



3.3.1

Full Papers published by the teachers of Bhawanipur Anchalik College, Bhawanipur in UGC Care list Journals with Author and Affiliation Details during the Session : 2017-18 to 2021-22

FOOD GRAIN PRODUCTION IN ASSAM WITH SPECIAL REFERENCE TO BARPETA DISTRICT

Dr. Samiran Sarma Assistant Professor, Department of Economics Bhawanipur Anchalik College
Bhawanipur, Dist.- Barpeta, Assam Pin-781352 Email- samiran.bac@gmail.com

Abstract:By implementing the BGREI (Bringing Green Revolution to Eastern India), the NFSM (National Food Security Mission), Mission Technology on Horticulture, RKVY (Rashtriya Krishi Vikash Yojana), etc, Govt's, of India's programmes, in the State of Assam and previously untapped state agricultural opportunities, in a manner that tackles manufacturing, processing, supply of input, etc. One alternative is to include the peri-urban idea of agriculture so that the food produced will have an accessible market so that the young people will have this advocacy. Agriculture is pursued economically for better livelihoods. The current effort to target the district of Barpeta in Assam has been designed from this perspective.

Keywords:Foodgrain, Technology, Assam, Agriculture, Production.

Received 01 July 2021, Accepted 17 July 2021, Published 30 July 2021
Correspondence Author: Dr. Samiran Sarma

Introduction:

Assam is the pioneering state in India's Northeast, which is full of economic resources. Although the state possesses different significant natural resources, nature cannot develop fully with its resources since the state is exposed to a range of issues. Assam is located in North-East India, bordering on seven States, namely Arunachal Pradesh, Manipur, Meghalaya, Mizoram, Nagaland, Tripura and West Bengal. It should be noted that, according to the 2011 census, the geographical area of the state consists of 78438 square kilometres, which comprises 312.05 lakhs, of population out of which 86 percent is rural, by sheltering 2.6 percent of the nation's people, the State shares around 2.4 percent of the geographical area. Assam is a varied population with a socio-cultural and ethnic variety comprising Hindu, Muslim, Buddhist, Christian, Sikh, and Jain.

Assam had grown its population density from 340 in 2001 to 398 in 2011. So, in every square kilometre in the state, an average of 58 more people live than a decade earlier. In Assam, population monitoring is one of the most difficult duties in which the decadal growth rate, according to the 2011 census, is 17.7percent. With limited opportunities for using natural resources available, Assam cannot afford to continue its rapid population increase since the quantum spike in demand for food, grain, water and other essential infrastructure to support the level of human beings is not difficult to picture. For the Assam economy, it is a positive sign that literacy has a favourable effect. The State literacy rate grew to 72.19percent for men, while the 2011 census included 77.85 percent for male and 66.27 percent for female. But Assam has a much higher literacy rate in urban regions than in rural areas. Literacy rates are 88.47percent in urban areas, compared with 69.34 percent in rural areas, which show a 19.13 percent disparity [3].

In Assam, three main types of soil are available: red loam, laterite and alluvial. The red loam soil ranges substantially in different places, which often lacks nitrogen, phosphoric acid, and lime. This soil is good for growing fruits, such as mangoes, grapes, orange, etc. Potash, phosphoric acid, and lime are deficient in laterite soil. Alluvial soil, on the other hand, is the more fruitful. It is rich in lime and potash, even if it lacks phosphoric acid, nitrogen and humus. Such soils react to manure and irrigation and can be easily complemented with their nitrogen shortage. In such soil are cultivated a wide variety of plants such as rice, wheat, sugarcane, cotton, banana, etc.

The plentiful rainfall of spring and monsoon in the state shows clearly that Assam is best suited to grow crops such as rice [1]. Winter rainfall is quite low. However, the mild autumn rainfall in the winter season promotes rice production. While the rains in Assam are heavy, they vary from year to year and everywhere. Lack of precipitation significantly hinders farming activities which significantly affects crop yields. The rainfall is generally heavy because of its unique geographical position, which decreased fast after October and the driest season of the whole year begins. Its acidity characterises assam from the viewpoint of the soil. The soil of the hills is very acidic whereas

there are less acidic new alluvial soils on the banks of the river. It is important to highlight that alluvial acid soils are suited for tea growth. The population classification according to 2011 is 119.7 lakh, which is 38 percent of the overall population of a total of 312.05 lakhs of the state. Of total employees, 73 percent are main employees and the remaining 27 percent are minor employees. It is also shown that 82 percent of the overall male workers are mainly employed, 18 percent is marginalised, and 48 percent are mainly employed and 52 percent are marginalised. It is found that of the 119.7 lakh workers in Assam, 31.39 lakhs are growers, 9.03 lakhs are farm labourers, and others are involved.

Significance of the study:

The importance of agricultural activity in economic development is confirmed by the fact that it is the primary sector that provides essential compounds necessary for humanity to exist, not only for the state economy but also for the country. Even the Physiocrats began to reject the mercantilist view that prosperity and its growth were due to trading. Agricultural fundamentalism. The agriculture sector contributed a significant part to state income from the very early period. In 1950-51 agriculture and related activity accounted for around 52.2 percent of government revenues, which in 2005-06 fell substantially to 28.69 percent. But its contribution decreased again by 19.8 percent in 2012-13, and in 2015-16, it reached 12.66 percent. In a reverse state such as Assam, over two-thirds of the working population is directly involved in agriculture. In the district, too, roughly 38 percent of the working population depends directly on agriculture for their livelihoods. In Assam, agriculture is also a key food supply source that provides the rising population regularly with food. However, as the population continues to rise and a relatively slower growth rate in food grain production, the state is changed into a food deficit [2]. Although paddy is the most important crop in the country, other plants are also grown, such as jute, wheat, potatoes, mustard, vegetables etc. However, the production rate is not enough because of the state's necessity to depend on the consumption of the basic goods on certain neighbouring states such as Punjab, Andhra Pradesh, Madhya Pradesh, and Haryana etc.

Objectives of the Study:

The main goals of the study are-

- To investigate the land-use pattern in Assam.
- To study the trend towards food grain production in the state.
- To research high-yield rice production in the country.
- To investigate the area in rice in Assam in particular.

Methodology:

The methodology adopted is analytical and descriptive in character, while the goals are studied. The analysis is based on secondary data taken from many journals, books and government papers. The key secondary data sources would be the Statistical Hand Book Assam, Economic Survey Report, Assam, the government and the District Information Centre. First, the data obtained are compiled and summarised using simple statistical methods such as averages, percentages and proportions. They would then be analysed for the purposes defined.

Utilisation of Land in Assam:

Land is a repository of physical, chemical and biological components that are absolutely needed for plant growth. It is becoming barren and unproductive without the presence of these elements on land. While land is characterised by the law of lower returns, restricted supplies and non-homogeneity, the level of production is determined by its uses. The significance of land use in farm productivity in this regard is highly important. Assam maintains a varied land use pattern. The whole area of the state is split into 5 groups, depending on the pattern of land use, including forests, non-cultivable lands, other uncultivated lands with the exception of fallow land, cropped land and fallow soils. In Assam, forest ground, land that cannot be cultivated, fallow land and uncultivated soil have been rapidly decreasing since 1950-51. But throughout the years, the overall cultivated land

has grown dramatically. Unfortunately, over the years, the land surrounding water in Assam has steadily risen. According to Indian land usage, forest land, uncultivated land, with the exception of present fallows, current fallows and soil under the planted net are classified as 5 separate categories of land. In Assam, near the hills to the north and south of the valley, most waste lies. The net sown area in the state is approximately one-sixth of the total State area. However, due to physical and societal handicaps, horticulture is difficult to grow into new areas. While the net sown area in the overall area stayed nearly stable, it has increased considerably. The areas seeded over and over by guaranteeing irrigation and other amenities are extensively expanded. Assam's land-use trend has been displayed in Table 1 since 2010-11.

Description of land	2010-11	2014-15	2015-16	2016-17
Forest	18.52	18.54	18.5	18.53
Water logged land	1.77	2.3	2.14	2.18
Uncultivated land	4.31	4.35	5.28	5.93
Cultivated land	28.1	28.19	28.26	28.35
Other land	37.12	36.81	35.87	35.89

Table 1: Pattern of Utilisation of Land in Assam.

The overall forestry area in Assam from the total state reporting area is practically identical over the years, according to Table 1. But the area of waterlogging has grown rapidly. It was noted that 1,77 lakh hectares were registered with water in 2010-2011, which rose to 2,3 lakh hectares (2,68 per cent), in 2014/15 and reached 2,77 per 100 during 2016-2017 total reportable area of 78,50 lakh hectares. Against this backdrop, the state's non-cultivated land area is rising from 4.31 lakh hectares in 2016-2017, or 5.5percent, to 7.54percent or 5.93 lakh. This is mostly due to the increase in the state's water logged area. In addition, over the years, the state's cultivable land grows significantly as acreage is reduced for permanent pastures and other pastureland. The net area sown for 2016-2017 is 28,35 lakh hectares (or 36,04 percent), 23,62, percent is foresterly and 6,93 percent belongs to the uncultivated region. The remaining 45,77 percent. The total area reported for 2016-17 is 78,44 lakh hectares. The other territory comprises area not open to farming, fallow land and social forestry. It is worth pointing out that the whole area of land occupied by highways, lakes, rivers, trains, etc. is recognised as non-farming land.

Food Production in Assam:

Assam's main agricultural products are rice, maize, legumes, oilseed, sugarcane, cotton, tobacco, potatoes, and many fruit kinds. In general, rice is the basic diet of the Assamese people, with three rice kinds cultivated, designated according to the time of harvest, such as autumn rice, winter rice, and summer rice [5].

The autumn rice, termed 'Ahu,' is usually cultivated in Assamese via a broadcast method, but a few parts of rice can also be found in some cases. The seed season for such rice is in March, April, and May, when July and August are harvest time. The transplanted system produces winter rice. In June, July and August, transplanting are collected in November and December from nurseries in May and June. Another winter rice type, or 'bao' rice, is cultivated especially in places that remain overflowing all year. This rice variety is particularly capable of growing high and the water levels that are planted during the months March to April and harvested in November to December are increased. The rice is seeded in Assam in the spring or 'boro' in October-November and harvested in February. It is worth noting that in the dry season, spring rice is grown in marshy ground. The largest area is winter rice in Assam. It is planted in several districts after the autumn rice is harvested. The terrain in Assam is expected to be very appropriate for food grain manufacturing [4].

In Assam, the total output of food grain during 2001-02 climbed to 48.57 lakh M.T. in 2011-2012 and to 53.59 lakh M.T. in 2015-16, at a rate of 40.23 lakh M.T. It may be seen; however, that total state food output fell by 1.83percent in 2015-16 compared to the last year. In 2014-15, respectively 52.23 lakh MT and 54.59 lakh MT, the state generated the best output for rice and total

Dr. Samiran Sarma

food grain in 2014-15. In 2001-02 the overall wheat production declined progressively throughout the years to 86,000 tons, reaching 34,000 metric tons in 2015-16. However, over the years, total pulse production has been growing fast. Over the years, the total pulse production in 2001-2002 stood at 66000 metric tons and progressively rose to 107,000 in 2015-16. Table 2 showed the trend in food grain output since 2001-02.

Items	2001-02	2011-12	2013-14	2014-15	2015-16
Total Rice	3853	4716	5138	5221	5124
Wheat	85	50	41	28	34
Total Pulses	66	72	103	110	107
Total food grains	4022	4858	5417	5458	5360

Table 2: Trend of Production of Foodgrains in Assam (In '000 tonnes)

Assam's soil conditions are rich and diversified, which are very useful to agriculture and agricultural output. In other cases, agricultural productivity deteriorated due to unexpected weather conditions, variable rainfall and several barriers such as flooding, soil erosion, etc. However, by introducing strategies for increasing food production, increasing production and increasing food intensity, the State Agriculture Department was able to boost the production of food grains by implementing double crops patterns to ensure food safety and nutrition for its increasing population.

Fertiliser Consumption in Assam:

Input for the growth of agricultural production is regarded as one of the main inputs. In such a state like Assam, the focus was on "Integrated Nutrient Management" by encouraging farmers to exploit farm resources to make a huge breakthrough. Even it seeks to save production costs by using the optimal fertiliser dose. In order to boost the productivity of plants, in particular of rice, the usage of chemical fertilisers was increased. Nutrient consumption (NPK) per hectare in Assam is considerably lower than the domestic average. In general, fertiliser consumption in Assam is minimal in the Kharif season because of low intake [6]. Because of the concern of loss of heavy precipitation and flood, farmers are unwilling to invest in fertiliser. It may also again be seen, because of non-availability, that fertiliser usage is minimal during Summer and Rabi season.

According to the State Department for Agriculture, fertiliser use in Assam amounted to 65,4 kg per hectare in 2013-14, which rose to 68,6 kg per hectare in 2014-15. However, in 2015-16 it fell by 8.74percent. The use in Assam of fertilisers rose to 67.3 kg per acre in the year 2016-2017. In the peak cultivation period, the government seeks to emphasise the timely availability of fertilisers at the farmers' gate. There are currently 416 wholesale point numbers in Assam and 6855 fertiliser sales outlets to enable effective distribution of fertiliser.

Spread of New Agricultural Technology in Assam and Barpeta District:

In Indian agriculture in the late '60s, as part of the new agricultural development strategies, the new technology is based on some newly produced crop varieties, usually called high-yielding varieties. These novel kinds can generate substantially better yields than older types, particularly in combination with a range of additional inputs such as fertilisers and water. The International Centre for Improving Weat and Maize (CIMMYT) for wheat in Mexico and the International Rice Research Institute (IRRI) for Rice in the Philippines are among the prominent new varieties among these research centres. The agriculture in Mexico was similarly in a dismal state in 1942, while India suffered an acute food shortage and campaigned for more food with those crops. In 1943, the Maxican Ministry of Agriculture and the Rockefeller Foundation started a co-operating agricultural research and training effort. Dr. Norman Borlaug, who later served as Director of the Wheat Department of Mexico's International Maize and Wheat Improvement Center (IMMYT), was selected by the Rockefeller Foundation in 1944. Dr Borlaug generated high yield varieties able to respond to the extremely high amount of fertiliser and irradiation by incorporating genes in these kinds by the most important agriculturist in the history of agricultural progress. He generated lines that were indifferent to daylight and so suitable for cultivation across a large area of the world. The types of wheat that he produces are extremely resistant to ordinary wheat conditions. In 1945,

Mexico imported into millions of bushels, but by 1965, Mexico exported wheat, which had three times the yield per acre.

In 1965-66, the Assam Agriculture Department introduced Paddy's high yielding range in the state. The dispersion of high output paddy and high output paddy area is however quite limited. The area under high yield rice (HYV) naturally has increased gradually throughout the years. In 2001-02, the total HYV area for rice (autumn, winter, and summer) climbed to 14.82 lakh hectares (36.65 percent of total harvested area) in 1993-94, at 11.43 lakh hectares (29.14. percent).

Period	Autumn	Winter	Summer	Total	Total crop area	Percent
1993-94	2.36	7.95	1.13	11.43	39.26	29.24
1995-96	2.38	7.97	1.15	11.52	39.27	29.36
1996-97	2.52	8.21	1.26	12.01	39.33	30.52
1997-98	2.34	8.74	1.36	12.45	39.33	31.65
1998-99	2.18	8.81	1.74	12.71	39.34	32.34
1999-2000	2.08	9.16	2.17	14.00	39.35	35.57
2000-2001	2.16	9.72	2.58	14.47	39.38	36.75

Table 3: Area Under High Yielding Variety Rice in Assam (In lakh hectares)

Table 3 shows that the highest area is the winter paddy under the HYV paddy and the Autumn paddy. This is why the bulk of Assam happens during the summer season (between May and August), which makes the seed of high yielding types uncondusive for the summer paddy. In addition, Paddy's high yield area in the districts of Assam is not uniform. Some districts split over the HYV area, while others lag behind.

Location	Autumn paddy	Winter paddy	Summer paddy	Total area under HYV paddy	Total cropped area	percent Area under HYV paddy
Barpeta	25787	53447	22527	101759	312332	32.58
Assam	251515(16.97)	971857(65.54)	259471(17.51)	1482843	3937448	37.64

Table 4: Paddy in Assam and Barpeta, 2000-2001

The figure reveals that just 37.65 percent of Assam's total cultivated land is subject to high paddy production. More than 60percent of the land in Assam is still paddy with a traditional variety, which has significantly lower productivity than the high seed yield. The table also shows that HYV paddy in Barpeta district is only 32.58percent acreage, which is less than the state figure.

The inputs of water and fertiliser rely on the productivity of HYV seedlings. The availability and use of these two inputs in Assam and Barpeta neighbourhoods is not satisfying enough to obstruct HYV seeds' productivity. At the government level up to 31.3.96 only the Irrigation potential created for 480078 hectares of land, constituting just 14.53 percent of the entire area cultivated. In the Barpeta district, up to 31.3.97 irrigation potential is only generated for 5,5505 ha, or only 17.73percent of the overall agricultural area. Once again, as far as the use of fertiliser is concerned, the amount of fertiliser in the Barpeta district is only 10.41 kg/ hectare and 16.69 kg/hac. in Assam. The adoption of improved agricultural/agricultural technology in Assam, particularly in the Barpeta district, was relatively small and gradual. The Indian countries are still at a low productivity level.

