oppressed came from his peasant parents who in consequence acquired a status of being the advocate of the underprivileged. He wrote on behalf of those common people who need to suffer for no fault of their own. The socially conscious novelist, Dr. Anand, always kept notice on the apathy and despairs of the sufferers in the society of his time and openly expressed his feelings without any veil even to the most crucial situations. Thus he aspired to rectify the follies and evils of society and established classless society based on equality among people

EXPLOITATION AND SUFFERING IN 'UNTOUCHABLE':

'Untouchable' (1935) is the first novel of Mulk Raj Anand which depicts the suffering and struggle of the low caste Hindus called 'untouchable' for their survival and identity. They always suffer from poverty and fall the victim of injustice of the society. Their struggle for survival is ever and on. They need to bear the physical and mental tortures receive from the high caste Hindus. Their born in that caste is a curse on them which they suffer in their entire life and cannot avoid by any effort. The central figure of the novel 'Bakha', the son of Lakha, the Jemadar of all the sweepers in the town Bulashah is only the symbol of this kind and the events of a single day of his life covers the whole story of the novel. It is a typical day in his life mixed with hunger, hope, small pleasures, insult and setbacks.

In the beginning of the novel we find a realistic

daily routine work with his father's cascade of abuses: 'Get up, ohe, you Bakhya, ohe son of a pig!' ' ..... Are you up? Get up, you illegally begotten'. (Untouchable, P. 5 & 6). Such abuses are almost regular and common in the day to day life of Bakha who symbolizes the exploitation and oppression which has been the fate of the untouchables like him. The work of this caste is to clean toilets and streets and keep them clean for the upper castes. Their living condition is extremely dirty and they are forced to reside in mud-wall, single-roomed cottages devoid of proper drainage system where a foul smell is always constant. From sunshine to sunset he is forced to deal with discrimination. Hatred, hypocrisy and ill-treat of upper class people. The treatment he receives from people is *worse than the treatment people give to an animal.* When he is hungry, chapattis are thrown to him from the third floor of a building. Similarly, jalebis are given to him as if a bone of an animal is thrown to a dog. A Hindu shopkeeper throws a packet of cigarettes at him. Thus he has suffered a series of humiliations from the very beginning of the morning. He is very much astonished to receive a slap from high caste Hindu, Lallaji, in the accusation of polluting him by his touch. Anand writes about physical suffering and mental agonies of Bakha. Although he has strength enough to retaliate, he remains silent, taking all indignities to his fate. This kind of action of the high caste Hindu whom Bakha touched andpolluted (!) only reveals the tragic dilemma of the untouchables. Sad situations and painful experiences like these indeed arose the feeling of protest in Bakha. But he silently bears all as he is alone in his side and nobody cares him.

The sweepers are in charge of maintenance of cleanliness and hereditarily they are destined to live in places lack of hygiene and sanitation. They are considered so polluted that are not allowed to draw water from the common well. They have to depend on the mercy of caste Hindus for it. The writer here presents a poignant picture of the harass reality and the curse of untouchability through the water episode which is very much touching and heart rendering. Through his powerful use of regional language, use of abuses and naked picture of untouchability, Anand clearly focuses on the pathetic condition of the Dalits. Sohini, Bakh's sister is treated badly by the high caste Hindus when she goes to fetch water from the common well. Pandit Kali Nath, graces her by filling her pot and calls her to his house to clean the courtyard of his house at the temple. His intention is vulgar. When Sohini reaches, he catches her by her breast but she refuges to submit her self and chastity. Anand here throws light on the hypocrisy, lustfulness and pretentions of so called priest Pandit Kali Nath who believes to be polluted by the touch of untouchable but shamelessly keeps up strong sexual desire with an untouchable girl. This duality and hypocrisy is vividly revealed by Anand in the novel Untouchable which forces the untouchables to suffer. Bakha appears in the scene and bursts out in a rage with an impulse to beat the Pandit. As both of them realize their helplessness due to the limitations of their

castes, they have no other way but to give up. Such humiliation is common for untouchables and they have accepted it as it is age old tradition. It clearly justifies the sad plight of the out castes. They are not allowed to enter the portals of temples because their contact defies the house of God, the creator of all. But sexual harassment to an untouchable in a temple is not a matter to heed on to them.

Bakha returns home desperately and tells his father Lakha about his insult and Sohini's molestation by the Pandit. To lessen his son's grief Lakha narrates him a nasty experience of his own life how he once suffered to save the life of his son Bakha. It brings Bakha back to his sense. He then submits himself to his destiny.

Mulk Raj Anand, as a social reformer, considers untouchability a vice of society and in the latter part of the novel he gives a few suggestions to get rid of such vices. Bakha listens to Gandhi in a public meeting saying all Indians are equal and there is no difference between the work of a sweeper and a Brahmin, which gives an account of a Brahmin doing sweeper's work. Gandhi moreover expresses his wish to be re borne as untouchable. As a social reformer he redeemed life of these untouchables by standing like a rock. He was not only a reformer but also brought religious renaissance among the Hindus. He gives them a new name 'Harijan' and calls them cleaner of Hindu Religion. Such words of Gandhi create a vibration of hope in Bakh's heart. He also hears the flash system and realizes it as the only solution to get rid of untouchability. On his way back to home he thinks of everything. Now of the Mahatma, now of the machine. He aspires to tell his father all about these, as if some relaxation from their suffering. Anand suggests that it is technology in the form of newly introduced flash toilet that may be his savior by eliminating the need for a caste of toilet cleaners. Thus the novel ends with a resounding note of optimism. By the presentation of the suffering of the untouchables Anand revolts against the social discriminations and becomes the spokesman of the Dalits.

The novel evokes in the mind of the readers the *horrifying malady and woe of downtrodden people in* the Indian society. Anand focuses on the suffering of the Dalits, how they are exploited and suppressed and most significantly dehumanized. 'Untouchable' really becomes a tragic saga of the Dalits.

EXPLOITATION AND SUFFERING IN 'TWO LEAVES AND A BUD':

'Two Leaves and a Bud'(1937) is the third novel of Anand where he presents a picture of the suffering of the labour class in the tea plantations of Assam in the form of exploitation and mis treatment they received at the hands of British plantation owners. Here also Anand focuses on the troubles faced by the poor and downtrodden.

Anand's protagonist in the novel, Gangu, is a different character here with unique distinctions. He arrests the attention of the readers as a veteran of the coolie class who works hard to attain his goal. As a husband, father, and head of the household, Gangu, makes every effort to render his responsibility for the family. Anand presents him as a respectable and decent man who is able to adequately provide whatever needed for his family. He is a true coolie with mixture of innocence and wisdom in his character. He is a positive role model and an example of how to live admirably. He has lost his home and his land because of the iniquitous and unjust laws and practices inflicted upon the lowly persons of the coolie class. He is obliged to pay debt incurred by a member of his extended family. He respectfully attempts to fulfill his obligations to the best of his ability. Still he suffers and falls the victim of dishonest Buta who deceives him showing him a bright future in Assam in vain.

Coming to Assam tea estate soon Gangu realizes his ill fat. He is exploited by every superior. His family is given a very small amount per month which is less than eight annas. He falls the victim of Malaria. Although it releases him, he has to sacrifice his wife Sajani. His sadness and suffering increase when he finds no money to buy a red cloth and make a bamboo hearse. He feels utter emptiness when he fails to manage a loan to do the funeral rites of his wife. Instead of showing sympathy to him the manager of the estate Mr. Croft Cooker throws him out of his office the most in human manner.

There is no end of Gangu's sufferings till his death in an incident to save the chastity of his daughter Leila, as a true father. Raggie Hunt, a manager of the Estate, desires to physically have her in a sexual way. Gangu has made a choice to fight against this sin rather than let this cruel man sexually abuse his daughter. He reacts with anger and rage and goes to confront Reggie's demand. Unfortunately he is shot dead at once, but he is able to save his daughter for the time being. The suffering hero meets his tragic end in the hand of his exploiter.

EXPLOITATION AND SUFFERING IN 'ACROSS THE BLACK WATERS':

Anand's 'Across the Black Waters' is the second novel of the trilogy (1939-42) that deals with poor Laloo's suffering as an army in the World War I. He is forced to take p art in the war against his will. The regiment he is attached with is untrained and unequipped for modern warfare. Indian soldiers with the sense of inferiority salute every white face they come across. The soldiers are basically the poor peasants for the evicted tenants. Only with a meager worth Rupees Eleven a month they find it difficult to free their parents from the debt of the money lender and landlord. The British not only exploited the Indian peasants, coolies and laborers but also the Indian soldiers. They are not soldiers due to their indomitable patriotism. They are even confused about the battle and where they are to take ambush. They are only to follow the command of the British officers and fight against the enemies with outdated weapons and untrained state. They do not have proper ammunition and sophisticated weapons for a wide attack. In the midst of such mental agony, their only consolation is that although the place is an unknown one, they are in the company of their native soldiers. Lal Sing (Lalu) loses his comrades one by one. Hwalder Lachman Sing is killed in war. Hanumant Sing refuses to fight for the British Government and is killed by an Indian Officer: Dhyan Sing and Kipu Ram fight bravely and die in the course and Daddy Dhanoo is drowned. Lal Singh, too, is wounded and taken prisoner by the Germans at Festubert.

The exploitation and suffering is exposed in the novel by the fact that the British not only gives the soldiers very low payment but also fails to fulfill its promise in anticipation that the Government would give them a piece of land as a reward. Moreover it is described in the novel that the sons of poor peasants, overburdened with debts, find no way out to free their mortgaged land from the grips of the landlords. The old fathers had hopped against hopes that their sons would one day bring them fortune by sending cash money.

Thus through the novel, Anand makes the British responsible for exploitations and social prejudices. He also exposes the landlords and moneylenders as heartless being. Lalu's life as a captive is full of suffering. He is presented as one of those ready for any havoc, ready to fall or fell. The conflict, the fire and fury of action, the frenzy of bullets—all place him in a world of embarrassment and dismay.

CONCLUSION:

To conclude it can be said that the novels: "Untouchable", "Two Leaves and a Bud" and "Across the Black Waters" clearly show the exploitation and the suffering of the subaltern class through most of the characters. With such realistic presentation of the Dalits and the Subalterns in his novels Anand has become a proletarian novelist.

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CONTANTS :

Struggle and Salvation : A Bitter Childhood Experience Depicted in 'Coolie'

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Abstract

Mulk Raj Anand, who is regarded as the father of Indo-English literature, is the eldest of the three great Indian Novelists, the other two being R. K. Narayan and Raja Rao. He is famous for his realistic portrayal of the lives of poor sufferers and common exploited people of India. His expression of the condition of the villagers, extreme poverty, orphans, untouchables and urban labourers is vivid and pathetic. Thus, he vehemently exposes the social snobbery and prejudice prevailed in Indian Society of his time and tried to reform them. This research article is an attempt to focus on the suffering of the poor labourers, particularly child labours as depicted in Mulk Raj Anand's 'Coolie' .

Key words: realistic, sufferers, exploited, poverty, snobbery labourers etc..

Mulk Raj Anand paved the new way of Indian Writing in English with his a lot of novels, short stories and other writings. He is a novelist of the poor, the down trodden, the unwanted and the unloved who need to struggle hard for theirsurvival and even dies over hard labour. In most of his novels Anand picturizes such problems of the Indian society of his time like tyranny of the caste system, its injustice, its social, moral and economic inequality, class conflicts, exploitation of the poor by the rich, quest for identity, search for freedom etc. .

"Collie"(1936), the second novel of Anand, a social artist, is based on a realistic picture of the wretched condition experienced by the lower class with the rise of the trade union movement in 1930's India. Here the Novelist presents the struggle of the protagonist Munoo, a poor hill orphan, for his survival. He sets out in search

of livelihood. His several roles including those of a domestic servant, a collie, a factory worker and a rickshaw-puller take him to various places from Bombay to Simla, until swift tuberculosis brings his struggle to an untimely death, his salvation. In spite of his willingness for honest earning, he falls the victim of the so called well-to-do class of the society who exploits him taking the advantage of his lowly place in society and his orphanage. The ill-treatments and abuses he experiences are documented throughout the novel. The time when he lives with the family of his uncle is very difficult for him as he is occasionally beaten and suffers other abuses also. These mis-treatments are common, frequent and customary in the lives of the poor. Then he is engaged by his uncle in the house of Babu Nathoo Ram, a bank employee in Sham Nagar, as a domestic servant and here also he experiences the most cruel and unkind treatment from his master. His impish curiosity and juvenile buoyant spirit often put him to trouble. He is engaged at work the moment he joins as a servant. He has no right to play with the child of his master, join in the merry-making of little girl Sheila and her friends. He cannot eat from a plate as he is a servant to the family. His sitting for toilet in the open, breaking crockery etc. causes for him a lot of scolding and beating. He has to struggle hard to earn his bread doing all day long every household duties including scrubbing the vessels, sweeping the floor, preparing the breads and laying the table etc.. Yet he cannot get full meal to satisfy his hunger and always starves. He has suffered both physical and mental torture. Even his own uncle beats him mercilessly when he goes to complain about the physical assault by his master who, on the other hand, exploits him by taking his monthly earning of rupees three as a servant. When he is not secure and cannot get justice even near his own blood, how it is possible to remove the sufferings of such a struggling life. Such a cruel, inhuman treatment compels him to run away from his uncle and his callous and inconsiderate employer.

The next phase of Munoo's struggle begins in Daulatpur. He is picked up by a good Samaritan, Prabha Dayal from the railway compartment and engaged in his pickle factory - bleak, airless like an inferno, that is lighted up only by the geniality of Prabha and his wife Parbati. Here also he faces the cruel treatment of Ganpat, Prabha's business partner for whose cheating, villainy and evil nature destroys the factory making Prabha Dayal a beggar. This time Munoo goes out to work as a coolie but finds it hard to manage a job. He struggles hard as a coolie first in grain market and then in the vegetable market among the naked starving coolies each

competing with the other for job at extremely low wages. He also tries the railway station, but he is scared out of his wits by a policeman and he runs away in terror till a kind-hearted elephant driver comes to his help and enables him to reach Bombay. Munoo's life, in Bombay also, is full of suffering and struggle. He absorbs himself here as a worker in a cotton factory which is nothing but another form of hell where numerous poor like him are condemned to sub-human existence. The workers here toil with their sweat and blood under abominable conditions for long hours for a paltry wage with which they cannot meet their ends with. They are made to borrow money for interest which is exacted mercilessly. They are also exploited by charging commission out of their wages. They are given very lower quality livings rooms charging higher rents. The condition of Munoo is not exception to them. He labours hard experiencing more horrowing situations occasionally combatting with evil forces. He realises the hardness of life when he confronts the strike of the coolies and the race riot thereby. He understands that in order to exist, one must continually struggle and fight the things that come as obstacle in one's way.

The final stage of Munoo's struggle takes place in Simla, when he happens to go there following a small accident. He is run down by a car owned by Mrs. Mainwaring, a resident of Simla. She takes him with her for treatment and employs him as a servant and rickshaw driver. Here also he struggles hard to survive. He discovers that there are some people who have the life of plenty and luxury and others who have the life of under-employment and over-work. He is considered so low and sub-human that he is required to bend over and physically transport another human being without any effort from the one being hauled about. Even he begins to show symptoms of a serious illness, Munoo is required to carry out his servant duties. Soon he develops tuberculosis and after a brief treatment dies in a hospital. The lowly, unappreciated coolie is over-worked to death. He attains his salvation by a premature death.

Munoo, a kindly and pathetic boy, always wants to find someone to outwardly rescue him from darkness and gloom just before he nearly perishes. After each incident from which he escapes, he experiences the fear of the unknown and the emotive rousing of hope for a new situation, a new life he is about to enter. His life is a veritable struggle from the time he left home. He endures almost constant pain and suffering in the name of struggle. Though he is uneducated, he is intelligent enough to realize that his predicament is due to his poverty and low-class status. The anguish

and mistreatment that he suffers is not restricted to him alone, nor to individuals of a specific region of India. This is a common occurrence that is experienced throughout the country by the poor labourers in both the urban and rural areas. They struggle hard irrespective of their age and death is a release for them, a kind of salvation.

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Perspectives

(A Collection of Essays on Language, Ethnicity & Identity)

Perspectives

A collection of essays on
Language, Ethnicity & Identity

nomic Empowerment of Women through Self Help Groups: ase Study of "Kanyakumari Self Help Group" of Mahmora Village under Bharali Pukhuri Gaon Panchayat

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Economic independence of women has been an essential component in the process of mpowerment in India. The emergence of the Self-Help Group movement in 1980s is ed a significant step not only in terms of utilizing the potential of the half of the but also in hastening the economic growth of the country. The concept of self-help IG) has its background in the cooperative movement which is dependent largely on institutions for its financial credit. The SHGs are therefore advancement over the ive movement since they are formed on the philosophy of self-reliance in terms of financial liability. It is this sound foundation which promises necessary economic once to women for their empowerment. There have been a number of studies to the impact of the SHGs in India. Micro-Finance programmes like the Self-Help Groups in India have been increasingly promoted for their positive economic impact and in the empowerment of women.

Women empowerment is the most important instrument for the socio-economic ment of a nation. In this context, Self-Help Groups (SHGs) have emerged as the tool s power to create a socio- economic revolution in the rural areas of our country. have not only produced tangible assets and improved living condition of members but in changing much of their outlook, worldview and attitude. Women in India are the multiple socio-economic and cultural factors. Emancipation of women is a pre- for nation's economic development and social upliftment. For the rural women, empowerment can be harvested through the concept of Self-Help Groups (SHGs) group approach to rural development. SHGs are indeed a boon to the rural poor who undertake viable economic activities on their own.

The SHGs empower women both socially and economically. They encourage women ate in the decision making in the household, community local democratic sectors women to take leadership position.

Empowerment of Women

Economic empowerment is one approach to enable women to realize their inherent skills and competencies for creation of small business enterprises. Economic

empowerment of women is one of the most important parameters of the overall [...] which includes social, psychological and political aspects of empowerment [...] empowerment in terms of increased income, self-employment and thrift creation [...] in women's ability to influence or make decision, increased self confidence, better [...] role in household etc. It emphasises on breaking of vicious circle of poverty [...] vulnerability, enhancement in resources available for utilisation and diversif[...] higher income activities. It is expected that microfinance provided to women [...] promoting of productive activities or entrepreneurship will bring out positive imp[...] base owned by women, monthly income, savings, decision making ability relat[...] reduction in the vulnerability in case of emergencies and improvement in the [...] consumption level and family welfare (Basargekar, 2009). In this context, Kal[...] apparently stated that while access to financial services can and does make [...] contributions to the economic productivity but improvement in income generatin[...] may not naturally and directly lead to overall economic empowerment of poor wo[...] is equally important that the women have full control over the resources such as in[...] and savings and have decision making ability and power to use them for pursuing [...] interests. Thus, it is also equally important that increase in income generating abili[...] get translated in important goals such as control over income and profits and usin[...] their own and household's welfare.

Working of Self-Help Groups (SHG)

A Self-Help-Group is a small economically homogeneous affinity of th[...] women or men voluntarily coming together to save small amount regularly. The am[...] deposited in a common fund to meet members' emergency needs and to provide loan[...] needy members of the group. They have been recognized as useful tool to help the poor [...] an alternative mechanism to meet the urgent credit needs of poor. SHG enhance the [...] of status of women as participants, decision-makers and beneficiaries in the dem[...] economic, social and cultural spheres of life. The basic principles of the SHGs ar[...] approach, mutual trust, organization of small and manageable groups, group cohesiv[...] spirit of thrift, demand based leading, collateral women friendly loan, peer group pressur[...] repayment, skill training capacity building and empowerment.

In India, SHG approach has been tapped by the government through the Nat[...] Bank for Agriculture and Rural Development (NABARD) programme as it has strong [...] root network. SHGs are working in democratic manner. The upper limit of membe[...] group is restricted to 20. Among them a member is selected as an 'animator' and two me[...] are selected as the representatives. The animator is selected for the period of two yea[...] group members meet every week and they discussed about the group savings, bank [...] repayment of loan, social and community action programme.

Significance of the Study

In India, women constitute around half of the total population and thus very impo[...] human resource for the nation's development. As per census 2001, the female labour [...] participation rated in their total population is 25.7 percent and it is comparatively higher [...] percent in rural area as compared to 11.6 percent in urban areas. Over the last few dec[...]

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...en have come forward to establish their own enterprises. It is well recognised that the ...of women is intimately associated with its economic position which depends on ...ortunities for participation in productive activities. Entrepreneurship development among ...en is therefore seen as one of the important tools to remove unemployment and gender ...minations for poverty alleviation in India.

