

Upanishads and Tomorrow's Education: Swami Vivekananda's Practical Vedant.

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At one time, (C. 3000-1500 B.C.)¹ the beautiful, brilliant and civil culture of the Great Vedas have been expanded all over the world by the great Munies or Sages since the time of immemorial. The great sages of India had gone across the banks of the seven ocean and thirteen rivers of the world and have expanded there. The Aryan civilization as the ways of life. Even today, there had been the rest of the remains of the Aryan culture in America, Australia, Europe, Africa and Asia continents. So, it is our assertion that Aryans are not migrated from the foreign countries; they are the son of the soil of Bharat mother or Mata, the Hindustan.²

In regard to the origin¹ of the Aryans, Swamiji had logically announced the universal version of the Upanishads—“Nasatu satu jayate”; existence can't be produced by non existence. Non-existence can never be the cause of what exist; something can't come out of nothing. If there had been no Aryan in Hindustan, then how did a permanent Universal culture of Aryans prevail in India? How did the rest of Aryans culture reside in India? So, “Swami Vivekananda, without any hesitation proclaimed that all Hindus are Aryans. On the other hand, Sanskrit and Vedic philological research by western indologists and philosophers generated self-confidence and self esteem among Hindu

social and religious leaders. It can be safely asserted that western indologists were a contributive factor to the cause of Indian Cultural Nationalism”³.

Swamiji's proclamation was on the basis of data and evidences as Tabinash Chandra Das writes -from evidence above the Hoary antiquity of Aryan of Saptasindhu and the proofs we have added of the savages Aryan tribes having gradually migrated westward through western Asia to Europe. We hold the opinion that Aryans speech went originally from Saptasindhu the opinion to Europe along with the savage Aryans “Nomads” who god mixed with the Mongolian savages having coming late their blood, afterward came in contact with early inhabitants of Europe who had immigrated from Africa with the retreat of the great ice sheet northward at the end of the Glacis Epoch⁴.

About the past: - Swamiji says that the posterity has come to light from the past. You see the past or the Vedas, what you can do enough you take the divine drinking of sacred water of the river of knowledge and you take it up the peak of Everest. This is the first and foremost understanding that our forefathers were the great and brilliant. You are the successors of the great Aryans. There is no comparison to your forefathers. You don't feel

yourself shameful; you feel most proud of them.

India is the Mother of the World: - There is a recitation of prays of our mother land in Sanskrit version—"Blonde twam bho Devi Aryas Matorom, Jayatu jayatu Pada yugala Te nirantaram... Dharanim Bharanim jananim, Kabi pratibham Moti sulabham, Jagadamba rashtira matorom". The Aryans (Indian Hindu) praised the world as the mother of all lives. The Earth is the source of the elevation of the poetry and solace of the material mind of the humanity. So, the world is the state mother (Rashtra Mataram) of all states. This is the proof that Aryans had administered the world with its cultural nationalism. The Sanskrit language is the international media that expanded the Aryan's civilization in the world.

In regard to the glory of India, the exponent philosopher of America Will Durant writes—"India was the mother land of our race and Sanskrit the mother of Europe's languages. She was the mother of our philosophy, mother through the Arabs, of much of our mathematics, mother through Buddha, of the ideals embodied in Christianity, mother through the village communities for self-government and democracy. Mother India in many ways the mother of us all"

As a practical Vedanta, Swamiji put special emphasis on the popularity of the Sanskrit language. This language which is called "Deva Bhasha" is the source of the super energy and unity; it supplies the national strength and dignity. The Sanskrit language is the outcome of deep meditation of thousands of the great Munies' which had lived in India. It is a repertoire of the universal knowledge's. So, the learning and teaching of the Sanskrit

language should be taught through the mother tongue or dialects of locality.

Great Movement under the Leadership of Swamiji: - The great movement which has championed Hinduism in all its comprehensiveness was started by Vivekananda, the foremost disciple of Ram-Krishna (17, Feb, 1836-16, August, 1886). Ram-Krishna has been acknowledged as a man of profound spiritual realization and extensive religious vision. He was deeply devoted soul, a God-Intoxicated person, an ascetic and a mystic with profound vision of cosmic truths. He has had great influence on the spiritual and moral regeneration of Bengal; Vivekananda was a great intellectual an orator and had a remarkable insight both in Vedantic Scriptures and European philosophy. His historic role at the Chicago Parliament of religions in 1893 prepared the ground for the propaganda of Hinduism in America and partly also in Europe. Although a teacher of Vedantic universalism, Vivekananda was also a find patriot and he stressed the sentiments of self-reliance, strength and above all fearlessness among Indians.

The Upanishads: - It represents the sublime thought and highest philosophy found in Hinduism. Upanishads which form part of the Vedas are the real foundations of Hinduism. The Upanishads are the concluding portions of the Vedas. Hence, they are called Vedanta or the End of the Vedas. They represent the essence of the wisdom that is embedded. They are the gist and the gold of the Vedas. They are the finest flower of the Vedic thought. The relationship between the Vedas and the Upanishads is like the relationship between the old Testament and the new Testament.

The "Upa-ni-sad" literally means to sit down near someone for the purpose of study. It may also mean sitting at the feet of the teacher for learning. It is applied to doctrines imparted by further to son or teacher to pupil. The word Upanishad also means knowledge that helps a man to attain the supreme Brahma. Upanishad thinkers have given us the message of uncompromising the commitment to truth-or reality. The great sayings like "Truth alone triumphs, not falsehood and let me from unreal to real, from darkness to light and from death to immortality"- reveal the true spirit of the Upanishads.

The influence of the Upanishads on Indian thought, philosophy and way of life can't be exaggerated. The teaching of Upanishads has a great relevance to the modern world. Prof. Hume asserts that the Upanishads of great present day importance. The teaching of Upanishad's is required to counter the influence of materiality which is the common enemy of the modern world.

The important texts of Upanishads for modern education; the Vedantic concept is that all human beings because of their shared spirituality, are members of a single extended family. The Upanishad phrase "Amritasya putrah" refers to human beings "Children of immortality". This has given rise to the much praised concept of "Vasudhaiva Kutumbakam, one extended family of humanity". The Upanishadic test refers as "Ayamatma Brahma", this self is as Brahma, Manduyka Upa.2. The famous Rig-Vedic pronouncement "Ekam sat viprah bahuva vadanti, the truth is one, the wise called it by many names". The **Mundaka Upanishad**

has a mantra which states that— Akashat Patitam tuam, Jatha Gachati Sagaram, Sarva Deva Namaskaram, Keshavam Pratigachati— meaning— all streams and rivers arise in different parts of the world but flow into the same ocean, So all creeds, castes and religions that arise in different times and areas, if they have a true aspiration ultimately reach the same goal.

Multiculturalism is now a leading concept in International politics. It has been inserted in an academic education also. But it is not a new concept. It is an olden concept as the civilized education has been taught in Upanishad and Vedas. The Truth is one; the ways of adopting the pith and narrow are countless spirituality; some ways are followed by thousands; some ways are very little. The little is the great; the small is beauty as the Lord Rama has a commentary on "Setu-Bandhan". Making bridge on the sea. This is the greatness of the teaching of the Vedas.

Human liberty has also been taught in the teaching of Upanishad. All are equal; all creatures are the part of the God. The world is for all. All have a right to live and exist in the world. Secular education has also been in the teaching of Upanishad. All religions are equal; so, are equal treatments. Don't destroy and disturb the practices of religion of others. It is not permitted in Vedic culture to exploit or dilute the entire practices of other's religion. It is sin to dilute others religion. All happiness for all communities, feels and all lives are saved in Vedic education or practices. These are the purpose of the Vedas and Upanishad.

Downfall of Indian Moral Education: - "The British got surprised seeing the invincibility of this nation Bharat, which

withstood 800 years of terrible atrocities committed by Islamic invaders and rulers which include forcible conversions into Islam, massacre of people that are not agreeing to get converted, holocaust, destruction of village and crops, molestation of women and everything to take possession of this country subjugate this nation, whereas the countries around Saudi Arabia (The country of origin of Islam) or wherever the Islamic invaders went, feel to Islam within 90 years of its origin. The European invaders thought that Vedas Upanishads and other earlier literature of this nation inspired the people and started destroying that and producing mis-interpreted translations of those books in English for indoctrinating our intellectuals".

At any way, the British had conquered and expanded their education in India. What is the reason? What are the differences between Indians and Europeans? The sole cause is that unity was intact with the British's; disunities had prevailed amongst the Indians. This is the fact that the British had triumphed over India.