Agricultural Credit in Assam:

Credit has a crucial role in raising agricultural production and improving rural household living standards. Credit is a form of resource that gives farmers who want to improve their lot the option to use more inputs and capital items. Agricultural financing is provided by Assam, the State Bank of India and partners, commercial banks, regional rural banks, and cooperative banks. These banks were sanctioned for crop loans to farmers under various Indian government arrangements before the introduction of the Kishan Credit Card (KCC) scheme. Later on however, in Assam farmers are granted crop loans and term loans under the KCC plan, including all banks in the government. Assam farmers demand two kinds of loans, short-term and long-term loans. The short-

term loan will satisfy current expenses on seeds, fertilisers, pesticides, employed workers, and so forth. But the farmers have to pay long-term loans for the capital expenses on electricity tillers, bullocks, farm buildings, sophisticated equipment etc. It is noted that 80percent of the farm loan goes for short-term loans. Inadequate loans place an additional strain on farm families in reimbursing the loans that raise farmers' indebtedness. The share of agricultural developments in the priorities sector in the state rose from 34.6percent in 2013-2014 to 38.6percent in 2014-2015. On the other hand, as of March 2016, the agricultural credit constituted 20.58percent for the entire bank loan, which stood 19.78percent as of March 2015. In 2015-16, banks operating in Assam were able to pay agricultural lending in the amount of Rs. 3901.29 crore in exchange for annual commitment of Rs. 3636 crore, according to the State Level Banker's Committee Report. During 2014-2015, Rs. 2492.60 crore was paid out of the entire agricultural loan in the state in comparison with Rs. 5176 crore's annual obligation.

Conclusion and Recommendation:

Average rates are considered positive in Assam together with the districts. However, the return per acre is modest given the weather, heavy precipitation and soil fertility. It should not be difficult to enhance returns with a small technical adjustment and the use of a bit more labour, although the criteria of higher yield locations may not at present be reachable. Even the acreage numbers are more dependable as the job of a village head or an inspector tends to be correct in areas rather than in output. With the change in land there has been no proportionate change in output. Physical variables like drought and flood are responsible largely for changes in land and output and apparent discrepancies. In addition to forest management, the flood control programmes require fluvial instruction. On order to minimise flooding of water in agricultural land, the Authority should build a number of bunds on several rivers. Nevertheless, snacks may not act against sudden and intense floods that may infringe bonds in certain regions and cause severe damage to crops and even buildings. The crop design should therefore be developed to avoid floods and to reduce flood damage.

The rice production of all Assam districts was nearly stationary in the initial phase of the post-Green revolution. The area under HYV paddy in the community has progressively begun to develop with the increasing use of HYV paddy. Since the green revolution restricted itself to wheat production in the beginning, the effects were nearly insignificant. Assam has practically started developing a new farm strategy with the increasing usage, to a limited extent, of HYV seeds, fertilisers, modern implements, etc. In Assam, agricultural lands have a modest size due to strong population pressure and lack of alternative jobs outside farming. However, state farmers still utilise classical farming methods which rely on outdated wooden ploughs to turn land, the crude sickle for harvesting rice harvests which do not increase their productivity at an expected rate. Although farmers receive agricultural loans to modify the crop pattern, the supply of credit is less than their demand. Farmers are calling for enormous credit for the use of modernised inputs rather than the traditional tools. Even the provision of high yielding seeds for the state is very limited. The farmers mainly use conventional rice, which is just half that of the upgraded species.

The agriculture department publishes a large report on its normal activities. It attempts to focus public attention on a few protests by departmental subordinates or on the few experiments on the government farm. Seed is sometimes provided by the department for farmers, although government seeds are often not clean and nutritious. As a result, farmers have little trust in the agricultural department because the adoption of model farms can be proposed. If Gram Sevak is trained in agricultural techniques by community village employees, it would be very good to build tighter relationships between the agriculture department and model farms on the one side and the local population on the other. It is only when it really can enable farmers to attain higher land yields through its efforts that the department may be regarded as benefiting.

In order to promote agriculture, the government should invest substantially enough loans each year on farmers. But there has been little advancement from these expenditures; such loans are not made to the best use. In the present farmed areas, improving agriculture is difficult to achieve without a large drain on government funding. Indeed, if irrigation, model farms, long-term finances, soil conservation, etc., the aim of all agricultural output, particularly rice, can be revolutionised.

References:

1. Sharma A and Kalita DC 2008. Trends of production and productivity of major fruit crops in Jammu and Kashmir. *Agricultural Situation in India*. India, New Delhi October, 477-482
2. Sharma A and Kalita DC 2004. Trends of Area, Production and Productivity of Food Grains in the Northeastern States. *Nagaland University Research Journal*. (2): 31-37
3. Borthakur et al, (2015): "Food security status of Assam: an analysis across agro-climatic zones" published in *Annals of Agri Bio Research*, 2015 20(2): 219-223
4. Kumar et al, (2016): "Demand vs Supply of Food in India - Futuristic Projection" published in *Proc Indian Natn Sci Acad* 82, No. 5 December 2016 pp. 1579-1586.
5. Bairwa, S.L., Lakra, K. and Kushwaha, S. (2014): *Agripreneurship for Rural Development*. Edited by Rai and Goyal "Agriculture and Rural Development in India". M.R.F. Publication, Varanasi. PP 422-425. ISBN 978-81-926935-6-9
6. Dikshit K.R. et al, (2014): *Agriculture in North-East India: Past and Present*. In: *North-East India: Land, People and Economy*. *Advances in Asian Human-Environmental Research*. Springer, Dordrecht. pp 587-637.



**EFFECTIVENESS OF UNDERGRADUATE PROGRAMME OF OPEN UNIVERSITY IN
DEVELOPING SOCIAL AWARENESS OF RURAL WOMEN: A STUDY**

Mr. Suman Barman

Assistant professor (part-timer), Department of Education, Bhawanipur Anchalik college, Bhawanipur

Dr. Samiran Sarma

Assistant Professor, Department of Economics, Bhawanipur Anchalik College, Bhawanipur, Bajali, Assam

Abstract:

Livelihood of a person generally means as a set of activities, involving capacity to acquire basic necessities (food, water, shelter and clothing) working either individually or as a group by using endowments (both human and material) for meeting the requirements of the self and his/her household on a sustainable basis with dignity. Apart from economic perspective, livelihood is also related with socio-cultural perspective too. Main goal behind livelihood promotion is to promote livelihood is the belief in the essential right of all human beings to equal opportunity. Awareness is an important component of livelihood promotion. Open and distance education play an important role in developing social awareness among rural people especially women counterparts. In our state, Krishna Kanta Handiqui State Open University (KKHSOU) offered different programmes for the masses. Main objective of this paper is to study the effectiveness of the Under Graduate Programme of KKHSOU for rural women in developing social awareness. This study falls in the domain of descriptive research. All the women learners of the undergraduate Programme of KKHSOU enrolled in the year 2017 in B.A. 1st Semester in the study centres of Bhawanipur Anchalik College, Madhya Kamrup college and Barpeta Girl's College of Barpeta district of Assam are the population of the present study. Out of this population, only 52 women learners are selected as samples by applying random sampling technique. Social Awareness Scale developed and standardised by Dr. utpal kalita is used in this study. It is found from the study that there is significant effectiveness of the Under Graduate Course of KKHSOU for rural women in developing social awareness. Again it is also found that there is significant effectiveness of the Under Graduate Course of KKHSOU in developing social awareness of employed and unemployed rural women.

Keywords: Social Awareness, Rural Women, Open University, Undergraduate Course, Effectiveness.



Introduction

The Constitution of India promises to provide equal opportunities to all citizens. But our existing formal education system benefits only a few who could afford it. Alternate approaches like open and distance education and correspondence education have, therefore, become necessary. Open and distance education covers those who desire their learning at the high school, at the college level and university levels but are denied the opportunities of learning for various reasons. Open and distance education not only fulfils the constitutional obligations but also helps those who wish to pursue a higher level of learning. It also makes education cheaper. Open and distance education is beneficial for all groups of people including women.

Open and distance education make the women counterparts of our country empowered by providing effective education. In the year 1985, Indira Gandhi National Open University was established in New Delhi. This university started different necessary programmes for the empowerment of women. Women, especially rural women can take care of other commodities such as family, relatives, community, household chores and work while pursuing education through open and distance learning as this education is more flexible where one can learn at their own pace and time. As rural women cannot spend much time away from home, education through open and distance learning mode is suitable for them. Hence, Open and distance education started different programmes for the empowerment of women such as Bachelor and Master Course on Gender Studies, Certificate and Diploma Courses on Child Rearing Practice, Ornament making, Pottery work, Montessori training, Fashion designing, Beautician etc. All the courses of Open University make the women of our country aware as well as empowered.

Awareness of women is an important aspect of women empowerment. Our society is full of different issues like education, environment, health, religion, family planning, politics etc. For empowerment, the women counterpart of our country must be aware about different social issues of our country which is commonly known as social awareness. Awareness is a cognitive aspect and social awareness is related with social cognition of human beings. So, it is true that without the awareness of women in our country, it is not possible to develop our nation in a proper way. In this regard Swami Vivekananda rightly said, "There is no chance for the welfare of the world unless the condition of women is improved. It is not possible to fly on only one wing". Women have been playing a key role, not only in the improvement of the well being of the family, but also in the development of the economical, political, and ecological environments.

Sustainable development is possible only when all the population contributes for the betterment of our nation. Education is the main catalyst in this regard. Education makes the people, especially women, counterparts of our nation aware about all the societal issues of our country. No country can progress if half of the population is left with residuary functions and subsidiary status in work participation.



Review of Related Literature

Some literature reviews which are related with social awareness of women are mentioned below:

Singh (2009) conducted a study on the relationship between education of Muslim women, their fertility behaviour, health care and education of their children. The main findings of the study were that as the level of education increases the level of consciousness about quality of nutrition, medical care and mental, cognitive and emotional development also increased. Moreover, increasing level of education of women also increased the level of awareness about nature of education to be provided to their children, about planning of education of their children and it also made them aware about their duties to provide assistance in their education. It was also found that the overall impact of education of women on decision-making in their respective families was stronger and positive.

Singh (2013) studied about education, culture and health practices, socialization and aids awareness among students in Manipur. The main purpose of the study was to understand how undergraduate students view, interpret and respond to health and diseases from multi disciplinary perspective. A semi-structured interview schedule is used to collect data from the students. The total sample size consists of 310 student respondents. From the study it was clear that most of the students are generally aware of the basic knowledge of HIV/AIDS. All the students irrespective of their gender, place of residence, cast and tribe have heard about HIV/AIDS.

Das (2014) conducted a study on impact of women's education on socio-economic development of Dimasa society in Assam. One main objective in this study is to find out the impact of education among Dimasa women in their social awareness and hypothesis is there is impact of education among Dimasa women in their social awareness. From this study it was observed that there is an impact of education among Dimasa women in their social awareness.

Pathak (2014) examined educational level and its influence on modernization and social awareness of women in teaching profession in Sonitpur district. One main objective of this study was to study the social awareness level of women in teaching profession. This study reveals that the percentage of high aware respondents is higher among women teachers in urban area than women teachers in rural area with respect to the dimensions of social awareness i.e. Education, Health & Hygiene, Human Right and Political Issues.

It is found from the reviewed literature that there is a scope to investigate the present research as not a single study is found to study the effectiveness of undergraduate programme of Open University in developing social awareness of rural women.



Need of the Study

Livelihood of a person generally means as a set of activities, involving capacity to acquire basic necessities (food, water, shelter and clothing) working either individually or as a group by using endowments (both human and material) for meeting the requirements of the self and his/her household on a sustainable basis with dignity. Main goal behind livelihood promotion is to promote livelihood among all human beings for equal opportunity. Awareness is an important component of livelihood promotion. Awareness is a cognitive aspect which refers to a description or perception of an event or condition from the cognitive point of view. It refers to a coordination that involves deeper understanding of a social situation. For promoting livelihood, one must be aware of different socio-economic activities. Social awareness is a cognitive description or perception of the issues related to society or its organizations. Social awareness is a relative concept; one may be partially, subconsciously or acutely aware.

Open and distance education play an important role in developing social awareness among rural people especially women counterpart. In Assam, Krishna Kanta Handiqui State Open University (KKHSOU) offers different programmes for the masses. Lots of rural people enrolled themselves in undergraduate degree programmes of KKHSOU who for various reasons could not continue their education. KKHSOU because of its flexible nature of education provides the desired opportunity to a large section of society to get access to quality education. A glance at learner's profile of KKHSOU shows that Bachelor of Arts (B.A.) programme is much demand among learners followed by Masters of Arts (M.A.). It is assumed that the B.A. programme of KKHSOU is developing the social awareness of rural women. It is need of the hour to evaluate the effectiveness of undergraduate i.e. B.A. programme of KKHSOU in developing social awareness of rural women.

Statement of the Problem

The problem of this study is entitled as: **“Effectiveness of Undergraduate Programme of Open University in developing Social Awareness of Rural Women: A Study”**.

Operational Definition of Key Terms

- **Social Awareness:** Social awareness is a cognitive description or perception of the issues related to society or its organizations. Social awareness is a relative concept; one may be partially, subconsciously or acutely aware. In this study, the term indicates the awareness of rural women in eight aspects viz. educational awareness, environmental awareness, legal awareness, economic awareness, political awareness, awareness towards religion, awareness towards health & hygiene, awareness towards family planning.



- **Rural Women:** The term ‘rural women’ means the women counterparts of population mainly born and brought up in rural areas and stayed in rural areas. In this study, the term indicates the rural women studied in B.A. programme of KKHSOU in the study centre of Bhawanipur Anchalik, College, Madhya Kamrup College and Barpeta Girl's College.
- **Open University:** Open University simply means a university where open door policy is there with minimal or no entry requirements. This university is mainly based on the principle of distance education. In this study, the term connotes the Krishna Kanta Handiqui State Open University of Assam.
- **Undergraduate Programme:** Undergraduate programme are also known as first degree programme of any university. Bachelor of Arts, Bachelor of Science, Bachelor of Commerce, Bachelor of Vocational are some of the example of Undergraduate course. In this study, undergraduate programme means the B.A. programme of KKHSOU.
- **Effectiveness:** Oxford Advanced Learner’s Dictionary of Current English (2005) defined effectiveness as a measure of attaining specified goals. In this study, effectiveness is concerned with the achievement of students when taught through digital classroom teaching and conventional classroom teaching.

Objectives of the Study

Main objectives of this study are as follows:

- 1) To study the effectiveness of Under Graduate Programme of KKHSOU for the rural women in developing social awareness.
- 2) To compare the effectiveness of Under Graduate Programme of KKHSOU in developing social awareness of employed and unemployed rural women.

Hypotheses of the Study

On the basis of above mentioned objectives, following hypotheses are framed to be tested:

- H₁: There is no significant effectiveness of Under Graduate Programme of KKHSOU for the rural women in developing social awareness.
- H₂: There is no significant effectiveness of Under Graduate Programme of KKHSOU in developing social awareness of employed rural women.
- H₃: There is no significant effectiveness of Under Graduate Programme of KKHSOU in developing social awareness of unemployed rural women.



Plan and Procedure

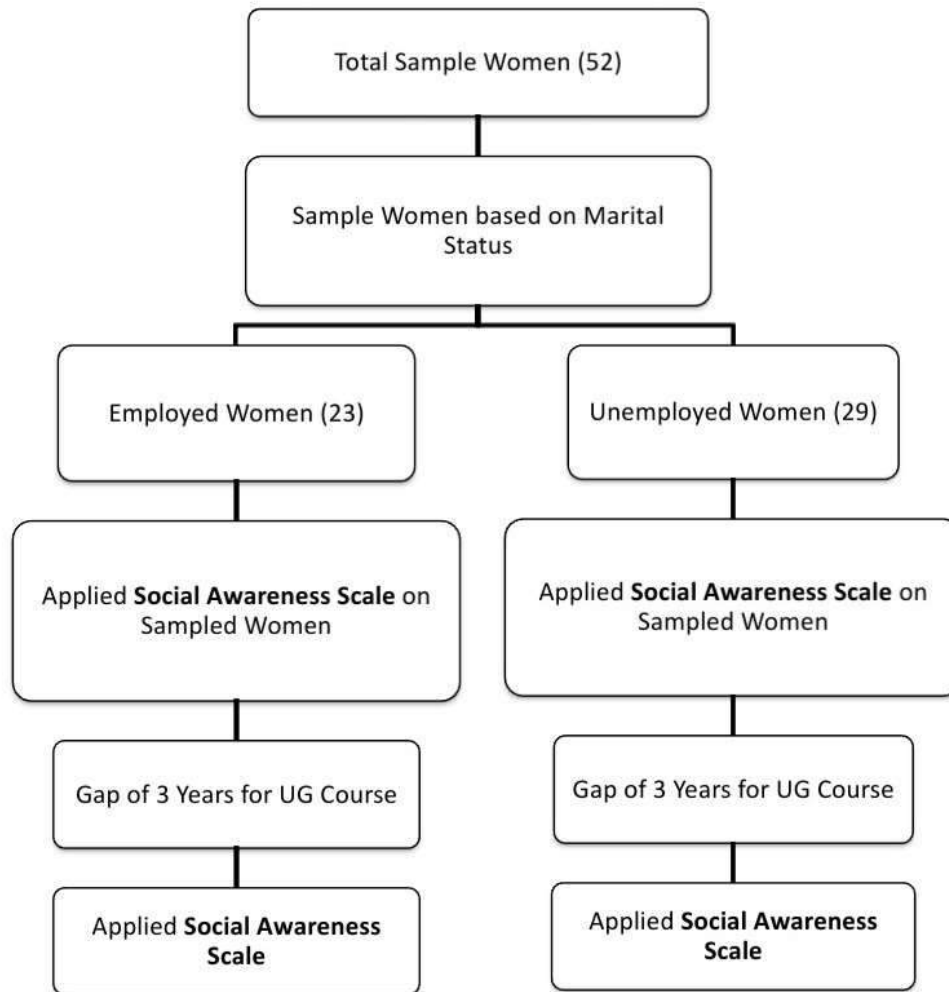
❖ **Selection of Research Method:** This study falls in the domain of descriptive research. It is descriptive because it aims to describe the nature and present status of the phenomenon. It was done through survey method because it involved survey or visits to various institutions for the collection of data with the objective of analysing, comparing and interpreting the existing status.