...The microfinance movement through SHGs across India is to make women manage ...selves for social mobilization, to create self confidence, rise their self esteem through ...ipation in socio-economic and political life. The SHGs programme generally targets the ...poor, particularly the women, who are often discriminated against not only by institutions ...so with their own family. The poor are faced with the challenge of acquiring credit to get ...to engage in various productive activities, without necessary collateral required by ...financial institutions. The provision of loans to women may then serve the dual goals ...creasing household assets and empowering women. Microfinance institutions have become ...ingly popular as a way to mobilize poor communities through the provision of loans ...SHGs formed and loans are allocated to members based on group solidarity instead ...collateral. The SHG-Bank linkage programme in Assam though started quite late ...red to other states in India, the programme has taken momentum in recent years. But ...ribution of SHGs over Assam is uneven. Further, no specific study is conducted focusing ...nomic empowerment of women through SHGs in Mahmora village of Bharali Pukhuri ...anchayat of Sonari Block of Charaideo district of Assam. Hence, the present study is ...taken.

...The present study is beneficial to a large number of rural people in Assam. It also ...know the role of SHGs to promoting economic empowerment of women through ...women can give a significance contribution to develop the society.

...rofile of Study Area

...The geographical area of present study selected Mahmora village under Bharali ...Gaon Panchayat of Sonari Block of Charaideo district of Assam. The village is one ...relatively backward villages within the district of Charaideo. The villagers are basically ...dent on agriculture and allied sector, which represents the absolute backwardness of the ...in terms of industrialization. The absence of industries and huge damage to the ...ure sector by flood time to time causes unemployment problem. On the hand the ...are basically living a moderate life but still the women folk of the village are ...ically very poor and needs their upliftment. In recent time SGH has impact in this ...through which women can overcome their problems of life. The socio-economic ...ound of the district as well as village provides strong case for the purposeful selection ...district to evaluate the impact of SHGs on women economic empowerment.

...tives of the Paper

...The overall objective of the present study is to analyze economic empowerment of ...through "Kanyakumari Self Help Group" of Mahmora village under Bharali Pukhuri ...anchayat. Following sub-objectives were formulated for accomplishment of the major ...ve of the present study.

1. To analyze the production activities of the group members of Kanyakumari Self-Help Group.
2. To assess income, expenditure and savings pattern of the group members of 'Kanyakumari Self-Help Group'.
3. To focus the awareness of the group members about banking operation.
4. To assess the amount of SHG Loan availed by the members through SHG.
5. To analyze the reasons for taking SHG Loans.
6. To analyze the benefits received by group members after joining in Kanyakumari Self-Help Group.
7. To analyze adequate training facilities received by the group members of Kanyakumari Self-Help Group

Methodology

The study was carried out in Mahmora village under Bharali Pukhuri Gaon Panchayat of Sonari Block of Charaideo District, Assam. There are more than 100 Self-Help Group in Bharali Pukhuri Gaon Panchayat. We selected a single Self-Help Group named "Kanyakumari Self Help Group" by using purposive sampling technique in first phase and in second phase information is collected from all members (11) of the group with the help of open unstructured interview. The study is analytical and descriptive in nature. Both primary and secondary data were used for the study. Primary data is collected through participant observation and unstructured interview Secondary data required for the study are collected from books, journals, magazine, unpublished thesis.

Literature Review

The review of the related literature involves locating, reacting to and evaluating researches, carried out earlier, and also the causal observations and opinions that are related to any research problem being explored. This encourages the researcher or investigator to have a thorough understanding and insight into the work already undertaken and key areas to be explored further. Thus related studies provide a comparative data on the basis of which one can evaluate and interpret the significance of one's finding. The present study conducted "Economic empowerment of women through Self-Help Group: A case study of Kanyakumari Self Help Group" of Mahmora Village under Bharali Pukhuri Gaon Panchayat of Sonari Block of Charaideo District."

Kuller, M.S. (2001) conducted study entitled *"Empowerment of women through NGOs"*. This is a case study of MYRAD Self-Help Group of Chincholic Project, Gulbarga, Karnataka State analyzes the impact of SHG supported by NGO namely MYRADA on women empowerment in Karnataka. The study revealed that individual loans are mostly used for productive purpose and not for consumption purpose as are commonly believed. The MYRADA provided help in the organization of the group, and guided their economic activity, arranged training to the extent possible, extended financial help in case of need and arranged for SHG linkage with the banks.

Rao V.M. (2001) conducted a comparative study in Andhra Pradesh and Karnataka on the functioning of the SHGs. It is underlined that the SHGs are sustainable, reliable and encourage saving. The groups have helped the poor to come out of vicious circle of poverty

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claimed that more than 2 million poor families have been brought within the fold of formal banking sources.

Anjugam M. et al. (2001) the study is conducted on "*Impact of Micro-finance through SHGs*". It undertook the case study in the Madurai district of Tamil Nadu, assessed the economic, social and institutional impact of the SHGs. The required information was collected by personal interview method using pretested interview schedule. It was underlined that the major purpose of loan extended to pay off the loan from money lenders. Other than this, loan was given to medical, house repair, educational and social obligations. The women could accumulate assets in terms of jewels, TV, steel bureau and to install the facility of electricity, purchase livestock, land for construction, leasing cultivable land etc. The repayment was 100% and the member's awareness on girl education, outside contacts and decision making skills etc. were improved.

Sharma, K.C. (2001) the study entitled "*Micro-Finance through SHGs*" found out groups enabled women to engage in economic activities and decision making at the household and the society level. It makes the process of development participatory, democratic, independent of subsidy and sustainable. A significant change is realized in terms of the increase of income, assets, savings, borrowing capacity and income generating activities.

Chinanjeevulu, T. (2003) the study entitled "*Empowering women through SHGs, Experiences and Experiment*" has an objective to find that woman has developed abundant self esteem through the SHG movement. Not only economic poverty but also social and gender issues can be tackled effectively through this process. Govt. and non-government agencies can play a proactive role in mobilizing, organizing and sustaining SHGs. The study pointed out that the necessary managerial, technical and marketing skills be imparted to group to enhance their livelihood opportunities.

Gulab S. Chandrashekhara Rao N. (2003) conducted study entitled "*Women Self Help Group, Poverty Alleviation and Empowerment*" analyses the characteristics of the three women based group model of poverty alleviation and women empowerment. Participation in the SHGs has improved the access of women to credit. This has helped in reducing their dependence on moneylenders. The women have invested the credit obtained from the SHGs in new economic activities and/or strengthen the old activities. They have contributed to the occupational diversification at the household level. The non-agricultural activities undertaken by the women helped the households to obtain income from low risk activities. Thus, the quality of income of the household has gone up.

Nair Ajai (2005) his study entitled "*Sustainability of microfinance Self Help Groups in India: Would federate Help?* The major objectives of the study to identify the services provided by the federations and analyze their benefit to SHGs. The researcher made a study with a sample size of three organizations and found that federation to help SHGs to become institutionally and financially sustainable because they provide the economies of scale that reduce transaction costs and make the provision of these services viable. However, their sustainability is constrained by several factors, both internal, related to the federation themselves and external, related o the other stakeholders.

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Data Analysis and Interpretation

Data analysis, interpretation are most important part of whole research process. The data as such has no meaning unless it is analyzed and interpreted by statistical technique, so, as to arrive at certain reliable and valid conclusion. However, valid reliable and adequate the data may be, it does not serve any worthwhile purpose unless it is carefully and systematically classified and tabulated, scientifically analyzed, intelligently interpreted and rationally concluded.

Keeping in the view, the required data collected from 11 (Eleven) members "Kanyakumari Self-Help Group" of Mahmora village under Bharali Pukhuri Gaon Panchayat of Sonari Block of Charaideo District and these data were analyzed, interpreted and discussed according to the objectives.

The table below presents the information about 11 members of "Kanyakumari Self-Help Group.

Table 1: Information of group members of "Kanyakumari Self-Help Group"

Sl. No.	Name of Group members	Age	Marital Status	Level of Education
1	Anjana Konwar	30 Yrs	Married	B.A. passed
2	Kalpana Konwar	31 Yrs.	Married	H.S. Passed
3	Dipa Konwar	29 Yrs.	Married	B. A. Passed
4	Tilu konwar	35 Yrs.	Married	H.S. Passed
5	Pari Konwar	29 yrs.	Married	Primary
6	Rupa Konwar	40 Yrs.	Married	H. S. Passed
7	Chitra Konwar	52 yrs.	Married	H.S. Passed
8	Pava Konwar	36 Yrs.	Married	H.S. Passed
9	Rita Konwar	51 Yrs.	Married	Primary Passed
10	Sundari Konwar	55 Yrs.	Married	Primary Passed
11	Barnali Konwar	20 Yrs.	Unmarried	Primary Passed

In the present study we collected information from all the members of the "Kanyakumari Self Help Group". Table 1 shows that most of the members in SHG participate from ages group 31 – 40 Yrs. It indicated that most of the group members SHG those who are youths i.e. 72.72% (20 years – 40 years). So, they can contribute in the economy growth of the country. Only single members, she was unmarried in the group and most of the group members in Kanyakumari SHG those who were passed Higher Secondary Exam.

Production functions of the group members

One of the major objectives in initiating SHGs for women, especially the poor women, is to help them take up and manage their own productive activities. This could supplement their household income leading to improved living standards. Such income generating activities are also expected to serve as instruments which could bring about economic awareness and empowerment among the women members. The impact of SHG is analyzed on the basis of occupation of the respondents in before joining in SHG and after joining SHG.

Table 2: Occupation of the group members of "Kanyakumari SHG" before and after joining in SHG

Occupation of the members Kanyakumari Self-Help Group	Before joining in Self-Help Group No. of members	After joining in Self-HelpGroup No. of members
No. Occupation	5	0
Handicraft	1	3
Weaving	1	2
Tailoring	1	2
Rearing Cattle, Goat, Pig	1	3
Agriculture Labourer	2	1
Total	= 11	= 11

The occupation of the group members of "Kanyakumari SHG" before and after joining in SHG is analyzed in the above Table 2. It is evident that 5 members of the group have no occupation before joining in SHG whereas after joining in SHG all members i.e. 100% members involved in different production activities such as handicraft, weaving, tailoring, rearing cattle

Table 3: Monthly income of the members before joining and after joining SHG

Kanyakumari Self-Help Group

Monthly income level	Before joining SHG No. of members	After joining SHG No. of members
No earning members	1	0
Less than 500	0	0
501 – 1000	1	0
1001 – 1500	1	1
1501 – 2000	4	2
2001 – 2500	2	2
2501 – 3000	1	3
Above 3000	1	3
Total	= 11	= 11

Income is the major determinant of the standard of living of the people. It is seen that income level of members of Kanyakumari SHG have been increased after joining in the SHG. Hence, members of the groups are becoming independent to meet their personal expenditure to some extent, and they contribute a little to their household income. From table it is seen that a members did not earn anything before joining SGH, but after joining in the SHG their earning were reasonably increased. So, they are independently involved in the economic activities.

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Table 4: Monthly family expenditure of the members before and after joining SHG

Kanyakumari Self-Help Group

Monthly expenditure Rs.	Before joining SHP No. of members	After joining SHP No. of members
Below 500	1	0
501 – 1000	3	1
1001 – 1500	2	3
1501 – 2000	3	4
2001 – 2500	1	1
Above 2500	1	2
Total	=11	=11

The table 4 shows the family expenditure level increased due to positive change the SHG member's income of Kanyakumari SHG. The incremental income not only enhance the expenditure level of the group member's of the SHG but also promote the saving path of the group member's of Kanyakumari SHG.

Table 5: Amount of savings before and after joining SHG

Kanyakumari Self-Help Group

Monthly Savings amount Rs.	Before joining SHG No. of members	After joining SHP No. of members
Below 500	2	0
501 – 1000	4	3
1001 – 1500	3	4
1501 – 2000	1	2
Above 2000	1	2
Total	=11	= 11

Table 5 shows after joining in SHG, the savings pattern of the group members of Kanyakumari SHG was significantly increased. Before joining the SHG, most of the group members fall under saving range in between 501 – 1000 but after join in SHG, savings of the pattern members' fall in range 1001-1500. Despite the fact that most of members had only secondary and primary qualifications with no formal employment there was a positive shift not only making savings but also in amount of savings they made, after joining SHG.

Table 6: Awareness about banking operation before and after joining SHG

Kanyakumari Self-Help Group

Awareness about baking operation	Before joining SHG No. of members	After joining SHP No. of members
Yes	4	8
No	7	3
Total	= 11	= 11

Table 6 shows that before joining in SHG, only 4 members of Kanyakumari SHG those who are aware regarding banking operation and other 7 member they did not know

...out banking operation but after joining in SHG, all the members were aware regarding banking operation.

Table 7: Amount of loan availed by the members through SHG

Kanyakumari Self-Help Group

Availed loan amount (Rs.)	Before joining SHG No. of members	After joining SHG No. of members
Less than 1000	0	2
1001 – 2000	0	1
2001 – 3000	0	2
3001 – 4000	0	2
Above 4000	0	4
Total	= 11	= 11

The SHG loans are usually given only to members thus there was no member with SHG loan prior to joining in Kanyakumari SHG. Table 7 reveals that after joining in the group, all members take loan in different range of amount.

Table 8: Reasons for taking SHG loans

No. of members		Percentage
Household purpose	3	27.27%
Production purpose	8	72.72%
Total	= 11	99.99=100%

As displayed in table 8, 72.72% members in the Kanyakumari SHG taking loans for production activities and other 27.27% followed loans for household purposes. Some of the production activities include poultry, handicraft, tailoring, shop, farming etc. The household activities include payment of school fees of the children and medical fees. By participating in SHG the members were able to own asset, own businesses, take their children to schools and cater for their medical expenses.

Table 9: Benefits received by members after joining Self-Help Group

Benefits Received	Opinion	
	Yes	No
Increased income	2	0
Development of saving habit	4	0
Better Status and Decision making	2	0
Create awareness regard banking operation	3	0
Total	= 11	0

The SHG program mainly focuses on empowerment of rural women and making them financially capable. Table 9 reveals the opinion of the members regarding the economic empowerment of women through SHGs. The members were able to contribute towards their family income as well as able to better understanding banking operations, They gain firsthand experience of how to take decisions in community, village, and in households. Most important is that there is palpable improvement in standard of living.

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Conclusion

The study concludes that Kanyakumari SHG has been playing signific[...] economic empowerment of women in Mahmora village. The study shows that [...] members of Kanyakumari SHG involved in different production activities after [...] SHG. The income of the women has been increased after joining the SHG, [...] expenditure and saving pattern also has been raised to a considerable level. Most of the members were aware regarding banking operation after joining in SHG. The memb[...] able to contribute towards their family income as well as able to better understandin[...] operations, They gain firsthand experience of how to take decisions in commun[...] and in households. Most important is that there is palpable improvement in standar[...]

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ANUSANDHAN

Champha Wangsu
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DENOUNCING CASTEISM IN THE "NAMGHUSHA": A STUDY

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Abstract:

*Casteism was a notable characteristic of medieval Assamese society. Though it had not a strong hold among the tribal societies, it became stronger when Hinduism entered into the Brahmaputra valley. Because of this casteism a large number of people of the Assamese society suffered from social discrimination and exploitation. In the second half of the 15th century the Bhakti movement or the bhakti tradition was started in Assam mainly by Mahapurusha Sankardeva and Mahapurusha Madhavdeva. The bhakti movement is based on devotion, liberal outlook, social equality etc. The bhakti ideology opposes the casteism and the brahmonism. This ideology is clearly reflected in the **"Namghusha"** by Mahapurusha Madhovdeva. This paper is an attempt to explore how Mahapurusha Madhovdeva opposes casteism and talks about social equality through his famous **"Namghusha".***

Key words: Casteism, Bhakti ideology, liberalism.

Introduction:

Casteism is a curse to humanism. In ancient and

(verse No. 21)

Meaning: Up to the *chandalas* all are worthy to this world and there is nothing besides the name of the lord. So the lord is the soul of his devotee. That means the *chandalas* have contribution to the society, (the *chandalas* were considered as untouchable and not permitted to live in the villages). This verse acknowledges that the people of lower cast have contribution to the world and have every right.

Again –

"*Sansarara Indra Krishna   tahan namok jitu
                Ajnyanatu chandale loyai,
Henoye pobitra hitu   janiba jajnyatu ani
                Patra patibara jugya hoi*"

(verse No – 126)

Meaning: If a chanadala utters the name of Lord Krishna even unknownly, he becames holy and becomes eligible to perform jajnya.

Through these Madhovdeva denounces the cast system which was based on birth. The quality of a person should be considered by his deed, not through his caste. A people of lower caste can get the highest position through his good acts. This is also reflected in –

"*Dukhara sagara koli   taku parikhita raja
                Guna dekhi korila ra khyan,
Mahapapi antyajati   taraya kalita sukhe
                Mukhe kari hariro kirtan*"

(verse No – 132)

Meaning : Koli, the evil power was forgiven by king Parikhit because of some qualities and the untouchable can live a happy life by uttering the name of hari. Here "*antyajati* means untouchable and *harira kirtan*" means good work. Again says –

"Iswara krishnara pade   bhajia adhoma save

       Atishaya huoya uttama,

Ehi hetuteshe jana   •   lukota proshiddha ahaila

    Iswarara namo noruttama"   (verse No- 145)

Meaning: A man of lower caste become the best through devotion to the Lord. So the other name of Lord is *naruttama*. Here *adhoma* means lower caste people.

"Adhomo purusha   huoya uttama

       Bhojia jara charane,

Purusha uttama   namoka dhoria

      Achanta ehi karone" (verse No- 170)

That means without the practice of brahmonical rituals any man can obtain greatness. For it only needs good work. A high caste is not needed for it. In the caste system besides the brahmanas the people of other three castes had no right to perform religious rituals. If it was happened by somebody he was punished. But the *Namghusha* says that everybody has the right to worship the Lord. It says-

"Garu bhuta yavane harira namoloya,

Henoya namoka keno sajjane nindoya" (verse No- 482)

"Hari name kore antyajatiku mukut.

Sajjane namoka ninde kino adabhut" (verse No- 483)

Meaning: The untouchables (antyajati) like the garus, the Bhutas, the Yavanas have the right to perform the religious rituals and get salvation. Those who insult and punish them for it, they are not honest. (The garus and the bhutas are two tribes of Assam. The Yavana means the non-hindu foreigners, specially the Greeks).

According to casteism there are some special rules and regulations to perform religious rituals or to

worship the Lord. These were unknown to the lower caste. But Madhovdeva says in his Namghusha that—

"*Hari namo kirtonata   nahi desha kala patra*
                    Niyama samyama ekubidhi.
Harita saran laiya   kevale harira nama
                    Kritana korante huya siddhi"

(*verse No. 99*)

Meaning: There is no special place, time, person and special regulation to worship the Lord. Uttering the name of the Lord is the worship and the way to success.

Again he says—

"*Varnashrama dharma joto   jara jena bidhi ase*
                    Tarehe kevala adhikara,
Hari namo kirtanora   nahike niyamo eku
                    Etekehe dharma maje sara"

(*verse No. 190*)

Meaning : Regulations of the casteism are limited only among the respective castes. There is no special regulation to worship the Lord.

"*Jihetu krishnara   kirtana dharmato*
                    Nahike patra niyama,
Kevole krishnara   kirtane koraya
                    Hamastake naruttma" (*verse No- 349*)

Meaning: Only uttering the name of the Lord make all people the best (naruttama) because there is no special person (patra) or regulation (niyama) to worship the Lord.

"*Hari name nahike niyama adhikari,*
Rama buli tare miri asoma kachari" (*verse No- 510*)

Meaning: There is no special authority or regulation to worship the Lord (Rama). The mires and the kacharies

can get salvation only by uttering the name of the Lord. (The miries or missing and the kacharies are the tribes of Assam. In casteism they were considered as lower caste).

Through these verses Madhovdeva opposes the rahmonical dominence and regulation. Accourding to him everybody can get salvation without the brahmonical rituals.

In his *Namghusha* Madhovdeva says -

"Hamaste tirtholo snana   karileko sarva jajnya
      Dikhita bhaileko hitujana,
Hamaste danara phala   hi jane paile ati
      Jitu kare harira kirtana" (verse No- 96)

Meaning : A person can get all the good results only by uttering the name of the Lord (hari kirtana). Pilgrimage (tirtha), purification in water (snana), offerings (savajajnya) and donations are unnecessary.

"Hameste topaka achoruka   poruka porvate uthi jata
      Tirthota bhramuka parhuka veda nichaya
Jajuka hamaste jajnyachaya   yugaka januka namastaya
      Hari bine kadachito mritu nataraaya"
                    (verse No- 599)

Meaning: The fear of death (mrityu) cannot be removed by pilgrimage, offering, yuga etc. but only by the name of the Lord. This verse has shown that brahmonical rituals are worthless.

" Vedagama adi kari yata   bistara shastrata nahi kaja
      Bistara tirthata nahi kichu proyujana,
Samsara tarite khuja jebe   apun mukhshara hetu eibe
      Gubinda gubinda bekate bula bachana"
                    (verse No- 604)

Meaning: For his own salvation a person should

utter the name of the Lord (gubinda). Vedic rituals, knowledge of scripture or pilgrimange etc. are needless for it.

Through these verses Madhovdeva denounces the brahmonical rituals.

