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From The Desk of the Editor –

This day and age when everything is trembling upon the bayonet, it appears as a fatal trick played against the human race that after a long run of its civilization, 'Man' is now searching his nest like a stray bird. The technological trajectory traversed in communications and transport from pigeon-mail and pony express to email and video conferencing is almost as great as the intellectual space between Noah's Ark and the biotechnological revolution in the preservation and improvement of the species. Dreams are multi-hued today and soar beyond the hitherto accepted bounds of human endeavour.

That Einstein ousted Gandhi as Time's Man of the Century (20th century) clearly reflects this analysis. This analysis, even as it stands witness to the enormity of man's reach, is also a warning: that when man's reach exceeds his grasp, it is time to pause and ponder over priorities. From time to time, a natural disaster might push us back to oil lamps and cooking by wood-fire but a baby born a whole hundred hours after the mother was trapped under heavy rubble will also establish the sovereignty of other forces. Baby buying on the internet illustrates the lowest human motivations at work, but harnessing its reach to attract global aid for earthquake victims reflects higher human impulses.

The new eclat with which the 'Kumbh Mela' has been seen in the media points to its transformation, by technology, into an exotic expression of the East as much as the symbol of the attraction of a durable religion being projected into a happening of cult proportions spiced up by the tangy exhibitions of flesh, the slaving greed of photographers rushing to capture them on film, the conflict between commercial exploitation of the 'Kumbh' as business opportunity versus the might of the culture police guarding the sacred from the profane. Yet information overload tends to choke or obfuscate clarity in thinking, and consequently in application, leading to man ceding sovereignty in intellectual supremacy.

Gender sensitization will become a necessity just as in the preceding years employment for women began to be first accepted, and then demanded by men for economic rather than humanitarian reasons when ambitions and consumerism overrode patriarchal attitudes to women's employment even though not necessarily to the rewards of work and the control of money. Finding an adequate response to the challenge of change in a burgeoning Third World

Editorial

economy must rest on the twin pivots of balanced ambition and tempered desire for the good things of life. It must also carry with it the social responsibility of an inclusive democratic perspective if disadvantaged sections are not to be left out of this glittering dream.

These paradoxes set us back to contemplate again. The birth of the Publication Cell of Radhamadhab College marks a small step towards this gigantic leap of social responsibility. This Journal published by the Publication Cell marks an earnest endeavour to disseminate thoughts that would promote conditions conducive to social welfare. Scholars from diverse intellectual streams have contributed their thoughts to enrich this issue.

I acknowledge the whole-hearted co-operation of our Principal, IQAC Co-ordinator, esteemed colleagues and the non-teaching staff for their co-operation. With deep gratitude, I also place on record the help and co-operation given by the members of the Advisory Editorial Board. Last but not the least, we express our sincere thanks to our renowned contributors for their valuable articles.

In spite of our earnest endeavour to make the volume flawless, some errors might still creep into it. It is our belief that the reading public will bear with us for any error, lapse or deficiency by dint of their intrinsic generosity of spirit and come forward with constructive criticism, which would enable us to undertake better stride in the near future. Our efforts will bear fruit if and only if this journal acts as a vibrant stimulus not only in academic coterie but also in promoting conditions conducive to social Welfare.

Sudarshan Gupta
Editor

Human Development, an integral approach of Swami Vivekananda

Dr. Ruma Nath Choudhury

Now-a-days, development is conceived as a multi-dimensional process involving re-organization and re-orientation of the entire economic and the social system. It definitely means improvement of incomes and output, level of employment, improvement in distribution of income and wealth, but it also involves 'radical changes in institutions, social and political, as well as radical changes in attitudes and values.'

According to Goulet, it matters little, how much information we possess about development if we have not grasped its inner meaning. And this is very important for our present purpose since Vivekananda also has made attempts to probe into the inner meaning of development. The rate of per-capita growth of gross national product is faster than the growth rate of population is a development in traditional economic measure. But in 1970s this concept is changed. Dudley Seers Presents three basic questions to measure the development of a country in economic terms. These are:- (1) What has been happening to poverty? (2) What has been happening to unemployment? (3) What has been happening to inequality? If all three of these decline from high levels than this is definitely a period of development. If one or two of these central problems have been growing worse specially if all three than it is not development at all even if per-capita income is doubled.¹

Thus the concept of development came to include not only G.N.P

growth in relation to growth of population but also reduction or elimination of poverty, unemployment and inequality within the context of growing economy. This concept came to be further modified when it cannot be measured by simple measurement of incomes, unemployment and inequality or in the economic sense of the term any longer. Today underdevelopment refers to a state of mind as well as a state of national poverty. It is agreed everywhere today that development means a sustained 'elevation of the entire society and social system towards a better or more humane life.

According to Tadaro, in conformity with Goulet there are three components of development corresponding to three universal core-values of good life, namely, life-sustenance, self-esteem and freedom.² These relate to fundamental needs of human beings as manifested in all societies and cultures of all time. Life sustaining needs are food, shelter, health and protection. Without these basic amenities, life would be impossible. Self-esteem refers to a sense of distinctive worth of an individual of a society, of a particular culture to oneself, to others and to the world. Freedom is considered similarly as a core-value of development. For without freedom material prosperity is meaningless and self-esteem impossible.

In terms of these three core-values, as pointed out by Todaro, the development in all societies must have at least the following three objectives---(1) To increase the availability of basic life sustaining goods, e.g, food, shelter, health and protection to all members of society. (2) To raise the levels of living, providing higher income, more jobs, better education and greater attainment of cultural and humanistic values. (3) To give people freedom from all kinds of servitude and dependence on other peoples and nations and freedom from ignorance and misery giving them greater freedom of choice.

As human development includes all- round development of an individual so it is the ultimate end of economic growth and development. It also includes the development of men, women and children. It is concerned not only with the development of the present generation but also of the future generation. It leads to the enlargement of peoples' choices. Human development ensures higher productivity through skill formation. It also focuses on a small family size through a reduction in the infant mortality rate and a better health services.

Swami Vivekananda lived as a young man who wanted to change the world for the better. His times were transitional and

transformative. Many changes were happening all around him, and India was getting redefined. His engaged personality could not be disengaged from these changes. Though a monk and a spiritual personality, he was not a recluse but enlivened India's religion and its national confidence which was at its lowest level after over a hundred years of colonial rule. In all his speeches, writings and preaching's he proclaimed the universalistic, tolerant and humanist philosophy of Advaita Vedanta. His message was basically spiritual and philosophical but it had deep practical social implications.

Vivekananda's philosophy had a distinctive relation to issues that pertained to the society in general rather than matters of individual sins like mercy-killing, abortion etc. which are also practical moral problems having social ramifications. But his concentration was more on issues like poverty, illiteracy of the masses, freedom from bondage, emancipation of women, religious tolerance, uplift of the unprivileged classes and castes etc. He emphasized in his speeches and writings some core-values as components of development or progress of national life long before Tadaro and Goulet.

Firstly, as to the first core value namely, life-sustenance; Vivekananda was perhaps the only 19th century spiritual leader who emphatically spoke of the urgent necessity of liquidating poverty and providing life-sustenance amenities to the masses on a basis of equality with the other classes. And with a view to attaining this goal he emphasized the great need for rapid economic growth through modernization of industrial agricultural technology. And he included training and employment generating activities to be carried on for the benefit of the masses in the constitution of the Ramakrishna Mission

Secondly, while today some people consider economic development as the only criterion of attaining self-esteem. Vivekananda considered that in addition to attaining economic prosperity, retention of national cultural distinctive achievements is one of the major steps towards attaining self-esteem. To be a Man, to be a Person - as the important criterion of development.³And this is possible only through education. Education alters the whole outlook on life. It enables a person to discharge his duties in the station of his life to which he is called by his capacities and with a sense of responsibility. An effectively educated person has a special mental apparatus which enables him to make a distinction between real and unreal, relevant and irrelevant, good and bad.

Thirdly, Vivekananda always places a great deal of emphasis on

liberty as a social and political principle. To him, Liberty is the first condition of growth. Just as man must have liberty to think and speak, so he must have liberty in food, dress, marriage and in every other thing, so long as he does not injure others 4. In an interesting comparison between the Hindus and the Greeks he blames their defects on the one sidedness of their concept of freedom "The Greek sought political liberty. The Hindu has always sought spiritual liberty. Both are one sided - to care only for spiritual liberty and not for social liberty is a defect, but the opposite is a still greater defect. Liberty of both soul and body is to be striven for." 5

Fourthly, much like the idea of liberty Swami Vivekananda believed in the equality of all. This equality is absolute sameness in the Advaitic sense of final realization. The social ideal of equality is more motivational power to do good work. Vivekananda's point was the practice of equality rather than idealizing perfect equality. He praised Islam for its ideal of equality at least within the religious brotherhood and Christianity for their liberal attitude towards slaves and oppressed people. Similarly Vivekananda's engagement with the practice of equality rather than its theory is evident in his praise of Ramakrishna, his guru "As I have told you, when even he wanted to do anything he never confined himself to find theories, but would enter into the practice immediately; we see many persons taking of the most wonderfully fine things and about equality and the rights of other people and all that, but it is only in theory, I was fortunate as to find one who was able to carry theory into practice".6

Fifthly, among modern democratic principles that Swami Vivekananda discusses less but stands by most staunchly nevertheless is the principle of fraternity. Broadly it means the network of relations among those engaged in a common purpose. This purpose could be worship of God, nationality, linguistic affinity, ethnic identity and the like. But with the dawn of modernity, fraternity as its third revolutionary principal means the emotional bond between people of a nation mainly. Needless to say, Fraternity is a regulated principle under the larger philosophy of humanism-shifting of the central concern from God to humans, belief in human capacities, affirmation of the sanctity of the human, and moral defense of the human ability to design her own life and goal based upon rational moral principles coupled with scientific rationalism which will aid human discoveries and inventions for the purpose of advancing and enhancing human life as such.

Sixthly, the most significant and distinctive principle of Vivekananda's social philosophy is the idea of humanitarian service. It is often stated that when the Sanyasis of the Belur Math first exhibited their public performance of service (Seva) to humanity, people who saw them were amazed because it went against the traditional image of the Sanyasi as pursuer of the ultimate spiritual goal. Hence, for the Indian context, Swamiji's humanitarianism was a revolutionary principle. The ideal of disinterested living in the world and concentrating on spiritual matters is a powerful idea in the Indian tradition, which despite the Gita's doctrine of involvement did have considerable sway on popular imagination. Traditionally seva meant service of God in the form of worship or puja and serving the devotees. For Vivekananda, seva meant worship of God in the poor. He says "This is the gist of all worship - to be pure and to do good to others. He who sees Shiva in the poor, in the weak and in the diseased, really worships Shiva; and if he sees Shiva only in the image, his worship is but preliminary. He who has served and helped one poor man seeing Shiva in him without thinking of his castes or creed or race or anything, with him Shiva, is more pleased than with man who sees him only in temples."⁷

Seventhly, Vivekananda saw the real India and realized that spirituality had to become a practice of national regeneration. He experienced the colonized, oppressed, beleaguered India, weighed down by lack of self-esteem, and uncertainty about future. He wanted to bring about a modernity that is indigenous and thus spiritual, for in India spirituality is the central thread of national life. To him, Vedantic principles has the potential to once again unite and revive the lost national ethos. . However, Vivekananda found the soul of India as religion. He writes: "In India, religious life forms the centre, the keynote of the whole music of national life; and if any nation attempts to throw off its national vitality - the direction which has become its own through the transmission of centuries - that nation dies if it succeeds in this attempt."⁸ Reviving religion, for him, was a way of reviving the nation - the only possible way to the nation for the Indian.. But 'religion' here does not necessarily mean in any fundamentalist sense, but in the sense of a cultural as predominantly spiritualistic, something that values the spiritual over the material Plain Hence, in his writings we see echoes of the ideals of modernity, modernism itself - but all seen through the glass of Indian Spiritual traditions. The word " modernity" here means staying within the

spiritual ethos of India, which is diametrically opposed to the materialism of the west, while at the sometime getting rid of exploitative and inhuman practices in an un- revolutionary and gradually transformative way through education. Hence it is not a modernity of the leaving the past behind, but a modernity of return to what is pure in tradition and going to the future of ideal of a country.

Thus Vivekananda wanted all round development of an individual physical, mental, intellectual, material and moral. He said, "Men, men, these are wanted: everything else will be ready, but strong, vigorous, believing young men, sincere to the backbone, are wanted."⁹ This is evident also from the three objectives of the Ramakrishna Mission formulated by Vivekananda himself, viz (1) To train men so as to make them competent to teach such knowledge or sciences as are conducive to the material and spiritual welfare of the masses. (2) To promote and encourage arts and industries. (3) To introduce and spread among the people in general Vedantic and other religious ideal as elucidated in the life of Ramakrishna.¹⁰ From what has been discussed above it is clear that in the socio-economic sphere Vivekananda set the goals for development which includes the social emancipation of the masses, emancipation of women their economic freedom, freedom from poverty and unemployment and of economic development through industrialization and modernization of agriculture through the application of science.

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Importance of Educational Psychology in Teacher Education Programme

Dr. Surat Basumatary

The development of educational psychology can be traced back from the time of Plato and Aristotle. The word psychology was first used in 1576. Education and psychology are the two distinct branches of knowledge but they have a very deep and close relationship. The educational psychology is the branch of applied psychology which seeks to apply the psychological principle, theories and techniques to human behaviour in educational situation. There is ever increasing awareness that almost all educational problems are ultimately the problems of psychology. Psychology is defined in the nineteenth century as the science of behaviour by William McDougall in his book, "Physiological Psychology" published in 1905. Education on the other hand is the modification of human behaviour. Thus both deal with the human behaviour.

The knowledge of educational psychology has a great relevance for the teacher education programme. Every time and place or environmental situation is not suitable to achieve the desired success in every teaching-learning process. The effectiveness of a teaching-learning programme depends on the suitability of time, place and environmental factors. The knowledge of educational psychology helps the teachers to understand the suitability and appropriateness of teaching. Under these factors educational psychology also helps to modify the teaching-learning situation to achieve the desired results. The developmental stages of children and their characteristics are very essential factors which the teachers must know in order to be a

successful teacher. According to Charles E. Skinner, "Educational psychology is the foundation stone in the preparation of teachers". James Drever also says "Psychology is an important factor. We cannot solve the problems of education without taking the help of psychology". G.M. Blair (1947) has outlined the task of educational psychology in his words, "Modern teacher, if he is to succeed with his work should be a specialist who understands children, and how they grow, develop, learn and adjust. He should be a diagnostician who can discover special difficulties of children and at the same time possesses the requisite skill for carrying toward the necessary remedial work. He should also be performing important educational and vocational guidance functions. No person untrained in the methods of psychology can possibly fulfil the obligations and the tasks which are the responsibilities of the teacher". John P. Dececco is one of the view that the study of educational psychology should enable the teacher to have a general concept of teaching, provide him with a body of knowledge useful to him as a teacher and such guidelines can make his teaching effective. According to him a teacher should follow a psychological model for teaching which should have four parts:

- (1) Instructional Objectives
- (2) Entering Behaviour
- (3) Instructional Procedures
- (4) Performance Assessment.

In this paper an attempt is made to highlight that the teaching can best be defined as causing the children to learn. The knowledge of psychology enlightens the teacher about the ways and means in which learning can take place in the best possible manner. It has been rightly recognised that teacher can truly teach the child only when he possesses the knowledge of child psychology, individual as well as collective. The contributions of educational psychology in the teaching-learning situations are discussed below:

1. To Understand the Learner: The educational psychology helps in determination of how a learner should be taught. Sir John Adams says in his book 'New Teaching' "The master taught John Latin, the teacher should know John as well as Latin. Here educational psychology helps the masters in understanding John. He again says that a teacher may be a great scholar in a particular subject but he will

not succeed in teaching if he does not have knowledge of mental forces of the learner.

2. To Understand the Individual differences: No two persons are same even twins are not alike. There are individual differences in level of intelligence, aptitudes, likes and dislikes and in other potentialities. The knowledge of educational psychology helps the teacher to cater to individual differences.

3. To Understand the Developmental Stages: Every developmental stage has its own characteristics. The teacher must be acquainted with the characteristics of each stage and utilise these characteristics in imparting education. Educational psychology offer some knowledge in identifying these characteristics.

4. To know the Effective methods of Teaching: Educational psychology has discovered several new approaches, principles and techniques of teaching which helps the teacher in choosing and adopting appropriate and suitable methods of teaching.

5. To Understand the Nature of Class-room Learning: The knowledge of educational psychology helps the teacher to handle the process and problems of class-room learning.

6. Knowledge of Mental Health: Mental health and hygiene of the teacher and the learner is very important for effective teaching-learning. The knowledge of educational psychology helps the teacher to know the various factors which are responsible for the mental ill-health and mal-adjustment. The teacher accordingly attempts to eliminate such factors and creates a healthy mental environment.

7. Problems of Discipline: The slogan of the traditional teachers was "Spare the rod and spoil the child". The teacher used to tackle the problems of indiscipline by dint of corporal punishment. Now the teachers with the help of educational psychology take the problems of indiscipline by examining the casual factor leading them in a more scientific way.

8. Use of Innovation and Projects: For the improvement of effective teaching-learning process, several innovative ideas can be introduced. For example, micro teaching, programme learning, team teaching, etc.

9. Guidance and Counselling: At the present complex society guidance and counselling is very important. Educational psychology helps the teachers in providing guidance and counselling service to

the pupils in the various stages. It contributes a lot for making specific arrangement for exceptional as well as backward children.

Undoubtedly, the competence and general effectiveness of any teacher can be extended if he or she has good psychological understanding. The knowledge of educational psychology simplifies the task and improves the efficiency of the teacher. Here we may conclude that there is no best way to teach. What a teacher should do at a particular moment is not something that can be determined from any scientific formula. It is the result of a thoughtful decision by the teacher himself.

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Religious Tolerance and Teaching of Sankaradeva

Dr. Jashobanta Roy

The history of mankind shows that religion has great influence on the lives of men. Religion and religious institutions played a vital role in primitive societies. But today religion seems to have practically no hold and in its place the so-called guardians of religions have taken the task of influencing the common people. It is claimed that we are living in a society which has a new outlook due to the progress of science and technology. This is the era of the revolt against all traditional and orthodox concept of religion. But these are all false claims. Even today we are clinging to our orthodox religious beliefs. It is true that we have some traditional values which we ought to practice in our life. But these values are being replaced now by hedonistic values of materialism. Today, morality is outdated, honesty is looked down upon, spirituality is laughed at. Corruption, hypocrisy, indiscipline, inefficiency etc are considered as necessary assets of modern man in achieving success in life. In the context of present time when global community and our nation in particular is going through a crisis of terrorism, religious fundamentalism, socio-cultural disintegration and intolerance, we can profitably recall and learn from religious ideals of Sankaradeva. His religious ideal of *Eka-sarana-nama-dharma* not only taught us the ideal of harmony and love but also taught us how to be tolerant of others faith. This paper tries to focus on religious teachings of Sankaradeva and makes an attempt to show the relevance of his religious ideals in the present context of intolerance.

Various faiths and religions can contribute to the building of tolerance in the world. Every religion contains components of beliefs, rituals, information and knowledge, behavioral consequence and expectations that guide the whole system. To consider religion as an instrument of peace and harmony one needs to make this distinction between religiosity, which only can divide, and spirituality which can unite all believers. Sankaradeva provided us a thread of unity and created a religion that gave shape to a new set of values and social synthesis. Although Sankaradeva was basically concerned with propagation of the religion of devotion to Lord Krishna based on *eka sarana* faith, yet its upshot went far behind that bound to give it the dimensions of a great social and cultural resurgence unprecedented in the history of Indian society particularly in the history of Assam. It also brought about a new comprehensive outlook on life and a distinctly healthy tone to social behavior. Sankaradeva's religious philosophy laid the foundation of democratic norms, tolerance, non-violence and consolidated the forces of solidarity by giving all individuals from all creeds the sacramental right or the equality of privilege to profess religion. To the mass people he had endowed a simple, loving and liberal religion which is devoid of excessive religiosity. Religiosity focuses on differences, whereas spirituality emphasizes what is common. Spirituality provides meaning to life and reality. Spirituality connects the self with others, God and native. Sankaradeva has presented us a simple religion which is free from rituals and has given rights to all castes to profess the religion of *eka sarana nama dharma*. He boldly asserted that a devotee belonging to the lowest social status is superior to a Brahmin without faith and devotion.

Though the central theme of Sankaradeva's *eka sarana nama dharma* is strict monotheism and the recitation or remembering of the name of the one Deity as the principal form of worship, yet he was tolerant towards other faiths as well. He taught his disciples that the service of humanity is the service of God. He advised his followers not to hate anybody however lowly placed he might be. In **Bhakti Pradipa** he says to his disciples:

Parara dharmaka nihinsiba kadacita
Kariba bhutaka daya sakaruna citta
Huiba santa citta sarba dharmata batsala
[Trans: Never hurt other peoples' religion
Be merciful to all beings
Be compassionate to all sects.]¹

Again, in **Bhakti-Ratnakara**, Sankaradeva says:

Nakariba ninda anyapanthi samastak

[Trans: Censure not the followers of other religions.]²

From these prescriptive statements it follows that the essence of Sankaradeva's religious teaching lies in tolerant and compassionate attitude to all other faiths and sects. But we observe some inconsistencies in his religious thinking. In contrast to his ideal of tolerance he says:

Jebe mada garbbe mora nusuna bacana
ana deva dharmakse tomara yatana
mai hena devatara nararile mati
avasyeka dhananjaya jaiba adhogati

[Trans: Being too proud of yourself, if you pay no heed to what I say and worship other deities, O Dhananjaya, you will not win the favour of mine and meet your obvious downfall.]³

Elsewhere he forbids even the listening to the name of any other gods:

Nama nusuniba tumi ana devatara,
jena mate nuhike bhakti vyabhicara

[Trans: Never listen to the name of any other god, so that your devotion does not get distracted.]⁴

The above quotes clearly contradict Sankaradev's ideal of tolerance and compassionate attitude towards other sects and faiths. But this kind of inconsistency or contradiction is only apparent. We have to understand it in proper perspective. His criticism of other deities and means of worship is for the practical purpose of initiating the devotee to realize one through proper concentration of mind which is supposed to require the rejection of the many. In reality every worshiper is worshiping the same Brahman in different form. In **Kirtan-ghosa** Sankaradeva speaks of an ultimate standpoint in which identity of one Brahman is said to underlie all its different forms and names like the same gold that takes the form of different ornaments. Thus considered from this ultimate standpoint Sankaradeva has to be catholic and tolerant towards one and all.

It will not be out of context to refer to Mahatma Gandhi's favourite hymn chanted regularly at its evening prayer, which

goes as—

Raghu Pati Raghava Raja Ram
Patit Pavan Sita Ram
Iswar Allah Tere Nam
Sabko Sanmati DeBhagwan

[Trans: The Lord God is one, people call Him by different names, some call Him Iswar; others call Him Allah. O Beneficent Lord, Beatow on humanity the peace thy Harmony.]

Gandhiji's Sarva Dharma Samabhava has been taught by Sankaradeva in the fifteenth century. Centuries before the political independence of India, Sankaradeva could use the connotation of the term secularism in the same sense in which the constitution of India has used it. He translated his principle into action by bringing to his fold all sorts of people hailing from other sects and faiths. Sankaradeva has accepted the entry of people of lower social strata. He says that the Chandala, whose body, word and mind are turned upon the remembrance of God, is superior to Brahmin maintaining his twelve virtues. People of Garo, Bhutiya, Muslim, Miri, Ahom and Kachari origin had been baptized by Sankaradeva in his religious faiths. Chandsai, Muslim devotee was converted by Sankaradeva himself into the faith, and he was so much respected within the order that he is counted the great devotee identified with the beads of an Assam Vaisnava's rosary. Sankaradeva, in a persuasive manner, could bring Muslims and tribal folks to his fold and thus propagated the message of religious tolerance among the people.

Sankaradeva like Buddhism maintained that every man, irrespective of age, sex, caste and creed could win salvation from bondage by the practice of virtue. It was Sankaradeva's mission to extend the blessings of salvation to all mankind. This shows the humanistic character of his religious teachings. He laid stress on the equality and brotherhood of man. The state of salvation is said to be removal of error, the restoration of true desire and the suppression of all selfish endeavour. Man can attain greatness by devoting his own self to the welfare of others. For Sankaradeva, salvation is the realization of the true nature of self which is obscured by many impurities. In the state of salvation self cultivates the disinterested feeling of love for others and through this selfless love an intimate relation among men can be possible. Sankaradeva urges upon us to practice this ideal in our life. If this can be practiced by all and sundry

there will be no intolerance in any spheres of our life.

The world today has become a global village and people in distant lands are now our neighbours. We cannot have peace in this shrunken globe so long as we insist that we are in possession of the truth and others are grouping in darkness. Every method of spiritual growth and worship is worthy of respect. Sankaradeva's religious teaching has much to contribute to build a pluralistic global system that is peaceful and compassionate. Our present world is experiencing aggressive suspicion and mutual terror at individual, social, national and global level. We are passing through the crisis of terrorism, communal violence, caste conflicts, intolerance, religious fundamentalism etc. A panacea for these may be found in Sankaradeva's Neo-Vaisnavite philosophy which teaches us the message of love, universal brotherhood, equality between man and man, service to mankind and peace. In the midst of tragic situation that modern men face, Sankaradeva's philosophy can inspire us with his humanist ideal of unity in love, through selfless service for others. In order to overcome our present crisis we need moral re-armament and spiritual edification through the religious teaching of Sankaradeva and following the spiritual path shown by him.

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3. Sankaradeva, Bhakti-Pradipa, Verse no-170
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Social relevance of the Life & Philosophy of the Great Saint Sri Sri Bhubaneswar Sadhu Thakur

Dr. Probhat Kumar Sinha

Great saints take birth in this world to guide the human society in proper way. Saints had given us the opportunity to compose history about them due to their pondering over the proper existence of the human society. When any endangered situation comes over the human society then these saints dedicated themselves through their philosophy to liberate the human society. Among these saints Srimanta Shankardeb, Mahaprabhu Chaitanya Deb, Sri Sri Ramkrishna Paramhansadev and Sri Sri Bhubaneswar Sadhu Thakur etc., are remarkable. Srimanta Shankardeb exposed a new light upon the Assamese society establishing Namgarh, a religious institution, in each village to propagate the philosophy of Neo-Vaishnavism for the greater unity among the Assamese people. Sri Sri Chaitanyadeb., another great saint, stronghold the way of the Indian culture safeguarding Vaishnavism at its time of endanger during the fifth century. Sri Sri Ramkrishna Paramhansadev illuminated the human society guiding in the right path by his own philosophy. His philosophy is propagated in India as well as in the world by Ramkrishna Mission Institution founded in his name. Today in India as well as in the North-East India when Christian Missionaries threaten Hinduism motivating the tribal people to accept Christian religion giving economic benefit to them then Ramkrishna Mission Institution continues its expedition to safeguard Indian Culture as well as Hindu Religion among the tribal people giving facility of education to tribal students residing in the mission with fee studentship.

Just at that juncture, the great saint of the Bishnupriya Manipuri

community Sri Sri Bhubaneswar Sadhu Thakur was born at Baropua village of Bikrampur pargana of the Cachar District, Assam. His father's name was Pandit Sanatan Singha and mother's name was Malati Debi. He was successful to achieve his goal i.e. safeguarding self-reliance of Vaishnavism overcoming many hurdles. Sadhu Thakur by his own religious philosophy propounded more the atmosphere of Vaishnavism in the Bishnupriya Manipuri community and proved before other communities of the world that Bishnupriya Manipuris are descendants of Babrubahana, the King of Manipur who was an ardent devotee of Lord Vishnu.

Sadhu Thakur from his boyhood was thoughtful and overwhelmed with divinely vision. He dedicated his body, mind and soul in the service of Prabhu Krishna by begging of alms from door to door with the feeling of apathy and singing kirtons with the leaves of arum and consecrating the deities of Gods and Goddesses by his own hands in boyhood. He learnt Shastra from his Pandit father and got educated with the proper care of his mother. Afterwards he studied Bhakti Shastra and grammar from Sarbobhoum Bhattacharjee, the renowned Pandit of Tripura. He was brought up in this atmosphere for which he would be a great saint in future- regarding this there was no doubt.

From the spiritual life of the boyhood of Sadhu Thakur, intelligent people of the society should get a lesson to form an enlightened society giving moral lessons and teaching to the future generation of the society. We can form an enlightened society keeping the future generation from demeaning culture if we follow the environment and role of Sadhu Thakur's parents.

Sadhu Thakur started for a pilgrimage to different holy places of India in order to realize the Vaishnava philosophy and to have a sight of Lord Krishna. In the way of his pilgrimage he reached at Brindaban and consecrated to Krishnadas Bairagya Thakur. He acquired different religious knowledge studying different sacred books with whole heart along with worshipping staying at the home of Srilo Norottam Thakur. Being satisfied with the worshipping and devotion of Sadhu Thakur, Srilo Krishnadas Thakur convened an assembly of religious scholars and adorned Bhubaneswar, the jewel of Kshatriyas with the title "*Thakur*" in front of the assembled Pandits. From that day Sadhu Thakur was popularized as Sri Sri Bhubaneswar Sadhu Thakur. After then due to deep pondering he had a sight of the pair of feet of Sri Krishna by the mercy of Radha in the guise of

Lalita at Brindaban. When Sadhu Thakur went to Nabadwip Dham, the pleasure ground of Sri Man Mahaprabhu, the glamour of Mahaprabhu is going to be dejected. Sadhu Thakur through his love and devotion, converted Nabadwip as one of the holy places of the world following the ideals of Sri Mahaprabhu. Gaudiya Vaishnav Society was established centering Nabadwip Dham and due to the effort of Sadhu Thakur, temple of Sri Sri Gobindaji was established at Nabadwip Dham.

We may ornament Sadhu Thakur as one of the guides to Bhakti movement because he faced many obstacles at the time of pilgrimage with the motive of Bhakti for having a sight of Lord Krishna and he did not lose his heart even to sacrifice his own life in order to achieve in his own mission overcoming obstacles. Then Sadhubaba reawakened the feeling of devotion of Krishna at Nabadwip Dham through Sankirtans as the proper subsequent savant of Mahaprabhu, Sri Sri Chaitanya. It is proved by the extra ordinary respect of the people of Nadia, West Bengal to Sadhu Thakur.

Sadhu Thakur was a great organizer. When other devotees of Nabadwip view that "*Shulla Naam Batrish Akshar*" is only a prayer then Sadhu Thakur argued that "*Shulla Naam Batrish Akshar*" is not a prayer but also recitable. When a debate took place at Nabadwip over this issue he convened a Symposium at Nabadwip Dham inviting renowned scholars of India to solve this deadlock. In this symposium a consensus was arrived among the gathered scholars by the argument and logic of Sadhu Thakur in this point that "*Shulla Naam Batrish Akshar*" is not only a prayer but also recitable. To establish this decision, the scholastic view, which Sadhu Thakur had exposed, was admired by the gathered scholars of Vaishnavism. As a result of this decision devotees can go easily in the way of worshipping to Lord Krishna for which Vaishnavism had become popular. Though he was the advocate of "*Shulla Naam Batrish Akshar*" as recitable yet he did not oppose Nata-pala culture. He showed the way to worship to Lord Krishna easily than the Nata pala culture in less labour and less expenditure. This economic thought of Sadhu Thakur showed the way of salvation of the devotees suffering from financial hardship in present days.

Once worship at Thakurbari of Shridam Dacca Dakshin of Sylhet (present Bangladesh) was going to be closed totally. At this critical situation he went to Dacca Dakshin due to revelation in a dream by

Mahaprabhu and with the help of other devotees he formed Harisabha to manage Kirtan and daily worship of Mahaprabhu. Then Sadhu Thakur formed a committee known as "*Thakur Seba Samiti*" to arrange the worship of Mahaprabhu permanently through daily Kirtan, reading sacred book and Nagarkirtan. With this thought of Sadhu Thakur if the office bearers of the Radhamadhab Sebapuja Committee, a religious organization of the Bishnupriya Manipuris perform their duties then the management of Radha Kunda will be successful without any doubt.

Sadhu Thakur is the symbol of unity of the Bishnupriya Manipuri Community because Bishnupriya Manipuri people residing at different parganas and places in India as well as outside India get the opportunity to discuss among themselves for the prosperity of their community sitting in a common platforms and form sevashram in the name of Sadhu Thakur. This united force ponders to enlighten the Community. Social Development of the Bishnupriya Manipuri Community goes up to a level and the credit of which goes in favor of Sri Sri Bhubaneswar Sadhu Thakur sevashram Institution.

Sri Sri Bhubaneswar Sadhu Thakur is the strong advocate of national integration. We know that the Vaishnavite culture is the main culture of India. Sadhu Thakur dedicated his body, mind and soul for the whole life in order to enrich and safeguard the culture of the Vaishnav religion. Today when national integration is threatened at different places then people preaching Vaishnavism specially Bishnupriya Manipuri people consecrated by the ideology of Sadhu Thakur is determined to safeguard national integration. It is evidenced from the fact that any man or young belonging to Bishnupriya Manipuri Community is never involved in anti-national activities.

Sri Sri Bhubaneswar Sadhu Thakur may be ornamented as the symbol of youth culture because the ideology and message of Sadhu Thakur play a constructive role to safeguard the youth community from the encroachment of the demeaning culture. In this connection we are bound to praise the role of the Ramkrishna Mission Institution Ramkrishna Paramhangsadev plays a great social role to make student fraternity responsible future citizens through the daily prayer once in evening and early morning. It is seen that people inspired at the ideology of Sri Ramkrishna Paramhangsadev will be always busy for the welfare of the human society. In every Sri Sri Bhubaneswar Sadhu Thakur Sevashram of the towns and cities, hostels should be built for

accommodating students of the society who study in different educational institutions. Like Ramkrishna Mission if the student community are inspired by the ideology of Sri Sri Sadhu Thakur through daily prayer once in evening and early morning then these youth in future will be responsible citizens of the community as well as of the country. Youth nowadays are attracted by the demeaning culture. Every social minded people as well as guardian is worried seeing the youth who are attracted by demeaning culture. When youth will be consecrated by the proper ideology of Sadhu Thakur then the society will attain salvation from this thought. In this situation intelligent people of the society should come forward to play this responsible role.

Sadhu Thakur's loyalty to the society today can guide the community in proper way. When we succumb to individual loyalty then narrow selfish interest will be reflected dominating the social interest which is very dangerous to the society. When two highly educated people of the then community-Tanubabu Sinha and Krishna Kumar Sinha approached him to be consecrated then Sadhu Thakur told them- "*First serve the society then come to worship God.*" This social loyalty of Sadhu Thakur is a great example of loyalty before the social workers of the present society implicated by indiscipline. The social worker who serves the society with the ideal of social loyalty is real social worker whose service can flourish the society. But the present society succumbs to the individual interest for which society has been deeply engrossed at the sea of indiscipline being sacked. For that reason every social worker is motivated by social loyalty guided by Sadhu Thakur then a healthy society will be possible to be formed in future coming across the society railed by indiscipline.

At present to propagate the ideology of Sadhu Thakur if the researcher of the community prosecute research on the philosophy of Sadhu Thakur then thought of Sadhu Thakur will be subject of discussion among the intelligent people of the world. In real sense it is our real service and respect to Sadhu Thakur. In the 21st century the different organizations as well as the intelligent people of the Bishnupriya Manipuri Community consecrated by the philosophy of Sadhu Thakur should come forward to submit prayers and deputations to the govt. - center and state through their own elected representative to preserve the homestead of Sadhu Thakur and to declare Baropua the birth village of Sadhu Thakur as the virtuous village. We, disciples as well as appreciators of Sadhu Thakur, pay

whole hearted respect to Sadhu Thakur performing our social duties properly/ a message should be conveyed to the whole world that Sri Sri Bhubaneswar Sadhu Thakur worshipped in a sacred text for the whole life and that sacred text is "**Service to humanity is service to God.**"

Women's Participation in State Politics of Assam: A Study of State Legislative Assembly

Dr. Bidhan Barman

Introduction

Women's participation in India is one of the most important concerns among the scholars, academicians and government. Mahatma Gandhi also believed that full and balanced development of the nation and establishment of a just society is possible only when women participate actively and fully in the political deliberations of the nation. Thus women's political participation has been considered as a major measure of women's empowerment. According to the document on Women's Development (1985) women's role in the political process has virtually remained unchanged since independence. Broad-based political participation of women has been severely limited due to various traditional factors such as caste, religion, feudal attitude and family status. Thus women's participation in political arena has become an important issue of concern due to the magnitude of women's powerless and subordination in society.

Traditionally dominance of male ego is reflected from the fact that male members are the sole decision makers and sole authority not only in the family but also in other social and political life. Women are neglected in political and socio-economic spheres. Articles 325 and 326 of the Indian Constitution guarantee political equality to all, yet women have not benefited from this right. There are many reasons for active participation of women to solve the ailments existing in society. The life expectancy of women is less in India compare to any developed nation. The percentage of female labour force is less in the country. Less numbers of girl child are in primary school enrolment

and the percentage of female population is less in male female ratio. Low progress rate of women literacy is another factor underlining the need of the women participation in state politics. It is reported that 60% of rural/village women is anemic and the maternal death is almost 25% in India. Due to female feticide and issues related to women's health, sex ratio in India is alarming at 1.06 males per female. Crime against women is also in rise. At this backdrop, this paper examines the women' participation in the state politics of Assam.

Objectives:

- i. To highlight the women participation in politics of Assam.
- ii. Role of Political Parties.

Women and State Legislative Assembly Elections

In the state of Assam 51.18 percent of men and 48.82 percent of women constitute the entire population in 27 districts (Census of India, 2011). However, the participation of women in state politics (representation in State Assembly) has been very negligible. Following table shows the figure.

Sl no	Year	Total number of elected representatives	Number of elected Women representatives	Percentage %
1	1952	94	2	2.13
2	1957	96	5	5.21
3	1962	105	4	3.81
4	1967	126	6	4.76
5	1972	114	8	7.02
6	1978	126	1	0.79
7	1983	126	2	1.59
8	1985	126	4	3.17
9	1991	126	5	3.97
10	1996	126	6	4.76
11	2001	126	10	7.94
12	2006	126	13	10.32
13	2011	126	14	11.1
14	2016	126	8	6.35

The percentage shows that since independence it does not cross even 15% of total members of assembly. Though improvement of women is there but it is in very low pace and it is not satisfactory at all. Although the gender discrimination

is low in North East than in national level, participation of women in politics in the region is low.

In 13th Assam Legislative Assembly election the mandate comes with absolute majority of the congress party. Among the Cabinet Ministers two ministries has been given to women namely, Ajanta Neog and Pranati Phukan. Though in every field we have witnessing the presence of women, yet women do not occupy a position of equality with men in every profession. Naturally we are witnessing the same gloomy picture of women in politics in Assam Legislative assembly.

Total 14 female members have been elected to the 13th Assam Legislative Assembly 2011. About 17.6 % of the women candidates have come out triumphant as opposed to 12.3% winning percentage for the men who contested the Assembly elections. This simply means that 1 in every 6 women candidates won the elections, whereas only 1 out of more than 8 men managed to win in the elections to the 126 Legislative Assembly seats. But, despite women enjoying a better winning probability in the just-concluded polls, women candidates are not encouraged.

2016 Assembly Election of Assam:

Only eight women candidates have been elected to the new Assam legislative assembly which is six less than the 14 figure in the last House. Women representatives will thus comprise only 6.35 per cent of the 126-member house, lower than the 11.1 per cent in the last assembly. A higher turn out of women was, however, witnessed with 84.81 per cent of the total 92,09,928 female voters exercising their franchise in the just concluded polls.

The Congress, which gave tickets to 16 members, has the highest number of three representatives which include PWD Minister and sitting Golaghat MLA Ajanta Neog and two new faces – Roselina Tirkey from Sarupathar and Nandita Das from Boko who made it to the new assembly. All the sitting women Congress MLAs, including two outgoing ministers – Bismita

Gogoi and Sumitra Patir, who were given tickets lost the polls

The newly elected BJP government gave tickets to six female candidates with only two – Angoorlata Deka from Batadrava and Suman Haripriya from Hajo making it to the state assembly. The BPF gave tickets solely to its sitting women candidates – Pramila Rani Brahma from Kokrajhar(East) and Kamali Basumatari from Panery and they retained both the seats.

Political parties and women politics

Political parties can play a major role in promoting women politics. This can best be done in providing party tickets in contesting the elections. Following table shows how many political parties allowed women candidates in 13th Assembly Elections.

Table-2

NUMBERS OF WOMEN CONTESTANT IN DIFFERENT POLITICAL PRITIES IN 13TH ASSEMBLY ELECTION OF ASSAM				
SL. NO	PARTIES	NOS. OF WOMEN CANDIDATES	TOTAL CONTESTANT IN ELECTON	% WOMEN
1	Asom Gana Parisad	7	104	6.73
2	A.I.M.F	1	6	16.67
3	All India United Democratic Front	2	77	2.60
4	Bharatiya Janata Party	12	120	10.00
5	Bodoland People's Front (BPF)	4	29	13.79
6	Communist Party of India	1	17	5.88
7	Indian National Congress	20	126	15.87
8	Janata Party (U)	2	2	100.00
9	Socialist Unity Centre of India (SUCI)	5	25	20.00
10	Nationalist Congress Party	6	35	17.14
11	S.A.P.	1	5	20.00
12	Independent	12	263	4.56
13	I.T.C.	12	103	11.65
	TOTAL	85	912	9.32

Source: Election Commission of India; www.eci.nic.in; 16.6.2011

This reflects the consideration for women to contest elections from different Parties is very poor. Most of the parties do not allowed 30% of seats for women. Political parties have always found it difficult to field sufficient number of women candidates. Most of the elected women are very well connected politically and acquire the skills from their family members.

Table-3

NUMBERS OF WOMEN CONTESTANT IN DIFFERENT POLITICAL PARTIES IN 15TH LOK SABHA ELECTION				
SL. NO	PARTIES	NOS OFWOMEN CANDIDATES	TOTAL CONTESTANT IN ELECTON	% WOMEN
1	RJD	2	28	7.14
2	S.P	6	75	8.00
3	C.P.I.	3	45	6.67
4	B.J.P.	43	427	10.07
5	I.N.C	40	443	9.03
6	C.P.M.	4	80	5.00
	TOTAL	98	1098	8.93

Source: Election Commission of India; www.eci.nic.in; 16.6.2011

This reflects that in National level also the consideration for women to contest elections from different Parties is very negligible. Here the maximum percentage for contesting the elections is only 10.07%.

Conclusion

Women's role in the sphere of decision-making has so far been insignificant to have any kind of multiplier effect. Their numbers in formal decision-making bodies have not increased over the years. Political parties are not providing expected number of tickets to women candidates. Several measures should be taken to improve such condition and it must be doing in democratic way. Educated women should take active part in the decision making process in every political party. The women wings of every party or

government must not be in namesake. The political parties should ensure that the number of women representatives must increase and train them to be a good leader or representatives of the people. The stronger participation of women will leads to a stronger nation.

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Euripedes' Medea in the light of Feminist and Psycho-analytic Perspective

Miss Sushmita Modak

The era of 1970s and 1980s was marked by many important and critical trends and one of them was the attention that was being paid to African American women as writers. This brings us to the issue of the position, status and place of women in the African American society and literature. "The plots of African American literary history based on prose forms of socialist realism focused on the public quarrels between Wright, Baldwin and Ellison constitute a 'brotherhood' narrative from which women are excluded." Euripedes' MEDEA is one of the most powerful and enduring of all Greek tragedies. The play centers round the tale of a greek woman, Medea, who in order to make Jason, deprived of his fatherhood, murdered her two sons mercilessly. She doesnot even allow him to attend the burial of her children. Jason has abandoned his wife, Medea, along with the two children and hopes to advance his station by remarrying Glauce. Glauce is the daughter of Creon, king of Corinth. Jason's abandonment of his family has crushed Medea psychologically to the degree that she initially ends up snatching the life of Jason's newly married bride, Glauce. Out of excessive repression and psychological disorder, Medea thought of taking revenge. She plans to murder her own children. She believes the pain that their loss will cause her doesnot outweigh the satisfaction she will feel in making her man, Jason suffer.

Since the ages women are looked as "other" (Simone De Beauvoir, "The second sex") in the society. The traditional role of women is regarded as weak, meek and of submissive nature. They are looked down upon and often regarded as marginalized section in the

patriarchal set up of the society . A latin phrase quoted by Beauvoir "tota mulier in utero"describes "a woman is nothing but an womb". Gender biases is a societal construct. Sex is biological where as "gender issue" is totally a constructive phenomenon. Females are not born as a female, having a typical set of rules rather it is the society which distinguish a female and a male. In almost all the classical literature, it is a universally acknowledged fact that the male projection of women are of two kinds - she is either projected as a purely divine angel or a henious demonic figure. Euripedes MEDEA silently describes author's way of representing gender biases in a patriarchal set up.He portrays the protagonist, Medea, in an outrightly negative light. Medea's behavior is repeatedly questioned by the chorus in the play. The chorus consist of a group of Corinthian women who desperately control Medea and her actions against the king. They suggested her that she should not revolt against the authority as they considered that putting arms over their husband is a sin which Medea should not perform. Medea is shown to be an independent woman who does what she wants and doesnot let anything stand in her way. Medea's psychological behavior is questioned throughout the play. Patriarchal set up doesnot want a woman to go beyond the accepted norms. But it is Medea who goes against the conventional decorum and becomes a rebel. She desperately takes up male traits in her and goes up to the extent of killing her own children. The psychologist, Sigmund freud in his essay "On Narcissism"(1914) has described how some women developed a masculine ideal as a "survival of the boyish nature that they themselves once possessed". Freud emphasizes the role of mind which is responsible for both conscious and unconscious decisions based on drives and forces. Freud believed people are "actors in the drama of their own minds, pushed by desires, pulled by coincidence. Underneath the surface, our personalities represent the power struggle going on deep within us". Likewise, Medea too has undergone with power struggle deep within heart that compels her to present her masculine traits in front of the society. Jason, being an embodiment of stereotypical patriarch has got all the authority to betray his first wife and remarry another. Medea in order to protest against such laws has adorned herself with masculine traits to establish her own position in the society. In the play, Medea is seen indulging herself in murdering her own brother,then glauce (the newly bride of Jason) and her own children. The play has got a strong allusion with Shakespeares "Macbeth" , where lady Macbeth too talks of having masculine traits when she says:

"come on spirit unsex me"...

The quotation is an outburst of lady Macbeth's inner desire to become a male and performs the plan accordingly to which her husband, being a male fails to do it. According to Freud the male traits in women are very much natural and cannot be questioned.

Throughout the play Medea's behaviour is driven by anger when she says:

Medea: "anger, the spring of all life's horror, masters my resolve"

She is seen acting hysterically throughout the play and her behavior is also irrational. Hysteria is a psychological disease that basically defines ungovernable emotional excess. Freud says that the disease is essentially similar to the medieval conception of split consciousness. In the play Medea is also seen doing irrational things when Jason betrays her. She scared the people around her, doing unnatural things, create sounds when the nurse says:

"she hates her children, doesnot enjoy seeing them. I am afraid she may be planning something rash. Her mind is dangerous"

Medea's unnatural and irrational behavior are due to her repression which can be better exemplified when Freud says, "there are some force that prevented them from becoming unconscious and compelled them to remain unconscious....pushed the pathogenic experiences in question out of consciousness. I gave the name of repression to this hypothetical process". At the very onset of the play, Medea is seen helpless. She refuses to eat and spend her days bed-ridden, pinning away her fate, especially her newly awkward sense of homelessness. The anger and grief are repressed in her mind. She confines all her sadness within the four walls of her mind. Freud says too much repression in one's mind will lead to sudden outburst which is known as 'abnormal repression'. It is a form of mental disorder which occurs when repression develops under the influence of super ego and the internalized feeling of anxiety in ways leading to behaviour that is illogical, self-destructive or anti-social. In the play, we find Medea is very much desperate to attempt suicide when she says,

Medea: ai ai (aah!) <oh zeus and earth and light>

Hurt your fiery bolt of lightning straight through

My skull. What use is life to me?.

Feu! Feu! (aah!aah) let me die and leave this life I hate.

Medea: I hate my life flow. How can I put an end to it?.

The above quotations assert the views of the traditional woman who in order to make her family happy put all the blames on herself and desperately wants to sacrifice her own life. A Psychologist, Carl Jung, views on people who are adjusted by social standards but are troubled by existential questions. In the play , Medea too questions about her existence in the society. Carl Jung says, "I have frequently seen people become neurotic when they content themselves with inadequate or wrong answers to the questions of life". Medea while questioning about her existense suddenly shifts her tone. She is seen changing when her desires are driven by revenge motifs. She says,

Medea: yes, I can endure guilt, however horrible; the laughter of my enemies I will not endure".

Finally at the end of the play Medea is seen openly declaring her plans in front of chorus. This an unique feature in Euripedes' Medea, where the traditional outlook of a woman is challenged and can be questioned. Though the play is written in classical period but we find the heroine is endowed with modern qualities which has the capability to question the patriarchal model for the women of her times. The revenge motif is so ingrained in her mind that she works unconsciously according to her plans. First she kills Glauce by poisoning and in a way Creon too meets his end by embracing his daughter. A feminist critic once commented that a woman can better express when she is mad. Her madness ranges to the height of killing her sons , her"own flesh and blood". She finds it a better way to deny the fatherhood of Jason then to make him punish in any other way. The play introduces us to Medea's total despair upon being abandoned by Jason. She becomes a victim of an intense emotional wound, she not only turn against those who inflict it (Jason) but against her entire world of emotional attachment (her children). Her intensity of revenge motif can be better analysed through her quote:

Medea: I will not change my mind.

Chorus: will you dare to kill your own flesh and blood, Medea?

Medea: yes, this will cause my husband feel the most pain.

Medea: the children born from me. He will never see alive, for the rest of his life and he will not father a child from the newly wedded bride, since she,the wretched must die, wretchedly through my poison. Let no one think I am a mean or weak nor peaceful but of other sort, a weight upon my enemies, but to my friends most kind.

The play *Medea*, has got a strong allusion with that of the Shakespeare's *Othello*, where Othello is seen indulging himself in murdering his beloved, Desdemona. The act of murdering Desdemona is totally based upon Othello's illogical prediction. He assumes that Desdemona is having an affair with Cassio and that too he does not have any solid proof other than the handkerchief. Othello's behavior is driven by meanness and jealousy which followed his repressed revenge motifs when he says,

"yet she must die, else she'll betray more men" (5.2.6)

Othello's mind is set on murdering his wife after what he believes having an affair with Cassio.

"Ay, let her rot and perish and be damned tonight, for she shall not live.(4.1.172).

Here in these lines Othello is seen revealing his plans to kill Desdemona that very night for her betrayal. His strong desire to seek revenge is clearly conveyed in his words choice; such as 'perish', 'rot', and 'damned' which convey connotations of a violent and painful death. The word 'damned' conveys the idea that she will be punished by going to hell, reinforcing the idea that she is a 'devil' when Othello says,

"(striking her) you devil !" (4.1.322).

Shakespeare's Othello, being a hero, has committed a crime by murdering his beloved out of excessive revenge and jealousy and Euripedes, *Medea* too indulges herself in performing the same. But it is more or less a universally acknowledged fact that Othello's behavior is nowhere questioned in the history. Rather, we find some critics are of the opinion that Othello's jealousy is nothing but being the traits of his race i.e being a Moor. Apart from all these negative issues, Othello still remains a hero in the Shakespearean tragedy. But being performing the same act of crime why not *Medea* remains a heroine in the play??. *Medea*, being a woman, is not less than Othello in any way as she got all the requisite capabilities to take justice in her own hand and punish the offender. Here, the issue of gender discrimination is very much prominent as the society always prefer male over female. If Othello enjoys the position of a hero after being driven by wicked motifs then Euripedes' *Medea* too demands the position of heroine in the same way.

Euripedes' *Medea* is a perfect example of what a woman could do and how she breaks away all the accepted norms of the society. Though

a woman's madness is considered as something irrational in its approach but it is very much can be called as characteristically feminine. Medea's behavior is driven by revenge motif which desperately follows the denial of her own motherly sentiments. Medea is an embodiment of an independent woman who is not relying on a man to save her from her troubles. Though medea takes justice in her own hand and finds a way to resolve her problems upto what extent is questionable. Medea comes out as a woman who dares to assert her existense at the cost of her emotional and material loss.

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Problems of Translation: A Critical Assessment – with Particular Reference to Alokerañjan Dasgupta’s Translation of Emily Dickinson’s Poem ‘There’s a Certain Slant of Light’

Susmita Chakraborty

In this open age of globalisation readers with a cosmopolitan mind, who deal with multi-culture, cross-culture or hybridity, post-colonialism and interdisciplinary studies, etc. feel an increased urge and attraction for crossing lingual, cultural and national barriers and becoming acquainted with literatures belonging to foreign or unknown languages. And for the said purpose – since it is highly unlikely that a person would know or learn all the languages of the world – translation may be considered as an important medium. It is undeniably true that literature finds a fresh lease of life in the consistent and intimate readings of newer readers. Translation not only brings honour and popularity for great works of literature, it also creates a field for comparison amongst such great works belonging to a variety of lingo-cultural domains.

Alokerañjan Dasgupta (born on October 6, 1933), a pioneer of Bengali comparative literary studies, has translated works of English, Italian, Spanish, German, French literature into Bengali, and thus has not only opened the expansive horizon of world literature before the readers of Bengali literature but also worked as a catalyst in breathing an air of internationalism in the vibrant stream of Bengali literature and at the same time has expanded the field of literary adaptation and assimilation.

In case of poetry translation, the translators, while remaining faithful to the original work, try to bring in their own creativity so

as to uplift their work to the level of the original source language text. It remains as a major objective of poetry translators to successfully and lucidly transfer the personal or subjective aspects of the source language poet into the target language and thus make them available to the new readers. Stress, accent, alliteration, assonance, onomatopoeia, simile, metaphor, repetition of sound, allegory, archetype, archaism, euphony, rhyming, rhythm, cadence, imagery, myth, symbol, etc are elements artistically and essentially embedded in the deep structure of a poem. Translating all these elements together into another language, that too if the target language belongs to a culture comparatively far removed from that of the source language, is a task highly difficult and complicated and almost impossible. Besides, inadequacy of target language vocabulary, untranslatable aspects or specialties of the source language poet, genre-specific features, extra-linguistic features (for instance, the poet's notions regarding life and literature), the stylistic effects of the original poem, etc. make translation very difficult; and translating them with proper correspondence and equivalence into the target language is indeed a rigorous and uphill task. Following Roman Jakobson it may be said that "all poetic arts are technically untranslatable"ⁱ. Each language is unique and special in terms of its lexis, syntax, denotation and connotation of words, semantics, phonetics, morphology, structure, associated cultural-moral values, conceptual presuppositions, historical antecedents, topographical and non-transferrable associations, linguistic and extra-linguistic considerations, and grammatical usage. According to American linguist and anthropologist Edward Sapir, who is the formulator of the concept of 'linguistic relativism', "...no two languages could ever represent the same social reality, as each language creates its own world and world view."ⁱⁱ

The significant responsibility of a translator is to make intelligible to the target language readers, the feelings, atmosphere and mood inherent in the soul of the source language work. Alokaranjan Dasgupta, who himself is a poet of great merit and fame, has said,

Our minds are turned to the subtle, demanding, baffling, even occasionally exhilarating activity of translation: of rendering not simply words and phrases and clauses, sentences or stanzas – though all these call for respect to be paid to their individuality – but centrally and essentially to meaning and message, at whatever

levels they are present in the original. And isn't the import of the veiled message or intent often charged with the private and aesthetic mythology of the author?ⁱⁱⁱ

Alokeranjan has translated American poet Emily Dickinson's poem 'There's a Certain Slant of Light' into Bengali with the title 'Tirjak Roddur' [তীরজক রোদুর]। In view of the aforesaid discussion Dickinson's poem and Alokeranjan's translated Bengali version of it may be taken up here for comparative and critical assessment and analysis. Exhaustive and varied use of the punctuation mark dash ('-') is Dickinson's hallmark or signature style. In this connection, Kamilla Denman may be quoted from her 'Emily Dickinson's Volcanic Punctuation' in *Emily Dickinson Journal* (1993):

Dickinson's transformation from a dominant use of the exclamation mark to a preference for the dash accompanied her shift from ejaculatory poems, which seem outcries aimed with considerable dramatic effect at God or others, to poems where energies exist more in the relationships between words and between the poet and her words... it is clear that in the early 1860s Dickinson conducted her most intense exploration of language and used punctuation to disrupt conventional linguistic relations, whether in an attempt to express inexpressible psychological states or purely to vivify language.^{iv}

Alokeranjan, however, has not employed Dickinson's signature style in his translation and has thus kept readers of Bengali poetry in dark about the inherent suggestiveness of her style. Not only that, the translator has taken liberty in not following the convention of rendering poems in common measure that generally equates the title and the beginning line of the poem; the title of Dickinson's poem, which is written in common measure, is the same as its first line. Moreover, Dickinson capitalises some words in her poem in order to convey their heightened importance. Bengali as a language does not place this favour at a translator's disposal, and hence readers of Alokeranjan's version of Dickinson's poem do not come close to realising this intensifying of meaning.

In the first stanza of the poem, Dickinson suggests that, just as the 'Heft / ...Cathedral Tunes' are heavy and strong and painful for the ear, so also the 'Slant' of sunlight reflected from the evening snow of winter because it pains a sensitive heart. Alokeranjan has translated "the Heft / Of Cathedral Tunes" simply as "Girjer sur"

[ওঁ! "হেফ্ট" হইবে না] Since translating the term 'Heft' was not possible and since the term is outside the common parlance or knowledge of Bengali reader community, the emotive suggestion of the first stanza of Dickinson's poem does not reach them through the present translation. Lingo-cultural distance has posed this insurmountable barrier before the translator.

The first line of the second stanza of the original poem runs: "Heavenly Hurt, it gives us –". Alokaranjan translates the line thus: "Soutra aghate se avasanna karey;" [সৌত্র অঘাতে সে অবসন্ন হয়ে;] [ওঁ! "হেফ্ট" হইবে না]। Evidently the translator has utilised his artistic liberty and changed Dickinson's punctuation (he has omitted the comma, and has replaced the dash with a semi-colon). But what is not evident is that, whether 'avasanna' [অবসন্ন] suggests physical or mental exhaustion. But the English poem probably tells us clearly that "Slant of light" hurts the tender heart and as such awakens it. Thus the translated version has manifestly taken a different, and almost opposite, direction in terms of emotive meaning from the original Dickinsonian vesture: in that, the former through its use of the term 'avasanna' suggests fatigue or tiredness, the latter whispers of awakening. Moreover, Dickinson's use of comma after "Heavenly Hurt" allows her readers a brief while to take stock of the situation and become inquisitive to know the significance and effect of "Hurt". Alokaranjan's omission of the comma abolishes such opportunity for the translation readers. The third stanza of Dickinson's poem is as follows:

None may teach it – Any –
 'Tis the seal of Despair –
 An imperial affliction
 Sent us of the Air –

Alokaranjan has rendered it into Bengali as under:

Eke to shekhate parbey na kono jan,	~ওঁ, পো'ল্যে...যে'হইবে না কোন জন -
Jaatanaa, abhigyan	জ্ঞান, অভিযান
Amader dikey vayuprerita se je	আমাদের দিকের বায়ুরেরিতা সে যে
Santaap maheeyaan	সন্তাপ মাহেয়ান

In the source poem, the notions of "Heavenly Hurt" and "internal difference" (both of which have been introduced in the sec-

ond stanza itself) are expanded further in the third stanza. The poet has connected each part of the stanza with one another and with those of the previous stanza through her use of dash ('-'). The word 'Any' in the first line of the third stanza is preceded as well as followed by dashes. In this connection, we may quote:

Perhaps the speaker is indicating "Any" refers to the idea of any internal difference that may exist. No matter who it belongs to, that "difference" can only be understood by the person who holds it. And even then, the meaning may be difficult to understand.^v

The translator, however, has not included 'Any' in his rendition of the English poem into Bengali. Moreover, he has translated only the first half of the first line of the stanza. In the original poem, the extended metaphor of "Slant of light" gets intermingled with the metaphoric effect of "seal of Despair". It is so because the poet's inability to acquire clear insight of "Heavenly Hurt" and "seal of Despair" and thus to solve her inner conflict precipitates into despair. Alokaranjan's use of the word 'abhigyan' in his translation, therefore, may be looked upon as an example of his transcreation. Dickinson, after that, expresses "Slant of light" as an "imperial affliction". Here, 'imperial' perhaps implies exhaustive or comprehensive or complete, which further suggests the inter-dependency or inter-connectedness of the external world and the inner state of a person. Just as the "Slant of light" of the snow-clad cold external world may produce a feeling of despondency in the observer's mind, so too is a person's state of mind that usually determines their attitude or outlook towards human life and world around. Hence, a happy mind is likely to discover joy in nature, landscape or people; and a mind harbouring 'Hurt' feelings would find even the soft sunshine of a winter afternoon to possess *oppressive* unbearable harshness. Readers, who would read only the Bengali translation of Dickinson's poem, would not perhaps find such explanations and interpretations dawning upon them; because, translator Alokaranjan has rendered 'imperial' as 'maheeyaan' (meaning great). Consequently, the target language readers might get the impression that "Slant of light" produces a glorious pain in the heart – a pain that engenders mental transcendence and inner transformation.

The process of translation embodies a deeper reading of the original or source-language text, and it largely depends upon the personality and mental make-up of the translator. It is precisely for this that on many occasions the complex psychological expressions and overtones of the original poet, get transmuted in the target language owing to the translator's own way of reading and interpretation. The final stanza of Dickinson's poem runs as under:

When it comes, the Landscape listens –
 Shadows – hold their breath –
 When it goes, 'tis like the Distance
 On the look of Death–^{vi}

Alokeranjan's translation is as follows:

Se jakhan asey, drishya neeravey shoney,	~ô,,bô"pôY...yô"pp"yî ôit ~yô,,pô"y< ~
Chhaya ruddhashwas,	Şçëjî îk&Ûyç-
Jakhan se jaay, mrityur chokhe jeno	ë... ~ ôç èyèù >,"pîî uô%pôï.. ôë~
Drishti door, udaas.	"!Ûî"jî ü vî"yçD ^{vii}

The personification of 'Landscape and 'Shadows', that we come across in Dickinson's poem – personification accomplished through capitalisation – is absent in the Bengali translation, obviously because of language difference. Excessive use of dash sign ('–') is perhaps a pointer to the poet's obstructed and ceasing or fragmented stream of thoughts. The translation, on the other hand, employs no use of dash. Dickinson compares the departure of the "Slant of light" probably to the 'Distance' the ken of the gaping eyes of a dead person travels. Alokeranjan, in his turn, has made an additional inclusion in the word 'udaas'. This slight change in the translation has resulted into significant divergence of meaning and message from that of the source poem. Whereas Dickinson's comparison echoes of the speaker-poet's despondent mood, Alokeranjan's description shows the impersonal distant look of death which is indifferent to human suffering.

The dash sign after the last word of the last line of Dickinson's poem gives rise to a feeling of unsolved incompleteness or lingering waft of the deep thought of the poem; it makes the readers

think of the unfinished and ever newer openings of possibilities for the thought thus hovering. Alokerañjan, on the other hand, ends his translation with a conventional period; the ending clearly indicates a departure from Dickinson's open-ended closure of the poem. Dash sign in Dickinson's poetry functions both as period as well as parenthesis. Owing to absence of a similar function of the sign in the translated Bengali version by Alokerañjan, the target language readers remain unable to grasp, at least partially, the original intent of the source poem. Here lies the limitation of translation. Nevertheless, one cannot deny the fact that it is through efforts of efficient translators that all great works of literature find a hearing, footing, and even popularity and acclaim among readers of distant and various languages of the world. Among many chosen poets for Alokerañjan's highly enthusing enterprise of translation, Dickinson also gets a hearing and introduction before the Bengali intelligentsia and poetry readers of the contemporary age and times to come. His enterprise of translation has rendered both into and from Bengali, and has thus made the stream of the language ever expanding with the protean characteristics of flux fraught with suggestive currents entering from divergent language pools at the surface, and simultaneously sputtering efferent sprays for those pools from its placid depth. This give and take has in process given birth to a holistic sense of literature at large. Like all other great translators, Alokerañjan has thus contributed towards unifying the world and the world of literature, and, finally, has expanded, through creative adaptations of varied literary and lingual aspects, the horizon of comparative literature.

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Negotiating Oral Narratives: Issues Of Partition, Dislocation and Relocation in two selected oral narrative from Southern Assam (Barak Valley)

Arunabha Bhattacharjee

Partition and consequent migration is one of the most important issues that inform the discourse at academic and political arena even today. The partition of 1947 which can be termed as the most influential event in the history of the sub-continent had its impact in the social, political and economic scenario of the present day society. Roots of many of the problems related to these aspects can be traced back to this event.

It's well known fact that the pangs of partition could be seen and felt as regards two categories of people viz: West Pakistan and East Pakistan. There is no dearth of literary description (in the form of books and articles in Journals) describing the aftermath of partition. However, a new trend has gained momentum in the study of dislocation, migration and the like based on oral narratives. This endeavour is such an attempt to trace the germane issue of partition along with its subtle intricacies, the pain, pathos and trauma of the dislocated population and their longing, their attempt as establishing an identity of their own. The paper takes up for discussion two oral narratives, collected through personal interaction and interview, from a collection of narratives from the actual victims of displacement and forced migration as available in a localised field, as in Southern Assam (Ramkrishna Nagar), an organised settlement of post-partition migrants and victim of the violence and trauma associated with it.

The oral narratives express the varied experience of displacement and crisis of identity of people from present-day Bangladesh who

were forced to leave their native land during and after India's Independence and settle, amongst other places, in the Barak Valley of Assam. The oral narratives taken up for study are actually products, an integral part of the context in which they appear and they must be read and studied in the context of the partition and its impact on the displaced population of the Barak Valley of Assam. The narratives assume a symbolic significance and represent the plural voices of the victims of migration and displacement. In these voices the thing that was constant, was the longing to go back their homeland, the homeland that they had left behind. Their longing to go back to their homeland, the shattering of their dream, their attempt at establishing an identity of their own is part of a larger dream of a community, the dream of our earlier generation to which we can relate ourselves, our thought, our memory in some way or the other.

As pointed out earlier, this paper will now take up for discussion two oral narratives, from a collection of such oral narratives, of the dislocated people in order to examine how these people had to suffer and what were their experiences. The oral narratives mentioned here has been collected through a field work.

Partition had forced a big number of people to seek settlement in an uninhabited area like Ramkrishna Nagar. Around 1200 families with memories stored up their minds settled down in the refugee camps set up during that time and the stories of these people point to their fight against all human odds and their attempt to retain and re-establish their identity. All of them had a dream, a dream that someday they might be able to go back to their homeland. It was this dream; this longing that brought all these people in a common platform and bound them emotionally.

The first oral narratives relates the story of Sri Bires Chandra Chakraborty and it needs to be mentioned here that it the unsung and unrecognized section of the society which serves as the store house of these stories, the stories and narratives which relate the pangs and pathos of dislocation, alienation and an attempt at obliteration of identity.

A retired L. P. School teacher and an old man in his late sixties, Sri Chakraborty presents a graphic account of the things witnessed by him and refers to the riot that took place in 1950 in Bangladesh and to the mass killings of Hindus at a place called "Bhairab". This incident made thousands of Hindus leave their houses in order to save themselves and the honour of their families, particularly the women,

and take settlement in various places including the newly built-up refugee camps at Ramkrishna Nagar. He remembers that he was barely ten years old when his father had to leave his house four or five days after the declaration of the results of Referendum in the year 1948. The day the results were declared in the radio he heard people shouting in the streets and was quite bewildered. Two or three days later, his father was informed by one of his friends that the police was looking for him and immediately his father left his home. He walked miles after miles through the jungles at night and hid himself during the day. Several days passed and finally his father somehow reached 'Kailasahar' (in Tripura). For three long years he and his family did not hear from his father, but they did not lose hope. Suddenly, one day a messenger came to their house and informed them that their father had sent him to take them away to 'India'. The next day, he along with his mother, his brother and his sister abandoned everything that they had, their 'Home', their own people, their landed property and everything associated with them and moved out empty-handed. They boarded the train at Kulawara and feared that they would be attacked at 'Latu' (presently in Karimganj District). The fear was aggravated by the fact that they had their sister along with them. Finally they reached Karimganj and from there they were taken to Ramkrishna Nagar. In narrating his experiences Sri Chakraborty informed that though his original home was in Sreemangal, he grew up at Moulavi Bazar. The day before they left he went with mother to his ancestral home at Sreemangal where his mother sold 60 mango trees at Rs. 350/- and that was all they had with them.

Sri Biresh Ranjan Chakraborty came from an affluent and had to take shelter in one of the refugee camps at Ramkrishna Nagar. He relates the life of his family at the camp, the hard work, the insecurity, the scarcity and the hunger. He relates that two type of loans were provided by the Govt. for the refugees - 1. Business loan of Rs. 975/- and 2. Cultivation Loan of Rs. 650/-. While his father toiled hard, he was determined to continue with his education. He walked six to eight miles a day to attend his school and subsequently he became a graduate. The narration of Sri Chakraborty and his life therefore exemplify the attempt of the dislocated population at development of self and also the society.

Sri Biresh Ranjan Chakraborty informs that he could come to terms with everything else except his memory. The picture of his 'original

house' in the 'land of plenty' still haunts him. To quote him: "Even a beggar in that land had two or three acres of landed property". He still remembers his home and now though his eyesight is failing him, he is capable of drawing a sketch of his beloved home. The question as to why he had to leave his own land, his own people still haunts him The answer "I am a Hindu and so I have to go to Hindustan", which he was made to understand in his childhood troubles him still.

The second narrative relates the story of Sri Priyadhan Das who left East Pakistan on 28-01-1964 from Karimpur in Sylhet District and came directly to Karimganj. In narrating his experiences Sri Das relates that when he was a 2nd year Intermediate student of Brindavan College in Habiganj the "Hazrat Bal theft" (the incident of the theft of sacred hair of Prophet Mohammad) in Kashmir, India took place. The incident had a great impact on the political scenario and riots broke out at several places. He then lived in a 'mess' and heard the news in radio. As a young man, though he did not lose heart, he took necessary precaution. He and his friends used to visit Dacca by putting on "Lungi" (traditional dress of the muslim male community). One morning he heard that the train came to Habiganj from Dacca was full of blood and smoke, that hindus were mercilessly butchered in the train. Being curious, at around 10 A. M., he along with some of his friends went to the station and found that though the train was washed thoroughly, stains of blood was still present there. Suddenly at around 3 P. M. shops and other establishment started to close down and they could smell trouble brewing. Immediately he rushed home and they were informed that a group of people came from the Punjab province. This group informed the local muslim population that Islam was at stake in India and they wanted a hour and a half to take revenge on the Hindus. Fortunately, The Muslim elite class objected to this and defended the Hindus. Meanwhile riots broke out. He was advised by his well-wishers and his family to leave East Pakistan and immediately he decided to do so.

In course of his discussion Mr. Das refers to the chaotic situation in which the Hindus found themselves. A particular class of the Muslim population was totally against the Hindus and they even discussed that the landed property of the Hindu population were their own, it was Allah's gift to them. Thus the Hindus developed a fear psychosis and understood that they could not live for long in that land. The land, the country which they understood as their own suddenly turned alien to them. The situation worsened every day and it became difficult

for the Hindu families to protect themselves and their families. Everyday after dinner the womenfolk of the families were put together in one room and the men guarded round them with weapons to protect them, to save the honour of their wives and sisters.

It was in such a situation that Mr. Das escaped from there. He started for India at around 8 P. M. and took a hidden path. He walked all night in the hills and reached Bechaibari (now in Tripura) at round 8 A. M. in the morning. From there he traveled by road and reached Karimganj. Near Churaibari Gate he noticed a signboard which declared that admission was going on in Ramkrishna Nagar College but, since he had not heard of Ramkrishna Nagar he was not interested. He wanted to get himself admitted in Karimganj College and therefore he put up at Royal Hotel in Karimganj. During his stay in Karimganj, he found that a transit camp was opened there. He approached the office and after filling up a form he got his refugee identity card at around 4 P. M. Though the smell and the colour of the soil was unknown to him, he felt relieved and secured. The next morning he went to Karimganj College but found that the admission process was over by then. Even after repeated requests, he could not get a seat at Karimganj College. Tired and frustrated he came back to his hotel and by chance he met M. Dutta Choudhury. Acting on his advice, he went to Ramkrishna Nagar and took admission in Ramkrishna Nagar College. Gradually he developed intimacy and love for the land. Though life was very difficult, he did not lose heart and went on fighting against all adversaries.

In course of his struggle for sustenance and development of his self, Mr. Das found himself all alone, for he had left behind his family members. He had to fight not only with the adverse situation but also with his own mind, his own memory. Time and again his memory took him back to his own land, his own people, to the lush greens fields where he used to play with his friends, to the ponds where he went for fishing and the rivers where he used to watch boat race during the Dusherras. The memory of his motherland never left him and still as he says it is as fresh in his memory as it was 50 years back. In course of his narration he becomes nostalgic and describes that once, later in his life he went to Puri to witness the beautiful sight of sunrise but what he saw was nothing new to him for, he remembers to have seen this every day in his ancestral house, his beloved 'Home'. Mr. Das not only toiled hard to develop himself but also worked for the development of his dislocated brothers and sisters. The narrative

of Mr. Das is thus a testimony of individual and human development.

Dislocation originates from displacement and migration which had left its mark on the society and culture of North-East particularly in and around the partition of India.

"... The nature and the consequences of the social phenomenon, such as migration and displacement that remain central to the post colonial and globalised world experiences, acquire further dimensions as one seeks to delve deeper into the issues concerning displacement in Assam. Naturally not merely the mirroring of the context or the representation of the issues involving dislocation and relocations inform the expressive traditions of the diverse cultures of the state; rather they, emerge out of such a context. (Bhattacharjee ix).

The narratives mentioned in this paper cannot be read and appreciated without these contexts. Both the narratives are part and parcel of the context; they evolve out of it and as such cannot be removed from the context. The narratives have taken shape in the context of Partition, Dislocation and Relocation and they in turn give shape to these issues. Memory torments and tortures but is also sustains. The memory of Biresh Ranjan Chakraborty tortures him, but at the same time it serves as his source of sustenance. It is his memory, his memory of his bygone days that helps him to live, to toil and sustain himself. As a result of partition, Bengal was mercilessly cut into two - West Bengal (India) and East Pakistan and as a result of referendum, families had to run for life and flee with four or five bags packed overnight with essential things leaving behind agricultural land, property, and library, everything forever. They did not have time even to sell properties. Such evacuees had to remain happy to survive the massacre, to be alive. But remaining alive with object poverty is also a curse and the story of remaining alive is painfully long.

Migrant literature, that is, writings by and to a lesser extent about migrants, is a topic which has a commanded growing interest within literary studies since the 1980s. Migrants are defined as people who have left their homes to settle in countries or cultural communities which are initially strange to them, but in case of the migrants from erstwhile East Pakistan (now Bangladesh) to the Barak Valley, the situation, the experience is different. These dislocated people were mainly forced to leave their homeland, cross the border for shelter and they settled in a space which was not alien to them, as that was the part of their greater homeland before the partition. Their pain

and agony lies in the fact that the country to which they belonged, the land which they thought as their own, suddenly became alien to them, for no fault of theirs. Moreover, though they shared the same cultural space they found themselves quite out of place in their own land after the new settlement. This resulted to their sense of rootlessness and led to a lifelong search for identity.

More than sixty years afterwards, the stories, the narratives of the people who had actually experienced the pain, suffering and trauma of partition, of being uprooted and forced to take settlement, face the danger of being overlooked and forgotten by what may be called the mainstream partition history. This therefore requires urgent attention. The thread that connects all the victim of partition, be it in or a real life character, that of Sri Bireswari Chakraborty, is the yearning for the lost homeland. Their memories are crowded with stories of 'our' native place, Sylhet, of their childhood 'there', of the fresh air and plentiful fish in Surma river, of books and food and politics. This nostalgic or shadowy memory describes their pathos, their pain. Along with these memories of their homeland is mixed the trauma that they faced, the mental and physical pain that they had undergone during their passage for their beloved homeland. The pain, the trauma still lives within them and as they say, they would perhaps carry them to their graves.

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Human Resource and Economic Development

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INTRODUCTION

A country's human resource (a set of individuals who make up the workforce of an organization, business sector or economy) is shaped and conditioned through its education system. The progress of a nation can be predicted by evaluating the state of its primary, secondary and higher education and orientation of researches.

Human Resource is the most important and vital factor of Economic Development or it can be said that humans are the agents of development. The relationship between human resource and economic development has been widely recognized at all level. Human resource development is conceived to be an integral part of the process of economic development of any region. Thus development in the quality of human being especially of the working population expedites the development activities.

Human Resource Development (HRD) and economic growth go side by side. Human element cannot be neglected in the process of development activity. Investment in HRD has been the major source of growth in the developed countries, whereas, the inattention to the same in the developing countries has done little to extend the capacity of their people to meet the challenge of accelerated development. The characteristics of economic backwardness is manifested in several forms including low labour efficiency, limited specialization in occupation, deficiency of entrepreneurship, customary values and social institutions that minimize the incentive for economic change.

The third world has recently realized the importance of HRD, because it emerges as single factor on which the developed countries have laid great emphasis. In the development process, there are two main sources of growth. One is the increase in quantity of capital and labour and the other is the quality, efficiency and use of these inputs. No country can be regarded as having achieved self-sustained growth until it possessed both in the public and private sectors the required technical skills and administrative/managerial structures to keep the development process going.

The importance of Human Resource Development can also be realized from the analysis of four factors of production that is land, labour, capital and entrepreneur as given by Professor Adam Smith the Father of Economics. On analyzing these four factors of production we arrive at a conclusion that out of these, two are in the form of human capital (labour and entrepreneur) giving weightage of fifty percent to human resource. In fact, people are the active agents. They accumulate capital, exploit natural resources, build social, economic and political organizations and carry forward the task of national development.

The objectives of HRD are to generate and retain competence, optimal use of technology available, develop future leadership, maintain high performance work environment, demonstrate added value, poise the organization to a world-class by continuous learning, continually raise the performance bar (performance potential of the workforce) and accelerate socio-economic development, create rapid development path for the employees and build expertise in the knowledge profession.

Human resources are vital from the point of view of economic development. In the first place, people are used as an instrument of production and are available as factors of production to work in combination with other factors. Secondly, they are the consumers and the objective of economic development is to maximize their economic welfare. In other words, people are the key means to achieve economic development. The nature and size of population, therefore, is a crucial factor determining economic development of a country.

The importance of Human Resource or Human Capital lies in the following ways:-

1) **Country develops if the human resource is developed:** To enhance economic development, the country constructs roads,

buildings bridges, dams, power houses, hospitals, etc. and in order to run these units doctors, engineers, scientist, teachers, are required. So, if the state invests in a human resource, it will pay dividend in response.

2) **Increase in productivity:** The better education, improved skills, and provision of healthy atmosphere will result in proper and most efficient use of resources (non-natural & natural) which will result in increase in economic production.

3) **Eradication of social and economic backwardness:** Human Resource development has an ample effect on the backward economy and society. The provision of education will increase literacy which will produce skilled human resource. Similarly provision of health facilities will result in healthy Human Resource which will contribute to the national economic development.

4) **Entrepreneurship development:** Education, clean environment, good health, investment on the human resource will all have its positive effects as it helps in creating job opportunities in the country. And even business environment will flourish in the state which will also create many other job opportunities.

5) **Social Revolution:** Because of Human Resource development, the socio economic life of the people of a country changes drastically which changes the overall look, thinking phenomena, progressive thoughts that are endorsed in to the minds of people.

India with a population of more than 1205 million has a labour force of more than 487 million. Unemployment rate of India per annum is about 9.8%. GDP of India is nearly 1217 billion US dollars. Literacy rate is almost 61%. Expenditure on health is about 6.1% of GDP. India ranks 134 out of 187 countries according to Human Development Index (HDI).

The Indian Human Resource Development (HRD) models is based on elementary, adult, secondary, higher, technical and distance education/learning. India has Ministry of Human Resource Development (HRD) responsible for the development of human resources. The Ministry is divided into two departments: - the Department of School Education and literacy which deals with primary education and literacy and the Department of Higher Education which deals with post - secondary education. Erstwhile Ministry of Education functions under these two departments.

The major factors responsible for Human Resource Development

in India are that India has created pockets of excellence by imparting academic and skill education in various fields. The Indian University Grant Commission works directly under Prime Minister and is planning to create three more universities up till 2020 for higher education. India has also advanced in software technology and quality professionals. Not only this India has advanced in management sciences, space programs and extended education in remote and backward areas. Presently, ninety thousand Indians are studying in American Universities in the field of high-tech.

Indian women force has also advanced in education and skills. Large number of females is working at local level, as well as, abroad. India is earning much more foreign exchange through remittances from abroad.

An educated, healthy and wealthy individual has better prospect for invention, innovation and entrepreneurship than another individual without those attributes. Improvement in all those attributes also raises the capability to better manage and utilize the available resources and thus enhance the utility of those resources. North-East India, despite having plenty of natural resources fails to accelerate the economic growth of the region. Sometimes, poor infrastructure and human resources are held responsible for this. However, a few states of North-East (Mizoram, Manipur) have performed reasonably well in improving human development but failed to progress much economically compared to the major other Indian states. States like Meghalaya and Assam despite having many natural resources could not develop industries and also the economy. Also they are the backward states in terms of human resource development. These states could transfer only a section of workers from the primary to the tertiary sector.

Thus, Human Resource Management plays a huge role in helping the people to bounce back and continue their work with the same vigour. The Indian economy has many such examples of not succumbing to calamities, but, on the other hand, people and organizations have been resilient. The "Tsunami effect" in India vis-`a-vis the "Katherian effect" in America was a case to prove to the world that the people of India have more ability, capacity and will-power to deal with unprecedented adverse situations unlike their counterparts from across the globe.

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