❖ **Population and Sample:** All the women learners of undergraduate course of KKHSOU enrolled in the year 2017 in B.A. 1st Semester in the study centres of Bhawanipur Anchalik College, Madhya Kamrup and Barpeta Girl's College, of Barpeta District, Assam are the population of the present study. These study centres are selected for the present study because the centres are mainly covering the students of rural areas as the study required rural women. Out of this population, only 52 women learners are selected as sample by applying random sampling technique. Among this 52 women learners, 23 are employed (In public sector, private sector and self-employed) and 29 are unemployed.

❖ **Tool Used:** The investigator used the following tool for the purpose of the present study:

- **Social Awareness Scale:** This tool was developed and standardised by Dr. Utpal Kalita. In this tool, there are eight aspects to measure the social awareness of women viz. educational awareness, environmental awareness, legal awareness, economic awareness, political awareness, awareness towards religion, awareness towards health & hygiene, awareness towards family planning. There are 62 statements in this scale out of which 39 statements are positive and remaining 23 statements are negative. At the end of each statement three graded options are given namely 'Yes', 'Not Sure' and 'No' having scores 3, 2 and 1 for positive statements and 1, 2 and 3 for negative statements. The reliability index of this scale is 0.78 and 0.89 which was tested by Test-Retest method and Split Half (Spearman and Brown Formula) method respectively. Validity and norms of this scale is also tested.

❖ **Research Design:** As the present tries to explore the effectiveness of undergraduate degree course (B.A. course) of Krishna Kanta Handiqui State Open University of Assam in developing Social Awareness of Rural Women. In this study, data are collected in two phases. In the first phase, data are collected from the sample respondents in 2017 when they are newly enrolled in B.A. programme of KKHSOU. Then in the second phase, data are collected from the same respondents after three years i.e. in 2020. Almost three year of gap is given here so that the respondents completed their B.A. programme. The research design is diagrammatically shown as below:



❖ **Statistical Treatment:** In this research study, Simple Percentage, Mean, Standard Deviation and t-test are applied to analyse the data.

- ❖ **Delimitation of the Study:** This study is subjected to several limitations. Such as:
- ≈ The present study is delimited to 3 study centres of KKHSOU situated at rural areas of Assam.
 - ≈ Only the rural women learners are selected for this study.
 - ≈ Again, only undergraduate rural women enrolled in B.A. programme are selected.



Analysis and Interpretation

The resulting data are analysed objective wise by using appropriate statistical treatment. The results have been explained below.

Table 1: Percentage Distribution of Level of Social Awareness of Rural Women in Pre Test and Post Test

Aspects of Social Awareness	Tests	Level of Social Awareness		
		High Awareness	Average Awareness	Low Awareness
Educational Awareness	Pre Test	15.38	61.54	23.08
	Post Test	28.84	69.23	1.93
Environmental Awareness	Pre Test	23.07	51.93	25.00
	Post Test	32.70	57.70	9.60
Legal Awareness	Pre Test	11.54	42.31	46.15
	Post Test	25.00	57.70	13.30
Economic Awareness	Pre Test	15.38	51.92	32.70
	Post Test	28.84	61.55	9.60
Political Awareness	Pre Test	15.38	44.24	40.38
	Post Test	30.76	57.70	11.54
Awareness towards Religion	Pre Test	23.08	61.54	15.38
	Post Test	34.61	63.46	1.93
Awareness towards Health & Hygiene	Pre Test	21.15	57.70	21.15
	Post Test	36.54	59.62	3.84
Awareness towards Family Planning	Pre Test	28.84	57.70	13.46
	Post Test	34.61	61.54	3.85
Over All Social Awareness	Pre Test	19.23	53.85	26.92
	Post Test	32.70	61.54	5.76



Table No. 1 shows the percentage distribution of rural women regarding level of social awareness in pre test and post test. It is reflected in the table that in pre test percentage of respondents in high category is low, in average category it is high and in low category it is low as compared to average category as well as in post test percentage of respondents is high in high category, high in average category and low in low category in all the aspects as well as in overall social awareness. It clearly indicates the effectiveness of B.A. programme of KKHSOU in developing social awareness among the selected respondents.

Table No. 2: Comparison of the Mean Pre-Test and Mean Post-Test Scores of Social Awareness Rural Women

Aspects	Pre Test (N=52)		Post Test (N=52)		t-value	Remarks
	Mean	S.D.	Mean	S.D.		
Educational Awareness	18.01	3.52	19.96	2.57	3.20	Significant
Environmental Awareness	14.05	3.77	15.76	2.69	2.65	Significant
Legal Awareness	13.34	3.25	18.36	3.31	7.79	Significant
Economic Awareness	13.38	3.75	16.65	3.87	4.36	Significant
Political Awareness	13.68	3.02	17.87	3.90	3.98	Significant
Awareness towards Religion	13.69	3.68	16.03	2.98	2.97	Significant
Awareness towards Health & Hygiene	14.21	3.68	16.27	2.96	2.78	Significant
Awareness towards Family Planning	13.79	3.52	15.87	2.90	3.12	Significant
Over All Social Awareness	112.36	22.36	141.59	21.29	6.82	Significant

Table 2 shows the comparison of the Mean Pre-Test and Mean Post-Test scores of social awareness rural women. In educational awareness aspect, Mean and Standard Deviation for Pre Test is 18.01 and 3.52 respectively where Mean and Standard Deviation for Post Test is 19.96 and 2.57 respectively. Mean value of Post Test is higher than Mean value of Pre Test. The calculated t-value 3.20 is higher than the table value at 0.01 level of significance. Thus it is said that there is significant effectiveness of Under Graduate Course of KKHSOU for the rural women in developing educational awareness.



In the same way, in other aspects (environmental awareness, legal awareness, economic awareness, political awareness, awareness towards religion, awareness towards health & hygiene, awareness towards family planning) also, Mean value of Post Test is higher than Mean value of Pre Test. The calculated t-value in all other aspects is higher than the table value at 0.01 level of significance. Thus it is said that there is significant effectiveness of Under Graduate Course of KKHSOU for the rural women in developing environmental awareness, legal awareness, economic awareness, political awareness, awareness towards religion, awareness towards health & hygiene and awareness towards family planning.

In overall Social Awareness, Mean and Standard Deviation for Pre Test is 112.36 and 22.36 respectively where Mean and Standard Deviation for Post Test is 141.59 and 21.29 respectively. Mean value of Post Test is higher than Mean value of Pre Test. The calculated t-value 6.82 is higher than the table value at 0.01 level of significance. Thus it is said that there is significant effectiveness of Under Graduate Course of KKHSOU for the rural women in developing social awareness.

Table No. 3: Comparison of the Mean Pre-Test and Mean Post-Test Scores of Social Awareness Employed Rural Women

Aspects	Pre Test (N=23)		Post Test (N=23)		t-value	Remarks
	Mean	S.D.	Mean	S.D.		
Educational Awareness	15.56	3.08	18.60	1.85	4.05	Significant
Environmental Awareness	11.13	3.42	17.69	1.60	8.31	Significant
Legal Awareness	12.45	1.33	16.32	2.20	4.31	Significant
Economic Awareness	10.13	2.86	14.00	2.62	4.77	Significant
Political Awareness	11.52	2.01	19.82	2.62	12.03	Significant
Awareness towards Religion	15.30	1.39	16.82	2.28	2.72	Significant
Awareness towards Health & Hygiene	12.65	2.22	14.78	2.76	2.87	Significant
Awareness towards Family Planning	14.73	2.57	19.95	1.82	7.92	Significant
Over All Social Awareness	112.82	18.11	158.91	17.92	9.03	Significant



Table No. 3 shows the comparison of the Mean Pre-Test and Mean Post-Test scores of social awareness employed rural women. It is found from the table that Mean Post Test score is higher than Mean Pre Test score in all the aspects of Social Awareness and overall Social awareness. Again in all aspects and overall Social awareness, the t-value is significant at 0.01 level of significance. Thus it is said that there is significant effectiveness of Under Graduate Course of KKHSOU for the employed rural women in developing educational awareness, environmental awareness, legal awareness, economic awareness, political awareness, awareness towards religion, awareness towards health & hygiene, awareness towards family planning as well as overall Social awareness.

Table No. 4: Comparison of the Mean Pre-Test and Mean Post-Test Scores of Social Awareness Unemployed Rural Women

Aspects	Pre Test (N=29)		Post Test (N=29)		t-value	Remarks
	Mean	S.D.	Mean	S.D.		
Educational Awareness	14.82	3.11	18.27	1.77	5.17	Significant
Environmental Awareness	11.72	3.26	17.34	1.58	8.34	Significant
Legal Awareness	11.96	2.02	19.24	2.60	11.88	Significant
Economic Awareness	11.13	3.23	14.20	2.36	4.12	Significant
Political Awareness	11.72	1.72	19.24	2.60	12.96	Significant
Awareness towards Religion	12.93	2.05	15.03	2.49	3.50	Significant
Awareness towards Health & Hygiene	15.03	1.34	16.65	2.05	3.54	Significant
Awareness towards Family Planning	15.41	2.65	19.55	1.80	6.94	Significant
Over All Social Awareness	105.06	20.3	151.27	22.00	8.30	Significant

Table No. 4 shows the comparison of the Mean Pre-Test and Mean Post-Test scores of social awareness of unemployed rural women. It is found from the table that Mean Post Test score is higher than Mean Pre Test score in all the aspects of Social Awareness and overall Social awareness. Again in all aspects and overall Social awareness, the t-value is significant at 0.01 level of significance. Thus it is said that there is significant effectiveness of Under Graduate Course of KKHSOU for the unemployed rural women in developing



educational awareness, environmental awareness, legal awareness, economic awareness, political awareness, awareness towards religion, awareness towards health & hygiene, awareness towards family planning as well as overall Social awareness.

Results and Discussion

In the light of above analysis and interpretation, major findings of the study are:

1) There is significant effectiveness of Under Graduate Course of KKHSOU for the rural women in developing social awareness.

Thus first hypothesis is rejected here. In all the aspects as well as in overall social awareness, significant effectiveness is found among the mean score of pre test and post test. Again mean score of post test is higher in all aspects as compared to the mean score pre test.

2) There is significant effectiveness of Under Graduate Course of KKHSOU in developing social awareness of employed rural women.

Here, the second hypothesis is not accepted. Rural employed women who are also learners of KKHSOU in B.A. programme are more aware by learning through ODL system. Their awareness level before joining ODL is lower as compared the awareness level after joining ODL programme of KKHSOU.

3) There is significant effectiveness of Under Graduate Course of KKHSOU in developing social awareness of unemployed rural women.

Thus third hypothesis is also rejected. It is also found from the mean score of pre test and post test in all aspects of social awareness and overall social awareness.

It is revealed from the study that social awareness of develop among the women learner of KKHSOU after enrolment in Undergraduate programme. It is clearly established here that education plays an important role in developing social awareness of rural women. Hence, now onwards, all Open University give much importance on developing curriculum on this point of view also. Because, if the rural women are aware about different societal issues, than it will help them to empower properly. Through their empowerment, they can develop themselves as well as the society.

Based on the findings of the study and specific observation by the investigator, following recommendations are put forward:



- As ODL play an important role in developing awareness among rural women, so the university will organised different types of workshop, awareness camp, lecture programme on different social issues for the benefit of women counterparts.
- Different new courses related to the need and importance of women learners should be introduced for upliftment of women learner such as gender studies, home science etc.
- Steps should be taken to motivate the women for pursuing higher education to make themselves aware about different social issues for achieving sustainable development goals.

Conclusion

Open and distance learning programme play an effective role in developing awareness about rural women. Women have equal right and responsibility towards the family and society as the men. The development of the society not only depends on the development of the men but also on women. So, the women folk of the society should be aware and empowered to a certain level. For the development of the society it is important to make the women not only literate but also highly educated. Education, particularly, higher education plays an important role in the empowerment of women. This present research established that B.A. programme of KKHSOU play an effective role in development of social awareness women learners of rural areas.

References

1. Anita (2008). Educational Attainment and Occupations of Women in Haryana: A Geographical Analysis (Ph.D. Thesis). New Delhi: Jawaharlal Nehru University. Retrieved from <http://hdl.handle.net/10603/14466>
2. Bencha Yoddumnern-Attig. (1992). Changing Roles and Status of Women in Thailand: A Documentary Assessment. Bangkok: Institute for Population and Social Research. Mahidol University.
3. Best, J. W. (1983). Research in Education. New Delhi: Prentice Hall of India Pvt. Ltd.
4. Das, Jonali (2014). Impact of women's education on socio-economic development of Dimasa society in Assam (Ph.D Thesis). Gauhati University. Retrieved from <http://hdl.handle.net/10603/115273>
5. Garrett, Henry E. (1981) Statistics in Psychology and Education. Bombay: Vakils, Feffer and Simons Ltd.
6. Gupta, J. L., Tripathi, S. N., & Yadav, J. P. (1994). Impact of Literacy on Socio-Economic Conditions of Rural Poor. Indian Journal of Adult Education, 55 (1), 67-73.
7. Hornby, A. S. & Wehmeier, Sally (ed.) (2005). Oxford Advanced Learner's Dictionary of Current Research. Oxford: Oxford University Press.
8. Kaul, L. (1984). Methodology of Educational Research. New Delhi: Vikas Publishing House Pvt. Ltd.



9. Pathak, Tarali (2014). Educational Level and Its influence on Modernization and Social Awareness of Women in Teaching Profession: A Study in Sonitpur District (Ph.D Thesis). Gauhati University. Retrieved from <http://hdl.handle.net/10603/115234>
10. Sharma, Aditi (2009). Text Book of Distance Education. Delhi: Surjeet Publications.
11. Singh, C. (1992). Indian Women Challenges and Change. New Delhi: Common Wealth Publishers.
12. Singh, Nameirakpam Samungou (2013). Education, Culture and Health Practices: Socialisation and Aids Awareness among Students in Manipur (Ph.D. Thesis). New Delhi: Jawaharlal Nehru University. Retrieved from <http://hdl.handle.net/10603/14359>
13. Singh, Vedmeena (2009). A Study of Relationship between Education of Muslim Women, their Fertility Behaviour, Health Care and Education of Their Children (Ph.D. Thesis). Jamia Milia Islamia University.
14. Slovenia, M. M. (1998). Women and the Family in Rural Development. New Delhi: Discovery Publishing House.

Socio-Economic Status of SHG's in Assam

Dr. Samiran Sarma

Assistant Professor Department of Economics Bhawanipur Anchalik College Bhawanipur, Dist.- Barpeta,
Assam

Pin-781352

Email-samiran.bac@gmail.com

Abstract

Over half of India's population live in rural areas, where many people live below the poverty line. India has a growing issue of rural poverty. The only way to reduce poverty is to provide the rural population with economic support, and it's a fact that women's empowerment is vital to the country's growth. Data through nations shows that rural women can be motivated by offering micro-lending to the Self-Help Community (SHG) community. This analysis aimed to evaluate the efficacy of SHGs in women's economic empowerment in Assam. The trial was based on primary data from Assam, which were gathered by SHG recipients interviewed. Since joining SHGs, the participants conducted a range of revenue generation events. This showed promising improvements in economic empowerment indices, namely wages, unemployment and savings. The meaning measured for the economic indicators signed by Wilcoxon was essential to the Ranks Test. It emerged that in the post-SHG situation, most respondents' earnings, working days and savings grew in contrast with that of pre-SHG. Therefore, the report concluded that SHGs were influential in inspiring rural women in the field of study.

Keywords: SHGs, Women Empowerment, Income, Employment, Savings, Assam

1. Introduction:

The eleventh Indian NDP reveals that over 300 million people are poor [1]. Although the world has successfully reduced the proportion of poor people from about 55% in 1973 to around 27% in 2004, around a third of the country's population still lives below the poverty line, with a substantial number of poor people residing in rural areas. The female faces in India are especially influenced by poverty. In rural India, the pressure that consistently deteriorates their economic status is mostly attributed to the poor or people below the poverty line (BPL). They find it hard to escape from forced poverty. A survey by made by the 2003 Rural Finance Access Survey (RFAS 2003) conveys insufficient rural access to structured finance by both the World Bank and the National Council of Applied Economic Research, India (NCAER) (World Bank 2004). The poverty reduction and provision of rural financial services are therefore deemed important for India's rural growth.

Women's liberation is essential to a nation's economic growth and builds a foundation for social progress. It is important to empower women by strengthening and securing their position to an optimum level to improve each region's population's socio-economic conditions. The policies of growth cannot help meet their goal target objective, which disregards the need for women to be active and contribute to society [14]. It would only be possible for women to thrive and develop in peace in every country if they were to be treated as equal partners in development with men. Thus, women's liberation is a requirement for the economic growth, and social regeneration of a country and women's emancipation will not necessarily take effect without fair economic and social opportunity for them. It is one of the greatest problems for developing countries such as India to get women into the mainstream of development.

At the 1985 World Women's Conference the principle of equality of women was adopted. In India, National Policy for the Empowerment of Women (2001) was accepted, and for the purpose of ensuring security, safety and growth of women and children through the correct strategy, a ten-year plan (consisting of two five-year plans: 1992-1997 & 2002-2007) for empowering women was made. A series of schemes for poverty alleviation and female empowerment was introduced and enforced by the government of India. Still, women from low-income families did not benefit in rural areas, in particular. This led to Swarna-Jayanti Gram Swarozgar Yojana (SGSY), a mother initiative that was based on a community plan. The rural poor, especially women, were organised into self-help groups (SHGs) to allow them to sustainably engage in workable economic activities through bank loans and government subsidies on a sustainable basis.