In the caste system the Brahmans or the priests were the most honoured persons and they were considered of scholar. But the *Namghusha* says

"*Jahara jibhata   thakoya hotote*

Harira namo mongala

Hehihe mahanta   tahareshe matra

Hijoya dharma sakala" (*verse No- 216*)

Meaning: He is the priest (mahanta), who always utters the name of the Lord (hari) and the rituals (dhrama) are successful only through him.

Again –

"*Harika bandhava   buliya jijana*

Karoya hari kirtana;

Hameste shastrara   tattaka janila

Jana hihi mahajana" (*verse No- 366*)

Meaning: He has the knowledge of all scriptures and he is the scholar and great (mahajana), who worship the Lord as his friend.

According to these verses a person of any caste can be the priest or a scholar with proper knowledge.

Madhovdeva realized that the lower class people might feel insecure to protest casteism. So he says in the *Namghusha-*

"*Jnyane ba ojnyane   madhovara namo*

Jijone phure humori,

Tako mura buli   hate astra tuli

Rakhiya phuranta hari" (*verse No- 262*)

Meaning: The Lord protects him with arms who utters the name of the Lord (madhava) with or without realization.

"*Harito sarana loiya jitujane e*

Harira charitra shravana kirtana kore,

Durghura apara sansara sagare e

Hitu mahajone ati aprayase tore" (verse No- 716)

Meaning : That great person (mahajona) is able to solve all the unending problems of this big world, who takes the shelter (sarana) of the Lord and worships him.

These verses reflect that they are seours who protest casteism and accept the bhakti ideology.

In the *Namghusha* casteism is vehemently opposed and social equality and liberty is advocated. Madhavdeva proclaims in his *Namghusha-*

"*Nuhujana ami charijati   chariou ashrami nuhu ati*

Nuhu dharmashila dana-brata-tirtha gami,

Kintu purnanda samudrara gupibharta   pada kamalara

Dasaru dasa tana dasa bhailu ami" (verse No- 716)

Meaning: I am not belong to the four castes, not a follower of the four parts of the house hold life (brahmacharya, garhsthya, banaprastha, sanyasa) and not a follower of offerings, fasting and pilgrimage. But I am the servant of the servent of the Lord of all pleasure (purnanada).

Here *gupibhatra* means Lord Krishna.

In this way the *Namghusha* has been protesting casteism, encouraging people against casteism and preaching social liberty and equality through the ideology of bhakti for centuries.

Conclusion:

The constitution of India has declared the casteism as illegal and the government of India has enacted many laws against it. But the influence of the evil casteism is still remaining in the society. So the *Namghusha* is relevant in the present situation.

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Book Keeping and Accounting Practices Followed By the Small Tea Growers of Assam, With Special Reference to Charaideo District of Assam

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Abstract – The intended research work viz. A critical study on Book-Keeping and accounting practices followed by the small tea growers is designed to find out how the small tea growers of Assam and specifically the small tea growers of Charaideo District keep the records of their business in terms of financial transactions made in the process of carrying out the business successfully. The researcher lays emphasis on the knowledge of Book-Keeping and accounting practices to be acquired by the small tea growers to ascertain the profit or loss of their business concerned. To make the study systematic and scientific, the researcher uses survey method for gathering information from the small tea growers directly through direct visits, observations, interviews and administration of questionnaires. Problems encountered by the small tea growers in maintaining proper accounts of their business are highlighted through the study. Both qualitative and quantitative analysis have been made to assure the authenticity of the research work. The book-keeping and accounting processes followed by the small tea growers of the surveyed area have been clearly highlighted through this study and the advantages and disadvantages of the practices adopted by the small tea growers have also been focused for information of the future entrepreneurs in the field of tea growing enterprise.

Key Words: Accounting Process, Book Keeping, Financial Statements, Transactions, Entrepreneur

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INTRODUCTION

Though the tea industry in Assam is more than 180 years old, the concept of the tea cultivation on small holding is comparatively a recent development. Earlier the cultivation in Assam was colonial in nature without any involvement of local and native people. It was limited within the influential classes only and not permissible to common people. Even after independence, the situation remained same for many years. The indigenous people of Assam were deprived of this outstanding entrepreneurship because of some prevailing legislations. However in 1978 the Government of India as well as the Government of Assam allowed the local people to cultivate tea on small holdings by abolishing all legislative barriers. Some energetic entrepreneurs came forward to begin tea plantation in small holdings taking advantage of congenial weather for tea cultivation and other infrastructural facilities which were readily available in Assam. In Assam the first commercial tea plantation in small plot of land was started in Golaghat District in 1978.

Small tea growers in the district of Charaideo, Assam are playing a vital role in the enhancement of rural economy. Recently most of the small farmers of Charaideo district have started cultivation of tea in small scale. According to the All Assam Small Tea Growers Association(AASTGA) the small tea growers of Charaideo district are co-producing more than 11 million kgs of green leaf of the states overall production. The small tea gardens of Charaideo district are mostly scattered in Sonari, Longpotia, Sapekhati, Borhat, Titlagarh, Bimolapur and Charaipung area. Most of the small tea growers of Charaideo district are young and educated entrepreneurs.

Accounting practices pauses as a problem for small tea growers because of their ignorance about systematical keeping of accounts. Hence a brief discussion on the concept of accounting needs to be delineated. The original object of accounting was to ascertain the operational results of a business on a particular date. With the phenomenal development of trade and commerce and fundamental changes in the organizational set up, the scope of accounting

has widened. Nowadays it has to meet the varied needs of different types of users like farm, business owners, managers, creditors, investors, tax authorities and the Governmental agencies as well. The small tea growers are not exception to it. Some useful objectives of accounting may be summarized as follows.

1.   To keep systematic and authentic records of business and financial transactions.

2.   To protect business properties.

3.   To ascertain the operational performance.

4.   To ascertain the financial position of the business.

5.   To help the management in review the business policies

6.   To determine tax liability

7.   To help the Government in fixing price and fiscal policies.

8.   To determine credit worthiness.

9.   To show the causes of profit and loss.

10.   To show the total debtors and creditors.

11.   To plan the availability of cash.

In the entire process of accounting, one of the most important knowledge the small tea growers have to acquire is the knowledge of systematic book-keeping. There are two systems of book-keeping. 1. Double entry system and 2. Single entry system.

Double entry system is such a system of recording each and every transaction and event in the books of accounts of a party affecting two accounts in opposite direction viz. Debit and Credit for the same or equivalent value. It is a scientific system and accepted by all.

But Single entry system is such a system where the principle of double entry is not exactly followed. Under this system some transactions are recorded only in one aspect while some other transaction are not recorded at all. Thus this cannot be called a system in true sense of the term.

OBJECTIVES OF THE STUDY

Following are the main objectives of the present study.

1.   To access the accounting practices used in by the small tea growers in Assam, specifically in Charaideo district follows the generally accepted accounting principles.

2.   To give advices on the better use of accounting system to enhance the performance of the small tea growers.

METHODOLOGY

The survey method is used in gathering information from respondents. This included direct visits, observations, interviews and administration of questionnaires. A personal administration of the questionnaire is employed because of the constraints on the part of these entrepreneurs. As a prelude to the questionnaire personal interviews and discussions were conducted to prepare the minds of respondents and also to serve as a check on inconsistent and/or conflicting response. Personnel of AASTGAs were also interviewed to determine the extent to which they assist the small tea growers in preparing the accounts.

Sample: For the present study 10 small tea growers located in Sapekhati and Choraipung area of Charaideo district have been selected and random sampling methods are used for selection of the STGs.

ANALYSIS AND INTERPRETATION OF DATA

Table 1: Reasons for Opening Small Tea Garden

Reason	No. of Respondent	Percentage
Self-employment	6	60
Diversification	1	10
Other reasons	3	30
Total	10	100

Source: Field survey 2017

From the table 1 it is clear that majority opens small tea gardens for the desire to be self employed. They accounted for 60% of the respondent. This is followed by other reasons which represents30% and diversification had 10%. This shows us that majority of owners of STGs set up their businesses because of the desire to be one's own boss.

Table 2: How Do You Determine Your Profit Margin?

Determination Of Profit Margin	No. of Respondents	Percentage
Selling price-Cost price	6	60
By guessing	4	40
Total	10	100

Source: Field survey 2017

On the subject of how small tea growers determine their profit margin varied views was express by them. 6 representing 60% of the small tea growers

interviewed indicated that they determine their profit by deducting their cost price from their selling price and 4 respondents representing 40% does it by guessing.

Table 3: How They Record Their Proceeds?

Procedure	No. Of Respondents	Percentage
Ordinary note book	3	30
Donot have systematic record	7	70
Total	10	100

Source: Field survey 2017

The above table shows that 3 STGs, that is 30% of the STGs surveyed record their proceeds in an ordinary notebook and 7 respondents representing 70% donot record their proceeds systematically. Their reasons were that they donot see the need and others said they donot know how to go about it.

Table 4: Who Does The Recording?

Who Does the Recording	No. Of Respondents	Percentage
By own (myself)	7	70
Accounting personnel (account clerk)	3	30
Total	10	100

Source: Field survey 2017

On the question on who does the recording, 70% of the respondents do the recording themselves and the remaining 30% have to depend on personnel that takes up the recordings.

Table 5: Do you receive any training in Book-keeping?

Training	No. Of Respondents	Percentage
Some form of training	2	20
No training	8	80
Total	10	100

Source: Field survey 2017

Most of the 10 STGs contacted stated that they had little or no training in basic book-keeping and accounting procedure. 2 of the 10 STGs had some form of training. 8 which form the majority had no training in the subject matter.

Table6: Training Institutions

Institution	Number of Training
AASTGA	3
Banks	2
NGOs	1
Others	4
Total	10

Source: Field survey 2017

Table 6 above shows that, AASTGA AND Banks are the leading providers of training in financial recordings to the STGs.

Table 7: Training Rating

Training rating	Number	Percentage
Very good	4	40
Good	2	20
Average	3	30
Poor	1	10
Total	10	100

Source: Field survey 2017

When the 10 STGs asked to rate the quality of the training they had, 4 respondents representing 40% rated the training to be very good, 2 STGs rated it to be good representing 20%, 3 respondents said it was average representing 30% and 1 STG gave them a poor marking representing 10%.

Table 8: Topics studied

Topics studied	Number	Percentage
Cash book	8	80
Profit and loss account	--	--
Balance sheet	2	20
Stock level management	--	--
Total	10	100

From the table 10 above, it shows 8 representing 80% individuals indicated that they had training in cash book and 2 representing 20% also had training in preparation of Balance sheet. None of them had training in P/L Account or stock level management. This indication shows that STGs were only interested in cash book management which is a positive sign for the growth of STGs.

Besides the above tables another important question about preparation their account at the end of the period was also asked. All the respondents indicated that they donot prepare periodical accounts. They do these on adhoc basis, that is when the need arises. For example, when they were seeking finance assistance from financial institutions.

FINDINGS

The contribution of the small tea growers have been recognized by both Governmental and non Governmental agencies. This paper aimed at finding out the need for proper book-keeping and accounting procedures in STGs. The research covered 10 STGs and an interview conducted at AASTGA, Charaideo District office.

The study found out that there was lack of managerial skills especially in basic accounting principles and book-keeping procedures among STGs in Charaideo District.

The study shows the illiteracy rate in financial recording is generally high and AASTGA is doing everything possible to correct this anomaly.

The study further found out that STGs do not attach any importance in proper book-keeping and basic accounting principles.

The study also revealed that there is an apparent non-existence of proper book-keeping and basic accounting procedures in STGs. It is also found that effort of educating these business owners on the need of proper book-keeping is not enough. Finally, STGs do not employ account clerks to prepare their financial books.

RECOMMENDATIONS

Due to the enormous contribution of Small tea growers to the socio economic up- liftment of the towns and villages where they are located, and the country as a whole, much attention ought to be given to proper book-keeping and basic accounting procedures in small tea gardens.

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A Study on the Problems faced by Small Tea Growers in maintaining Accounts

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ABSTRACT

The intended Research work viz". A Study on the Problems faced by Small Tea Growers in maintaining Accounts" is designed to find out the various problems faced by the Small tea growers of Assam and specifically the small tea growers of Charaideo District. The Researcher lays emphasis on the problems of the small tea growers in maintaining proper accounts of day to day transactions and in ascertaining true profit of loss of their entrepreneurial work. To make the study systematic and scientific, the Researcher uses survey method for collecting and gathering necessary information from the small tea growers directly through direct visits, observations, interviews and administration of questionnaires. Problems faced by the small tea growers in maintaining proper accounts of their business are highlighted through the study. Both qualitative and quantitative analysis have been made to assure the authenticity of the Research work. Accounting practices followed by the small tea growers of the surveyed area have been clearly highlighted through this study and some suggestions are also given to overcome the problems of maintaining accounts by the small tea growers.

Key Words: Accounting Process, Financial Statement, Transactions, Entrepreneur. Double Entry.

INTRODUCTION

Tea industry in Assam is more than 180 years old. The concept of the tea cultivation on small holding is comparatively a recent development. In 1978, the

Government of India as well as the Government of Assam allowed the local people to cultivate tea on small holdings. Some energetic entrepreneurs came forward to begin tea plantation in small holdings. In Assam the first commercial tea plantation in small plot of land was started in Golaghat District, 1978. Newly constituted District Charaideo (earlier it was a Sub-Division of Sivasagar District) of Assam is also playing a vital role in the enhancement of rural economy. Almost in all parts of the District cultivation of tea in small scale has started. According to the Small Tea Growers Association (AASTGA) the small tea growers of Charaideo District are co producing more than 11 million kgs. Of green leaf of the State's overall production. Most of the Small tea growers of Charaideo District are young and educated entrepreneurs.

Accounting practices pauses as a problem for small tea growers because of their ignorance about systematical keeping of accounts. Hence a brief discussion on the concept of accounting needs to be delineated. Accounting may be said as the language of business. So every businessman must be aware about the techniques, principles and processes of accounting so that they can prepare financial statements of their business transactions and thereby able to know the profit or loss of their business.

OBJECTIVES OF THE STUDY

The main objective of the present study is to identify the accouting problems encountered by small tea growers of Charaideo District.

METHODOLOGY

The Researcher used survey method for collecting information from respondents. This included direct visits, observations, and administration of questionnaires. A personal administration of the questionnaire is employed because of the constraints on the part of these entrepreneurs. As a prelude to the questionnaire personal interviews and discussions were conducted to prepare the minds of respondents and also to serve as a check on inconsistent and/or conflicting response.

SAMPLE: For the present study 50 Small Tea growers located in Sonari, Sapekhati, Charaipung, Longpotiya and Bimolapur area of Charaideo District have been selected and random sampling methods are used for selection of the STGs.

ANALYSIS AND INTERPRETATION

Table 1: Age of the Respondents

Age group	No.of persons	percentage
20--30	35	70
30--40	14	28
40--50	1	2
Total	50	100

Source: survey data 2017

The above table illustrates that most of the respondents aged 20-30 years old(70%), 28 persons are in the age group of 30-40, the percentage of which is 28% and only 1 person falls in the age group of 40-50. The percentage of which is 2%.

Table 2 : Marital status of the Respondents

Marital Status	No.of persons	percentage
Single	20	40
Married	30	60
Total	50	100

Source: Survey data 2017

From the above table it is seen that out of 50 respondents, 20 are single (40%) i.e. unmarried and the rest 30 respondents are married (60%)

Table 3 :LEVEL OF RESPONDENTS' EDUCATION

Level of Education	No.of Respondents	percentage
Secondary level	6	12
Diploma	8	16
Bachelor Degree	29	58
Master Degree	7	14
Total	50	100

Source: Survey data 2017

From the above table it is seen that 6 respondents(12%) out of 50 read up to Higher Secondary level, 8 respondents (16%) are diploma holders, 29 respondents (58%) possessed Bachelor Degree and remaining 7 are Master Degree

holders (14%).
Table 4 :LEVEL OF EXPERIENCE

Experience	No. of Persons	Percentage
Less than 6 months	3	6
6 Months to1 Year	8	16
1 year to 2 years	8	16
2 years and above	31	62
Total	50	100

Source: Survey data 2017

From the above table the experience level of the respondents are clear. Out of 50 respondents 3 ,(6%), have less than 6 months experience, 8, (16%) have the experience in between 6 months to 1 year, another 8, (16%) have an experience of more than 1 year but in between 2 years and the rest 31,(62%) respondents have their experience of 2 years and above.

Table 5 :LACK OF ACCOUNTING KNOWLEDGE

Respondents' view	No. of Persons	percentage
Strongly agree	18	36
Agree	17	34
Neutral	7	14
Disagree	5	10
Strongly disagree	3	6
Total	50	100

Source: Survey data 2017

The above table shows a clear picture about the views of the respondents about lack of their accounting knowledge..In this regard 18 out of 50, (36%) are strongly agree, 17, (34%) are agree, 7 respondents (14%) are neutral, 5 respondents (10%) are disagree with the view, and remaining 3 , (6%) are strongly disagree with the view.

Table 6: KNOWLEDGE OF DOUBLE ENTRY SYSTEM OF ACCOUNTING

Double entry system	No. of persons	percentage
Knows Double entry	5	10
Does not know D.E	45	90
Total	50	100

Source: survey data 2017

The above table clears the respondents knowledge of Double Entry System of accounting. Out of 50 respondents only 5, (10%) have the knowledge of Double entry system of accounting and majority of the respondents 45, (90%) does not know what is Double entry system.

Table 7: PROBLEM OF STOCK VALUATION

Methods	No. of persons	percentage
FIFO/LIFO	x	x
Own Record book	50	100
Total	50	100

Source: Survey data 2017

From the above table it is seen that the respondents use their own record book for valuation of stock. i.e. out of 50 respondents all 50 (100%) have stated the same way of valuation of stock.

Table 8: PROBLEM RELATED TO BAD DEBT AND DEPRECIATION PROVISION

Bad debt/Depreciation	No. of Persons	percentage
Systematic methods	5	10
Does not apply	45	90
Total	50	100

Source: survey data 2017

The above table shows that out of 50 Respondents 5, (10%) have applied method of charging depreciation on fixed assets and treatment of Bad debt and provision for doubtful debt. The rest 45 respondents (90%) do not apply any scientific method of charging depreciation or treatment of bad debt.

Table 9: ACCOUNTING PRINCIPLES

Principles	No. of persons	percentage
Knows and apply	5	10
Does not know	45	90
Total	90	100

Source: survey data 2017

The above table shows that out of 50 respondents 5, (10%) know the accounting concepts and conventions, remaining 45 respondents (90%) do not know what is concept and convention.

Table 10: LACK OF TRAINING IN ACCOUNTING

Lack of Training	No. of persons	percentage
Agree	25	50
Strongly agree	24	48
Neutral	1	2
Disagree	x	x
Strongly disagree	x	x
Total	50	100

Source: survey data 2017

The above table shows that 25 respondents are of the opinion that there is a lack of training in accounting among the small tea growers. Their percentage is 50%, In this regard 24 respondents (48%) are strongly agree, 1 respondent (2%) are neutral,

FINDINGS

Following are the major findings of the study

1.   One important problem faced by the small tea growers is that some of them do not know the accounting language and they do not know the procedure of maintaining the financial information. They do not follow the systematic procedure of accounting.

2.   Another important problem found here is that the small tea growers of Charaideo district are the 1st generation entrepreneurs. As a result they are less

experienced in the field of business and preparation of accounts.

3.   It is found that almost all the respondents do not have the knowledge of Double Entry system of accounting. They do not know the terms Debit and Credit for which they are unable to maintain proper accounting of the financial transactions. If Double entry principle is not adopted then true profit or loss cannot be calculated.

4.   It is also found that majority of the respondents have no any idea of proper stock valuation. They do not apply FIFO/LIFO Method of pricing issue of material nor they prepare systematic stores ledger account. Roughly they use a book to record the position of stock.

5.   Another important finding is that they do not provide any provision for doubtful debt. Moreover charging depreciation on fixed asset is also an important principle of accounting. But they do not do so. As a result true profit cannot be ascertained. During the field study following additional problems are also found-

(I)   Lack of time-it is found that the respondents do not have adequate time for maintaining accounts and preparation of any financial statement.

(II)   Lack of interest-one important thing found here is that the respondents have less interest in maintaining books of accounts.

(III)   Expensive-- One important problem found by the small tea growers is that appointment of an experienced accountant is too much expensive for them. So they are less interested to appoint an accountant to maintain their accounts.

(IV)   Lack of training-it is one of the most important problem faced by the small tea growers in maintaining their accounts. Without proper training they are unable to main proper accounts.

RECOMMENDATIONS

1.   The small tea growers may arrange short term training courses/workshops in accounting procedures by inviting experienced persons from time to time. The association of small tea growers can organize such courses for the benefit of all members who are interested in obtaining proper knowledge of maintaining accounts of their business.

2.   The first generation small tea growers should keep close touch with the already established and experienced small tea growers for gaining meaningful experience in all round development of small tea industry where proper maintenance of accounts is a prime factor.

3.   As profit and loss of the business is the main concern of the STs, they should

adopt the Double entry system of keeping accounts and they should try to understand all the relevant terms used in accounts.

4.   The STGs should apply FIFO/LIFO method of valuation of stock and they are advised to keep all relevant books of accounts instead of using a rough book for keeping their accounts in a methodical way.

