

An Anthology of Research Article

*Notes on Political views,
education policy, pollution,
moral degradation of present society*

Ganesh Chandra Saha

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Dedication

After publication of multi lingual poetry book “Anubhuti” I have published this book bearing the title “An Anthology of Research Articles” which includes the discussion on various problems people have been confronting in their social life. The book is dedicated to my Parampujya father Lt. Balai Ch. Saha, dearest mother Lt. kamala Saha and my solemn loved daughter Lt. Sanchita Saha.

Preface

The book “An Anthology of Research Articles” which bears analytical and critical discussion on pollution in environment, defects in education policy, moral degradation, evils and illness in the present society, deterioration of human character, religious dogmatism etc. These research papers are based on the study of books, discussions and conferences held in T.V. Channels, my attendance in Seminars and conferences, News papers and journals and my field works. Main objectives are to initiate the awareness about the evils and illnesses which are seen archetypal in different sections of the society at present. Every article of this book contain the advices and examples how to solve the problems and recover the illness of the present society. Hope that the reading of these articles more or less people can know the defects and evils going in the present society and can proceed how to remedy the illnesses.

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CONSCIOUSNESS IN ADVANCEMENT OF ENGLISH SPEAKING IN INDIA

Abstract:

Global language English has been using in more than 160 countries in the world. Today speaking in English and writing in English is very essential for all persons. To travel different parts of the world, to get job in foreign countries English speaking is necessary. Today for every person English language learning become an urgent need as the scientific terms, medical terms, agricultural terms, technological, astronomical terms been used in English. Indian people are weak in speaking English, it is because of draw backs of teaching-learning process. Classroom teaching-learning process is not away from its problems. It is only for passing examination not for talking fluently in the society. Even English language has been taught by the untrained teachers who are not able to speak in English fluently.

Key Words:

Global language, Scientific terms, Draw backs, Classroom, Untrained.

Methodology:

I have felt the matter that speaking in English fluently is urgent need for every person in India, otherwise people may suffer from various problems. I have studied survey books, attend conferences and seminars on the theme of English speaking, come to know various causes why Indians are not expert talking in English held in discussion, meeting in, T.V. Channels, and my practical observation are the core of fruit of this essay writing.

Objective:

My core object is to gear up the Indians to be advance in English speaking and to minimise the draw-backs of English language-teaching learning process.

Introduction:

Global language English has been using in more than 160 countries in the universe. Medium of world communication is being more or less culturing among majority people of different dialects. India also feels in such way. Linguistic assessment results that India with 22 national languages and more than thousand dialects still backward in speaking English language. Only 4% Indians can speak fluently. Unless English Language problem arises as in technology, medical science, computer science, Political, Astrology, Demography, Law Subjects, Court Terms etc. Mostly the preference for epithet goes to English terms.

Necessity of learning English language:

Indian constitution is written in English. Parliamentary details are in English language. Even judicial, Lawsuits, doctors, Engineers, and many other big officials using English language as medium serve their documentary subjects. Hindi though it is national language still remain not acceptable in many regions, rejected by southern. Linguistic differences of Northern and southern India, of Eastern and western India notably is processing a new kind of acceptance i.e. English language. Moreover, India the bigger human wealth country with English language facilitate Indians getting job in foreign countries. Economic advancement regarding it may not be denied.

In many way problem arise and it even not become an inspiring language among Indians and they aspirated. It is minimized and not vague in majorities. It is only the matter

of discussion among the educates. Wanting of proper nurturing of India Government plucks the route. Methodical teaching as like “behavioristic approach”, “mentalistic approach” both are wanting and presenting suffering in people where treatment comes to it as a foreign language. Mentally Indians are not prepared to cope up with the language, as since the freedom fighting traditionally Indians have agitation to boycott English language. Even today totality of Indians are not ready with the language having importance of second language. Influenciveness may deny Indian culture in future persons of such spirit keep him away from learning English. Many Indians are illiterate. It is not easy to them learning English where educates fail to speak fluently. Because foreign language is not for any body as easy as mother language. In India suffering comes in learning English because it is deliberately taught as a foreign language. It is neither instinctive, nor intuitive, language acquisition seems to be process of both of analogy and application, nature and nurture. Draw backs of English teaching learning:

Time provition with teaching and learning English in India since at the age of 3 and above years is negligible where whole time usage noticing in speaking mother tongue. Subsequently, majority Indians have no one tenth of everyday life can share regarding with English learning.

Class room English teaching is not away the problem. Teaching and learning in school and colleges aims at passing the examination. Servicing is not for talking and usage in daily life in Indian society. School teaching seems to be mistaken.

Absentee felt in appointment of skilled teachers, subjective knowledge specially in English language shorted and are very poor in sentence pattern and language structure.

Identification of English words in our daily usage remain untouched, processing does not share it. More than hundred words in daily life environment are happening to be used even difficulties of the language is being feeling.

No doubt, 40,000 Hindustani words take place in Oxford Dictionary and question arises on the eligibility of teachers. Their process of teaching is not update. Depending upon grammatical and translative teaching enrichment of language speaking may not be empowered.

Well trained in English language, having basis no any teacher is selected, eligibility doesn't tested. They are not practitioner in society, and so weak in speaking that he fails to communicate his own opinions.

Progress of teaching-learning method:

Regarding the matter teacher must attain skill in listening, speaking, reading and writing. In case of enhancement of skilled teachers real image should not be avoidable. Acceptance of imitation is noticing as student tends to follow the examples set up by them.

System should be maintained in increasement of skill in talking English. Perhaps, practically teachers in the classroom permitting the students verbal questioning and answering in English powers the fluency in speaking.

Skill enhancement increasing, i.e. speaking power to be gained processing the group discussion among the students. In order to "behavioristic approach" teachers and students should have every month inter-school subjective discussion in English language.

For clear understanding rural areas surprisingly urging

the engagement English teachers with local dialects. The provision may interact on each other easily. A teacher skilled in English unless knowing students mother language can not empower the teaching and learning as one kind of gap will remain among the teachers and students.

Conclusion:

In conclusion, public urges, governmental initiation to draw the consciousness of skilling in English language. As a result demand comes for appointment of skilled trainers in every rural areas. The trainers carry out their duties encouraging the village Childs, and guardians why they need to learn English language and what are the fruits of it. Mentalistic approach should come forward. Teachers must obtain mental preparation in discharging teaching. Practical usage of English talking among friends, classmates, villagers, and family members now and then extends fluency, sharpness, skill in speaking, teaching and learning.

References:

1. Global linguistic Survey book
2. Oxford Dictionary
3. Google Searching
4. Field Work

POLLUTION AND CHANGE OF ENVIRONMENT IN ASSAM

Abstract:

Pollution is a big and archetypal problem not only of Assam and India but of the whole world today. The people have been suffering from three kinds of pollution- air pollution, soil pollution and water pollution. Use of pesticides, plastics, decrease of forestations, quick increasement of industrializations, shortage of oxygen, production of additional Carbon Di Oxide, infiltration of river have been causing various type of diseases. Rapid increasement of population effect the purity of environment. Controlling of pollution is essential for healthy mind and healthy body. Nobody can imagine to live in a healthy society if pollution will not be controlled. General people as like as the Government should be conscious about of the purity of Environment. We all are responsible for this.

Key Words:

Pollution, archetypal problem, Pesticides, Plastics, Diseases, Environment.

Methodology:

Going to write the article I take help of the books written on environment by Dr. A. R. Kidwai and by Dr. Krishna Gopal Bhattayacharya. My field observation of different places, agricultural fields and industries also gives elements and datas. Conferences and Seminars based on environment and pollution are the sources to prepare this article.

Objective:

I have an outlook to make conscious people about of environment, and its purity and pollution and of the effect of pol-

lution in human life. In this article I have put some causes of pollution and remedial factors of it as people after reading the article may become aware of the environment where they live.

Introduction:

Pollution is a big and archetypal problem not only of Assam or India but of the whole world. The problem is not arose suddenly, but effecting for long. Now, what is pollution ? when the essential elements in air, water and soil are being decreased or any harmful elements present in the environment because of which human life, animals, plants have to be suffered from serious type of diseases, or the elements which shorten oxygen in air, purity of water, and fertility of soil, then it is said that human social life or environment is polluted.

Types of Pollution: Pollution occurs in three ways

- (i) By continuous increasement of CO₂, SO₂, CO etc in air.
- (ii) By continuous decreasement of Ozon gas in 'Stratosphere'.
- (iii) Presence of some unnatural matters like Cloro-floro Carbon, pesticide etc.

Causes of pollution:

Recently the environment of Assam is changed. Its is endangered to the human beings living in Assam. The total environment is becoming unhealthy as severe type of incurable diseases are effecting the lives. Modern technology used in agriculture, rapid growth of urbanization and industrialization, deforestation, diminishing of wild-life, increasing motor vehicle used, uncontrolled population growth rate, soil erosions, use of plastic and poly-thins and its unusual displacement are the very harmful facts for pollution in Assam. Drugs and alcohol used also have been changing the moral values of human society. Lack of moral education in schools

and colleges bears the responsibility for polluting the environment.

Rapid growth of population causes the deforestation and wild-life shortage. Before independence in Assam forests are 30% of total land area in Assam. Now it is felt that it is lessened to 22%. Forests are cutting for building the industries, home construction, and to widen the cultivation, fishery etc. After independence a great deal of industries are established in Assam for economic shine. Set-up of Thermal project in Chandrapur, Salakati, Brick factories thickly constituted every where in Assam are endangering points. More than 6 lack tones coal have been using as fuel which supply sulphur di-oxide and carbon di-oxide in the air and because of it human lives are suffering from many unknown diseases.

For example, Guwahati is the biggest city in North-East region. Now the climate of this city is changed. Population thickness makes the city dirty and unhealthy. Common use of plastics and poly-thins and easy thrown of it in the varalu cannal polluted the Brahmaputra river. More days of the Year in Guwahati climate remain hot because of excessive push of SO₂ & CO₂ in the air by the industries set here.

Scientific method used by cultivators in agricultural production bears its responsibility for human unhealthiness. And various type of unknown new diseases are effecting the lives. Pesticides used for huge production not only pollutes human health but it also pollutes the water and soil also. More than ten rivers are being polluted in Assam. Vegetables today we eat all are not healthy. We need to select in the market that what vegetable should be buy or not. Because we must deny the pesticides vegetables and fruits. Major portion of the people in Assam have been suffering from gastrics, stomach ulcers, skin diseases etc. People are losing physical strength and eye sight power. Today many of us effected, as it

is medically researched that many of us are losing productive power.

Noise pollution:

Scientifically speaking, pollution is an undesirable change in the physical, chemical or biological characteristics of various agencies of our environment. Namely air, water and soil. It affects human, animal and plants also.

Noise pollution is one of the serious problems to present environment which has threaten the human quality.

Effects of noise pollution are-

- (i) Hearing disorders and loss of hearing.
- (ii) Interference of communication.
- (iii) Effect on General Health and Behavioural changes.

Control of pollution:

Controlling of pollution for better health and better environment is essential. After knowing hazardous effects of pollution we need to be aware of and discuss pollution control laws and ordinances. Our parliament has passed the environment protection Act in 1986 (Act No. 29 of 1986). In Assam Environment protection Board was originated in 1975.

To safe us from the noise pollution the industries, rail lines, air ports should remain far from our home areas. High sound musical instrument, vehicle horns, we use should be of low sound. Population areas, hospitals, educational institutions are needed a declaration as silent zone.

Dirty things, useless social matters, plastics and poly-thins should not be thrown in the river or populated areas. Some waste items we can use for organic manure which is potential for plants. Plastic bottles, poly-thin bags we may store and sell. As a result we can keep our environment clean

and get money also. In Assam major portion of population are not aware of it, which resulting increasement of soil and water pollution.

Presently Brick Industries are here and there in Assam. Govt. should keep step to stop this. It causes highest air and soil pollution. And Acid rain has been occurring.

Pesticides using in cultivation has been causing water pollution and soil pollution. It also poisons vegetables and fruits we eat daily and suffering diseases like gestic, allergy, skin diseases, high blood pressure, high sugar etc. keeping in our mind humanity, farmers should minimize the use of pesticides as much as possible.

For maximization of oxygen in air social plantation is necessary. If we cut a tree, before cutting one, ten should be planted. Then environment will remain balanced.

However pollution creates a huge problem to the human beings, animal, birds, plants etc. Protection is needed. Awareness and consciousness among the people must be expected. Regarding the matter not only Govt. but also the social media, NGO, electronic media, print media can arise environmental awareness to keep it neat and clean that our survivor can live in peace and quite. In the last I am opinionated that environmental study should be the compulsory subject from high school to the colleges.

Reference:

- (i) Environmental studies. (by Dr. Krishna Gopal Bhat-tacharya)
- (ii) New Directions in Higher Education (by AR Kidwai)
- (iii) Practical observation.
- (iv) Environmental discussion of T.V.

SOMETHING WRONG IN EDUCATION

Abstract:

In our school life we read noble speeches which are available in Indian Holy books. Later on these are forgotten and nothing comes in practice. At present the educated society is painted with corruption, hatred, violence, murder, killing, bloodshed and fear. The new generations are hankering after higher education only for earning money. As a result morality and humanity remain in backside. Education policy and teaching have been seeing defective. It is because what is taught but not comes in practice. However to retain peace and harmony in human society everybody should consider unitedly. Above all moral views of personality is necessary.

Key Words:

Noble, Practice, Corruption, Morality, Humanity, Peace.

Methodology:

The method is comparative and my practical experience in the modern society has been described. Some noble speeches from Holy book have been extracted and analysed with the present view of the society.

Objective:

- (1) To identify the defects of human character.
- (2) To make conscious about of the defects of present academic system.
- (3) To enhance the moral view of the people.

Introduction:

In the very beginning of our school life we read human beings are the greatest in the world. It is why, because the human be-

ings are reasonable, they have power to think and to consider what is good or bad, legal or illegal, right or wrong. They are conscious of their conscience. We read that we should avoid violence. Non-violence should be our religious feelings. It is the advice of religious book 'Geeta' should not tell a lie, and should tell truth. Do harm to anybody is a great sin. We should help the blind man and respect the elders. Killing of woman is a great sin. These valuable speeches are read by us in primary school. And these are also voices of Lord Shree Krishna. Those are got in the holy book 'Geeta". We born, but what we do, we only read these for passing the examination. Later on all are forgotten. Being a respectable person we do nothing good in our society. In guise of or honourable person do everything, opposite to our religion. Indirectly we hit our own religion.

Present social condition:

Presently, the educated society is surrounded with corruption, hatred, diversity and violence. We are proud of our education and forget humanity what is very essential to keep peace in our world life. We are so complex and harsh. Our complicated life darkens simplicity. Nowadays, terrorists have been frightening the world. Who are terrorist. They are half educated means immoral.

They are flowing the river of blood. The excitement of blood marks them to forget their family relations. They are away from their parents, sisters, brothers. Openly the terrorists rape, torture and kill the Women, significance of Devi Durga, our mother, whom we all warship for enlightening our life, They have little feelings that their mother is a woman.

Today in one side, different missions are serving to educate everybody in the world. In another way some group of

educated persons getting inspirations of dishonest positions give harm in the very care of the humanity. Thousands and thousands honest men are forced to leave the world before their death time. But why ? Has its remedy or not ?

Defects in Education:

Why do we feel wanting of peace everywhere ? Science declares that this period is at the climax of the civilization, then it is easy to say that terrorist are civilized as they use the inventions of science. It is right or wrong ? Actually it is true and known to wise men that an immoral person cannot be said a civilized man. Seeing the present wild like condition I am not afraid of saying that our education policy is wrong. Such kind of education policy cannot build us properly. Actually we are not taking education properly. And the teachers are not real apprentice, they teach us that learning of books is not wisdom. But what we learn seeing the Nature in practical life experienced us and make us wise. Wordsworth says 'Nature is God', 'Nature is Creator'. And "It is love", 'Nature is the teacher" Here we have reminiscence of Veda and the poet wordsworth. The defect is that we read moral words of great men but forget it keeping in our mind. Who is responsible ? In schools and Colleges we learn moral words and advices of great men as well as holy books. And how it will be practiced in worldly life, remain absent. We feel want of practitioners (teacher) with ideal, and honesty. In the very opening of school life we learn. "It is sin to tell a lie."

Heartily we never feel it. As like as the teachers the parents are also sinner. As a few parents is care for their Childs everyday life. And teachers discharges their duties only for two pice. They are not ready for taking responsibility of their dutifulness.

We learn for earning money and hankering after job.

Today, the parents never try to make their Childs a man of character. We manage opportunity for us how do we live gorgeously. But neighbourhood and brotherhood are not felt. Nowadays selfishness is considered mostly.

Advices of lord Krishna, Lord Rama, Lord Buddha are available in our holy books people read but never follow their activities. Behaviour towards social being is not reminded. Reading and learning is only for to be Engineer or Doctor, or a politician. Money is only the purpose, responsibility is kept behind. King is only for his subjects, today it is not under consideration.

Conclusion:

However a teacher should be a man of character, and a man of honesty. Ideal and truthfulness must have with him. He is a rudder of society who can direct people to proceed forward. What the teacher teach should be abided himself in his own life.

References:

- (1) Chintanayak Vivekananda - Swami Lokeshwarananda, Twelfth edition, 2013.
- (2) Field Work.

IMPACT OF RIGHT TO EQUALITY OF WOMAN AT PRESENT IN INDIA

Abstract:

In the preamble there is assurance of equality of status and opportunity to all people. In the constitution of India Article 14, Article 15 (i), Article 16, and article 39(d) provides all kinds of right and opportunity to woman. Rapid development of a Nation depends on the united initiation of both male and female. But today in India like other undeveloped countries gender inequality has seen which the demerits of the development of India are. The women have been being neglected by the men in every field like political, education, economic, social domestic etc. Even they are not seen as person of less genius. Some evil tools like under aged marriage, dowry, lower wages for female, less freeness, deputed as housewife, less right to inherit the paternal property, low facility for education have been discriminating the Indian women. There is a distance between law and practice. If the educated people as well as Government take part in a full swing to remove the illness, then India will see the face of rapid prosperity.

Key Words:

Equality, Right, Gender inequality, Women, Discriminating.

Methodology:

The study has been based on the constitution of India and law books which provide women right to equality. It is an analytical discussion of laws passed but remain inactive. Practical field observation has been initiated as methodology.

Objectives:

(1) To make aware the people about of the gender inequality.

(2) To lessen the women discrimination which is prevalent in the modern human society.

Introduction:

The term preamble, the gist of the constitution of India is introduced with “We, the people of India, having solemnly resolved to constitute India into a sovereign, socialist, secular, democratic, republic and to secure to all Indian citizens social, political and economic justice, liberty of thought, expression, belief, faith and warship. In the preamble there is assurance of equality of status and opportunity and to promote among them all assuring the dignity of the individual, the unity and the integrity of the Nation”.

Right of Women in the constitution of India:

Gender equality provides women right to equality in Article 14, no discrimination by the state in Article 15 (i) equality of opportunity article 16 and equal pay for equal work in article 39 (d) women, have right to participate in education, sports, politics, media, art and culture, service sectors, science and technology etc.

Impact of Women in building Nation:

A nation cannot be ranked high when both men and women suffer from deprivation and look of empowerment underdeveloped and developing status are neglecting women. They are dominated by men and they have to fulfil their demands depending upon the interest of men. They are not 100% free. In India women have lower participation in economics, lower educational attainment, poorer health, high infant mortalities. Mainly our country's progress and prosperity depends upon the equal share of men and women. Regarding the matter once M. K. Gandhi told “Our independence will be successful when men and women can freely move everywhere

at midnight also without hesitation”. It is also accepted that India along with other developing countries has high gender inequality and low women’s empowerment than developed nations.

Inequality to Women:

Majority of rural men in our country work as cultivators, while majority women are housewife, they perform their domestic acts. It is an deadly drawback of economic progress. Wage inequality is not a neglected event. The largest wage gap is seen in ploughing operation. This is a crime to the sight of law. Law remain as an element of book, which does not come in practice, even we the men are not mentally prepared to pay them high wage. Actually, women are not less genius than men.

Woman have equal right under the law to own property and receive equal inheritance right, but in practice, women are at a disadvantage stage. This is evidenced in the fact that 70% of rural land owned by the name of man. Laws, such as the married women property right act of 1974 protect woman, but few seek legal redress. Although the Hindu succession Act. of 2005 provides equal inheritance right to equal ancestral and jointly owned property, the law is weakly enforced especially in Northern India.

Comparing in education, girls are fewer enrolled than the boys in schools. A few parents like to educate boys and girls equally. Instead, they arrange marriage for girls early. It is seen more in village areas than the urban areas. Boys are given the exclusive right to inherit family title and girls are viewed as additional status for their family.

Dowry system high lights the right to inequality in our country. It is also a barden for economic progress. Indian

constitution protects dowry system, and recognised it as a crime against woman. Dowry system has been prohibited under Indian law Act 1961, and subsequently. By sections 304 B and 498 A. The legislation passed for a penalty in section 3, if any person gives or takes dowry. The punishment could be imprisonment for a term not less than five years and fine not less than 15000/- even dowry has been prevalent practice in modern era in India. It is widespread among the people of all classes and all religion. In this connection it is seen that law is not properly exercised and the educated class is not mentally prepared giving up the system for better of our society.

Conclusion:

I may say that not only government, but educationist should try hard for developing the mentality of our country people against dowry system which discriminates woman. Every person in India should raise voice against it and it should become a part of our character and culture today. The M. P. & M. L. A.'s are persons of our society. They know it well. They forget it and nothing is done by them for votes. Meant, they are not mentally prepared to break the tradition.

References:

1. Constitution of India.
2. News Channel
3. Discussion held in TV Channel
4. Field Works.

ETHICS AND MORAL VALUE IN HIGHER EDUCATION AT PRESENT

Abstract:

Primary education, middle education, higher education are system of degree obtaining. These are the system of academic area for money earning. Competition base meritorious can earn more money with security of life. These types of educational system held not only in Assam or in India but all over the world, which makes people a tool or machine. Human behaviourance of the past has been gone into automatic change. Teaching of moral value has not been seen at present. Today the philosophy of teaching-learning are of Western method based. Today the teachers are not appeared as a guide of society, their personality exposed narrow. They are hankering after wealth. Today the period is a period of science and technology, in which morality and humanity backdated. However higher educated person should be a man of Character.

Key Words:

Education, Human behaviourance, Moral value, Personality, Character.

Methodology:

The study is based on educational policy of Swami Vivekananda and Netaji Subhash Chandra Bose. And the datas are from my field work. Various conferences on education policy that I have attended provide ingredients in this article.

Objectives:

- (1) To enhance the moral view of higher educated persons.
- (2) To extend the awareness towards the illness of education policy which should be shaken away.

Introduction:

Lower education, middle education, higher education are system of degree obtaining. These are the system mentioned in academic area for money earning. Competition base meritorious can earn more money with security of life. These types of educational system held not only in Assam or India but all over the world, which makes people a tool or machine.

Parents or guardians viewed their interest about education that their Childs have good performance in higher education and get a big job for big earning. Children are mentally trained by their parents to be big officials, doctors, engineers for much money collection.

In modern age these are the hopes and feelings about their children. To them it may be the shinning of life and establishment to the society. Difference between old education and modern education concerning the ethics and moral value of higher education is notable as the distinguishing discussion may bring before our sight the factor and facts of the modern higher education. The modern higher education is job oriented. Purpose of students and parents is heavy earning. This stamped heavily in the heart of human society everywhere.

Today this mechanical age geared up Government step by step to exclude the ethics and moral lessons from the course.

Present Picture of Higher Educated Society:

History proves decade wise differences not only in Assam but all over world, every corner of human beings, it may be political, social, economic, philosophical, psychological, physical and academic also. Human behaviourance of past century never be as it is of the present century. It is automatic

changeable. But some changes for better of life is acceptable, and some, which are avoidable should not be accepted.

This is the fact, which changes and highlights academic side in the present time are killing the moral values of the society. In the age of Ramayana and Mahabharata students (disciples) were taught in Gurus home They were fully obedient and tried to learn everything of Guru. Gurus were also in the mood that he could produce better than him. He focused his learning in the mind of his disciples as much as possible. Teaching was on the basis of moral view and to build his personality that he could stand best in the society with his big performances vigorously. It was Gurus philosophy. In this way they could shine their activities in society. Shree Ram Chandra, Yudhisthir, Arjuna are examples and they were morally educated. Purpose of their education was not money earning but to be good examples in the human society.

In the modern age, means in the 20th century the pictures of teachers, and students and schools and colleges are changed. Today the philosophy of learning and teaching, thought of education, academic system, all are western culture based. We follow the European countries. In competition Indian thought and views are seemed back dated and today it is negligible and laughing matter to us. Because as per modern system a well educated person never hesitate to laugh at our prime language Sanskrit.

Teachers are pole stars not only in academic institutions, but in their society also. They are directors and guide comparing to boat and rudders, teachers are rudder and students are boat. Boat reaches the point as per the directions of its rudders. As like as the teacher should guide and show the way how students will establish themselves well become guide to the next generation their society. Teachers are to be punctual, disciplined, sincere, thoughtful and open minded. These are

the elements of good personality. To be a good teacher it is very essential, that he is a man of good character and strong personality.

In summing up, today the greater parts of teacher are not punctual, and disciplined. They are of weak personality and narrow minded. If they are sincere, punctual, disciplined and serious to their works, why it is needed that Assam Govt. Orders to us punching machine for attendance. It proves that teachers are time killer. They do not deliver their duty timely. And even yearly Inspection in school is held, why ? It is because to judge the activities and qualities of teachers and students.

It is very essential for the teacher that he should understand him what he is, what type of man a teacher is, what type of act he should deliver, what type of nature he should have, what type of behaviourance he should focus. Difficulty arises, because today generally major portion of teachers have no aim from the opening of his education that he will be a good teacher. Generally in the present society the teachers have general feelings that they are Govt. servant. They served only for money earning. It is the very weakness of teacher's personality for which they are unaware of their duties. The lack of moral learning makes teachers to be self-oriented. The impression of teacher's weakness shakes their society in such way that it runs towards wrong turn. The result which comes before makes the people sufferer in society.

Now discuss about the role of students and their parents in the present society. It is very regretful to think of the role of the parents for their children. Now a-days, it is opinionated that family development is an economic shine. May its source be legal or illegal, moral or immoral, may other be harmed. Major portion parents have aims, any how they can

be success in case of their children and their children will take education by which he will get Govt, service and which service has extra income besides the monthly salary. Maximum parents hope not of children's social set up with a big personality and moral value. They never think of their children to present as guide of their own society in future results arises of inhumanity and non-co-operation to each-other.

Young generation started their life scoring heap of money which keep them away to think of neighbours help.

Today the period is the period of science and technology. Science and technology goes to reach its climax. It is necessary and reasonable acceptance. But it does not mean that the generation will show his performance in it being immoral and inhuman. They may enlighten their life in technology keeping with them the view of humanism. A highly qualified person in modern education system will be a great man if he is a man of character with moral thought. As the view pursued, social harmony will be arose and people of every section in their society can live peacefully and the economic progress with spiritual enlightenment may be possible not only in their society but all over the country. Regarding the matter the teachers, parents and students should take their positive role.

References:

- (1) Chinta Nayak Swami Vivekananda
- (2) Field work
- (3) Conferences held in different T.V. Channels
- (4) Seminars I have attended

A GLIMPSE ON CULTURE OF DHUBRI DISTRICT

Abstract:

Dhubri district situated in the West corner of Assam is a meeting ground of diverse communities, cultures, languages, religions etc. Brahmaputra River is flowing by the side of the Dhubri town. Dhubri district which is thickly populated, the people belonging to this district have their prime occupation i.e. agriculture. Majority of the population by religion are Muslims. Though divergence is seen, yet unification is maintained among the communities. The Assamese language has been regarded as official language, but the localities are habituated in speaking Deshi Bhasa means Rajbangshi language and Deshi Bangla bhasa. The festivals of different communities have been celebrated and unanimous assemble of different religious people have been seen in the event. In consideration of industrialization, Dhubri district is poor and increasement of Labour Day by day is huge. Some brick vatas are scattering in the village area of the district, which causes air pollution and soil pollution. However, comparing to other district of the country, it remains green today.

Key Words:

Meeting ground, Culture, Language, Religion, Divergence, Unification.

Aim and Objectives:

The main objective is to focus on the assimilation of caste and communities, mingling of language and acceptance of diverse religion peacefully. The discussion is going on the matter ----- what is the culture of this district, is any peculiarity of one culture, or how various cultures are becoming peaceful acceptance and ceremonies systematically.

Methodology:

The study has been based on the Secondary datas collected from Janasonjog, Dhubri and primary datas are from my self-experience and self-observation of field work and group discussions in the different areas of the district.

Introduction:

Dhubri is a district of Assam situated in the south-west boarder. South Boarder of Dhubri is Bangladesh and West boarder is West Bengal. On the East of Dhubri is Meghalaya state, and in the North boarder is B.T.A.D. and Bongaigaon district. The district is a meeting ground of diverse communities, cultures, languages, religions etc. The population of the district is thick. Main profession of the district is agriculture. The Brahmaputra River is flowing by the side of the Dhubri town. Some other rivers are Gangadhar, Godadhar, Sankosh, Khoraghat etc. in this district.

Population:

As per the calculation in 2017 the district contains 2214000 people, of which the male-female ratio is 1000:953. The literacy is 58% where male literacy 63% and female literacy 53%. The area of the district is 2838sq. k.ms.

Language:

As Dhubri district is a part of Assam, Assamese language is a compulsory official language. In the house-hold areas and market places Rajbanshi, Assamese and Bengali language are used. The fact is that Rajbanshi bhasa is a dialect, not recognized language, yet 85% people of this district use this dialect. It is publicly recognized as a local language.

Caste-Community & Religion:

By religion 74% of the total population is Muslim, and 25% are Hindu, where 1 percent is Sikh, Buddha and Christian.

Among the Hindus diversity is also seen- Rajbangshi, tribal, schedule-caste, horizon, lower-caste, upper-caste, Bengali Communities etc. One sensitive thing is that in the political ground something communal issues affect the public mind but this cannot re-act the cultural events.

Agriculture and Education:

Dhubri district comprised of 2838sq. k.ms. land area in which agricultural land, forest, river, hill are. The land area is divided into two parts- North Bank and South Bank. This divided by the Brahmaputra River. South Bank people are sufferer. Every year they have been suffering by land erosion and over floods. Three or four month of every year they face the crucial moment created by the flood. Land erosion caused by Brahmaputra River denied the south bank people to live permanently in a place.

Forests are cutting day by day which caused the land erosion and increasement of CO₂ in air. The high population growth rate and literacy cause increasement of labour. In want of livelihood, labour go to the other state for better income, and one part remain in locality, they are farmer, Govt. jobholder, businessman and labour. Some of the poor people always cut tree and sell in market as fire wood, furniture wood and wood for buildings.

The farming is not scientific, it is traditional, scientific process have been using, it is very minor. In the district farmers are landholders, but belong to poor section.

Though there is no 100% literacy in the district, unemployment is a big problem. Skilled technology is not available. Traditionally general type of education, day by day have been increasing unemployment problem.

AAKRSU is a Rajbangshi student union, standing on the

demand of S.T. Reserve for their community and separate Kamatapur land.

Puja and Festivals:

Jokapuja, Mashanpuja, Bashpuja, Hudumpuja, are done by Rajbangshi community. Several other puja such as Jagdhatri-puja, Mahamayapuja, Shitalapuja, Kalipuja, Durgapuja, Siv-apuja, Rathayatra etc. are done by all Hindus.

The festivals celebrated in Dhubri district are Bihu, Beshma, Durgapuja, Dewali, Doljatra and some others. Nowadays, Chhath puja becomes more popular in the district. The festivals celebrated in the district is not limited among the special community, but participated by all different communities.

Industries and Pollution:

Dhubri is a district of agriculture not of industries. One match factory was, but now it is closed. Remarkable thing is that more than 50 Brick vatas are being polluting the air of this district. Some other small industries, motor cars, train engine are being polluting the air, but it is negligible.

Soil pollution by the use of plastic and pesticide is negligible in compare to other parts of India. Only major soil pollution is happened by flood, river erosion and deforestation.

However, unity in diversity is seen among the people of the Dhubri district. Whenever whole world is in searching for remedial of pollution, Dhubri even remain green and green.

References:

1. Datas collected from Janasonjog, Deptt. Dhubri.
2. Self Experience and Self observation.
3. Group discussion with the people of different society.

AMALGAMATION AND CONFLICT IN ASSAMESE CULTURE AT A GLANCE

Abstract:

Assamese culture is an amalgamation of different cultural elements of several caste and community. Assamese culture and language is a meeting ground of various castes and communities. The Assamese culture does not come out in a day, it is of long-term changing model. This culture has been rapidly changed and in modern age it is based on the chemistry of Eastern and Western model. The national festival of Assam i.e. Bihu does not originated in Assam, it comes from eastern country China. All communities living in Assam more or less solicited this festival. Analysis of Assamese culture gives us knowledge that the core of this culture depends upon Dravidian and coach. The influence of Muslim can't be neglected. The Muslims have contribution in developing the culture. The elements accepted from different culture and had been made adopted as the core ingredients of the culture, no doubt enrich it, but conflicts in assimilation remain till today. Because of some communal dealings, today it is seen that the Assamese culture has been limiting.

Key Words:

Assamese culture, Modern age, National festival, Dravidian and coach, Conflict, Assimilation.

Objective:

The language and culture is not stagnant, these are Changeable. Assamese culture is a chemistry of various ingredients taken from different castes and communities which have been rooted in the state. I have attempt here to give a little knowledge about of this. How it has been changed and got a present shape and how the elements of different culture have

been mixed with it.

Methodology:

I have been proceed to prepare the article collecting dates from various cultural show I have attended, Seminars on Assamese culture and literature, group discussions with literary persons, and reading books written on Assamese sanskriti.

Assamese culture and language is a meeting ground. The culture is not originated from a single caste community or a single language. There is diversity but unity also. Generally culture or language is not static; it is going to change, in the mood of its progressiveness. Assamese culture and language can not remain in its stand, finds its present position in India having discharge and acceptance, of different caste, communities, religion, words, phonetics, social system, living process, architectures, dresses, as usual domestic home works etc.

Assamese culture is mainly based on Aryan culture. Assam is a North-East frontier state of India. Besides Aryan different other communities and sub-communities are amalgamated in the development of Assamese culture. Culture and civilization of a state depends on its natural and geographical stands. From the primitive age Burmese, Indonesian, Tibetan and Chinese are mixed, in this region. Indian great epic “Mahabharata” and other holy books also give its truth. Chinese were Mongolian and with the troops of Bhagadatta there were Chinese soldiers’ attendance.

Various castes and communities are mixed. But among them the people of “Austic” languages is the most primitive. They started their livelihood on the bank of Ganga and Brahmaputra. Dr. Sunity Chattapadhaya said that the word “Ganga” originated from “Austic” (referred in the book “Asomi-

ya Bhasa Aru Sanskriti by Banikanta Kakati). Agricultural livelihood of the village people is interconnected with the “Austic” civilization “Nangal”, the word came from Austic language (said by pochilusky).

What community came in Assam for the first time, cannot be decided, remain under debate. But Rizly (a scholar) said that assimilation of Dravidian with the coach is seen. Indirectly Dravidian involvement in Assamese culture more or less is come to our sight, “Puja”, the word is Dravidian, “Pu” means “flower” and “Cheo” means “do”. The two words mean “Puspa Karma”. As per some scholars “Shivpuja” is originated from Dravid. And it has been practiced in Assam today also. Many words which are Dravidian are using in Assamese language, For example, Tula (kopaha), Alas, Agar, Kanan and so on.

Assam is a land of Hindus and Muslims. They all use as their mother tongue i.e. Assamese language. It can not be denied that Assamese culture is originated with the assimilation of Hindu and Muslim communities. The root of Assamese language is Sanskrit but the influence of Islamic language can not be ignored. Mahapurush Sankardeva used in his literature the Islamic words such as “Forman”, “Jan”, “Sahab” etc. it is also proved by Dr. Surya Kumar Bhuyan’s “Payadashah Buranji”. A remarkable achievement in Assamese literature is “Zikir and Zari”. These songs are about Imam Hussein’s death story in Karbala.

National culture is co-related with the spiritual and real life. As the Musalman Peer and Fakir were loved by the Ahom kings, they gifted land in Assam to construct Masque. Moqtab, Dargah etc. They also gave economic help. Hazo’s “Poamokka” is its proof. Under the direction of king Shiv-Shingha in the book “Hastividyanave” (1734) there are

many lovely and beautiful pictures which are drawn by two Mughal architect named Dilbar and Dosai. Many fashionable goods such as Aina, Atar, Pikdan, Hoka, Rumal, Golap, Hasnahana etc have been using in Assam when Muslims entered in Assam. Before Muslims entry in Assam “Polao” “Achar”, “Khisury”, “Kismis” etc the food have not been used. Maharam, “Id-Ul-Fitor”, “Id-Ul-Juha” - these festivals are celebrated gorgeously and delightfully.

Major portion of Assam population is occupied by “Tea Garden Employees”. They had been coming in Assam from 1837. They are from Odisha, Bihar, Madhya Pradesh, Tamilnadu, Andhra Pradesh and from Midnapur of West Bengal. Today in the modern age Tea Employees become the inevitable part of Assamese socio-economic culture. There are more than 100 titles and sub-titles among them- For example, chatal, Munda, Tanti, Tacha, Orao and many others. Paternity inheritance provides that the Tea Employees bear the Austric and Dravidian culture. They are also involved with Aryan culture. Festivals organized by them are of Austric root. Some kinds of resemblances are seen in their Jhumur Dance with Assamese Bihu Dance. They have celebrated some Pujas such as Karam Puja, Tusu Puja, Garay Puja etc based on cultivation fertility in the village areas. Modern culture is controlled by economy and education. In both these Tea Employees are backward. Major portion of them are addicted in alcohol. Politically and socially developed groups have been avoiding these castes still today also.

Folk-culture comes to the sight on the basis of human life. Traditional social behaviourances give the birth of Folk culture. It is presented not only in Assam but in all North-east states in different ways. Folk culture may be abolished or changed because of education, religion, politics, Urbanization and Industrialization, and Technological assimilations.

After 1826 as the Britishers entered in Assam, they were preaching Christian religion among the people of North East, and in the last they succeeded. Mainly, major portion people of Meghalaya, Nagaland, Arunachal Pradesh, and Mizoram were converted into Christian. Slowly the traditional Folk-lures, Folk songs, are being minimized to practice.

Assamese culture is enveloped with the faith of fertility. The cause, it is supposed to have special importance. The people belong to this culture have been believing that “Birth”, “Death” and “Marriage”- these three are in the hand of God. These are big occurrence in human life. People believed, these should have in their life with God blessings. Otherwise they have to suffer pain, miseries, diseases and many other unhopeful incidents.

Formerly, the population increasement was very low. It was necessary for their support, safety and property inheritance. At that time, the land was full of Jungles and wild-animals. Living-hood was fearful. People were hoping for population increasement. And regarding the matter the people of this locality donated fish when a child was born. It has significant, that as like as the fish the child will also get a big type of procreative power.

Death of family member bears a message in the society which is pathetic and unbearable. It is believed that after death the soul will born again and only the body is lost (Hindu religious belief). Khasi community put an egg in the nave of the death body in grave. It signifies that the death man will soon get birth with the help of the life hiding in the egg.

Regarding the plants and plantation there is tradition to plant these kinds of tree which have more and more productive power and having capacity to live for long. Egg, fish,

these have big procreative power and people of this land have a traditional faith that donation and use of these will bless the married bride-groom to have procreate more Childs like fish.

Folk culture and traditional believe in fertility is with a great importance and it is subject of study.

Culture is a flowing river. It is changeable not static. Changing movement of Assamese culture is so speedy. Mainly the three influences such as (i) Modern education, (ii) City or town inhabitisation and (iii) Industrialization change the traditional mood of Assamese culture. Changes are seen in eating, dressing, sleeping, house modeling etc. New kinds of practices coming from other developed countries after globalization can not be ignored and suit to be a part of this culture. Socio-artificiality and cosmopolitan ideals are accepted. Today the difference is seen from the Assamese culture. In Ahom time Assamese culture was dependable upon the agriculture and village living system. But in modern age influence of bureaucracy is remarkable. And village culture has been going to abolish. The village people are also following the city choices.

Primitive Assamese culture is in remote from modern which is assimilated with the western. It can not be denied that fifty years ago the cultural functions were celebrated in the villages or towns, which were enjoyed whole night. But after the quick motion of Industrialization it seems that time is short and cultural celebration are going to be organized shortly. Ambition for economic prosperity is also another cause. Now-a-days people become very worldly. Primitive culture was on the basis of village and now it bases on city people.

Religion is a main object of cultural growth. Centering

the religion, arts, literature, songs, music, dance and architects all grow well. In modern age religious elements are being avoiding. Assamese is a culture. It is not a religion. Therefore it has no capacity to keep a special type of regionalism and nationalism. It has been dividing in many small parts internally day by day. Cultural shows are being avoiding the critical description of religious books, epics, moral imitations and human education etc. Now it is viewed only in the competition of beautiness, sensualism, physical activity and so on. Jonaki period is the turning point of vigorous type of change in Assamese dramas, poems, songs etc. Jyoti Prosad Agarwala, Chandra Kumar Agarwala, Laxminath Bejbaruah are the pioneers of modern literature. Romanticism is followed and Rabindra Nath Tagore the Bengali romantic poet found the place in Assamese literature.

Bihu is a main resource of Assamese culture. It bears Assamese regional importance and its tradition. Aryan, Dravidian, Austric, Mongolian, all caste and community elements are in Bihu festival. Previously it was towards the villages and today it proceeds towards towns, village traditions are seemed to be abolished and only picnic party, Husari and Bihu dances and songs are being practicing.

Because of the influence of modern textile traditional dresses such as sharee and Mekhela of Ari, Muga, Jute etc are being avoided. Different kinds of other dresses have been using and only the white Phulam Gamocha is using in every celebration.

Education and politics can raise a culture. In Assam no culture is arose on the basis of politics and education. In modern age no any single community or a single politics can create a single culture. It follows several national and international bases.

The passage of education is pathetic. There is only, we see, the importance in technical education. It declines fully to make a real man who can originate a society favorable to live peacefully. Every body is eager only to be educated as they can earn money more and more. Though it is not applicable for all, but major portions of all educated persons are in the motif, that they may be richer. Spiritual education which can teach us about of human value is no more. Lack of relation between soul and education is given up. These few lines in this paragraph may make us to feel in what education there is no spirit of life, how kind of culture we accept today i.e. lifeless.

Outer portion of Assamese culture is fully practiced which elements accepted from outside. Eating, drinking, playing, dressing, fashioning, meeting etc. in all these, people follow the western methods and poses. In marriage, celebration, invitation, reception, social inner humanity and spirituality, these all are driven away. Village culture is victimized by the city culture. Today Assamese culture's inner section is errored and outer part is visible.

The population pattern in Assam is remarkable and sensitive. In both the valley Barak and Brahmaputra in 2016 Government calculated that approximately 325 lakh people have been living in Assam. They are belonging to Hindu, Muslim, Christian, Sikh, Jain, Buddha and several tribes. Among the tribes Bodo, Karbi, Missing, Deurie, Sonowal, Khashi, Jayantiya, Rava etc. are positively inner part of this culture. Migrated people from Bangladesh (after partition of India) are available in Assam. Among the migrated people the Muslims are living in char areas and back ward places. Bengali Hindus are living in the town areas and in the market places of villages.

Among the 325 lakh population in Assam as per calculation of 2016 more than one crore are Muslims among which maximum people use Bangladeshi language. Near about 65 lakh are Bengali Hindus who use Bangla and Assamese language. Near about 13 lakh Bodos living in Assam use as their mother tongue the Bodo language. The Khilingia people who are demanded that they are only the Assamese, are not more than 5.6%. More than 70 lakh Rajbanshis living in Assam have been demanding that they are not Assamese. They belonged to Kamatapuri. Islam is the 2nd largest religion in Assam. They are above 34%.

Though Assamese is an official language in Assam but today We observe sincerely Bengali language has been using by majority.

Migration and infiltration is a big challenge to the Assamese culture. This kind of cultural threat can not be accepted. For the community protection and cultural safety consciousness among the people who are living in Assam is necessary. Assam Government as well as Assam's people should be sensitive and potential regarding the matter.

Reference Books:

1. Asomor Sanskrity (by Dr. Lila Gogoi)
2. Asomiya Bhasha Aru Sanskrity (by Dr. Birinchi Kumar Baruah)
3. Asomor Janojati (by Dr. Promod Ch. Bhattyacharya)
4. Internet data collection.
5. Field observation.

AN INTRODUCTION OF SHREE MAD BHAGAVAD GEETA

Abstract:

Shree Mad Bhagavad Geeta, a gist of all Puranas, container of 700 sloakas taken from Mahabharata, which is called 5th Veda written by Byashdeva gives us advices to lead our daily life. This scripture has 18 contents but the last 18th content (Mokshyo Yoga) is the summery of other 17 Chapters. Meditative study of Geeta opens eyes to see the mystery of birth, rebirth, hell, heaven, creation and creator. Geeta also gives us the knowledge of the relation of soul and body and paramatma. Causes of punishment of soul have been explained in Geeta in detail. To lead a life of peace and harmony is being essential to read Geeta regularly in a holy mood.

Key Words:

Slokas, Advices, Creation, Rebirth, Parameshwar , Parmatma.

Objectives:

To initiate primary knowledge about of the holy book- "Geeta".

Methodology:

I have study Geeta yathayatha published by ISCON and prepare an introductory note about of this holy book.

Shree Mad Bhagavad Geeta is a religious holy book written by Byasdeva who was a son of Parashar Whrisi. He is known as krishnadaipayan in Sanskrit. His mother was Satyabati. He had a son by name Shuka. He is called Shaktyavesha Avatar of Vishnu. The Hindu holy books like Veda, Purana, Mahabharata, Geeta are written by him. Vyasadeva lived in a place that is Bodrikashram on the bank of Ganga in modern

Uttarakhand. Byasadeva is not regarded as whrisi but an Avatar.

Shree Mad Bhagavad Geeta contains 700 (seven hundred) Slokas, taken from Mahabharata which are Lord Krishna's advisory speech. It has been suggested that is more holy than Ganga as Geeta begets from mouth of Lord Krishna and Ganga begets from Lord Krishna's feet. The importance of Ganga is not negligible, yet Geeta has more holistic and importance than Ganga which can minimise the sins of human beings.

Geeta is written in Sanskrit language. In the past age only the Brahmins can read it, but today it has been converting in different languages of the world. So that, today people of every section can read the Geeta. Therefore this holy book nowadays becomes more influencive comparing to the past. The container of 700 Slokas, the Geeta has 18 Adhaya (part). The slokas are taken from Bhisma parva of Mahabharata. It is an ongoing dialogue between Lord Krishna and Pandaba Prince Arjuna. The dialogues starts when Arjuna gives up his Gandiva and told Lord Krishna that he will not proceed further for wars as the scene of death of his relatives is unbearable to him. Then Lord Krishna begins to pacify him and gives advice that all why he should do the fight against The Kaurava.

The Shree Mad Bhagavad Geeta's 18 chapters are:

- (1) Vishad Yoga
- (2) Sankhya Yoga
- (3) karma Yoga
- (4) Jnana karma Yoga,
- (5) karma Sanyasa Yoga,
- (6) Dhyana Yoga
- (7) Jnana Bignana Yoga
- (8) Akshara Brahma Yoga

- (9) Rajaguhya Yoga
- (10) Bivuti yoga
- (11) Bishwarupa Darshana Yoga
- (12) Bhakti Yoga
- (13) khetra Khetrajna vibhaga Yoga
- (14) Gunatraya Bibhaga Yoga
- (15) Purushatta Yoga
- (16) Daiva Asura Sampat bevaga Yoga
- (17) Shradhyatraya bivaga Yoga
- (18) Moksha Sanayasa Yoga.

Among these the 18th chapter is the summary of other 17 Chapters. Moreover Geeta contains 7 holy speeches, (Mahat Bani) squeezing these speeches of slokas people can lead his life properly and can aloof from doing any harm to others. This spiritual holy book Geeta also assures us how we can recue our-self from doing sins.

For proper understanding of slokas we need devotion towards God. Regular study of Geeta changes our life style and makes us devotees. This holy book is a solution of numerous questions in our daily life. People can find out the answers of some questions such as from Where we come, Why we come, Why we meet death, Where we have to go, are we again come in the world, and what is the act that we can rescue our soul from rebirth. This scripture is regarded as a vast ocean of knowledge in the universe. Through Geeta wee get knowledge of why we suffer, what is the cause of sufferings and how we rescue our soul from sufferings. The simple answer of these questions is in Geeta i.e. Body is the cause of all sufferings as when body will not be guided by the soul properly. The world is a like a jail where all come again and again to get punishment. Surrender to the foot of God is the way of rescue. We will not come again in the world, if God shelters us. Study of Geeta with devotion has power to open our third eye by which we can see all in the world and come to know

the mystery of the creation and the creator.

The seven noble speeches included in Geeta after 18th chapter are very essential for our livelihood, which provides knowledge to make our life simple, noble, honest, happy, truthful, peaceful and joyous.

The Geeta, pancham Veda regarded as religious advisory holy book of Sanatan dharma gives us essence of all Vedas which is the most profitable for the persons who are busy with their daily works and has no time to study the all dharmastras. Reading Geeta they can acquire knowledge of Sanatan Dharma easily. It teaches us the process of maintaining natural livelihood without doing harm to others. The provocation of Geeta is that Lord Krishna is the God of the world and Geeta is the greatest holy book.

The advices provided to Arjuna are not only for him, but these are the examples for all human beings to follow. The Geeta may be compared with soap which is powered to clean the dirt of our soul. Regular study of Geeta in devotion open our spiritual eye by which people can get knowledge of creator and creation. Paramatma, part of Parameshwar like Sun ray present everywhere and with every soul as observer to observe the acts of human beings. Through study of Geeta in devotee, we can feel the presence of Paramatma with our soul.

In the last it is opinionated that everybody should study Geeta through which people can lead a life of peace and harmony.

Reference:

1. Shree Madvagavad Geeta Yathayatha published by ISCON (Calcutta)

EDUCATION POLICY AND SWAMI VIVEKANANDA

Abstract:

Swami Vivekananda Deva's thought and Philosophy about Education policy in India was allowed for mass people which were a coordination of Western Science and classical literature and culture with modern education. Purpose of education should be the expression of inherence that can build the character of a person by dint of which a person can find the source of earning and can think of the prosperity of the society he belongs to. He also thought about different educational syllabus for women and men. To him physical exercise is the essential element of education as because a healthy mind belongs in healthy body. Swamiji's educational policy bears similarity with educational policy of Plato, Milton and John Mill. In case of accomplishment of Swamiji's education policy in the present age, some kinds of weakness are found.

Key Words:

Modern education, Society, Physical exercise, Healthy mind.

Introduction:

Swamiji's educational thought should be analysed on the basis of society related views. He found connectivity in between education and society. These two parts are the two wings of a bird.

In absence of one wing bird can not fly, as like as without progress of education society cannot survive.

The implementation of educational system at present may has been accomplished not before 500 years ago. Before 500 years in Europe and India education was individual centric. Mass education system was not followed and the

education free for all, the idea has been accomplishing after reformation. After acceptance of Mass Education Policy, Schools, Colleges, Universities are set and provision of pass and fail has been initiated in mind, as a result major portion of students fail to initiate the higher education.

The people, who are outed from higher education, felt them neglected and class system appears in the society.

Background of his thought:

Swamiji was Hindu, he believed in the Hindu thought, he also believed in the theory of cycles, that the world runs in cycle. Once it progressed, reached to the highest point and came down to the lowest point and recovered again as like as the day comes after night and night comes after day. This universal truth witnesses the national histories in the world. Human life, a universal four act drama, shows its Excellency which is uncomposed and its last part is not being acted till now. These four acts of the cycle have role like four casts alternately- Brahman, Kshatriya, Vaishya and sudra. The first period was ruled and controlled by the Brahmans who were the significance of sacrifice and culture. As Brahmans are being devoid of ideology, the Kshatriyas came in power to rule, Vaishyas started to rule after when Kshatriyas forgot their own duty and removed.

Vaishyas ruling did not live long in the society, as they were exploiting and victimizing the people.

Later on, Shudras started to reign the society, it is continuous and alternative process, one day it will also be changed. The last act of the drama not be acted till now. Regarding the four cycle of human life Swamiji is not compared with Herbert Spenser, differences are between them. Like Herbert Spenser Swamiji did not see distortion in evaluation but the ray of development through which society can be shined.

He said that distorted or corrupted reign does not longed, must be decayed. Evaluation of caste ruling is an example of it. Swamiji wanted to continue the technological process (Guru Probad) which can reform the society and can bring renaissance in society. He thought that only Vedantic process of education is the base, which is perfect for the development of the society. This was a thought of revolution which remind us the name of Plato and Aristotle.

Influence of Education in Reformation of society:

According to Swamiji making a bridge of friendship is the reformation is not change of outer or inner things. It is a growth from within. Social reformation is a kind of religious war against inequality, injustice, castism, self-cantering and privileges. Religion and education is being united and two parts of one thing. Both bears the purpose to focus the heavenly spirit in the soul of human beings. Aldous Huxley and William Worthsworth believed these views. Swamiji thought that the above concept of education may destroy the actual views of society, so he theorises that practice can control and enlighten the flow of will power and such type of practice is called education.

The analytical discussion of Swamiji's theory of education gives us the several following ideas:

1. By education an individual should flow the slept will power within him. Man are not machine. But proper aim of education and religion is to construct the human beings.

2. A man out of social views is destructive, therefore he should control his will power.

3. Education is a type of exercise or practice by which men can develop inner and outer nature unitedly.

In short, Swamiji opinionated that which education can

not fit the people for living, which education can not make man a man of character, a man of dare, a man of truth, is not an education.

Swamiji privileged the mass education. Mass education is necessary to make healthy society or nation. In one letter he wrote much proclamation of education can bring much development to the nation. One more remarkable point is that Bharat Barsha is going to be destructed. As because the royal power is centred among some proudly persons of the country as the education is being limited among them. So Swamiji voiced that for the progression of the nation mass education was necessary. But it is hard and we become puzzled when go to search Swamiji's educational policy in on going educational policy in our country. Now it is felt by all intellectuals the lack of Swamiji's educational ideology.

Purpose of Education and its Nature:

To Swamiji education produces man not machine. Men are human beings not machine. He found that education based on collection of informative knowledge can produce a kerani but not a human. It is an artificial machinery only. Therefore, he impressed on the education policy, which can successfully construct human character. Education will be potential when it can make a bridge of relation in between body, mind and soul of a man. The actual aim of education should be to set a beautiful mind in a beautiful body. It means a healthy man of healthy mind. He also said that education in the present world should include the elements which can strengthen the mind and spirit of man.

Methods of Education:

One of the remarkable thought or thesis of Swamiji is that nobody can teach anybody. Actually, according to Veda perspective is inherent. Learning is a matter of feelings and consciousness. According to Swamiji students learn himself,

teachers only help in learning. Regarding the process Swamiji's psychological process has its coherence with Heuristic method. Ancient Greek scholars also throughs the same prospect in relation to the teaching and learning.

Teaching and learning methodbase on learners' intuitive acceptability. Swamiji preferred Gurukul system in India, which was in vague in ancient Greece and ancient India. To him Gurukul system is preferable as because it is very fertile to concentrate the relation between student and teacher. Learning its growth and completion will remain in distant from imagination when a student has not nobility, reverence and confidence. Such type of education is suitable to make man a human, which was a suggestion by Swamiji for implementation.

Religious Basis:

Education and religion, both are not separate, both are inter-related, both has aim to express the inherent perspectives. For the proper development of all societies learning should be on the basis of religious belief. In this connection. Sister Nivedita told that to Swamiji everything was coherent to religion.

A question may be arising that religion cannot show the way of earning, outwardly it is true, but religion makes man to confront the future challenges and inspires for dedication and service. By dint of religion become courageous and succeed to forward shaking away the illegal hindrance of the society. And people can find the search of earning source in true way. To him religion is the primary element of Education.

Another elements of Education:

Swamiji felt that in India for fruitful education, a harmony union of Western education with Vedic of India is essential.

Co-ordination of Western Science with ancient Indian education can bear the speciality of educational development, which may be inspired by sexual abstinence, reverence and self-confidence. Moreover, the elements such as concentration of mind, detachment from luxury and sensuality and sole communion with Nature are essential.

Swamiji had reverence to the Western Science. He was attracted to the Western Science as he felt that Western Science could strengthen the material base by which society would be free from want. People would gain better earning sources. But Swamiji feared that completion of education without combination of religion can turn the mind of people in sensuality. So, Swamiji gave importance on metaphysical and spiritual basis. And actually, he imagined that the educational environment must be the joint basis of Western Science and religion.

Sexual abstinence increases will power and purities of character. It strengthens the power of self-controlling, through which people can balance the elements of body, mind and soul. As a result, the way of expression of inherent perspectives will open broadly through which people will search the world of happiness. It is because knowledge makes man courageous and dullness makes man unbraved.

Swamiji suggested people to learn in Nature, to let the Nature as teacher, Co-relation with Nature has experienced to know the presence of universal truth in Nature. According to him learning in Nature is the true education.

Syllabus of Education:

For Coordinated development of Mind, Body and Soul which syllabus are being needed should be included in the education, what can make man. Swamiji opinionated that as per

the necessity of society, may it be differentiated from one society to another, syllabus of education must include physical exercises, religious subject, Science & Technology, Aesthetics and Classical language & literature.

Swamiji also explained in detail the causes and profits of the inclusion of the above syllabus in Education one by one-

(1) Physical Exercise: Physical Exercise makes a person of healthy body and healthy mind. It develops the co-relation in between body and soul.

(2) Religion and Science both are the united base of Education, when technology is being the complementary part of it. Inclusion of technology is essential in developing country like Bharat Barsha as because the technological learning paves the way of self-sufficiency and self-employment.

(3) Aesthetics is a type of subject which can develop desires and methods of a person or society. Through the learning of Aesthetics, a student can proceed forward in future life. Japan is an example of aesthetic practitioners through which it has been developed rapidly.

(4) Learners of classical literature and language can introduce him with his ancient national culture. Swamiji explained that without the knowledge of classics, a person is unable to sustain his notion or perception. Classics also soften the way of teaching and learning.

(5) Mother tongue should be the medium of learning and teaching. But for the fulfilment of education more other languages should be taught. Swamiji marked that science and technology are being developing in the hands of Western persons, they have been expressing their ideas and views in Western languages, so to acknowledge the science and tech-

nology learners and teachers must know the English language. He advised to learn Sanskrit as well as English. It is because learning of Sanskrit Language can retain the national dignity and national capability. Swamiji afraid that education in the medium of local language may create artificial castism in the country. Therefore he initiated “Tri-language Formula” in education.

Women Education:

According to Swamiji’s educational aspects of female education are different from male education. The academic curriculums selected for women are different from the male curriculums. It is because women related problems are not same to the men. Moreover, the family improvement depends upon the women. Both Swamiji and Bidya Sagar wanted to solve the women problems. Their aim was same, but policy was different. Bidya Sagar seeks to solve the women problems by the exclusion of laws. But Swamiji searched the solution of women problems through self-help and mutual aid. Swamiji included syllabus of Theology, Literature, Sanskrit grammar and a little English in women education. Again, he enlisted in the syllabus of women education cooking course, home science looming course etc.

Evolution of Swamiji’s Educational policy:

Swamiji’s educational planning remind us the educational theory of John Milton, John Mill and Greek philosopher Plato. We get similarities to Swamiji’s policy with Milton’s “Treatise on Education”, James Mill’s education curriculum planned for his son Stuart Mill. Inclusion of Gymnastics and music in academic curriculum remind us the importance of Plato’s theory of Education. Swamiji, Milton, Mill and Plato all had thought for the development of humanity in the person through which he can open smoothly the way of profession. Swamiji’s planning had its sweetness which is board in its area. The purpose of Swamiji was to make a true human,

who can feel the prosperity of the society after completion of the education. But some kinds of weaknesses are found in Swamiji's theory of education.

It is very hard to implement Swamiji's educational theory as because today Government has applied the mass education which is institutional and Guru Griha education system is not in vogue. The education is being generalised. Today in India the population pattern is vast and majority people use their time in farming, working and for earning.

Poverty stands as a hindrance for lodging education in Guru Ashram. Today in modern India as per the requirement lodging schools are not available. And such type of teachers has not been produced. His educational policy is of long term not of short term. Again, it may be possible if nation can produce a kind of specific teacher who will engage their service only for the accomplishment of education for others and release their duties only for the better of the society. In modern India, it seems very tough to apply for mass education.

No doubt, India will become a holy place if we can implement the educational planning of Swamiji.

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ENVIRONMENTAL CHANGE IN DHUBRI DISTRICT CAUSED BY RAPID INCREASEMENT OF POPULATION.

Abstract:

High rate population increase is a burning problem not only in Dhubri or Assam or India, but it arises many questions those remain till today unsolved. The problem hits the very heart of the world. Mainly the hot climatic countries have been facing such type of difficulties.

Dhubri district is in Assam state among the fourteen districts those are affected by high rate population increase. It is because of complexities remain unsolved illiteracy, infiltration, multi-marriage, superstition, un healthy situation, religious thought, lapse of full-time works, unacceptance of scientific thought, negligence of Government, economic backwardness, unemployment etc.

Huge population pattern brings before us a big type of challenges in the present situation is remain unsolved. Deforestation, soil erosion, rapid decrease of farming land, unhealthy situation, political unrest, communal feelings and communal activity, various unknown disease, appearances of illiteracy are the challenges today before government and the well wishers of this district that how the cause of distracted atmosphere i.e. social, economic, political, health and cultural can be removed. Today state government of Assam takes various schemes i.e. birth control, infiltration protection, growth of health and education, protection of soil erosion and deforestation. Better success of these schemes may keep the environment of Dhubri district well. In these purpose locality of this district should participate that they can

erase this type of archetypal demographical and ecological problems and the district locality can lead their life competitive for progress as Indian in the world.

Key words:

Infiltration, Diseases, Demography, Ecology, Erosion and Deforestation.

Introduction:

Assam is a State constituted of thirty three Districts in the North East region of India. It is a green state in India which is a container of 33% forest area as per assessment before Independence. Water level of the state is satisfactory as the two big rivers Brahmaputra and Barak River with its many branches are flowing throughout the state. Soil of every District has its fertility to make up the food for livelihood for the inhabitants of the state. If we look at the previous period before Independence, it is not more if we say that the air, water, soil of Assam, what means the Environment of Assam was 100% pure that means the environmental purity. The population of Assam in 1951 was 80,28,856 when the state was including the seven states (Arunachal Pradesh, Manipur, Tripura, Mizoram, Meghalaya and Nagaland) and the population growth rate was 19%. Even within the 70 years the seven sisters have been divided and every sister comes to a position of state. Today the surprising matter is that out of six sisters only in Assam the total population is more than 3,35,00,000. The impact of this kind of high increasement of people in Assam brings negative effect to the future of the state.

This type of astonishing increasement mainly has been seen in 14 Districts of Assam. Among these fourteen District Dhubri District which is situated in the boarder of Bangladesh witness the demographic change with high rate increasement of population that caused not only the cultural

change but the economic, political, social and environmental change. Today it is a burning problem, how can be solved, not only of the Government, but of the locality also, that have can the problem be removed.

DCHB (District Census Hand Book) by census authority did the first census in 1957 and published the book. According to the DCHB in 1957 the population of Old Goalpara District was 2,16,763 today the District is divided into four District (Goalpara, Kokrajhar, Bongaigaon and Dhubri), today Goalpara District contains more than ten lakh people and Dhubri District contains more than twenty lakh people. As per 2011 census the Dhubri District populations was 19,49,258. Analysis of population increasement of Dhubri District in the 70 years is 25 times of the people of 1951. It is not very easy to analyse the matter of population increasement in Dhubri District. Because the matter is very sensitive as it hits the sentiment of nationality which brings before us the challenge of poverty, illiteracy, economic fall down, un-social events, national security, International threats and so on. Now I discuss the causes of high population of the District and its aroused problems one by one as possible and try to focus the method to solve the problems if possible.

Causes:

Not only a cause, come to our focusing that because of the reason population figure becomes huge and is not under control. There are many reason, big or small, have response to make the high figure of population pattern in Dhubri District. Among these for example are infiltration, illiteracy, poverty, economic backwardness, religious belief, superstition, unhealthy situation, unemployment, multi-marriage system, discrimination of woman, child marriage and so on.

Problems standing before us as challenges:

Big size growing population in Dhubri District procures several problems before us which are still remain unsolved and changes the social, political, economic, demographic and cultural status. Because of these hard problems the Dhubri locality has to remain backward still today. Environmental cleanliness, healthy thought, competitive mentality, healthy society, Cosmo-friendship and healthy nationality are remain far distance from the thought of Dhubri District people.

Infiltration:

Infiltration, the problem is standing before us as villain till today. It is not an immediate outcome problem of Assam. The problem is a big type of challenge today also for the both India and Assam Government how to solve. It is a disturbance faced by Assam inhabitants for long ago. The problem arose many other problems. AASU started agitation against infiltration in 1979. It was a big type of disturbance which makes the people more suffer and banded the academic continuen-
cy for a year. After wards for the solution of infiltration problem and keeping the ruling right in the hand of Assamese brand and extremist organization was originated in 1979 and made Assam state peace-less for which activity people of Assam have to live in fear of life. It was felt by all that peace of life in Assam is killed and never will return. This affects the Dhubri district also. In Dhubri infiltration problem is more because the District is situated in the boarder of West Bengal, Meghalaya and Bangladesh, mainly the problem arose after the partition of India in 1947, East Bengal (now Bangladesh) became the part of Pakistan. At that time the position of Assam was better than East Bengal in every side. For livelihood with easy income the people of East Bengal migrated and settled in Assam of both community Hindus and Muslims. As per India Govt. order for religious safety Hindus of East Ben-

gal are considered to migrate in any state of India. But the crucial matter is that a part of Muslims community from East Bengal have been migrating for long, today also, in search of income source and have been settling day by day in the border area of Assam. Slowly their presence also affects the other district of Assam. Muslim community infiltration affects the Dhubri district. In both side of Brahmaputra valley of this district before 1947 remain barren. But slowly greater part of East Bengal people began to settle by the both side of this river valley and the hilly area. Most of them are illiterate, poor and of labour class. The district locality are very simple minded and helpful and sympathetic. They are humanist, about of the demographic change which can kill the life of culture that was not thought by the original locality at that time if it would be thought than infiltration might be protected. Any way the problem put before us a big challenge which completely infects the local social status, culture, politics and economic enrichment. The problem now is a issue that can be solved by India and Assam Government. Many schemes are taken, but not fully succeeded. Boarder partition between India and Bangladesh is made but not completed, yet the infiltration is running. N.R.C. in Assam is result of infiltration which caused huge monetary cost. However, infiltration is the main cause of high population increasement.

Because of the rapid extension of Muslim population figure in this district, the International Muslim extremist take chance entering in the state, hide in the Muslim area, and anti-national acts are running by them. Day by day from the border area of this district the extremist enter in to the other area of the country. Today this is a big international threat to India. Government takes step, drives to minimize the problem but not fully success yet.

Demography:

By the 2011 census it is come to our focus that the district contains more than 19 lakh people. Among them 74% are Muslims and remaining 26% are Hindus, Christians, Buddha and Jain. The astonishing matter is that if we see the census if 1951, the figure of pattern is changed, as per 1951 census in Old Goalpara district total population was 2,16,663 and among the population Hindus and tribes were major part, Muslims were minority. Now the question is how the population pattern is changed. It is the answer that is very easy. It is because of multi-marriage system, high birth rate and rapid infiltration from Purba-Pakistan of the Muslim community. Muslim birth rate is higher than the Hindu community. The 2011 census ensured that Muslim birth approximate rate is 77% where Hindu birth rate is 23%. Regarding the problem, Government cannot succeed to solve through different kinds of development schemes takes in hand and makes law for protection. In this way the social, political, economic and cultural environment has been changed totally in Dhubri district.

Illiteracy:

Rapid increasement of population in the district procures illiterate environment, comparatively the district still today remain backward in Assam. Modernity of scientific view does not put their place in the society of the district. 2001 and 2011 census brings the matter to the view of all how speed is the rapidity of population increasement in Dhubri district. The cause of low growth of education in Dhubri district, it is because of high birth rate and low income sources. Comparatively growth rate of population in the district is higher than average growth rate of India and Assam. Growth rate of the district is 24% (of all communities) where Muslim birth rate is 77% and Hindus birth rate is 23% (as per district official report). Huge difference between the growth rate of Hindus

and Muslims changes the demographic, cultural, political and religious environment. Because of it has been occurred the religious conversion by mental pressure, which causes the disturbance of social harmony. Literacy rate of Muslim is low than the Hindus in the district. Muslim literacy rate is 50% of which male is 53% and female is 47%, literacy rate of Hindu is greater comparatively. Average literacy rate in the district is 58.34% that is lower than the literacy rate of all over India and Assam. Regarding the fact Dhubri district is backward than the districts of upper Assam. In against literacy rate of Assam (73%) this districts literacy rate is 58.34% where of male 63% and female 53.3% (average) by the 2011 ICSSR (Indian census of social science report). Impact of low rate literacy in the district social and cultural view remain backward and fanatical view imposed among the people for which modern scientific philosophy does not stand in the psychological review of the people, that is why unhealthy environment is seen in the grass root level specially among the village area people. Low rate literacy has been increasing child labour and child-marriage day by day. Low rate literacy also is a reason for high birth rate and high death rate in the district.

Multi-marriage and child-marriage:

Marriage matter consists in India differently among the various communities as law peruse it differently as because among the Muslim communities permitted to have multi wives for which Muslim personal law Board of India issue their permission to the person. No protection from the side of Indian marriage system, only it is seen in case of Hindus, Sikh, Buddha and Jain. Traditionally, religious view also not perceives the matter of multi-marriage. In my personal experience, it has been said that few man can be happy who have more than one wife in their family life. But religion and social tradition both are active in the mind of Hindus both

male and female not to enter into second marriage unnecessarily.

Multi-marriage system procures the high birth rate among the Muslim communities. I am personally experienced, as I process the assessment among the Muslim people who are living in the char area, very backward situation, communication not so good, major portion people of the area are illiterate, mainly females are, they have more than one wife, it is also seen that some people managed wives internally, unknown to their family, few years later the fact comes to the knowledge of the family that the person has been more two or three another children by another woman. This type of activity also increases the birth rate in this district. As a result Muslim people in the district are being increasing day by day much comparing to other communities.

Female literacy lower than the male in the Char area:

Lower female literacy causes the high birth rate among the people of the char area. Major portion of the people, are farmers, labour and little portion of the people are Govt. engaged. Among the families females are kept busy in household work and procuring Childs. They are superstitious, not ready to accept the family planning. In their view it is said that Childs are God's gift, in the matter we have no power to protect the birth system. The char area females are not conscious of their health. It is seen that the length of their age is short and becomes old early because of availability of procreation. Religious orthodoxy is responsible for high birth rate in this char area.

Child-marriage:

Child marriage is a problem not only of Dhubri district or Assam state, but it is a problem all over India. Before Independence, Raja Ram Mohan Roy and Ishwar Chandra

Bidya Sagar continued to fight against Child-marriage custom in the society. Regarding the solution of the problem they both gave more impact on the female education, and opened in the backward village area schools to literate the girls and women. In 2006 parliament passed act to prohibit the Child-marriage. According to the act it is punishable to enter into the marriage before 21 (Male) and 18 (Female). Child-marriage is considered a vulnerable rape. The fact is considered to be protected as it has bad effect in the human life and human society. Marriage before maturity causes early death and unhealthy Child birth. It also avoids both male and female to enjoy their education, life style, friendship etc. However the law protection and social awareness has been minimized the Child marriage custom among the educated families in India. Regarding the matter it is very regretful if we search of the mentality of the char area people in the Dhubri district. Today also we can see in the char area, that major portion guardians/parents get their children into marriage before the maturity as per law. It is because, they are illiterate and they are not conscious about of the Child-marriage law. The parents think, it is their duty to give their Children marriage as early as possible. The tradition which is longing today also in the Dhubri district causes an unhealthy human society having low life style and it also creates poverty and labour class more and more. In my opinion more than 80% people of Dhubri district people are poor and they belong to the labour classes. It is because of the Child-marriage and multi-marriage traditions. It also causes the higher population increasement in this district.

Political environment:

The population pattern changes the political environment in the district. A big type of difference is seen if we study the Dhubri district politics from 1951 to 2019. Demographic change caused by the high population increasement makes

the Dhubri district politics corrupted and polluted. It is said because India is a secular country, yet Dhubri district people plays role in the election communal base. Even Muslim community directly or indirectly demands old Goalpara district as the Muslim territory council. Time to time under some leadership movement is going on. This is a head-ach of Govt. of Assam and India. Remarkable matter is that, (it is from my own political experience) inner politics is dirty and very poisoning, which is unacceptable by the liberal people. Indirectly, minorities (Hindus, Sikh, Christians, Jain, Buddha) are being deprived from political power in the Dhubri district. Some of Muslim communities demands to get old Dhubri district as a Miah land. The movement has been started; it is a big challenge to the Government that can be solved easily and keep the national unity of India.

Economic Environment:

Economic background is very poor of this district. Main livelihood of the people of this district is agriculture and forests sources. Horticulture and sericulture are present in the district but poor. There is no big type Industry, only there are some Brick bhatas, Oil mills and Mini rice mills. Only low category labour employment is seen in the Brick bhatas. Among the 14 Muslim populated districts in Assam the economic background of this district is very low. More than 60% people have been living on daily works. They have to search of works daily to live. As within the district there is want of works, a major portion of the labours have to migrate to another places of the country. It is now seen that in every province of the country Dhubri labours have been working. Among the labours, they are drain washers, kath-mistry, raj-mistry, brick labours etc. more than 1 lakh labours every year after Durga-puja used to go for work in the Brick bhatas with their family to other state. They work there only for 6 months and back to home. After return they have found no

work in their village, other 6 month of the year they spend their life without any work. Among the brick labours child labours are present. The number of businessman and Industrialist is very poor. Govt. servants may not be more than 1% of the contained people in the district. A portion of the people of this district, mainly they belong to the Muslim community, have their livelihood that is forest cutting, means they illegally cut tree, violating forest law and sell woods in the market. But today for Govt. strictness, forest cutting is protected and that type of income source is not present. However, the discussed low category economic background in the district is caused by high increasement of population.

Culture:

Assam is a state of Assamese culture, of which prime festival is "Bihu" and is popular all over the state. All the people belong to general caste, tribe, even the khilingia Muslim people participate freely in Bihu. All the districts of Assam not remain away from the Bihu celebration as the time comes. But day by day it is viewed that the Assamese culture is becoming about to obsolete among the people of Dhubri district. Before thirty years, major portion of the locality in the district enjoyed every where (unban and village) the Bihu songs, Bihu dances, organized by Bihu committees. Bahag Bihu had been continued for not less than a month. The Bahag month is seemed to us the month of enjoyment with Assamese Bihu dances and songs. But today higher increasement of Muslim people changes the phenomenon. The difference is viewed, with the districts of upper Assam. In Dhubri district a little section observed Bihu festivals. The Eid-festival becomes the main phenomenon of this district culture. Today the Assamese culture is limited among Hindus and Tribal belonged to the district. Some Rajbangshis and Sankaris are being today with the Assamese culture. Mainly in the town area and market place the Bihu festivals are being observed. The 22% Hindus

(belonging to Bengalis, Tribal, Rajbangshis, Sankaris) celebrated Magh Bihu in their home. Instead today the Rajbangshis become aware of their own culture (Rajbangshi culture). They started to celebrate Beshma festival in the First month of the Bangla year. The functions are celebrated with Rajbangshi dances, Rajbangshi song and Rajbangshi gamochas. The interest of the Rajbangshi people about of Bihu festival has been slowly minimized. The Bangali Hindus are more and more interested with their national festival Durga-puja. Today it is seen that the Durga-puja festival become the main celebration in the district in which all branches of Hindus participate and get enjoyment. Besides, Bihu, Beshma, Durga-puja many other pujas such as Bash puja, Rash puja, Jagadhatri puja, Jaka puja, Lila kirtans, Harisabhas are observed by the Hindus of this district.

In case of language, Assamese language and English language both are official and academic languages. But generally the people of this district used Rajbangshi and Bangali languages. Different types of dialect of Bengali language are spoken by Muslim people and Bengali Hindus, by heredity they are from east Bengal. Mostly the behaviourance of the district locality is of Rajbangshi culture and Bengali cultural.

Conclusion:

However, high population increasement in Dhubri district brings before us archetypal challenges in the present situation that remains unsolved. Deforestation, soil erosion, rapid decrease of farming land, unhealthy situation, political unrest, communal feeling and communal activity, various unknown disease appearances, high rate of illiteracy, economic backwardness, changing of cultural view, threats to nation, are the challenges today, before Government and the well wishers of this district that how the cause of distracted atmosphere i.e. social, economic, political, health and cultur-

al can be removed. Today state Government of Assam takes various schemes i.e. birth control, infiltration protection, growth of health and education, protection of soil erosion and deforestation. Better success of these schemes may keep the environment of Dhubri district well. In this purpose locality of this district should participate, they can erase this type of archetypal demographical and ecological problems and the district locality can lead their life competitive for progress as Indian in the world.

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HUMAN BEHAVIOR AND CONTROLLING OF POLLUTION

Abstract:

Pollution and its controlling is the burning problem today. The problem has been faced by the people in all over the world. Three types of pollution - Air pollution, Soil pollution, Water pollution remain unsolved today. The pollution has been caused due to quick increasement of industries, use of minerals, pesticides, cutting of trees, use of plastic, and smoking produced by the coal and diesel immensely. For the increasement of pollution not only Government is responsible but the common people are also, because of their carelessness about clean environment. Consciousness about healthy environment is very essential among the living beings. Our healthy behaviour allows living in healthy society of healthy environment.

Key Words:

Pollution, Clean environment, Consciousness, Living beings, Healthy behaviour.

Objectives:

My actual objective is to make conscious about of the pollution and its controlling through this essay. People come to know about how can minimise the quick increasement of pollution.

Methodology:

The views and ideas of pollution and its controlling discussed in News papers, TV channels, conferences and seminars supply fruit to write this essay. Observation in my practical life and travelling in different industrial areas have been provided datas and ideas about of pollution and its controlling.

Group discussion among friends circle become the nutshell of writing the article.

Introduction:

At present the pollution is a huge problem in the world. It is a burning problem; every country has been suffering from the hardship of pollution. Not only human beings, but all kinds of animals, plants, insects, even air, water and soil also are affected by the pollution. Nobody can remain safe from the cruel effect of pollution. Today human beings have been suffering from various unnatural diseases caused by pollution such as Gastric, skin itching, blood pressure, blood sugar, nervousness etc.

Nowadays the whole world is seen busy to control the pollution. Regarding the pollution the governments of every country are going to raise consciousness about pollution among the mass people. The government takes big budget for the controlling of pollution every year.

Pollution, today, become such kind of burning problem that to keep our life healthy, we need to prepare everyday how to control it. It becomes daily routine to co-operate with every citizen and to co-operate with Government.

It is a normal course as like as dose of medicine to be sincere about of healthy life, healthy environment, Healthy society and a healthy country. We have will power, but do not do any work, remain as idle, the position of environment will fall down. We need to be active and perfect to initiate the rules and regulations of pollution controlling authority.

Effects and controlling of pollution:

First, we need to be conscious about of our behaviour. We need to perform our duty solemnly. We must observe the be-

haviour of other animal, other individual, other family, other society and other country. We must acquire knowledge about of controlling of air pollution, water pollution, soil pollution etc. We have to live in such a way that every moment and every step of life will be useful. Our behaviour will not harm others; we should have feelings of that.

A man believe in God is always a man of soft heart. He is mild and noble. He becomes patient and delightful. It is better to be helpful and co-operative to care the dirtiness of other Human beings and to retain a healthy society. Helpful and cordial person can establish a healthy and clean society. Cleanliness is an easy means of controlling of pollution and to be a healthy man of healthy mind in the society. Only high earning source cannot build a society joyous. For this people have to believe in God and always should keep themselves clean. Nit and clean people does not suffer much from diseases. We always have to keep in mind that dirty environment spread diseases everywhere. So we should keep aloof from the dirtiness.

Clean environment cannot be built in a day. For this every people should have continuous practices. It is very essential to be conscious about of others behaviour and habit to be cleaned as like as cleanliness of our daily practices. A man cannot be cleaned in a day. For this we should have moral practices from child hood which enhances his knowledge and inspires others to be acknowledged. All the guardians, leaders, designated persons such as Teachers, parents, social workers, politicians living in the human society must do continuous practices to have clean environment for their future inheritors. In this connection it is very necessary to have a continuous process.

If we want to build our country pollution less, we should

start our work solemnly. Living in clean house makes us always joyous. It is our daily duty to keep our home clean. Every person for the safety of their family member must arrange a place in the backside of the house for storing unused things. After a year these stored things will be changed into minerals which can be used in farming and it is very beneficial for the plants.

Some flower plants should be planted inside or outside of the house in any direction by the people, as flower beautifies and supply incense. It is very beneficial to have sacred basil plant (Tulasi) in residential area as it is medicinal, it supplies more oxygen and it increases the purity of the area. It is also useful for Puja. As basil plant and margosa tree (Nima Tree) supply oxygen more, it helps to keep environment pure and decreases the percentage of air pollution. Both these plants are used as preventive for various diseases.

Increasing of basil and margosa tree can increase the percentage of oxygen in air. It is a kind of process to get sufficient oxygen. If every family of the country preserves such plants in their residential area automatically the tension of effect of pollution will be removed from our mind. And the environment will become healthy, strong, pure and clean. Not a difficult task to build a green village, if all the villagers will become conscious about of the harmful effect of pollution. In this way people can make their country green forever.

Effect of plastic and its use:

After discovery of Plastic at present by up-to-date technology industrialists start to use it in making utensils, furnitures and many other variables. The market price of plastic goods is minimum and bearable by the common people, it can be carried easily from one place to another, weight is less than

other things, now it becomes the goods of use-and-throw. Nowadays people not only of India but of whole world give up the use of utensils made of metal, bags, ropes made of jute, furniture made of bamboo, cane and wood, bottles made of glass, roof tin made of iron etc. People use the goods of plastic, but not aware of the use of unused and given up plastic goods. They throw it here and there. As a result very soon highly populated India become the country of polluted soil. Soil of our country is going to be polluted speedily. It is a burning problem in our country. The unused and given up plastics are making thick cover over the soil which makes a barrier to supply minerals and water to plants. Because the productive rate of crops have been reduced day by day.

People have been using plastic goods as like as they need, there is no objection against the use of plastic. But it will be better for all if they will sincere about of harmful side of plastic in increasement of soil pollution. As unused plastic polluted water and soil, that people should care of it. We the people must care of it. It is a normal process. The unused plastic goods should not throw everywhere. If it will be a habit of every people, then soil and water will be never polluted. Preservation of unused plastic becomes today an essential responsibility in the country. The factor is unconsciousness of the mass people. If unused plastic goods preserve in a side of our resident area, and later on sell it, we may get money and pollution will also be protected.

Effect of brick industries in pollution and its controlling:

In the last part of 20th century brick industries have been strangely increased everywhere in the villages. The incessant increasement of brick, industries has been polluting the soil and air. It has been lessening the farming field for which control of pollution become a big problem.

If people analyse the rule and regulations taken by Government about of foundation of Brick industries, they will find that the laws have been breaking up and avoided immensely. In these connections, the leaders of the political party of the government have been exploiting. At present, it is viewed that the leaders of the political party of the Government become highly corrupted. Their selfishness has been increasing the foundation of brick industries in the agriculture ground. Government provides law that before setting brick industry; the owner of the industry should arrange the environment of the surrounding area for pollution control. But the owners of the brick field have been avoiding the law. The Government is not aware of this matter. The Government has been giving permission sitting in the capital without any proper verification.

Brick industries have been exploiting the farming ground immensely. Unused pieces of brick remain in the field for long. The management of the brick industry is not care of it. Day by day the brick pieces go to the depth of the soil and make a layer which is harmful for agriculture. If one day the industry has been closed, the soil remains unused for farming up to long period. Thus it is seen that a brick industry spoils land more than 25 acres.

The owners of the brick industry are not aware of the controlling of pollution. A brick industry produces huge CO₂ gas. Increase of CO₂ gas is harmful for easy respiration. People of the surrounding have to suffer from pure air. It is destructive and cause of various diseases. The management of the industry should arrange something for the production of huge O₂ gas. Then pollution may be controlled. The Government includes this in the law of industry, but the fact of regretion is that it remains black and white in law book, yet not practiced.

Government directs to plant available trees in the industrial area but practically it is null and void. These brick industries have been increasing artificial warming producing excess CO₂ in the villages. Not only excess warming is felt, but acid rain also falls now and then in the village areas. It is very destructive for the survival of the future inheritance. Therefore it will be better for the future if Government and public act jointly to control the pollution.

Air Pollution by electric current production and its Controlling:

Use of electric current in our daily life is very indispensable and important. Out of the use of electric current our daily life has been obstructed. The electricity is not only very essential in house hold works, but in industries also. Electricity makes our domestic and social life comfortable. It lessens physical hardness, and it is possible to produce goods in less cost and less time. If the useful qualities of electricity have been analysed, then it can be said that avoiding this our familial, social, economic management will be confused, Even the important matter is that the medical treatment will become defective. So we must use electricity.

Without electricity we can be pleased in modern age, but it is very essential to remind that the electric current production pollutes air. There are two types of electric production method - Thermal project and hydroelectric project. Thermal project pollutes air as coal and diesel have to be used for production. In thermal project electric current is produced burning coal or diesel. It extinct black smoke much. The CO₂ of this black smoke pollutes air. Regarding the matter the Government should take necessary step, as we need pure air for healthy life. After analyzing we can reach at a stage that electric current and pure air both are essential ingredients in our daily life.

Therefore, though hydroelectric project is costly, we should apply it for production of electric current, and we should use the solar system for it. Then it is possible to protect air pollution.

The thermal project extinct huge additional CO₂ in the air. To balance it in the air it is essential to produce O₂ in the same measure. The management of the thermal project should arrange forestation within the boundary of the project. As a result extinct CO₂ will be used in production of food by the trees and the trees also extinct huge O₂ gas. In this way Thermal project region may be saved from the hazard of air pollutions.

Conclusion:

In the end, I am myself going to say that everybody should use solar system not only in domestic area but also for commercial purpose. It is very easy process for the production of electric current. It does not pollute air, soil, water etc. Regarding the Solar system I appeal myself to the central Govt. and all the state Governments to provide financial assistance to the people, as all people of our country are not financially strong.

References:

- (1) Reports collected from News paper, news channel etc.
- (2) Datas collected from field work.
- (3) Environmental discussions in conference and analysis of pollution in TV channels.
- (4) Own experience from practice of nearest villagers.

MARRIAGE CEREMONY AND ITS DRAW BACKS IN UNDIVIDED GOALPARA AND NORTH BENGAL

Abstract:

Marriage system is a kind of ceremony held within family is vague not only in undivided Goalpara and North Bengal but in all over India. Marriage is a system of sexual union to have procreation, Marriage system in India differs from Western country. Though marriage system is developed for inheritance, it has many defects which affect the society.

In Western countries and American countries more than 50% people do not allow marriage in their life. However marriage is a part of our culture, we should accept it, but it is essential to turn out the faults of marriage such as dowry system, child marriage, polygamy etc. Woman discriminations, inhumanity, inequality, unnecessary economic harassment should be avoided to enlighten the human society. Actually the educated persons should take positive part to innovate the marriage system.

Key Words:

Marriage, Culture, Child marriage, Polygamy, Innovate.

Methodology:

I am conscious of the marriage system and its draw backs. I have observed the matter practically. Moreover studied books written about the theme of marriage such as “Indiano-mix: Making sense of Modern India”, A Hawking, T. Fragrell (2009), A Zazdin (2000) etc. These books and my practical knowledge are the share in the preparation of this article.

Objective:

My core objective is to make conscious the people of undivided Goalpara and North Bengal against the draw backs of marriage, and to share the advices how to develop marriage system as a part of our culture in this area.

Introduction:

Population pattern in undivided Goalpara and North Bengal bears remarkable similarities. Castes viz. Rajbanshi Hindus, Bengali Hindus, Bengali Muslims, Tribal, Rabha, Santal (tea labours) and Muslims are living in this territory permanently. Majority of the population is Hindu and others are Muslim, Sikh, Jain, Christian and Buddha etc.

Festivals like, Rashyatra, Rathyatra, Durga Puja, Laksmi Puja, Saraswati Puja, Bishwa Karma Puja, Maghi Purnima mela, Ashokstomi, Holly, Eid-ul-fitr, Eid-al-adha are celebrated separately. People participate in these festivals not by religions or caste system. All people share enjoyment more or less equally.

In the locality of this area useful languages are Assamese, Bengali, Deshi (Rajbanshi), Bodo, Gurkha, Rabha, Santali etc. In North Bengal, Bengali, Raj banshi, Rabha, Santali, languages are used. Gurkha uses gurkha language and Bengali also.

Marriage system:

Marriage ceremony is a kind of festival which is celebrated within family. Every man and women has to celebrate the ceremony in young stage of life. Dowry system effect marriage ceremony prevalent in Hindu family viz. Bengali Hindu and Rajbanshi Hindu family and Muslim family also.

Marriage is called matrimony or wed lock. It is socially

or ritually recognized union or legal contract between spouses. Definition of marriage is various to different culture, but it principally an institution in which inter personal relationship, usually sexual is acknowledged.

Arranged marriage is a part of Indian culture. This tradition is practiced prevalently in undivided Goalpara and North Bengal as well as other parts of India. In our life marriage is the most important auspicious occasion.

To Gary Becker, Professor of Chicago University, Nobel Prize winner, marriage is profitable, as after marriage they can take economic advantages for joint production, for example, unit cost of buying groceries is cheaper when people buy in bulk from the shop for a single person. Tax benefit also occurred to married versus single person.

To Gandhiji marriage is optimistic and spiritual not sexual only. It has authenticity. Some people are in the opinion that it has more important role in life. But some deny it as in life politics and religion has greater factor also.

Negativity of marriage in Western culture:

Negativity of marriage in western culture is more than the marriage behaviourance among the Indian people. According to American psychologists in America more than 90% of people enter into the marriage by the age of 50 years. (A Zazdin,2000). This is considered healthy marriage for the couple's mental and physical health. This is also good for children growing up in a happy home, protects children from mental, physical, educational and social problems.

However about 40% to 50% of marriage couple in U.S.A. is in account of divorce. (A Hawking, T. Fackrell,2009). Rate of divorce in U.S.A. was the highest in 1970's. Today it is

slightly decreased. Higher percent of people divorce without children. 50% of marriage ends in divorce. Premarital child birth, pregnancy and one third of child birth will occur in wedlock. Most children will not grow with their real father. Sexual co-habitation hinders in U.S.A. society happiness and long marriage life.

Draw backs of marriage:

Co-habitation before marriage, overage marriage, divorce, separate living, pre-marital child birth, abortion before marriage and after marriage, are effecting the society of this locality as well as other parts of Indian society. Overall effect is minor in India compared to American society. These are more and more exercised in the high styled family specially. These are the hindrance in response to the Indian society, which blackens humanity, culture and civilization should not be acceptable.

Comparatively more or less than 60% people of all communities of this area, except the upper class family enter to the marriage 20 to 25 years of age (average). Girls are not matured fully, though they are lawfully legal in age. Specially, in the village area, among the Rajbanshi and Muslim family marriage occurs having no personal income of the candidate (groom). He is only selected on the basis of his paternal property, how many acres of land he will be inherited. This type of certification may be the demerits of the couple living for long. It results divorce, inhuman torture, conjugal unhappiness, co-inhabitant with other man of the bride for money collection.

When boys and girls enter the marriage under age (18 years), it is called child marriage. Child marriage is a crime as Indian constitution provides law against the child marriage. Child marriage is harmful in such a way that it widens illiter-

acy, poverty, population and death rate also. It has been occurring diseases, unhealthy environment and child labours. Women are treated instrument for procreation only.

Raja Ram Mohan Ray raised consciousness against child marriage and polygamy, in favour of women education and widow marriage. Child marriage before independence there was not less than 47% in India. Today it is not more than 7% in all over India.

The practical observation brings before us the fact that in this area the rate is approximately more than 7% today. The tradition marked mainly is among the villages (Both community Rajbangsi and Muslims). Villages belong to the Muslim community practiced it more. Approximately it is not less than 20%. This factor causes the poverty, high birth rate, illiteracy, in human behaviour, discrimination to women, unhealthy environment etc.

Effect of Dowry:

Dowry is a demand in such a way that the groom takes property from bride's parent in case of marriage. This kind of un-social and in human convention is in vague not only in this area but in other parts of India also. The Indian constitution provides law to protect this matter. But the consciousness for social harmony is absent and more or less people are exercising the method in the regarded area. Here we see the positive response to all communities; even the educated persons are affected by it. This is one kind of uncivilized and inhuman torture to women. Some times when parents of bride unable to give the dowry time to time, she has to be returned to parental home. It causes suicide, murder and any other un-social acts.

Rajbangshi people of this area are usually backward in ed-

ucation, economics, politics etc. Greater parts of them are poor and lived in village area. Their income source is agriculture and Govt. services. Business is not well known to them. Today a little part of land remains in the hand of Rajbanshi people belonging to this area. One of the big factors is dowry. The prevalent convention of dowry system among them is fatal and pushes them to the backward position. Such discrimination is being practiced among all communities (Rajbanshi, Muslim, Banglabhashi Hindus, Santal etc.). This inhuman and unequal treatment is protected in western culture. In the village areas women get less provision to be self sufficient. They are depended and are only used for domestic works. They are sufferer till death.

Wedding as a social system:

The social system (arrangement) of wedding festival is costly. No doubt, the rich people, having financial sufficiency, it is a matter of pleasure and enjoyment of marriage setting method, the social process, however people made the contract of marriage, is lengthy and costly. Several times between two parties have to arrange feast gorgeously. Rich people arrange it willingly and feel proud of it; to the poorer it is a burden and unbearable problem. It is practiced more and more among the Bengali families like the people of other parts of India. The process is quite short and less expensive among the Muslim family. Majority make marriage in the day when contract is made. Among the Rajbanshi people in the same way the lengthy and costly process is being practiced deliberately. Such less important process if neglected, poor people have to suffer little. They do not avoid it; instead they are indebted to satisfy the purpose.

A big and heavy feast has been arranged both in the bride house and groom house. Costly preparation of feast in the bride house is compulsory and it is a part of demand that

the bride family must satisfy the group of friends and relatives they bring with them. Even the feast item is suggested by the groom parents. This is an economic harassment. Such type of marriage arrangement is in vogue among the Bengali and Rajbanshi people in the locality. Now-a-days, it is being practiced by the Muslim people who are rich. For the rich people it is a matter of enjoyment. It causes the poverty.

Conclusion:

Women discriminations, inhumanity, inequality, unnecessary economic harassment should be avoided to enlighten the human society. Specially educated people should proclaim a revolution with a slogan, “We all are son and daughter of God, we are equal and without women a man cannot be produced”.

References/ Data collections:

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2. Dipak Ray (Natabari)
3. Rupa Subramanya co-authors of “Indianomix: Making sense of Modern India”.
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NETAJI SUBHASH CHANDRA BOSE'S VIEWS IN WESTERN EDUCATION AND INFLUENCE OF SWAMI VIVEKANANDA'S EDUCATION POLICY

Abstract:

Netaji Subhash Chandra Bose who is occupied a dignitary National hero of Bharatbarsha has his personal views in acceptance of Western education in India and the educational system in India in the colonial era Netaji bravely opposed from his school life the Western educational system prevailed in Bharatbarsha. As like as Swami Vivekananda he preferred the past Indian education learning of Sanskrit language, learning in vernacular, learning of Vedas, learning of science etc. He did not reject the English language but he preferred it as a second language. He viewed that Indian students' learning in English language only, may harm the nationalism and Indian culture. Swami Vivekananda also was in the opinion that the Indian student should have the knowledge of science for economic prosperity of our country and they should have learned English language for International communication. They both were in the view that mother tongue and English language, these two are integral part of education. Netaji approached the Indian student to acquire deep knowledge on Political Science and politics from their student life. They should practice politics from early life for the good governance of our mother land. Everybody knows Netaji as a National hero, freedom fighter and a warrior against Britishers but his literary contribution to the Indian literature, not negligible. His views in educational system, his philosophy, his thought are always to strengthen the Indian culture.

Keywords:

Vedas, Vernacular, Science, Culture, Colonial.

Methodology:

In writing this article I have follow the basis of what I heard from the elders who had practically experienced the Freedom Movement in the different corners of the country. Here I initiate a few unexplored educational views of Netaji in a nutshell. Besides collect datas from online depictions, TV News, Newspapers, Social Medias, different conferences about Netaji, Books about Netaji and Swami Vivekananda etc.

Objectives:

Netaji the national hero of India whose history of heroism is not displayed fully and remain mysterious till today, even his educational views remain unexplored among the Indian public. The book “An Indian Pilgrims” written by Netaji is loaded with his personal educational views which can strengthen the personality of students, the national feelings and our own culture.

But the fact of regression is that after independence the Government is not seen care for his educational system and maintains the status-co what was vogue in the time of colonialism. Keeping in mind Netaji’s educational views, fill the public of his views immensely that Indian Politics, Indian Culture, Indian Citizens and Indian Nationalism may be strong for the safety of our motherland.

Introduction:

Netaji Subhash Chandra Bose is vigorous national leader who becomes a part of every Indian soul. He is an impressionistic inspiration of nationalism who teaches us the lesson of politics, patriotism, culture, behaviouring, philosophy, religion and education. Such type of personality always should be re-

mained as an example of direction for the way of prosperity of our Nation. Regretting fact is that because of conspiracy and selfishness of some leaders, active in the freedom movement who works with him, he was discriminated and forced him mentally to stay out of the INC. Because of his spiritual strength and potential will power he takes another way and decides to fight against the Britishers constituting new group of fighters and declared war against the foreign rulers.

No doubt, he is a freedom fighter and a national politician. Instead he displays his performances successfully in the field of education and literature, every moment he was busy with the thought of liberty and war, yet he gives time to design the policy of education in India. Writing several books he enriched the volume of Indian literature. His admirable performances in various fields, it is due to as he expressed in one of his letter for the spiritual guidance of Ramkrishna param hanshadev and Swami Vivekananda. He was not only a freedom fighter but a spiritual man. He believed Ramkrishna param hanshadev and Swami Vivekananda as he believed God. Both to him they were rudder when he was considered a boat.

Cause of Un-exploration of Netaji:

It become a common thing to majority if Indians that Netaji to us till today remain mysterious as because of some leaders' jealousy to whom he was a threat for Leadership, Power and Fame. They conspired with the initiation of Britishers to condemn the patriotic activities of Netaji. Even the educational policy voiced by him in different conferences and in his books written by him which are favourite and potential for the National sentiment was avoided and curtailed from the educational policy developed by the former Central Government and the lessons included in School and Colleges, the containing about Netaji is very poor. It seems Netaji surren-

ders at the feet of enemy. At present though the Central Government tries to recover his stories, but succeeds partially. Gandhiji and Nehru had enmity and differences in process of fighting, yet Netaji honored Gandhiji and declared in a conference held in Japan “Gandhiji is the Father of our Nation”. It shows his liberalism and it also proves that he had no desire for power and political portfolios.

Need to Explore the Un-told views of Netaji:

As I have a soft corner to Netaji and i personally assess his Political activity, National Sentiments, his Ideology and philosophy, his conception of Indian education and Indian culture.

Thereafter I fill that it is essential to display Netaji’s activities and ideology publicly as much as possible which will enrich us to be proud of Indian in the International Platform. If Netaji’s thought will come to the practice by us, I feel Indians will become true Indian of Indian Culture and Indian Personality. His fight was against the colonial thought, colonial conception which is forcing to demolish our indigenous culture and ancestral democratic system of politics.

Netajis educational thought:

Netajis’ perception of politics and education has its basis value to retain the Indian thought, Indian tradition, Indian politics and Indian characteristics. Netaji understood the importance of Indian traditional education from his boyhood, when he was admitted in a English medium school in kuttack by name “Protestant European school” which was conducted by the Baptist Mission. Actually the school was run for Europeans and Anglo-Indians; only the fifteen percent was reserved for the Indian boys and girls. Most of the teachers were Anglo-Indians, the Headmaster and the Head mistresses were English. The schools run in a English line and it

follows the English curricular.

The curriculum of the school were so framed that the students learnt much about the Great Britain, but proportionately little about India. Netaji when he was a student in the school, he marked that Indian language was not included. Because of that he was shocked. Netaji came to feel that such type of education will make the students as English mentally. He become aware of that the Indian students were treated differently. There was classification among the students in the school. He saw the negligible view of the teachers towards Indian tradition. He boldly objected and denied that. However, due to the change in regulations for appearing in the matriculation, intermediate and degree examination, he recalls “We were soon made to realize that the curriculum of the P.E. School did not suit us, and that unlike the other boys we would have to begin a new study of Bengali and Sanskrit”.

During school days Bose noted “We eagerly whatever learnt came our way and fell completely in line with the English system”. While on a trip to England, reflecting upon the state of school education in India, Bose wrote in his unfinished biography “Only from this distance of time and with the help of the adult mind can I now analyse some factors that had been at work”.

As a result of his appraisal, he concluded that for India, “A system of education which ignores Indian condition, Indian requirement, Indian history and Sociology is too unscientific to commend itself to any national support”. He recommended that “Education in the lower stages must be ‘National’; it must have its roots in the soil. We must draw our mental pabulum from the culture of our own country. How can it be possible if one were transplanted too early an age?”

Bose was against of opening Indian school in the line of English public schools. Many opened such type of schools and they have assumption that English model education will build bridges between the east and west. They have opinionated that such type of education will help us to become international citizen. Regarding this views Netaji had another concept, "The proper psychological approach for a cultural reproachment between the east and west is not to force English education on Indian boys and girls when they are young, but to bring them into close personal contact with the west when they are developed, so that they can judge themselves what is good and what is bad in the east and in the west". Again for the safety of girls' social dignity he strictly objected to send them in the schools alone in an immature age. Having undergone the experience of studding in such a school which had no place for Indians, Netaji forbad the Indians to send their children to such a school, as because they will suffer from a sense of male adaptation and from unhappiness. He also told that the sensitive student of this school will live in a World - English world, Indian world and a conflict will arise in his mind. The student cannot match the two worlds of different Nature, even on the student of such school there is influence of two types- one is of his family and society i.e. Indian and another is of British atmosphere, where student spend most of his working times. About the College and University education Netaji also expresses his views and his experiences. His observation was that he did not acquire wisdom but only intellectual discipline and a critical frame of mind. On the basis of his higher education he exposes that higher education in India ought to aim at a system which helps its students to acquire wisdom and application of what they learn in the colleges and universities.

About going abroad for education Netaji told that the Indian student should go aboard only after graduation or

when he becomes mature. Netaji was impressed by the freedom enjoyed by students at Cambridge, where he had gone to prepare ICS examinations in 1920. The university administration regarded all the students as responsible citizen and allowed them to take participation in political activities. He also expresses his views about the student and politics. As after independence the Nation will start to require the political superiors from the Indians and it will be the continuous process, the student should learn and be trained well from their school lives. They should learn the politics and should practice the political activities as they can full fill the National Requirement. Actually Netaji feels that otherwise our nation will have to be conducted by the immature leaders, and there will be chance to absorb in corruption. Indian traditional democratic systems of our ancestor which was liked by them allowed the students to use. According to him political learning and political practice from the school life makes the students national and patriotic which is very essential for the rapid economic development and national security of our country.

After Independence several education commissions appointed by the Government of India, but there is no change in the ground of school and colleges. The system has been running as the Britishers did. Now it is the time to run Netaji's educational system in the lower and higher education to gear up the Indian Nationalism.

Influence of Swamiji's education policy on Netaji:

Ramakrishna Paramhanshadeva and Swami Vivekananda both is spiritual Guru to Netaji. He loved and believed them as well as he loved and believed God. To Netaji Swamiji was God of this world. The spiritual awakening of Netaji had been caused by the spiritual speeches of Swamiji. Netaji's views of education, religion, nationalism, economic development of

the nation, society, all are the imitations of Swamiji. Netaji sought that the medium of education should be the vernacular or indigenous language i.e. Bengali, Sanskrit, Hindi or any other dialects.

He denied English as the first language of education in India. Like Swamiji his concept was that student may learn English as second language. Because learning English language is essential for the international communication and to acquire the knowledge in modern science.

Swamiji's main impact in education was the character building and equal development of mind and body which can give us a strong nation and a harmonious society. His acceptance was the system of Indian traditional learning which was vague in past India. Netaji also follow this ideology regarding the Indian education.

Like Swamiji Netaji accepted the English language learning as because to acquire the knowledge of science, otherwise in modern age our country will be back dated to compete and prosper. As Swamiji told that for the person who are in want of food, food to them is God. In such condition they fail to think any other. Therefore, for economic development of our land knowledge of science is very essential.

Our motherland, India has its own culture. In case of our life building students meet learn the Vedas. Forgetting the past culture of our land proceed to spend life in comfort with western pleasure in harmful for us. Swamiji and Netaji both are of the views that on the basis of our old civilization and old culture we can build India as a strong modern nation.

Swamiji know that the root of the development of the western country was the development of Science and Indus-

try. Therefore, Swamiji in India wanted the expansion of science and industrialization. So was followed and advocated by Netaji broadly all over the country.

Netaji believed that Swamiji's unique greatness was in harmonizing East and West, religion and science, past and present. He believed that Swamiji's teaching gave Indians an un-precedential self-respect, self-confidence and self-assertion. Swamiji preached that complete freedom means inner and external freedom. Netaji like Swamiji wrote in his biography that freedom was the song of the soul of a Nation.

All round development of women is a necessary part of the national progress. Netaji expresses that the illiteracy is the cause of poverty. For a good nation illiteracy should be shut down equally in case of man and women. He urged the youth to uplift the women and to stand against social oppression. He wanted them to lead an all-round socio-economic development. He deeply concerned about the welfare of women. He pointed out that illiteracy and economic dependency were the main hurdles in the path of women's emancipation. Therefore he formulated all-round educational system for women that included literacy and vocational education and training in light cottage industries. Netaji's INA had an inclusion of strong women regiment i.e. Jhansi Rani Regiment. In his Provisional Government of India he appointed one woman as a cabinet minister, giving her a position next to him. Thus in the field of youth development, women's upliftment and nation building, Netaji was strongly inspired by Swami Vivekananda.

Swamiji believed that education was the panacea for individual and social ills. Netaji too considered illiteracy as the fundamental problem which plagued India. He thought for permanent solution of such diseases. He proposed democra-

cy based universal education. As a socialist and humanist he wanted mass primary education open for all man and women. But a difference is seen from many other educationists that he favoured higher education only for the meritorious. He opionates that the higher education should not be open for the mass people. For the massive educational reconstruction he supported the U.S.S.R. educational system controlled by the state. In case of primary educational system he favoured the system accepted in Germany, Scandinavia and the nursery schools of England. To him purpose of primary education is to develop fellow-feeling among people from diverse cultural and social background. Like Swamiji he was eager to spread education among the masses.

Conclusion:

Netaji Subhash Chandra Bose was not only a prominent freedom fighter, but he was a great educationist, philosopher, spiritualist, religious, ideologist, economist and great politician. His politics is characterized with nationalism and patriotism. He always thinks of the economic, political and spiritual development of the Nation. He advocated the process of vanishing the illiteracy of man and women in his education policy as he considered illiteracy as the big hurdle to the development of individual, society and of the state. Gender equality in his views was given more importance as for the economic development of our motherland depends on the basis not only of man but on the women empowerment. In a nutshell he framed the education policy keeping in mind the thought of Indian culture, Indian civilization, Indian philosophy, Indian religion, Indian tradition, Indian spirit and Indian society. His aim was to make our motherland as a divine nation in the world. I hope for complete implementation of Netaji's education policy to strengthen India financially and spiritually and end the topics with the following short poem:

Netaji the disciple, the believer

Of Ramkrishna and Vivekananda,
A follower and imitator
Inspired by, and acted whole life,
In a sacrificed mood, to build
Our motherland as divine.

As a reformer, proceed to reform
And build A new Nation,
With democracy, consciousness
Divinity and patriotism, golden in colour,
Education policy, preached by him
It seems, he, inheritor of Vivekananda.

References:

- (i) Information's collected from the elders who have experienced the Indian Freedom Movement.
- (ii) Datas collected from different T.V. Channels, T.V. Talk shows about Netaji's activities, different conferences and Lectures about Netaji held on Netaji Jayanti.
- (iii) Social Media.
- (iv) "An Indian Pilgrim" Netaji's autobiography.
- (v) Swami Vivekananda and his thought.

RELIGIOUS PLURALISM, RELIGIOUS ACCEPTANCE AND SWAMI VIVEKANANDA

Abstract:

India is a country where men of different religion and culture have been living. Though the religion of this land has been viewed pluralistic, yet it bears unity, Day by day the ingredients of foreign religion and culture have been entering and involving it. The Indian Religion accepts all and makes it own. The result comes that Indian culture and Indian religion becomes democratic. The religion rooted in India tolerable and can accept others easily. The actual components of Sanatan religion are grace, tolerance, truth, devotion, non-violence, pardon, honest behaviour etc. The ways of religion may be different but aim is one. Communal violence is religious madness. It should be shaken away.

Key Words:

Religion, Culture, Pluralistic, Democratic, Sanatan.

Methodology:

I have thought and felt deeply about of the religious pluralism found in India and read the great man's views such of Swami Vivekananda, R. N. Tagore, Ramkrishna Param Hanshadeva, Bhagni Nivedita, Amartya Sen etc. I get the unity in the pluralism of our culture and religion that is acceptable and admirable. And put their views of religion in this article.

Objectives:

Here my true objective is to share the pluralistic views of our religion to the new generation.

Introduction:

India is a country where man of different religion and culture has been living. Here ways and opinions of praying is also separate. However, culture of this land is pluralistic but the core and purpose has its oneness. Accepting the cultural pluralism unity has been seen. No doubt, religion's difference is not a fact, because, spiritual feeling of all religion is the true way. In the history of Indian culture religion's tolerance is the moral view. History proves that India never accepts religious hatred among castes, communities, religions etc. It is seen that time to time the great men have been preaching their liberalism to other religion. In no other state of the world this kind of liberalism is seen. This liberalistic view has a great philosophical basis and its name is philosophy of pluralism. It is a "Model" of India. In the 20th century John Hick made a consciousness of different religion of the equal status. Swami Vivekananda shows this in his Chicago speech a "Vedantic Model" in the language of philosophy. He believed that our pluralistic thought will bring forward our mother land towards the top of the progress and the democratic structure will be strengthened. Regarding this matter Swamiji preferred acceptance rather than tolerance. When a person says that he bears with other religion or tolerates others, actually, it is not tolerance. Here somebody tries to show pride that his religion is great and other's religion is low. Tolerance cannot be shown by the language only. Swamiji's explanation supports the Indian holy books and primitive Rishis and Modern economist, Amartya Sen "Religious dictatorship (my religion is true) begets violence and un-peace today.

Religious tolerance:

Rabindra Nath Tagore says in "History of Bharatbarša", "India never throws away anybody as a different, never boycott anybody as un-Aryan never laughs at any body as unrelated". The motto of India is "finding unity in diversity, oneness

among the deferent's, and spiritual feeling in pluralism”.

Therefore Rabindra Nath Tagore tried to show to the people of the world that India is “Mahamanaber Milaner Tirthasthan”. To the great emperor Ashoka religion was a true behavior. Grace, charity, truth, devotion, non-violence are the actual components of religion.

In this connection, British philosopher John Lock's opinion is relevant. He believed in the generous political thought. He shows three reasons of liberalism ----- “What I think it is a reason and a valuable belief is like another person who expresses his different opinion that is also a thought, a reason and a valuable faith”. Therefore my thought is perfect and others thought is faulty, it cannot be agreed. Thematically it is pluralism. Swamiji says that religious fanatical obedience is as like as obedience of dog to his master. It is superstitious devotee, cannot identify his God if he is dressed of another religion's uniform. My God is better than yours. It is unitary thought and like a child who demands his dog as better than all others.

Ram Krishna Paramhansa Deva said that aim of all religion is one and the attaining way is different. Regarding the matter Swamiji said, “We are all looking at truth from different standpoints, which vary according to our birth, education, surrounding, and so on”. We are viewing truth, getting as much of it as these circumstances will permit, coloring the truth with our own heart, understanding it with our own mind. We can only know as much of truth as is related to us, as much of it as we are able to receive.

Swamiji's religious pluralism is supported by Geeta, Veda, and Mahabharata etc. Religious thought is very deep. It cannot be understood easily. Hatred to other religion never

is acceptable. Geeta says that ways of prayer may be different but their attitude is to get God. Swamiji's addressing to the people assembled in Chicago city expressed clear "Model" i.e. the model of Indian cultures' liberalism. God is one but its expression is many.

The modern age is a age of reason. Man judges everything reasonably. People think that religion is a sacred matter; it should be beyond the reason.

Here the name of Shree Ramkrishna dev may be cited as he always chooses debate on the ways of religion. Blind support in religion carries communal riots.

Conclusion:

Communal madness is a religious superstition. It blackens the purity of religion and feelings of society. Pure spirituality teaches people to be united. Vagni Nivedita believed that a man having faith in spirituality cannot hate others. Hatred to other is hatred to his own-soul. She learned this from his Guru Swami Vivekananda.

It may be believed that purity of spiritualism can united people of all religions. It is called "Manab Dharma".

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WE ARE NOT ACTUAL EDUCATE

Abstract:

At present educated people are being deeply analysed not only of one or two country but all over the world. Their activities in the society are not constructive and beneficial to others. They engaged their spirit in huge money collection. Even it is seen that the high educated families are not care of Indian culture, instead they follow and enjoy the Western culture. The analytical discussion of present education policy and conduct of the teachers, and the teaching-learning process brings out that academic policy and teaching-learning process is faulty. Corruption, misconduct, unsocial deeds, diversion from Indian thought and Indian Culture, acceptance of Western culture, these all are caused by the wrong education policy and misconduct of the academic section.

Key Words:

Education policy, Teacher, Indian thought, Indian Culture.

Objectives:

I think it is better to find out the wrongs and mistakes which are prevalent in the human society and to show the process how mass people and administration can rectify it and bring forward the social and human prosperity as much as possible.

Methodology:

Before writing the topics study the life story and life style of different great men – M. K. Gandhi, Swami Vivekananda, Lord Krishna and Lord Rama. I also study Vagavad Geeta, Geeta, Ramayana and Mahabharata.

Dates and views adopted in this essay from the group

discussion, conference, discussions with different men of different society and my daily activities and relations developed with people of different area. Some examples are taken from holy book and holy men. Personal views are also adopted there.

Introduction:

From the very beginning of our education, means in the primary school, we all read in our lesson, "Human beings are the greatest life". It is because human beings are animals of conscience. They have power to think and consider. To be jealousy and envious is harmful. Love is the best. Non-Violence is the supreme virtue. We should tell truth every day. We should not tell lie. To injure others is a sin. We should be helpful to the blind. Killings of woman and killing of cow is a big sin. We should affectionate and benevolent to elders. We read these noble words in the primary stage of our education. Being educated we take part to lead the society. But few are practiced in our real life. In practical life wearing mask of honesty we always do the opposite of the noble speeches which we read in early life.

Effect of politics:

The educated society is embarrassed with envy, jealousy, hatred, and corruption today. Pride of education makes us to forget the humanity. We become complex and harsh after taking high qualification.

Today, every country of the world goes to implement the programme how to educate every person. But some groups of powerful educated persons have been going to set the crucial and harmful policy in the field of politics. Some educated political leaders sharing their evil-advice have been exploiting life of the common people. Exploitation has been done to get huge property and power. It is a kind of dominating

policy.

For the protection of political conspiracy some groups of youth take help of fire-arms and do not hesitate to kill the common people to show their strength, of which result is very dreadful. As a result, weak and helpless individuals are being trapped by the terrorists, but why? What are their faults? They are ignorant and mild. They lead their life in simple way. They have no any kind of share in exploitation. Why today it is seen so much walling and lamentation everywhere. All over the world it has been said that from 2020 the human beings reached the climax of the civilization. If it true that human beings are highly civilized today, then why the unbearable harshness and cruelty is being seen in the human society. It is a big question. Why people are shrieked in fear of the terrorists and political conspiracy. In my opinion, I can say that it is the result of wrong education policy.

Defects of teaching-learning:

Actually nobody is educated incorrect policy and the teachers do not guide anybody correctly. Their perceptions are not found clearly. Today teachers take part in teaching in return of money. If we go back to the primitive age, we learn that Guru Dronacharya and Guru Kripacharya did not serve teaching in return of money. They performed their duty only. The fact of regretion is that bookish knowledge remains in book always and is not practiced in real life. Bookish knowledge has not relation with the guidance of real life. Actually everybody should try to be a man of humanity.

After completion of education we get Govt. service and forgot the real duty. We engaged our self to earn excessive money only. We always remain busy in earning. Here a questions is arisen, who is responsible for this? In my opinion National education policy is responsible. We are advised

to be good, but how to be good, the process is not taught. The proper guidance is not received; actually teachers do not practice it in their life. The number of ideal teacher is in want. Teachers teach us “telling lie is sin”. The advice is closed here, but not practiced by them in practical life. Practically, in the society while boys and girls have been telling lie, no teacher come forward to protect it. No teacher reminds them again that telling lie could harm the joy and peace of society. Today the education is vocational. Parents send their children to the schools and colleges having aim to get better service with huge money. They have only monetary purpose. Few parents is found that they send their children to learn better and they can be a man of nobility, honesty, mild and quite, and they may not get govt. services, may they have to manage their of livelihood personally in future. That is not a factor. Profession may be private or governmental. But taking education is necessary. Parents do not think such. Students take degree with high merit only to get better Govt. Services and to earn money easily. Only the purpose is to be a rich man in the society. Students and their guardians never think that after getting high degree, if they have become rich, and then they will help others. They forget to think that to be helpful is humanity. They also forget that they should guide the society in which they live. It is their moral duty.

We all in schools and colleges read the moral speeches of M. K. Gandhi, advices of Swami Vivekananda, the story of God Rama and Krishna. After completion of education we step in the professional life and forget how these great men spent their lives, how they had done their duties in their daily life, how they functionate their relationship with other people of their society. Today we feel pride of our mother land, India, as it gets quick prosperity in comparison to other countries, but it is in economic ground only. It is true that people of India have their moral transgressions. May we the

Indians be proud of Indians monetary prosperity, but if we do not enlighten our character and moral view, India will fall and it seems to Hastinapur of Dhritarastra.

We take degree to be Doctor, Engineer or any other high designated officials. But beside its background there is not any noble purpose, it is fraud only, because helpful service to the people does not make us rich. We plan to be educated for earning much money. High designated officials are called public servant, but we have been blacking the name of public service. We have been forgetting our duties after joining in the high designated part.

Conclusion:

It is my own feeling and thought that every teacher should be a man of noble character. Every educated person should follow the advices and practices of the ideal men. We read in school, but forget in practical life and do not practice, in real life; it never gives us any profit. Teachers through their proper education and proper guidance should compel the students to follow the noble speeches.

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- (5) Shree Mad Vagavad Geeta.

A SPEECH ON TEACHERS DAY

Abstract:

Teachers are the pillars of society. They have to focus their moral views and moral conduct. Immorality of teachers is not acceptable. It is harmful for the living beings in the society. Noble words of noble individuals and noble conduct of teachers have to be exercised in the human society. The way of noble conduct should be performed by the teachers as they are guides of the future. Teaching-learning process remain incomplete which is deviated from previous Indian culture and Indian Philosophy.

Key Words:

Teachers, Moral view, Immorality, Human society, Indian Philosophy.

Objective:

I come forward to display this speech only keeping an aim in my mind that it can guide people to run smoothly in the society where they belong.

Methodology:

I have studied the life of great men like M.K. Gandhi, Swami Vivekananda, Raja Ram Mohan Roy, Ishwar Chandra Bidyasagar, Rabindranath Tagor, Sarvapalli Radhakrishnan, Lord Rama, and Lord Krishna and so on. I have extracted some important views from their activities which are thought to be benevolent.

Introduction:

As Sun rises and lightens the day
The darkness itself flees away.

Teacher show the way, for physical, meta-physical,
Social, economic, political and
Mental development of the individuals.
As Sun makes day
Teacher makes man.

Teachers are stars of their society and of their country.
Teachers are responsible to be sensitive in structuring the
character of human being after God.

In the very beginning, I feel to say something about the
nature of the teachers who are remaining active in academic
platform. It is my own feeling that every teacher should be
devotional and a man of moral character. Academic platform
is a kind of source to focus own personality among the peo-
ple. No other profession or job can give us such kind of envi-
ronment to enlighten our own personality.

We can not build our character in a moment. For building
the character, teachers must be studious. In this connection,
Balmiki Muni, Guru Dronacharya, Byasadeva, Shukdeva etc.
may be exemplified. At present the contributions of Swami
Vivekananda, Ishwar Chandra Bidyasagar, Doctor Sarbapal-
li Radhakrishnan, Mahatma Gandhi, Ashutosh Mukharjee,
Modan Mohan Melabya, Kabi Guru Rabindra Nath Teger
and many unknown personalities and genius are remarkable
and are acceptable as director.

Mirror reflects what stands before it. If literature is a
mirror of its age, the teacher is a mirror of inheritors. God
is the supreme as a teacher of the Universe. Nature is God.
Then Nature as a teacher is the greatest if Nature is example
of sacrifice.

Learning from Nature and conduct of Teacher at present:

Nature teaches us, gives us, but does not take any return. She teaches us how to be tolerant, liberal, open-minded and bountiful. We can learn everything from Nature, but in exchange no need to give anything to Nature. It is a good thinking that everybody should love the Nature.

A teacher should know the act of giving up, that means he must be introduced in the society as a person of renunciation. For them luxurious life is not acceptable. Generally, teachers are considered person of more knowledge. Knowledge is increased as much as it is served. All teachers are student for the first time and teacher next.

Teachers are pillars of the society. A successful teacher is always laborious, truthful, moral, mild, benevolent, sympathetic, and open minded. If a teacher cannot teach his student cordially, it will be very hard to construct his students' character, and he will be considered as a bad teacher.

Students always should be studious. Students must follow the moral, truthful, sincere and disciplined teacher as example in their living style. Today, who are student, they are teacher yesterday. For getting peace in life, it is essential to construct character well; otherwise life will become a dirty piece.

M.K. Gandhi told that example is better than advice. It is the speech of Lord Krishna. Teachers and Students should consider it sincerely what way they will accept.

Swami Vivekananda said --- "fear, shame and hatred should be given up". These three are barden in progression of our life and immoral persons can never be brave. Brave person dies once but cowards die every moment.

It is our benevolent duty to preach the name of God but should not sell it. Teachers must extend their knowledge, but in exchange taking money is immoral. Teacher's purpose is not to earn money for the initiation of their skill. Teacher's purpose of earning money for sharing education may be compared with the work of prostitute.

Conclusion:

On 5th September, the birth anniversary of Dr. Sarvapalli Radhakrishnan, who was a 2nd President of Independent India, we all the students swear not to use unfair means in the examination hall and we always try to save the respect and honour of our teachers. We again make solemn statement that developing our personality try to establish our self as a man of good quality in our society. In future by exposing our personality try to highlight our country in the world.

A few moral statements:

1. The independence of India is a sacrifice of life of more than thousand Indian patriots after Ninety years.

2. We quit Britishers but the British policy remains in our mind yet.

3. We get social, economic and political liberty, but loss much. The smoke of corruption, immorality, humanity, impurity, adultery and criminal offences makes us not to feel the vitality of Independence.

4. Now we are making distance from kindness, cordiality, helpfulness, humanity, sympathy etc.

5. It is very essential to have in India the full fledged Independence. In this connection, blooming of mental, educational and spiritual environment is necessary.

6. We should proceed to establish our self in the society by dint of hard labour retaining honesty and humanity.

7. According to Swami Vivekananda we should aloof from fear, shame and hatred. We should give up the method of torture.

8. Hatred is the source of diversity.

9. Shame hinders to be progressive.

10. Nervous man always dies.

11. Brave person dies once. We should afraid of sin, evil and injustice but not the sinners.

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DR. SARVEPALLI RADHAKRISHNAN

Dr. Sarvepalli Radhakrishnan was an Indian Philosopher and statesman who served as the First Vice-President and second President of India. He was preceded by Dr. Rajendra Prasad, who was First President of India and succeeded by Dr. Zakir Hussain, Second Vice-President of India. He was born in a middle class Brahmin family, in Tiruttani on 5th September 1888. Tiruttani is a pilgrim town. The place is a forty miles distant from Madras, now it is in Andhra Pradesh, Born in Nyogy Brahmin family. He was Telugu.

One of Indian's most distinguished twentieth century schools of Comparative religion and philosophy, after completing his education in Madras Christian College in 1911, he became Assistant Professor and later Professor of Philosophy at Madras Presidency College then subsequently Professor of Philosophy at the University of Mysore (1928-1921), the King George V, Chair of Mental and Moral Science at the University of Calcutta (1921-1932) and Spalding Professor of Eastern Religion and Ethics at University of Oxford (1936-1952) by which he became a first Indian to hold a professional Chair at Oxford University. In 1930 he was appointed Haskell Lecturer in Comparative Religion at the University of Chicago.

His philosophy was grounded in Advaita Vedanta. He defended Hinduism against Uninformed Western criticism contributing to the formation of contemporary Hindu identity. He has been influential in shaping the understanding of Hinduism in both India and the West and earned a reputation as a bridge builder between India and the west.

Dr. Radhakrishnan was awarded several high awards during his life including a knighthood in 1931, he won Bharat Ratna the highest civilian awards in India in 1954 and the honorary membership of the British Royal order of Merit in 1963. He believed that “teachers should be the best minds in the country. Since 1962 his birthday has been celebrated in India as Teacher’s Day on 5th September every year.

He was nominated five times for Nobel Prize in Literature (1933-37) He held the Chair of Vice Chancellor of Banaras Hindu University (1946-48), Indian delegate to UNESCO during (1946-52), Indian ambassador to U.S.S.R. during (1949-52), and the President of general Conference of UNESCO from (1952-54) and the Chair of Chancellor of Delhi University (1953-62).

His father was Sarvepalli Veerswami and mother was Sotamma. He was born in a Brahmin family. Due to traditional view his father did not want him to learn English. Instead he wanted him to become auspicious priest, but his outstanding talentcy turns him to have modern education. He took his school education in Tirupati School and then Vellor.

His first book was published in 1908. His published book was “The ethics of Vedanta and its Meta-physicals”. The book was famous and it saw its high popularity very soon. The book was a thesis for his PhD. Degree. He thought on the Indian fabrics of civilization. His philosophical and religious thought was engaged in the political and social development. He believed that in India the philosopher’s duty was to keep in touch with the past while stretching out to the future.

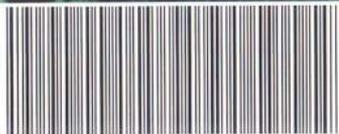
He was a great Nationalist. In 1965 Pakistan violated our Western frontiers. Then he broadcast to the nation Sept. 25,

1965 that Pakistan assumed that India is too weak and too afraid or too poor to fight. India is not intended to take arms but it need to protect herself. On his farewell on 12th May 1957, he said that Indian democracy is a way of life and a regime of civilized conduct of human affairs.

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