SHGs are either registered or unregistered affinities of about 10 to 20 individuals who resolve their socioeconomic problems. You continue investing, not credit, and you periodically make a charitable deposit and use this shared resource to make small loans to your members. The SHG vision is to enable rural poor women to contribute to the country's general development [9]. In terms of poverty and women's empowerment [12], the key aim of the SHG strategy is to provide access to credit. The SHGs were planned to empower women by focusing on women below the poverty line, increasing their role in the family and society, and making rural people more conscious of social issues. They are conceived as a method to increase rural women's

understanding of their inner capabilities, improve their sense of self-efficacy and group efficacy, improve skills for personal and interpersonal interaction, social progress, and transition. The empowerment of women through SHGs will support individual women and the entire family and society by collective development action [2].

2. Importance of the Study:

In India, women represent roughly half of the total population and are thus very important to the country's growth. Women's share of GDP in the world is 8 percent, while in 1981 they were 19.7 percent. According to the 2001 census, women's workers' participation is 25.7%, compared with 11.6% in urban areas, and comparatively greater at 31% in rural areas. They work in various industries, and their intangible work is estimated to be around a third of India's GNP. Women have set up their own businesses over the last few decades. It is well known that women's status is directly connected with their economic role, which depends on participation opportunities in productive activities [13]. The growth of women's entrepreneurship is thus regarded as a significant tool to fight poverty alleviation in India with unemployment and gender inequality.

Through participation in the socioeconomic and political world, the microfinance movement through SHGs in India would allow women to control their own social mobility, generate trust, and develop their self-confidence [10]. In general, the SHG programme, particularly for women who are discriminated not only by organisations but also with their own communities, is targeted at poor rural people [17]. The poor are confronted by the difficulty of securing loans to participate in numerous productive practises. The provision of women's loans will then fulfil the two purposes of household property growth and women empowerment [4][5]. In order to organise poor communities through the provision of lending through existing SHG and loans to members dependent on the solidarity community rather than structured collateral, microfinance institutions became increasingly popular [6]. However, the SHG-Bank connect programme in Assam has begun very late in comparison to other states in India. But SHGs are not allocated equally by Assam [15]. The study of SHGs in Assam then proves to be important. In addition, no unique research on empowering women by means of SHGs in Assam is undertaken. This research is therefore carried out.

A significant number of rural people in Assam benefit from the current research. It also allows the Government and NGOs, members of the SHG and leaders to decide the role of SHGs in empowering women and helps to take policies for SHG in Assam and eventually contributes to women's overall growth with regard to society [16].

3. The Concept of Empowerment:

The definition of empowerment as a multi-dimensional mechanism can be interpreted in various ways, such as communicating self-power, control, self-power, self-confidence, self-choice, pride, and ability to stand up for one's rights, liberty, self-determination, freedom, awakening and building capacity. It helps a person realise his full personality, potential, skill, and strength in any way of life. It also involves growing power and influence over the tools and decision-making that influence their lives and liberating them from any traditions, values or activities which are meaningless. Empowerment as described by Kabeer (2001) means an extension of people's capacity to make strategic decisions on the grounds of which they have historically been denied this capability. The ability to make decisions requires three dimensions: "resources" that include access to material and social resources as well as claims in future; "agency" that includes decision-making, bargaining, dissatisfaction and manipulation; and "realisation" relating to well-being choices. Empowerment was declared to be closer to certain citizens who, because of such socioeconomic and cultural barriers in society, are powerless [12]. There are incredibly restricted options taken by these weak or helpless peoples, due to lack of capital (for example, land) and the lack of stronger negotiations with the network of formal and informal institutions. Because this powerlessness is rooted in institutional relations, feminism as a term should include the mechanism by which women should organise themselves to strengthen their sovereignty and claim their own right to determine and manage tools that serve to threaten and eradicate their subordination. Therefore, the microfinance scheme and the distribution of credit are required to build resources to make loans use of the way they are used. Consequently the need to organise vulnerable people in small groups is urgent to motivate them both economically and socially.

4. Review of Literature:

Number of studies were carried out to see how different scholars link microfinance to economic empowerment. Mayoux (1996)¹⁸ said microfinance schemes are meant to spur virtue by allowing vulnerable women to access

¹⁸ Mayoux, L. (1998). Women's Empowerment and Micro-finance programmes: Approaches, Evidence and Ways Forward. The Open University Working Paper No 41.

¹⁹ Mayoux, L. (2000). Sustainable Micro-finance for Women's Empowerment: A Participatory Learning and Action Approach, UNIFEM.

credit^[19]. Access to credit and investment would boost their economic standing, allowing women to play a growing role in decision-making and helping women to maximise their own and family welfare levels. Links to lending and investments will boost expertise, versatility and awareness and networks of support. Collective effort would put the social and democratic revolution into being. At the same time, empowerment cannot be a natural consequence of any Microfinance programme. It is often mentioned that a policy that empowers women must be built positively. Goetz and Gupta (1996) [7] backed this argument by concluding that the microfinance programme can also raise pressures in the intra-household due to increased borrowing costs. Pitt & Khandker (1995)^[20] notes that women cannot motivate themselves simply by getting access to loans unless they have control. A variety of longitudinal studies have suggested that microfinance is essential to women's economic empowerment. Based on an observational analysis of seven countries' microfinance initiatives. Puhazhendhi & Satya Sais (2000)^[21] have identified positive impacts of the initiative on rural poor economic and social empowerment while evaluating the impacts of microfinance on the pre-and post-SHG participants of the SHG. A Cheston and Kuhn (2002) research found that while not all obstacles to female empowerment are tackled by micro-finance, they have had positive effects on some indicators, such as greater self-confidence and self-esteem, and involvement in decision-making on girls' education, family planning, improves status, and gender at home, etc. ICICI Bank (2002), in partnership with UNDP, has carried out impact analyses on approximately [7] microfinance schemes in India and concluded that while those initiatives could not hit the poorest of the poorest, they have succeeded in saving buildings, reducing migration for jobs, taking gender problems to a shared forum and reducing economic insecurity, and the (ICICI and UNDP, 2002). In another analysis by Swain in India of microfinance ventures (2005)^[22], the asset's status has changed positively, savings have increased, employment has increased, and household expenses have increased, and poverty feminisation has increased decreased. Mula and Sarkar, (2013)^[23], showed that the economical parameters of self-income, job formation, asset building, productive investments, savings leads to socioeconomic growth and empower rural women, particularly in children's education, leadership and entrepreneurship, technology adoption, decision-making, etc. Swain's research (2007)^[24], finds that more could be done to truly motivate women and concludes that it may be impossible to have a sustainable effect on women's development through the minimalist microfinance programme. Basargekar (2009) argued that the use of loans for micro-entrepreneurship or constructive purposes under the microfinance scheme has been positively linked to the life of relationship between SHGs and has a substantial effect both on the economic and overall empowerment of women. Before and after joining the SHG scheme, Savita and Jyothi (2012) had observed that the economic situation had been substantially different. India demonstrated the fruitful success of microfinance programmes, which allowed participants to diversify economic activity in rural areas, increasing the incomes of both individuals and households and empowering women culturally, socially, mentally, and politically. The economic empowerment of SHG members in the post-SHG scenario, in contrast to the pre-SHG situation, has changed considerably in Malathi & Vijayarani (2012)^[25]. The research also indicated that the education level and empowerment were related positively. The role of

²⁰Pitt, M. M., & Khandkar, R. S.(1998). The impact of Group based Credit Programs on poor households in Bangladesh: Does the gender of participants matter? *The Journal of Political Economy*, 106(5), 958-996.

²¹Puhazhendhi, V.; and Satyasai, K.J.S. (2000), *Micro Finance for Rural People: An impact evaluation*, Microcredit Innovations Department, National Bank for Agriculture and Rural Development, Mumbai.

²² Swain, B. R. (2007). Can Microfinance Empower Women? *Self Help Groups in India*, ADA DIALOGUE, N°37, 61-82.

²³Mula G. and Sarkar, S. C., (2013), "Impact of Microfinance on Women Empowerment: An Economic Analysis from Eastern India", *African Journal of Agricultural Research*, Vol-8, No-45, pp.5673-5684.

²⁴Swain, R. B. (2007), "Can Microfinance Empower Women? Self Help Groups in India", in *Microfinance and Gender- ADA Dialogue No. 37*, Appui au Développement Autonome (ADA) Microfinance Expertise, Luxembourg, pp. 61-82.

²⁵Mathali, S. and Vijayarani, K., (2012), *Microfinance and Women Empowerment in the Rural Areas of Cuddalore District of Tamilnadu*, *Language in India: Strength for today and Bright Hope for Tomorrow*, Vol-12, No-8, pp.174-182.

micro-credit in the socioeconomic potential of SHG members was noted in Savita and Polepeddi, (2012), and microloans used for productive purposes enhance members' socioeconomic empowerment. Singh (2013) showed in his analysis that SHG members would add to their family incomes and benefit other advantages, such as expertise enhancement, improved comprehension, bank activities, better leadership and communication skills. Regarding the income and number of days after joining SHG compared with the prior party, substantial variations in empowerment and that income and jobs in post-SHG situations were higher. It is thus evident from the literature review that SHGs play an important role in the growth of women's empowerment

5. Economic empowerment of Women:

Women's economic advancement is one of the key parameters for empowerment, including social, psychological and political competencies. Women's willingness to control or take decisions, greater autonomy, better status and household status, etc., will result in economic empowerment in terms of increased wages, self-employment, and development of thrives. It stresses breaking the vicious poverty cycle, reducing insecurity, improving available services and diversifying into expanded income activities. Micro-financing offered to SHGs for women is projected to benefit women's resource base, monthly revenue, investments, market decision-making, decreased risk in case of emergency, and increased rate of monthly consumption and family welfare [3]. Kabeer has obviously indicated that while access to financial resources can and does contribute significantly to economic productivity, increase in revenue generation activity cannot result in poor women's economic empowerment as a general concept. It is also critical that women have complete power over resources such as jobs, loans and investments and the freedom to make choices and use them to fulfil their own interests. There are also important priorities, such as managing sales and benefit and using profits for their own and household welfare. This means growing income capacities must be converted into essential objectives. The study deals with the connection between the production of livelihoods of microfinance and women in rural areas by means of SHGs.

6. Concept and Evaluation of Micro Finance:

It encompasses savings, loans, paid programmes and insurance for the vulnerable. Microfinance is a large concept. Interchangeable use is made of the idea of micro lending and microcredits. Micro-financing, however, involves no investments. Thus micro-financing is a safer term [11]. Micro-finance is a term used to provide microschemes for disadvantaged people. The Microfinance Task Force describes microfinance on Supporting Policy and Regulatory System as "supplying the rural, semi-urban and urban poor with thread, loans and other financial services to improve income and living standards." Microfinance is a participatory model, able to adapt to poor people's needs, in particular women. Its not a new concept . Its history can be traced back to the year 1976, when the Grameen Bank was founded, as an experiment, by Muhammad Yunus in Jobra village in Bangladesh. In the 1970's, Mohammed Yunus of Bangladesh introduced the idea of lending incredibly small sums of money to poor entrepreneurs. He has developed many schemes to elevate the poorer rural sector. Finally, he initiated the self-help scheme and was crucial in securing loans for which he was recognised as the founder of self-help groups from Gramin Vikash bank in Bangladesh in 1975 [7]. Since then, a number of micro-funding institutions have come into being and met the poorest of the poor, and they have invented new groundbreaking tactics. This included guaranteed free loans at full interest rates to poor people, particularly rural people who can repay regularly. Borrowers and peer pressures are grouped into classes, thus reducing the likelihood of default.

In the underdeveloped and developing countries, Bangladesh's microcredits' performance was adopted as a common poverty alleviation policy. A nine-year global initiative to meet 1000 million impoverished families in the world by 2005 was initiated in Washington at the microwave summit held in 1997. The year 2005 was celebrated as a micro nutritional year to make it an unforgettable occasion. The developed and emerging countries have made their own special attempt to accomplish an internationally important cause. Micro-finance has emerged as the policy and services needed to address the currently overlooked focus population in the growth model (women, poor, rural, deprived etc.). It grows based on the concern for emancipation of the oppressed and poverty alleviation in all developed countries. The access to credit for the vulnerable has been considered as a significant feature of many poverty reduction programmes by development organisations and decision making. Micro-finance initiatives lately have become one of the most promising means of using insufficient development funds to meet poverty alleviation targets and certain micro-finance programmes have become more popular in the development sector [8].

Micro-finance has gained considerable importance and traction for the last two decades. It has supported the SHGs in SHG-Bank Linkage (SBL) and micro-finance institution (MFI) modes. India is playing an important role in international micro-finance. The 11th Five-Year Plan puts great focus on sustainable development and faster poverty elimination. The secret to eliminating poverty is SHG. Since 1986-87, NABARD has been the key initiator of SHG. The SHG movement now is getting a new reckless as it is being promoted by state-and

central governments, nationalised and commercial banks, small rural banks, cooperative banks, NGOs, non-banking financial companies (NBFC), etc.

7. Objectives of the study:

This research's key aim was to study microfinance's role in rural development through self-help groups (SHGs). The research was also undertaken with the following clear goals to accomplish the key aim:

- To research respondents' socioeconomic history.
- To determine the status of SHG participants before and after SHG.
- To analyse the effect of SHGs on interviewees.
- To research the benefits of different income production practises earned by respondents.
- To research the different concerns that the SHG members face in the field of study.

8. Methodology adopted for the study:

This paper is an attempt to research the socioeconomic growth of rural people in the Barpeta District of Assam through Microfinance and Self-Help Groups. In this study, both primary and secondary data were used for the purposes of this analysis. The primary information was obtained from the questionnaire and direct interview protocol from the field examination. The secondary data was collected from numerous papers, books, related articles, journals and magazines, NGOs reports, Institution of Co-operative Management (ICM) etc. For a collection of primary data after a detailed review, three-step sampling were determined. In the first phase, ten blocks from Barpeta district have been chosen from twelve development blocks. Secondly, from every sample development block, ten SHGs have been randomly selected. Five members were randomly picked from any SHG sample at the third process. For the purposes of this analysis 500 (10x10x5=500) participants were chosen. Tools, such as percentages, were used to measure the data using the basic average.

9. Results from the study:

The result of this research study is discussed here under the following headings based of the objectives of the study.

- Socioeconomic characteristics of the respondents.
- Income status of the respondents in Pre-SHG and Post-SHG stage.
- Social impact of SHG activities on the respondents.
- The economic impact of SHG activities on the respondents.
- Benefits derived from the income-generating activity by the respondents.
- Problem faced by the respondents in the functioning of the SHGs.

10. Socioeconomic characteristics of the respondents:

The socioeconomic characteristics of the respondents were analysed in Table-1 as follows:

Table-1: Socioeconomic Characteristics of the Respondents

Sl. No.	Variables and Categories		Frequency (No.)	Percentage (%)
1	Age	Young age (18 to 30 years)	170	34
		Middle age (31 to 50 years)	320	64
		Old age (above 50 years)	10	2
		Total	500	100
		Illiterate	40	8

2	Education	Functionally illiterate	130	26
		Primary school	96	19.2
		Middle school	88	17.6
		High school	112	22.4
		College education (HS and above)	34	6.8
		Total	500	100
3	Marital status	Unmarried	32	6.4
		Married	378	75.6
		Widow	30	6
		Separated	60	12
		Total	500	100
4	Caste	SC	54	10.8
		ST	70	14
		Other backward castes (OBC)	264	52.8
		Forward community	112	22.4
		Total	500	100
5	Family type	Nuclear	428	85.6
		Joint	72	14.4
		Total	500	100
	Family land holding	I. land less	278	55.6
		II. land owners	222	44.4
		Marginal farmers	56	11.2

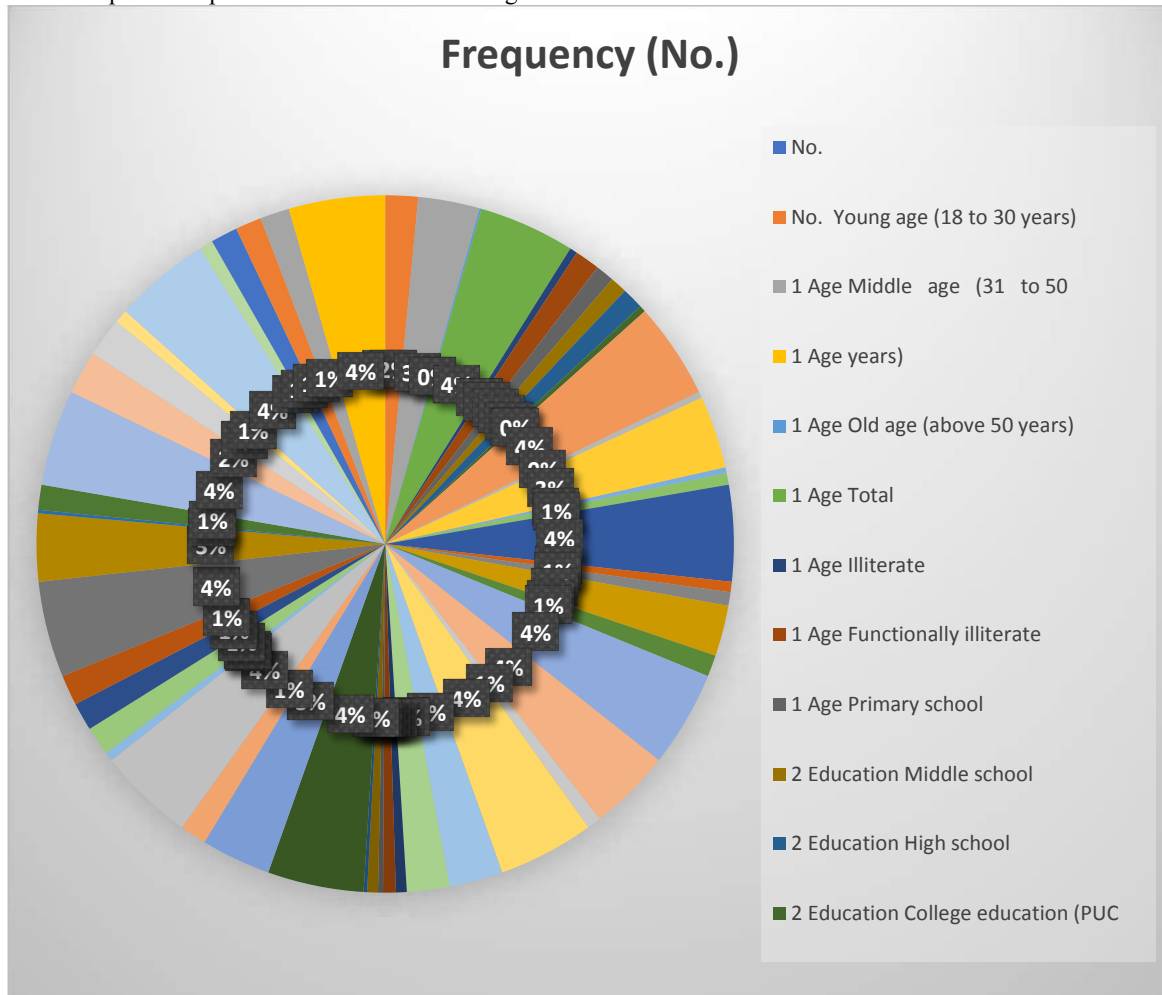
6		Small farmers	66	13.2
		Semi-medium farmers	26	5.2
		Medium farmers	56	11.2
		Big farmers	18	3.6
		Total of (I+II).	500	100
7	Family size	Small family	362	72.4
		Big family	138	27.6
		Total	500	100

8	Income of the family	Low income	46	9.2
		Semi medium	150	30
		Medium	146	29.2
		High income	158	31.6
		Total	500	100
9	Social Participation	Low	352	70.4
		Medium	18	3.6
		High	130	26
		Total	500	100
10	Mass media participation	Low	226	45.2
		Medium	204	40.8
		High	70	14
		Total	500	100
11	No. of trainings Undergone	No training	72	14.4
		One training	140	28
		Two trainings	136	27.2

		Three and above trainings	152	30.4
		Total	500	100

Source: Primary data

The above table-1 shows that 64.0% were middle-aged, while 34.0% were young and remaining, i.e., 2.0% were elderly. The majority of respondents were middle-aged. The educational standard shows that 26.0% of the respondents were technically literate, 22.4% were high school educated, 19.2% were grade school students, 17.6% were secondary school students, and 8.0% were illiterate, and only 6.8% had higher degrees. Marital status of respondents suggested that, in fact, the majority of respondents were married, 75,6% married, 12,0% divorced, 6,4% unmarried, and 6,0% widowed. 85.6% of respondents, on the other hand, had a nuclear family while 14.4% had a mixed family. About half of the interviewee's families were landless (55.6%) and the rest 44.4%. are the landowners, 13.2 & 11.2 percent belonged to small- and medium-sized farmers and only 5.2 and 3.6 percent belonged to the semi medium and major(Big) farmer groups. The respondents' families' economic status suggested that 31.6% were in the high-income group and that only 9.2% of them were in the low-income category, followed by respondents from the semi-medium income category (30.0%), from the medium income category (29.2%). Data in Table 1 suggest that approximately two-third (i.e., 74.0%) of those interviewed persons had weak and medium-sized social engagement, and 26.0% were of the large group of social participation. The turnout in the mainstream media was poor by 45.2%, led by 40.8% of the respondents belonging to the group of the media, and only 14.0% had strong engagement in the mass media. More than one-quarter of respondents (i.e., 28.0%) received one training, followed by 27.2% having two training, 30% had three and higher education and the other 14.4% received no income training. The analysis also found that more than one-quarter respondents received one training.



11. Income status of the respondents in Pre-SHG and Post-SHG stage:

The SHG members were involved in activities which yield income to them. The income of the respondents in pre-SHG and the post-SHG stage is analysed in following table-2 .

Table 2: Income status of the respondents in the pre-SHG and post-SHG stage.

<i>Monthly income</i>	<i>Pre-SHG</i>	<i>Post-SHG</i>
No income	77 (15.4)	Nil
Up to 1000	145 (29.0)	170 (34.0)
1001-1500	195 (39.0)	187 (37.4)
1501-2000	83 (16.6)	110 (22.0)
Above 2000	Nil	33 (06.6)
Total	500 (100)	500 (100)

Source: Primary data (Figures in the parentheses indicates percentages)

Table-2 indicates that 15.4 percent of the respondents had no revenue prior to joining SHG and that none had more than Rs.2000/- as revenue. However, no respondent remains without income since entering SHG, and 6.6% of respondents have passed their amount of income by 2000/-. Out of 500 respondents, 187 of them have a monthly revenue of 1001 to 1500, of which 37,4% are members of the party.

12. Social impact of SHG activities on the respondents:

Efforts were made to assess the social impact of the respondents during the Pre-SHG, and Post-SHG stage and the data relating this is presented in Table-3 as under:

Table 3: Social Impact of the respondents (Multiple Responses)

Social impact	Pre-SHG stage	Post-SHG stage
Well Socially recognition	126 (25.2)	328 (65.6)
Equally participated with husband in family decisions	146 (29.2)	268 (53.6)
Active participation in social services	50 (10.0)	168 (33.6)

Better contact (network) with outsiders	25 (05.0)	270 (54.0)
Immense in Literacy (e.g. able to read, sign etc.)	77 (15.4)	450 (90.0)
Active participation in organized actions/activities	26 (05.2)	314 (62.8)
Gained Self dependence	158 (31.6)	334 (66.8)
Better schooling of the children	138 (27.6)	356 (71.2)
Improved inter-personal relationships	186 (37.2)	386 (77.2)
Active Institutional participation	84 (16.8)	266 (53.2)
Awareness regarding new Govt. schemes	100 (20.0)	466 (93.2)
Better standard of living	82 (16.4)	212 (42.4)

Source: Primary data (Figures in the parentheses indicates percentages)

With regard to identification, the respondents said that many people have become acquainted with them and their behaviour since joining the community and have shown greater interest in their contact. More than 50%, actually 53.6% of respondents thought that crucial choices and family problems related to their husbands had been made equally. 90% of those polled have tremendous literacy since entering the campaign, and with that literacy, the respondents have been able to give their children quality education and better health.

The study showed that female respondents had expanded participation in social programmes, such as collecting funds for girls' marriages, resolving family conflicts, and motivating people to send their children to schools and others. 66.8% and 77.2% of respondents became self-sufficient after entering communities and strengthened their relationship with themselves. The interviewees became more aware of the government's current growth proposals. A large number of respondents, 93.2% said they know the different development schemes like the LIC scheme for the needy, NREGA and so forth. Since joining the party, their living conditions had also risen from 16.4% to 42.4%. Since joining the community, they have had changes in their homes and sanitation and increased access to medical services.

13. The economic impact of SHG activities on the respondents:

An effort was also made to access the economic impact of the respondents through microfinance and the data relating in this regard is presented and analysed in Table-4 as under:

Table 4: Economic impact of the respondents (Multiple Responses)

Economic impact	Pre-SHG stage	Post-SHG stage
Better access to the credit facility	62 (12.4)	418 (83.6)
Minimized family dependence on money lenders	466 (93.2)	148 (29.6)
Economically independent	64 (12.8)	216 (43.2)
Better access/control of financial resources & households	88 (17.6)	333 (66.6)
Improved the food consumption pattern	122 (24.4)	376 (75.2)
Increased savings	94 (18.8)	338 (67.6)

Minimized family indebtedness	354 (70.8)	168 (33.6)
Asset creation	72 (14.4)	262 (52.4)

Source: Primary data (Figures in the parentheses indicates percentages)

From the table-4 above, its observed that 83.6% of respondents had greater access to credit facilities following joining the party, which was just 12.4% before joining the group. Family reliance on moneylenders has declined since entering the organisation from 93.2% to 29.6%. The number of peoples saving has risen from 18.8% to 67.6% since joining the party. As 43.2 percent of respondents felt economically independent, economic separation from their family members, friends etc. was also inspiring. The study's findings show that 66.6% of respondents controlled their financial capital and their households better and strengthened their food intake behaviour even with this financial regulation. 52.4% thought that respondents could create assets under various microfinance schemes.

14. Benefits derived from the income-generating activity by the respondents:

The benefits derived from the income-generating activities by the respondents were analysed in Table-5 as follows:

Table 5: Benefits derived from the income-generating activity by the respondents (Multiple responses)

Benefits	Variables	Frequency (No.)	Percentage (%)
a) Monetary (Rupees/month)	300 to 1500	362	72.4
	1501 to 3000	114	22.8
	>3000	10	2
b) Non-monetary benefits	Increased communication ability	478	95.6
	Increased confidence level	418	83.6
	Respect from the society	382	76.4
	Respect from the family members	336	67.2

	Enhanced household consumption of products	312	62.4
--	--	-----	------

Source: Primary data

Table-5 shows that 72.4% of interviewees shared opinions on low incremental incomes up to rs. 1500 while 22.8% had a medium-income of rs. 1500 to rs. 3000 and only 2% had a strong incremental revenue of more than rs. 3000. Most people felt their ability to communicate has been improved, and their morale levels have increased (83.6 percent). 76.4% and 67.2% of respondents said that the business and family members valued them respectfully. In comparison, 62.4% of respondents thought that household product use had increased.

15. Problem faced by the respondents in the functioning of the SHGs:

An effort was also made to identify the types of problems that the respondents faced in the study area. The data relating to this regard is presented and analysed in Table-6 as follows:

Table 6: Type of problems faced by the respondents (Multiple Responses)

Problem	Frequency	Percentage
Lack of training programmers	178	35.6
Improper utilization of funds	356	71.2
Improper accounts keeping	342	68.4
Formulation of group	206	41.2
Inequality in issuing loans	184	36.8
Repayment of loan	126	25.2
Establishing the activity	206	41.2
Running the groups	144	28.8

Excessive stress and tension in women	402	80.4
Lack of guidance and support from supporting agency	134	26.8
Misunderstanding among group members	286	57.2
Pressure from the family to go for loan	192	38.4
Poor output from the group activity	102	20.4
Marketing problem	96	19.2
High rate of interest	84	16.8
Non-cooperation of banks	92	18.4
Too many formalities	222	44.4

Lack of support from family members	128	25.6
-------------------------------------	-----	------

Source: Primary data

Table 6 above indicates that 80.4 percent of respondents had stress and tensions due to the dual burden of their classes as well as of the household. They faced problems to maintain a balance between these two positions by playing the dual role, one as a household man and the other in the community. Another issue for the respondents was the inappropriate use of the funds, as 71.2% of the respondents complained. The inappropriate account recording was another concern for SHG participants (68.4%). This is attributed to an absence of routinely scheduled educational activities for the groups, as 35.6% of respondents complained. 38.5% of respondents said their relatives had advised them to take loans for the needs of families. Instead of beginning an economic operation, participants had personal debt payments to be made. As they were not adequately directed, 26.8 percent of respondents had issues with the promoters. 36.8% of respondents thought that the granting of loans was unreasonable. It has also been found that, due to a shortage of raw materials, the need for expertise in the individual practises and difficulties with the production marketing, 20.4 percent of respondents had a problem with low yields from their chosen economic operation. 18.4% of respondents said banks' staff didn't always cooperate; the participants were disrespectful. 16.8% of respondents thought that some banks paid higher interest rates than the normal SHG members cost. The key reasons for the problems faced by respondents in service with the banks were various formalities, as 44.4 percent of respondents reported this topic.

16. Conclusions:

As members of SHGs are predominantly poverty-stricken women and women who live in remote areas, they face problems in accessing the bank and public offices for official and financial assistance. The organisation should prioritise rural women's economic and entrepreneurship activity for their improvements. Besides, more exhibits and fairs for SHG goods should take place. NGOs and other government officials should perform training workshops on a regular basis to ensure that they become aware of banking loans, proper account maintenance, self-management, community rules, etc. Approachable regulatory powers at each level such as savings, deposits and money loans should be required in order to deter abuse of money. The NGOs and the state administration should also monitor the overall production of SHGs at regular intervals. In the empowerment and rural development market, microfinance and particular SHGs have become a driving force of society, especially for poor and women. Nearly all nations in the world concentrate on gender disparity, hunger and rural growth through their development programme. Self-help groups (SHGs) are seen in this light as a world-wide revolution, not merely in India. In addition to domestic tasks, Self-help groups (SHGs) assist women in different fields and support women's inspiration and empowerment as well as rural development. While it has some negative consequences, emancipation of women and rural growth should not be ignored as a serious target. Only then will training, education and awareness-raising among women be given greater priority, in order to promote greater and more sustainable growth.

References:

1. Arora R.C. (1990), "Integrated Rural Development", S Chand and Company, New Delhi.
2. Anand, J. S. (2002). "Self Help Groups in Empowering Women : Case study of selected SHGs and NHGs, Discussion paper no. 38, Discussion paper series, Kerala Research Programme on Local Level Department, Centre for development studies, pp. 101-105.
3. Basargekar, P., (2009), "How Empowering is Micro Entrepreneurship Developed through Microfinance?", *Asia-Pacific Business Review*, Vol-V, No-1, pp.67-76
4. Chowdhury, J. (2009). Role of Rural Women and Self Help Groups in Economic Development of Assam, Purbanchal Prakash, Guwahati, pp. 121-125.
5. Chitagubbi, G., Shivalli, R. & Devendrappa, S. (2011). A study on the usefulness of Self Help Group membership to women for empowerment, *Journal of Farm Sciences*, 1(1) : 112-119.
6. Dhanya, M. B., & Sivakumar, P. (2010). Women empowerment and micro finance: Case study from Kerala, Munich Personal RePEc Archive, Retrieved from <http://mpra.ub.uni-muenchen.de/25337/1/> [Accessed on 12th Aug, 2013]
7. Goetz, A. M., & Sengupta, R. (1996). "Who takes the credit? Gender, power and control over loan use in rural credit programs in Bangladesh". *World Development*, 24(1), 45-63.
8. Hunt, J. & Kasynathan, N. (2002). Reflections on Microfinance and Women's Empowerment, *South Asia Development Bulletin*, 57:71-75.

9. Husain, Z., Mukherjee, D., & Dutta, M. (2010). Self Help Groups and Empowerment of Women: Self-selection or Actual Benefits? Munich Personal RePEc Archive, Retrieved from <http://mpa.ub.uni-muenchen.de/20765/> [Accessed on 3rd Jan, 2013]
10. Hossain, M. K., (2012), "Measuring the Impact of BRAC Microfinance Operations: A Case Study of a Village", International Business Research, Vol-5, No-4, pp.112-123
11. Joseph E. Imhanlahimi, (2010), "Poverty Alleviation through Microfinancing in NigeriaProspects and challenges", Journal of Financial Management and Analysis, No. 23(1), January, pp. 66-82.
12. Kabeer, N., (1999), "Resources, Agency, Achievement:Reflections on the Measurement of Women Empoweremtn", Developemnt and Change, Vol-30, pp.435-464.
13. Krishnan, C., (2011), "Microfinance for Financial Inclusion and Women Empowerment", International Journal of Business Economics and Management Research, Vol-2, Issue-9, pp.135-150.
14. Manikonda, R., (2014), "Self-Help Group Programme: Level of Women Empowerment in Andhra Pradesh", European Academic Research, Vol-II, Issue-7, pp. 9536-9549
15. Sarania, R., Mazumder, S. and Dey, S. K., (2011), "Role of Microfinance: A Study of Self Help Group Approach", Annual Journal of Women's College, 2011-12, Vol-5, pp.373-383.
16. Savita, B and Jyothi, P., (2012), "Self Help Groups and their Role in Socio-Economic Empowerment- A Study in the States of Andhra Pradesh and Tamil Nadu", Research Journal of Social Science and Management, Vol-02, No-04, pp.78-88
17. Singh, Y., (2013), "Effect of Self Help Group in Economic Empowerment of Rural Women in Himachal Pradesh", Journal of Indian Research, Vol-1, No-3, pp.54-61 2



Economic Dimension of Marketing and Trade Centre in Ancient India

Samiran Sarma, Assistant Professor, Department of Economics, Bhawanipur Anchalik College, Bhawanipur, Barpeta, Assam, samiran.bac@gmail.com

Abstract: India's economic history starts with a civilization in the Indus Valley (3300-1300 BCE), which seems to rely significantly on trade and examples of foreign trade. The Vedic era saw the exchange of countless units of precious metal. In this context, the word Nishka is used in the Rigveda. Historically, for much of the next three centuries, India was the world's biggest economy, starting about the 1st millennium before ECB and ending at the dawn of British rule in India. The Mahajanapadas minted silver punched coins around 600 BCE. Intensive trade and urban growth characterised the period. By 300 B.C., the Maurya Empire brought together much of the Indian subcontinent except the three Crowned Kings, Tamilakam. This political stability and military security resulted in the establishment of a common economic structure and increased trade and trade, with higher productivity.

Keywords: Ancient India, Trade, Coins and currency, Trade centre

I. INTRODUCTION:

The earliest Buddhist canonical literature and some texts from Jaina provide useful insights of socio-economic, cultural and political life and the famous grammatical treatise, the *Ashtadhyay* of Panini (around the fifth century BC) [3]. We will use the proof from Buddhist texts in the pre-4th century BC alone and not the Jataka texts, which have never been Buddha contemporary (c. 566-486 BC). These canonical Buddhist texts are the Vinaya Pitaka, the Southern Giant, the Suttanipata, and the Dighanikaya. In the field of archaeological evidence of pottery, bricks and ring cell, the literary evidence is contrasted and complimented. The proof of actual coins is introduced, which appeared in Indian history for the first time as a metallic medium of trade [6].