Education for Poor and Untouched Masses:- Hundred and hundreds of years the problems of poor's and lower people had been over looked. They have been hundred times neglected. But the masses are the backbone of our country. They should be taught to become a knowledgeable person and to be a national citizen. We must learn to behave them as the Nara-Narain or God of masses. This will be the best way of life. This is our high time to serve the masses of our country; Daridru Deva Bhaba, murkha deva bhaba.

Problems in Modern Education:

Today's Education is negative in Ethics and Soulless:- In the 21st century with the development and progress in Science and Technology men has acquired material wealth and comforts, there is significant progress in the political, scientific, technological, social and economics spheres. Globalization and liberalization have re-drawn the world map bringing the countries together. However these changes have failed to bring equity, peace and harmony in the society. Man has become extremely self-centered, individualistic, intolerant and even self-destructive. Though he is enjoying happiness every moment he is confronted with the thought— is the world on the verge of destruction?

Nature of Education: - According to Upanishad, "Education is that which brings about salvation".

According to Swami Vivekananda, "Education is the manifestation of perfection already in men".

According to Mahatma Gandhi, Education is an all-round drawing of the best in child and man". The purpose of Education is to develop in each individual the knowledge, interest, ideals, habits and powers whereby he will find his place and use that place to shape both himself and society towards nobler ends".

The different meanings and definitions of Education lead to the conclusion that education should have the comprehensive meaning. Thus, education may be defined as the purposive, conscious or unconscious psychological process which brings about the development of society in such a way that both enjoy maximum happiness and

prosperity. In short, Education is the development of individual according to his needs and demands of society, of which he is an integral part.

Thousands of Rishies spent their lives in penance contemplating how a man should be, how a society should live in harmony with the creation, a nation should be shaped to develop and protect its culture, soul and territory and live for the welfare of the rest of the world. Our purpose from times immemorial is "Sarva Jana sukhya and sarva Jana hithya" (for the happiness and welfare of all). Our prayer for peace is "Sarva bhavanthu Sarva Santhu niraamayaah Sarva bhadraani pashyanthu maa kaschith dukkha bhagbhaveth, Om Shantihih, Shantihih, Shantihih". (All should be happy and healthy, no one should be with grief or disease, and peace should prevail for all). The thoughts like, "Majority should be happy, survival of the fittest like " Jivo jeevasya jeevanam (Jungle law)", explore and exploit the hidden treasures of nature" are all alien to be Bharatiya culture.

According to Swamiji, real education brings the consistence of ideas to form our character. It hasn't been seen in modern system of education. Education for accumulations of various data and document which is not suitable for our brain isn't an education. We must try to reconcile the essential principles of morality and Ethics to shape the character making, man making, life making, nation making education and education for assimilation of ideas. One will be more educated if he gathers knowledge's from the five general elements. Hence, this will be our motto what can we do enough possible to grow the learning and teaching

process through our self realization and the morality of our own country.

His suggestions:- To give education for all poor's and innocent people isn't an easy task but there is a way to do such hard work through the collective activities of some Sannyasies or good teachers who haven't any self-interest and have interest to serve the masses.

We have to give a trip or tactics to open their eyes of ignorance towards the morality and ethics for the welfare of whole humanity. We should try to bring all ideas and the principles of morality into a uniformity of action in Education. These will be ours essential and moral duties to serve the masses.

Role of the Teachers: - Morally and ethically qualified teachers may play an important role to mobilize the minds of the masses towards their morality and to serve their own mother country. It is the duty of the qualified teachers to clean the dirty roads or to eradicate the impediments for the growth of spiritual education amongst the masses. After that, the process of changes of education will take its own way by dint of Iswara, the almighty of universe.

Conclusion: - Swamiji himself quoted, "I have never quoted myself; I have always delivered my speeches from the manifestations of Upanishads." The whole scheme of Swamiji's thought is the outcome of cosmopolitan education of the Vedas and Upanishads. He is a practical Vedant. We have founded all his insights in above discussions. He has a great dream of moral and ethical education for the humanity of the world through his nationality of beloved country.

As Swamiji advised for any rejuvenation of the country it was extremely essential to take positive and constructive steps for raising the masses up. The millions and millions of Indian people were to be saved from the four evils of, i) priest craft, ii) poverty, iii) tyranny and for ignorance. This was a formidable problem and necessarily, demanded great sacrifice on the part of educated Indians.

So, it is a serious issue. It is high time to realize immediately to achieve his goal. We need a national level University under the name of Upanishads. As well as the state level university under the name of Swami Vivekananda is very urgent. Where there is a will; there is a way. We can do it in Assam. No other ways.

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Contribution of Mayong towards Freedom Movement of India

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It has been discussed in an earlier chapter that the kingdom of Mayong, once ruled by the Dimasa-Kachari royal family as a semi independent kingdom, lost its independence in the 4th decade of the 19th century when the British East India Company annexed lower Assam to the British Empire in India. Like other parts of India, the people of Assam also became fed up of the new regime. Very soon the people of Assam began to long for independence. A number of anti-British agitations took place here and there, but the people of Assam were not roused to a united action till the brunt of the war was directly felt early in 1942. The "Quit India" Resolution of the AICC created great excitement throughout the country. The news of the arrest of Gandhiji and the other congressmen throughout the country by the government created wide resentment. All over the country there were *hartals*, strikes and demonstrations. Reaction of the people was spontaneous and in some places violent. They then attacked the symbols of British authority and power, government buildings, courts, railways, and police stations, post offices etc. Like their counterparts in other parts of India, the people of Assam also defied the creed of non-violence by taking to sabotage activities.

Kanaklata, Makunda Kakati, Madan Chandra Barman, Rautaram Boro, Bhageswari Phakanani, Lakshmikanta Hazarika, Thagiram Sut, Baloram Sut, Hemkanta Bara, Tilak Deka, Madan Rauta, Kushal Konwar etc. lost their lives for their mother land. The people of this tiny area of Mayong also took active part in this freedom struggle and they did a grand work by derailing a train at Panbari near Guwahati.

Congress Committee Meeting in Jagi Bhakatgaon, 19th August, 1942

On the 19th August, 1942, a Public meeting was held in Jagi Bhakatgaon under the banner of the Jagi Bhakatgaon Congress Committee (branch). In this meeting Mahendranath Hazarika, the then president of Nagaon District Congress Committee was present and he explained the duty and responsibility of the public in the freedom movement. All the leading personalities of the western part of the then Nagaon district were present in the meeting. The leading personalities were—Dharmanath Barthakur of Baghjap, the president of Jagi Bhakatgaon Congress Committee, Priyanath Barthakur, the Secretary of the same Congress Committee, Harakanta Barkakati of Konwargaon, Ahinaram Konwar of Barakata

Village, Mahadananda Dev Goswami of Daipara Missamari Satra, Layaram Medhi of Sildubi village and many others were present in the meeting.²

Formation of Mayong Sub-Congress Committee

In this meeting, Mayong Sakha (branch) Committee was formed. Sri Mahadananda Dev Goswami was made the President of this Committee. The active members of Mayong Congress Committee were – Harakanta Barkakati, Ahinaram Konwar, Layaram Medhi, Padmeswar Bordoloi (of Konwargaon), King Baneswar Singha of Mayong and his younger brother Minaram Singha, Harichandra Gogoi, Bhuban Chandra Medhi (Khutimari), Mahendra Bishaya, Medaram Nath, Dhirai Bishaya, Sitaram Bishaya, Holiram Deka, Harakumar Biahaya etc.

Formation of Santisena

Like other sub-Congress Committee, the Mayong Sub-Congress committee also kept close relation with the Nagaon District Congress Committee. The District Committee took initiative in forming various Santi-sena Bahinis in different regions of the District. Laxmi Prasad Goswami, the district officer in-charge (DOC) of Nagaon district *Santisena Bahini* along with Benudhar Deka and Umesh Lahan came to Bilimara village for the formation of Sub-*Santisena Bahini*. Benudhar Deka and Umesh Lahan, members of the District *Santisena Bahini*, stayed at Bilimara for a week and imparted training to the cadres of the local *Santisena Bahini* at the Namghar of Bilimara. The young boys of Daipara, Bilimara, Barhampur, Manaha, Kacharigaon and Konwargaon took

participation in the *Santisena* Training Camp. After the Completion of the one week training, Sri Guluk Chandra Goswami, the younger brother of Mahadananda Dev Goswami of Daipara-Missiami Satra, was made the Deputy Commander in Chief of the *Santisena Bahini* of Western Nagaon. Guluk Chandra Goswami, a Class-X student of Jagi High School, was known at that time as *Gada Gosain*. Dadhiram Bordoloi of Konwar Gaon and Madha Keot of Barhampur were made assistants to Guluk Chandra Goswami. All of them took their new responsibility and worked for day and night for the organization of the *Santisena* in the remote villages of Mayong.