5.   The STGs should give importance on the aspects like Doubtful Debts, charging depreciation on fixed assets and other similar systems involved in maintaining accounts.

Apart from the above mentioned recommendations the STGs are requested to take note of the following tips minutely for maintaining proper accounts of their business.

(i)   Try to spare some amount of time daily to record the financial transactions, otherwise you may forget some important expenditure incurred in connection with your business.

(ii)   Pay maximum possible interest in your business so as to derive good profit and mind that it is the habit of keeping systematic account which will give your desired profit.

(iii)   Keep in mind that over expensive attitude in business may bring loss to your business, try to do away with that attitude. Plan for major indispensable expenses only and track your expenses systematically.

(iv)   Record your deposits correctly.

(v)   Set aside money for tax and other liabilities.

(vi)   Keep careful vigilance on your invoices.

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A STUDY OF HUMAN-NATURE RELATIONSHIP IN EARLY INDIA FROM NEOLITHIC AGE TO VEDIC INDIA

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Abstract:

Since very beginning of human existence in earth. A very close relationship with nature is being enjoyed by human. As human civilization is itself a product of nature, There was a kind of human-nature relationship came into existence in the very beginning of human civilization. The great human race travelled through various ups and downs to reach today's position of development. Interestingly, this human-nature relationship is affected by various factors in different stages of development. It is seen that factors like over exploitation of natural resources, technological advancement and agricultural expansion caused rapid transformation in human-nature relationship in different stages of time. In case of Indian sub-continent, A unique transformation in human-nature relationship has been seen from Neolithic revolution of settled agriculture and animal husbandry. With the. passage of time and technological advancement, the degree of transformation of human-nature relationship had been intensified to a new

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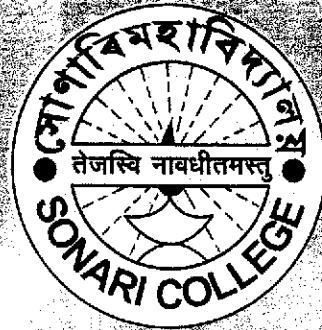
Partition and Displacement: A Study of Currimbhoy's *The Refugee*

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In this changing world, partition and displacement are central concerns not only in the disciplines of history and social sciences but also in imaginative literature and critical studies. Many creative writers have dealt with these issues in their writings. Among the Indian English Playwrights, Asif Currimbhoy (1928—94) has made creative explorations of these problems in his plays. The key objective of this paper is to study his play, *The Refugee* (1971) in the context of the issues concerning the partition of India in 1947 and the partition of Pakistan in 1971, consequent displacement of millions of people from Pakistan to India and the birth of Bangladesh as a new nation.

Partition is defined as the division of a country into two or more countries with a view to resolving some on-going disputes. It is an attempt to resolve political disputes by drawing territorial boundaries of the concerned nations. It involves mass killing and suffering and mass displacement and dispossession. Millions of people lose their lives and millions become refugees. The partition of the Indian subcontinent in 1947 is considered as one of the most traumatic events in the history of the world. Instead of resolving the underlying disputes, partition has aggravated the situation. Violence and riots erupted in the wake of partition. In her book *The Partition of India* (2006),

Anita Inder Singh writes:

> The numbers killed, displaced and dispossessed in the partition of India is unknown. Anything between 200,000 and three million people may have lost their lives. Between 1946 and 1951, some nine million Hindus and Sikhs crossed over into India from Pakistan and six million Muslims went to Pakistan from India. (1)

On the other hand, displacement is described as the act of forcing people to move away from their native place to another place against their will. Displacement may be external or internal. External displacement stands for the involuntary and forced movement of people from their own nation to another nation-state. The people displaced from one country to another are termed as refugees. On the other hand, those who are displaced from one place to another within their national boundary are called internally displaced persons (IDPs). Thus refugees are those who have fled their countries for fear of persecution and the denial of human rights. They have been forced to leave their home or country for political, religious or social reasons. They constitute the majority of the displaced people.

Pakistan was created as a two-winged state—East Pakistan and West Pakistan—following the partition of India. The people of the two territories had little in common except their religion. West Pakistan based government of Pakistan continued to dominate East Pakistan both politically and economically from the beginning. East Pakistan faced discrimination in receiving government grants and had under-representation in the military, political and cultural affairs. Under the situation, the Bengalis of East Pakistan wanted partition from West Pakistan to free themselves from the long and increasing colonial oppression in all affairs. Raised by the East Pakistanis and inspired with nationalist consciousness, the Mukti Bahini used guerrilla warfare to fight back. Ultimately, the Indian army intervened in the war in December, 1971 and captured Dacca (Dhaka) within a few days. The Pakistan army surrendered and East Pakistan emerged as a new independent nation named Bangladesh. Thus Pakistan was partitioned after 24 years of its existence as a free nation. Like all

other partitions, it also resulted in mass killing and mass displacement. Thousands of Bengalis were killed and millions, including women and children, fled to India for fear of persecution.

It is against this historical backdrop of the partition of Pakistan that Asif Currimbhoy has written *The Refugee*. This one-act play in five scenes is set in different places and periods. As the title indicates, the central theme of the play is the issue of displacement—the plight of the refugees and the problem posed by them. It is relevant to note here that Currimbhoy got the opportunity to observe all these political upheavals in East Pakistan as he was then in West Bengal for his professional duties. He witnessed the mass exodus of refugees from East Pakistan to India in 1971 and wrote the play in the same year on the basis of his personal experience.

In his book, *The Best Plays of Asif Currimbhoy: A Critical Study* (2007), K A Agrawal makes a significant comment on the play under discussion:

> The play is on the theme of the pangs and miseries of the refugees who were not put under the troubles by their own faults or crimes but it is simply the mounting ambition of the politicians. Asif Currimbhoy is successful in giving his message to his readers that we should love humanity without distinguishing the nationality, caste or creed of a man or a woman. (51)

Currimbhoy is deeply concerned about the issue of partition and consequent displacement and disunity. He expresses deep concern for partition of India and creation of Pakistan as he believes that partition disrupts the unity and solidarity of a nation. For him, partition is the result of a mistake committed by the politicians at a particular moment and it has cumulative effects.

The play portrays displacement and dispossession as direct effects of partition. Sen Gupta and Yassin, two principal characters in the play, are represented as refugees. Sen Gupta, who lives in West Bengal, was born and brought up at Comilla in East Pakistan. He was displaced from East Bengal in the wake of partition of India twenty-four years ago. He feels nostalgic for the

place where he grew up with Yassin's mother, Rukaiya. But partition separated them. In the play, he says: "I came here myself a refugee when partition tore us apart 24 years ago" (11). He, like others, was uprooted from East Bengal and moved to West Bengal in the wake of partition of India in 1947. Though he was displaced and dispossessed, he built his life by virtue of hard work and self-confidence. He says to Yassin: "... Many of us came here uprooted after partition, settled down, worked hard, built proudly our own positions in life, but not without a sense of responsibility and social purpose. What we do is equally for you... as for ourselves (14).

The play opens with Sen Gupta bringing along Yassin to his house and providing him shelter in his study room. Portrayed as a confident-looking, middle-aged man of about fifty, Sen Gupta is one of the major characters in the play. He lives with his wife Sarala and two children Ashok and Mita in an upper middle class house. He is moved by the sad condition of the displaced people and is kind to his childhood friend Rukaiya's son, Yassin. Besides providing affectionate shelter to Yassin, Sen Gupta invites the Bengali refugees to his house to take shelter. He considers himself a responsible citizen with a strong sense of social commitment. He affectionately says to Yassin who feels safe and secure in his house: "You're welcome. As friends and neighbours, you're all welcome. As long as there's enough room to live in and food to share, I promise you there will always be shelter in this town for those who need our help". (14)

The play is set in one of the border towns of West Dinajpur District in West Bengal. The time is shortly after 25th March, 1971 when the talks between Yahya Khan and Sheikh Mujib have failed and the massacre of intellectuals at universities in East Bengal has started, resulting in the death of a large number of people and endless flow of refugees across the border into West Bengal. The plot of the play revolves around Yassin. He is portrayed as a diffident and emaciated young man in his twenties. Now he is taking shelter in Sen Gupta's house located in a border town of West Bengal. Born at Comilla in East Pakistan, Yassin teaches at Comilla University. He has miraculously escaped the bloody massacre of Bengali intellectuals by Pakistani troops and

fled to West Bengal.

The play presents how the intellectuals and Awami League's leaders in East Pakistan are brutally killed by Pakistani troops about a week after the declaration of Bangla freedom and friendship. The innocent and non-political people are also barbarously killed. Sen Gupta says: "I have a pretty good idea what happened at the University. The intelligentsia… the Awami League's future leadership …. were all wiped out barbarously" (12). He further says: "It makes my blood boil! Why, only last week they were acclaiming their newly found Bangla freedom and friendship. Now… they're being hounded out" (12).

Currimbhoy presents through the character of Yassin the circumstances leading to the massacre of intellectuals and unprecedented displacement in East Pakistan. He says that power has not been transferred to the Awami League even though it has won the last election. The Bengalis have revolted against it and the Pakistani troops have begun to torture them. Yassin himself has become involved in it. Describing the situation at Comilla University, Yassin says that the military rulers have deemed it dangerous to give the liberty of thought and future leadership to the university family. Therefore, students, professors and teachers engaged in studies and research have become the target of their attack. He says:

> The rattle of the machine guns is all I remember. A shattering reality that erased all that followed, blocking pain, suffering and death. I survived, miraculously, if living means surviving. A reflex action, uncalculated, brought me here … (*his eyes are deep and expressionless*) to continue living without passing judgement, interfering or helping. (17)

The play thus focuses on the linguistic and cultural nationalism of the Bengali-speaking people in East Pakistan. It demonstrates that the Bengalis love and respect each other as fellow nationals irrespective of their religion. It also reveals that refugees from East Pakistan are always united and have no difference of religion. This is evident when Sen Gupta says to Yassin: "You see why we're one. The East Bengali, whether Muslim or Hindu, always yearns

for his old home town" (10). This shows his concern for a cultural identity beyond religion.

The play gives an account of the deteriorating political situation across Indo-Pakistan border in Bengal and shows the narrow attitude of the politicians. Sen Gupta thinks that politicians are responsible for the growing and complicated refugee problem. He does not believe in the news reported in the newspapers for their exaggeration. Nor does he believe in the radio news for its propaganda. On the other hand, the armies maintain secrecy in their operation. Sen Gupta believes that the universities, which are the centres of higher learning, are also turning to be the centres of all political activities. So he wants a true account of the situation from Yassin. In the play, Yassin is the only character that grows with the change of times. Though he was a politically neutral academician devoted to studies in the beginning, in the course of the play he changes into a committed revolutionary.

Sarala, the wife of Sen Gupta, is presented as a middle aged woman. She is genuinely sympathetic towards Yassin and other displaced people from East Pakistan. She is worried about the recent tragic massacre in East Pakistan and distressed to think of the condition of Yassin. She has full sympathy for the Bengalis of East Pakistan. She reminds her husband that he was also a refugee. She cannot but laugh to see her husband's change of attitudes towards the refugees.

Ashok and Mita are portrayed as the children of the Sen Guptas. Ashok is 19 years old while Mita is 20 years old. Like his mother, Ashok is sympathetic to the Bengalis and is more occupied with the liberation of Bangladesh than with his studies. He is happy to learn that the Mukti Fauj is throwing the Pakistani army out in East Pakistan. He wants the Bengalis to be free from West Pakistan and form an independent nation. He is trying to join the Mukti Fauj because he believes that "someone has to do the fighting" (24). But his parents do not like his decision. He wants to help it with "arms and ammunition and training" to throw out the Pakistani army.

Mita believes in involvement and action and is now actively engaged in "refugee rehabilitation"(13). She is deeply touched by the miseries of the refugees. She is represented as a social activist who treats people on grounds of humanity and not on consideration of nationality. When cholera breaks out in the refugee camp, she is very much unhappy. She invites the attention of all concerned and announces: "Refugees dying... like files. Disease ... spreading... (*breathless*)Trying hard...to contain it. Much sympathy... from outsiders" .She wants to arouse the conscience of the world to solve the refugee problem. This shows her deep love and sympathy for the refugees and deals with their problem with humanitarian approach. She stresses on the "search for our own conscience"(35). Concerning it, P Bayapa Reddy observes:

> The cry of Mita seems to be the cry of Currimbhoy himself. The playwright's point of view is that the government should not be officious in handling the refugee problem which has to be looked at from the human and not the administrative point of view (45).

Professor Mosin is a good friend of Sen Gupta and a member of the Town Advisory Council with him. He is portrayed as one of the most distinguished teachers in West Bengal. He tells Yassin that man has to act deliberately in society and problems must be tackled forthrightly. Prof Mosin is bothered about the endless flow of the refugees and their miseries after their mass displacement from East Pakistan. He discusses with Yassin the problem of the Muslim in relation to the influx of refugee and argues that there is a difference between the Indian Muslim and the Pakistani Muslim. Yassin here raises the question of identity. The play represents Mosin as an Indian nationalist Muslim and Yassin as a Pakistani nationalist:

> Yassin here is concerned about his identity, national and religious. As a displaced person, he compares himself with a flying bird with no permanent address. This can be compared to Edward Said's statement on displacement in *After the Last Sky:* "Identity—who we are, where we come from, what we are—is difficult to maintain in exile . . . we are the 'other,' an opposite, a flaw in the geometry of resettlement, an exodus. Silence and discretion veil the

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hurt, slow the body searches, soothe the sting of loss" (Cited in Ashcroft 3).

As mentioned earlier, the central theme of the play is the issue of refugees who are displaced from their homeland East Pakistan. The play gives a realistic description of the influx of refugees to India. The play shows how the refugees leave their beloved motherland quite involuntarily. Yassin finds that the condition of other refugees is much worse than that of him and says that a refugee "leaves against his will … " and "in bitterness" (11). The refugees, who are ever increasing in number, suffer the pangs of hunger and live in despair.

Asif Currimbhoy explores the plight of the refugees by portraying refugee scenes in the play. Giving a realistic description of a camp where innumerable refugees are housed, Currimbhoy writes: "Unspeakable scenes of pain and misery … Pathetic helpless creatures, concerned only with food and safety, and shelter, stories of repression and terror, wanting only time to get back their breath from the horrible tragedy" (36-37).

Currimbhoy further describes the inhuman condition of the refugees who live in dirty places amidst uncertainty and insecurity. They moan and groan with pain. The sunken eyed babies cry. Currimbhoy writes:

> The refugee scene grows with early dawn or evening shadows like an ominous prehistoric beast's death pangs. Groans and wails, skeletoned men and sunken eyed babies sucking on shrivelled breasts. Maimed human beings reduced to inhuman existence, robbed of dignity and essential life (19).

Ramul is portrayed as a leader of the refugees who are in dire need of food, cloth and shelter. He gives "an eerie baboon-like mad laugh"(19) while lurking in a pipe and suddenly jumps out "like a horrendous monkey"(19).The refugees include mothers who have lost their children and young men who lost their legs. Ramul believes that strength lies in unity and calls upon all his fellow refugees not to despair because one day he will constitute a refugee family like that of the Sen Guptas.

Settled in India, Sen Gupta develops Indian nationalist feelings and considers the refugees as a threat to his country. He provides them help because they cry for it. As a fellow Bengali, he feels that they cannot be sent back to be killed because they are Bengalis. But in the process of helping them they are becoming bankrupt. He realizes that the continuing influx of refugees into India is a complex problem. He is alarmed at the growing number of refugees and thinks that the borders should be sealed to stop the infiltration of the refugees who have encroached on his open field, coconut palms and the pond.

Currimbhoy demonstrates through Sen Gupta the threat posed by these displaced people to the indigenous population. He is worried to see refugees crossing the border every year. It becomes a holocaust as the displaced people outnumber the locals. The occupation of the Indian land by the Bangla refugees poses a big challenge to the survival of the indigenous inhabitants. The condition of refugees is even better than that of the unemployed natives. The development work is at a standstill. If such situation continues, a violent situation may erupt soon.

Currimbhoy also raises the issues related to the solution of the problem of the refugees. Sen Gupta believes that the problem of refugees needs a political solution. The conflicts in Pakistan need to be solved politically. He sees the problems posed by the refugees quite pragmatically and argues that politicians should take careful and concrete measures to solve this big problem. He says to Mosin: My dear professor, the affairs of men are all dictated by politics... Even the problem of refugees and Bangladesh must have a political solution. (32).

Thus the play shows that the partition in the name of religion resulted in the creation of a class of people alien in their own ancestral homeland following large scale displacement under duress and consequently the attachment of the stigma of refugee to their identity. It explores the plight of such uprooted people and the resultant crisis of identity experienced by them even after the independence of the nation and which even permeates in the next generation of the displaced populace. The creation of Bangladesh out of Pakistan on the

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basis of linguistic and cultural identity throws a big challenge to the very con-
cept of the partition of India in the name of religion. To conclude, Asif
Currimbhoy has squarely addressed the issues related to partition and displace-
ment in the context of the partition of India and Pakistan in his play titled *The
Refugee.*

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সোণাৰি মহাবিদ্যালয় বিদ্যায়তনিক আৰু গৱেষণা পত্ৰিকা

Sonari College Research Consultancy Cell

জাতীয় গ্ৰন্থাগাৰ আৰু ভাৰতত ইয়াৰ ইতিহাস ঃ এক চমু অৱলোকন

ড° বিনীতা শইকীয়া গগৈ

গ্ৰন্থাগাৰিকা

সোণাৰি কমাৰ্চ কলেজ

এখন দেশত উন্নত ৰাষ্ট্ৰ বুলিবলৈ হ'লে গ্ৰন্থাগাৰ অতি জৰুৰী বিষয় হিচাপে পৰিগণিত হৈছে। গ্ৰন্থাগাৰিকতা এক জৰুৰী সেৱা যে অতীতৰ পৰা বৰ্তমানলৈকে প্ৰতিখন উন্নত ৰাষ্ট্ৰত ইয়াৰ সমাদৰ, ইয়াৰ ব্যৱহাৰ আৰু প্ৰসাৰ লাভ কৰিবলৈ সক্ষম হৈছে। জাপানে এই কথা বিশ্বাস কৰে যে- যি ৰাষ্ট্ৰই শিক্ষা-দীক্ষা আৰু জ্ঞান অৰ্জনত আগবঢ়া সেই ৰাষ্ট্ৰইহে দেশখনক নেতৃত্ব দিব পাৰে। গতিকে গ্ৰন্থ অধ্যয়ন আৰু জ্ঞান আহৰণৰ বাবে গ্ৰন্থাগাৰেই হৈছে অতি প্ৰয়োজনীয় অনুষ্ঠান। সেয়েহে প্ৰতিখন উন্নয়নশীল দেশত জাতীয় গ্ৰন্থাগাৰ প্ৰতিষ্ঠাৰ ক্ষেত্ৰত বহু ইতিহাস পোৱা যায়। ভাৰততো জাতীয় গ্ৰন্থাগাৰ গঢ় লৈ উঠাত এক সংগ্ৰামৰ ইতিহাস আছে আৰু সেই ইতিহাসক তিনিটা যুগত ভাগ কৰা হৈছে। ভাৰতৰ জাতীয় গ্ৰন্থাগাৰৰ ইতিহাস আভাস দিয়াৰ আগতে জাতীয় গ্ৰন্থাগাৰৰ সংজ্ঞা জনাটো প্ৰয়োজন।

The ALA Glossary of Library Terms, defines the National libraries as "a library maintained by a Nation. জাতীয় গ্ৰন্থাগাৰ হ'ল - এখন ৰাষ্ট্ৰই চৰকাৰৰ দ্বাৰা প্ৰতিষ্ঠা কৰা এনে এক অনুষ্ঠান য'ত ৰাষ্ট্ৰৰ বিৰল মূল্যবান গ্ৰন্থ আৰু ন-পুৰণি তথ্যসমূহ সংগ্ৰহ আৰু সংৰক্ষণ কৰি ৰখা হয়।

প্ৰথম যুগ (সূচনা কাল) (১৮৩৫- ১৮৫৯) ঃ

ভাৰতৰ সংবিধানৰ কেন্দ্ৰীয় সূচীৰ সপ্তম অনুসূচীৰ ৬২তম অনুচ্ছেদ অনুসৰি জাতীয় তথা ৰাষ্ট্ৰীয় গ্ৰন্থাগাৰৰ প্ৰতিষ্ঠাৰ সম্পৰ্কে উল্লেখ আছে আৰু ইয়াত উল্লেখ কৰা হৈছে যে ই জাতীয় গুৰুত্বৰ ওপৰত নিৰ্মিত এক জৰুৰী অনুষ্ঠান। ভাৰতত জাতীয় গ্ৰন্থাগাৰৰ সূচনাৰ ইতিহাস