In view of the sources, political and economic life, which was intimately linked to the social and cultural environment of the time, is the most evident shift. For the first time in Indian history, we face the appearance, in a Buddhist canonical text, of territorial politics (mahajanapada and janapada) [4]. Also, well-known in Buddhist texts were cities and towns, commonly called nagaras and puras, different from villages (gramas). The word Nagara appeared in the *Taittiriya Aranyaka*, a later Vedic text. Around the sixth century BC, the frequent references to Buddhist canonical cities in the texts strongly point to the urban economic development and life. The evidence showing the ruins of urban centres, also backed by archaeological evidence. As coins mainly serve as a metal exchange medium, proof of coins, already mentioned, cannot demonstrate significant advancement in the trade. The term janapada itself represents a populated area. There is a strengthening of a power system by many mahajanapadas or territorial policies that are both monarchal (rajya) and not monarchic (ganarajya). The king or oligarchic and the efficient administrative organisation and effective armies were involved in these policies. Significant resources were needed to maintain officers and armies in charge of offensive and defensive operations. The agricultural sector must be the main resource base. The Buddhist texts and the grammar of Panini speak of the abundant crops produced in Northern India, especially on the central Ganga plains; (i.e. from Allahabad in the west to Bhagalpur in the east, located to the north and the south of the Ganga). Of the seventeen major political powers, seven major mahajanapadas were situated in the centre of the Ganga plains. The availability of farm resources that have been produced abundantly must have flourished in these policies. As agricultural resources were obtained through income controls, the agriculture sector yielded the essential excess crop, often referred to as the surplus. Crops were raised above the actual requirements of the produced peasantry. This speaks volumes about progress in agriculture, but it was important to ensure that the essential surplus was available to maintain and flower the non-agrarian economic market. The combination of Buddhist texts, Panini's *Ashtadhyayi* and archaeological artefacts indicated the active involvement of a variety of artisans, such as vaddhaki, blacksmith, kumbhakara (pottery), kaulika, rangakara (dyer) and rajaka (washer), goldsmith and jeweller [5].

One of the highlights of craftsmanship – which undoubtedly indicates the economic growth of the non-agrarian field – is its variety and its specialisation. Archaeology is the most revealing evidence of this. The growing presence of artisans in metals is highlighted already, iron certainly was the most significant. For instance: Ujjayini, Sambhar and Rairh gave massive amounts of iron slag that had been cast, and the shape of the necessary tools was given. This shows the blacksmith's active position in urban life and demonstrates

the potential of impressive production of iron tools that were probably produced for the market in a considerable number. Remains of blacksmith's furnace in workshops inside the residential area of the city centre were discovered from Atranjikheda. It is unmistakable that from approximately 500 B.C. iron axes, chisels, knives and a few plough shares were found daily in archaeology. Copper instruments were less, but the production of ornaments and toiletries, clearly catering for the needs of the urban population, continued to be used with the use of iron tools. The gemstones of precious and semi-precious stones are used for the production of decorations (e.g. agate, amethyst, carnelian, calcedony, onyx, quartz, jasper, coral and lapis lazuli). Impressive findings from Ujjayini and Sravasti of these beads can only be pointed to jewellers in these cities with completed, semifinished and unfinished shapes. The capital of Anga Mahayanapada, Champa (near Bhagalpur), created an exceptional collection of jewellery. There is little doubt that the sun dried and baked bricks for building monumental architecture (notably fortifying and repositories in Kosambi, Ujjayini) and houses in urban centres during that time were regularly used for construction (for example, at Bhir mound, Taxila). The production of bricks involves building bricks. Potteries of different kinds must be one of the ingredients for mass consumption. Probably a luxury good was the Northern Black Polished Ware, most of it made in the centre of Ganga. The Black & Red Ware are more significant than the NBPW, which suggests that they are for mass and regular use. Another element of the metalworks also has to be considered in the urban development scenario: the manufacture of several coins punched and cast coins (mostly silver) (mainly copper).

In comparison to the economic life knowledge gleaned from the following Vedic texts, it is evident that both agricultural and craft products have shown significant development. In essence, this paved the way for daily exchangeable goods transactions. These preliminary steps provide the basis for a close examination of trade and trade between 600 and 300 BC.

Trade and Traders:

The occupation of the merchants according to the Vedic varna system should have been practised by people belonging to Vaishya Varna; but Vaishyas have seldom been granted honorary status under Vedic rules. In the Vedic tradition, trade was usually not highly regarded. Sharp contrasting to Vedic attitudes towards trade and traders, Buddha saw commerce (vanijja) as a fine occupation (ukkatthakamma) and agriculture (kasi = Sanskrit krishi) and boasting (go-rakkha = Sanskrit goraksha). The Buddha considered trade to be one of the excellent occupations. These careers were fit for people of excellent pedigree (ukkatthakula = utkrishatakula in Sanskrit). The Buddha explaining the comparative advantages between agriculture and trade to his favourite disciple Sariputta in a fascinating dialogue. As agricultural activities are full of insecurities, they need constant attention and supervision; only if they are tremendously effective is a good profit in agriculture. On the other hand, trade is less fatiguing and less accountable than agriculture, but it produces huge income. There have been four potential results from his venture in a merchant (vanijjapayutta = Sanskrit vanijyaprayukta), which can lead to loss (chedagamini), a benefit may not be as high as expected (na yathabhippaya), a gain may be as high as expected (jathabhippaya) and sometimes the profit may surpass the profit expected (parabhippaya). The urban centre, a major feature of the canonical text of the Pali, was one of the frequent meetings of merchants and Buddhist monks. Both the monk and the trader were practically travelling. During four months of moonsoon the monks should stay in a fixed place where converged merchants could be found (vassavasa = Sanskrit varshavasa). In the canonical texts of Pali this could clarify the intimate knowledge of the tradesmen world.

Trade and traders also feature in Jaina canons prominently, though they were subsequent works. The unnecessary value of non-violence (ahimsa) in Jainism led to the assumption of killing plants and animals by agricultural operations. In Jainism, trade was regarded as the least violent occupation and therefore also was celebrated in the texts of Jaina.

The traders involved in purchasing and selling goods, the Ashtadhyayi, are simple. Vanij / vanik is the popular word for a dealer. But looking closely at Buddhist writings, Ashtadhyayi and the Jaina literature, there is more merchants than the general term vanik. There were sarthavahas or caravan traders leaders who normally travelled to remote destinations. The wealthiest merchant is usually known as Sreshthi or Setthi in our sources. The word Sreshthi was first used but was only infrequently used in later Vedic literature. The word sreshthi appears in our sources more often, literally meaning you have the most, and refers to a fabulously rich merchant during the time under study. He is portrayed as having eighty rich crores (asitikotivibhava), which is definitely a stereotypical character and not an actual depiction of his wealth. In the Sialkote district of the Punjab Peshawar Rawalpindi region of Pakistan, Panini was aware of the Madra and Gandhara traders (Madravanija and Gandhari vanija), respectively. The grammar artist also tells us about dealers in bovine animals and horses (govanija) (asva-vanija). This demonstrates the importance of trade merchants who were prized in society at that time. The textiles of Varanasi are likely to enter far-flung commercial centres. The discovery of the lapis lazuli from the excavations in Sravasti

(Uttar Pradesh), a precious gem only found in Afghanistan's Badakhshan region, shows that an overland, long-distance network is available in the Ganga valley. Although merchants may have gained a lot from the luxury trade, catering for the needs of the wealthy urban areas, there were surely everyday transactions. For example, when the Buddha met Belattha Kachchana, a dealer, the latter was moving with his 500-car caravan, with molasses (guda). Logically, it can be believed that such traders transported food and salt from villages to towns, although such movement of food products possibly did not take a long journey.

One doesn't know how significant India's external trade in that time was. This item is not explicitly related to textual sources. Darius I's victories (c. 522-486 BC) connected the North-West portion of Southern Iran, including the lower Indus Valley and the Indus delta, to the huge Achaemenid Realm in Iran. Accordingly, the valley of Lower Indus up to the Indus delta often became a province of his empire around 518 BC, according to Darius's Perspolis and Hamadan inscription I. Gandhara was also part of his Empire. The military achievement of Darius I in this area is also confirmed in his history by Herodotus. Herodotus reports that Darius engaged Scylax of Caryanda to ensure the Indus River's navigability and frequent the South Sea. The Arab Sea is definitely known from the South Sea. Darius, I was willing to determine the significance of the Indian Delta as a sea outlet, would be fair to conclude. The trip down the Arab Sea and the Persian Gulf should have been finished. Herodotus specifically states the 20th and wealthiest 'satrapy' (province) of the Achaemenid empire was India, i.e., the lower Indus valley, which produced 360 talents of gold as revenues. Maybe because of the proximity to the sea that could help maritime trade in the Persian Gulf Region, the lower Indus valley was important [4].

Trade Routes:

The potential communication routes between different parts of Northern India are to be discussed here [7]. The travelling monks and traders must have travelled well-known roads. Baverus, according to the Suttanipata, began a long overland journey to Srvasti, capital of Kosala mahajanapada from Pratisthana (modern Paithan in Osmanabad, Maharashtra), which was found with excavated sites in Sahet-Mahet. He passed during the journey Mahissati (Mahishmati, modern Mandahata, Nimar district, Madhya Pradesh), Ujeni (Ujjaini, Madhya Pradesh), Vedisa (near Bhopal, Madhya Pradesh), Tumbavana (Tumain, eastern Madhya Pradesh), and Kausambi (near Allahabad, Uttar Pradesh). The road north-south of great old age was rightly represented. Jivaka was the largest medical doctor of that time and was born in Rajagriha, the capital city of Magadha (in Bihar). It has been transported to the north (Utarapatha) routes of the Ashtadhyayi from the village of Takshasila to Bhadrakara (Sialkot, Udumbara (Pathankot) and Rohitaka (Rohtak). His frequent movements to treat his patients in major cities in the central Ganga plains are also indicative of overland communications in that region. According to the Mahaparinibbanasuttanta, the buddha began from Rajagriha and went through his Parinirvana, through Ambalathika, Nalanda, Pataligama, Kotigama, Vaisali, Pava and Kusinara.

This speaks of a land trip to Northeast Bihar from south to north-east UP. The geological evidence of the Northern Black Polished Ware appears to confirm these literary perceptions of contact (NBPW). The NBPW was a high-tech pottery tradition, developed mainly in eastern Uttar Pradesh and Bihar. In fact, the NBPW was a deluxe pottery, not intended for daily use, unmistakable for its unique black polish like a mirror. This is shown by the small proportion of NBPW in archaeological sites from the entire assembly of pottery and pottery sherds. NBPW, manufactured in the middle of Ganga valley, was recorded from Charsadda (near Peshawar, in Pakistan), Taxila (near Rawalpindi) (near Punjab and Haryana), Mathura, Agra, Aligarh, Meerut, Bulandshahr, Etah, Lucknow, Gorakhpur, Basti, Varanasi, Allahabad, Pihpur, Mirzapur, Azamgarh (in Uttar Pradesh). NBPW was produced in Charsadda (near Peshawar, in Pakistan), Ludhiana and Ambala (near Haryana). In other words, a network of exchanges is obvious from the distribution of NBPW sites. Though the movements were mostly overland, the Ganga and its tributaries could have also facilitated riverine traffic. Buddhist legends relate the river Ganga from Anga into the Ganga Delta to Campa, capital of Campa Ganga.

Coins and Currency System:

Minting, which first appeared in Indian history, showed the most strong evidence of the booming trade [6]. A coin is a metallic piece that has a certain metallic purity and weight standards as a medium of trade. A coin could be made of a commonly used metal such as copper or a precious metal such as gold or silver. The main metal is usually combined with a smaller proportion of alloys so that the molten lump of metal is hardened. For its widespread acceptance, the metal purity or the more or less fixed content of the main metal must be retained. The coin must also have a certain weight. There is typically a coin with certain instruments, symbols, labels and designs to make metal pure and weight genuine. Usually, this authentication is made by a political-administrative authority, but not universally. A coin with an

unacceptable metallic purity and weight is not commonly accepted at the facial value, and it is considered to be reduced by the coin without its intrinsic value. Some words such as nishka, satamana, krishnala etc. are mentioned either in a piece, a metal lump, or weight standards in the Vedic literature. But in the Vedic times, there are no archaeological evidence to support the circulation of coins. Coins appeared around 6th-5th centuries BC in India. There is certainly a more sophisticated and nuanced trade mechanism than that used in the barter by using metal money for transactions.

Excavations on the mound Bhir in the famous city of Taxila, the capital city of Gandhara, show that the fifth century BC already founded the city. A hoard of 1171 silver coins has been discovered from the excavations. Some of these were released from his Governor in Gandhara, Alexander the Great and Philip. These Greek coins were new, suggesting the latest coins buried in the courtyard. These coins had to be published in the late fourth century BC when they were buried under the earth along with other coins. The majority (1134) of the other coins were of a different kind and were worn out. The silver coins of worn out appearance can be assumed to have been produced earlier than the fresh Alexander coins. This coin may thus be dated at least 100 BC, i.e. the 5th century BC. The names of the issuers of these coins are not inscribed. Just one side (obverse) of the coins was punched into a few symbols. Taxila silver coins, apart from Alexander coins, weigh an average of 54 or 55 grammes. Pali texts are full of references to a certain piece of silver or copper, karshapana (mostly silver). Under the name rupyā, Panini too knew silver coins. The histories of Alexander narrate that, as Gandhara's ruler Omphis (Ambhi) gave Alexander numerous silver pieces to a Greek conqueror (signati argenti). Along with the visual evidence of silver coins from the Taxila hoard, these literary data leave little room for doubt on the distribution of Indian silver coins in northern India. The Karshapana coins were issued on the weight standard of 32 ratis in the Indian tradition of metrology. 1 ratio was 1.8 grain or krishnala, so 32 ratis was $1.8 \times 32 = 57.6$ grain. The bulk of the silver Taxila hoard coins weighed between 54 and 55 grains. In other words, the karshapana weight norm of 57.6 grains may be affected. It should be taken into account that the manufacture of coins with an exact weight and shape quality was not achieved in so distant times. These, however, approached a certain level.

From the later Vedic times, Indian tradition speaks of another level of weight, Satamana, literally 100 standard. The main unit of this norm or mana was perhaps 1 krishnala equal to 1.8 kernel. There is therefore a metallic component weighing 180 grains in the satamana weight norm (1.8grain x100). From Chaman-i Huzuri, near Kabul, another hoard of coins is known. Many Greek coins from about the fifth century BC were discovered in a container; that means coins that could not be buried in the hoard later than the fifth century AD. In addition to the Greek coins, the same hoard also found several bent bar silver coins. These coins with bent bars are not inscribed; both of which vary in form, size, and weight from Greek coins and karshapana. The coins weigh approximately 90 cereals and 45 cereals. The coins probably were based on the standard of 180 grains of satamana, which can also be identified as half (90) satamana and fourth (45) satamana. No early coin of the total weight of 180 grains has been found to date. The principal object of this detailed explanation of these coins is to underline the fact that two Indian weight standards, the Karshapana standard of 57.6 grains and the 180 grain satamana standard, were definitely observed in the north of India in the 5th century BC. The first was much more common than the fragments from satamana. A wide range of marked coins from different parts of northern India were discovered according to the 57.6 grain standards. They have only one side of the coins without inscription and are stamped with a few symbols. Initially, they are unlikely to be released by any governor. The symbols are presumably pointed at by the traders as a sign of authentication of their regular weight and metallic purity (hence the term 'punch-marked'). It can also be inferred from a famous tale of Anathapindika, Buddha's fabulously rich devotee, that the use of coins for transactions has been well known during Buddha time. It is said that Anathapindika bought Jetavana, a playground in Sravasti city that he gave later to Buddha. He also bought it. Jetavana's price was the amount of coins (karshapanas) required to cover the entire area of the playground. In a later sculpture from Bharhut the memory of this is immortalised which shows the coins of the Jetavana land. These would all show the development to some extent of the money economy in northern India, which, as already said, had a marked improvement in trade [5].

Metallic money trading and availability may also mean a credit system that desperately needs to support trade. The Buddhist texts refer to a loan, i.e. a loan that was considered necessary to the initiation of any company (kammante payojeyya). A individual could start earning only half a kahapana (Pali for Karshapana) from all businesses, and then earn 50 kahapanas a day. A person could earn just half a kahapanas. He gets good by earning 100 Kahapanas per day and a wealthy individual by earning over 1000 Kahapanas (Anguttaranikaya). The Dighanikaya also stipulates that a creditor must be able to pay off his debt too much and retain his family. The texts above make it clear to us that money can be distributed for credit and business. The repeated references to setthi-gahapatis in the canonical texts of the Pali should be taken into account in this regard. In no previous literary sources are the Sethi-gahapati. The

Gahapatistas, who used the epithet Gahapatis as the status symbol to mark them from their extended family, are very rich people, typically landowners. The Setthi was a popular and prosperous trademark. As Pali resources do not use all three words as interchangeable, Setti-Gahapati cannot be identified either with the Setthi or with the Gahapati. Some Gahapatis have been suggested to have spent resources apart in trade; in so doing, they have not been identified with the trade world themselves. The importance in the urban economy of this era to the minting of coins lies in the Setthi-Gahapati.

Urban Centres:

The greatest change in material life between 600 and 320 BC is the creation of cities. The literature of the Vedic language is full of rural culture, and the city is almost absent from the Vedic texts. The Buddhist texts, however, are full of cities and cities reference and descriptions (nagara). In the Pali canonical texts there are as many as 60 towns. Of these six cities, Champa (near Bhagalpur and Bihar), Rajagriha and Uttar Pradesh, Varanasi and Kusinagara and Rajgir were known as Champa (near Bhagalpour), Rajagra (Rajgir and Bihar) and Sravasti (Kasia in eastern Uttar Pradesh). The middle Ganga valley was all these towns. The villages of Ganga-Yamuna and the upper Ganga valley, for instance Hastinapura, Mathura, Kampilya and Aikhtra, emerged as well. City life in Ujjaiyini, capital of Avanti mahajanapada, is visible outside the Ganga Valley; in Takshasila (Taxila), the capital of Gandhara mahajanapada. In the middle Ganga valley, which is the main theatre for changes of far reached implications during the review era, there was a concentration of major cities. It is real. At Salatura (near Sialkot in Punjab at present), Panini shows us that there were many cities in the east (Prachya) sense; he seems to know that the cities in the middle Ganga basin flourish. Historians were aware of the Buddhist texts containing textual accounts of the cities. These texts illustrate the cities with their imposing fortification wall (prakara) and moat (parikha), well-disposed avenues, fine houses and huge palaces, and the vast population of tradesmen and courtesans and entertainers in particular. However useful, the definitions also suggest that they have been stereotyped and uniformly implemented in each city. It raises the logical question of how practical the texts impressed the city's existence. Archaeological and literary impressions of the urban layout are gradually being used since the 1950s. Drawing and discovering the fortification, roads, houses, and other buildings, bricks and water drainage systems provide enormous illumination. Furthermore, archaeology clearly indicates that not all metropolitan settlements were of the same scale and size and that large towns and towns were present. Archeological field materials allow us to assess the start and finish of an urban settlement. Therefore, the current survey of northern India urban centres about 600-320 BC draws on both archaeological and literary evidence. Many of the cities in the textual sources have been identified; some urban centres were found but could not be identifiable with littoral cities.

One needs to face up to the critical issue of what a city is before the census of urban centres. Historians, sociologists, politicians, demographers, geographers and anthropologists have been very controversial in defining a city or the characteristics that differentiate a city from rural areas. Nor are the traits of a modern town applicable to pre-industrial days of revolution accurate or predicted. Specialists, however, agree that the two main forms of human settlements are villages and towns. The population in a town is larger, and the population density in urban areas is greater than the population in villages. A city or town is typically larger and bigger than a village. The two forms of settlements have their economic life as the most distinctive character. Although the village is mainly related to farming and certain crafts, the city is inhabited by those who are not direct food producers. The town's non-food population comprises skilled craftsmen, traders, managers, representatives and, at times, preachers. It is also clear that the city is maintained by a secure food supply produced not in urban areas but elsewhere in the city. Of course, this leads to complex activity and organisation. The city is generally somewhat different in population than in rural areas, as there is often a general convergence of people from different areas and ethnic and religious groups. Therefore, there is more diverse and open social and cultural life in a city than that in rural areas. Atranjikheda is one of the most important archaeological remains of an impressive city, in the west of Uttar Pradesh. But it was not associated with an ancient city that was known in literary texts [2]. The painted Grey Ware level in Atranjikheda (ca. 900-500 BC) stretches over 650 m²; however, the following NBPW is 850 m long. The place assumes an urban dimension in about the sixth century BC; the site's size clearly increases, often indicating a population rise. The fortification around it is one of the most important archaeological features of an ancient city. Rajghat is the remains of a fortification built prior to the coming of an NBPW, reflecting the ruins of the famous town of Varanasi, the capital of Kasi mahajanapada. Therefore, perhaps before 600 BC, the fortification was raised. The capital city of Magadha was known for its stone fort on a circuit of 40 kilometres, namely Rajagriha (Rajgir). Rajagriha had five hills around her, providing additional natural protection. In the west of Malwa, Ujjaiyini, and in the east of Malwa, Eran were two significant towns in Madhyapradesh, just outside the Ganga valley itself. In 700 BC already, before the advent of NBPW, fortifications were built around these two cities. The Bhir Mount, the earliest phase of the

city of Taxila, the capital of Gandarah mahajanapada, has been discovered with residential areas and houses. F. R. Allchin claims that Kandahar in south-eastern Afghanistan was archaeologically the earliest site that could be said to be a city in South Asia [1]. Archeology also shows that Mathura, on the banks of the Yamouna in what was called the Surasena mahajanapada, already existed, even though archaeological wealth in Atranjikheda is not so impressive. Indeed, Anguttaranikaya misleadingly describes Mathura like a dusty town, with bad roads and bad economies in which the Buddhist monks had difficulty with their alms. The town of Sravasti, the biggest Kosala-mahajanapada, has the memory of the Buddha hallowed. Excavations at Sravasti impress obviously on their urban nature around 600 BC but were not fortified in this period. Archeology clearly shows that Sravasti was an important centre for various craft, in particular bead making. Kausambi part of Vatsa mahajanapada's capital was excavated. A huge mudbrick fortification surrounded the Kausambi. The G.R. Sharma excavator allocated the excavator to about 1000 BC. The majority of the archaeologists consider this overdatation too big. However, before the advent of NBPW, that is before 600 BC, the huge fortification was built in Kausambi. Recent thorough research by George Erdosy shows that Kausambi extends over 60 hectares. It was without a doubt the biggest site in this area. However, it was not alone. Two other cities, both measuring 12 hectares, were situated in close proximity. The remains are found in Kara and Sringaverapura. Another site of 6.12 hectares between Kara and Sringaverapura stood. A site between Kausambi and Sringaverapura was similarly located and measured 6.75 ha. Though much smaller in area, ranging from 42 to 2,0 hectares, seven areas have been discovered around Kausambi. Thus, a large and leading town such as Kausambi stood in relation to smaller and secondary urban areas, with a distinct size ranking. Kausambi's smallest settlements were nearly rural, mixing some farming and craft practises. Larger locations such as Kara and Sringaverapura show that everyday necessities and luxury goods are manufactured. Over them, Kausambi was the first commercial centre and the region's pinnacle political centre. In contrast, archaeology shows beyond question that, for the Buddha's Parinirvana, Kusingara, cannot possibly correspond in size and riches to Kausambi, Sravasti or Ujjayini [3].

Therefore, unmistakable images of urban growth in northern India focus on the main urban centres in Ganga valley, with literary and art-related details. This definitely marked a major shift in material life. Various researchers have evaluated from different perspectives what factors led to the creation of cities. We have said already that the accessibility of food crops to non-food producers resident in the city will be a significant pre-condition for the emergence of cities. This involves producing crucial agricultural surplus products that could feed city dwellers after responding to the needs of the villagers. D.D. Kosambi and R.S. Sharma describe that iron ploughshare is the basis of cultivation with iron ploughshare of the very fertile but heavy soil in the Ganga valley (especially the medium Ganga Plains). The more advanced iron ploughshare technology contributed to deep soil plugging, producing abundant plants. Iron devices such as axes and adze have also contributed to clearing the thick woodland. In the Buddhist literature numerous literary descriptions of the iron ploughshare manufacture and actual ploughing have been mentioned. Excavation of iron ploughs in Ropar (Haryana), Jakheda (west of Uttar Pradesh), Kausambi and Vaisali from the 6th century BC found (north Bihar). D. D. Kosambi and R.S. Sharma therefore emphasised the changes in technology in iron tools as the principal agent for the guarantee of surplus demand, which in turn contributed to the development and development of cities. V Gordon Childe's formulation that technical advances contributed to social and economic shifts seems to have followed Kosambi and Sharma. However, this smart response was not unquestioned.

It has been debated whether iron technology is the primary factor in urban formation. The trans-Vindhyan India was also known about iron tools associated with the Megalithic burial culture in central India, the Deccan and the far South. It was also pointed out. However, no city figures are found in Trans-Vindhyan India in the period 600-320 BC, either in literary or archaeological contexts. The mere existence of iron technology then follows that urban formation could not actually be established. On the other hand, Dilip K. Chakrabarti, Ghosh and George Erdosy consider the surplus to be a socio-political result rather than simply a technical product. This surplus is necessary to maintain the non-food producing craftsmen, businessmen, the political elite and administrators in a certain centre that takes the character of a region, because of the pressure from the repressive political power, that demands the agricultural surplus from the peasantry. Handicraftsmen can need some non-local raw materials, which means some activities in the centre related to exchanges. In the other hand, the dictator and his key managers feel the need to obtain exotic, luxurious and valuable prestige products from remote and remote sources. This will also promote trade in a vital centre that could eventually assume urban properties. It is not possible to lose sight of the value of forming state power in creating a city. It is also important to note that major cities in early northern India have been political centres of various mahajanapadas. Urban centres are not located in areas where territorial policies have not emerged and strengthened. So we see no mahajanapadas or urban centres on the Deccan and in the far south. Anga's most eastern mahajanapada during Buddha's period also was the most eastern

boundary of urban growth. The Ganga Delta did not have a territory and no urban centre before the fifth-fourth century BC, correspondingly. Buddha-age urban centres combined the position of political and market centres such as Ujjayini and Taxila. In Varanasi and Sravasti the best examples of this mixture were obtained for being simultaneously politic, commercial and cultural centres. In urban centres, significantly more prevalent than in rural areas were new religious ideas of Buddhism and Jainism. On the other hand, the orthodox Vedic community was ingrained in ruralism. Buddhism as a monastic religion was primarily based on the patronage of mobile objects in the form of dan or gifts. Such dana was more appropriate in cash or kind than in rural society in an urban setting. The Vedic dakshina practise or sacrificial (gold, slaves and cattle) payment is contrasted with that granted to the official priest. Active discussions were held in new socio-religious movements such as Buddhism Jainism, Ajivikism and Lokayata, whereby the town offered a more appropriate atmosphere than conventional village communities.

Trade definitely contributed to urban growth, but it was maybe not the major agent of change. Interestingly, the name of Pataliputra, the largest city and the leading political centre in northern India, is not included in the list of the cities given by the Pali canonical documents. On the intersection of Ganga and Sona, the Mahaparinibbanasuttanta knew it as the pataligama. Not as a nagara or a pura, it was defined as a putabhedana. Literally, the putabhedana indicates a spot where the clothes of goods' boxes were torn or unsealed (bhedana). Putabhedana means a market centre that operated like a stockade. When the Buddha crossed it, he noticed the fortress built around it to protect it against the Vajji mahajanapada invasions. The Buddha has appreciated the importance and strategic position of Pataligama as a trading centre. He prophesied, therefore, that Putabhedana will continue to be the largest city of the future (agganagara). The political centre of Magadhana was moved from Rajagriha to Pataligama in the reign of Udayin, also known as "Udayibhadra," where it was celebrated as "Pataliputra." In the fourth century BC, the city of Pataliputra became the biggest northern city of India, with the political city as a whole combining trade, politics and strategic benefits.

II. CONCLUSIONS:

From approximately 600 BC to AD 300, spanning almost nine centuries, significant business activities seem to be taking place often in major urban centres. The analysis of an early business is linked to that of urban centres, as cities are commonly regarded as commercial centres. The nine centuries definitely have marked explosive trade both inside and outside the subcontinent. In northern India and between northern India and southern India, commercial undertakings are recognised. This must be added to the evidence of external communications from northern India since the third century BC and in particular during the first three hundred years of the Christian period. Northern India typically had external connections via the North-West border regions, which were very well linked with Central and Western Asia via overland routes. There has been strong trade between India and the Roman Empire in the first three centuries of the Christian period and this trade seems to have derived a great benefit to northern India. The Indus rivers and the Ganga deltas were vital outlets to the sea on northern India's western and eastern sides. The flat plane of northern India and the vast Ganga valley, which have virtually no natural obstacles, have allowed both overland and river roads to move and to communicate. The unmistakable rise of industrial operations and the spurt of urban centres can be seen during the first three centuries AD. As the word indicates, urbanisation is not only a list or identification of cities and cities but examines how and why cities expanded or declined. We took account of the growing number of urban cities in North India and explained the expansion of urban centres, especially in the period from the years 200 BC to the 300 AD, in our survey of urban centres from 600 BC to 300 AD. After approximately 600 BC, North India and eventually large areas of India witnessed wide sedentary settlements, territorial (mainly monarchical, in some cases non-monarchic), documents writing, the coinage, and the prosperous urban life. It marked the beginning of a new kind of society and culture. The early historical period followed, however, the pre and proto-historic phases of Indian history were different.

REFERENCES:

1. Allchin, F.R., *The Archaeology of Early Historic South Asia, the Emergence of Cities and States* (with contributions from G.Erdosy, R.A.E. Conningham, D.K. Chakrabarti and Bridget Allchin), Cambridge: Cambridge University Press, 1995.
2. Chakrabarti, Dilip K, *The Archaeology of Ancient Indian Cities*, New Delhi, Oxford University Press, 1995.
3. Chakravarti, Uma, *Social Dimensions of Early Buddhism*, New Delhi: Oxford University Press, 1987.

4. Ghosh, A (ed.), *An Encyclopaedia of Indian Archaeology*, in two volumes, New Delhi: Munshiram Manoharlal, 1989.
5. Sharma, R.S., *Perspectives in the Social and Economic History of Early India*, New Delhi, Munshiram Manoharlal, 1983.
6. Thapar, Romila (ed.), *Recent Perspectives of Early Indian History*, Bombay : People's Publishing House, 1995.
7. Ray, Niharranjan, Chattopadhyaya, B.D., Chakravarti, Ranabir and Mani, V.R., *A Sourcebook of Indian Civilization*, Hyderabad: Orient Longman, 2000.



Social Reforms in Islamic World During the Period of First Four Khalifas (Caliphs)

Mobarak Hussain,

Department of Arabic, Bhawanipur Anchalik College, Assam

Abstract: The time in Islamic history right after the death of the Prophet Muhammad is known as the Rashidun Caliphate (632-661). Muhammad did not build an empire, but he did govern a small religious republic in Medina under his charismatic prophetic leadership. During the Rashidun period, the Islamic government rapidly expanded throughout the Near East under the leadership of Abu Bakr, Umar, Uthman, and Ali, the four caliphs. Significant military, legal, & economic systems, as well as the beginnings of an imperial bureaucracy, were built by them, laying the groundwork for the eventual triumph of the Islamic state. While the Rashidun Caliphate is commonly regarded as a religious-political zenith, it was really the site of heated discussions over issues like the legitimacy of the caliph's position and the proper role of religion in government. It was incredibly difficult to rule a vast empire and maintain religious unity, as evidenced by the fact that the Rashidun Caliphate collapsed into a disastrous civil war that irrevocably split the fledgling Muslim community.

Keywords: Islamism, Religious reforms, Islamic caliphate, Ijtihad, Development.

Introduction:

The Rashidun Caliphate was the first Islamic caliphate after Muhammad's death. After Muhammad's death in 632 CE (11 AH), the region was administered by his first four caliphs in chronological order [1]. The empire was the dominant political, cultural, & military force in West Asia for its entire existence.

After Muhammad's death in June 632 and the ensuing struggle for power, the caliphate was established. The Banu Taym clan member and close friend of Muhammad, Abu Bakr (r. 632–634), was chosen as the first caliph at Medina and launched the conquest of the Arabian Peninsula during his reign [2]. In August of 634, he passed away, and his selected successor from the Banu Adi clan, Umar (r. 634-644), took over as caliph. Umar oversaw the rapid expansion of the caliphate, during which it came to control over two-thirds of the Byzantine Empire and almost the entire Sasanian Empire. After Umar's death in November 644, the Banu Umayya clan's Uthman (r. 644-656) was elected by a six-person committee Umar had set up. In 651, the caliphate under Uthman finished its conquest of Persia and kept on with its operations into Byzantine territory. Rebels killed Uthman in June 656 after he had angered some Muslim generals with his nepotistic practices [3].

Ali (r. 656–661), a descendant of Muhammad's Banu Hashim clan, took over after him and moved the capital to Kufa. Since Uthman's relative and the governor of Syria, Mu'awiya I (r.

661-680), refused to accept Ali's suzerainty, a civil war known as the First Fitna broke out under Ali's watch. Additionally, a third group known as Kharijites, who were former followers of Ali [4], rebelled against both Ali & Mu'awiya after failing to accept the arbitration in the Battle of Siffin. As a result of the conflict, Mu'awiya established the Umayyad Caliphate in 661, replacing the Rashidun Caliphate. The civil war solidified the schism between Shia and Sunni Muslims for good, with Shia Muslims favoring Ali's bloodline tie to Muhammad and considering him the first rightful caliph and Imam after Muhammad [5].

There were twenty-five years of fast military growth under the Rashidun Caliphate, followed by five years of internal turmoil. At its height, the Rashidun Army consisted of over a hundred thousand soldiers [6]. By the middle of the sixth century, the caliphate had expanded beyond the Arabian Peninsula and into the Levant, North Africa from Egypt to modern-day Tunisia, and the Iranian Plateau and parts of Central Asia as well as South Asia. The shr, or small electoral body, was made up of influential Quraysh tribesmen who picked the four Rashidun caliphs.

The First Four Caliphs:

The first four Muslim rulers after Muhammad were known as the Four Caliphs. Since they all received their initial training in Islam from Muhammad himself, historians sometimes refer to them as the "Rightly Guided" Caliphs. During the formative years of Islam, they were also Muhammad's closest friends and counsellors [6]. Historians refer to the period when the Four Caliphs were in power as the Rashidun Caliphate. From 632 until 661 CE, the Rashidun Caliphate ruled Islam. The Umayyad Caliphate came after it. The first Caliphate capital was located in Medina. Kufa replaced Nippur as the city's capital.

- **Abu Bakr**

Abu Bakr, the first caliph, reigned from 632 to 634 CE. Abu Bakr, Muhammad's father-in-law, converted to Islam at an early date. His moniker was "The Truthful." After Muhammad's death, Abu Bakr briefly served as caliph and put down rebellions by several Arab tribes, solidifying the Caliphate's position as regional ruler [7].

- **Umaribn-Khattab**

Umar ibn al-Khattab was the second caliph. The name "Umar" is usually all that's needed to refer to him. From 634-644 CE, Umar reigned for a full decade. This was a moment of tremendous growth for the Islamic Empire. He defeated the Sassanid dynasty in Iraq and established dominance over the entire Middle East. He eventually consolidated his power over most of the region, including Egypt, Syria, and much of North Africa. The reign of Umar ended.

- **Uthman ibn Affan**

Uthman ibn Affan was the third caliph. From 644-656 CE, he ruled as Caliph for a full decade. Uthman, one of the Four Caliphs, was a close friend of Muhammad. Uthman is most recognized for establishing the canonical Quran from a compilation done by Abu Bakr. This variant was then replicated and adopted as the official variant going forward. In 656 CE, rebels assassinated Uthman in his own home.

- **Ali ibn Abi Talib**

Ali ibn Abi Talib became caliph number four. Ali was the cousin and the son-in-law of Muhammad. Fatimah, Muhammad's youngest daughter, was his wife. He is sometimes cited as the earliest known male conversion to Islam. From 656 through 661, Ali served as the Islamic Empire's ruler. Ali was a respected leader who penned numerous speeches and sayings. He was killed in the Kufa Great Mosque as he prayed.

Governance in politics:

The foundations of the Dar al-Islamiyyah's (The House of Islam) administrative structure were laid during Muhammad's lifetime. In his inaugural sermon after becoming caliph, Abu Bakr said, "If I order anything that would go against the order of Allah or his Messenger; then do not obey me." They used this as a cornerstone for the Caliphate. It is believed that Caliph Umar once said, "O Muslims, straight me with your hands when I go wrong," to which a Muslim man responded, "O Amir al-Mu'minin (Leader of the Believers), if you are not straightened by our hands, we will use our sword to straighten you!" Caliph Umar heard this and said, "Praise be to Allah, I have such followers."

Divisions, like states,

Although there were several administrative districts, the empire was not properly organized into provinces under Abu Bakr.

Umar subdivided the Empire into a number of provinces, including:

- Arabia into two provinces, Medina and Mecca.
- The provinces of Basra and Kufa were created after Iraq was split in two.
- Syria was a province of Jazira, which was split in two by the Tigris and the Euphrates.
- Aylya and Ramlah are the two provinces that make up Palestine.
- Upper Egypt and Lower Egypt were the two administrative regions of Egypt.
- The provinces of Khorasan, Azerbaijan, and Fars were established inside Persia.

Umar's will had urged his successor, Uthman, to wait a year after his death before making any changes to the administrative structure, and Uthman complied; but, when the year had passed, Uthman unified Egypt into a single province and established a second province that included all of North Africa. He also united the two Syrian provinces into a single state.

The caliphate was split into twelve regions during Uthman's rule. This included:

Egypt, Syria, and Yemen as well as Medina and Mecca, Kufa, Basra, Jazira, Fars, Azerbaijan, and Khorasan

Maghreb Ali ruled over the remaining ten provinces, with no changes to their administrative structure, while Syria was under Muawiyah I's rule and Egypt was lost to the rebel army of Amr ibn Al-A'as in the last years of Ali's caliphate.

Districts were created as sub-units of the provinces. A governor (Wli) oversaw the administration of each of the empire's one hundred or more districts and the principal cities. Additional provincial officers included:

- Katib, the President's top aide.
- General Secretary of the Armed Forces Katib-ud-Diwan.
- The Tax Collector, Sahib-ul-Kharaj.
- Chief of Police Sahib-ul-Ahdath.
- Officer of the Treasury (Sahib-ul-Bait-ul-Mal).
- The Chief Judge, or Qadi.

While the governor was often the top military officer in the province, each district may have had its own military officer.

The Caliph selected the officers. All scheduled meetings were confirmed in writing. A document of instructions was issued at the time of appointment to govern the governors' behavior. The Governor had to call a meeting of the people in the main mosque soon after taking office so that he could read them the instrument of instructions.

Umar's general orders to his troops were as follows:

Keep in mind that I have not installed you as rulers and dictators over the people. I have instead sent you as leaders to provide an example for the people to follow. Stop abusing

Muslims and respect their rights by not beating them. Don't give them false praise or they can start thinking too highly of themselves. The stronger ones will consume the weaker ones if you shut the door in their faces. And don't act superior to them, since that's just tyranny.

The state's economy was weak during Abu Bakr's rule, but it was on the upswing toward prosperity during Umar's rule, thanks to an increase in revenues as well as additional sources of wealth. Umar reasoned that being harsh with the officers was vital to combat corruption. At the time of their appointment, all officers under his rule took the following oath:

- That he had no intention of riding a Turkic horse (a point of pride for the Turkic people).
- He would not dress formally.
- That he would not use sifted flour in his cooking, that he would not employ a doorman, and that he would always welcome visitors.

The caliph Umar adhered rigorously to the aforementioned principles. Caliph Uthman rescinded the oath's third and fourth postulates since the state's economy flourished during his rule, citizens' allowances were raised by 25 percent, and the standard of living for the average person improved.

A thorough inventory of each officer's belongings was taken and filed away at the time of his appointment. Later, if his wealth suddenly ballooned, the State would demand an explanation and seize the ill-gotten gains. Those with grievances against the top officers were encouraged to bring them to Mecca during the Hajj. Umar made it a point to pay high salaries to the personnel in order to reduce the likelihood of corruption. In addition to their share of war booty (if they were also the commander-in-chief of their sector's army), provincial governors may earn as much as 5,000 to 7,000 dirhams per year.

Economy:

- Bait-ul-Maal

The state's revenues and other financial affairs were handled by Bait-ul-Maal (lit., the house of money). There was no fixed public treasury or Bait-ul-Mal during Muhammad's lifetime. Distributions were made promptly upon receipt of any revenues or other sums. There was no need for a public treasury because neither wages nor any other governmental expenditures were incurred.

Abu Bakr (632–633) set up a safe deposit box at his residence. When Abu Bakr died, there was just one dirham in the public treasury because of the rapid nature with which all money was disbursed.

- Bait-ul-Maal Construction

Things shifted when Umar was in power. Profits grew with the number of cities conquered. Umar also started paying the army. Umar received 500,000 dirhams in revenue from Bahrain's governor, Abu Huraira. Umar called a meeting of his Consultative Assembly to get the Companions' advice on how to spend the money. Uthman ibn Affan suggested putting the money aside for the time being. Walid bin Hisham proposed establishing specialized Treasury and Accounts departments in the style of the Byzantine Empire.

Umar decided to move the government's main bank from Mecca to Medina after conferring with his other companions. It was decided to make Abdullah bin Arqam the Treasury Officer. Abdur Rahman bin Awf&Muiqib helped him out. To keep track of all the money being spent, an Accounts Department was also established. Treasury offices were subsequently established throughout the states. Once regional budgets were balanced, any remaining revenue was sent to Medina, the Islamic caliphate's central bank. Yaqubi claims

that more than 30 million dirhams were spent on salaries and allowances that were paid out of the central treasury.

Although some sources claim Umar was the first Rashidun caliph to mint coins, the majority of historians agree that Uthman was the first. Baghli coins were worth eight dang, Tabari coins were worth four dang, and Maghribi coins were worth three dang when Persia was conquered. According to some sources, the first Islamic dirham was minted by Umar (or Uthman).

One of the Five Pillars of Islam is zakt (charity), and since the time of Umar, social assistance and pensions have been codified in Islamic law. Taxes (such as zakt and jizya) paid into an Islamic state's treasury were redistributed to the poor, the aged, the orphaned, the widowed, and the disabled. Islamic jurist Al-Ghazali (Algazel, 1058–1111) held that food reserves should be maintained across the country in the event of natural disasters or famines. One could consider the Caliphate a precursor to modern welfare governments.

The State's Financial Means:

The State's economy was supported by Zakt, Ushr, Jizya, Fay, Khums, and Kharaj.

- **Zakat**

To put it simply, zakt is the Islamic version of a wealth tax. The Muslims had 2.5% of their idle riches (i.e., anything over a specific amount that had been sitting in the bank for more than a year) confiscated and distributed to the needy. Only those with an annual income above a set threshold (nisab) were included in the tally. One's principal dwelling, one's primary source of transportation, a reasonable quantity of woven jewelry, etc. were not included in the nisab. Zakat is one of Islam's Five Pillars.

- **Jizya**

Since non-Muslims were exempt from paying zakt, a per capita tax was levied on able-bodied males of military age who were not Muslims. The destitute, the elderly, those with disabilities, hermits, slaves, and monks were exempt. In addition to the exemptions, the state also provided financial aid to select low-income non-Muslims.

- **Fay**

Fay was the money made from any State-owned property, be it farmland, pasture, or land with mineral deposits.

- **Khums**

War loot, measured in Ghanimah or Khums, was divided four ways among active-duty military personnel and one way was set aside for the state.

- **Kharaj**

A levy on farmland known as kharaj. Kharaj originally referred to a one-time tax imposed by Muslim conquerors on their non-Muslim subjects, the dhimmis, after the first Muslim conquests in the seventh century. This tax was collected by officials from the defeated Byzantine and Sasanian empires. Kharaj was used interchangeably with jizyah, the poll tax paid by dhimmis, at the period. However, Muslim landowners simply paid ushr (a religious tithe) which was a considerably more modest tax.

- **Ushr**

Ushr was a 10% tax levied on farmland and goods imported from countries that also taxed Muslims. As the first Muslim ruler, Umar instituted the ushr tax. Umar gave orders for the imposition of ushr in a way that would cause minimal suffering and not disrupt commerce inside the Caliphate. Only items imported with commercial intent were subject to the levy; items imported for personal use were exempt. Products costing less than 200 dirhams were exempt from sales tax [8]. The customs charge or import tax was reduced for goods imported by citizens for commercial purposes. The tax for dhimmis was 5%, whereas the

rate for Muslims was 2.5% (the same as zak't). The tax was thus included into the concept of zakt rather than being treated as a distinct charge.

Allowance:

The Start of Your Allowance

The Muslims filled the treasuries at Medina with the wealth they amassed after the battles of Yarmouk and al-Qadisiyyah [9]. What to do with all this cash was the question before Umar. It was proposed that this sum be put aside in the treasury for future use. The vast majority of Muslims, however, did not agree with this stance. As a result, the populace as a whole was agreed to get 100% of the annual income.

The second inquiry concerned the best method of distribution. It was proposed that it be split evenly on an as-needed basis. Others raised concerns that the scheme would lead to widespread wealth because the spoils were so large. Instead of dividing the spoils on the spot, it was decided that the allotment to the stipend would be set in advance and would be paid irrespective of the amount of the spoils.

There were divergent views on how much of an allowance should be provided. Some argued that it ought to be uniform throughout all Muslims. Umar, on the other hand, thought that it was appropriate to tie one's share of the allowance to one's level of Islamic merit.

The question of how to prioritize among them naturally arose. Some have proposed setting the highest stipend for the Caliph and reducing it gradually for everyone else. Umar turned down the offer and instead decided to focus on the Muhammad family.

Umar formed a group to create a ranking of people's proximity to Muhammad. The committee compiled the roster by family name. The Bani Hashim were the first to show up, followed by the Abu Bakr and the Umar clans. Umar agreed with the first two, but he put his family further down the scale.

Umar's authorized final scale of allowance mostly consisted of the following:

- A yearly payment of 7,000 dirhams was given to Muhammad's uncle,
- 'Abbas ibn 'Abd al-Muttalib. Each of Muhammad's widows received 12,000.
- Veterans of the Battle of Badr were given 6,000 dirhams each; converts to Islam by the time of the Treaty of Hudaibiyyah were given 4,000 dirhams;
- converts to Islam during the Conquest of Mecca were given 3,000 dirhams;
- converts during the Apostasy Wars were given 3,000 dirhams;
- and the grandsons of Muhammad were given 5,000 dirhams each.

Abdullah ibn Umar, Umar's son, was given a monthly stipend of 3,000 dirhams, whereas Usama ibn Zaid was given 4,000 dirhams. The average Muslim citizen received an allowance of \$2,000. Since city dwellers are the economic backbone of a state, they were the only ones to get the standard annual allowance. Despite being cut off from official affairs and progress, the Bedouin who live in the desert are frequently given handouts. Uthman doubled these payments once he became power.

Public works:

The mosques served as more than just prayer houses; they were also hubs for the local communities they served, where people could come together to talk about pressing issues facing their society and culture. From Persia in the east to Egypt in the west, during Umar's caliphate, as many as four thousand mosques were built. Both the Prophet's Mosque (Al-

Masjid an-Nabawi) and the Holy Mosque (Masjid al-Haram) were significantly enlarged under the reigns of Umar and Uthman ibn Affan.

Several new urban centers emerged during Umar's caliphate. Kufa, Basra, and Fustat were among these. These metropolitan areas are all planned and organized well. In these urban centers, the Friday Mosque stood at the geographic center, and all roads converged there. Markets were set up at convenient locations, and market officials were tasked with monitoring product quality. Each city was subdivided into four sections, with each section set aside for a specific tribe. Because of the rising standard of living, Uthman lifted restrictions on the building of palatial buildings by the rich and elites that had been put in place during Umar's reign (palatial buildings being a symbol of the egalitarian society of Islam, where all are equal). Uthman's massive palace at Medina, Al-Zawar, was one of several magnificent structures built across the empire with his own money as a result.

A lot of structures were put up for administrative functions. Government offices and officer housing were located in the Dar-ul-Amarat district. Diwans were built specifically to store government documents. The royal treasuries were kept in Bait-ul-Mal. For the first time in Muslim history, jails were built. Guest rooms were built in strategic cities to accommodate traveling merchants and tradesmen. The public now has access to newly built roads and bridges. Shelters, wells, and eating halls were built at various points along the route from Medina to Mecca to accommodate the pilgrims doing the hajj.

Strategic locations were chosen for the construction of military cantonments. Stables designed specifically for the cavalry were capable of housing up to four thousand horses. Bait-ul-Mal livestock had access to dedicated pastures that were well-maintained.

To irrigate crops and give people with potable water, canals were dug. The Abu Musa canal was a nine-mile (14 km) long canal that carried water from the Tigris to Basra and was named for the city's governor. Additionally, the Maqal canal was excavated from the Tigris. To connect the Nile with the Red Sea, Umar ordered the construction of a canal with the honorific name Amir al-Mu'minin. Millions of people's lives were spared during the famine of 639 because grain was transported from Egypt to Arabia via this canal. Water from the Euphrates was diverted through the Sa'd ibn Abi Waqqas canal, named after the governor of Kufa. Egypt's governor under Umar's rule, Amr ibn al-'As, advocated for connecting the Mediterranean and the Red Sea by creating a canal. For whatever reason, this plan never came to fruition, and it wasn't until 1200 years later that a canal of this type was really dug: the contemporary Suez Canal. Uthman ordered the construction of a new port city, Jeddah, because the existing one, Shuaibia, was too far away from Mecca. Uthman also overhauled the city's law enforcement agencies.

Legacy:

Traditional Sunni views of the Rashidun have been contested by secular historians. The names of the first four caliphs do not appear on coins, inscriptions, or documents, and Robert G. Hoyland claims that "writers who lived at the same time as the first four caliphs... recorded next to nothing about them." For the first time, his name appears on the official state media during the reign of Muawiyah I (661-680), the fifth caliph. Umar's name and the year of his death are mentioned on an inscription from the time period, and coins were minted during his reign (although, as Hoyland points out, they do not bear his name, only "In the name of God,")

Hoyland also questions the idea of a divinely guided "golden age" of early Islam, wondering if it arose from a need by late Umayyad as well as Abbasid religious scholars to differentiate

the first caliphs (or at least Uthman and Ali) from their Umayyad successors, noting that Ali was involved in the first civil war (First Fitna) as well as Uthman had "already inaugurated a nepotistic style of government," for which later Therefore, the companions were "reimagined" as "role models of piety and incorruptibility."

This accords with how Shi'ites, like the Rashidun Caliphs, perceive the companions. Many Shi'a do not agree with the Sunni notion that the companions were all paragons of virtue; instead, they accuse the companions of plotting against Ali ibn Abi Talib and his descendants after the Prophet's death to strip them of their rightful place as the de facto leaders of Islam. Many of the associates and their successors are usurpers, even hypocrites, who never stopped subverting the religion for their own goals, according to this Shi'ite interpretation.

The gulf in opinion between these two groups has stoked sectarian tensions that have sometimes erupted into violence.

Conclusion:

Dated typically between the 8th through 13th centuries, the Islamic Golden Age was a time of scientific, economic, and cultural flowering in the history of Islam.

During the era of the Abbasid caliph Harun al-Rashid (786–809), scholars from all over the Muslim world flocked to Baghdad, the largest city in the world at the time, to translate the classical knowledge of the known world into Arabic and Persian at the House of Wisdom.[4] Historically, the end of the era is dated to 1258, when the Abbasid caliphate finally fell victim to Mongol invasions and the Siege of Baghdad.

Several parallel histories can be imagined. Some historians place the conclusion of the Islamic Golden Age as late as the end of the 15th or 16th century, which would include the establishment of the Islamic gunpowder empires, while others argue that it ended around 1350 and encompassed the Timurid Renaissance.

References:

1. Ahmed, sh. (1993), Dr. Israr Ahmed's political and activities [Master's thesis]. Institute of Islamic Studies, McGill University, Montreal.
2. Badi', B. (1998). "Protest and political reconstruction in the Islamic world." Translated by A. Naghbizade, *Hukumat-e Eslami*, Vol. 3. No. 4,
3. Saliba, George (1982). "The Development of Astronomy in Medieval Islamic Society". *Arab Studies Quarterly*. **4** (3): 211–225
4. S. George, Linda (1998). *The Golden Age of Islam*. Benchmark Books. ISBN 9780761402732.
5. Groth, Hans, ed. (2012). *Population Dynamics in Muslim Countries: Assembling the Jigsaw*. Springer Science+Business Media. p. 45.
6. Rafiabadi, Hamid Naseem, ed. (2007). *Challenges to Religions and Islam: A Study of Muslim Movements, Personalities, Issues and Trends, Part 1*. Sarup & Sons. p. 1141. ISBN 978-81-7625-732-9.
7. Hill, Donald (1993). *Islamic Science and Engineering*. Edinburgh University Press. p. 4. ISBN 0-7486-0455-3.

8. Souayah, N; Greenstein, JI (2005). "Insights into neurologic localization by Rhazes, a medieval Islamic physician". *Neurology*. **65** (1): 125–28.
9. Alexakos, Konstantinos; