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সেলিনা হোসেন সংখ্যা

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চন্দন আনোয়ার

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Chondon Anwar

প্রচ্ছদ
চারু পিন্টু

অঙ্করবিন্যাস ও অলঙ্করণ
টিপু পপুলার প্রিন্ট প্যালেস, রা.বি
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মুদ্রণ
উত্তরণ অফসেট প্রিন্টিং প্রেস, কাদিরগঞ্জ, রাজশাহী

যোগাযোগ ও লেখা পাঠানোর ঠিকানা
১৯৭, সুলতানাবাদ, ঘোড়ামারা, বোয়ালিয়া, রাজশাহী
০১৭১৬১৯৫৭১৭ ০১৯১৬৬৯০৪৭৪
chondon_anwar@yahoo.com
galpokatha2011@gmail.com

মূল্য
২০০ টাকা (বাংলাদেশ), ১৮০ রুপি (ভারত)
১০ ডলার (অন্যান্য দেশ)



আশরাফুল আশেদীন

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Principal

Cachar College, Silchar-1

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Attested



Principal

Cachar College, Silchar-1

তার সব সম্পত্তি পেয়ে যায়। তখন তার বয়স চল্লিশ। আছিয়া শত মেয়ে মানুষ। শামীরা মৃত্যুর পর সংসারের হাল ধরে। চমৎকার ব্যবসা চালায়। আছিয়ার ব্যবসা এন্ড্রির চাদরের জন্যে মুগা সুতো তোলা। সে নিজের হাতে রেড়ির তেল তৈরি করে। সুতা কাটুনি মেয়েদের কাজ তদারক করে। আছিয়া তেভাগার বিরুদ্ধে। তার মতে, জমি যার ফসল তার। কুতুপের জন্যে তার সহানুভূতি অপরিসীম।

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তেভাগা আন্দোলনে দুই প্রতিপক্ষের মধ্যে দ্বন্দ্ব ছিল প্রকট। উপন্যাসে সে দ্বন্দ্ব প্রকট হয়ে ফুটে ওঠে। তেভাগা আন্দোলনের পক্ষের শক্তির তৎপরতা কিছুটা বিশদভাবে চিত্রিত হলেও প্রতিপক্ষ জোতদার-জমিদারদের তৎপরতা অনুরূপভাবে ফুটিয়ে তোলা হয়নি। এটি উপন্যাসটির একটি সীমাবদ্ধতা। তবে সেই সীমাবদ্ধতা উপন্যাসিক অনেকটা কাটিয়ে তুলতে পেরেছেন আন্দোলনকারীদের ওপর পুলিশের নির্মম অত্যাচারের অনুপুঞ্জ বর্ণনার মাধ্যমে।

উপন্যাসে আরও কিছু সীমাবদ্ধতা চোখে পড়ে। নাচালের তেভাগা আন্দোলনে নারীদের ভূমিকা ছিল লক্ষণীয়। ইলা মিত্র মেয়েদের বাড়ির বাইরে আনতে সক্ষম হয়েছিলেন। সাঁওতাল মেয়েদের ভেতরে রাজনৈতিক চেতনার বিস্তার এবং আন্দোলন-সংগ্রামে তাদের যুক্ত করার কাজে তিনি বিশেষ সচেষ্ট ছিলেন। নিজে মেয়ে হয়ে আন্দোলনে অংশ নেওয়ার ব্যাপারটা অন্য নারীদের উৎসাহ জুগিয়েছিল। প্রত্যেক বাড়ি থেকে মেয়েরা যোগ দিয়েছিল। মুসলমান মেয়েরাও বাড়ি থেকে বের হতে শুরু করেছিল। পুরুষদের পাশাপাশি তাদের বোঁরাও সংগঠনের কাজে এগিয়ে এসেছিল। সে সময়ে এটা ছিল অকল্পনীয়। উপন্যাসে সেটা তেমনভাবে আসেনি।

উপন্যাসে কোথাও কোথাও স্থানীয় অধিবাসীদের চরিত্রকে জীবন্ত করে তোলার জন্যে আঞ্চলিক উপভাষা ব্যবহৃত হয়েছে। কিন্তু কাহিনীতে অনেক সাঁওতাল চরিত্র এলেও তাদের সংলাপে সাঁওতালি ভাষা ব্যবহার করা হয়নি। সাঁওতালদেও মধ্যে কাজ করতে গিয়ে এবং তাদের মধ্যে আত্মগোপনে থাকার সময়ে ইলা মিত্র সাঁওতালি ভাষা শিখেছিলেন। এদিক থেকে মনে হয়, উপন্যাসে সাঁওতালি ভাষা ব্যবহার করা হলে তা আরও হৃদয়গ্রাহী হতো।

তবু একথা নির্দিষ্ট বলতে হবে যে, কাঁটাতারে প্রজাপতি একজন মহৎ শিল্পীর দায়বদ্ধ মানসচেতনার ফসল। এ উপন্যাস রচনার মাধ্যমে সেলিনা হোসেন নিজের কাঁধে তুলে নিয়েছেন দেশের বিপ্লবী সংগ্রামের ইতিহাসের পাতা থেকে একজন সংগ্রামী নারীর জীবনকে কথাসাহিত্যে রূপায়িত করার মহৎ শৈল্পিক দায়িত্ব। ইতিহাসের পাতায় জীবনের শিল্পরূপ রচনা করার সার্থক হয়েছেন তিনি। শোষণ ও বঞ্চনার বিরুদ্ধে বাঙালির অধিকার আদায়ের আন্দোলন ও আত্মদানের গৌরবগাথাকে সাহিত্যে রূপায়িত করে নতুন প্রজন্মের সামনে তুলে ধরার মহৎ প্রয়াস কাঁটাতারে প্রজাপতি। এ প্রয়াস নিঃসন্দেহে স্মরণীয় ও অভিনন্দনযোগ্য।

Attested



Principal

Cachar College, Silchar-1

সুচরিতা চৌধুরী

কাঁটাতারে প্রজাপতি : তেভাগা ও নারী

সেলিনা হোসেনের এ উপন্যাসের কেন্দ্রবিন্দু নাচালের কৃষক বিদ্রোহের নেত্রী ইলা মিত্র। পশ্চিমবঙ্গের বিশিষ্ট কবি গোলাম কুদ্দুস ইলা মিত্রকে নিয়ে কবিতা রচনা করে তাঁকে করে তুলেছেন কিংবদন্তি নায়িকা। সোমনাথ লাহিড়ী 'কামরু ও জোহরা' গল্পের ফ্রেমে ইলা মিত্রের উপর তদানীন্তন পাকিস্তান পুলিশের নারকীয় অত্যাচারের কাহিনি লিপিবদ্ধ করে প্রকাশিত করেছেন 'পরিচয়' পত্রিকায়। সেলিনা হোসেনের 'কাঁটাতারে প্রজাপতি'তে ঐতিহাসিক নায়িকাই উপন্যাসের আঙ্গিকে নিখুঁত ভাবে ফুটে উঠেছেন। জমিদার বাড়ির বউ ইলা মিত্রের তেভাগা আন্দোলনের নাচাল শাখার মুখ্য কর্তা রমেন মিত্রের সঙ্গে নাচালের কৃষক আন্দোলনে জড়িয়ে পরে সকলের ভালোবাসার রানীমা হয়ে ওঠা এবং পাকিস্তানি সেনাদের নৃশংস অত্যাচারের বর্ণনাই এ উপন্যাসের মুখ্য বিষয়। উপন্যাসের মূল থিম তেভাগা আন্দোলনে স্থাপিত হলেও এর সঙ্গে নানা কাহিনির মিশ্রণে অন্য ধরনের মাত্রা পেয়েছে এ উপন্যাস।

মূল উপন্যাসে প্রবেশের আগে তেভাগা আন্দোলনের উৎপত্তি এবং কীভাবে এতে দু-বাংলার মানুষেরা স্বতঃস্ফূর্ত ভাবে যোগ দিয়েছিল তার সামান্য পরিচয় নেওয়া প্রয়োজন। ১৯৩৬-১৯৩৭ খ্রিষ্টাব্দ থেকে বাংলায় ক্রমান্বয়ে কৃষক আন্দোলন ছড়িয়ে পড়েছিল, এতে অবশ্যই শিক্ষিত সমাজ ও কৃষক শ্রেণী থেকে আগত অসংখ্য কর্মী ও নেতার উল্লেখযোগ্য অবদান ছিল। এমনকি জমিদার ও জোতদারদের পরিবারের অনেক আত্মত্যাগী যুবকেরাও সক্রিয়ভাবে অংশ গ্রহণ করেছিল। তখন জাতীয়তাবাদী বিপ্লবীদের অনেকেই মার্কসবাদে দীক্ষা নিয়েছেন। তারা ব্রিটিশ কারাগার থেকে মুক্ত হয়ে বিভিন্ন জেলার কমিউনিস্ট পার্টি গড়ে তুলে শমিক, কৃষক, মহিলা ও ছাত্রসংগঠিত করে সমাজ জীবনের আমূল রূপান্তরের জন্য আন্দোলন পরিচালনা করেন। আরতবর্ষে স্বাধীনতা আঙ্গার পরেই ঘটে গেল পঞ্চাশের মন্বন্তর, অনাহারে মরতে লাগল হাজার হাজার মানুষ আর মুনাফালোভী জোতদার আর চোরাকারবারির দল সেই সুযোগে সর্বস্বান্ত করতে চাইল খেটে খাওয়া মানুষদের। এই পরিস্থিতিতে আন্তর্জাতিক ক্ষেত্রে নাৎসীবাদের হুঁড়াত পরাজয় ও দুনিয়াব্যাপী নতুন যুগের সম্ভাবনাময় পরিস্থিতিতেই তেভাগার সূচনা। নিপীড়িত, অত্যাচারিত কৃষক সমাজের উপর জোতদারদের জোরজুলুম বন্ধ করার দাবি নিয়ে এসেছিল তেভাগা। সারা বছরের হাড়ভাঙা খাটুনি শেষে ধান কাটা, জোতদারদের খোলানে কাটা ধান বহন করা, ঝাড়াই মাড়াই করা আর গোলাভর্তি করে বেগার খেটে যৎসামান্য ধান নিয়ে নিজের ভরণপোষণ করাই ছিল চাষিদের কাজ। কিন্তু এ ক্ষোভের মেঘ পুঞ্জিভূত হতে হতে বিশাল আন্দোলনের আকার নেয় এবং স্লোগান ওঠে- 'ধান কেটে ঘরে তোলো এবং দখল রেখে চাষ করো'। এমনি করে প্রচলিত অন্যায় ব্যবস্থাকে ঝুঁড়িয়ে দিয়ে এগিয়ে চলল মেহনতি মানুষের মিছিল। এ আন্দোলনের প্রত্যক্ষ প্রভাব থেকে তখনও পূর্ব পাকিস্তানের কৃষক সমাজ দূরেই ছিল, কারণ দেশ-বিভাজনের বিষবাস্প তখনও নিঃশেষ হয়ে যায়নি। ক্রমে ক্রমে ফাটল ধরল, মুসলিম কৃষকদের মধ্যে থেকেও তেভাগার ডাক আসতে লাগল। মানুষ বুঝতে শিখল মুসলমান জোতদার আর হিন্দু জোতদারদের মধ্যে যেমন পার্থক্য নেই তেমনি মুসলমান আর হিন্দু



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শারদ-সাহিত্য পরিক্রমা

ডিসেম্বর, ২০১৫

পূজার পড়া-১

যখন আমি লিখতে আসি তখন চতুর্দশ মণ্ডল খুব মনো লেখক। সেই বয়সে ২১-২২ এ আমাকে ঊর্দুই আকর্ষণ করতে গেলি, যারা অসলিত গল্পগুলি রাইয়ের সঙ্গে কিছু লিখতে চাইতেন, ঊর্দুইর সোবা পড়ে বুঝতে চাইতাম কী লিখতে চাইছেন। ঊর্দু, যা ঊর্দুদের আলাদা করে দিয়েছে। সুবিমল মিস্ত্রিকে পড়েছি তখন, অমল চন্দ্র, রামনাথ রায়, ঊর্দুদের আলোই রাইরি জেনারেশন-এর বাসুদেব দাশগুপ্ত, অবনী ধর বা সুবিমল কলাকলন পড়েছি। চতুর্দশ মণ্ডল ব্যতিক্রমী হয়েছে কিন্তু তত পরিত্যক্ত ছিল না। আমি ঊর্দুকে চিনি অরি পূর্বস্থ মুখোপাধ্যায়ের ব্যক্তিত্ব কাহিন্যের অফস্টার এসে। সে হো পক্ষি কলকাতায়। অতঃ চতুর্দশ মণ্ডল তখন অফস্টার আমার মজির খুব কাছে। তখন তিনি মৃত্যুর পথে মুখ, জীবনকল, শব্দভাষার মতো গল্প লিখে সুখী পায়কের কাছে কুই সম্বলনীয়। চতুর্দশ মণ্ডল ছিলেন নিতৃত্যুরী লেখক। ঊর্দু গল্প নিতৃত্যুতে পঠ করাতে হয়।

সম্ভবত চতুর্দশ মণ্ডলকে আবার পড়েছি ২ বছর কবিতা পাকিক প্রকাশিত ঊর্দু নিবন্ধিত গল্পে। চতুর্দশ মণ্ডল লিখতেন গভীর অনুভূতিময় গল্প। ঊর্দু গল্পের সঙ্গে ঊর্দু সমসাময়ের অন্য লেখকদের তফাত ছিল অনেক। চতুর্দশ মণ্ডল ছিলেন সকলের থেকে আলাদা। ঊর্দু জীবন দেখার ধরনটি ছিল একেবারে ঊর্দু নিজস্ব।

জীবনকল্প গল্পটির কথা বলি। গভীর অভ্যাসে ওই গল্প আমায়ের সৈনিক পট-অভিজ্ঞতার সঙ্গে মেল না। এমন গল্প দিন-পািন বছর একটিই লেখা হয়। একটি লোক মারা গেছে। কলকাতার একটি রাস্তায় গোকাটির শরীর-শব পড়ে আছে। সে তার শরীর আশ্রয় করে বেঁচে ছিল। মানুষের ভাবিতা তা-ই। শরীর আশ্রয় করে বেঁচে থাকা ব্যতীত অন্য কোনোভাবে সে বাঁচতে পারে না। শরীরের মধ্য দিয়ে জীবনকল্পের সমস্ত প্রকাশ ঘটে, তাই ঊর্দু মৃত্যুর পর ঊর্দু শরীরই থাকে। লোকটি সম্পর্কে জনসময়ের তেমন কোনো আশ্রয় ছিল না। কিন্তু সে কেন মারা গেল তা তাদের জানা দরকার। চতুর্দশ লিখছেন, “যখন কেউ বেঁচে আছে তখন তার লেখা, জানার, গোখার বা অনুভব করার কী প্রয়োজন। কোনো প্রয়োজন নেই। কেননা সে সকল জীবিতের মতোই বেঁচে। হাজার লক্ষ কত লোক হটেছে, পাশাপািন পথ চলতে চলতে কেউ আরে না তার পাশের লোকটি বেঁচে আছে। কিন্তু যখন সে মারা গেল সে তখন এমন একটা উল্লেখযোগ্য ব্যতিক্রম যে সবচেয়ে ভাবতে বাধ্য এই লোকটি বেঁচে ছিল ... এই লোকটি ছিল জীবিত, জ্ঞান তখন প্রত্যেকেই নিজের সম্পর্কে সচেতন হয়, তারে সে নিজেকে এগনো বেঁচে আছে।

সরকারের দায়িত্বে তার মৃত্যুর কারণ জনগণকে জানানো। সেই

কারণে তার গোষ্ঠ্যসঙ্গে তরু হয়। সমস্ত গল্পটি সেই পোস্টমর্টমের বিবরণ। জ্ঞান, মনুষ্যত্ব, পাকস্থলী, মস্তিষ্ক, শরীর মুখে মুখে তার মৃত্যুর কারণ খোঁজা হতে থাকে। শেষ পর্যন্ত কোনো অনুভূই মুখে পাওয়া যায় না, কোনো কারণই মুখে পাওয়া যায় না যা তার মৃত্যুর জন্য দায়ী হতে পারে। তার ভ্রা করে মুখেও কিছু না পাওয়া গেলে মানব মনে মনে বিপর হয়ে পড়ে। তার মৃত্যুর কারণ জানা না গেলে পৃথিবীর জনজীবন মরাত্মক অনিশ্চয়তার মুখোমুখি হবে। তরুনক এক মরনের আশঙ্কা ও উৎসর্গ পৃথিবীর প্রথম সভ্যতাকে মান, শূন্য করে দেবে। জীবনের জন্য লক্ষ কোটি বছর ধরে জোন-সুখের সামগ্রী, এই বিলাস-বেতব, শিল্প, গবেষণা, মন, শাস্তিবেতব, ভোতা মুহু, আত্মরতি— সমস্তই ভেঙেচুরে শেষ হয়ে যাবে। তখন দারশনিকরা এগিয়ে আসেন, ঊর্দু অনুমান করতে চেষ্টা করলেন, কেন এই মৃত্যু। চতুর্দশ মণ্ডল কত বছর আগে এই গল্প লিখেছিলেন, গল্প লেখান পৌছা, তার তল পাওয়া যায় এই কবিহিন্দ-বন্দন আর গালগায়ে লেখার মুখে। এই গল্প এত বছর ধরে পুনঃপাঠের পর সেই প্রথম পাঠের বিষয় নিয়ে আসে। মৃত্যুর কারণ অনুমান করেছিলেন দারশনিকরা, তা আমি আবার উল্লেখ করছি না। কিন্তু না উদ্ধৃত করে পারব না শেষের পরিক্রমা, “তখন সবসার থেকে কিরিয়ে নিয়ে পোকটির শব্দ শ্রবণে পৌঁছে দেওয়ার জন্য সরকারি সংস্করণের সন্মতির অতি পুরাতন জীব এমটি গভি সেই শীতের কুয়াশাময় শেষ বিকেলে, গভিটি মেন পৃথিবী, মেন জননী— তাকে তুলে নিল যত্না-জঠরে। সেখান থেকে শ্রবণন এক জ্বরের পথ।”

চতুর্দশ মণ্ডল যে-গল্প লিখতেন, ঊর্দু সময়ে সেই গল্প আর কেউ লিখতেন না। ঊর্দু বাস্তব অনুভূতি ছিল বিশুদ্ধের। নিজস্বতা ছিল অবাধ করার মতো। আমি ঊর্দু সাহু থেকে শিখেছি। এত বছর বাসে যখন তাঁকে পড়ছি, তখন সেইসব দিনে কিসে গিয়ে আবার হয়ে পড়ছি শিকারী। আসলে জীবন সম্পর্কে লেখক ঊর্দু নিজস্ব বোধ নিয়ে গল্পের ভিতরে শ্রবণ করতেন। সমস্ত গল্পেই তাই রয়েছে ওই বোধের প্রকাশ। জীবনকল্প গল্পেই চিত্তীয় খণ্ডে, অবনীর শব্দ প্রথম খণ্ডে। জীবনকল্প ছিল হয়ে গরহীন গল্প, অবনীর শব্দ গল্পে একটি গল্প আছে। যে-কথা চতুর্দশ মণ্ডল জীবনকল্প গল্পে বলেছিলেন, ঊর্দু মতো করে নয় বটে, কিন্তু এই গল্পও গল্পে সেই মৃত্যুরই দিকে। জীবনকল্প গল্পে যে-মৃত্যুর কথা বলা হয়েছিল, সেই মৃত্যু ঘটেছিল এক নিঃশব্দতার কারণে, সম্পর্কহীনতার কারণে। লোকটির কাছে এই জগৎ সসার ছিল কুয়াশাময়। এই পৃথিবীতে দারিদ্রীয় মানুষটির শরীরের ভিতরেই জেগে ওঠে মৃত্যুর ইচ্ছা। আত্মহত্যা নয় তা। শরীরই চেয়েছিল মরণ। সেই গোপন আকাঙ্ক্ষার কোনো প্রতিক্ষণন পড়েনি তার বাহ্যিক শরীরে। সে ছিল তার প্রিয় পৃথিবীতে পালিত বিতুষ এক খেদিক। সে আশানাপািন মৃত্যুর দিকে এগিয়ে গিয়েছিল তার মহাদাইন সেহ-মন নিয়ে। অবনীর শব্দ গল্পে অবনী যায়

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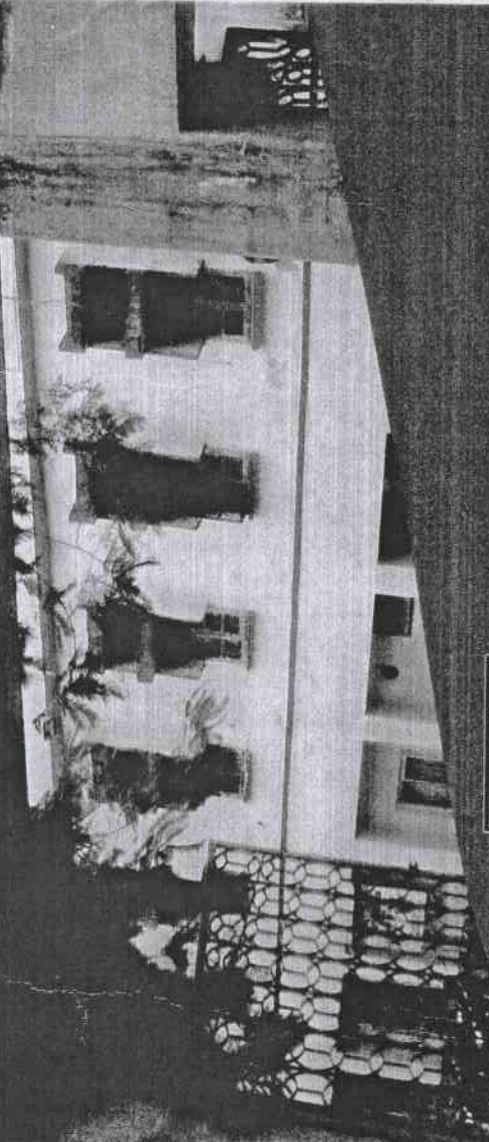
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পাঠকের চোখে অন্য রামায়ণ : একটি বিশ্লেষণী প্রক্রিয়া

সূচরিতা চৌধুরী

‘প্রাচীন সাহিত্য’ গ্রন্থে রবীন্দ্রনাথ ‘রামায়ণ ও মহাভারত’ সম্পর্কিত আলোচনা প্রসঙ্গে বলেছেন—

‘রামায়ণ-মহাভারতের সমালোচনা তাহা অন্য কব্য সমালোচনার আদর্শ হইতে স্বতন্ত্র। রামের চরিত্রে উচ্চ কি নীচ, লক্ষ্মণের চরিত্রে আমার ভালো লাগে কি মন্দ লাগে, এই আলোচনাই যথেষ্ট নহে। শুধু হইয়া শ্রদ্ধার সহিত বিচার করিতে হইবে সমস্ত ভারতবর্ষ অনেক সহস্র বৎসর ইহাদ্বিপিকে কিরূপভাবে গ্রহণ করিয়াছে।’

সমগ্র ভারতবর্ষীয় সমাজের ভিত্তি যে অনেকটাই এ দুটি গ্রন্থ নির্মাণ করেছে তা বলা হলে না। সংস্কৃত ভাষায় লেখা এই দুইটি মহাকাব্য বিভিন্ন ভাষায় অনুবাদের মাধ্যমে মানুষের আরও কাছে এসেছে। অনুবাদকারী সর্বসাধারণের উপযোগী করে এই অনুবাদগুলো করেছেন, ফলে যুগ যুগ ধরে এর তাৎপর্য বিশ্লেষিত হচ্ছে নবতরভাবে। অনেকক্ষেত্রে উৎস গ্রন্থের (বান্দীকি রামায়ণ) সঙ্গে অনুদিত গ্রন্থের বিস্তারিত পার্থক্য লক্ষ্য করা গেছে। বান্দীকি রামায়ণের সঙ্গে কৃত্তিবাস অনুদিত রামায়ণের পার্থক্য নির্ধারণ করতে গিয়ে প্রাবন্ধিক বুদ্ধদেব বসু তাঁর ‘সাহিত্যচর্চা’ গ্রন্থের রামায়ণ প্রবন্ধে বলেছেন—

“কৃত্তিবাস যে-সভ্যতার প্রতিভু তার অশন-বসন রীতি-নীতি সবই অনেকটা নিচু স্তরের; আর বান্দীকি, যদিও তপোবনবাসী বলে কথিত, তবু তিনি রাজধানীরই মুখপাত্র, শ্রেষ্ঠ অর্থোনাগরিক, তুলনায় কৃত্তিবাসকে মনে হয় রাজার দ্বারা বৃত্ত হয়েও প্রাদেশিক,...”

প্রাদেশিক ভাষায় রামায়ণ অনুবাদের পশ্চাৎপট নিয়ে সাহিত্যের ইতিহাসবিদরা নানা আলোচনা করেছেন। বান্দীকির লেখা রামায়ণের ভাষা ও তাৎপর্য কৃত্তিবাস-তুলসীদাসের সময়ে বদলে যাওয়া কোনোভাবেই অসম্ভব নয়। কৃত্তিবাসের রামায়ণ রচনার পূর্বের সমাজ পরিস্থিতির কথা সাহিত্যের ইতিহাসে এভাবে বর্ণনা করা হয়েছে—

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Medicinal Plants of Cachar District of Assam Used by the Rongmai Tribe

L.J. Borah¹, G. S. Pawar², M. K. Boruah³

Affiliations

1. Botanical Survey of India, Northern Regional Centre, Dehradun-248195, Uttarakhand, India
2. Department of Botany, Cachar College, Assam University, Silchar-788001, Assam, India

Abstract

An ethnobotanical survey of plants used by the Rongmai tribe for the treatment of various diseases was carried out in the Masochil village, Lakhapur sub-division of Cachar district of Assam. Information on the names of plants, part used and methods of preparation was collected through a questionnaire which was administered by the local herbalists, traditional healers and rural dwellers. Information collected has revealed 16 plant species belonging to 15 families have been found to be utilized for 48 diseases.

Keywords

Ethnic Group, Rongmai Tribe, Masochil Village, Assam, *Tournefortia Uba*.

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ABOUT THE AUTHORS

L. Borah¹

Botanical Survey of India, Northern Regional Centre, Dehradun-248195, Uttarakhand, India

G. S. Pawar²

Botanical Survey of India, Northern Regional Centre, Dehradun-248195, Uttarakhand, India

M. K. Boruah³

Department of Botany, Cachar College, Assam University, Silchar-788001, Assam, India

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MEDICINAL PLANTS OF CACHAR DISTRICT OF ASSAM USED BY THE 'RONGMAI' TRIBE

L. IBEHMAL CHANU, G.S. PANWAR AND M.K. BARUAH¹

Botanical Survey of India, Northern Regional Centre, Dehradun-248195, Uttarakhand, India
Email: panwar_giriraj@rediffmail.com

ABSTRACT

An ethnobotanical survey of plants used by the 'Rongmai' tribe for the treatment of various diseases was carried out in the Mashkall village, Lakhimpur sub-division of Cachar district of Assam. Information on the names of plants, part used and methods of preparation was collected through a questionnaire which was administered by the local herbalists, traditional healers and rural dwellers. Information collected has revealed 16 plant species belonging to 15 families have been found to be utilized for 48 diseases.

Key words: Ethnic group, Rongmai tribe, Mashkall village, Assam, Therapeutic use.

Introduction

Over the past decade, herbal medicine has become a topic of global importance, making an impact on both world health and international trade. Medicinal plants continue to play a central role in the healthcare system of large proportion of the world's population (Akerle, 1988). Herbal medicine is still the mainstay of about 75–80% of the world population for the primary health care because of better cultural acceptability, compatibility with the human body, lesser side effects and readily availability of plant resources (WHO, 1998). From the time immemorial people have imbibed information about plants and their therapeutic uses. The ancient medical knowledge of various tribes and folklore systems of medicines, sometimes referred to as ethno therapeutics, has therefore provided a powerful and more effective strategy for the discovery of clinically useful compounds (Srivastava, 2007). Out of 427 tribal communities in India, 130 major tribal communities inhabit in the Northeastern states of the country (Kala, 2005). According to 2001 census Assam constitute about 12.8% of the total tribal population of India. The tribal people and ethnic races of the region still practices their own prevalent cultures, customs, religious rites, folktales, foods, medicinal practices, etc. They still rely on their traditional knowledge evolved over generations by practice on plants and plant products which play a pivotal role among these cultures and their interrelationships (Lalramnghinglova and Jha, 2000). Around 2000 ethnobotanical uses of plants are recorded and documented from the remotely located Cachar district of Assam (Kala, 2005; Dam and Hajra, 1997; Borthakur, 1997; Borthakur *et al.*, 2004; Nath and Maiti,

2003). Reports on the use of medicinal plants by seven tribes viz. *Zeme Naga* (Tamuli and Saikia, 2004), *Jaintia* (Sajem and Gosai, 2006), *Chiru* (Singh *et al.*, 2004), *Dimasa* (Jayashree *et al.*, 2012), *Barman*, *H'mars* and *Rean* (Das *et al.*, 2010) of the district were available. Apart from these, seven tribes, no comprehensive account on the traditional knowledge of medicinal plants used by the other tribes are available. The tribal population of the district possesses enormous wealth on ethnic uses of plants which transmit orally from one generation to the next generation. But advances in science and technology and development in the rural areas has eroded this ethnobotanical heritage a lot. Keeping in mind the above facts the extensive survey were conducted to document the rich traditional knowledge on the use of medicinal plants by the Rongmai tribe of the Cachar district.

Study area

Rongmai is an important tribe that is known to inhabit in the plains of Manipur, Assam and few settlements in Nagaland also. According to 2001 census they numbered about 94,758. Rongmai speak Meitei language well and have close interactions with the Meiteis of the plains. As per the literature Naga's came from China before the Christian era from Mongoloid stock. Naga's took the route of Patkai Himalayan section and settled in the village Khezalkhenoma in Nagaland, a village in the Chekesang area near the present area adjacent to Manipur border. Rongmai Nagas first inhabited the Makuilongdi which is situated on the Indo-China/Burma border. The main reason behind the migration of Rongmai people to Barak Valley is due to the fact that they were repeatedly being attacked by the

'Rongmai' tribe of Lakhimpur sub-division of Cachar district of Assam utilized 16 plant species belonging to 15 families for the treatment of 48 diseases.

¹Department of Botany, Cachar College, Assam University, Silchar-788001, Assam, India

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The Conflict of Bodos and Its Management: An Overview

***Kajen Basumatary, **Asha Basumatary, ***Raju Brahma**

Abstract: *Conflict is a very complex and complicated phenomenon. There is a conflict in the entire globe and it is essential for any kind of development in the society. The common Bodo people usually consider the conflict as negative or destructive activities. Nevertheless, the optimum level of conflict of the Bodos may present the best result of their development in the region.*

The conflict of Bodos and its management is necessary for the persistent development of mature and competent human beings in general. The most favorable level of their conflict however, calls for progress, productivity and overall socio-economic development of the community.

Key words: Conflict, Management, Bodos

Introduction

Conflict may be defined as an integral part of everyday life of individuals or of an organization. According to S. K. Gupta and R. Joshi, "We repeatedly hear people saying, there is a conflict in his mind or they have conflicting views or they are in conflict." (Gupta & Joshi, 2010: 32.1). In this sense, a question arises, what exactly is a conflict? What are the causes of conflict? And how can it be amicably resolved? Here, some of the issues of conflict has been attempted honestly to highlight with special reference to the conflict of Bodos in Assam, India.

Definition of conflict

In a common parlance, any kind of feeling of dissatisfaction, frustration, unhappiness, displeasure, discontentment, distress and discomfort of individuals is usually called as a problem. But as far our understanding, a problem which is communicated from one person to other person verbally is considered to be as a complaint. A complaint however, becomes a grievance when the distress concerning with the work is brought to the

***Assistant Professor, Dept. of Commerce, Cachar College, Silchar, **Assistant Professor, Dept. of History, Cachar College, Silchar, ***Assistant Professor, Dept. of English, Cachar College, Silchar.**

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notice of the authority. (S.S.Khanka, 2005:265). Dale S. Beach remarks, "Grievance is any dissatisfaction or feeling of injustice in connection with one's employment situation that is brought to the notice of management." Further, J.M. Jucius supported his view and also defined grievance as a discontent or dissatisfaction whether expressed or not, whether valid or not, arising out of anything connected with the company which an employee thinks, believes or even feels to be unfair, unjust or inequitable. (C.B.Memoria, 1995:828). As and when two communities or groups have the same opinion all the time in dealing with the grievances, one of them is of no value. In fact, there may have the difference of views between the people or a group, related to grievances is termed as a conflict. If there is an interaction, the conflict may be cropped up, and it exists due to their conflicting perceptions, value, ethics, morale attitudes, motives, goals, etc.

In view of this fact, conflict may also be understood as an expression of hostility, negative attitude, antagonism, aggression, rivalry, fighting, clash, quarrel, controversy and misunderstanding. The Concise Oxford English dictionary in their Indian edition defined conflict as serious disagreement or argument or a prolonged arm struggle. (C. Soanes & A. Stevenson, 2010:300). Follett defined the conflict as "the appearance of difference, difference of opinion, of interest." However, in the words of David L. Austin, "it is a disagreement between two or more individuals or groups, with each individual or group trying to gain acceptance of its view or objectives over others." (Gupta & Joshi, 2010: 32.2). Again conflict can be defined, as a process that begins when one party perceives that another party has negatively affected, or is about to negatively affect, something that the first party cares about. (S.P. Robbins, 2003:395). This definition is purposely broad and describes that point in any ongoing activity when an interaction "crosses over" to become an inter-party conflict. Despite, it is a totally projected phenomenon and is better to have channelized for the positive implication. In this angle, conflict is an extensive stimulus on the actions, implementation and fulfillment of peoples' desires, wishes, aspirations and the like.

Significance of the study

The Bodos are one of the most important indigenous tribes of Assam. As far recorded in the history, they are the early inhabitants of North-East India, particularly of Assam. They are known as Kiratas of the Mongoloid race in the Mahabharata and a number of literatures of the Aryans. Their traditional religion is *Bathou* but there are also followers of Christianity and other sects of Hinduism. Noting that, the Bodos are son of the soil of Assam and are fond of muscle power which they have inherited from their predecessors. Since time immemorial, the Bodos has experienced a number of conflicts for its existence at varying period of time. For instance, from late 20th century CE to early 21st century CE, Bodo-Muslim conflict, Bodo-Santhal conflict and Bodos' inter-organizational conflict are worth mentioning. The Bodo-Muslim conflict is mainly based on indigenous and outsiders, Bodo-Santhal conflict on resource sharing and Bodos' inter-organizational conflict on ideological difference and socio-political fray. However, it may be referred that their conflict is considered as harmful and recommends its suppression and uproot rather than to find out an amicable solution to the problem. But it is pertinent to note that this observation and experience however holds fine no longer, as conflict can never be wiped off absolutely. As far our understanding, the conflicts are not overall outrageous but it has innovative aspects too. In fact, it is better to have emphasized on harnessing it for the development rather than letting it for harmful. In the terms of crisis, the conflicting groups need to come forward without considering the win and loss approach. The fact is that the win and loss tendency is believed to have generated hostilities and ruled out practical resolution. And the groups are involved in ignoring their common settlement for their sectional gains and concessions.

Parameter of Bodo conflicts

The conflicts of Bodos may be brought under control conveniently within the periphery. So that it may put forward a number of constructive activities that can be a very useful and beneficial for the persons, groups and the society in general. But if their conflict is let for further escalating beyond control, then it is likely to be harmful. As a result, there will be such an unwilling situation that the strikes, sabotages and other dysfunctional

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activities will be continued. To say, the Bodos need the most favourable level of conflict but that is to be extremely of use for the growth and development of their creativity, efficiency and high crisis solving behaviors. Too little conflict may create the forms of lethargy and monotony in the development system but the outcome of extreme conflict is also destructive and dysfunctional tendencies. So, the conflict of Bodos is to be managed efficiently and effectively. If too little or no conflict at all, the Bodo leaders may be motivated to encourage some level of their conflict to strengthen the system.

It is learnt that there are no clear or precise definitions about the differentiation between functional and dysfunctional conflict. Nevertheless, the conflicts which support the goals of the group or community and improve its performance, progress and productivity are known as functional conflicts. And there are also conflicts in the society that stand as an obstruction in the performance, progress and productivity are termed as dysfunctional or destructive form of conflict.(S.R.Nair, 2005:387). In that point of view, the Bodos should be encouraged to have a conflict for realizing the overall development of their community. As far the conflict management is concerned, it is demanded to negotiate the conflict by the Bodo intellectuals and the government in order to avert the consequences of their dysfunctional conflict.

Inter-organizational conflict

The inter-organizational level conflict occurs between organization which is in some way or the other dependent upon each other. The inter-organizational level conflict may be between one organization and other organization (Gupta & Joshi, 2010: 32.14). It is widely observed that the Bodos are mostly confronting the inter-organizational conflict. In their inter-organizational conflict, the external atmospheres like the group-interest and government policies play the most important task. However, their conflicts are not evil but the capability of usual order. Their conflicts may also be termed as the generational disparity. If their conflict is properly handled then it can be productive in achieving the very purpose of their community. Of course, the Bodo people must try their level best to live with the variety of conflict. It may act as a catalyst for stimulus, challenge and motivational force in order to continue the progress and prosperity of the community.

Intra-organization alarms conflict

The intra-organizational conflict may be defined as the differences that crops up between the members of the organization. In the late 19th century, the Bodos experienced arms conflict for the safety and security of their people. This however, is the much bitter experience for the Bodo people and it is still prevalent in the region. Due to apathetic attitudes of the state and central government, it leads to serious and destructive form of conflict where innumerable human lives and property has been lost. This incident is based mainly on their ideological difference and attitudes towards each other. It can be rightly said that till now, no permanent solution to the problem that leads to awkwardness among the community. It has also been observed that the mass people living in that region have eagerly awaited and expected for normalcy and thereby the conflicting organization is also urged to come forward to find out the permanent solution to the vexed problem.

In view of the climate change

It is revealed from the existent conflicts of the Bodos that the primary tensions arising in the world's largest democracy are not likely to be resolved anytime shortly. As stated earlier, the Bodo-Muslim conflict is mainly based on indigenous and outsiders. Here, the outsiders are referred to the illegal Bangladeshi immigrants who have entered inside Bodo dominated areas. It has now become complicated one to find out whether the influx of illegal Bangladeshi immigrants or increasing number of Indian Bengali speaking Muslims are occupants over the lands of Bodos. There is no reliable source of accurate statistics to ascertain the demographic and historical breakdown of the Bodo territory. It is only through the mass communication and social media that the civil society could understand the chaotic situation, killing of dozens and thus a fear psychosis engulfs everyone. Often, noted that concerning the incidence, the whole community is being asked a number of serious questions, and the blame rests on the entire Bodo community without considering pros and cons of the vital issues. Accusation has also become a part of the game. The ultimate irony is that the government and the civil society do not seem to be interested to know the actual facts. Their effects are not possible to be estimated but it is realized that this misperceptions may lead to the future panic. It may be referred that to this

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effect, the Center for American Progress's Project on climate, migration and security is expected to release soon a report detailing the changes of environmental conditions and migratory patterns that may contribute largely to current tensions in between Assam and Bangladesh.

The paper tends to give an idea about the illegal influx of immigration causative to climatic changes and environmental degradation, and displaced a large group of people in both India and Bangladesh at present. The exact impacts of their displacement on international migration across India and Bangladesh's 4,095-mile border are not easy to quantify, but the problem is genuine. Even a smaller number of shift in cross-border migration have the potential to provoke the conflict, and it leads to the current tensions and instability in the region. It may be said that the phobic history of Assam in concerning the migration, serves as a case study for the complex intersection of climate change, migration and security, which is urgently required for the people to grapple in the 21st century CE.

Conflict management of Bodos

Rahim defines "conflict management minimizes the negative outcomes of conflict and promotes the positive outcomes of conflict with the goal of improving learning in an organization." (Rahim, 2002, p. 208). In concern with this, the conflict management of the Bodos is also very significant for overall socio-economic development of their community. The fact is that the first step comes reactionary by assessing and reacting to the Bodo conflict. The second step is proactive by determining how the common people reacted to the decision. The entire process however, begins as a reactive situation but then moves towards a proactive decision. It is an outcome of that best fits the organization, but emphasizes the perception of justice for the people. But the concern authority needs to fashion a new approach, and once again, an effort is made to be determined how the Bodo community react. If once the Government and conflicting Bodo organisation feels their best decision for the organization is to be chosen, and the people feels justified, then the government decides if this is a single case conflict, or one that should be written as policy. According to Maccoby and Studder there are five steps to managing conflict. These are anticipate, prevent, identity, manages and resolves. Each step however, has its own

significant meaning. That is, anticipate denotes taking time to gather evidence that can lead to conflict. Secondly, prevent means developing strategies before the conflict occurs. Thirdly comes identify which means, if it is an interpersonal or procedural, move to quickly manage it. Fourthly, manage implies 'remember that conflict is emotional'. Fifthly, resolve- react, without blame, and that will be learnt through dialogue. (Maccoby & Scudder, p. 50).

Special consideration should be paid to conflict management between two parties from distinct cultures. In addition to the everyday sources of conflict, "misunderstandings, and from this counterproductive, pseudo conflicts, arise when members of one culture are unable to understand culturally determined differences in communication practices, traditions, and thought processing" (Borisoff & Victor, 1989). Indeed, this has already been observed in the business research literature. Renner (2007) recounted several episodes where managers from developed countries moved to less developed countries to resolve conflicts within the company and met with little success due to their failure to adapt to the conflict management styles of the local culture. As an example, in Kozan's study noted above, he noted that Asian cultures are far more likely to use a harmony model of conflict management. If a party operating from a harmony model comes in conflict with a party using a more confrontational model, misunderstandings above and beyond those generated by the conflict itself will arise. International conflict management, and the cultural issues associated with it, is one of the primary areas of research in the field at the time, as existing research is insufficient to deal with the ever increasing contact occurring between international entities.

International peacekeepers

The decision to deploy a peacekeeping mission rests with the U.N. Security Council, as part of its mandate to maintain international peace and security. The majority of missions are run by the United Nations, but the Council can also authorize regional organizations like the North Atlantic Treaty Organization (NATO), European Union, African Union and coalitions of countries to carry out a mission. The procedure begins with

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an initial flurry of consultations with the potential host government, regional organizations, U.N. agencies and countries that may be contributing peacekeepers and military equipment. The United Nations then deploys a team to assess the situation on the ground, and the Secretary-General will normally write a report for the council based on its findings. If the council decides to deploy, it will pass a resolution outlining the size and mandate of the new mission. Peacekeepers can be deployed to prevent a conflict developing or worsening, to avert a humanitarian disaster, or to help keep the peace. One or more of the parties to a conflict may insist that the United Nations play a role as a precondition for signing a peace agreement.

The United Nations peacekeeping mission can only succeed if the warring parties are genuinely committed to resolving the conflict through a political process. Without this commitment, the mission may become paralyzed or be drawn into the conflict, say the U.N. guidelines for peacekeeping operations. Peacekeepers now include not just military personnel, but also people who can help build new state institutions – for example judiciary and police which incorporates former rebels – as well as human rights monitors, economists, electoral observers, legal experts and humanitarian workers. The United Nations has no army or police force, so it relies on member states to contribute staff and military equipment.

Conclusion

In the foregoing discussion, revealed that the conflict-free people have never existed and will never exist. The conflict may always be present whenever Bodos are obliged to live and work together. Thus, the conflict in reality, among the Bodo organizations cannot be denied. Conflict and problem may be the two diverse forms of progress. The conflicts of the Bodos however, should not be discouraged, but the approach towards them needs to be changed. The fact is that it can generate challenging spirit and make the group resources to accelerate the speed of progress by overcoming the current Bodo issues.

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Entrepreneurship of Bamboo shoots among the tribes of Assam: Issues and Prospects

^aKajen Basumatary, ^bAsha Basumatary

^a Assistant Professor, Dept. of Commerce, Cachar College, Silchar (Assam) India

^b Assistant Professor, Dept. of History, Cachar College, Silchar (Assam) India

Abstract

Entrepreneurship is one of the most popular concepts so far developed in recent times. It assumed to be highly significant across the world in present perspectives for mobilizing talent and skill development among the youths. Bamboo shoots entrepreneurship may solve challenging issues to some extent prevailing in Assam. The bamboo is the main source of bamboo shoots which is found abundantly in northeast India. It is considered one of the important sources of employment generation so as to provide sustainable economic development. The awareness among masses can be created to realize how to channelize the youth in precise perspectives. The unemployed youths, especially in this region inspire to undertake entrepreneurial venture as their career opportunities for income generation. These areas remain almost unexplored which provide ample scope for creating new venture to uplift the unprivileged section of tribal people. However, the different scheme has been launched from time to time but still need to put an extra effort on the part of the government. The numbers of programmed and training should be organized to educate the people about the entrepreneurial development and also to involve the youth of the region in greater nation building.

KEYWORDS: Entrepreneurship, Sustainable, Development, Bamboo shoots, Tribes.

Introduction

In recent times, the entrepreneurship is the subject who is much talked about but less understood by common people. The concept of entrepreneurship has been interpreted from various angles which vary person to person. It is said to be highly relevance in the context of present perspective to imbibe the young mind with competitive spirit and a sense of pride in their Alma matter. Further, it also assists to recognize the emerging global trend of sweeping change and to equip with the modern technology. Above all, the concept of art of living is to be learned for faster, smarter and better living standard. In simple language, entrepreneurship is said to be a desire for some unique achievement, risk taking, uncertainty facing capacity, thrill seeking, adventurism or innovating capacity. Apparently, entrepreneurship is a creation of new venture with a view to uplift the unprivileged section of people, to eliminate mass poverty, to create millions of job for unemployed youths, to achieved double digit economic growth. The entrepreneurship may promote the region to the new height of development.

Area of study

Assam is located at the gateway of Northeast India which is separated by Bangladesh from mainstream India. The state is bounded in the north by Arunachal Pradesh and Bhutan; in the east by Nagaland, Manipur, and Burma; in the south by

Tripura, Mizoram, and Bangladesh; and in the west by West Bengal. Assam is the second largest state with an area of 78438 km² in northeast India. The state is famous for one horn rhinoceros. As per the census report 2011, its population is 3.12 crore (approx) of which 12.4% is a tribal population. There are 23 notified schedule tribe in Assam as per the government official document. The Bodo community is around 13% of the state population which is the half of the schedule tribe population comprises 40.9%. The schedule tribe both plains and hills include Mishng, Miri, Karbi, Rabha, Tiwa, Boro, Deori, Mech, Dimasa, Hajong, Singphpho, Khamti, Garo, Biata, Khasi, Jaintia, Kuki, Chakma, Hmar, Synteng, War, Bhoi, Barman in eachar etc.

Objectives of the study

The study is mainly to create awareness among youth and to change their mind set regarding entrepreneurship. It may help the youth of the region to inspire and draw tendency for taking up entrepreneurial venture. In the context of socio-economic development of Assam, it is imperative to study the prospects of bamboo entrepreneurship in the region. Added to all this, the fact is that it also focused to recommend the findings and suggestions to policy makers, government and NGO's. The main objectives of the present study are state as follows:

- ❖ To observe the present status of bamboo shoots entrepreneurship.
- ❖ To examine the various issues and prospects of bamboo shoots entrepreneurship.

Methodology and Data collection

The present study is a descriptive mainly based on observation about the issues and prospects of bamboo shoots entrepreneurship. The data has been collected from secondary sources such as published & unpublished thesis and dissertation, published & unpublished government report, government official documents, books, articles, newspaper and magazines, bulletin, periodical, pamphlets, website, print and online journals, etc.

Significance of the study

Assam is one of the richest in forest resources among the state in north-east India. The bamboo is one of the main forest resources to contribute large amount of revenue to the stake holder. Despite all of these, the unemployment problem has become a burning issue in this region. To solve this chronic problem to some extent especially among the unemployed tribal youth, the employment generation through bamboo shoots entrepreneurship is considered most essential. In fact, the tribal people have used bamboo shoots as their traditional forest vegetable since ages. It is one of the income source of the family that is traded in local market in different parts of the region. Indeed, there is a better prospects of bamboo shoots entrepreneurship for commercial purpose of which some of the tribal youth of this region are supposed to be benefitted to some extent from this entrepreneurial venture.

Analysis and Discussion

Locally, Bamboo is known as 'Bah' in different parts of Assam. The land of this region is suitable for the bamboo cultivation. The different species of Bamboo grows and found abundantly in Assam are kakobah, nalbah, bholkabah, jatibah, mulibah, tokobah etc. Bamboo is a group of woody perennial grasses in the true grass family poaceae. It has a very large family with over 10,000 species. The size of bamboo varies from small annuals to giant timber bamboo. The bamboo is the fastest-growing woody plant in the world. The scientific name of the bamboo is 'Bambusa' and the botanical name is 'Bambusa Bambos'. It is known as 'Bans' in India.

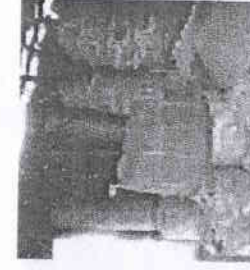
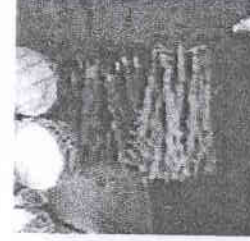
Utility of bamboo

The bamboo has a various utility in different aspect of human life in their day to day activities. In the light of present perspectives, its analyses from diverse point of view in varying period of times has highly relevant and pertinent. Apparently, it has been applied by number of industry such as manufacturing industry, paper industry, cottage industry, decorative industry and many other industry. The usefulness of bamboo are undelined as:

- Bamboo is one of the most important raw material of paper industry.
- It is an essential ingredients of manufacturing industry. It is used as raw materials and semi raw materials and also as a supporting materials in construction of bridge, building, railway tract etc.
- It is also applied as raw materials of boundary wall (fence), roof, hut, stick (lathi), house pillar, etc.
- The bamboo is one of the main tools of ploughing while cultivation.
- In early days, the bullock cart was means of transport exercised as goods carrier from one place to another which is made of bamboo.
- The various traditional musical instrument are also made from bamboo. Among them, flute is one of the most famous musical instrument especially made of bamboo.
- The different type of ornament made by bamboo are used by tribal people in rejoicing their traditional customs and rituals.
- Literature reveal that the bamboo is used to make bows and arrows as arms for hunting purpose in early days. The bows and arrows made of bamboo is practice in archery as a games and sports.
- The various kitchen appliances are also made from bamboo.
- The dry bamboo is very easy to catch fire which is used-as fire wood for cooking purposes especially in rural India.
- In winter season, the dry bamboo is caught fired to warm up human body across the country.

Observation reveal that it has a very high demand in cottage industry to produce various product especially made of bamboo which are jharu (cleaner), dhari (carpet), sata (japi), kholoi, dhori (sepa), dhola, soloni, pakha (fan), brush, tokri etc. These are the various materials found abundantly in the retailer of cottage industry in local market (Assam).The retailer has a more than fifty items which are imported from different cottage industry. The jharu is worth Rs 20 only which is lowest cost and the dhori (sepa)

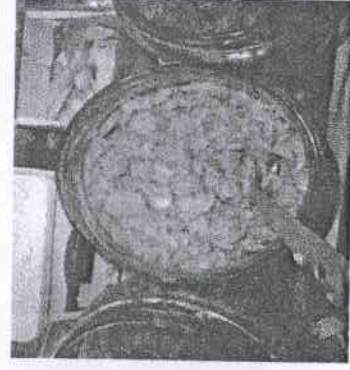
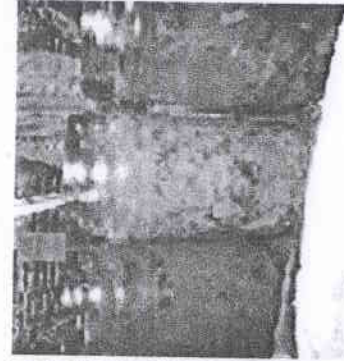
is of worth Rs 250- 300 only which cost is maximum found available in the retailer during observation. The image of various items made of bamboo has attached below.



(Photo at local market in Assam dated 30th Dec, 2014)

Bamboo shoots

Bamboo shoots is a gift of nature. At this time of year, its bamboo shoots season, a yummy food from Mother Nature; so quite often we have this dish on our dining table, we love it. (Dakine) Bamboo shoots are especially made from bamboo saplings which is used for consumption purpose in the region. The edible bamboo shoots are used in variety of style such as pickle, raw soups, dry, fermented etc. It can be cook with meat, fish, egg, etc and the taste of its curry may be slight sour. The Bamboo shoots has a very high demand in international market which is not yet explored in the region so far as observation reveal. The pickle especially made from shoot is Rs 320 per kg. at local market (Assam). The underlined reflection of pickle made from shoots has been shown in different angle.

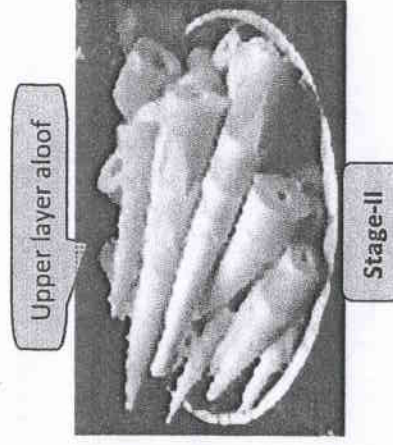
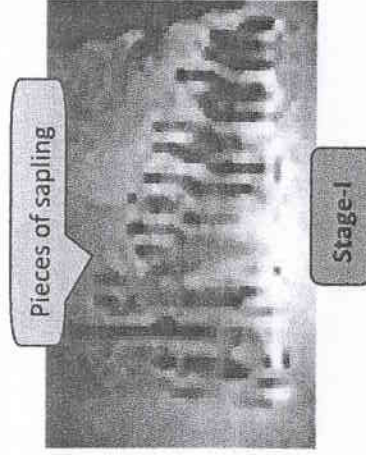


(Photo at Leo Expo, Assam on 18th Dec, 2014)

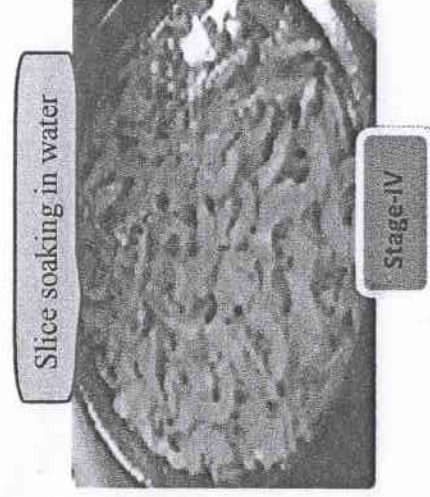
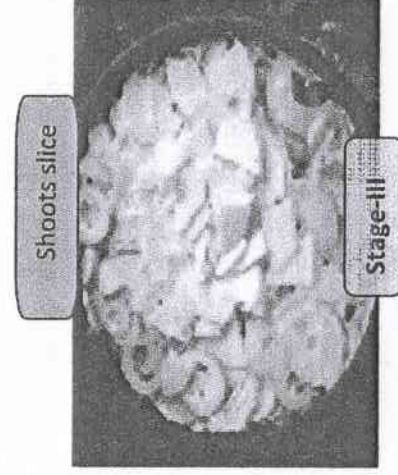
The process of making shoots

The process of making shoots is very simple. As stated earlier, the shoots are usually made from a sapling which is the propagation of mature bamboo. The shoots especially made from bamboo has to pass through various cycle to arrive at consumable stage. The various phases of making shoots have been witness down.

Stage – (I & II): The sapling is cut out from its mature bamboo is the first stage and in the second stage, upper layer of the sapling is taken out with the help of dao (daggers) to make the shoots.



Stage – (III & IV): In stage III, it is cleaned and washed properly with water before cutting it into small pieces and then slice them and soak in water for 4 or 5 days which comes in final stage. The bamboo shoots are highly nutritious food. It can be consumed as soup also after boiling the shoots with plenty of water for 3 to 4 hours at least. After that, they are ready to consume.



(Source: http://en.wikipedia.org/Bamboo_shoot).

The nutritional composition of bamboo shoots

It is widely known that the bamboo shoots are traditional forest vegetable in China for more than 2,500 years. It is not only delicious but is also rich in nutrients. The bamboo shoots are one among the five most popular healthcare foods in the world. It is called 'the King of Forest Vegetables' in Japan. These bamboo shoots contain various nutrients such as protein, amino acid, fat, sugar and inorganic salt. Some of the compositions of nutrients found available in shoots are:

- ❖ The protein contains an average 2.65g per 100g of fresh bamboo shoots.

- ❖ The fat content is an average 0.60%, but it is still higher than many other vegetables.
- ❖ The total sugar contents 2.5% on average is lower than many other vegetables.
- ❖ And the water content is 90% or more.
- ❖ There are also seventeen types of amino acids in bamboo shoots and over ten types of minerals.
- ❖ It is a good source of the element selenium as well.

The health benefits of Shoots

Over the long period time, people usually exercise various type of plants as their medicine in different ways to treat diseases. The shoots of bamboo is one of them that facilitate to cure diseases caused in human body. Some of among them are as follows:

- ❖ The juice of bamboo shoots can be used to clean up the infection made by caterpillar.
- ❖ It is very helpful for curing the ulcer or wound.
- ❖ Diarrhea also can be treated by bamboo shoots and it also improves the digestive system.
- ❖ The soup of the shoots, having twice a day can speed up the muscles cycle in children.
- ❖ The menstruation can also stimulate by Bamboo shoots.
- ❖ Bamboo shoots also have beneficial effects in treating bleeding piles and gonorrhoea.
- ❖ The intestinal worms can be killed by using fresh juice of bamboo shoots.
- ❖ Bamboo shoots are rich in nutrients and low on calorie and fats.
- ❖ A single cup of bamboo shoots is enough to meet the body's daily fiber requirement which is an excellent source of fiber.
- ❖ It also facilitates to keep the blood pressure to normal levels.
- ❖ It is anti-cancer, anti-bacterial, anti-fungal, and anti-viral properties due to rich source of Lignans.
- ❖ The element germanium activates the human cell which is present in bamboo shoots.

Findings and suggestions

The bamboo grows in natural process through its own propagation. The roots of bamboo are used for regeneration since it does not have seeds. In recent time, the Bamboo has been almost cut down for household and commercial purpose. Thus, there is huge ecological imbalance due to deforestation. Bamboo grows almost all the parts of the region. It may be the large source of revenue if land is properly utilised to the maximum extent. Different scheme has been launched from time to time but that too has not been implemented in letter and spirit as per observation. There is a vast scope of innovation in this sector. Above all, the concerned individuals must take initiative to invite and attract the investor to invest in this field and the cooperation from all section of people is most welcome for effective time bound plans implementation to serve the very purpose.

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**THE ROLE OF MOTIVATION ON TEACHERS'
PERFORMANCE**

(A Case Study on Higher Education Institutes of BTAD, Assam)

Kajen Basumatary¹ & Asha Basumatary²

¹Assistant Professor, Department of Commerce, Cachar College, Silchar, Assam, India.
²Assistant Professor, Department of History, Cachar College, Silchar, Assam, India.



ABSTRACT

The research article attempts to study the role of motivation on the performance of the teachers in their academic activities of BTAD region, Assam. As we know, motivation is an emotional occurrence that caused within the teachers in their behaviours. When a teacher wants a certain needs then he feels working more to satisfy himself. This particular behaviour may be the result of incentives that emerge to have satisfied the certain requirements. However, the needs satisfying ego may motivate a teacher to do better than generally he does in the institution, and at the same time, their performance improves for overall development of this region.

KEYWORDS: Motivation, Teachers, Performance, Communication, Transportation, Environment

INTRODUCTION

Bodoland Territorial Area District is located in the extreme north on the northern bank of the river Brahmaputra comprising of the four districts namely, Kokrajhar, Chirang, Baksa, and Udalguri within the state of Assam. This autonomous Administrative district council is formed under the Sixth Schedule of the Constitution of India. Its area is of 8,795 km². According to Census report 2001, the total population of the BTAD region is 29.2 Lakhs. Of them, approximately 52% is Schedule tribes, and out of the total population, only 3% urban inhabitants. The Council of 12 members as per the BTAD accord is formed provisionally, and its administration came into effect on the 7th December 2003. The main objective of the accord is to achieve the overall development in the field of economic, education, socio-cultural, preservation of land rights, infrastructural development and ethnic identity of Bodos in their region.

In present scenario, the higher education of BTAD region in Assam has become an essential part for over all socio-economic development. The

DATA ANALYSIS AND INTERPRETATION

Higher education would bring about the socio-economic changes in order to make the whole progress of the Bodo community. It must help to exploit their untapped reservoirs of potentials for productive role in the society. The authorities of all the higher institutions attempt to coordinate the various factors in order to get the maximum contribution in achieving institutional goals. In fact, the performance of non-human factor like money, material, machine, etc. will depend upon the level of expertise and the skill of those who practically used them. It enhances the competence of the teachers to increase their overall performance in the institution. But the performance of teachers mainly rests on two factors namely, ability to perform the work and the motivation. The efficiency of teachers is also increased by combining these two factors. It may be said that if a teacher is incapable or unable to perform his work then he cannot augment the efficiency. If a teacher has the ability but not well motivated then the outcome of the teachers' performance becomes less.

SIGNIFICANCE OF THE STUDY

The Bodos are one of the most important indigenous tribes of Assam in the north-eastern region of India. They are self-sufficient agrarians and are originally descended from Mongoloid ethnic group. At present, they are also engulfed with variety of severe socio-economic crisis such as, lack of communication and transportation, insufficient healthcare facilities and lack of infrastructure facilities in higher educational institutes. It becomes an essential task for the Bodo community to overcome all such epidemic to keep pace with the changing socio-economic environment of the world. Needless to say, in this sphere, the role of teachers is very important in making the higher education system effective for overall development of the particular region. In the context of present scenario, the issues are basically related to the different type of challenge and the prospects of teachers. Hence, an attempt in this paper is made to highlight the prevailing issues of the teachers' performance and the impact of motivation on their performance in higher education institute of BTAD.

In the context of socio-economic development of the Bodo community in Assam, it is imperative to study the issues and challenges of higher education as well as their responsibility in uplifting the community. The analysis and interpretation of data is mainly based on information collected through the questionnaire in the higher education institutes of Bodoland Territorial Area Districts (BTAD), Assam. The simple random sampling method is applied to collect the data, and some relevant materials consisting of books, journals, articles etc. are also consulted. During the field study, some 64 respondents were interviewed to draw the information related to the role of motivation on teacher's performance, who shared their thoughts and views in detailed based on their perceptions. The collected informations are analyzed and interpreted as follows.

The maximum numbers of teachers are between the age group of 31- 40 years and there are four female teachers and no male teacher is found below 30 year of age. Further, in accordance with data there are six male and two female teachers whose age are above 51 years. Apart from that, the respondents were asked to rate the statement of their effective performance appraisal system in their institutions. The statement is classified into five parts namely:

- (a) Strongly agree
- (b) Agree
- (c) Neutral
- (d) Disagree
- (e) Strongly disagree

The collected data reveals that the equal number of teachers is strongly agree and strongly disagree with the statement and the male teachers are less than the female teachers in the strongly agree with the statement. On the other hand, the male teachers are more than the female teachers in the strongly disagree with the statement. The maximum numbers of teachers are agreeing with the statement where male teachers are more than the female teachers. The male teachers are twice than the female teachers in the category of neutral

with the statement. Again, the figure says that equal numbers of male and female teachers are disagreeing with the statement. Thus, it may be noted from the above data interpretation that there

• It can be seen in the table no: - 01.

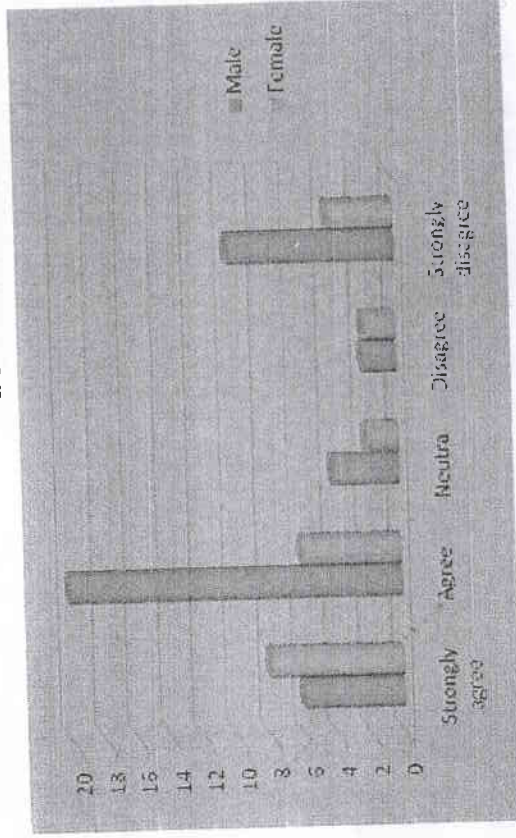


Table no: - 01

Further, the respondents were asked to rate the statement that the performance appraisal activities' are helpful to get motivated. The statement is classified into five parts namely:

- (a) Strongly agree
- (b) Agree
- (c) Neutral
- (d) Disagree
- (e) Strongly disagree

The data shows that equal numbers of male and female teachers are strongly agree with the statement and the highest number of teachers are agree with the statement where male teachers are

more than the female teachers. Some male teachers are neutral with the statement and found no female teacher is neutral with the statement. Again, few teachers are disagree with the statement but no female teacher is found disagree with the statement. It is also found that no male teacher is strongly disagree but few female teachers are found strongly disagree with the statement. Hence, the data interpretation may help to generalized that most of the teachers agree with the statement that the performance appraisal activities' are helpful to get motivated and increases teacher's performance. It has been shown in the table no: - 02

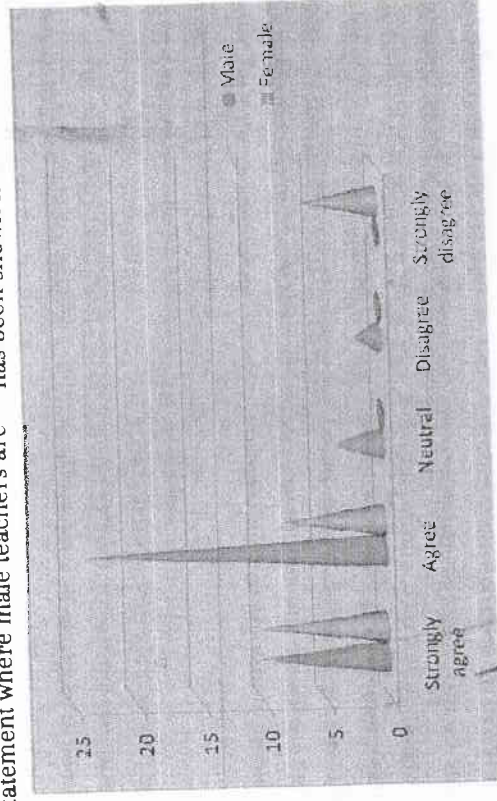


Table no: - 02

Again, the respondents were asked to rate the statement that the incentive and other benefits will influence the performance. The statement is classified into three parts namely:

- (a) Influence
- (b) Does not influence
- (c) No opinion

The figures of the study that represent the maximum numbers of teachers are influence with the statement where numbers of male teachers

dominate the female teachers. However, a few teachers does not influence with the statement where male teacher are less than female teacher. Furthermore, it is also observed that equal number of male and female teacher has no opinion with the statement. Again, the interpretation may help to draw an inference that the most of the teachers are agreed with the statement that the incentive and other benefits may influence the performance of teachers. It can be clearly understood from table no: - 03



Table no: -03

FINDINGS OF THE STUDY

The outcome of the study may be analyzed as follows:

- ★ The monetary and non-monetary facilities offered by the institutions to their employees in higher education institutions have a better image among the teachers. Such institutions however, are unbeaten to attract the qualified, experienced and new talented personnel. The employees are also drawn to join in such institutes for their greater scope in their career advancement, growth and development programme. Hence, the higher institutional image leads to the effective and efficient teachers' performance in their institutes.
- ★ The systematic motivation can generate job satisfaction among the teachers. The various types of incentives and better service conditions may also be provided to teachers. There would be friendly dealings among the members of the institution to create a healthy atmosphere in the institutions. In fact, a well-motivated

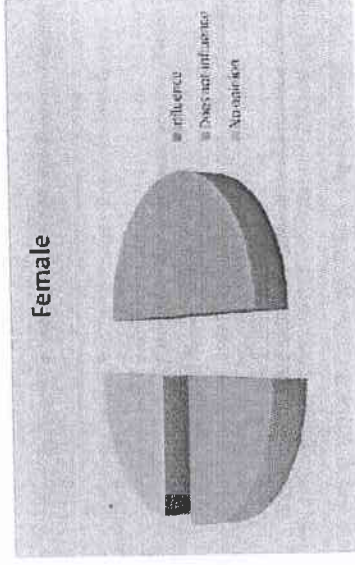


Table no: -04

teacher can guide to better institutional relationship that helps to enhance their better performance.

- ★ The changing social and institutional situations can bring about the change in the working culture of the institutions. Usually, there may be an urgent need to apply new and better methods of work which may be changed and modified from time to time. But the teachers may oppose the changes because of fear of their unpleasant conditions on employment. So to say, they are easily adapted to new situations as and when they are given various opportunities for their development. In such a view point, they may be reflected with optimistic about a new change and cooperated with the authority. Thus, motivation may ensure the acceptability of new change by the teachers.
- ★ If a substantial amount of responsibility is afforded to the teachers, it would represent a very strong motivating factor. Besides, the teachers feel the authority's trust on

themselves but this method also proves to be ineffective for those teachers who are lack of confidence.

CONCLUSION

From the above interpretation, it may be summed up that a motivated teacher can put maximum efforts for accomplishment of goals in the educational institutes of BTAD, Assam. In actual fact, motivation acts as a force to improve the teachers' performance in their academic activities. The better performance of teachers results on higher productivity. The teachers therefore, need to be offered better incentives to enhance their performance. The better working life essentially depends on favorable or unfavorable job condition. It covers up the teachers' feelings concerning all aspect of their work e.g., changing the entire climate of institution by humanizing the work, changing the structure and managerial system in higher education institutes. Further, their socio-

psychological needs may be taken into considerations in order to create the commitment of work culture in their institutions which may result on ensuring the higher productivity and their greater job satisfaction.

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THE EMPLOYEES' MOTIVATION WITH REFERENCE TO BODOLAND TERRITORIAL AREA DISTRICT, ASSAM

KAJEN BASUMATARY

Assistant Professor, Department of Commerce, Cachar College, Silchar

ABSTRACT

The employee motivation shall be defined by Robbins (as cited in Ramlall, 2004) as: "the willingness to exert high levels of effort toward organizational goals, conditioned by the effort's ability to satisfy some individual need." The employee motivation implies inspiring the employees with zeal to do the work for the accomplishment of the objectives in the organisation. It is an essential task of the concern authority to motivate the employees working in the organisation in order to perform the work efficiently and effectively which is assigned to them. But the higher authority should understand the human behaviour if the maximum motivation has to be given to the employees. The authority of the concern department also needs to keep in mind that motivation is an imperative tool in its hand to get full cooperation from the employees towards the organizational goals but this apparatus needs to be used very carefully.

Keywords: Motivation, employee, organisation.

Conceptualisation

Motivation is the most popular and psychological concept that developed, and is widely talked about throughout the globe. Ideally speaking, it has been applied in various organizations in order to increase the performance of their employees. The term 'motivation' is derived from the Latin word 'motives' meaning 'to move'. Motive may also be defined as an inner state of our mind that activates and direct our behaviour. It makes us move to act. It is always internal to us but it is also externalized through our action. Further, motivation is said to be one's willingness to exert efforts towards the accomplishment of the goals. Let's put a few definitions on motivation that will help us understanding the meaning of motivation clearly. According to Dubin, "motivation is the complex of forces starting and keeping a person at work in an organization." The observation of William G. Scott however, reveals that it is a process of stimulating people to action to accomplish goals. Apart from this, motivation as per the Concise Oxford Thesaurus a dictionary of synonyms implies to drive, inspiration, stimulus, inducement, incitement, spur, goad, motive etc. It is also cited in the Concise Oxford English Dictionary, as a reason for doing something or desire to do something enthusiasm. It derives motivational as an adjective and motivationally as an adverb.

Thus, it can be said that motivation is a force that encourages action or feeling. In other words, it may be defined as 'to motivate means to encourage and inspire'. It can also ignite for action. In view of this fact, the motivation of employees is an integral part of organisation in making changes from irresponsible to responsible and from immature to mature employees.

Background of Study: A Review of Literature

The employee motivation has been proven to be a long term success factor in many organizations; however, many organizations still overlook the topic (Kovach, 1995). The employee motivation has been



studied in the hospitality literature with various approaches and theories. In satisfying the purpose of this study current theories of motivation are divided into four categories: employee motivation need theories which profile motivational need theorists Maslow (1943) and McClelland (1961), employee motivation equity theories which explain the theories of Adams (1963), based off of prior work by Festinger (1957), employee motivation expectancy theories developed by Vroom (1964), expanded by Hackman & Porter (1968), and further extension of expectancy theory by Porter & Lawler (1968), and task and goal employee motivation theories developed by Herzberg (1959), Locke & Latham (2002) based from prior work of Ryan (1970), Reynolds (2002) derived from Rosenthal & Jacobson (1968), followed by Hackman & Oldham (1968) and concluding with McGregor (1960).

The employee motivation in the hospitality industry can be defined a force that pushes people to make a particular job choice, remain at the job, and put in effort (Simons & Enz, 1995). The hospitality industry has published three studies in various parts of the world describing motivations of hotel workers measured by a scale developed by Kovach (1995) called the ten job motivating factors. The respondents in all three studies, ranked the ten job motivating factors one to ten, with one as the most important and ten as the least important. In the study of the Caribbean hotel workers, Charles & Marshall (1992) divided respondents into two categories: organismic and organizational dimensions. The organismic variables were characteristics that the workers possessed and brought with them to the work situation. These variables included: age, gender, and education (Charles & Marshall, 1992). Organization variables were the characteristics that the workers acquired as a result of their employment. These organizational variables included: the rank in the organization, amount of guest contact in their position, and the number of years in that current position (Charles & Marshall, 1992).

Significance of the study

The various resources of the organisation are utilized in a best possible manner by the authority. But this can be achieved only when the employees of the concern organisation come forward to co-operate with the authority. Furthermore, the efforts are to be made for motivating the employees in order to get their maximum contributions. The effort of authority may not be fruitful if the employees are not encouraged and convinced to work more in the organizations. Frankly speaking, the motivated employees are an asset of the institutions. The following points may be the outcome of motivated employees in the organisation.

- High performance of employees
- Low turnover and absenteeism of employees
- Better organisational image.
- Better organisational relations.
- Acceptability to change.
- Delegation of authority

Thus, motivation causes goal directed behaviour of employees. If an employee strongly feels the need of something then he/she may behave in such a way that he/she always tries to satisfy them so that they do not feel the lack of that particular thing.

Objectives

This study will identify the current motivating factors and organizational commitment of the employees in the government department. This study investigates if employees' motivation and organizational



commitment factors differ or agree as differentiated by demographic factors such as: gender, age, race, education level, marital status, job type and tenure. The objectives has been formulated for the study, is to assess the employee motivation and their performance in BTAD area of Assam. The study also recommends the findings and suggestions to the policy makers, Government and NGO's.

Methodology and Data Collections

The self-administered questionnaire method was chosen to collect the data for the study. The primary researcher explained the procedure of the questionnaire and written instructions were also provided. The surveys were administered during various days during the week dependent on the permission of higher authority of the organisation to visit the site. The simple random sampling method is applied to collect the data, and some relevant material consisting of books, journals, articles, website, etc. is also consulted. The researcher explained that the respondents' identity was kept confidential and participation was voluntary.

Analysis and Discussions

Bodoland Territorial Area District is located in the extreme north on the northern bank of the river Brahmaputra comprising of four districts namely, Kokrajhar, Chirang, Baksa, and Udalguri within the state of Assam. This autonomous Administrative district council is formed under the Sixth Schedule of the Constitution of India and its area is of 8,795 km². According to Census report 2001, the total population of the BTAD region is 29.2 Lakhs. In present scenario, the motivation of the Government employees to provide service to the people of BTAD in Assam has become an essential part for over all socio-economic development of the region. The Government employees would bring about the socio-economic changes in order to make the whole progress of the Bodo community. A field survey was conducted in various government department of BTAD, Assam in the month of July, 2014. During the survey, some 96 such respondents were interviewed to draw out some information related to the employees' motivation and their performance, who shared their thoughts and views elaborately. The study however, include only government employees because of their nature of job, educational qualifications, status, pay structure, etc excluding the employees of non-government organisation. Some of the detail information collected so far are interpreted and analyses as follows:

Firstly, the respondents were asked to rate the statement in their level of satisfaction with their working culture of the organisation. The level of statement is categorized into five parts namely (a) Highly satisfied, (b) Satisfied, (c) Average, (d) Dissatisfied and (e) Highly dissatisfied. It is found from the respondents that the least number of male employees is highly satisfied with their working culture, but found none as highly satisfied female employee. The maximum numbers of employees are satisfied with their working culture where male employees are twice than satisfied female employees. However, the respondents, one who found average in their working culture is slight less than satisfied employees. It also needs to be mentioned that the same number of male and female employees are dissatisfied which is very less and found none as a highly dissatisfied. It is shown clearly in the below cited table no. 01 (one).

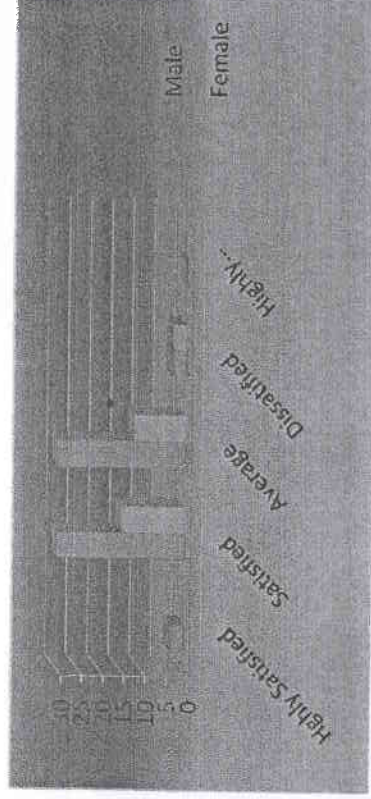


Table: 01

Secondly, the respondents were asked to rate the statement that the top management is interested in motivating the employees. The rate of their statement is classified into five categories such as (a) Strongly agree, (b) Agree, (c) Neutral, (d) Disagree and (e) Strongly disagree. The study reveals that the responses of same number of both male and female employees are strongly agree which is equivalent to strongly disagree where the numbers of employees are least. As per the data, the maximum number of employees agrees that the authority is interested to motivate the employees. The number of neutral employees with the statement is half comparing to agreeing employees. In both the cases, the male employees are more against their female counter part. Yet, some employees are disagreed with the statement which indicates half in number of neutral employees. The above description is cited below in the table no. 02 (two).

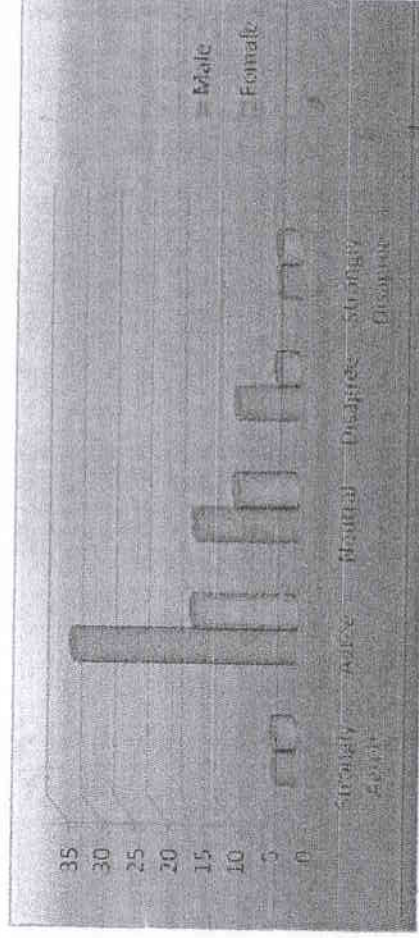


Table: 02

Thirdly, the respondents were also asked to reply the type of incentives which can motivate the employees, and the types of incentives are categorized into three parts namely (a) Incentive awards, (b) Promotion and (c) Appreciation letter. The collected data reveals that the maximum number of employees prefers promotion as a motivation to work more, where the male employees are more than the female. Secondly, the equal number of both the male and female employees prefers the incentive award to motivate them. It is also found from the respondents that the numbers of employees who prefer incentive awards are less than the number of employees who prefer the promotion, but more than the number of employees who prefer in appreciation letter. The least number of employees prefer appreciation letter in



the motivation towards their works where male employees is higher than the female employees. The detailed elaboration of the above statement is shown as follows in the table no. 03 (Three).

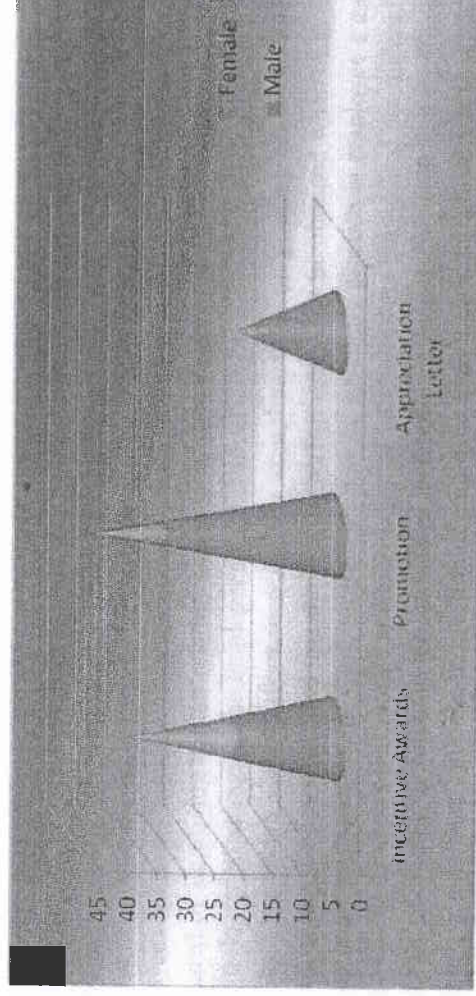


Table: 03

Findings and Suggestions

The employee motivation is essential to provide bouquet of service to the people living in the BTAD region of Assam. In fact, common people expect better service, commitment and involvement of the employees in their service to ensure overall development of the community. It is observed in the study that the maximum numbers of employees are satisfied with their working culture but they do not feel highly satisfied and highly dissatisfied. In such a way, the maximum numbers of employees is also agreed about the authority's interest to motivate the employees, and are against strongly agreed as well as strongly disagree with the statement. Further, the study reveals that the maximum numbers of employees consider promotion to motivate them in comparison to other factors, and their feeling of incentive awards are also supportive to motivate themselves to some extent. Some of the suggestions as per observation from the study to motivate the employees are given below.

- ❖ The higher authority should treat the employee with respect and honesty.
- ❖ The higher authority should ensure that the employee should be fitted on the job.
- ❖ The higher authority should set fair, achievable goals, and these should be communicated to the employees.
- ❖ The employees should be made known through feed-back what and how they are doing.
- ❖ MBO, job enrichment, job satisfaction, job enlargement and job rotation may be applied to motivate the employees.
- ❖ The employees may be rewarded through achievement, recognition, advancement, responsibility and growth.

The employee motivation has been classified into two types, namely, positive and negative motivations. Positive or incentives motivation of employees are based on reward such as, more pay, promotion, pension, leave with pay and recognition of work, etc. It is evident from the study that the outcome of positive motivation is high performance of employees. On the other hand, the negative or fear



motivation of employee rests on force or fear, for instance, demotion, transfer, lay-offs, pay cut, suspension, reprimand etc. and the outcome of negative motivation is low performance of employees. But this type of motivation causes anger and frustration, which leads to a cause of organisational unrest. Despite the drawbacks of negative motivation, this technique is usually applied by the higher authority to motivate the employees. And there may be hardly any higher authority which has not applied negative motivation at once or the other time to motivate the employees. It is observed that the group motivations of employees are more important than the individual motivation of employee. A group of employees may be motivated by improving human relation and dealing with employees in a human way, by developing the will to do, by encouraging the employees to feel involvement in their work, and by giving them an opportunity to improve their performance and by complimenting or praising them. In dealing with employees, it may be borne in mind that the highest performance may be obtained when each employee of a group is properly motivated. Thus, motivation may be generally practice in employee's day-to-day activities. The study shows that morale and motivation of employees are interrelated but differs from each other. Morale of employees refers to the attitude of an employee towards his work and environment. It is also a group phenomenon while the motivation of employee is an individual's readiness to work more. So to say, the motivation may be used to motivate employees rather to control them. In fact, a happy employee is a productive employee which may not be always termed as wrong. Yet again, a well-motivated employee has better physical and mental well being.

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ENTREPRENEUR A ROLE MODEL OF MICRO ECONOMICS
(A CASE STUDY)

KAJEN BASUMATARY

Assistant Professor, Department of Commerce, Cachar College, Silchar.

ABSTRACT

Entrepreneurship has a major responsibility to play in the economic development of a country like India. The entrepreneurs are economic organizer and agents who have the skill to recognize opportunities for ensuring the modern techniques in manufacturing, new products, new sources, and new markets. The role of an entrepreneur has now undergone changes over the years. Earlier it was likely to bear the risk and uncertainty but now beyond these, he is required to assemble the productive resources in a practicable way. Moreover, the entrepreneur is anticipated to take a dynamic role in innovations.

The Dima Hasao district of Assam having a large tribal population is one of the most backward regions of North East India. Despite the necessary curative measures taken by both the Government of India and the state Government in order to create conducive climate for the growth of the entrepreneurship and employment promotions among the tribal people, we find that there is little success in this regard.

Key words Entrepreneurship, Micro, Development.

INTRODUCTION

Even after more than sixty years of state intervention and calculated economic development, the northeast region of the country is lagging much behind in the wake of development and has not been able to come out of its long-standing backwardness. If we find the weakness in the present economic perspective of "globalization of economy and an integrated marketing system, and the ideology of welfares" and the leadership role of the state being minimized", then perhaps this backwardness to some extent can be recognized to the lack of entrepreneurship among the community, particularly tribal, which is marketed and profit friendliness.

Entrepreneurship is one of the four mainstream economic factors such as land, labour, capital and entrepreneurship. The word itself derived from 17th century of French 'entreprendre' refers to individuals who were 'undertakers', meaning those who 'undertook' the risk of new enterprise. They were 'contractors' who bore the risks of profit or loss, and many early entrepreneurs were soldiers of fortune, adventures, builders, merchants, and incidentally, funeral directors.(David H. Holt-2004) As it is not easy to furnish one definition of entrepreneurship that is acceptable by everyone. Some of main definitions given by reputed authors are as follows. According to Richard Cantillon, "Entrepreneur is an agent buying and selling goods at uncertain prices." On the other hand, Joseph A. Schumpeter said, "Entrepreneur is a person who foresees the opportunity and tries to exploit it by introducing a new product, new method of production, a new market, a new source of raw materials or a new combination of factor of production." Further, Peter F. Drucker defined, "Innovation is a specific tool of entrepreneurship. Innovation is responsible for birth, development, success or failure of entrepreneurship." In the words of J. B. Say a leading economist, "An entrepreneur is the economic agent who unites all means of production, the labour, the capital or land and

earns profit. He has compared entrepreneur with a farmer." It has also cited in the Concise Oxford English Dictionary, as a person who sets up a business or businesses, taking on financial risks in the hope of profit. Origin C19, derived from the France word *entreprendre* denoting the director of a musical institution. As per the Concise Oxford Thesaurus a dictionary of synonyms entrepreneur as a noun means Businessman, Business-Woman, Business person, Business executive, Commercial intermediary, Intermediary, Enterpriser, Middleman, Promoter etc. In simple, an entrepreneur is the person who takes all the risks and uncertainty to carry out the business.

BACKGROUND OF THE STUDY

Dima Hasao district once known as the North Cachar Hills district is an administrative district in the state of Assam. As of 2011, it is the least populous district of Assam out of 27. "Dima Hasao" means "Dimasa Hills" in the Dimasa language. On 2 February 1970, the Government declared an autonomous administrative district. The district headquarter is situated at Haflong. In fact, Haflong is the only Hills Station in the state of Assam. In this picturesque hillstation, one can see the rainbow down below. Dima Hasao district occupies an area of 4,888 km² and it is the third largest district of Assam after Karbi Anglong and Sonitpur district. According to the 2011 census, it has a population of 2, 13,529. The district has been surrounded by Karbi-Anglong and Nagaon district in the North, Nagaland and Manipur in the east, Meghalaya in the West and Barak valley in the South. Before the British occupation, the Dima Hasao district was a part of Dimasa Kingdom that extended at the time up to the whole area of Cachar District, the present Karbi-Anglong District, a major portion of Nagaon District and parts of Nagaland including Dimapur right up to Nischu Guard on Dimapur-Kohima Road.

OBJECTIVES OF THE STUDY

The present study attempts to focus the consistent progress of the regions as well as to improve the living standard of the people in the region. Some of the objectives are as follows

- To study the present status of the entrepreneurship.
- To study the reasons of successes and failures of entrepreneurs with reference to selected micro, small and medium enterprises.
- To recommend the measures for improvement to the Government and to upcoming entrepreneurs.

METHODOLOGY AND DATA COLLECTION

The information's have mainly based on primary data collected from independent sources. The simple random sampling is applied to collect the data and further, some relevant material consisting of books, articles, published & unpublished thesis and dissertation, published & unpublished government report, news paper and magazines, bulletin, printed materials, periodical, journals and pamphlets, website, etc. are studied.

A pilot survey has conducted in the Dima-Hasaodistrict of Assam in the month of December 2014. It is noted, some 60 such respondents were interviewed to obtain some information related to their enterprises based on their perceptions, who honestly accepted that they were successful in their endeavor. The detail information so collected were as follows



Financial Assistance

The upper limit amounts of loan Rs 5, 00,000/ (five Lakhs) each was availed by five respondents, two persons who prefer manufacturing sector and remaining in the service sector. The lowest amount of loan Rs 25, 000/- (twenty five thousand) was availed by three respondents and opted for the manufacturing sector to be their best enterprise. However, the maximum numbers of respondents availing loan amounting to Rs 2, 00,000/ (Two lakhs) were ten respondents.

Government Schemes

The collected data reveal that the entrepreneurs have availed loan in different scheme of government of India. Out of 60, 20% people have availed loan in P.M.R.Y. and 32% in P.M.E.G.P., 20% of Small Business, 12% in S.H.G., 8% in D.R.D.A. and 8% in S.G.S.Y.A. The bird's eye view of Government scheme can be seen in the following diagram

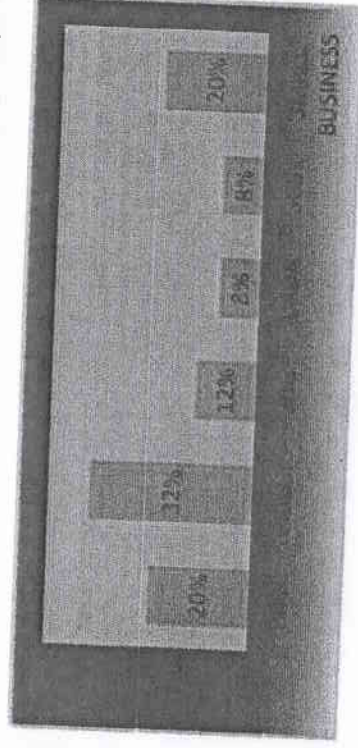


Table no-(i)

Financial Institutions

During the survey, it has observed that the respondents have availed loan from four different financial institutions such as Langpi Dehangi Rural Bank, S.B.I., U.B.I. and Central Bank. The highest number of 48% respondents has availed loan from Langpi Dehangi Rural Bank and the least number of 12% respondents has availed loan from U.B.I. The remaining position of financial institutions is illustrates with the help of following diagram

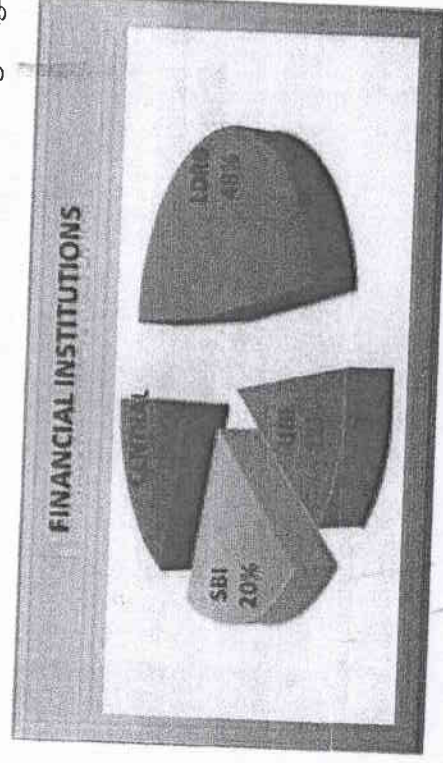


Table no-(ii)

Conditions of repayment of loan

The maximum 84% respondents have preferred their repayment of loan as equal monthly installment including interest. The interest charges by the banks were as per bank norms. During the survey, it has been observed that 16% respondents has preferred 60 installments which was maximum and 4% respondent has preferred 24 installments which was minimum. The 50% subsidy was availed by 16% respondents where as 24% respondents has availed no subsidy. Only 4% respondents has availed 50% subsidy under tribal women scheme. The Government of India provides loan, which is 50% subsidy for tribal and 33% for non-tribal. From the survey, it has experienced that out of 60 respondents, loans for the second times has been availed by none. The repayment of first loan is completed by the 72% respondents out of 60 within the time limits prescribed for that. However, none of the respondent has availed second loan and therefore, question of repayment does not arise.

Reasons for success

During the survey, the entrepreneurs shared their experience about how they had faced and overcome the hurdles during their day-to-day business. Most of them agree with the following reasons of success such as

- ❖ Systematic plan, effort and hard works,
- ❖ Objectivity approach rather than subjective,
- ❖ Ability to tolerate stress and commitment,
- ❖ Acceptance of conflicting job pressures,
- ❖ Great patience and good behavior,
- ❖ Capacity of risk bearing, strong determination and concentration,
- ❖ Proper advertisement of products,
- ❖ Changing attitude towards traditional customs,
- ❖ Passion of high ambition and willingness,
- ❖ Good faith and confidence,
- ❖ Motivation and commitment to their jobs.

Further, the entrepreneurs have also given focused on knowledge about demand and supply of products and knowledge about new products. They are very much aware about new technology development and friendliness. The creating healthy entrepreneurship environment in the region helps to promote development of entrepreneurship.

Reasons of failure

The study pointed out that most of the respondents certified the socio-economic backwardness of the regions, which is the reasons of failure, amongst as

- ❖ Insufficient power for the production,
- ❖ Poor communication of the locality,
- ❖ Lack of education of the people,
- ❖ Unawareness of salesmanship to sell the output,
- ❖ Inappropriate selection of location of a firm,
- ❖ Inadequate training in psychological and technical field,



- ❖ Keep away from risk and uncertainty,
- ❖ To some extent law and order problem of the region,
- ❖ Inadequate infrastructure facilities.

The respondents also shared some of the problem likes small size market or absence of market and pricing problem of the commodities. The society norms of customary social taboos and stereo types of the community hamper the growth of entrepreneurship. They further address the issues of hike in the cost of input along with the rent. A bureaucratic procedure has to be followed while availing Government facilities such as loan, training etc., and the needy people deprived of facilities due to an inflexible attitude of government officials.

CONCLUSION

There are a number of problem concerns to entrepreneurship in this region, which is a big hurdle for overall development of the area. The concern authority should adopt systematic plan and policy for entrepreneurship development. The economic scenario of Dima Hasao district is not very encouraging. Geographical remoteness coupled with poor communication, as well as infra-structural facilities are the main factors behind the low level of development. However, in spite of the gloomy scenario, prospects of Agriculture, Horticulture and Forestry are bright. The entire rural people of the district are dependent upon Agriculture. A distinctive feature as regards to agricultural practices of the tribal people in the district is jhumming, which is the traditional way of their life. This is in fact a shifting process of cultivation in cycles. About 70% of the total cultivated area is jhumming area. This cultivation is done in autumn season either as a single crop or sometimes as mixed crop along with Maize, Zinger, Turmeric, Chillies and Vegetables etc. The prospect of entrepreneurship is very vast in this region, which provides ample scope for social scientist to carry out academic research and provides suggestions for remedial measures for the policy makers, NGOs and prospective entrepreneurs.

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SUB-REGIONAL NATIONALISM IN ASSAM PRINT MEDIA

by

Joydeep Biswas

Associate Professor

Cachar College, Silchar, Assam University

email: joydbiswas@gmail.com

Abstract – The genesis and growth of the nearly 170-year-old Assam print media is intricately linked to, and shaped by the sub-regional Assamese nationalism. Since the time when the first Assamese news periodical, Orunodai, was brought out under the aegis of the American Baptist Missionaries from Sibsagar or much later down the line when the first daily, Dainik Batori, began to be churned out from the outskirts of Jorhat in 1935 till the fag end of the last century when in 1995 the highest circulated Assamese daily, Asomiya Pratidin, was first published, Assam print media journalism has always rallied around Assamese nationalism. The birth of the Assam Tribune in 1939 and the Sentinel in 1983-both English dailies-and their subsequent rise to prominence also could not alter the trend. While such nationalist journalism at the formative stage of construction of Assamese identity is understandable, not unheard of also in other provinces of colonial India, and justified as well, continuation of the same strand even after 1947 and, in fact, till into the present time, has worked against some key principles of journalism like objectivity, accuracy, fairness and impartiality. Evidence of such journalistic aberration in Assam print media is particularly visible vis-à-vis the issue of rights of the Partition victim Bengali settlers in Assam.

Key Words- Assam Print Media, Assamese Identity, Journalistic Ethics, Bengali Settlers

Introduction

The history of modern Assam dates back to 1826 when under the Treaty of Yandabo the tract was annexed by the British at the fall of the Burmese. Two decades later, i.e. in January 1846, the first Assamese news periodical, Orunodai, was brought out in Sibsagar. Like in Bengal the

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Impact of Health Status on Economic Growth: A Study of Different Income Group Countries

A. Pushpalata Singh

Assistant Professor, Dept. of Economics, Cachar College, Silchar, Assam, India

Monalisa Das

Research Scholar, Dept. of Economics, Assam University, Silchar, Assam, India

Abstract

Health plays a very important role in the economic growth of a country. Improved health brings about broader benefits including enhanced economic development. Health is vital to human capital which is one of the main inputs for economic development. When we have a healthy population, economic benefits will follow. The present study attempts to examine the status of health among four income group countries viz; high income, upper middle income, lower middle income and low income group countries. The study also attempts to analyse the factors influencing the health status of the countries. To examine the health status, a composite Health Index is computed by using Life expectancy at Birth and Adult Survival Ratio as indicators. The study examines that health status of high income group countries is better than all other three income group countries followed by lower middle income group countries. However, there is high variation in terms of health index in upper middle income group countries and also their mean value of health index is comparatively lower than the lower middle income group countries. The study reveals that economic growth and educational attainment of a country have positive impact on the health status of the same country.

JEL Classification Code: I10, I12

Key Words: Economic Growth, Health Status, Life expectancy at Birth, Adult Survival Ratio, Educational attainment.

Introduction: Health plays a very important role in the economic growth of a country. The wealth of any nation can be measured by the health status of its citizens. Health performance and economic performance are interlinked. Health improvements impinge on education, labour productivity, savings and investments and demography in ways that can possibly boost up the Gross National Income (GNP) of developing countries. Improved health brings about broader benefits including enhanced economic development. This corroborates the popular saying "Health is Wealth". Wealthier countries have healthier populations. National income has a direct effect on the development of health systems. Poverty, mainly through infant malnourishment and mortality, adversely affects life expectancy. Health is the heart of the Millennium Development Goals (MDGs). Better health can make workers more productive. Healthier individuals will often have the ability and incentive to save more, and this accumulation of capital will stimulate growth through investment. Similarly, companies may be more likely to invest when workforces are healthier or

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Africa as Home and Langston Hughes's The Big Sea

PADMASHREE CHAKRABORTY

The writings of the Harlem Renaissance reveal African American artists' preoccupation with the exploration of their primeval African heritage and the importance of Africa in their lives. This concern with their African origins points out African Americans' consciousness of their ancestral history and legacy. The blacks in America have suffered from a sense of displacement, alienation and identity crisis under the pressures of racism and marginalization. They experience difficulties in defining their identities, since they are trapped between their American socialization and their African cultural heritage. Consequently they began to search for a means of identification, an ideal home where they could escape from the racist reality i., e. they began to inquire about their African origin. The present paper attempts to study Langston Hughes's autobiography The Big Sea (1940) in the light of the aforementioned arguments. In the Big Sea Hughes describes his struggle with his identity arising out of his mulatto experiences and his subsequent voyage to Africa in pursuit of a home and identity. The study thus, investigates what Africa meant to Hughes, his experiences navigating race and identity. It also attempts to see whether his exploration of his African origins was able to provide him with a sense of home and identity.

Key Words: Africa, home, identity, alienation, African Americans

One of the chief goals of African American artists during the Harlem Renaissance was to explore their primeval African heritage and the importance of Africa in their lives. This yearning to probe into their African origins reveals African Americans' consciousness of their ancestral history and legacy. In writing about Africa, African American writers have tried to explore what Africa represented to them and to what extent it has impinged on the configuration of their concept of home and identity. African Americans have experienced difficulties in defining their identities, being trapped between their American socialization and their African cultural heritage. It must be noted that due to the Trans-Atlantic Slave Trade, millions of Africans were forced to leave the continent of Africa and were dispersed across the Atlantic. To the coercively relocated population in America, the homeland -Africa- was permanently lost. Besides, during the days of slavery and racist oppression Africa and her people were stigmatized as socially and culturally

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The Conflict of Bodos and Its Management: An Overview

***Kajen Basumatary, **Asha Basumatary, ***Raju Brahma**

Abstract: *Conflict is a very complex and complicated phenomenon. There is a conflict in the entire globe and it is essential for any kind of development in the society. The common Bodo people usually consider the conflict as negative or destructive activities. Nevertheless, the optimum level of conflict of the Bodos may present the best result of their development in the region.*

The conflict of Bodos and its management is necessary for the persistent development of nature and competent human beings in general. The most favorable level of their conflict however, calls for progress, productivity and overall socio-economic development of the community.

Key words: Conflict, Management, Bodos

Introduction

Conflict may be defined as an integral part of everyday life of individuals or of an organization. According to S. K. Gupta and R. Joshi, "We repeatedly hear people saying, there is a conflict in his mind or they have conflicting views or they are in conflict." (Gupta & Joshi, 2010: 32.1) In this sense, a question arises, what exactly is a conflict? What are the causes of conflict? And how can it be amicably resolved? Here, some of the issues of conflict has been attempted honestly to highlight with special reference to the conflict of Bodos in Assam, India.

Definition of conflict

In a common parlance, any kind of feeling of dissatisfaction, frustration, unhappiness, displeasure, discontentment, distress and discomfort of individuals is usually called as a problem. But as far our understanding, a problem which is communicated from one person to other person verbally is considered to be as a complaint. A complaint however becomes a grievance when the distress concerning with the work is brought to the

***Assistant Professor, Dept. of Commerce, Cachar College, Silchar, **Assistant Professor, Dept. of History, Cachar College, Silchar, ***Assistant Professor, Dept. of English, Cachar College, Silchar.**

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Research Paper

History

An Outline Clan Of The Boros In Assam

Asha Basumatary

Assistant Professor, Dept. of History, Cachar College, Silchar, Trunk Road, P. O: Silchar, Pin code: 788001, District: Cachar, Assam

ABSTRACT

The clan is defined as the composition of a number of families, often bearing a common designation. In Assam, the Boros have several clans called as aris or maharis, which appear to be a sign of some sort of kinship. But their clan being a socio-family group usually derived from their traditional beliefs. The clan system of the Boros however, experienced both the continuity and change in their works in the social and religious spheres. Earlier, this system indicated their social hierarchy in accordance with the allotted works in the society. But in the recent past, the eroding of its significance is noticed

KEYWORDS

Clan, Derivation, Works, Boros

Introduction

The Boros also popularly known as Bodo are one of the earliest and largest inhabitant tribes of the north-eastern India, particularly of Assam. They belong to a branch of the Tibeto-Burman family of language. Originally, the Boros were a ruling tribe. But due to a larger group of ethnicity, they are called as the Boro-Kachari or Bodo-Kachari in Assam. They are now widely scattered all over Assam, in some part of Arunachal Pradesh, Nagaland, and Meghalaya and in some parts of the North and East Bengal, and other neighbouring foreign countries of Nepal and Bangladesh. The Boros have a number of clans. The clan called as 'ari' or 'ary' or 'mahari' 1 in Boro is primarily a socio-family group. The clan of the Boros is mainly based on a male lineage of descent. The clan relationship is usually found from the common lineage, straps of marriage and some socio-religious activities. Some of their clans or groups are identified in the terms of symbols referred to as a totemic, generally in the form of a particular animal, bird, fish, insect, plant, place or even an inanimate objects but the origin of the others may be traced to certain characteristics of their ancestors. There are also other clans which are opted from the spouses in accordance to prescribed rules. According to Davis Kingsley, theoretically the clan is an organized body of kinsmen descended from the same ancestor though actually many clans become so large that their common ancestor is either mythical or forgotten.2 Each kin group thus obtains their membership first and foremost on being in the clan.

Derivation of Boro clans and their works

In Boro society, there are several clans or social groups prevalently branded with 'ary'. They are Swargiary, Basumatary, Narzary, Musahary, Goyary, Daimary, Kherkhatary, Mahilary, Lahary, Hajowari, islary, etc. The derivation of their clans mainly found from their traditional beliefs is very remarkable. For instance, the Swargiary clan seems to have been derived from the word 'swrgw' means heaven. It is alike to the heavenly-folk. The people of this group were originally a priestly clan but not considered like that of Brahmins of Hindu religion as the latter consists of a caste occupying high position in the society. Earlier, they became either Douri (priest) or Oja (man oracle) for performing the religious rites and rituals in their society. But in course of time, they were completely merged with the mass of cultivators, and took up cultivation and other professions also. Similarly, the Basumatary clan defined as the earth-folk is said to have been originated from the word 'Bwisumuti' meaning mother earth.3 They were the landlords, and their main task was the distribution of lands among themselves. In earlier days, when the dead body of a person was to be buried or kept open by the Boro people in the field there was a tradition to purchase a grave or place for the dead person on the burial ground. That was done sym-

bolically by giving a few coins of rupees to a member of the Basumatary clan who then leaves it on the ground as an offering to it. In the course of time, this practice also became redundant but the system of purchasing a grave for the dead person is still practiced in the Boro society by offering the coin on the ground by any of the clan member themselves.

The Boro word 'narzwi' means dry leaf of jute plant and the clan which derived from it, is known as Narzary. The people of this clan or group known as jute-folk are believed to have collected dry jute leaves called 'narzwi gwran' and supplied it formerly on some rites and rituals, especially on the occasions of burial of a dead body and during the observance of post funeral ceremony. The narzwi gwran has been one of the most favourite dishes in the Boro cuisine since long past. Although its taste is very bitter, it has still a very important place in the Boro society. The practice of chewing a small quantity of narzwi gwran is compulsory for every person attending at the funeral and post funeral ceremony in order to sever finally the relation with the dead. This practice is called 'narzwi or garnai'. Likewise, the Musahary or Mwsahary clan is connected with the Boro word 'musa' meaning tiger. So, they are believed to have belonged to tiger-folk but they are sometimes known in earlier undivided Darrang district as Baglari.5 Instead of Musahary, there are a considerable number of Boro people who still use to write the surname of Baglary. Actually, the word 'Bag' is not a Boro word but an Assamese word meaning tiger. The main reason behind this change was probably due to the influence of Assamese speaking community upon some Bodo inhabitants who were in close proximity with them. Majority of them having this title are now found in the districts of Nalbari, Udalguri and Baksa of Assam. In the district of Baksa, the Musahary clan is also called by the Boro villagers as 'musani bahagi'.6 meaning kinsfolk of the tiger. Earlier, they were hunters, but were not supposed to kill the tiger. It is believed that this group also kept alert for the safety of domestic animals from the attack of tigers. But if this group of people hear or get any information about killing or death of a tiger in the neighbourhood villages then all the members of a family observe a day of mourning for the dead tiger as if it belonged to their family. On this mourning day the floors and walls of each house are wipe-painted by the womenfolk with freshly prepared compost of mud and cow-dung. All articles, like cloths and household utensils made of brass are washed neatly in water and are also sprinkled by sacred water. This practice is still followed in interior Boro villages.

Apart from this, some of the clans which seem to have derived from the name of rivers, plants, insects, pulse, are Daimary, Khakhлары, Sibingary, Ganjlerari or Ganlari, Sobalari, etc. However, the Bibaiari clan derived from the word 'bibai'

SANSKRITISATION OF BODO TRIBES IN ASSAM (FROM 16TH TO 18TH CENTURY)

ASHA BASUMATARY*

Assistant Professor, Department of History, Cachar College, Silchar, Assam, India

ABSTRACT

Sanskritization is defined as a process by which people so called lower castes together try to emulate the beliefs and practices of the upper caste in order to acquire higher status in the society. It points towards a trend of cultural mobility arising in the Indian traditional social system. However, Hinduisation may be termed as a process whereby the entire Hindu culture are either adopted or acclimatized by the tribal people. This process was then simultaneously followed by Sanskritisation to try to be like the upper castes and improve the so called social status in the society. In this respect, the Bodo community being a non-Aryan tribe of north eastern India could not escape from the clutches of Sankritization process. In historical records, their coming into contact with the Hindus of neighbouring regions has been marked right from the time of the early rulers. The paper thus focuses especially on the process of Sanskritization among the Bodo tribes of Assam from 16th to 18th century CE. This paper is mainly based on secondary data. The study reveals that Sanskritization or Hinduisation process greatly affected the solidarity of the great Bodo community during this period. There occurred an amalgamation of Aryan socio-cultural values and practices with prevailing facets of the Bodo tribes. This process in fact, brought a gradual onslaught on latter's culture and language.

KEYWORDS: Sanskritization, Hinduisation, Disintegration, Bodos


INTRODUCTION

The Bodo community is one of the non-Aryan tribes of the north-eastern India. They are the most primitive denizens of Assam. Racially, they belong to Mongoloid origin. Their language is a branch of Tibeto-Burman speech family. The branch of this language includes different tribes, such as Bodo, Kok-Borok, Mech, Garo, Rabha, Lalung, Sonowal, Deori, etc. The Bodos were once great ruling tribes. They ruled over the different parts of Assam by the name of different dynasties during different historical periods. But the names of their ruling are found on various sub-tribes of the great Bodo race, such as Kacharis, Koch, Chutiya, etc. (Barua, 1969). Of these, Bodo-Kacharis, popularly known as Bodo or Boro now constitute one of the largest indigenous tribes in Assam. Since their coming into contact with Hindus of

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STUDY OF INSTITUTION OF FEMALE INFANTICIDE IN COLONIAL INDIA

ASHA BASUMATARY*

*Assistant Professor, Dept. of History, Cachar College, Silchar, Assam, India

ABSTRACT

The practice of female infanticide in Indian society is an age-old institution wherein a female child was deliberately killed. There is also another tradition of sex-selective abortion so called female feticide. Such practices of many communities in colonial India adversely affected the position of Indian women. The prevalence of this practice though reflected in antique Indian religious scriptures as a social menace, did not come under the onslaught of Indian intelligentsia for a long period of times, thus, abating the vitality of Indian society for ages. However, in respect of the elimination of this practice from Indian socio-cultural milieu, British colonists undertook firstly an initiative to strictly enforce regulations for its suppression in India. Their efforts became so effective in some regions, but in fact sadly, the tradition of female infanticide was not wiped out completely from Indian society.

KEYWORDS: Infanticide, Female, British, Indians.

INTRODUCTION

The people of India have experienced a long history of social evils and traditions since antiquity. The social evils which were rampant in their society during the British rule in India were mainly sati system, female infanticide, *purdah* system, caste system, child marriage, *devadasi*, alcoholic drinking and untouchability, etc. Of these evils, very little is known to the people about female infanticide but its practice was credulously prevalent in Indian families.

Female infanticide is usually defined as an act of murdering a female infant deliberately. Many communities of colonial India, irrespective of class and caste performed it for ages, thus dwindling in the number of girl child in India. There is also a practice of sex-selective abortion in India. It is called as female foeticide. In this process, the life of a female foetus is removed within the womb for being a female sex. This practice, however, does not seem to be a recent fact, as its prevalence can be traced to old custom of Hindu civilization, the evidence of which are reflected in ancient Hindu scriptures as old as the *Veda* (Sankha, 2008). It is stated that this practice seemed to be emanated customarily from the performance of female infanticide, but its growth and spread has been reported from post colonial period.

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In a common parlance, any kind of feeling of dissatisfaction, frustration, unhappiness, displeasure, discontentment, distress and discomfort of individuals is usually called as a problem. But as far as our understanding, a problem which is communicated from one person to other person verbally is considered to be as a complaint. A complaint however, is not a grievance when the distress concerning with the work is brought to the

*Assistant Professor, Dept. of Commerce, Cachar College, Silchar, **Assistant Professor, Dept. of History, Cachar College, Silchar, ***Assistant Professor, Dept. of English, Cachar College, Silchar.

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Principal
Cachar College, Silchar-1

Entrepreneurship of Bamboo shoots among the tribes of Assam: Issues and Prospects

^aKarjoo Basumatary, ^bAsha Basumatary

^aAssistant Professor, Dept. of Commerce, Cachar College, Silchar (Assam) India

^bAssistant Professor, Dept. of History, Cachar College, Silchar (Assam) India

Abstract

Entrepreneurship is one of the most popular concepts so far developed in recent times. It is said to be highly significant across the world in present perspectives for mobilizing talent and skill development among the youths. Bamboo shoots entrepreneurship may solve challenging issues to some extent prevailing in Assam. The bamboo is the main source of livelihood for the tribals which is found abundantly in northeast India. It is considered one of the important sources of employment generation so as to provide sustainable economic development. The awareness among masses can be created to realize how to channelize their skills in precise perspectives. The unemployed youths, especially in this region inspire to venture into entrepreneurial venture as their career opportunities for income generation. These youths remain almost unexplored which provide ample scope for creating new venture to uplift the marginalized section of tribal people. However, the different scheme has been launched for them in the past time but still need to put an extra effort on the part of the government. The entrepreneurship programmes and training should be organized to educate the people about the entrepreneurial development and also to involve the youth of the region in greater manner.

KEYWORDS: Entrepreneurship, Sustainable, Development, Bamboo shoots, Tribes.

Introduction

In recent times, the entrepreneurship is the subject who is much talked about but less understood by common people. The concept of entrepreneurship has been interpreted in different ways and angles which vary person to person. It is said to be highly relevance in the context of present perspective to imbibe the young mind with competitive spirit and a sense of initiative in their Alina matter. Further, it also assists to recognize the emerging global level of sweeping change and to equip with the modern technology. Above all, the concept of art of living is to be learned for faster, smarter and better living standard. In such a change, entrepreneurship is said to be a desire for some unique achievement, to fulfill the uncertainty facing capacity, thrill seeking, adventurous or innovating capability. Presently, entrepreneurship is a creation of new venture with a view to uplift the marginalized section of people, to eliminate mass poverty, to create millions of job for the unemployed youths, to achieved double digit economic growth. The entrepreneurship may bring the region to the new height of development.

Area of study

Assam is located at the gateway of Northeast India which is separated by the Patkai Bumai mountain range from the rest of India. The state is bounded in the north by Arunachal Pradesh and Bhutan, in the east by Nagaland, Manipal, and Mizoram, in the south by

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THE ROLE OF MOTIVATION ON TEACHERS' PERFORMANCE

(A Case Study on Higher Education Institutes of BTAD, Assam)

Kajen Basumatary¹ & Asha Basumatary²



Assistant Professor, Department of Commerce, Cachar College, Silchar, Assam, India.

Assistant Professor, Department of History, Cachar College, Silchar, Assam, India.

ABSTRACT

The research article attempts to study the role of motivation on the performance of the teachers in their academic activities of BTAD region, Assam. As we know, motivation is an emotional occurrence that comes within the teachers in their behavior. When a teacher wants a certain needs then he feels working more to satisfy himself. This particular behaviour may be the result of incentives that emerge to have satisfied the certain requirements. However, the needs satisfying ego may motivate a teacher to do more than generally he does in the institution and at the same time, their performance improves for overall development of this region.

KEYWORDS: Motivation, Teachers, Performance, Communication, Transportation, Environment

INTRODUCTION

Bodoland Territorial Area District is located in the extreme north of the northern bank of the river Brahmaputra comprising of the four districts namely, Kokrajhar, Chirang, Baksa, and Udalguri within the state of Assam. This autonomous Administrative district council is formed under the Sixth Schedule of the Constitution of India. Its area is of 8,795 km² according to Census report 2001, the total population of the BTAD region is 29.2 lakhs. Of them, approximately 52% is Scheduled tribes, and out of the total population, only 1% urban inhabitants.

Council of 12 members as per the BTAD accord is formed provisionally, and its administration came into effect on the 7th December 2003. The main objective of the accord is to achieve the overall development in the field of economic, education, socio-cultural, preservation of land rights, infrastructure, rural development and ethnic identity of Bodos in their region.

In present scenario, the higher education of BTAD region in Assam has become an essential part for overall socio-economic development. The

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Missionary's Role on Boro Language and Literature During Colonial Period

Asha Basumatary

Assistant Professor, Department of History, Cachar College, Silchar, Cachar, Assam, India

Abstract:

The research paper tends to delve into the role of Christian missionaries towards the growth and development of Boro language and literature during colonial period. Although Boro or Bodo is an antique language having an affluent in oral traditions yet there was no trace of written works on this language until the second decade of the twentieth century CE. This language was once spoken throughout the entire Brahmaputra valley of Assam, North Bengal and erstwhile East Bengal, but it began to decline due to the dominating languages of the Aryans, namely Assamese and Bengali Hindus. For this reason, some local variations are said to have appeared in their dialects. But the Christian missionaries who entered among the Boros in early years of 19th century CE were the first to make a great contribution in bolstering the Boro language and literature along with the propagation of their gospel. This is clearly evident from their undertaking for the scientific study firstly on Boro language.

Keywords: Boro, language, literature, missionary

1. Introduction

Boro or Bodo is a language, belongs to a branch of the Sino-Tibetan or Tiheto-Burman family of language. The term 'Bodo' was known firstly from the writing of B.H.Hughson in 1846, referring to a group of language family.¹ But, no any reason is found using his word 'Bodo'. Presently, the term 'Bodo' or 'Boro' is referred to as both the language and the community. In view of language, it is consisted of a number of different dialects. In the words of Suniti Kumar Chatterji, it is found that this language is of Bodo-Naga group of people under the Assam-Burmese segment of Tibeto-Burman branch of the Tibeto-Chinese speech family.² The generic name 'Bodo' was consistently used as well naming the Bodo group of tribes like, Bodo or Boro, the Kok-Borok (Tipra), Deuri, Dimassa, Sonowal, Moran, Mataak, Garo, Rabha, Mech, Thengal, Lalung (Tiwa), Chuitia, Dhimal, Hajong, etc.³ Of them, the Boros are now the largest inhabitant tribes in Assam. Some scholars are of the opinion that they are descended from the Mongoloid stock of northwestern China of the ancient Tibet which is supposed to be the 'Bod'. Even, in the Mahabharata, Ramayana and a number of Aryan literatures, they are named as *Kiratas, Mlechhas, Danavs and Asuras*.⁴ Originally the Boros were ruling tribes of ancient Assam. Their identity however, was not homogeneous as an ethnic group. Yet, the widely distribution of their population is found all over Assam, in some part of Arunachal Pradesh, Nagaland, and Meghalaya and in some parts of North and East Bengal, and other neighbouring foreign countries of Nepal and Bangladesh. They had no tradition of writing on their Boro language until the second decade of the 20th century CE. Even with, this language was once spoken throughout the entire Brahmaputra valley of Assam, North Bengal and erstwhile East Bengal, but it began to decline due to the dominating languages of the Aryans, namely Assamese and Bengali Hindus. Meanwhile, the Christian missionaries who came to India for the purpose of spread of their religion were the first to contribute towards the development of Boro language and literature.⁵

2. Methodology

The methodology used for this article is historical. It is a descriptive and analytical research. The data for preparing this paper is collected mainly from the secondary sources found in the locally available journals and referred books.

3. Discussion

3.1. Advent of Missionary among the Boros

By the passage of Charter Act of India in 1813 CE, the Christian missionaries got permission to propagate their religion in India.⁶ For this purpose, various denominations of missionaries, viz., the American Baptist Church, the Anglican Church, the Lutheran Church, the Presbyterian Church of Scotland and the Roman Catholic Church also entered among the Boro-Kacharis in early years of nineteenth century CE, and did some charitable works as well. Of them, the American Baptist missionaries were the first to

ON GENERALIZED KÖTHE-TOEPLITZ DUALS OF SOME VECTOR VALUED SEQUENCE SPACES

Avinoy Paul¹ and Binod Chandra Tripathy²

¹Department of Mathematics, Cachar College, Silchar -788001, Assam, INDIA.

²Department of Mathematics, Tripura University, Agartala - 799022; Tripura, INDIA
E-mail: ¹avinoy paul@rediffmail.com; avinoy paul@gmail.com and ²tripathybc@yahoo.com; tripathybc@rediffmail.com

Abstract: In this paper we investigate the generalized η -dual of some vector valued sequence spaces.

Key Words: Dual spaces, convergent sequence, p -absolutely summable sequence.

2010 AMS Classification No. 46A45; 40A05; 40H05

1. Introduction

Throughout the article w , c_0 , c and ℓ_p denote the space of all, null, bounded and p -absolutely summable sequences of real or complex terms respectively. Throughout the paper sums without limit means the summation is from $k = 1$ to ∞ . The notion of duals of sequence spaces was introduced by Köthe and Toeplitz [4]. They introduced the notion of α -duals and investigated the α -dual of convergent, null and bounded sequence spaces. One can find about different types of duals of sequence spaces in Maddox[5], Cook[2], Kamthan and Gupta[3]. Later on Chandra and Tripathy[1] generalized the concept of α -dual and introduced the notion of η -dual as follows. Let E be a sequence space, then the η -dual of E is $E^\eta = \{(x_k) \in w : (x_k, y_k) \in \ell_p, \text{ for all } (y_k) \in E\}$.

2. Definitions and Preliminaries

If X and Y be Banach spaces, then by $B(X, Y)$, we denote the class of all bounded linear operators on X into Y , with the usual operator norm. Thus, if $T \in B(X, Y)$ the operator

norm of T is $\|T\| = \sup\{\|Tx\| : x \in S\}$, where $S = \{x \in X : \|x\| \leq 1\}$ is the closed unit sphere in X .

For a normed linear space $(X, \|\cdot\|)$, we consider the following vector valued sequence spaces

$$c_0(X) = \{(x_n) \in w(X) : (\|x_n\|) \in c_0\}, \ell_\infty(X) = \{(x_n) \in w(X) : (\|x_n\|) \in \ell_\infty\},$$

$$c(X) = \{(x_n) \in w(X) : (\|x_n - L\|) \in c_0, \text{ for some } L \in X\}$$

$$\text{and } \ell_p(X) = \{(x_n) \in w(X) : (\|x_n\|) \in \ell_p\}, (1 \leq p < \infty).$$

The first three sequence spaces are Banach spaces with respect to the norms defined by $\|x\| = \sup_n \|x_n\|$, where as the last one is a Banach space by the norm

$$\|x\| = \left\{ \sum_{n=1}^{\infty} \|x_n\|^p \right\}^{\frac{1}{p}}.$$

Definition 2.1. Let X and Y be normed linear spaces and (A_k) a sequence of linear, but not necessarily bounded, operators A_k from X into Y . Let E be a non-empty subset of $w(X)$ and $r \geq 1$. Then the η -dual of E is defined by $E^\eta = \{(A_k) : \sum \|A_k x_k\|^r \text{ converges for all } (x_k) \in E\}$.

Lemma 2.2. (Chandra and Tripathy [1], Theorem 3). Let $p > r \geq 1$, then $\ell_p^\eta = \ell_r$, where $p^{-1} + q^{-1} = r^{-1}$.

3. MAIN RESULTS

Theorem 3.1. Let $p > r \geq 1$. Then $(A_k) \in \ell_p^\eta(X)$ if and only if there exists $m \in \mathbb{N}$ such that

$$A_k \in B(X, Y) \text{ for all } k \geq m \text{ and } \sum_{k=m}^{\infty} \|A_k\|^q < \infty, \text{ where } p^{-1} + q^{-1} = r^{-1}$$

Proof: For the sufficiency let $x = (x_k) \in \ell_p(X)$ with $\|x\| = \left\{ \sum_{n=1}^{\infty} \|x_n\|^p \right\}^{\frac{1}{p}}, (1 \leq p < \infty)$.

Now, by Holder inequality we have

Research Article

Avinoy Paul* and Binod Chandra Tripathy

The spectrum of the operator $D(r, 0, 0, s)$ over the sequence space bv_0

Abstract: In this paper, we study the spectrum of the operator $D(r, 0, 0, s)$ on a sequence space bv_0 , the space of all sequences x such that $\lim_{n \rightarrow \infty} x_n = 0$ and $\|x\| = \sum_{n=0}^{\infty} |x_{n+1} - x_n| < \infty$.

Keywords: Spectra, resolvent operator, point spectrum, continuous spectrum, residual spectrum

MSC 2010: 40H05, 40C99, 46A35, 47A10

*Corresponding author: Avinoy Paul: Department of Mathematics, Cachar College, Silchar-788001, Assam, India,

e-mail: avinoypaul@rediffmail.com

Binod Chandra Tripathy: Mathematical Sciences Division, Institute of Advanced Study in Science and Technology, Paschim Boragoin, Garchuk, Guwahati-781035, Assam, India, e-mail: tripathybc@rediffmail.com

1 Introduction

Spectral theory is an important branch of mathematics due to its applications in other areas of science. It has proved to be a standard tool in the mathematical sciences because of its usefulness and its application-oriented scope in different fields. In numerical analysis, the spectral values may determine whether the discretization of a differential equation will give the right answer or how fast a conjugate gradient iteration will converge. In aeronautics, the spectral values may determine whether the flow over a wing is laminar or turbulent. In electrical engineering, it may determine the frequency response of an amplifier or the reliability of a power system. In quantum mechanics, it may determine atomic energy levels and thus, the frequency of a laser or the spectral signature of a star. In structural mechanics, it may determine whether an automobile is too noisy or whether a building will collapse in an earthquake. In ecology, the spectral values may determine whether a food web will settle into a steady equilibrium. In probability theory, they may determine the rate of convergence of a Markov process.

Various aspects of sequence spaces and series have been studied in recent years. In summability theory, different classes of matrices have been studied from different standpoints. Rath and Tripathy [10, 11] and many others studied different classes of matrices transforming one class of sequences into another. There are particular types of summability methods like the Nörlund mean, the Riesz mean, the Euler mean, the Abel transformation, etc.

The spectra of a difference operator were studied on some classes of sequences. Aliy and Başar [1–3] studied the spectra of the difference operator Δ and they generalized a difference operator on ℓ_p , c and ℓ_p . Okutuyi [8] has studied the spectra of the Cesàro operator on bv_0 . Rath and Tripathy [9] studied the spectra of operator Schur matrices. Tripathy and Paul [16, 17] studied the spectra and fine spectra of the operators $D(r, 0, 0, s)$ and $D(r, 0, s, 0, t)$ over the sequence spaces c_0 and c , respectively. Moreover, Tripathy and Paul [15] studied the spectrum of the operator $B(f, g)$ on the vector-valued sequence space $c_0(X)$. Some studies were also carried out by Furkan, Bilgiç and Başar [4], Rhoades [12], Tripathy and Das [13], and Tripathy and Saikia [18]. There still remains a lot to be explored on the spectra of some matrix operators transforming one class of sequences into another.

Throughout the paper, \mathbb{N} denotes the set of non-negative integers and ω , ℓ_{∞} , c and c_0 denote the spaces of all, bounded, convergent and null sequences $x = (x_k)$ with complex terms, respectively, normed by $\|x\| = \sup_k |x_k|$. The zero sequence is denoted by $\theta = (0, 0, 0, \dots)$. Kizmaz [7] defined the difference sequence spaces $\ell_{\infty}(\Delta)$, $c(\Delta)$ and $c_0(\Delta)$ as

$$Z(\Delta) = \{x = (x_k) : (\Delta x_k) \in Z\}$$

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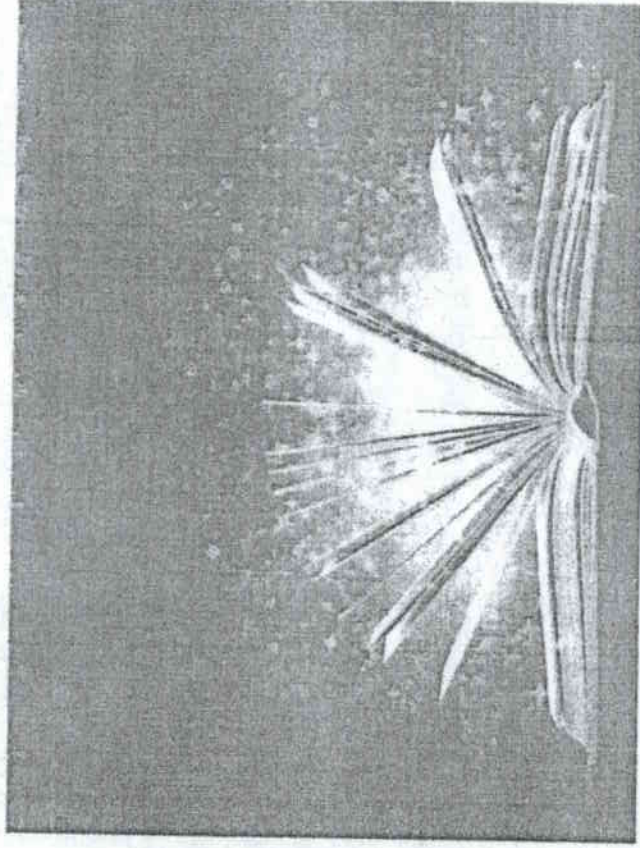
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P.T.O

Vedanta and its influence on Sri Ramkrishna

Ms. Bahnisikha Dev Roy*

Abstract: *Veda* is called 'sruti', i.e. that which is heard' or handed down through hearing. Each *Veda* has two parts_ ritualistic part and a philosophical part. Again, each philosophical part has two sections called *Aranyaka* and *Upanishad*. So, the last portion of each of the *Vedas* is called *Upanishad* or *Vedanta*. The theme of the *Upanishads* is to find an ultimate unity of things. There are three major schools within *Vedanta*, viz., the dualistic school (*Dvaita*), the qualified non- dualistic school (*Visistadvaita*) and the non- dualistic school (*Advaita*).

Advaita Vedanta of *Samkara* represents the highest altitude of our *sadhana*; while *Dvaita* is the most widely accepted view. Instead of repudiating *Advaita*, the average Hindus will say that they are incapable of reaching that height. *Sri Ramakrishna* understood this paradox of man's religious mentality and therefore he summoned us to *Dvaita* without rejecting *Advaita*.

Sri Ramakrishna's Vedanta cannot be called dualistic or *Dvaita Vedanta* because he never rejected monistic or *Advaita Vedanta*. It cannot also be called monistic or *Advaita Vedanta* for he never rejected dualistic or *Dvaita Vedanta*. The presence of some uniqueness in a particular form of *Vedanta* leads us to call it 'Neo-Vedanta' or a new kind of *Vedanta*. *Bhakti* is the essence of *Sri Ramakrishna's Neo-Vedanta*. He presented *Vedanta* in a manner suited to the modern mind. Swami Vivekananda called *Sri Ramakrishna* 'a living *Vedanta*'. Christopher Isherwood said that *Sri Ramakrishna* is *Vedanta's* greatest human exemplar.

Key words: *Vedanta, Ramakrishna.*

Veda is called 'sruti', i.e., 'that which is heard' or handed down through hearing. Each *Veda* has two parts--- a ritualistic part and a philosophical part. Again, each philosophical part has two sections called *Aranyaka* and *Upanishad*. So, the last portion of each of the *Vedas* is called *Upanishad* or *Vedanta*. The theme of the *Upanishads* is to find an ultimate unity of things. *Vedanta* philosophy is the systematization of the *Upanisadic* thoughts supported by the *Bhagavadgita* and the *Brahmasutra*. The *Vedanta* accepts three methods of investigation viz., *sruti* (scriptures), *yukti* (logic) and *anubhuti* (experience.). There are three major schools within *Vedanta*, viz., the dualistic school (*dvaita*), the qualified non- dualistic school (*visistadvaita*), and the non- dualistic school (*advaita*).¹

* Assistant Professor, Department of Philosophy, Cachar College, Silchar, Assam

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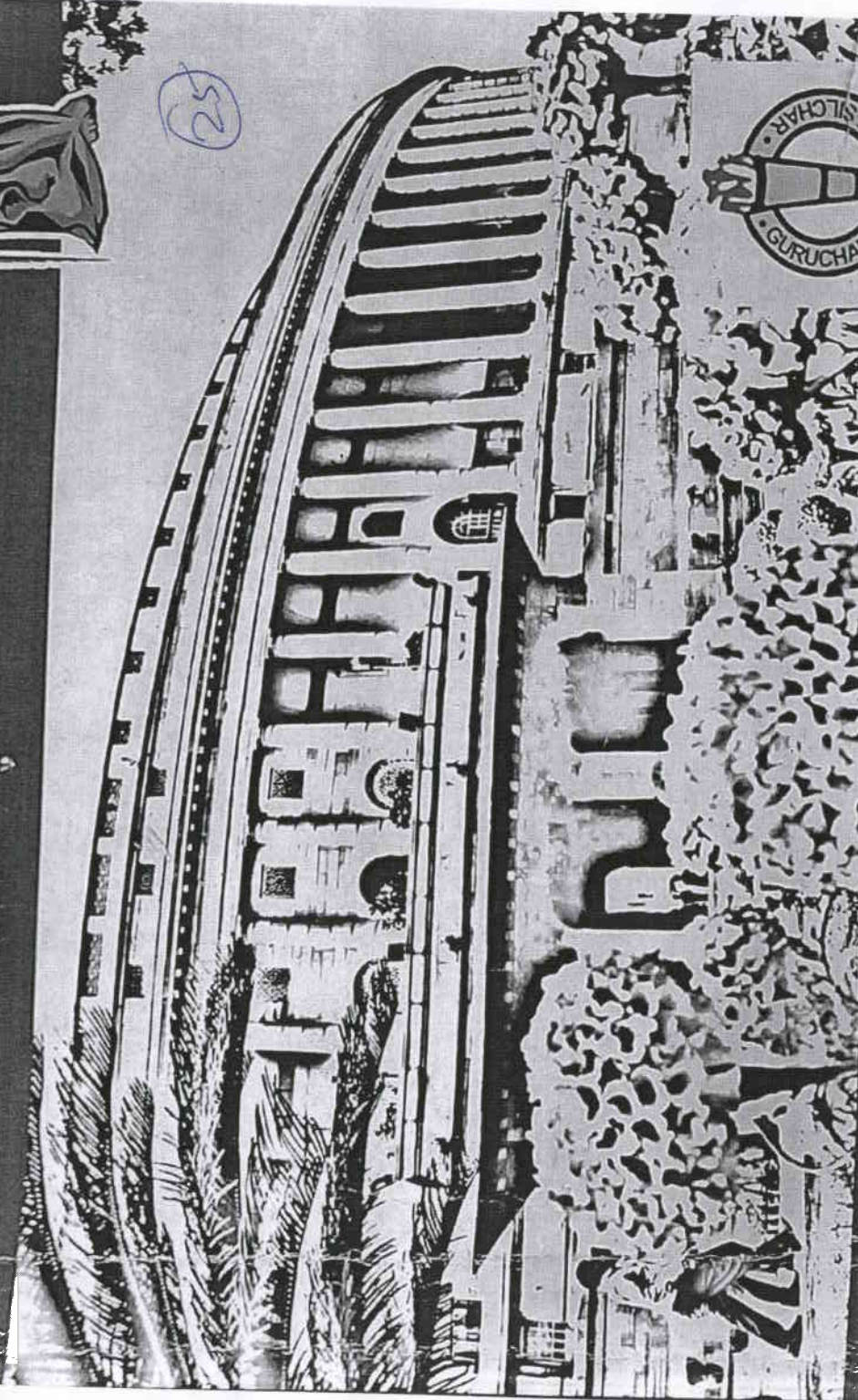
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Ghandian Political Philosophy For True Democracy

Dr Merina Islam

Ghandhi unlike other philosophers and political thinkers of the world, was not only a man of destiny of the nation but also was the man of the millennium. This paper is allocated to discuss about Gandhian political philosophy of State for the development of true democracy. Gandhian as an activist, he worked for the upliftment of true democracy. Gandhian as an understood the issues with special consideration based on Indian nature of socio-economic and politics. In the field of politics he regulate the national life and also he defined politics as the best means to decentralize in equitable manner.

Gandhi's denotation of freedom comes from interdependence on the socio economic, political and moral sphere. The search for a best possible form of government which will be able to solve the various problems the individual faces as a member of the civil society has been nagging the human mind ever since man thought of having stability and order in the civil society. Each thinker has tried to deal with this complex issue in his own way and prescribed his own alternative model of government which he believes will provide solutions to human problems. The thinkers and statesman have always debated on the form of government that is capable of tackling the demands of people and meet the challenges of the changing time. As a result of several models of government have been evolved and practiced throughout the world. Different countries have experimented with different forms of government at different times to manage the affairs of the people.

However, all the 'existing forms of democracy fail to satisfy the human needs of the changing time. The Capitalist form of democracy, which advocates for the majority rule is unsuccessful to maintain social harmony. The dissatisfaction of the minorities and the violent exerpitions in Western societies have distributed order and stability of those societies. In the Capitalist form of democracy the vast majority rules, in other words, whoever controls the majority, he enjoys political power. In the communist form, the selected elite rule for the interest of the vast majority. However, the crumbling of the Soviet Union, the Communist monolith, which accepted that democracy stands for the welfare of the poor and in the communist form of democracy the interests of the poor are better protected, has proved the fact that the form of democracy practised in the Communist countries is not to the best interest of all. Even the democracies adopted and followed in the third world countries have their own deficiencies. India, one of the third world countries, is no exception. Although it is the largest democracy in the world yet it is not devoid of crisis. Thus an alternative model of democracy is needed to fulfil the desires of all and satisfy the sentiments of all. "we need a

AN ANALYSIS OF SRI RAMAKRISHNA'S CONCEPT OF 'AS MANY FAITHS SO MANY PATHS'

Bahnisikha Dev Roy

ABSTRACT

Sri Ramakrishna practised and experienced the fundamental truth of almost all the religions of the world and is regarded as the embodiment of the harmony of religions. His principal teaching is – "As many faiths, so many paths". All through his life, he stood for harmony between all peoples, all faiths and all warring creeds. He is the fountain head of communal harmony. His firm grasp of the fruit, experience and philosophy enabled him to squeeze out the juice, i.e., a great teaching – the Harmony of Religions. His message of the harmony of religions is preached in India and abroad by Swami Vivekananda. The present paper is an attempt to show that the peace and harmony that the world needs today can be achieved by following the path of Sri Ramakrishna.

I

The history of India was in the pall of doubts and disbeliefs, at the fag end of 18th century and in the middle of the 19th century. The rich and influential classes were in the grip of Western materialism and asceticism. If we look in to that gloomy days we find, how the Christian missionaries unitedly plunged into reproaching Hinduism and were determined to convert Hindus. In addition to this against force, there was another – the materialistic thought of the Western and the glory and success

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DR RADHAKRISHNAN : TEACHERS' TEACHER

Merina Islam

Born into a priestly family of no great wealth on September 5, 1888 in Tiruttani. Radhakrishnan's early education was from his father Veeraswamy. He recounts that he has no advantage of birth or wealth. He had his college education first in Vellore and then in Madras Christian College. As a student he excelled. Not only did he secure first class in his B.A. and M.A. examinations, his professors sometimes asked him to teach his fellow students. He married Shivakaminamma when he was fifteen and lathered one son and five daughters.

Radhakrishnan's first teaching appointment was in Madras Presidency College in 1909. Two years later he joined Mysore University as professor of Philosophy. From then on it was a meteoric rise. He became King George Vth Professor of Mental and Moral Philosophy at the university of Calcutta, published his monumental work on Indian philosophy, visited Europe and U.S.A. and gave Upton lectures at Oxford. Haskell lectures at the University of Chicago and Gilford lectures at London and Manchester. A consummate teacher and academician, he lectured widely and published extensively. He received numerous awards and honors. He was knighted by the Queen, received honorary degrees from different universities and was given the Templeton Award, the first non-Christian chosen for this award. Bharatiya Vidya Bhavan conferred on him the title of Bramhavidya Bhaskara and the government of India awarded him the highest honor Bharata Ratna.

Dr. Radhakrishnan was a prolific writer. He contributed hundreds of scholarly articles in some of the foremost journals.

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Local Government - In Ancient Indian Perspectives

Smriti Paul

Abstract

The institutions of local government have flourished in India since time immemorial. The excavation of Mohenjo-Daro and Harappa opened up a new chapter in ancient Indian local government. In different ages of ancient India, we find the existence of local government. It must be remembered here that the administrative structure differed from empire to empire, and even king to king in one kingdom, but the local administration survived. Although local government existed in India in ancient times, in its present structure and style of functioning, it owes existence to the British rule in India, and has got constitutional significance in the year 1993 only. The present paper highlights some of the issues of the ancient Indian local government.

The conception of local government was not foreign to the people of India. These institutions have flourished in India since time immemorial. The subject of local government in India has both historical and practical value. We owe largely to her elaborate system of local government, the preservation of the integrity, independence, and individuality of Hindu culture; despite the world shaking and catastrophic political movements to which that culture was frequently exposed in the course of her history. That provides a sort of Noah's ark in which were safely protected the vital elements of Hindu civilization against the overwhelming political deluges that swept over the country from time to time.¹ These institutions really bear the age old

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The Kingdom of the Kiratas on the Bank of the River Kapili in Meghalaya

Asima Bhattacharjee

We find some historical records as well as archaeological evidences which give us ample proofs about the existence of the sovereign kingdom of the Kiratas towards the north eastern part of India. It is recorded that the capital of the kingdom was situated on the bank of the river Kapili flowing between Jaintia and North Cachar hills. That was the exact area where the forefathers of the Khasi Jaintia people of Meghalaya have been residing since a time immemorial.

The Ramayana describes the Kiratas as island dwellers all around the Gangetic valley. The Mahabharata shows them as 'mleccha' meaning non-aryan having indistinct tongue almost in the same area. Banabhata, in his Kadambari also described the Kiratas from the north of the Himalaya up to the south sea shore. Kalikapurana describes vividly about Kirata kings' wealth, prosperity and also describes their fight with Naraka, the king of the Mahabharata along with an account of their defeat, massacring and it also describes how some of them surrendered to Naraka and the rest fled away towards the south sea shore for keeping up their pride and vanity for independence. Naturally, it can be inferred that the Kirata kings who admitted subordination to Naraka most probably restored their kingdom on the bank of Kapili and Kallang which is course of time became a territory under Naraka's administration.

In Kalikapurana, a vivid description of the river Kapili is given. As the flow of the river used to carry gold with its current, the river is often described by the name Sitaganga, Suvarnasravini in different records. For its holiness and purity equal to that of the river Ganga it is often called by the name Kapilagangika or Mandakini. The Garudapurana also describes the river by the name Mahadevi or Kapila which is located just

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Reference

1. Rama
2. Maha
3. Kada
4. Kali
5. Sriha
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QUANTITATIVE EATING: THE AYURVEDIC KEY TO HOLISTIC WELL- BEING

Shilpi Dutta Majumder

'Health is wealth', this ancient adage remains incredibly relevant till this day. All the material wealth we gather in our entire lifetimes can be exhausted at a single stroke if we need to spend it in ridding ourselves of the many life-threatening diseases that raise their monstrous heads all around us. The common man is often at a loss to decide what line of treatment can take care of his health and well-being without draining his resources alarmingly. The ancient system of Ayurveda lays down very categorically that most of our illnesses stem from our erratic lifestyles and emphasizes on the time-tested maxim : 'Prevention is better than cure'.

तच्च नित्यं प्रयुञ्जीत स्वास्थ्यं येनानुवर्तते ।
अजातानां विकाराणामानुत्पत्तिकरं च यत् ।

(Caraka Samhita,
Chapter V, 13)

(One should take as an early routine the articles which maintain health and prevent the unborn disorders).

Significantly, Ayurvedacharya Caraka in the Caraka Samhita stresses on an interesting concept of Quantitative Eating for a healthy living which may be the panacea to many modern day health disorders. Our hectic and stressful lifestyles today often leave us with little time to dwell on our eating habits. In our mad rush to excel in our jobs or societal positions, we forget the value of Quantity of food on our plate and feel that its Quality is all that matters. In short, we gorge on food and

প্রসঙ্গ : বৈদিক সাহিত্যে 'পৃথিবী'

ড. শমিতা নাগ ধর

বৈদিক সাহিত্যে অসংখ্য দেব-দেবীর উল্লেখ পাওয়া যায়। বৈদিক দেবমণ্ডলে পুরুষ দেবতাদের মতোই বেশ কিছু শক্তিরূপিনী দেবীর উল্লেখও আমরা পাই যারা নিজ নিজ বৈশিষ্ট্য ও স্বাতন্ত্র্যে সমৃদ্ধ। বৈদিক সাহিত্যে উল্লিখিত বা বর্ণিত দেবীরা হচ্ছেন— উষা, বাসু, সরস্বতী, রাত্রি, ধীষণা, ইলা, মহী, ভারতী, অরণ্যনী, নিখতি, মেধা, পুন্নি, সরণ্যু, রাকা, সিনির্বালী প্রমুখ। এছাড়াও বেদের ব্রাহ্মণ, আরণ্যক, উপনিষদে অম্বিকা, ইন্দ্রনী, শর্বনী, ভবনী, কাত্যায়নী, কন্যাকুমারী এবং উর্মা হেমবতীর উল্লেখ পাওয়া যায়।

দেবী 'অদিতি' বৈদিক দেবমণ্ডলের একজন বিশিষ্টা দেবী পুরুষ দেবতাদের মতোই যিনি স্বাতন্ত্র্য ও গৌরবে ভাস্বর। আদিত্যজনীরূপে তিনি ঋগ্বেদে বর্ণিত। ঋগ্বেদে দেবী অদিতিকে 'পৃথিবী'রূপে কল্পনা করে স্তুতি করা হয়েছে— 'মহা মহদভিঃ পৃথিবী বিতশ্বে মাতা পুত্রৈরদিতি ধ্যায়সে বেঃ।' ঋগ্বেদে অদিতি ও দিতি (পুরাণের আদিত্য মাতা আর দৈত্যমাতা— এই দুই বোন) —দুয়ের কথাই পাওয়া যায় যেখানে অদিতিকে অখণ্ড বা সীমাহীন বিশ্ব আর দিতিকে খণ্ড বা সীমায়ুক্ত বিশ্বরূপে কল্পনা করা হয়েছে। অর্থবৈদ (১৩/১/৩৮), তৈত্তিরীয়সংহিতাতেও অদিতিকে 'পৃথিবী'র সাথে এক করে দেখা হয়েছে। পরবর্তী সময়ে এই অদিতি 'পৃথিবী' হিসেবেই কল্পিত হয়েছেন। কেউ কেউ আবার এরকম ব্যাখ্যাও করেছেন যে মূলতঃ অদিতি হলেন দুর্লোকের জ্যোতিঃ, এভাবে অদিতি 'দুঃ' এরই একটি স্ত্রীরূপ ধারণ করেছিলেন। আর এই 'দুঃ'-এর স্ত্রীরূপ থেকেই অদিতি সম্ভবতঃ পৃথিবীর সাথে অভিন্ন হয়ে উঠেছেন।

ঋগ্বেদে 'পৃথিবী'কে কদাচিৎ স্বতন্ত্রভাবে স্তুতা হতে দেখি। বেশিরভাগ ক্ষেত্রেই পিতা 'দ্যৌ'র সাথে 'দ্যাবাপৃথিবী'রূপে পূজিতা হতে দেখি। সেখানে বলা হয়েছে—

'উর্জং নো দ্যৌশ্চ পৃথিবী চ পিষতাং পিতা মাতা বিশ্ববিদা সুদংসসা।
' : সঃররণে রোদসী বিশ্বশত্ৰু বা সনিংবাজং রয়িমস্মে সমিষতাম।।'

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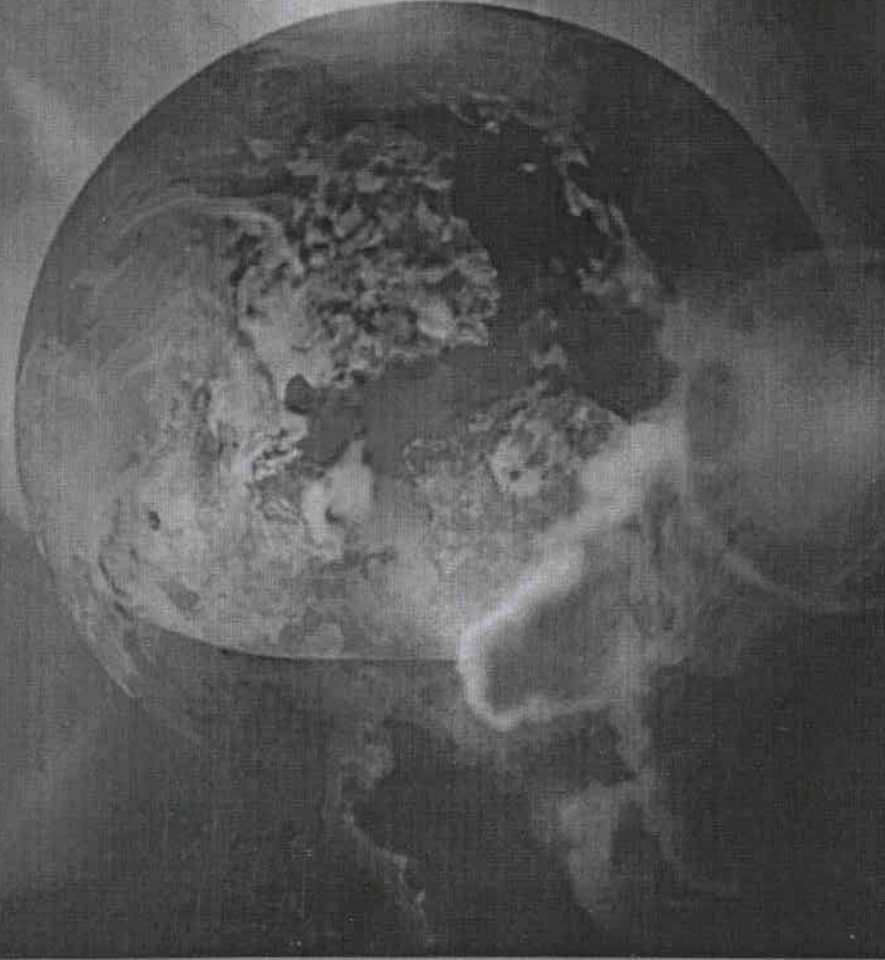
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Contact :
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For information regarding Association:
SECRETARY,
National Environmentalists Association,
D-13, Sai Roofs, 1st Floor,
H. H. Colony,
Ranchi - 834002
Jharkhand, India

E-mails : editor.bioscan@gmail.com
dr.mp.sinha@gmail.com
nat-env.assoc@gmail.com

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ESTROGENIC RESPONSES AND MODULATIONS OF UTERINE GENE EXPRESSION INDUCED BY COMBINATIONS OF GENISTEIN AND COUMESTROL IN OVARIECTOMIZED MICE

NITU DEBNATH^{1*}, JOGEN CHANDRA KALITA², SANKAR KUMAR GHOSH³ AND BISHAL DHAR³

¹Department of Zoology, Cachar College, Silchar, Assam - 788 001, INDIA

²Department of Zoology, Gauhati University, Guwahati, Assam - 781 014, INDIA

³Department of Biotechnology, Assam University, Silchar, Assam - 788 011, INDIA

e-mail: nitudebnath1234@yahoo.co.in

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ABSTRACT

Genistein and coumestrol are potent dietary phytoestrogens which interact differentially with estrogen receptors and thus mediate comparable estrogenicity. However, data on their combinatory effects *in vivo* are limited. We assessed individual and combined responses on uterine estrogen-sensitive endpoints and uterine gene expression in ovariectomized mice following subcutaneous treatment for 3 consecutive days, 14 d after ovariectomy. Effects on uterine wet weight, luminal epithelial cell height, stromal gland number and uterine ER α , ER β and PR mRNA expression were determined using qRT-PCR. 17 β -estradiol acted as positive control. Coumestrol singly exhibited stronger uterotrophic responses than genistein. However, combinations significantly increased uterine wet weight and luminal epithelial height. Pretreatment with ICI 162,780 revealed ER-dependent activity of the compounds. In contrast to 17 β -estradiol, genistein up-regulated ER α while coumestrol up-regulated both ER α and ER β expression. But, combination resulted in a dose-dependent mixed response, exhibiting marginal up-regulation of ER α at certain dose while significant down-regulation of both ER α and ER β at other. Thus, endpoint specific and dose-dependent estrogenic responses and differential expression pattern of ERs and down-regulation of PR suggests that the tested compounds may potentially modify sensitivity and physiology of estrogen target organ, which may therefore play significant role in the prevention of endometrial cancer.

INTRODUCTION

Phytoestrogens are diverse group of naturally occurring phenolic, non-steroidal compounds that are natural components of many plant foods (Bacciottini et al., 2007; Thompson et al., 2007) and medicinal plants (Seraphim and Sinha 2010a, 2010b) which exhibit estrogenic activity in vertebrates. Consumption of soy food or phytoestrogens has both beneficial health and adverse effects on development, fertility and the reproductive system (Cederroth et al., 2012). Structurally, phytoestrogens are similar to mammalian endogenous estrogen and thus they can interact with the estrogen receptors alpha and/or beta and trigger the mechanisms of estrogenic action (Davis et al., 1999).

Genistein (Gen), an isoflavone (4', 5, 7-trihydroxyisoflavone) and coumestrol (Coun), a coumestan (7, 12-dihydroxy coumestan) are two potent dietary phytoestrogens found richly in soybean and other legumes (Leuner et al., 2013). They have captured much attention in recent years due to their ability to activate both genomic as well as non-genomic mechanism of actions and their differential interaction with estrogen receptors (ER α and ER β) (Kuiper et al., 1997) and transactivation (Pike et al., 1999; Mueller et al., 2004), responsible for their comparable estrogenic activity. Gen and Coun compete for binding to the estrogen receptor in immature mouse uterus (Folman and Pope, 1969), but ER-ligand binding assay using rat uterine cytosolic estrogen

receptor revealed that relative binding affinities (RBA) of Gen and Coun are much lower than 17 β -estradiol (E $_2$) and Coun has higher RBA than Gen (Branham et al., 2002). Gen and Coun showed a distinct preference for binding to human ER α than for ER β , but only slight preference for transactivation of ER α compared to ER β (Mueller et al., 2004). Gen particularly was found to have 20-fold higher binding affinity to ER α than ER β by solid-phase binding assay (Kuiper et al., 1997, 1998). Determination of the potency of Gen and Coun through *in vitro* studies using recombinant yeast cells containing both human ER α and ER β found that Coun is more potent than Gen with respect to both receptor subtypes (Bovee et al., 2004). Coun was also found to be 10 times more potent than Gen *in vivo* (Milligan et al., 1998). Although they activate both ER α and ER β ERE-mediated activities (Li et al., 2013), they are 10² to 10³ times less active than steroidal estrogens (Kuiper et al., 1997, 1998; Schmitt et al., 2001; Morito et al., 2001, 2002).

The low potency of many phytoestrogens suggests that they may have little effect on biological systems at least when studied singly, but in combination they might produce synergistic effects. This concern has led to a number of research initiatives to examine effects of mixture of phyto-and xenoestrogens. Mixture of weak estrogenic chemicals including Gen produced significant additive effects when combined at low concentrations or at concentrations below