হিচাপে গঢ়ি তোলাৰ পৰামৰ্শ আগবঢ়ায়। পৰৱৰ্তী সময়ত এই পৰামৰ্শক কাৰ্যকৰী কৰিবৰ মিষ্টাৰ জন আলেকজেণ্ডাৰ চেম্পমেন (Mr. Champman) আৰু খান বাহাদুৰ কে. এম আচাদুল্লাহ (Khan Bahadur K. M. Asadullah) ই নামৰ দুজন পৰৱৰ্তীকাল গ্ৰন্থাগাৰিকে চেষ্টা চলাইছিলে যদিও ১৯৫৪ চনৰ "Delivery of Book of Bank Act কাৰ্যকৰী নোহোৱা পৰ্যন্ত এই পৰামৰ্শত কাৰ্যকৰী হোৱা নাছিল।

কলিকতা ৰাজহুৱা গ্ৰন্থাগাৰত যেনেদৰে এসময়ত পি. চি. মিত্ৰ (P.C. Mitra আৰু বিপিন চন্দ্ৰ পাল (Bipin Ch. Paul) ৰ দৰে গ্ৰন্থাগাৰিকে সেৱা আগবঢ়াইছিল ঠিক সেইদৰে সাম্ৰাজিক গ্ৰন্থাগাৰটো কেইবাজনো মহান, বিদ্বান আৰু ভাষাবিদ গ্ৰন্থাগাৰিকৰ পয়োভ ঘটিছিল- সেই কেইজন হ'ল - হৰিনাথ দে, জন আলেকজেণ্ডাৰ চেম্পমেন, কে. এম. আচাদুল্লা (Harinath De, Scholar and linguist, John Alexandar Chapman, K.M. Asadulla) ইত্যাদি। তেওঁলোক সাহিত্য আৰু সংস্কৃতি চৰ্চাৰ লগতে গ্ৰন্থাগাৰিক সেৱাও আগবঢ়াইছিল। এইখিনিতে উল্লেখযোগ্য যে ১৯৩৫ চনত গ্ৰন্থাগাৰিক প্ৰশিক্ষণ পাঠ্যক্ৰমো সূচনা কৰা ব্যক্তিজনেই আছিল কে. এম. আচাদুল্লা (K. M. Ashadulla)। এনেকৈয়ে ১৯৪৭ চনলৈকে বিভিন্ন সমস্যাৰ মাজতো গ্ৰন্থাগাৰটো এক নিৰ্দিষ্ট মাত্ৰাত বৰ্তি আছিল।

তৃতীয় যুগ ঃ

জাতীয় গ্ৰন্থাগাৰ (১৯৪৮ চনৰ পৰা বৰ্তমানলৈকে) ঃ স্বাধীনতাৰ লগে লগে ১৯৪৮ চনত নতুন ভাৰত ৰাষ্ট্ৰ নিৰ্মাতাসকলে পূৰ্বৰ সাম্ৰাজিক গ্ৰন্থাগাৰক এক নতুন জাতীয় গ্ৰন্থাগাৰলৈ পৰিৱৰ্তিত কৰে। কিন্তু এইক্ষেত্ৰত এক অতীব এৰাব নোৱাৰা প্ৰয়োজন আছিল এডোখৰ অতিৰিক্ত ঠাই। এটুকুৰা সুন্দৰ আৰু বহলভাৱে গ্ৰন্থাগাৰ হোৱাৰ ক্ষেত্ৰত ঠাইৰ অভাৱ হোৱাৰ হেতুকে বহু সমস্যাৰ সন্মুখীন হ'ব লগাত পৰিছিল। সেইসময়ত স্বাধীন ভাৰতৰ প্ৰথমজন ভাইচৰয় তথা গৰ্ণৰ জেনেৰেল আছিল শ্ৰীশ্ৰীৰাজাগোপালাচাৰী (Shri Rajagupalachari)। তেখেতেই কলিকতাৰ বালভেদেৰে ৰাজভৱন (Balvedere Palace) নামৰ এটা বালভেদেৰে ৰাজভৱন গ্ৰন্থাগাৰৰ বাবে আগবঢ়াই যাতে গ্ৰন্থাগাৰটো বহলভাৱে বিস্তাৰিত কৰাৰ ক্ষেত্ৰত কোনো অসুবিধা নহয়। বালভেদেৰে ৰাজভৱনটো এখন সেউজীয়া ধুনীয়া বাগিচাৰ সৈতে আহল বহল আছিল। অৱশেষত ৰাজা গোপালাচাৰীৰ পৃষ্ঠপোষকতাত এই সমস্যাটো সমাধান কৰা হয় আৰু ১৯৪৮ চনত জাতীয় গ্ৰন্থাগাৰলৈ ইয়াক স্থানান্তৰ কৰা হয় আৰু এক নতুন মাত্ৰাৰে ভাৰতৰ প্ৰথম জাতীয় গ্ৰন্থাগাৰৰূপে উজ্জ্বলি উঠে আৰু বৰ্তমানো এক বিশেষ মৰ্যাদা লাভ কৰি গ্ৰন্থাগাৰটোৱে ভাৰতত সেৱা আগবঢ়াই আহিছে।

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১৮৩৫ চনৰ পৰা বুলিব পাৰি। কলিকতা (বৰ্তমান কলকাতা)ৰ জনসাধাৰণ আৰু বিদ্বান সমাজৰ দ্বাৰা প্ৰতিষ্ঠিত কলিকতাৰ ৰাজহুৱা গ্ৰন্থাগাৰটো প্ৰতিষ্ঠাৰ পৰাই ভাৰতত জাতীয় গ্ৰন্থাগাৰৰ সূচনা কাল বুলি ধৰি লোৱা হৈছে। সেইসময়ত কলিকতাৰ জনসাধাৰণে, গৱেষক আৰু বিদ্বান সমাজে ১৮৩৫ চনত যিটো জাতীয় গ্ৰন্থাগাৰ গঠন কৰে, সেইটো ১৮৩৬ চনৰ ২১ মাৰ্চ তাৰিখে জনসাধাৰণ তথা সকলো নতুন পাঠক-পাঠিকাৰ বাবে মুকলি কৰি দিয়া হয়। ১৮৪৪ চনত গ্ৰন্থাগাৰটো বৃহৎ পৰিসৰৰ ভৱনলৈ (Specious building) স্থানান্তৰিত কৰে আৰু ইয়াক গৱৰ্নৰ জেনেৰেল লৰ্ড মেটকাৰ্ফৰ সন্মানাৰ্থে উৎসৰ্গা কৰা হয়। তেনেকৈয়ে গ্ৰন্থাগাৰটোৱে এক দায়িত্ব সহকাৰে জনসাধাৰণক সেৱা আগবঢ়াই আহিছিল। কিন্তু ১৮৫৭ চনত চিপাহী বিদ্ৰোহৰ সূত্ৰপাত হোৱাৰ লগে লগে কলিকতাত বসবাস কৰা ইউৰোপীয়ানসকলে ভাৰতৰ গ্ৰন্থাগাৰৰ প্ৰতি থকা তেওঁলোকৰ সমৰ্থন উঠাই লয়। আকৌ ১৮৫৯ চনত গ্ৰন্থাগাৰৰ কলিকতাৰ পৰিচালনা সমিতিৰ পৰাও তেওঁলোকে সমৰ্থন উঠাই লয়। ইয়াৰ লগে লগে গ্ৰন্থাগাৰ প্ৰতিষ্ঠাৰ ক্ষেত্ৰত আৰম্ভণি তথা সূচনাৰ যি উৎসাহ সেয়া ক্ৰমশঃ ম্লান পৰে আৰু সম্পূৰ্ণভাৱে স্তব্ধ হৈ পৰে।

দ্বিতীয় যুগ (১৯০৩ - ১৯৪০ চনলৈ) ঃ সাম্ৰাজিক গ্ৰন্থাগাৰ

১৮৯৯ চনত যেতিয়া গৱৰ্নৰ জেনেৰেল ভাইচৰয় লৰ্ড কাৰ্জনে উপৰোক্ত গ্ৰন্থাগাৰটো ভ্ৰমণ কৰে আৰু সম্পূৰ্ণ ভগ্নপ্ৰায় আৰু দুৰ্দশাগ্ৰস্ত অৱস্থাত প্ৰত্যক্ষ কৰে। লৰ্ড কাৰ্জন এনে এজন ব্যক্তি যিজনৰ এটা কলাসুলভ আৰু উদ্যমী মন আছিল। তেওঁৰ কলা আৰু শিক্ষাৰ প্ৰতি ইমানেই উৎসাহী আছিল যে উদ্যমী গৱৰ্নৰ জেনেৰেল হিচাপে তেওঁ গ্ৰন্থাগাৰটো উজ্জীৱিত কৰাৰ বাবে কাৰ্যকৰী ব্যৱস্থা গ্ৰহণ কৰে।

সৰ্বপ্ৰথমে তেওঁ গ্ৰন্থাগাৰটোৰ মালিকী স্বত্ব বৃটিছ চৰকাৰৰ অধীনলৈ আনে আৰু পৰৱৰ্তী সময়ত এই গ্ৰন্থাগাৰক বৃটিছ চৰকাৰৰ সাম্ৰাজ্যিক বিভাগীয় গ্ৰন্থাগাৰৰ সৈতে আৰু ইষ্ট ইণ্ডিয়া কোম্পানীৰ লগত সংলগ্ন কৰি পেলায়। ইয়াৰ লগে লগে ১৯০৩ চনৰ ৩০ জানুৱাৰীৰ দিনা লৰ্ড কাৰ্জনে এই গ্ৰন্থাগাৰক নতুন সাম্ৰাজিক (Emperial Library) গ্ৰন্থাগাৰৰূপে নামকৰণ কৰি জনসাধাৰণৰ বাবে মুকলি কৰি দিয়ে। এই গ্ৰন্থাগাৰত গ্ৰন্থাগাৰিক হিচাপে সুদূৰ ইংলেণ্ডৰ বৃটিছ মিউজিয়ামত কৰ্মৰত জন মেকফাৰলেনক (John Macfurlane)ক আমন্ত্ৰণ কৰি আনে। এই জন মেকফাৰলেনেই হৈছে গ্ৰন্থাগাৰটোৰ প্ৰথমজন গ্ৰন্থাগাৰিক যিজনক গ্ৰন্থাগাৰটোৰ সম্পূৰ্ণ পৰিচালনাৰ দায়িত্বভাৰ দিয়া হয়।

১৯২৮ চনত ভাৰত চৰকাৰে মিষ্টাৰ জে. এ. ৰিচে (Mr. J. A. Richey) ৰ নেতৃত্বত গ্ৰন্থাগাৰৰ প্ৰশাসন পূৰ্ণ সংগঠনৰ পৰামৰ্শৰ বাবে এখন কমিটি নিয়োগ কৰে। অন্য বহুতো পৰামৰ্শৰ লগতে এই কমিটিখনে এই সাম্ৰাজিক গ্ৰন্থাগাৰৰ লেখাস্বত্ব প্ৰদানকাৰী গ্ৰন্থাগাৰ

Sonari College Academic and Research Journal

সোণাৰি মহাবিদ্যালয় বিদ্যায়তনিক আৰু গৱেষণা পত্রিকা
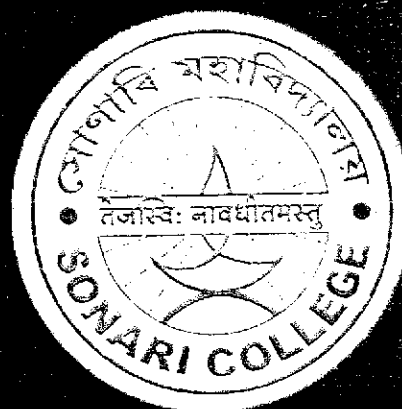
Higher Education: Restructuring and Strategies for Women's Empowerment

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Abstract

Education plays a catalytic role in a country's socio-economic development and is one of the principal means available for a deeper and harmonious form of human development reducing poverty, ignorance and exclusion. Higher Education, which is a training ground for a professional, research-based, career-oriented future, must be respected as a potential instrument for bringing about social transformation and ensuring the success of democracy. Education must be provided to all categories of citizens by breaking down constraints and barriers. Once students have completed primary and secondary education, attention must focus on increasing participation of men and women equally in the field of Higher Education. Gender discrimination has been a major obstacle in granting equal opportunity for women in Higher Education. It has been identified as a crucial category and deserves attention in the education-equality paradigm. Today, women's education has become an issue of debate within which it is now necessary to shift the focus from women's intellectual development to women's autonomy in decision-making, freedom of expression and control over resources. Empowerment is the manifestation of a redistribution of power that challenges patriarchal ideology, transforming the institutions that reinforce or perpetuate gender discrimination.

Introduction.

Higher Education, which is a training ground for a professional, research-based, career-oriented future, must be respected as a potential instrument for bringing about social transformation and ensuring the success of democracy.

Higher education means the education beyond the level of secondary education. It is often assumed that education imparted by the colleges or universities are higher education. But in fact higher educational institutions include Professional Schools in the field of Law, Theology, Medicine, Business, Music and Art. It also includes other institutions like Teachers Training School and Technological Institutions. Moreover, institutions for training of highly skilled specialists in the field of economics, science, technology and culture of various types of higher schools are treated as Higher Educational Institutions.

Education must be provided to all categories of citizens by breaking down constraints and barriers. Once students have completed primary and secondary education, attention must focus on increasing participation of men and women equally in the field of Higher Education. The Indian National Policy of Education recognizes this when it states 'Wider women's access to vocational, technical and professional education at all levels, breaking gender stereotypes, will ensure better financial stability for women and lead to national development'.

Women empowerment

"To educate your women first and leave them to themselves, they will tell you what reforms are necessary." —— Swami Vivekananda.

Women are part of our socio-economic system. They up hold our rich cultural and traditional values as they have a strong bond with the society. As we all know that education is must for everyone but unfortunately, in this male dominating society, the education of women has been neglected for a long time. Mostly people think that to spend money on daughters would be vain. Now, we see the change in people's mentality that they are worried about the future of their daughters and they are ready to give the same place to position their daughters as they want for their sons. But in rural areas, we see that there are negligible changes in rural people's thinking. Most of the villagers provide education to their daughters but not as much as they want for their sons. If their daughters learn to read or write the letters or count the

money, they think that it is sufficient and feel proud that they have done their duty very well.

Gender discrimination has been a major obstacle in granting equal opportunity for women in Higher Education. It has been identified as a crucial category and deserves attention in the education-equality paradigm. Today, women's education has become an issue of debate within which it is now necessary to shift the focus from women's intellectual development to women's autonomy in decision-making, freedom of expression and control over resources.

A higher women literacy rate improves the quality of life both at home and outside home, by encouraging and promoting education of children, especially female children, and helps in reducing the infant mortality rate. It is true that empowerment can be gained with the help of education because it gives the knowledge of right and wrong, truth and lie.

The parameters of empowerment have been identified as :

1. Developing ability for critical thinking;
2. Fostering decision-making and action through collective processes;
3. Ensuring equal participation in developmental processes;
4. Enhancing self-esteem and self confidence in women. \

The time has arrived to realize the relevance, in a rapidly developing country like India, of education for leadership-building, especially for women something which can be achieved only through Higher Education.

Objectives of the study

The main objectives of this study were as follows,

1. To study present status of women in Higher education.
2. To identify the issues and challenges of women higher education.
3. To recommended strategies for problems.

Methodology of the study

This study had been intended to study the present status, problems and suggest the remedies based on secondary data. The data had been collected from official website of UGC HRD recent economic survey of India, other related research papers, books and publish works.

Need and significance of the study.

Traditional concepts acknowledge Higher Education as an instrument of personal development, by expanding an individuals intellectualhorizons,

interests and potential for empowerment and a better quality of life. It has also been taken to be a vehicle of social engineering that conforms people to social values. Theodore Schultz and Mary Baker emphasized the role of Higher Education in the transformation of human beings to human capital.

Almost half of the population in India is occupied by women. They are the half of the human resources. But it is very unfortunate to say that for long years there have been a strong bias against women and thereby there is a tendency to deny equal socio-economic opportunity for them. This neglecting attitude towards women is prominent in many respects particularly in the field of education. None can deny the fact that education is the fundamental for the socio-economic development of the country. But Women access in the domain of education has not been fairly treated.

Theoretically the need of higher education for both males and females is the same . But practically it could be said that female education is more important than that of male. In this connection I may refer a statement of philosopher – president and noted educationist Dr. S.Radhakrishnan(1949) . He says " there cannot be educated people without educated women , the opportunity should be passed on to the next generation." Women education has two aspects- individual aspect and social aspect.

It is education whish increases women's abilities to deal with the problems of her life, her family, her society and her nation. Education increases confidence in a woman. An Educated woman can easily understand the demerits of early marriage and high birth rate. They have the attitude of gender parity among their children right from health care , nutrition, education and even career.

The fruits of education are enjoyed not only by the women concerned but it passes to her family in later life. The three specific needs related to women and Higher Education are –(a) Recognition of women as an essential human resource base of each country. (b) A strong commitment to equip women with the necessary range of managerial skills empowering them in their decision making role, (c) Institution of a feminine leadership model suited to the needs of social development across all sectors.

Status of Women in Higher Education

There is a wide disparity in the GER of higher education across states and the Gross Attendance Ratio (GAR) in urban and rural areas. Total enrolment of students in regular mode in Higher Education Institutes in India is around

241.8 lakh, with 15.87 million boys(55.7%) and 12.69 million girls(44.2%) of total enrolment (Source: All India survey on Higher Education,2013)

Table .1 Male-Female Literacy Rates in India-as **Percentage of population**

Year	Male	Female	Percentage
1971	45.95	21.97	34.45
1981	53.45	28.46	41.42
1991	64.13	39.29	52.21
2001	75.85	51.16	65.38
2011	82.14	65.46	74.04

Table.2 Men &Women student growth in higher education from 1951-52 to 2011-13

Year	Men (000S)	Women (000S)	Total enrolment (000S)	Women Percent of all students
1951-52	157	17	174	10.00
1955-56	252	43	295	14.60
1960-61	368	89	557	16.00
1965-66	849	218	1067	20.40
1970-71	1563	391	1954	20.00
1975-76	2131	595	2426	24.50
1980-81	2003	749	2752	27.20
1985-86	2512	1059	3571	29.60
1990-91	2986	1439	4425	32.50
1995-96	4235	2191	6426	34.10
2000-01	4988	3012	8001	37.60
2005-06	6562	4466	11028	40.20
2012-13	13468	10687	24180	44.20

Source: Enrolment of women in higher education (Selected Educational Statistics 2005–06; University Grants Commission, Annual Report, various years) *Statistical Report- registrar.uoregon.edu/statistics/reports.

In terms of gender, enrolment is skewed as 55.7% comprises males, while only 44.3% of the enrolment is females, indicating significant gender disparity. The GER for males (20.8) is higher than GER for females (17.9). Gender Parity Index (GPI) in enrolment is the ratio of the number of female students enrolled to the number of male students.

A GPI that varies between 0 and 1 typically means a disparity in favour of males whereas a GPI greater than 1 indicates a disparity in favour of females. In general, at the national level, the number of girls enrolled is less than their counterparts(0.36).

However, the female-male ratio in education has been steadily improving over the years.

Main factors Influencing Women in Completing Higher Education

There are different factors which are responsible for responsible for influencing women in completing higher education. Some of these are mentioned below.

(a) In comparison with men, women are more firm in their mission of success. So in education stream also they are strongly motivated to succeed.

(b) As they are firm in their mission of success. So their performance is also remarkable. Thus on the basis of their merit they occupy the domain of higher education.

(c) Now a day the tendency of prejudice against women has been reduced and this help women to enter in the domain of higher education.

(d) Increased number of higher educational institutions helped women to complete their higher studies.

(e) Their are some courses which provide scholarship facilities for women. This also help many poor female students to complete their higher studies.

(f) There are many institutions which have time provision of hostel facilities for girl's students. This is also an important factor for girl students to complete their higher studies.

(g) Educational institutions meant for girls attracted many conservative families to get admitted their wards in higher educational institutions.-

(h) Expectation for education-based employment is very high amongst women. This factor works very silently in completing their higher studies..

(i) In some cases women students get inspiration from the teachers working in higher educational institutions which help them to complete their higher studies.

(j) Women zeal to take equal responsibility of the family pushes them to complete their higher studies.

(k) It cannot be denied that lucrative pay scale for the employees working in higher educational institutions attracted women in higher studies.

(l) In most cases women are dependent on male both in economically and in decision making and as such they suffer more to get relief this, they go studies for higher studies.

(m) In some cases highly educated women are considered as equivalent to is 'dowry' of a bride.

Above all, it is fact that outlook of modern society has been changed in many respects which helps women to complete their higher studies.

But in spite of these it is true that women participation in higher education amongst schedule caste, schedule tribe (both plain and hill) and Muslim community is much lower in comparison with other communities. This is also a serious matter for our country. The government of India should have to take special initiative for the improvement of higher education among these communities.

Strategies of Women Empowerment through Higher Education.

The Indian National Policy on Education (NPE) is a landmark in the approach to women's education when it proclaims: 'The Education System will play a positive interventionist role in the empowerment of women. It will foster the development of new values through redesigned curricula, textbooks, training and orientation of teachers, decision makers and administrators'. The programme implementation explains women's empowerment through collective reflection and decision-making. For this Higher Education needs to take responsibility for:

- Cultivation of positive self-image and self-confidence;
- Developing capacity for critical thinking;
- Achieving group cohesion and fostering decision-making and action;
- Providing women's centres in Agricultural and Home Science Colleges;
- Providing Continuing Education and Correspondence Centres for organizing vocational and literary skills;
- Revamping the Industrial Training Institutes in terms of diversification of trades and courses, keeping in view the job potential, facilities for vocational counselling, imparting information about credit, banking, entrepreunal development and access to women's technical education;
- Providing Women's Studies Research centres to identify issues and areas and organize seminars and workshops to discuss and analyze

women-related issues and disseminate information and encourage interaction with students and the general public through the media.

✍ Providing classes on legal literacy, programmes for women's socio-economic development delivered via media, adult education and information and training support;

✍ A more relevant and responsive curriculum catering to the cultural and occupational needs of women.

✍ Meeting the expenses of higher education for the rural, backward sections with incentives like scholarships and frees places.

✍ Meeting the requirement of achieving full integration of women within the democratic and developmental efforts of the country.

Gender-fair Education

The main challenge to women's Higher Education is to provide gender-fair education to all citizens. Gender-fair education involves an aggressive move away from emphasis on separate and complementary spheres for men and women and on gender-stereotyped careers to expanded options and outcomes. The attainment of equality, rights, and empowerment should not be accidental or simply an offshoot of a good education but rather an explicit, overarching goal in a healthy social environment.

Some major instruments of gender-fair education are

✍ affirmative action and quota systems, aggressive recruitment of female faculty and administrators, reform programs to remove bias from curricula and teaching materials, gender-sensitivity training for teachers and counsellors, a review of policies and procedures for possible gender bias, and active recruitment of women into non-traditional fields of study;

✍ identification and projection of role models among faculty, administrators, and alumnae; systematic inclusion of women among speakers and resource persons.

✍ gender studies programs that are platforms for awareness generation in addition to offering courses that involve research, design and conduct training programs and establish links with women's nongovernmental organizations and activists for women's empowerment.

Gender-fair women's Higher Education should be the transformation of women's lives as well as the transformation of society itself.

Suggestions for Promoting Women Higher Education Participation in Higher Education-

(a) Introduce attractive scholarships for both financially poor students and meritorious students to encourage women students in higher education.

(b) Provide counselling for both family and person concerned at the secondary stage of education.

(c) Make skill-oriented higher education.

(d) Establish non-traditional curricular for women and extend state support for this

(f) Education policy has to be taken to facilitate women participation in higher education.

(g) Established more female educational institutions.

(h) Provide Bank loan facilities for women students.

(i) Establish higher educational institutions in rural and urban areas.

(j) Check sexual harassment within and outside institutions (k)Increase women teachers in co-educational institutions of higher education.

(l) Increase women representations in decision making bodies of higher educational institutions.

(m) Establish equal opportunity commissions for higher educational institutions.

(n) Introduce stipends scholarships and fellowships for women studying in higher institutions.

(o) Government should formulate and implement policies for stopping drop out of girl students in secondary and lower classes.

(p) Establish post-secondary vocational training institutions for promoting the entry of women in higher education.

(q) In many cases early marriage leads to withdrawal of women from higher studies.This must be stopped.

(r) Increase hostel facilities for women students.

(s) Above all, attitudes for the male oriented society must be changed. This will undoubtedly help in increasing women participation in higher education.

Conclusion.

Higher Education of women plays a crucial role in releasing their energy and creativity and enabling them to meet the complex challenges of the present world. In acknowledging them as potential human resources, investment must be made in developing their capacity in terms of education,

skill development, and technology transfers through technical training. Special emphasis needs to be given to Research and Development of appropriate scaled-down occupations engaging women in large proportions. Illiteracy and cultural barriers need to be removed without any further delay. For women to make personal strides forward, a synergy of effort, concentration, planning and cohesive functioning at the Higher Education level will create possibilities of a different future. By extending women's visibility and their self-sustaining ability, Higher Education must train them to become leaders with decision making capacities to achieve the best for themselves and the country.

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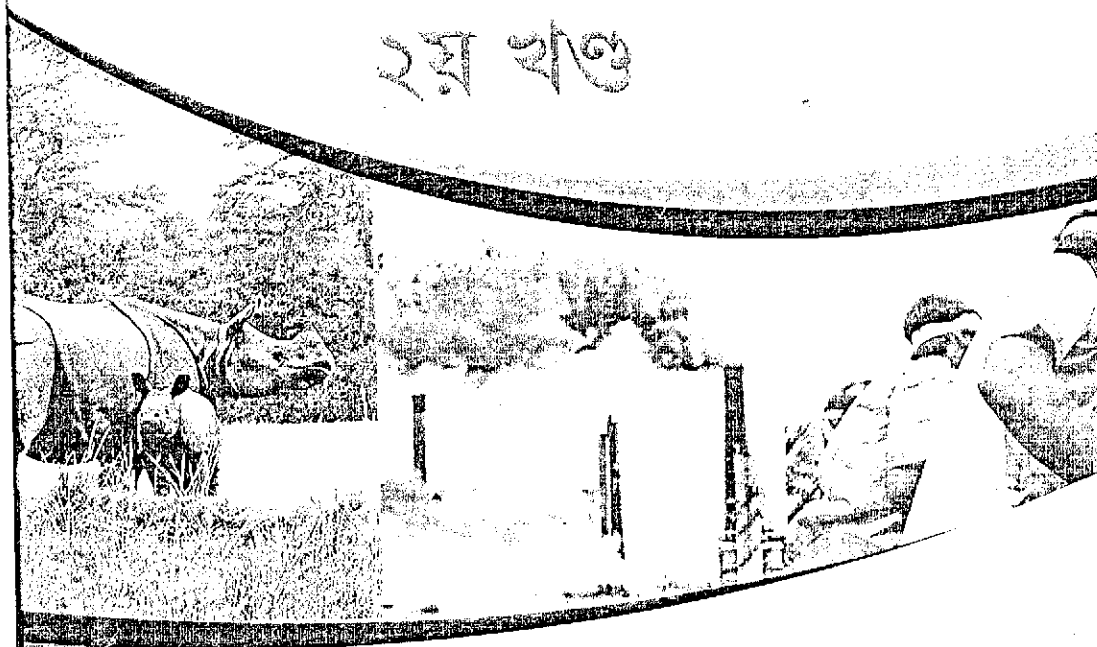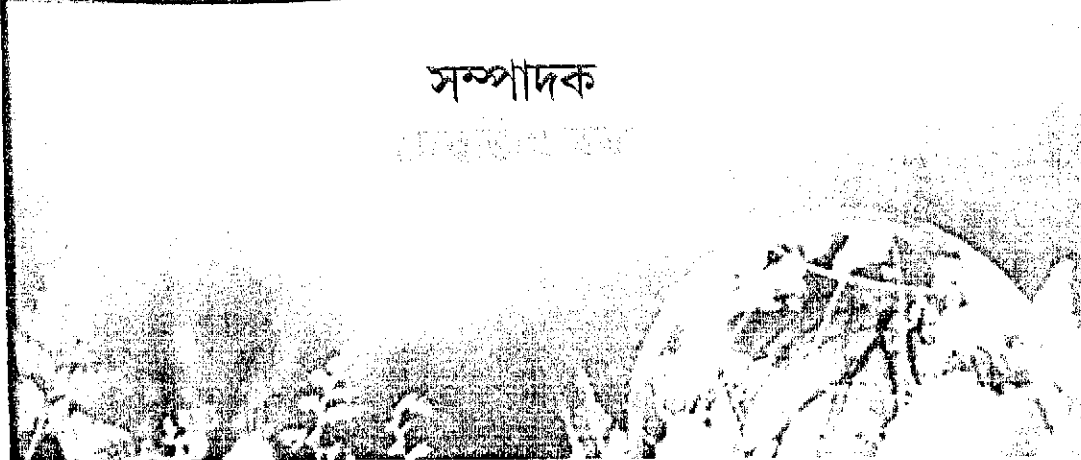
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২য় খণ্ড

সম্পাদক

উৎসর্গা
ভূগোল বিভাগৰ সমূহ ন-পুৰণি ছাত্ৰ-ছাত্ৰীৰ হাতত এই
প্ৰবন্ধ সংকলনখনি অৰ্পণ কৰা হ'ল

সূচীপত্ৰ

Financial Inclusion: A Brief Discussion

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Introduction:

Diversity is one of the major features of Indian culture. This diversity is prominent in every aspect of life including financial services. Access to safe an affordable credit facilities and other financial services by the poor and other vulnerable groups of under developed areas is considered as a necessary condition for accelerating growth, reducing income inequalities and to break the vicious circle of poverty. Because lack of assessable, affordable and appropriate financial services effect the economic condition of the people as well as the economic health of the country. Realizing the importance of empowerment of poor and vulnerable sections of the country, Reserve Bank of India (RBI), has undertaken serious steps towards 'Financial Inclusion' and issued guidelines to the banks to provide financial services to weaker sections of India who are at present outside the ambit of the vast banking network of the country. Thus, the broad objective of financial inclusion is to extend the scope of activities of the organized financial system to include people, who are not able to be benefitted from the existing financial services due to their low incomes, complicated banking procedures, non-availability of bank branches etc.

During the last forty years, huge infrastructure has been created in the banking sector. But this large infrastructure that has penetrated even remote rural areas has been able to serve only a small part of the potential customers. Thus, financial inclusion yet remains one of the policy priorities in India. Financially excluded section in India largely comprises marginal farmers, landless labourers, self employed and unorganized sector enterprises, urban slam dwellers, migrants, ethnic minorities and women. Thus, socially excluded groups generally become financially excluded. Financial inclusion along with social inclusion is very important for inclusive growth and sustainable development of a country.

Definition of Financial Inclusions:

According to World Bank Report, "Financial inclusion is an absence of price and non-price barriers in the use of financial services". The Rangarajan Committee (2008) provided the most acceptable definition of financial inclusion. This committee defined financial inclusion as, "A comprehensive and holistic process of ensuring access to financial services and timely and adequate credit where needed by vulnerable groups such as weaker sections and low income groups at an affordable cost". Thus in other words, financial inclusion is the delivery of banking services at an affordable cost to the vast sections of this advantaged and low income groups. It means extending the banking habits among the less privileged both in urban and rural areas.

Objective of Financial Inclusion:

The main objectives of financial inclusion are --

a. Mobilization of Savings: If the weaker sections get the facility of banking services, the savings can be mobilized which is normally stuck up at either their households or with informal agencies.

b. Providing Larger Market for the Financial System: To serve the requirement and need of the large section of the society there is need for the larger financial market. This provides an opportunity for expansion to existing players and entry of new players.

c. Social Objectives: Eradication of poverty is considered to be the main objective of the financial inclusion scheme since it provides sources of livelihood and the means of income to poor people through loans and advances.

d. Sustainable Development: Unequal development in different sections of society may lead to instability. Inclusive growth of all sections of the society is possible through financial inclusion only.

e. Political Objective: Financial inclusion acts as a base for formulating Government Policies.

Importance of Financial Inclusion:

The importance of financial inclusion arises from its definition itself. Various definitions of financial inclusion provide an indication that financially excluded sections is generally at the margin of the society. These people are excluded from main stream financial services either because of their poverty or their hesitation to approach for assistance or insufficient banking service delivery network. The financial inclusion of these groups through providing easy and safe access to credit at opportunity of gainful saving can eliminate poverty, income inequality and up lift their standard of living. In this way, it appears that financial inclusion is the key to the inclusive growth agenda of a country and that is why it has been rightly remarked that financial inclusion, now-a-days, has no longer remained a policy option but it has actually become a policy compulsion. Financial inclusion is not only important to up lift the poor, but it is also very much needed to the economy as a whole as it increases the aggregate volume of saving and thereby investment in the economy. Thus, an inclusive financial system is a necessary pre-condition for economic development of a country.

Reasons for Financial Exclusion: The reason for financial exclusion varies from place to place. However, most of the studies revealed some common factors responsible for financial exclusion in almost all areas. Some of the common reasons observed by most of the scholars are as follows-

1. Low income:

It is generally observed that financially excluded sections of the society hardly find any surplus of their income. The income of these people is too low to think about the doorsteps of bank or any other formal financial institution.

2. Financial Illiteracy:

People voluntarily refrain themselves from using banking services because of their illiteracy and more specifically financial illiteracy. They do not understand the banking procedure, importance of saving, advantages of institutional financial services, etc.

3. Lack of Sufficient Documents:

Generally banks seek some proof of identification to open an account. But, many people even in urban areas do possess these documents of identification and hence even they have surplus income or financially illiterate, they cannot approach to the main stream banking.

4. Gender Inequality:

Rural women in India are mostly financially excluded due to some reasons such as they are too poor to think about banking services, they are unemployed, they lack self-confidence to deal with bank related matters and further as a general case in India, banking activities are often done and dominated by male members of the family and many other reasons.

Gender issue has always been very critical in Indian society whether it is in context of any social or economic issues. Slogan of women empowerment and their security can be heard from every corner of the country, but the real situation of women is extremely measurable both in case of domestic violence and outside insecurities. Women in India, particularly rural women are always vulnerable to all sorts of discriminations and exclusion.

Recent Steps towards Financial Inclusion in India:

a. Pradhan Mantri's Jan Dhan Yojana (PMJDY):

Pradhan Montri's Jan Dhan Yojana is a scheme for comprehensive financial inclusion launched by the Prime Minister of India, Narendra Modi on 28th August, 2014. He announced this scheme on his first Independence Day speech on 15th August, 2014. On the Inauguration day 1.5 crore bank accounts were opened on this scheme. Now, bank accounts opened under this yojana cross 40 crore and total deposit balances under PMJDY Accounts was at Rs.1.31 lakh crore and average deposit per account stood at Rs.3,239 (as on August, 2020). Under the Jan Dhan Yojana, any one who is Indian citizen above age of 10 years and does not have a bank account can open the account with zero balance.

b. Life Insurance Benefit: under the PMJDY scheme, the account holders will be given worth Rs.30,000 (thirty thousand) insurance coverage, if they comply with certain specification of the scheme which includes opening an account by January 26, 2015 and having an accidental insurance coverage of Rs.1,00,000 (one Lakh). The aim of this scheme is to cover security to families from economically weaker section who cannot effort direct purchase of such insurance.

c. Loan Benefits: The account holders can take loan benefit of up to Rs.5,000 from the bank after six months from the opening of the account.

d. Mobile Banking Facilities: PMJDY scheme allows its account holders to avail the facilities of checking balance and transferring funds through a cell phone which is more affordable to the general people.

Some other steps taken by the RBI for financial inclusion are:

- No frills account.
- BSBDA-Basic savings bank deposit account.
- LBS-Lead banking scheme.
- Business correspondent system.

Conclusion:

Up to 80% of Indians now have a bank account, the same proportion that have a mobile phone, but financial inclusion level is still very low. 17% of PMJDY accounts are 'Zero balance', which means they are not in use. Moreover, there is marked improvement in access to formal credit and 38% of accounts are inactive. Thus, many Indians are still not integrated into the formal banking system. The Global Findex Data released by the World Bank show that, in 2017, 5% of Indians accessed a financial institution account from their phone oft the internet and only 2% of the population owned a mobile money account.

Financial inclusion is one of the most crucial opportunities which need to be equitably distributed in the country in order to attain comprehensive growth. Undoubtedly, the issue of expanding the geographical and demographic reach poses challenges from the viability and sustainability perspective and appropriate business models are still evolving and various delivery mechanism are being experimented with by the various government agencies at the Central and State level. But somewhere the efforts taken are not good enough to encounter with the issue of financial exclusion. Having a bank account cannot be termed as financial inclusion, but the primary focus should be given on ensuring at least a bank account along with imparting financial knowledge to frequently use the bank account. So, the financial literacy and level of awareness continue to remain an issue with regard to usage of financial services/ products. Coordination among all the stakeholders like sectoral regulators Governments, Banks, Civil Societies, NGOs, etc is very essential to achieve the objective of financial inclusion. In order to solve the problem of financial exclusion, states have to develop its own customize solutions drawing upon its own experiences and features and those of its peers across the country.

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Social Audit: An Overview

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Introduction:

As the name suggests Social Audit is conducted out of social responsibilities by an organization or an institution to establish its positive images by serving different works for the organization itself and for its employees, and for the community creating awareness among the stakeholders of the organization or institution or government which includes the citizens, other beneficiaries, NGOs, social service providers etc. Social audit inspects the working of an organization to improve its social performance. Conducting a social audit is important, as an organization not only impact the employees working in it but also impacts the society and the people of the local community. It is a mechanism used for the purpose of understanding, measuring, reporting and enhancing the overall ethical performance of an organization. Whatever be the organization *viz*. Companies, schools, colleges, universities, public sector enterprises, trusts, charitable institutions, recreation clubs, hospitals etc. in all the social audit is now-a-days is very essential for its running in a fair manner. Some countries made the social audit mandatory.

Keeping in view of growing demand of social audit it has been trying to give theoretical knowledge in this paper. The whole study and the report are descriptive in nature. The study is confined only within the purview of the conceptual framework. No primary and secondary data has been used while preparing the report. Some theoretical ideas have been acquired from different books and websites, Google as well. The study will help the interested groups and the targeted groups namely business enterprises, educational institutions and other concerned authorities.

History of Social Audit:

"Measurement of the Social Performance of Business" written by Therodore J. Kreps in 1940 focused on the social performance. But in 1962 he quoted, Aristotle was the one who brought the concept of social audit. Later on the first social audit of an organization was carried out in Sweden and published in 1988 after a study.

Meaning and Definition of Social Audit:

A social audit is a formal review of endeavours, procedures and code of conduct regarding social responsibility of an organization and its impact on society. It is a technique to understand measure, verify and ultimately report in the social performance of an organization. The assessment done in a social audit shows how well an organization or an institution is achieving its goals keeping in mind their social responsibilities.

One of the well-defined definitions highlighting various aspects of the social audit is "A commitment to systematic assessment of and reporting on some meaningful, definable, domain of a company's activities that have a social impact" – Boweni. So, it is a systematic attempt to identify, analyse, measure, evaluate and monitor of the efforts of an organization's operations towards society.

Types of Social Audit:

Social audit discloses the involvement in socially oriented activities, perform activities for the welfare of employees, activities for the prevention of pollution and for the well-being of community and local society as well. For these purposes the following types of social audits are performed –

1. Performance Audit: performance audit is an audit of sound financial management covering economy, efficiency and effectiveness. But, social performance audit is the regular opinion polls, discussions; meetings are carried out in an organization that initiates social efforts in a proactive manner and grow reputation in the local society.

2. Efficiency Audit: within the purview of the company, it means whether corporate plans are effectively executed and investigates the capital resources of the company are properly utilized or not. But, in social audit it refers to utilization of funds sanctioned by concerned organization is fully and properly utilized or not along with the progress from it.

3. Micro-Macro Social Indicator Audit: This type of audit evaluates the performance of an organization of social measures against macro social measures which includes mass health, safety, education, pollution, accidents, housing etc.

4. Social Process: Steps involved in this process are -

a. To locate the leading factors to start the social audit;

b. To make a list to attain the goal of the social audit programme;

c. To examine the organization's efforts to meet the social goal; and

d. To evaluate the actual performance to attain the defined goal.

5. Partial Social Audit: It does not cover the whole what the social audit actually mean. The company undertakes to measure some specific aspects of social responsibilities like energy, environment, local recruitments etc.

6. Financial Statement Format Social Audit: Here in this audit system the Income Statement should reveal social benefits, social costs and the net social income provided by the organization's operations to its employees, third parties, general public, clients, financial institutions etc. the social auditors would see all the resemblances

7. Comprehensive Audit: It covers the total performance including the audit of management system of an organization. It aims at evaluating the quality of processes and the information on which organizational decisions are taken.

Importance, Need and Functions of Social Audit:

Social audit is highly essential as it helps communities of the local areas motivating them to take part in the all round environment of the society. Social audit makes the society aware of the works required to perform for the welfare of the employees and local society. It has vast need in today's world, where every organization is facing tough and neck to neck competition. So, the organization is required to perform and assist its employees to enhance the image of it in the eyes of the investors, promotes decision making and the other stakeholders.

To generate information on social relevance and benefits, social audit has some specific functions. These can be numerated as follows —

• To monitor the social impact and activities of the organization.

• To motivate and to facilitate organizational knowledge to enhance social performance.

• To advance some traits and strategy to the management to make them socially responsible.

• To develop separate wings to look surroundings.

• To advise the organization to give special training to make the stakeholders aware of social audit.

• To inform the community, public, NGOs, other organization and institutions in regard to allocation of their resources.

• To make aware the community and the organization accountable for the society.

Objectives of Social Audit:

Social audit may have three basic objectives —

• To identify and measure the periodic net social contribution of an organization which includes not only the costs and benefits internalized to the firm, but also those arising from externalities affecting different social segments,

• To determine whether an individual firm's plans, strategies and practices that directly affect the relative resource and earnings are consistent with social principles,

• To make available in an optimum manner to all social commitments, relevant information on a firm's objectives, ultimate goals, policies, programmes, performances and contributions to the social goals. Relevant information is that which should provide for a

scheme of public accountability and public decision-making regarding capital choices and social resources allocation.

Process of Social Audit:

To go through the social audit, it has some steps. These are –

• **Initiating:** First of all the auditor should be précised and clear all about the objective of his duties what he wants to evaluate and as such he should establish his responsibilities and make out the process from starting to the end.

• **Planning:** After identifying his field of objective he should make out a fix strategy and plan it for. Proper planning guides him to achieve the goal he set off. A proper schedule along with a planned list of work takes him straight to the goal.

• **Implementation:** In this step the auditor will need to perform the audit function as he planned. Following the planned list and time schedule the auditor should gather the information required from the organization, stakeholders as well and analyze all the information considering sustainability and prospects.

• **Report:** After analyzing all the information and data it is required to prepare a report. The report should be presented in a easy manner so as to understandable to all the stakeholders.

• **Closing:** In this step the auditor should simply follow up to ensure that the social audit is successfully accomplished.

Topics and Items Evaluated by Social Audit:

The scope of social audit is varying from organization to organization and institution to institution depending on functions they perform. Social audit works is intra-organizational and inter-organizational and is wide-ranging. Assessments are to be done in both inside and outside of the organization which include social and public responsibilities and also employee treatments. Some of the topics and items need to examine while performing social audit –

• Accounting and financial transparency;

• Incentives and bonus plans;

• Work environment including safety and women worker's security;

• Charitable donations;

• Scholarship to children of the employees and local needy students;

• Community development and financial contribution;

• Environmental impact resulting from company's operations;

• Indemnification and compensation to the victims due to effects of company's operations;

• Transparency in reporting and issue regarding the effect on the public or environment;

• Energy use, etc

There is no specific standard for the items included in a social audit. Items are to be selected depending upon the operational area of the organization. It is optional and flexible.

Benefits of Social Audit:

i. **Enhances Reputation:** Proper implementation of social audit report makes the society and community alert and the organization is bound to execute the advices given by the social auditor. This way it enhances the reputation of the organization.

ii. **Increases Accountability:** As the social auditor discloses the events and items, report as well, it makes the organization more accountable toward society and community for the goodness.

iii. Increased Confidence in Social Area: Social audit enables institutions to act with greater confidence in social areas that have been neglected in the past or have been given a lower priority.

iv. Enhance Efficiency of the Employees: As a result of awareness of the employees regarding pays, incentives and bonus schemes knowing from the social audit report the employees get encourage and hence increase their internal strength and set their mind to do for the goodness of the organization.

v. Members get Motivated: The shareholders realize from the social audit the importance of socially beneficial schemes and extend their full support and cooperation to the company's programmes of social welfare and development.

vi. Appraise Policyholders towards Stakeholders: The managers of the organization come to know from the social audit report about the interests, perspectives and expectations of the stakeholders. So, the policymakers can take decisions easily for the betterment of the stakeholders.

vii. Motivate to go for positive Operational Change: Social auditing identifies operational prospective of the organization and set goals. It highlights the progress on their implementation and completeness.

Persons Benefitted by the Disclosure of Social Audit Information:

The social audit report is beneficial to different parties or groups. Following are the categories of groups of persons benefitted from social audit information –

- The organization or institution itself;
- Shareholders;
- Debenture holders
- Financial Institutions
- Educational Institutions and Consultants
- Trade Unions and Political Parties
- Non-Government Organisations
- Governments
- Environmentalists, etc.

Utilization of Social Audit Findings:

Social audit is not mandatory and is not governed by a specific governing body. The organization is free to decide whether to share findings of social audit report with stakeholders or not. But the result of the social audit is extremely beneficial to the oraganisations and to the stakeholders to better understand its strengths and weakness and identify areas for further improvement. By continuously striving to meet and exceed its social responsibility benchmarks, the company can improve its public perception over time. In short, social audit helps companies achieve a balance between profits and ethics.

Conclusion:

Social audits are a good way for businesses to evaluate how their social initiatives are being received by both their internal and external stakeholders. It is the need of hour. It helps in monitoring unethical practice of the companies and raises social consciousness and accountability and thereby offers a systematic evaluation and measures the social performance of companies at regular intervals. It acts as a guide and encourages the participation of the local community and helps in the development of social and human resources.   #

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About the book:

The National Service Scheme (NSS) is an Indian government- sponsored public service program conducted by the Department of Youth Affairs and Sports of the Government of India. The objective of the National Service Scheme is "development of the personality of students through community service". This objective is sought to be achieved by enabling the students to work in community. The programme aims to inculcate social welfare in students, and to provide service to society without bias. NSS volunteers work to ensure that everyone who is needy gets help to enhance their standard of living and lead a life of dignity. NSS units can take up any activity that has relevant to the community. The activities continue to evolve in response to the needs of the community. The core activities could be in the field of education and literacy, health, family welfare and nutrition, sanitation and cleanliness, environment conservation, social service programmes, programmes for improving status of women, production-oriented programmes, disaster relief and rehabilitation, campaigning against social evils, creating awareness about Flagship Programmes of the Government like Digital India, Skill India, Promotion of Yoga etc. National service scheme has been playing a vital role in improvement of human life through inculcating social, economic, cultural and ethical values in volunteers. This book covering the area of basic concepts and structure of NSS, youth profiles, programmes and challenges, volunteerism and shramdaan. It will leave sufficient scope to the students to understand themselves in relation to their community, identify the needs and problems of the community and involve them in problem-solving, practice national integration and social harmony and acquire leadership qualities and democratic attitudes.

About the Author

Mr. Simanta Bordoloi is a native of Duliajan, Assam. He was born to Late. Makhan Bordoloi and Mrs. Junu Bordoloi. He has obtained his Masters Degree in History from Dibrugarh University. He is Currently working as Asst. Professor in History at Sonari Commerce College, Which is a notable institution of higher education located in the district of Charaideo, Assam. He is also serving as NSS Program Officer at the same college since 2018. He has Published various research articles in national as well as regional journals.

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Preface

Environmental economics is a subfield of economics concerned with environmental issues. Economic Growth is not an antithesis to sustainability but a condition underlying sustainability. Economic progress emphasizes qualitative and quantitative progress in the context of clean and qualitative improvement to socio-economic system. Quantitative improvements enable us to meet the essential needs of the present generation without compromising the ability of future generations to meet their own needs. Qualitative improvements reflects our capacity to convert physical resource-use into improved services for satisfying human wants.

NSS is playing an important role in the development of the country and of the students associated with it. NSS has helped many people who were affected by some calamity. With so many benefits of NSS, every student must try to join NSS. For those who want to do something for their nation, NSS is a very good option. The students, who are a part of NSS, must tell other students about the benefits of NSS and motivate them to join it. NSS provides the students with a platform for serving their nation and their personality development also.

Environmental change environment most often caused by human influences and natural ecological processes. Environmental changes can include any number of things, including natural disasters, human interferences, or animal interaction. Environmental change does not only encompass physical changes, but it can be things like an infestation of invasive species is also environmental changes. This book will help in obtaining a clearer understanding of the causes so that they will be in a position to predict the course of events and prepare themselves in advance to take steps to mitigate the evil effects Or natural disasters associated with them.

মানুহ আৰু প্ৰকৃতি

Mrs Anjali Borgohain

সম্পাদনা
দেৱজিৎ বৰা

ENVIRONMENTAL EDUCATION:
A way to Protect Environment

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*"If your plan is for one year, plant rice; if your plan is for
ten years, plant trees; if your plan is for a century, educate
the people."*

– Chinese Philosopher Confucious

Environmental Education is a multidisciplinary approach.
It is a learning process that allows individuals to explore
environmental issues, engaged in problem solving and take action
to improve the environment. It is an essential tool for achieving
effective resources and sustainable development. Environmental
education helps to protect the environment and get protection
from it. International Union for the Conservation of Nature
(IUCN) 1971 defines environmental education as "the process
of recognizing values and clarifying concepts in order to develop
skills and attitudes necessary to understand and appreciate the
interrelatedness among men, his culture and his bio-physical
surroundings. Environmental education also entails practice in
decision- making and self-formulation of code of behaviour
about issues concerning environmental quality".

Environmental education has an ability to solve the societal needs. It can improve people's environmental awareness. From it people can correctly understand and can analyze various environmental problems and actively thinking about how to reduce and solve these problems. Environmental education can be thought of as comprising three link components –

(a) Education about environment (knowledge)
(b) Education for the environment (values, attitudes and positive action)
(c) Education through the environment (resource)

Following are the major objectives of environmental education:

(a) To improve the quality of environment.
(b) To create an awareness among the people on environmental problems and conservations.
(c) To create an atmosphere so that people can participate in decision making and develop the capabilities to evaluate the development programs.
(d) To develop skill for keeping equilibrium through sustainable development.
(e) Prudent and rational use of natural resources.

One of the landmarks in the history of environmental education is the Stockholm Conference on Human Environment, 1972 organized by UNESCO.

Belgrade Conference on Human Environment, (1972) explained the goals of environmental education as "improve the environmental awareness of all the people in the world and make them concern about the environment and its problems, make the individuals or groups have knowledge, skills and attitudes to solve the current problems and prevent new problems and make them engaged into this work".

World Conference on Environment and Development (1992), explained the goals of environmental education as follows –

(a) To make people understand that the lives on this planet are interdependent.
(b) To promote peoples' understanding of environment's encumbrance in sustainable development.
(c) To cultivate peoples' awareness abilities, attitudes and values so that they can participate the national and international sustainable developmental activities effectively to get a fairer and more sustainable future.

Following are the major necessities of environmental study:

(a) Environmental education is very important for self-fulfilment and social development.
(b) It generates concern for the changing environment in a systematic manner for the future as well as immediate welfare of mankind.
(c) It helps to take direction for the problems as population explosion, exhaustion of natural resources and pollution of the environment and throws light on the ways of solution.
(d) It helps understanding and enjoying nature and society.
(e) It helps to develop a world population that is aware of and concerned about environment as a whole and the problems associated with it.
(f) It helps to understand and appreciated how the environment is used for making a living and for promoting material culture.

Environmental education has tremendous potential for contributing to the education reform movement. Formal and non-formal educations are two main ways of providing environmental education. Formal environmental education program indicates mainly classroom activities, which help in promoting awareness, developing knowledge, skills and

motivation among students, teachers and school administrators. A variety of environmental education activities are taking place in the formal section of education involving the primary, secondary, college and university programs. The activities of non-formal environmental education take place in a variety of ways throughout the country.

Environmental education brings the students from the real world into the classroom and empowering learners to make positive changes in their local communities and in world. Environmental education is not a subject like poetry or lesson of literature to be memorized and write out for passing the examination. But it is the way of living by managing sustainable development at local level and contributing towards the global development. Environmental education can be imparted at various levels by using various techniques. Learning by doing formula is being worthy to study the subject, in which development of three 'H' can be possible – Heart, Head and Hand.

At primary level students should be given opportunity to beautify the schools by themselves. They should be encouraged to plant trees and gardening in the school campus. Moreover, teachers can guide them for the proper use of garbage bin, urinal, latrine etc. and no use of polythene bag. At the time of every household ceremony students should advise to plant trees at home or at streets. At secondary level environmental study can be correlated with the general subjects. Students can imagine the beauty of the surrounding through the writings of authors, poets etc. Important writings about the nature and about its necessity for conservation can be included in the text book. This may help students to develop an environment centric attitude. In vocational course, nature related subjects like handicraft training, tourist guide, organic fertilizer production

etc. can be offered. The higher educational institutions can be act as a forceful agent of social change and development. Colleges and universities have to do a lot for the sustainable development of the society through its activities. Development projects within the campus can be done by the students under the supervision of teachers. Use of renewable energy, production of organic fertilizer, production of materials from sewages, gardening, fishery, animal farming, etc. can be done. Students at higher level should be encouraged to do project works related to local problems for example create awareness among the people regarding environmental degradation and various factors responsible for it, its effects on different aspects of environment and try to find out solution for concerned problems etc. Besides, the students can take some developmental projects which may help in sustainable development as well as their socio-economic well-being.

The study of environmental education enables the people to understand the complexities of the environment and need for the people to adopt appropriate activities and pursue sustainable development, which are harmonious with the environment. Without environmental sustainability, it is impossible to achieve sustainable development. Environmental education makes the learners to have the responsible attitudes and behaviour to the environment, take care of environment and protect the environment. But, still a vast quantity of population deprived from education and do not realize the problems associated with environment. Various studies and researches show that the common awareness about environment related issues is very disappointing. Many people have no idea about threats faced by human civilization. A large number of students do not know much about their practical responsibilities or duties regarding these matters. Even many literate people do not have

knowledge in this regard. So some measures, like environmental awareness program, environmental campaigns, eco-club, etc. organized by various government and organizations and educational institutions can play a prominent role in generating awareness to protect the environment. Some NGOs are working day and night to educate people about environment, to make them embrace and comprehend the concept of sustainable development. But the goal is still far distance; awareness is still in its infancy in India. It is noteworthy that, to associate common people with environmental campaign, to promote the idea of sustainable development among common people, it is essential to touch them individually. Individual interaction can draw better result in this regard. If people realize the necessity of sustainable development and preservation of environment, then we can hope for a beautiful world for us as well as for the future generation.

"*Realistic measures can save this beautiful nature*"❏❏

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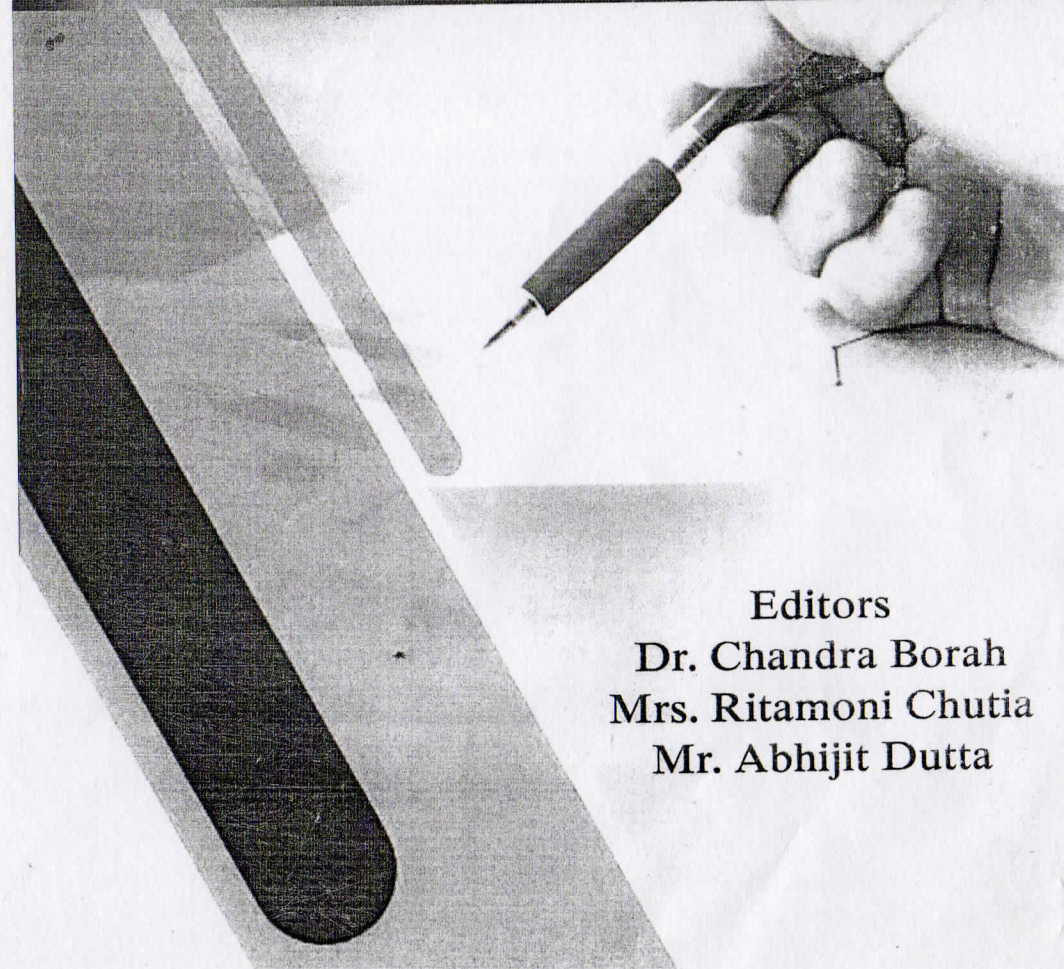
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Declaration

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The Problem of Brain Drain

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Abstract :

Brain drain is referred to a process in which most of the educated and talented workers of a country migrate to another country usually for seeking higher paying jobs, due to political instability in home country, for seeking a better quality of life and so on. This process or trend is considered as problem, because, these highly talented individuals leave the country and contribute their expertise to boost the economy of another country. In this article an attempt is made to focus on the causes and effects of brain drain in India.

Key words : Brain drain, human capital flight.

According to Oxford Advanced Learner's dictionary, brain drain is "the movement of highly skilled and qualified people to a country where they can work in better conditions and earn more money." Brain drain is also known as "human capital flight". So it is

a phenomenon of outflow of human capital in a large number. Human capital relates to the knowledge, technical skill and abilities inculcated within individuals through education an experience that contributes towards the economic development of a country. Talented persons of developing countries migrate to the developed countries in search of opportunities. If these persons retained at home country could significantly boost the economy of their country. Such flight of human capital is the base of brain drain theory.

Presently, this phenomenon is at its zenith in the African nations, West Asia and South Asia, Latin America and the Caribbean. It is not a new process; it dates back to the 17th century when the Huguenots migrated from France to neighbouring Protestant nations as the France Emperor Louis XIV illegalized Protestantism. In another instance, the development of anti-Semitic attitude towards the Jews led to the migration of some eminent scientists like Elbert Einstein, Enrigo Fermi and Niels Bohr from Europe to the United States (US). In the late 1950s, millions of East Germans migrated to West Germany in search of financial stability. Today even the rich western European nations are losing brains to the US. Africa has been the worst affected region. Similarly, India has also seen brilliant professionals and students move westwards. The Caribbean nations of Suriname, Jamaica and Haiti are continuously losing professionals to the US.

There is an opposite term of brain drain which is known as 'Brain Gain'. Brain gain is a process of inflow of experts and professionals to a country. The United States (US) and the United Kingdom (UK) have highly benefitted in this regard. The US has

been providing some economic incentives as well as professional opportunities to attract such human capital. To attract skilled and talented external work force, the US provides temporary work visa called the H-1B visa. Moreover, the opportunities offered by the US Business Houses such as Google, Microsoft, IBM, General Motors, etc have served as a great attraction for professionals. Openness to people of all races, ethnicities and religions makes the US the world's most generous country for immigration. The UK has also employed several techniques to attract foreign talents and to bring back the native talented persons it lost to others.

There are several causes of brain drain. The main reason is primarily economic. Sky-high salaries offered by the developed nations attract talents from developing nations. In addition, better employment opportunities, law taxes, high quality medical and educational facilities are some main factors of brain drain. In many cases, due to socio-political instability in some nations, citizen loss their faith on their respective governments and compel them to migrate to other countries in search of stability. A recent study by the International Organisation for Migration shows that, "56 percent of doctors who are trained in Ghana and 24 percent of the nurses trained in Ghana are now working abroad." So Ghana does not have enough qualified teachers to train the next generation of doctors and nurses. Ghana being a poor country where there is a dearth of doctors, the drain of medical professionals has left the country in a difficult situation. Apart from that 20,000 Nigerian academicians and 300 Ethiopian physicists work in the US. Being the most preferred destination for professionals, the US is believed to have saved billions of dollars that would have been spent in training

numerous top class professionals. The strife-torn African nations have been the worst sufferers. Another reason of brain drain from developing countries like India is due to favourable migration policy adopted by developed nations to attract talents to boost their economy. Lack of financial research support and lower income, unemployment problem, difficulties to attain seats in the higher educational institutions due to increasing cut-off marks are also some causes of brain drain.

Apart from these basic causes, some other responsible factors are – family reasons, fine climatic conditions and better human behavioural traits in the destination countries, the prospect of more freedom and higher religious tolerance in the new destination etc. subsequent generation of a family which has been living in a developed country for years rarely return home, as they do not find the facilities available in their home countries appealing. Most underdeveloped and war-raved countries, particularly in Africa, failed to ensure basic human rights to their citizens. This leads the talents professionals of such countries to migrate to other developed countries.

Moreover, due to natural calamities such as floods, droughts, earthquakes, cyclones and spread of dead full diseases, often people migrate to other countries with a view searching some safe destinations. Besides, there are other factors such as corruption, poverty, dissatisfaction with the behaviour of native population, harsh attitude of local governments towards entrepreneurs etc which often force people to migrate other countries.

In the Indian context, the problem of brain drain has increased manifold overtime. Better prospect offered by developed countries have attracted a large number of talent Indians. As per the

United Nations Population Division estimates (mid 2019), United States is the second most popular destination for Indians (2.6 million) living abroad after the United Arab Emirates (3.4 million). A study has revealed that 34 percent of doctors in US, 28 percent of International Business Machines Corporation (IBM) employees and 34 percent of Microsoft employees are Indians. For ISRO scientists, NASA has become one of the most lucrative destination as NASA offers better research facilities and higher salaries. Some young professionals engaged in engineering sector are poached by the foreign multinational companies after being trained by Indian companies. As per the data (2017) of Organisation for Economic Cooperation and Development (OECD), 69 thousand Indian-trained doctors and 56 thousand nurses were working in the US,UK, Australia and Canada. So there is also a large scale migration from health workers from India. The main factors associated with the migration of health workers are higher salaries and better and attractive opportunities. . In the past two decades, there has been a continuous outflow of Indian people, except during 2008, due to financial crisis and in 2020-21 due to Covid-19 Pandemic. According to the recent information of Ministry of Home Affairs, more than six lakh Indians renounced their citizenship in the past five years. In 2021, till September 30, around 1,11,287 Indian individuals have given up their citizenship. As per data of US Government Accountability Office (GAO), 46.9 Percent of highly skilled workers admitted under the H-1B Visa during the period 2000-2009 were born in India. Most of the students who go abroad for higher studies do not return to India. After seeing the affluent life and facilities of foreign countries, they lose all interest in their own country.

Brain drain is a major problem of India ,because it hinders economic developmenof the nation. It also hampers the research and development works of the country as many brilliant brains migrate abroad for better opportunities. Besides, brain drain affects the nation's culture and heritage. With numerous individuals leaving their countries and getting settled in other countries, their subsequent generations lack basic knowledge about their own culture and history. Brain drain affects India's health sector also. As per data of Economic Survey 2019-20, the doctor to population ratio in India is 1:1456 and nurse to patient ratio is 3:1771. But the World Health Organization (WHO) recommended ratio of doctor to population is 1:1000 and nurse to patient ratio is 3: 1000. So, large scale migration of Indian health workers is one of the causes of it.

Brain drain is a direct loss of trained professionals in various fields to the developing countries like India. The departure of skilled workers can weaken the development process. This can prevent or limit innovation and business growth .India is spending a huge amount of money on the training of these experts. But the receiving countries are utilizing their services without spending any money on their training As per UNDP report; India loses $2 billion a year in resources through the brain drain of 1 lakh skilled computer professionals to the United States alone. Report says that, Indian students going abroad for their higher studies costs India a foreign exchange outflow of $10 billion every year.

Brain drain can be minimizing by ensuring good governance and proper an adequate safety to lives and property of the citizens. The educational infrastructure needs to be modernized with greater emphasis on quality rather than quality. Native entrepreneurs should

be encouraged by providing better financial incentives like providing loan at lower interest rate, lower taxes and conclusive policy measures. Better career prospect, high quality research opportunities for scientists and researchers, providing higher incentives to the private sector for employing natives etc can minimize brain drain. The government of India takes some initiatives to bring back Indian scientists and engineers from abroad. The Ramanujan Fellowship is one of the examples of it. This fellowship is offered to encourage scientists and engineers of Indian origin from abroad to take up scientific research positions in India, especially those who want to return India. For reducing brain drain, the Government of India is taking initiatives in skill development through its National Skill Development Mission, keeping aim to train approximately 400 million people across the country by 2022.

Though brain drain creates problem in sending countries, it has some positive impact also. As the more talented brains move out of the nation, it paves the way to comparatively less talented to achieve higher education. In 2019, Indians living abroad sent more than $83.1 billion remittances to India via formal channels, according to World Bank estimates. Remittances to India have increased by 55 percent since 2010 and represent nearly 3 percent of India's Gross Domestic Product in 2019. (Source: MPI tabulations of data from the World Bank Prospect Group). As regards the case of India, all Indian should bind themselve together and inculcate a feeling of national unity. They should work together for the growth of the nation instead of moving outside and serving another nation.○

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মানুহ আৰু প্ৰকৃতি

সম্পাদনা
দেৱজিৎ বৰা

N.B. : প্ৰবন্ধ সমূহত প্ৰকাশিত তথ্যসমূহৰ বাবে সম্পাদক বা প্ৰকাশক কোনো প্ৰকাৰে দায়বদ্ধ নহ'ব।

their knowledge on environmental education. Such programmes could be organized at the national, state, local government and school levels.

• At school girls should be encouraged to form conservation clubs and societies to create and promote environmental awareness.

• There should be network for interactions between student groups, teachers and non-governmental organizations and agency on environmental sustainability.

• Some subjects taught in the primary and secondary schools on environmental education could be made compulsory for all students especially girls who are special needs.

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ENVIRONMENTAL DEGRADATION AND PUBLIC AWARENESS

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"A nation that destroys its soils destroys itself. Forests are the lungs of our land, purifying the air and giving fresh strength to our people."– Franklin D. Roosevelt, Former U.S. President

Environmental degradation has become as one of the most serious global problems that we have encountered at the present days. It is a process by which our environment is progressively contaminated, overexploited and damaged. In other words it is the deterioration of the environment through depletion of resources, destruction of eco-system, and extinction of wild life. It causes loss of bio-diversity, destruction of habited, depletion of ozone layer and natural resources and causes global warming. Pollution is occurring all over the world and poisoning our planet's atmosphere. But who is responsible for the environmental degradation? It is nobody else but the human beings. We know that environmental degradation can also occur naturally. But it is not so alarming, because, nature keeps an ecological balance of bio-diversity. Serious environmental degradation has been cause through overuse, misuse and mismanagement of natural resources to meet the unlimited wants of human beings.

Environmental degradation is caused by many factors including population growth, poverty, economic growth, urbanization, rising use of energy, intensification of agriculture, rising transportation and so on. Population is an important factor of resource and development and yet it is a major cause of environmental degradation, when it exceeds the optimum limits of the support system. The greater demands made by the ever increasing population on the environment is creating much strains on the earth's limited natural resources. It is the condition whereby the quality, usefulness and stability of the environment is reduced or destroyed. This leads to the destruction of plants and animals. India supports 17.7% of the world population on just 2.4% of world land area. So, population control is very necessary.

Poverty also creates environment related problems. Because, poor people rely on natural resources more than the rich, deplete natural resources faster as they have no real prospects of gaining access to other types of resources. They depend directly on natural assets and their activities accelerate environmental degradation. Acceleration in poverty alleviation is very important to break the link between poverty and environment. Late Prime Minister Indira Gandhi described the poverty as "environmental problem" and asked the nation to remove the poverty.

Due to lack of opportunity in the villages, poor families move to towns and cities. This leads to rapid and unplanned expansion of cities. It has widened the gap between demand and supply of infrastructural facilities and has depleted the environmental resource base of the cities. As a result, it deteriorates the quality of air and water, generates more wastage, develops slum areas and all of these contribute to urban poverty.

The activities of different modes of transportations contribute to environmental degradation. Road transport accounts for a major share of air pollution load in cities like Delhi. Port and harbor projects mainly affect on sensitive coastal eco-system. Their construction affects hydrology, surface water quality, water animals and so on at varying degrees.

Rapid industrialization is another contributor to environmental degradation. Technologies lead to intensive use of natural resources and energy. So, industrialization depletes natural resources such as fossil fuel, minerals timbers etc and contaminates air, water and land. Because, industrial activities and automobiles have released large amount of emissions which cause smoke and poor quality air. Similarly, deforestation and logging industry have destroyed many tropical rain forests around the world. Consequently many natural habitats, plants and animal natives of those areas have been destroyed. Human generation is going to pay the most fatal price for its material development. Industrial and technological achievement has contributed immensely in the increase of green-house gases such as carbon dioxide, methane, nitrous oxide and chlorofluorocarbons - thereby causing global warming. Global warming has already become a prominent concern of all the nations. The increase in global temperature causes sea level to rise and change the amount and pattern of rainfall. When fossil fuels; such as coal, oil and natural gas are burned; chemical like sulphur- dioxide and nitrogen- oxide are produced. These chemicals are the source of acid forming gases and these gases eventually converted into sulphuric and nitric acids and other harmful pollutants. These acid pollutants finally return from the atmosphere to the ground in the form of acid rain, fog, snow etc. They are harmful to soil, water and live.

Direct impact of agricultural development on the environment arises from farming activities which contribute to

soil erosion, land slide and loss of nutrients. Due to spread of Green Revolution, over exploitation of land and water resources and the use of fertilizers and pesticides in the field of agriculture has increased day by day. As a result the quality of soil reduces subsequently.

All the environmental problems are dealt with the survival of future generation and a compromise of the present generation. So, everybody should think to create a better world. An "environment belongs to all" and "every individual matters". So, all sections of the society should be made aware about conservation and protection of environment. Every person and institution of the society has the responsibility to protect the environment. According to Wangari Maathai, a Kenyan environmentalist, "peace of earth depends on our ability to secure our environment." He gave a beautiful slogan – "when we plant new trees, we plant the seeds of peace." So to save our environment all the people should be made aware about the issues like pollution of land, air and water, problems hazardous chemicals, nuclear radiation, depletion of natural resources, global warming, extinction of wild life etc. Awareness is the prerequisite to the effective action. The public has to be educated about the fact that, if we are degrading our environment, we are actually harming ourselves.

Indian constitution makes it a fundamental duty of the citizens to protect and improve the natural environment. The 42nd Amendment Act, 1976 of the constitution inserted two new articles in the Directive Principles and shifted the entry 'wild life' to Concurrent List. In 1991, Central Government has introduced a scheme of eco- labelling of consumer products as 'Eco-mask'. It is an 'earthen pitcher' – a symbol of eco-friendliness and tradition heritage. Public can be made aware on environment issues through environmental campaigns, Eco-club, environmental awareness programs such as rallies, street plays etc organized by various government and non-government organizations. Mass media like newspaper, radio, TV etc can also be used to promote environmental awareness. Awareness can also be made by celebrating environmental events which are included in the international environmental calendar. Environmental education must be imparted to the student's right from the childhood. This may help students to develop an environment centric attitude. Environmental education makes the learners to have the responsible attitudes and behaviours to the environment, take care of environment and protect the environment.

Environmental degradation and its allied problems have created lot of difficulties in the path of our survival. Human race is considered as the wisest race on the earth and obviously, it is the foremost duty of human beings to maintain ecological and biological balance to shield the environment from harm. According to Leonardo Di- Caprio an American actor, film producer and environmentalist, "our planet's alarm is going off, and it is time to wake up and take action." Therefore, everyone in the earth should resist undue deterioration of this planet's environment.

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HUMAN RIGHTS AND GENDER JUSTICE
(Volume - III)

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Content :

THE ROLE OF HUMAN RIGHTS LITERATURE: A SELECT STUDY OF BAMA FAUSTINA SOOSAIRAJ'S 'SANGATI' AND MULK RAJ ANAND'S 'UNTOUCHABLE'

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INTRODUCTION

Human rights literature believes in the power of literature to bring change. This literary genre is based on the theory of 'engaged literature' formulated by the French philosopher Jean Paul Sartre in his book 'What is Literature', first published in 1947. Sartre is of the view that one must ask oneself – "What is writing? Why does one write? For whom?" (Sartre 1949:Foreword). In Sartre's words, the work of art is of value because it is an appeal; a call for social change. Literature is a tool with dual function: first as a mirror to the oppressor, and second, as a guide and inspiration to the oppressed.

Human rights literature promotes the values of human rights directly or indirectly. It does not believe in writing as an aesthetic exercise only and calls for social commitment. This kind of literature has certain roles and characteristic features. It makes use of narrative tradition to develop empathy, to question hegemony, to promote the ideal of universality and above all, to narrate experiences of the exclusion, suffering and dehumanization. The paper highlightsthese characteristics with special references to two works of human rights literature, namely Bama's 'Sangati' and Mulk Raj Anand's 'Untouchable'. Although, 'Untouchable' was first published in 1935, i.e. before the Universal Declaration of Human Rights by United Nations (1948), there is a suggestion to human rights that were in conflict due to caste system. 'Sangati' was first published in Tamil in 1994 and translated into English by Lakshmi Holmstrom in 2005.

DISCUSSION

Bama's 'Sangati' can be described as a novella containing series of narratives with memorable protagonists. These individual stories woven together, narrate about the experiences of various women belonging to the Dalit community. Bama projects how Dalit women are doubly marginalized because of caste and gender differences. Patriarchy, in the first place, makes them economically unequal to men. While men earn and spend money as they please,

women bear the financial burden of running the family, often singly. Within the community, the caste-courts, i.e. village councils, and churchesare male-led. We are told in the book, about stories of women being abused violently by fathers, husbands and brothers. On the other hand, being a Dalit, woman never gets proper facilities of hospitals, doctors, education in their area; nor do they get such opportunity to go to cinema like the upper-caste women. They are constantly vulnerable to sexual harassment by upper-caste men whom they cannot oppose because of his power and money.

M.R. Anand's 'Untouchable' is about a day in the life of Bakha who belongs to the lowest fraction of the outcastes. Bakha is a sweeper who cleans the public latrines situated near the colony of outcastes. His father Lakha sweeps at the town area. His sister Sohini, like other outcastes, is seen pleading for the mercy of upper-caste Hindus to get water from the communal well. The great catastrophe of the novel occurs in the morning when Bakha accidently brushes up against a high caste man. The untouchables like Bakha are supposed to use the public road by giving a warning to high caste people that they are passing. The high caste man chides Bakha for polluting him and hits him. Later, this incident makes him search a way to get rid of such inhuman treatment. The book closes with three solutions- Jesus Christ, Gandhi, and the flush system to abolish untouchability.

These two works, hence, talk about deprivation of humanity to the weaker sections of society. Furthermore, they would illustrate the various roles and features of human rights literature as discussed below.

Empathy:

Empathy or the capacity for empathy is universal. It depends on a biologically based ability to understand the subjectivity of other people and to be able to imagine that their inner experiences are like one's own. Lynn Hunt examines the psychological effects of the rise of novel and its connection with the emergence of human rights in 'Inventing Human Rights: A History', chapter "Torrents of Emotion". However, it is important to note what Lynn Hunt finds about novel and empathy. The 18th century novels, with characters from the middle class,"made the point that all people are fundamentally similar because of their innerfeelings" (Hunt, 2008: 39). In this way, reading novels created a sense of equality and empathy through passionate involvement in the narrative. Even Pramod K. Nayar in his introduction to 'Human Rights and Literature', approves the role of literature in developing empathy. This empathy helps us to stand up to prejudice and discrimination (Nayar, 2016: xi, xii.Introduction).

Mulk Raj Anand moves beyond social prejudices and caste differences to project the life of untouchables, empathize with their conditions in his 1935 novel, although he himself

does not belong to that caste. While Anand gives an outsider's viewpoint in '*Untouchable*', Bama, being a Dalit feminist, gives an insider's viewpoint in '*Sangati*'. Bama, in narrating the stories of various Dalit women, does not present them as merely pitiful victims but courageous protagonists.

Storytelling:

Cultural texts and discourses tell stories of what it means to be human or to be denied humanity, and of these storytelling forms, literature is by far the most pervasive. Such a narrative tradition is also crucial for Human Rights Campaigns – 'human rights work is, at its heart, a matter of storytelling' (Dawes, "Human Rights in Literary Studies", 2009: 394). Indeed, one makes his or her case by getting someone to believe it, someone to speak in his or her favour. Thus, in '*Untouchable*' Mulk Raj Anand tells the story of Bakha to communicate the sufferings of untouchables. Bama's '*Sangati*' narrates individual stories, memories of personal experiences. Mostly, narrator's grandmother, i.e. Patti, is found telling these stories of women in their street to her.

This narrative tradition mostly makes use of autobiographical elements and takes the form of testimony. Torture novel and sentimental novel belong to this category of literature.

Dignity:

The main aim of Human Rights is the restoration of inherent dignity to all members of the human family. Perhaps, human right literature too highlights the idea of human dignity, of what it means to be human. It may either narrate about human's growth and developments, taking bildungsroman or other literary forms, or narrate about a deprived, dehumanized subject. But, as mentioned by Promod K. Nayar in his introduction, the idea of human dignity may only be highlighted implicitly, by pointing to 'inverse images of corporeal unmaking and abuse' (Nayar, 2016: xiii).

In '*Sangati*' and '*Untouchable*' we find such images abuse and degradation of the untouchables, variously known today as outcastes, schedule castes, harijan, dalit etc. Hinduism prevents the Hindus from touching them or even touching anything they have touched. Thus, in '*Untouchable*' we see the confectioner throwing the "jalebis" to Bakha, the Hindu man slapping Bakha for being accidently touched by him. The low castes are deprived of their basic rights which is water. "The outcastes were not allowed to mount the platform surrounding the well, because if they were ever to draw water from it, the Hindus of three upper castes would consider the water polluted." (Anand, '*Untouchable*', 1947:20). In an attempt of retrieving dignity, Bakha considers conversion into Christianity but soon looses hope in it and goes to consider the thoughts and principles of mahatma Gandhi.

"The position of women is both pitiful and humiliating, really. In the fields they have to escape from upper-caste men's molestations. At church they must lick the priest's shoes and be his

slaves while he threatens them with tales of God…they have to submit themselves to their husbands' torment " (Bama, 'Sangati'. 2008:35). So, we find stories of Thaayi, Rakkamma and narrator's Perimma (senior aunt) who were abused and beaten violently by their husbands, of girls like Marriamma who are sexually harassed by upper caste men.

Universality:
The 1948 Universal Declaration of Human Rights is inspired by such principles as universality. Any given proposition such as 'all humans are borne equal' is universal because it can be conceived as being true in all possible context without creating any contradiction. Human Right Literature contribute to the broad reimagination of a more inclusive human community. In Bama's 'Sangati', the narrator questions the gender based discrimination a femaleface in her community – "Why can't we be the same as the boys? We aren't allowed to talk loudly or laugh noisily … We always have to walk with our heads bowed down… we mustn't eat first… What, Patti, aren't we also human beings?" (Bama, 'Sangati', 2008: 29). This denial of humanity is thus questioned in a literature that is both universalizing and fundamentally devoted to respecting the diversity of persons and cultures.

Hegemony:
As said by James Dawes in his article "Human Rights in Literary Studies", 'the question of cultural imperialism – identity politics writ large – is ever present in human rights discourse' (Dawes, 2009:401). But a broader term would be hegemony to include all sorts of oppression and domination violating human rights. For instance, the rule and hegemony of white people over blacks, of heterosexuals over homosexuals, and of upper castes Hindus over Dalits – one group is always supposed to be superior to the other, so much so that the 'other' starts accepting the supposed inferior status as true.

In his novel, Mulk Raj Anand describes this sense of inferiority internalized after generations of oppression by upper castes Hindus: "Charat Singh's generous promise had called forth the trait of servility in Bakha which he had inherited from his forefathers, the weakness of the down-trodden, the helplessness of the poor and the indigent, suddenly receiving help, the passive contentment of the bottom dog…" (Anand, 1947: 15).

Among Dalits there is again the domination of women by men. As mentioned in 'Sangati ', boys are given more respect(Bama, 2008:7). Thaayi's husband beats her and justifies his act by saying, "She's my wife, I can beat her or kill her if I wish" (Bama, 2008:43).

Human Rights Violation:
As mentioned earlier, human rights literature deals with human rights and their violation. There are 30 Articles of human rights included in the Universal Declaration of Human Rights of 1948. The first article is about freedom , equality, brotherhood and dignity. In 'Untouchable', written in 1930s, we find Gandhi speaking about inequality: "As you all know, while

we are asking for freedom from the grip of a foreign nation, we have ourselves for centuries, trampled underfoot millions of human beings without feeling the slightest remorse for our inequity." (Anand, 1947:119). The untouchables are the most down-trodden people with no easy access to water, streets, temple, or clean residence. They are not treated as human being. Similarly, Bama has shown that females in Dalit community are not treated in equal terms like males. Girls aren't paid attention and rather engaged in household works or earning livelihood which was the case with Marriamma and Maikkanni in 'Sangati'.

The untouchables like Bakha don't have freedom of movement and residence as mentioned in article 13, clause 1 of UDHR. Females in Dalit community are not equal before law as mentioned in article 7; nor do they get impartial hearing as found in the case of Marriamma. Thus, the works of human rights literature deal with various human rights issues directly or indirectly.

CONCLUSION

As human rights continue to be the dominant discourse related to issues of social justice, scholars are developing new perspectives for understanding the ethical, literary and political link between human rights and literature; the ways in which literary texts, stories, testimonies and literary theories contribute to the evolution of the philosophies, laws and practices of human rights. There has been much improvement in the condition of marginalized people, such as those portrayed in the two works examined in the present paper, and a lot more is yet to be achieved and human rights literature would always perform an important role for it.

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Ref. No. ....

Date: ....

Number of books and chapters in edited volumes/books published and papers published in last five years

Year	Nos. of Chapter/Paper Published	Nos. of Author
2017-18	11	8
2018-19	1	1
2019-20	3	3
2020-21	3	3
2021-22	4	2

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