Santisena Training Camp at Mayong

After one month of the Bilimara Training Camps, another *Santisena* Training camp was held in the premises of Mayong M.E School. Narayan Chandra Bardoloi (of Puranigudam), the Headmaster of the M.E School and other teachers tried their best to make the training successful. The young boys of entire Mayong area took part in this training camp. Even a few young boys from the southern bank of the Kollong River i.e. from Hahara and Kamarkuchi too participated in this training camp. Mahadananda Dev Goswami, Guluk Chandra Goswami (*Gada Gosain*), Benudhar Deka of Chatabori, Madhu Keot of Barhampur and Dadhi Bordoloi of Konwar Gaon trained the young boys. The *Santisenas* after the Completion of the training took out a procession from Mayong to Kajalimukh and appealed the masses to join the freedom movement.⁴

Formation of *Mrityu Bahani* (Suicide Squad) in Mayong

In the end of the Mayong *Santisena* training Camp, Benudhar Deka, the member of the Nowgaon District *Santisena Bahini* announced for the formation of a suicide squad in Mayong. After this announcement, a few Congress workers willingly registered their names in the suicide squad. The members were – (1) Mahadananda Dev Goswami of Daipara Missamari Satra, (2) Bhogram Deka and (3) Dadhiram Bordoloi of Konwargaon (4) Madhu Keot of Barhampur (5) Bikaram Deka of Kachari Gaon, (6) Birahu Medhi of Daipara, (7) Layaram Medhi of Sildubi, (8) Bhagirath Konwar of Mayong, (9) Bhuban Medhi of Mayong, (10) Dinaram Medhi of Kachari Gaon and (11) Benudhar Deka of Chatabori. Benudhar Deka submitted the list of the names of the members of *Mrityu Bahani* (Suicide Squad) to the Nagaon District Congress Committee.⁵

Derailment of Military train at Panbari

In November, 1942, Laxmi Prasad Goswami of Kampur, the District officer in-Charge (DOC) of *Santisena Bahini*, sent three members of the District Suicide Squad namely Bhibiram Bora, Manik Bora and Dhanpur Laskar with a secret letter to Mahadananda Dev Goswami, the President of Mayong Sub-Congress Committee. The letter contained the message "I have sent a man with the letter and two others to you, if you get change please take initiative to derail train." After receiving the letter, Mahadananda Dev Goswami and others thought deeply over the matter and they all took collective decision to do the work. Mahadanda Goswami went to Baghjap the vert next day and met Dharmanath barthakur and took his permission to do the work.

Thereafter, he went to Jagiroad, where from he boarded a train for Guwahati. At Guwahati station, he happened to meet an Assamese point's man from whom he could know that three trains carrying troops left for upper Assam daily at 1 P.M., 7 P.M. and at midnight. Very next day, he came back to Jagiroad by a train. On his return journey he marked the spot where they would derail the train. He saw that the spot between Panbari and Panikhaiti would be a proper place for their purpose. After reaching Daipara, he held a meeting at his Santipur Ashram, Daipara where Bhibiram Bora, Manik Bora, Dhanpur Laskar, (all sent by Laxmi Prasad Goswami of Kampur), Dadhiram Bordoloi, Bhogram Bordoloi, Madhu Keot and Layaram Medhi and Mahadananda Dev Goswami himself decided upon their future course of action. According to their plan, these eight men under the leadership of Mahadananda Dev Goswami left for *Amlung Ashram* (near Hahara in Kamrup district). They spent their night at this *Ashram*. Next day Benudhar Deka of Chatabori, Rupram Sut of Nagaon and Kameswar Bordoloi of Charaibahi came to this *Ashram*. They were sent by Mahendra Hazarika, the President of Nagaon district Congress Committee for the same purpose. Already Layaram Medhi was sent to Mayong to fetch Bhagirath Konwar of Rajamayong but unfortunately Bhagirath Konwar was not at home. So, Layaram Medhi came back alone.⁶

The last Mission Starts

Now all these eleven men, after spending one more night at *Amlung Ashram*, started their last mission. On November 23, 1942, in the evening time, they crossed the

Kollong River by a boat. At midnight, they appeared in Dhipuji Pam where they spent the night. In the early morning of 24 November, they left the Dhipuji Pam and again crossed the Kollong River by a boat and at noon they reached their destination. After taking light meal they remained in the jungle of the hilly terrain. At 6.30 P.M., they removed the fish-plates of railway and immediately left the place and crossed the Kollong River at Chandapur- Kollonghat by a boat. Just after their crossing the river, a tremendous sound signaling the derailment of the train was heard by them. Being successful in their mission, the party of these eleven freedom fighters left for their own home.

This incident is described by A.C.Bhuyan as "In Kamrup district, a special train carrying troops was derailed on 24 November 1942 in between Panikhaiti and Panbari section, killing the driver, firemen and four other Indian ranks and seriously injuring forty one more."

Aftermath of the Derailment of Train

The Police some how came to know that the men responsible for the derailment of train came towards Mayong. So the Police party from Kamrup and Latif Miyan, the Officer-in-charge of Morigaon Police station and his police party came to Mayong on 25th November and gathered all the public of Mayong in the School playground. They interrogated the public about the incident. They seized all the guns of Mayong area. The police arrested Padu Saikia, the Gaon Burha of

Loonmati village, Medaram Nath of Rajamayong, Ghana Konwar Singha (Later on king of Mayong, 1979-2005) and Bhuban Saikia (all innocent people) as suspects and imprisoned them in Nagaon jail.

Dhanpur Laskar and Manik Bora were arrested in Charaibahi. Bhibiram Bora was also arrested. These men, members of the *Mrityu Bahini*, responsible for the derailment of train, were kept in the Nagaon jail. But due to lack of proof, all of them were released. But the Police some how came to know about Mahadananda Dev Goswami's involvement in the incident. So, he left his *Satra* and remained as absconder for a long time.

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Cell-Phone and Its Effect Upon Students

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In the present time the mobile phone is become a basic need in our daily lives. It has made it quite easier to remain in touch in our friends and relatives. Now-a-days a heart patient, a diabetic patient or a high blood pressure patient can easily remain in touch of doctors. The client or costumers can remain in touch of their layers, property dealers etc. at any point of time.

Mobiles phones are utility gadgets that a person carries these days. It keeps him connected, gives him a sense of security. One should use it not abuse its usages. These cell-phones are more useful today for getting information quickly and also for taking immediate action.

The major problem today is use of cell-phone inside the classroom is allowed or not. If cell-phones are allowed in the college it corrupts the discipline in the college. On the other hand cell-phones are more useful for students. By using cell-phones they will get more valuable information from their friends also they will be always contact with their parents. Today students have their colleges very far from their residence, so to communicate with their parents if they are getting late it is important to have a mobile phone. Students who walk to their homes

have any kind of trouble in their way they can to police or at their homes. Parents can even remain in touch of their children and can have checks upon them easily. Now-a-days remaining updated from our surroundings and changes has become much easy. But the students bringing their mobile phones to the classroom face much problem in the concentration of their studies. Children should be able to carry mobile phones to school in case of emergencies. When the child is taken from school premises or in a bad accident they have no way to contact their parents or guardians. The students should not be able to use it in classroom, definitely in school premises students should be allowed it carry their phones in case of emergencies. Besides emergency cases mobile can help him in study. Students can use mobile to search any information. It is not necessary the students should use their mobile in class they can use it only when required also. But the things of using it in college premises, the college should make strict rule that the mobile phones should be should be switch off before entering college premises.

Mobile phones can affect the learning process in the classroom, while the teachers are teaching in front. Children tend to get

distract with all the entertainment applications inside their mobile phones-such as music player, movies, games, SMS, Whatsapp, etc. For example, while the teacher is explaining something important regarding the subject, students at the back keep busy themselves with watching or listening to music song in their mobile phones. When the teachers ask them a question the student become quite and ignore the teacher's question, because what is still playing inside their mind is the music. This is truly a waste of time of learning process in school and eventually the students will fail in their examination. College is place for learning not for entertainment. For communication the students can make use of the phones kept for the purpose. Keeping the cell-phone in silent mode won't help as student tend to be curious on missed call's and unread SMS.

The aims of students to come to the college is to study and gain to required knowledge. Such things need a lot of concentration to which a mobile can break easily. That is why it is the basic need of a student to stop bringing mobile phones to the classroom. However if some urgent case arrives during the college period there are college phone available for such requirement. Use of mobile is to be allowed only during specific hours by a student. This window of usages can be determined by the college authority from its own statistics about the study time of the students.

Parents sending the students to the college or school that they want them to have good education and if that education itself is getting disturbed then what is the value of sending them to the schools and colleges?

The question is really true if we as

adults can live without the cell phone now-a-days, can do we try to stay away from this? It is for us as adults to understand and teach children whether in college or in school of its use. There are several organizations where the use of mobile is prohibited within the premises. We as adult are not aware of such rules why should we expect the same from younger. It is true that the present situation in the outside world is not safe enough and parents are always worried about their children reaching home safely. But in a emergency there are always colleges and schools phones which are in reach so that the system of studies doesn't get disturbed.

Cell-phones are the means of good communication. More over mobile education or M-Education is a new conceptual paradigm in the use of mobile and wireless technologies for education. M- Education encourages distributed peer collaboration over wireless devices and desktop computers to create opportunities for discovery and education in the field of community. It is a project oriented approach that will use a wireless virtual community to facilitate the learning activities of teachers, students and peers through collaboration in a distributed environment. M-Education is significantly different from that of traditional system of education. It offers a range of collaboration opportunities, such as synchronous and asynchronous inter-action with peers and viewing or changes to persistent data. So an innovative use of wireless and mobile technologies in education is explored as part of a scenario based design process.

Every technology has its advantages and disadvantages. It mainly depends upon

its effective use. School teacher not allow using it during the class time. Phones must be switch off or must be in a silent mode when class is going on. Cell phone can be positive teaching tools but they can also be detrimental to environment in the class room. While they can

a life, they can also destroy one. However they may appear it is essential that children and youth learn about the reality of cell phones. In doing so they can make more positive choices on how and when they use these devices.



মহৎ লোকৰ বাণী

সাহসী ডেকাহঁত, মনত বাখিবা যে তোমালোকে মহৎ কাৰ্য সাধনৰ বাবে জন্ম লৈছাহঁক। তোমালোকে কুকুৰৰ পোৱালিৰ ভুক-ভুকনিতহে নালাগে আকাশত সৃষ্টি হোৱা বজ্জপাতৰ ভীষণ শব্দতো ভয় নাখাব।

— স্বামী বিবেকানন্দ

ভাল স্বামী গঢ়ি তুলিবলৈ হ'লে মহিলা গৰাকী প্ৰতিভাসম্পন্ন হ'ব লাগিব। — বাল্‌জাক

সৰু ফুটা এটাৰ মাজেদি যেনেকৈ সূৰ্যৰ পোহৰ দেখা যায়, তেনেকৈ সৰু-সুৰা কথাৰ মাজেদিও মানুহৰ চৰিত্ৰৰ মাহাত্ম্য প্ৰকাশ পায়। — লৰ্ড এভেবেৰী

প্ৰেমৰ আনন্দ ক্ষণস্থায়ী কিন্তু প্ৰেমৰ বেদনা চিৰস্থায়ী। — ববীন্দ্ৰ নাথ ঠাকুৰ

তুমি যদি জীৱনত সফলতা লাভ কৰিব খুজিছা, তেন্তে অধ্যবসায়ক তোমাৰ অন্তৰঙ্গ বন্ধু, অভিজ্ঞতাক তোমাৰ উপদেষ্টা, সতৰ্কতাক তোমাৰ জ্যেষ্ঠ ভাতৃ আৰু প্ৰত্যাশাক অভিভাৱক পাতি লোৱা।

— যোছেফ এডিচন

জুয়ে শুকান খৰি পুৰি ছাই কৰাৰ দৰে ঈৰ্ষায়েও সকলো কাম নষ্ট কৰি পেলায়। — হজৰত মহম্মদ

সৰু বুলি কাকো অৱহেলা নকৰিবা। তুমি সৰু বুলি ভৱা বস্তু এটাই তোমাক কেতিয়াবা বিৰাট সত্যৰ সন্ধান দিব পাৰে। — গোট্টে

দুখত কেতিয়াও ভাগি পৰিব নালাগে, কাৰণ দুখৰ পিছত সুখ অনিবাৰ্য। — কোৰাণ

অধমে কেৱল দোষ, লৱয় মধ্যমে গুণে, দোষ লৱে কৰিয়া বিচাৰ। উত্তমে কেৱল গুণ লৱয়, উত্তমোত্তমে অলপ গুণ কৰয় বিস্তাৰ। — শ্ৰীশ্ৰীমাধৱ দেৱ

এলাহে বুদ্ধিত মামৰ লগায়। — টমাচ ফুলাৰ

তুমি যদি জ্ঞানী হ'ব খুজিছা, তেন্তে প্ৰথমে জিভাক শাসন কৰা। — কৃষ্ণকান্ত সন্দিকৈ

একাগ্ৰতা থাকিলে অন্তৰৰ পবিত্ৰ কামনা সদায় সফল হয়। — মহাত্মা গান্ধী

যদি সুখী হব বিচাৰিছা তেন্তে ক্ষমা কৰিবলৈ শিকা। — মাদাৰ টেৰেছা

সংগ্ৰাহক : নাজমা নেহাৰ (কাকলি)

স্নাতক পঞ্চম বাৎসৰিক

“Why do we read Magazine”

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Introduction :

Magazines are publications, usually periodical publications, that are printed or electronically published. They are generally published on a regular schedule and contain a variety of content. They are generally financed by advertising, by a purchase price, by prepaid subscriptions, or a combination of the three. At its root, the word “magazine” refers to a collection or storage location. In the case of written publication, it is a collection of written articles. This explains why magazine publications share the world root with gunpowder magazines, and in various languages although not English, retail stores such as department stores.

The world’s first self-declared magazine was gentlemen’s magazine, founded in 1731. We know that the word “magazine” is derived from Arabic word makhazin, or “storehouse,” and we generally meant to mean a collection of somehow-related stuff all bundled together in one package.

Learning goals and objectives of school and college Magazines

1. Students will demonstrate the ability to produce a polished, professional-quality portfolio of creative writing and an understanding of how to submit the work for publication.

2. Students will develop an understanding of their influences and aesthetic values as writers and how their own work fits into larger literary tradition.
3. Students will demonstrate the ability to perform their work effectively in public.
4. Students will demonstrate the ability to read as writers.

Importance of School and College Magazines:

School and college magazine are useful in many ways. They have a great educative value. They encourage students to think and write. So they develop their writing skills and talent. These magazines are a means of bringing the ex-students and all the member. In schools and colleges, students are taught to read books and to acquire knowledge from the works of great authors. But mere reading of books is not sufficient for education. So the students are also taught how to write and express their own ideas in a good form and in different language. With this aim in view school and college magazines are published. They contain a collection of articles, poems, stories and plays. They are written mainly by the students and sometimes by teachers and past pupils. In fact, young talent finds its first

exposure through this medium. Magazines are generally published annually.

For the management of the school and college magazine, an Editorial Board is formed comprising some teachers and students. The editor is very often a senior member of the school and college. They are assisted by good and intelligent students of the higher classes. The students send their articles to the editor or any member of the editorial board. Then selection is made and the best articles are published in the magazine with necessary addition and changes.

Besides literary and scientific articles, the school and college magazine contain information of the work done by students in different spheres. The magazine records the achievements of students and congratulates them for their hard work. They also contain information regarding the games and sports organized by the school and college. Sometimes, group photographs of the students and the staff are published. Thus, the school and college magazines highlight important activities of the school and college.

School and college magazines are useful in very ways. They have a great educative value. They encourage the students to think and write. So they develop their writing skill and talent. They also develop their power of thinking and strengthen their imagination. In this way the general knowledge of the students increases and they acquire the habit of reading and writing. School and college magazines also teach the students the value of co-operation and encourage healthy competition. They are a source of self-help and self-confidence for students.

Students find real joy when they see

their names published in the school and college magazines, respectively. Besides, school and college magazines are interesting for the ex-students of the school. They read articles and their memory of the past days becomes fresh again. These magazines are means of bringing the ex-students and all the members of the school in touch with one another.

Why people read Magazine

Magazines are great source of information and entertainment. People who are regular magazine readers tend to be most informed about the world. The subject matter of Magazines varies as much as the world around us. The choice is completely up to you. The choice is completely up to you. It could be health, education, fashion, movies, technology, science, business and the economy, sports, lifestyle, travel and tourism, or anything in between. Besides reading magazines at home, you’ll also find them in hotels, airplanes, offices, salons just about any place with a waiting room.

Women tend to read magazines more frequently than men. They usually enjoy fashion, beauty, health, celebrity gossip and home-care magazines. Men, however, have their own favorite topics, including sports, technology and business. There are plenty of magazines to meet their interests, too. Regardless of your gender or your interests, there’s a magazine to fill your informational needs and appetite. Frequency of publication is usually weekly or monthly, though there are some bimonthly, quarterly and annual magazines.

Many offices also regularly subscribe to magazines, primarily for two reasons—

1. To keep employees aware of the latest

development in the company's industry.

2. To entertain guests while they wait for appointments.

Outside of home and offices, you'll find other organizations taking advantage of cheap magazine subscriptions. These include salons, doctor's offices, where people have to wait for appointments. Magazines are perfect for this situation, as they give customers a chance to catch up with world events and other interests while they wait. A wide selection of magazines in a waiting room is considered to be very professional and courteous. All this information is delivered straight to their mailbox every week or every month.

A college magazine is an annual or periodical publication of a college. It is published in a systematic way. A collegiate magazine is a part and parcel of college life.

The writings of the college magazine are written by the students and teachers of the college.

Actually a college magazine is published by the students and teacher and for the students and of the college. It is published almost every year. Different kinds of articles are published in the college magazine. These

are the poems, stories, shot stories, jokes, novels etc. are published in the college magazine. A college magazine contains the history of the college, success of passing in the public exam, dress of students, area of the college, number of building, number of students and teachers, cultural moments etc. The language of the magazine may be English or Bengali. A college magazine has great benefit. Through it, the students and teachers can have the opportunity to show their creative power. It plays an important role of college life. A student can express his hidden thought and feeling to other students. The students can exercise literature through it. Different types of articles are published in college magazine. People can know about the college background, tradition and its success. Thus, a college magazine helps to create a positive image of the concerned college among the people. A student can learn the art of writing through writing in the college always guide to the students about the best writing.

A college magazine is the mirror of a college. A college magazine increases the images of the college. One can know details about the college through the college magazine.



Role of Ethnic Politics in Assam

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The word "Ethnic" derived from the Greek word "ethos" which generally means a tribe. An ethnic group exists by virtue of long standing association, complex relations of kinship, common culture and religious uniformity and common territorial attachment. Ethnic groups are identifies not in terms of political institution, but in terms of blood relationship, language and regional attachment. The group identity is the major sense of an ethnic group. The feelings of racial and cultural superiority is the another feature of ethnic group. Ethnicity takes the forms of a distrust of outside groups and a belief in the superiority of one's own people. Other hand people's sense of belonging to a particular geographical territory and the demand for reservation of certain rights available in that territory are as old as the history of human civilization. Article no 29 of the constitution of India guarantees the rights to any section of its citizen to conserve their language, scripts and culture. This provision, followed by the passage of State Reorganization Act 1956 and the subsequent reorganization of Indian states on linguistic lines gave birth to a belief in the minds of many Indians local groups can easily fulfill their needs and demands.

Assam is a land of heterogeneous cultures. The Assam which was known as

Kamrupa was a society of composite ethnic groups. The Assam was the meeting ground of many races and tribes of Dravidians, Aryans and Mongoloid origins. From pre-historic time people of different races had entered into Assam and settled here. The Assamese society is the results of assimilation of various groups and tribes it became a united nationality in the region comprising the Brahmaputra Valley. Of course among various races, the Aryans could establish their cultural supremacy over this country. But Aryanisation of Assam was never complete. Many of non Aryans took shelter in the nearby inaccessible hills and mountains and live there preserving their culture and pattern of life. Geographical conditions are therefore, to a great extent responsible for the variety of culture and ethnic groups in Assam. In spite of ethnic diversity there was a unity in the Assamese society.

But during the four decades the political environment and social situation of Assam has been seriously changed and disturbed by the aggressive assertion of identities by many ethnic minorities. The peaceful social relation among various ethnic groups became a relation of distrust and tension. It is interesting to note that many communities of Assam used to consider themselves as integral part of Assamese community, are now demanding

cultural revivalism, expressing itself in demanding political autonomy. Unfortunately it is also note worthy that these demands are initiated mainly by the educated elites of various communities and ethnic groups. The main demand was to liberate their respective group from the domination of Assamese community or central government of India as a whole. Some of the ethnic groups are demanding separate state while the others are demanding autonomy within the present state structure of Assam. Besides some other community of Assam are demanding for their inclusion in the schedule list with the expectation of obtaining the benefits of Reservation under 6 schedule of the constitution. Inclusion of 6 communities in the reservation of S/C and protection of other communities against demands of 6 communities is become a conflictions issue of Assam now. No other region of India is as much affected as the North-East especially Assam by the Indian state policy of space-centric political autonomy to various tribal ethnic communities.

The political assertion of Boro of Assam for political autonomy is one of the most tumultuous phenomena in the post-independence Assam. The Bodos constitute an integral part of Assamese mainstream. They have distinct identity of their own. The scenario began to change from 1950 onwards, with formation of Bodo Sahitya Sabha by Bodo educated elites, who resisted the Assamese hegemony. The movement of Bodo script and language in 1974 indicated their ethnic consciousness and political aspiration. Due to dis-satisfaction upon the political aspiration of Bodo elites, a movement

was launched by Bodo youth by forming Bodo Autonomous Council (BAC). The creation of separate state of Bodoland and divide Assam fifty-fifty were the principal demands of BAC. The clause 6 of the Assam Accord also inspired the Bodo People for demanding constitutional, legislative and administrative safeguard for their separate identity. The year 1967 marks the beginning of a new phase in the evolution of Bodo Ethnic assertion on January 13, 1967. the Bodo Students Union which is formed in 1967 came in to prominence in 1986. Under the President ship of Upendra Nath Brahma, ABSU started to mobilize young generation of their community. In 1988 the Bodo People Action Committee formed which can be considered as armed wing of the ABSU. Violence was committed against the non-tribal of the district of Dhuburi, Kokrajhar, Borpeta, Nalbari, Darrang and Sonitpur. The attitudes of Bodo's towards the Assamese people that 'Assamese people have no right to rule over the tribal'. The main slogans of the Bodos were 'We are the son of the soil' and 'The tribal are the original master of Assam'. However in 1993 the Bodos were given an autonomous council which was known as Bodo Autonomous Council in co-operating not only the Bodos majority areas but also many areas for maintaining territorial contiguity with clear majority of the non Bodos. The issues of inclusion of the latter in the BTAD thus gave rise to an intensely hostile situation between them and the Bodos till now. Thus the present situation is one of the uncertainties. If central or state government has not taken an amiable settlement, the situation may further deteriorate. The latest issues of ABSU

divide Assam 50:50 also may create a conflict situation between Bodos and non-tribal in Assam.

The Ahoms was a remarkable dynasty of Assam. Ahoms established their reign in Assam in 1228 and it continued up to 1826 A.D. They successfully ruled in Assam for 600 years. But with the annexation of Assam by British in 1826, the Ahoms had lost not only their power but also their social position and influence. Due to nourish and protect the identity of Ahoms a separate ethnic group was emerged in the politics of Assam in April, 1971 which was known as Ujani Assam Rajya Parishad. It is not the first organization of this type, there were other such organization in upper Assam even before this, these were - All Assam Ahoms Association, Tai Mongalioi Rajya Parishad etc. The organization proposed that Assam should be re-organized on federal basis dividing into four federating units, each with a separate legislature. They divide Assam as follows- (i) Hill District (ii) Cachar (iii) Upper Assam and (iv) Lower Assam. The organization demanded a separate state of 'Udayachal' comprising the district - Sibsagar, Dibrugarh and Lakshimpur. Interestingly the Parisad has not taken any decision for mass movement and direct action.

The ethnic assertion of Koch Rajbanshis is also become a important problem of Assam. The Koch Rajbanshi Sanmiloni has submitted a number of memoranda to different authorities demanding schedule status under the constitutional provisions. The organization first memorandum submitted on 23th June 1967, they demanded their inclusion in schedule

caste list, but in August 1980 they revised their earlier demand. At present with other five tribes they have taken various activities of Assam bandh, road blocked etc. Some time formally and non-formally they demanded separate state of Koch king Nara- Narayan. But it is most interesting that the demand of the Koch - Rajbanshis has been vehemently opposed by the other schedule tribes of Assam. Under such situation, the possibility of inter-clashes cannot be altogether ruled out.

In addition to the Bodos, Ahoms, Koch Rajbanshis, Karbi - Dimasa autonomy movement is another ethnic assertion of Assam. Except, above we have seen a number of ethnic groups like the Khamtis, Chutias, Missings, Deuris, Tiwa, Morans, Kocharis, etc. more or less related with their separate demands and issues. It is evident that the ethnic activities have found expression through both peaceful means and violent means. The issue of the Language has played a very important role in this respect. Both the Bodos and Karbis are opposed to the introduction of Assamese as the official language and the medium of instruction. It is also evident that the ethnic movements are initiated by the leading of the elites or ethnic groups. They basically instigate the people of their respective communities. In certain cases the students also have taken the leading role to pursue their communities. The cultural and ethnic issues they raise are closely related with economic issues. The parochial and communalistic approach is due to their sense of economic deprivation. They believed that it is necessary to improve their economic condition through the transfer of power. But it is true that economic prosperity alone will not fulfill all

the nationalistic and cultural aspirations of the ethnic groups. Of course it cannot be denied that once they achieve economic development, it would provide opportunities for the fulfillment of other cultural aspirations.

The politics of Assam adversely disturbed and affected by the ethnic assertions. The problem of ethnicity has disturbed the social and political atmosphere of the Assam. The need of the hour is, therefore, co-ordinate development of all ethnic groups and a political will to establish peace in the minds of the indigenous people. As the ethnic problem is psychological, psycho-emotional approach is necessary for the solution of this burning problem. For the peaceful solution of the problem it is necessary to care and understanding the actual need and aspiration of the issue. Care and understanding of the ethnic aspiration, through honest and sincere negotiations alone can establish unity among different ethnic groups. The demands of different ethnic groups should be viewed as a whole. We must think in terms of development of the whole regions.

It is also important that a climate must be created where every citizen feels assured that his or her language, culture and

distinct identity are secured. Conditions for community participation at every level through greater decentralization of power can help to remove the fear of identity crisis. Political parties must enhance the people in the spirit of unity. From national to regional level political party must avoid playing one group against another. The intellectuals, administrators and the Medias also can contribute a great deal in creating congenial atmosphere. Sincere, genuine, concerted and constructive actions will yield rich dividend and make Assam a place of good-will and peace.

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Barat Utsav and Barat Songs

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Assam is a land located in the North Eastern part of India inhabited by many castes and communities. Assam is a land of mixed culture. Tiwas of Assam is a notable tribe in North East India because of their unique socio-cultural tradition prevalent till today. They celebrate their festivals by singing and dancing with folk songs in the respective festivals. There are several festivals celebrated by the Tiwas. They are: *Wansua*, *Sagra misawa*, *Langkhun Puja*, *Barat Utsav*, *Ratisewa* or *Bhakat sewa* and so on. These festivals are celebrated by singing particular types of songs. There are different types of songs prevalent among the Tiwa tribe which are mainly based on agriculture. Being agriculture their main occupation, folk songs and festivals celebrated by the Tiwas are centred to agriculture. Songs are part of every festival celebrated by the Tiwa people. In most of the agricultural society folk songs are part and parcel of any festival. Therefore, folk songs are considered to be an integral part of every festival. Likewise, among the Tiwas of Assam also these songs are prominent.

Barat is a festival which is celebrated by the Plain Tiwas in Tetelia Village of Morigaon district. This is the only festival which is celebrated at the full moon night. People

come to join there from the different parts. There are two sources regarding the origin of Barat festival. According to one source, two daughters namely Bhadiya and Usha of Dimoria king were married to Kumoi and Tetelia Raja respectively. Dimoria king presented the Barat Puja in dowry with his two daughters. Since then in Kumoi Bhadiya Barat and in Tetelia Usha Barat is observed. On the other hand, few people are of the pinion that the name Bhadiya Barat is so called because in Kumoi this festival was observed of the festival in the Assamese month of Bhada. But now a day Barat is observed only in Tetelia. According to another source in 1707 CE, Ahom king Rudra Singha established this in the Tetelia kingdom by giving the name Ranjay to acknowledge him during his help against the war with Jayantia king. After that, king of Tarani kingdom and Kumoi kingdom gave the hands of their own daughters to Tetelia king. Kumoi king exchanged his *Maal Puja* with Dimoria king during his marriage with Usha, the daughter of Dimoria king and got Barat Puja as dowry. It is known that since then Tetelia king observed Barat festival in his kingdom.

Barat *Utsav* seems to have close association with the practice of *Kumari puja*

or virgin worship which is widely prevalent in the Kamakhya *pitha*. While according to some bearer, this festival has association with the story of Usha-Aniruddha. This association is might be due to the name of the festival as Usha Barat.

To observe Barat festival, day before the end of Kati month two small straw huts in east-west direction are prepared near the bank Kapili River. This hut is called *Sungori ghar* alias *Kumwori ghar*. It is in this hut that the Barat *kumwori* is bathed by fetching water from seven *ghaats* of Kolong River every Saturday by four women till the start of the day of main Barat festival. These four women by taking the vegetarian food start the *Vrat* (fast) till the day of main Barat festival. Perhaps this is the main significance of Barat festival. It is noteworthy that origin of the term Barat from the word *vrata* can be presumed from this.

There are two types of Barat song-1) *Baratar naam* and 2) *Baratar geet*. *Baratar naam* are the songs performed by the women folk which is religious in nature. These songs are sung during those days when women folk fetch water from Kolong and bathed Barat *Kumwori* till the beginning of the main Barat festival. While *Baratar geet* are the songs sung by the participants who come to the festival. These *Baratar geets* are known as *Baratar Godalboriya Geet*.

Baratar naams are sung for the first time during the evening time on the day of *Kati Bihu*, where the women folk gathered and bring water from Kolong River. They brought water to bath the *Barat Kumwari* till the day when main *Barat* festival will start. These are ritual songs sung by the women

praying to the god. Therefore, these are called *Baratar naam*. These are the original and actual Barat songs. Specimen of such song is:

Ji bela saaj tupti hol e
Sita gosani barate hol
Sita gosani kaame e
Kumoli sarajile rame

The song sung in the ritual are called the original Barat song which are *Baratar naam*. However, the songs sung by the participants during the Barat festival are not called Barat songs but these are known as *Baratar Godalboriya Geet*.

However, *Baratar Geets* are performed by the participants of this festival with their specific Barat dance performance. In the context of *Baratar Geets*, male and female performers tease each other as well as they describe about other things, feelings and psychology. These songs are called *Baratar Godalboriya Geet*. *Baratar Geets* also reflect the eagerness of the Tiwa folk for this colourful festival. These songs are erotic in nature. In this *Barat Utsav*, people sing *Barat* Songs with their wonderful dance performances. People wear masks of various forms and dances are performed with traditional *charai-lewa nach* i.e., dance of a bird. There are various *Godalboriya geet* sung by the participants of *Barat* festival.

Godalboriya songs sung during the time of *Tetelia Barat Utsav* are:

Hai o saragor tara ke likhibo paru moi
Hator kajoli loi
Rati e rati tu tuponi nodhore
Tumar gunor kotha koi
Tumaloi jiman morom oi lahari
Mur loi siman e nai

Asha kori kori nirasha korili
Tur soman nidoya nai
Premote pogola gaonr deka lora
Bhakti pogola sadhu
Lahori logote moi holu pogola
Bichonat okole kandu
Dhanoni dhanoni fire lalungoni
Dhanor majot korili baat
Kinu lalungoni nane mane kori
Nakhang pete bhorai bhat
Toi e oi hari bol sokolu eri gol
Bodnam bohutu hol

Through these songs of Barat, they expressed their feelings. The tunes of these Barat songs are varied. One of the popular *Baratar Godalboriya* song sung during *Barat Utsav* is as such:

Aji jaang baratak kali jaang baratak
Baratar dhepela paat
Baratak jangte charate dakile
Riha nai etia gaat

Specimen of another *Godalboriya* song is as such:

Haah charai chiloniye nile
Teteliya rajaye barat khon patile
Bari sai borolak dile
Toi e hera dhin daang daang
Baratak moinu jaang
Bari sai borolak pang

It is worthy to note that *Godalboriya* songs are sung at different occasions and places. It is sung during the time of fishing, cultivation, leisure time and also during the time of *Barat* festival. The songs sung during the *Barat* festival are known as *Baratar Godalboriya Geet*. Generally these songs are popularly known as *Godalboriya Geet*. It also appears that songs are the important part of this festival. Both ritual songs and songs sung during *Barat* festival are different. Both these types of songs have own significance.

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Human Trafficking : A Challenge to Humanity

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Human trafficking is one of the most heinous crimes going on in our society. Its evil presence in different continents in different shape is a bitter reality. Generally, it is the trade of humans for obtaining forced labour, organ transplantation, or commercial sexual exploitation. Human trafficking includes recruitment, transportation, or transfer of persons by threat or force, fraud, or coercion, or by giving or receiving of illegal payments to achieve the consent for the purpose of sexual exploitation or forced labour. The most widely perceived form of human trafficking is that of women and children, especially girls for physical exploitation but sometimes men and boys also becomes victims of this crime. It is the trade in people, and does not necessarily involve the movement of the person from one place to another. It may occur within a province, within a country or trans-nationality. This is not only a crime against an individual as it violates victim's rights through force to obtain commercial gains, but in the same time, it affects the moral life of the society too. This inhuman activity has been in existence around the globe for thousands of years. From the ancient Greek and Romans to the dynasties of medieval period and up to 21st century, humans have been subjected to various forms of physical

exploitation. The socio-economic unrest, political turmoil, terrorist organisations with varied goals; profit-oriented smugglers have made it an intrinsic problem of the human society in every part of the globe.

The existence of human trafficking in the form of slavery was quite rampant in the ancient societies. The information about slavery in the Christian Testaments, in the Muslim 'Quran' and in the classical texts of the ancient Greece and Rome clearly indicate about slavery in early societies. Trafficking in different forms prevailed in the ancient civilizations of Africa, Europe, and Asia. Generally, the large portion of the slaves in these societies was war captives and their progenies. Besides, any free people could also be easily enslaved as a consequence of their financial debt or failing to satisfy the pledge they had entered into on behalf of another person. Further, they could be enslaved in punishment for breaking the contemporary codes sanctioned by the authority. During that stage of development, one individual's enslavement was viewed as a recognised public fact.

During the medieval period, slavery remained a publicly sanctioned and codified category for human beings. This inhuman trading network extended towards the West

from the Caspian Sea to London from the 8th to 11th century. The trans-Saharan slave trading network existed from the 7th to the 20th century. The most barbaric network was the transatlantic slave trade that took place among America, Europe, and Africa from the 15th to the 18th century, transporting nearly 13 million people from Africa to Europe and America. This transatlantic slave trade is considered the biggest deportation in the human history. Lots of people died in the process of deportation and those who survived served under race based laws that recognised neither an enslaved person's right to self determination nor the legitimacy of his or her family ties. Whether it was ancient Rome, medieval Europe or 18th century America, slavery bears certain common characteristics. First, it was expected that the slaveholder would provide the basic needs of the person enslaved by him or her. Secondly, an owner had the exclusive right to exercise full control over the people he or she enslaved. Thirdly, it was practised openly with social sanction. The transatlantic trade ended in 1807, when Great Britain outlawed the slave trade throughout its empire. But, Britain prohibited slave trade within its own territory only in 1833, the USA in 1865 after the end of the civil war and Brazil in 1888. In 1926, the League of Nations called an international convention and in 1948, the United Nations declared a proclamation asking for quick end to slavery. Despite these united efforts, the slave trade continued up to the last quarter of the 20th century in various parts of the globe. Even in the modern day slavery, the owner exercises complete control over the person enslaved by him or her. But, several differences

can be noticed in its pattern. Slavery is no longer a legal institution and the owner is expected to repay the money for the services provided to them.

In Indian context, the existence of human trafficking in the form of slavery and bonded servitude existed since ancient times. But the study of its history in India is complicated by contested definitions, spiritual and ideological perceptions, problems in illustrating different literary sources. The term *dasa* in Vedic and in other ancient literatures has been translated as "slave", but some scholars have translated it as "servant". Its current meaning may also be referred to as "religious devotee", or any other meaning depending on different contexts. The text *Arthashastra* dedicated a chapter to *dasa*, in which their legal rights are sanctioned. Any other kinds of abuse against them are criminalized and condemned. Passages of the *Arthashastra*, *Smritis* and the *Mahabharata* suggest that the social institutions which can be considered akin to slavery existed in India by the 1st millennium BC.

Historians agree that the prevalence of slavery increased with the campaigns launched by the Muslim invaders in India. The prisoners of war were captured, enslaved and sold in the slave-markets of central Asia. The revenues thus obtained were used to further expand the raids and territories of the Muslim kingdoms. There was extensive slavery within India during the Islamic period starting from the 13th century to the 18th century. Slaves were seized in India and exported to the Islamic societies outside the subcontinent. The Delhi Sultans had extended its scope to a large scale.

The arrival of traders from Europe with

colonial motives further aggravated the issue of slavery as a segment of the Indian economy. The colonial forces were playing an active role in enslaving and transporting Indians for use in the expanding plantation programmes of their colonies in South America and the Caribbean. The situation continued to deteriorate during the British rule and with official sanction large numbers of poor Indians took transport to distant colonies as bond-servants. An instance of this involves Sir John Gladstone, father of future British Prime Minister WE Gladstone, who was able to import large number of indebted Indians as indentured workers, to engage in his sugar plantations in the West-Indies. The contemporary British Government under the pressure from the planters inserted a clause into the Slavery Abolition Act, 1833 that permitted slavery inside India and enslavement of Indians for colonial markets operated by the East India Company.

In the context of Assam, history says that slavery was not prevalent in Assam. The overview of the definition of the term 'slavery' indicates that 'slavery is the practice of bondage: the state of being under the control of another person or work done under harsh conditions for little or no pay'. Slavery almost always occurs for the purpose of securing the labour of the person concerned. During this entire process of social solidification of Assamese society, no evidence and records are found on classical type of slavery in Assam. Starting from the time of the legendary kings of the region to the Kamata, Ahom, Kachari, Chutiya Kingdom and in the post-modern society, Assamese society plays a more or less an egalitarian role. Historian DD

Kosambi in his book 'The Culture and Civilization of Ancient India' observes: "It is impossible to find slavery in the classical European sense in India at any period" and it is true of Assam also. The labourers in Assam enjoyed enough liberty as the caste system was never rigid as in other parts of the country. The social setup of this region was not conducive to the emergence of slavery.

In the present world, human trafficking varies from nation to nation. People living in vulnerable situations looking for a way out and their desperation can fall prey to human traffickers. In some cases, the victims want to get rid of their weak financial situation so they risk everything to leave their native place. It provides the traffickers the opportunity to attract the victims to move to another destination. They lie promising lucrative jobs and stability in order to recruit their victims. The political instability, communal violence, insurgency or civil war can result in an increase in trafficking as well. The destabilization and scattering of populations increase their vulnerability to unfair treatment and abuse via trafficking and forced labour. The Armed conflicts can lead to massive forced displacements of people. War results in large number of orphans and street children, who are especially vulnerable to trafficking. Their families have either passed away or are fighting a war, complicating child-rearing. Terrorist groups taking oath in the name of religion is creating havoc in this field. The ISIS operating in Iraq and Syria kidnap women and then engage them as sex slaves. ISIS deals in kidnapping and human trafficking in which they mostly target women and children, often from the minority Yazidi religion. Another

terrorist organisation involved in this heinous crime is Boko Haram operating in Nigeria. The involvement of these organisations has made the issue more acute one. Moreover, some cultures devalue abuse and exploit women and girls, creating worst living environments for these women. With little opportunities of upward mobility and with little value placed on women and girls, they are more vulnerable to human trafficking.

The human trafficking has entered to the core of the social life in different parts of the world. It is not confined to the urban areas only as it has already penetrated into the rural areas too. Therefore, mass awareness is the call of the hour to face the demon. Educating the public about human trafficking is essential to ending this modern day slavery. All of us should identify the pockets where it hides and brings it to the attention of law enforcing authorities. Education and knowledge of trafficking in persons among all members of the society are key to beating human traffickers. We have to use all of the means at

our disposal to raise awareness about the nature and types of the crime. Civil society, different forums, press and other groups must work in a joined venture towards promoting knowledge of this issue. Victims are often the society's most marginalized members and it is the collective responsibility of the neighbours and friends to look after them. The State agencies should ensure that they are easily accessible and the nodal departments such as the police department are themselves educated about human trafficking. In Assam, it is an established truth that the children living in tea garden areas, slums, brick fields are more vulnerable. Therefore, the Districts Child Protection Boards should adopt bold measures in this regard. Further, here comes the responsibility of NGOs to work hand in hand with the State agencies to assist in identifying those groups most at risk. The cooperation of different sections of the society including the student community is necessary to generate awareness against this challenge to humanity.



The Vedic Civilization

Udit Nath

Veda means "Knowledge". The Vedas are neither any individual religious works nor a collection of definite number of books compiled at a particular time. The Vedic literatures had grown in the course of many centuries & were handed down from generation to generation by word of mouth. It consist of 3 successive classes of literary creation. Some of these still exist, but many have been completely lost for ever. These three classes are :-

1. The Vedas :- A collection of hymns, prayers charms, litanies & sacrificial formulae. There are four Vedas namely :-
1) Rig veda 2) Sama veda 3) Yajur veda 4) Aitharva veda
The Vedas formed the earliest segment of vedic literature and amongst the Vedas, Rig veda is the oldest.
2. The Brahmana :- These are prose texts which contain details about the meaning of vedic hymns, their applications, stories of their origin etc. In a way these contain details about rituals and philosophies.
3. Aranyakas & Upanishads :- These are partly included in the Brahmanas or attached there to, & partly exist as separate works. They embody philosophical meditations of the hermits & ascetics on soul, God, world etc.

The Brahmanas, the Aranyakas & the Upanishads are attached to one or the other of the 4 vedas.

Age of Rig Veda:- The date of Rigveda & vedic literature has formed the subject of keen & protracted controversy. Max Muller, who first dealt with the question, began with the age of Buddha & arbitrarily assigned 200 years to the development of each of the three stages of vedic literature and thus came to the conclusion that Rigveda must have been composed around 1200-1000 B.C. when questioned & criticized by his contemporaries like W.D. Whitney for his totally arbitrary, unscientific and unacademic method, Max Muller confessed that he was merely speculating and stated "whether the vedic hymns were composed 1000, 1500 or 2000 or 3000 B.C. no power on earth will ever determine".

Similarly, on the analogy of the language of a Avesta some scholars opined that the date of Rig veda may be 1000 B.C. but the fact that some of the vedic Gods namely Indra, Varuna, Mitra and the two Naratyas are mentioned in Boghaz-koi (Asia Minor) inscription of 1400 B.C. Prove that Rig veda must have come into existence much before that date.

Bal Gangadhar Tilak, on astronomical grounds, dated Rig veda to 6000 B.C. according to Harmon Jacobi, vedic civilization

flourished between 4500 B.C. & 2500 B.C. & the Samhitas were composed in the later half of the period. R.K. Mookerjee opined that "on a modest computation, we should come to 2500 B.C. as the time of Rig veda". G.C. Pande also favours a date of 3000 B.C. or even earlier.

Rig Vedic Geography :- From the names of river, mountain & regions mentioned in Rig veda we have a clear idea of the Geographical area in which Rig vedic people, who called themselves Aryans lived. The Nadisukta hymn of the Rig veda mentions 21 rivers which include the Ganga in the east and the Kubha(Kabul) in the west. All rivers like the Yamuna, saraswati, Sutlej, ravi, Jhelum & Indus located between the Ganga and Kabul rivers are mentioned not arbitrarily but serialy beginning from the east i.e. Ganga to the west i.e. Kubha. In the north, the Rig veda mentions the Himalayas and Mujavant mountains. It also mentions ocean(samudra) in connection with river Sindhu & saraswati falling into ocean. The Rigvedic Geography, therefore, covers present day western Uttar Pradesh, Haryana, Purnjab, Rajasthan, Gujrat, whole of Pakistan and South Afghanistan.

Rigvedic Society : The Rigvedic Society comprised 4 Varnas, namely Brahmana, Kahatriya, Vaisya and Sudra. This classification of society was based on the occupation of individuals. The teacher & priests were called Brahmanas, ruler & administrators as Kshatriyas, farmers, merehants and learners as vaisyas and artisans and labourers as Sudras.

Education : The home of the teacher was the school where he taught the particular

sacred texts. The texts were in the first instance learnt by pupils repeating the words taught by their teacher. A great importance was attached to enunciation and pronunciation. Intense training was given to students in oral tradition. It was this training and learning which saved a huge mass of vedic literature.

Economic Life : The economic life of the Rigvedic people centered around agriculture, cattle rearing & trade and commerce. Oxen were used for ploughing & drawing carts & horses for drawing the chariots. Other domestic animals were cows, sheeps, goats, asses, dogs, buffalos etc.

The Rigveda attached great importance to agriculture. The plough was drawn by the oxen at times in teams of six, eight or even twelve. In the Rigveda, it appears that irrigation was also practised, excess of rains & drought is mentioned as damaging the crops. The grains were collectively called yava & dhanya.

Religion & Philosophy : During the Rigvedic time the Gods worshipped were generally the personified powers of nature. The Vedic gods can be classified into 3 categories, namely :

1. Terrestrial (prithivisthana)
2. Aerial or intermediate (antarikshasthana)
3. Celestial (dyusthana)

Prithivi, Agni, Soma, Brihaspati & rivers belong to the 1st category. Indra, Apornaport, Rudra, Vaya-Vata, Parjanya & Apah (water) to the 2nd and Dyaus, Varuna, Mitra, Surya, Savitri, Pushan, Vishnu, the Adityas, Ushas & the Asvins to the 3rd.

The Gods are described as born, yet they are immortal in appearance; they are

humans, though sometimes they are conceived as animals, e.g. Dyaus as bull & Sun as a swift horse. People drank milk and other milk products and ate various grains and flesh of animals etc.

Prayers & offering to these Gods were made for material gains, also for enlightenment & knowledge. For example, the most popular & famous Gayatri Mantra is recited daily by the pious Hindus even today.



Funny Joke

Miss Mridula Bhuyan
1st Semester

Mohan : 'Automatically' ka matlab kya hota hai?

Praful : Jab auto me koi ladki baithti hai aur uske sir pe ek bhi baal na hoto usko kehte hain, auto main-Takli!

Ramu apne dost Raju se kehta hai: Raju college se mera result dekh aana aur aakar botana.

Othar par meri mommi papa meri sath hogi yodi me ek bisoi me fail hua to kehna...

'Jai Shri Ram....'

Aur do me fail hua to kehna...

'Jai Shri Krishna, Jai Shri Krishna'

Aur teen me fail hua to kehna...

'Brahma, Brishnu, Moheshar ki Jai...'

Raju college se result dekhkor aya aur bola

'Samosto Devi Devtao ki Jai ho....'

Writer : Did you like my Nobel?

Publisher : I liked the last two words.

Writer : Which two words?

Publisher : "The end".

Computer teacher : Who is the father of computer?

Student : Computer's mother's husband, Sir.

Ek din ek daku sardar ke ghar mein ghuskar sardar se poocha : Sona Kahan hai?
Sardar ne kahan, are bewakoof kahi bhi Soja, pura ghar khali pada hai.

Teacher : Correct the sentences. "A bull and a cow is grazing in the field.

Student : A cow and a bull is grazing in the field.

Teacher : How?

Student : Ladies first, Sir.

After the Dream...

Surajit Ray

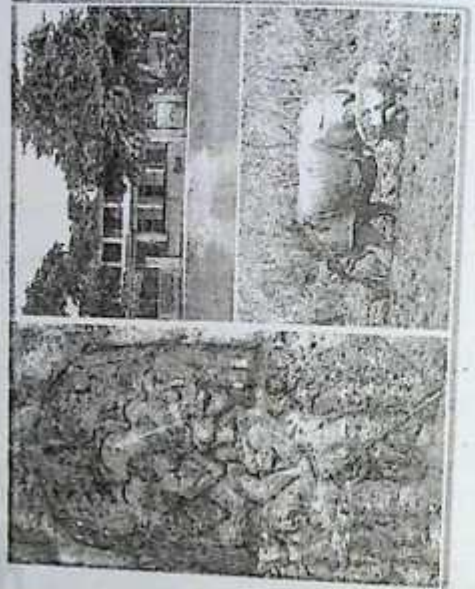
Asstt. Professor of English
Mayang Anchalik College

I saw her in my dream.
Glanced she too at me.
Later, shyly she came near me
sat beside me
talked to me
laughed with me
cuddled and kissed me.
When I awoke next morning,
I discovered:
I lost my
eyes
tongue
hands, and
lips.
I'm now
blind
dumb and
crippled.
No longer I like anybody
to wish me 'Good night'.
I'm afraid of sleep.
I'm now scared of dreams.
Oh! God of Sun have mercy.
Please, don't go to sleep.
Let the night not approach me.



প্রগতি

মায়ং আঞ্চলিক মহাবিদ্যালয় আলোচনী
প্রথম সংখ্যা
২০১৩-১৪ বর্ষ



সম্পাদক
লর্ড গীল নাথ

তত্ত্বাবধায়ক
ধন্য বাম বয়

MAYANG ANCHALIK COLLEGE MAGAZINE

প্রগতি

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হিমালী দেবী

তত্ত্বাবধায়ক
ধন্য কুমার

MAYANG ANCHALIK COLLEGE MAGAZINE



Prof. Abel Ch... to the students in a career guidance programme organised at our college



Dr. Phasal Bhattacharya, addressing to the students in a career guidance programme organised at our college



A scene of offering honour to the best performing students in the B.A. Final Examination from our college



Students of our college getting prepared in their respective subjects in the B.A. Final Examination



A scene of offering honour to Prof. Rumi Parter for her achievement of PhD Degree



E.S. President, Sri Gopal Ch. Mitra, addressing to the students on the occasion of Presentation of...



A scene of Award Making by our college students during...



A scene of students getting prepared in their respective subjects on the occasion of Presentation of...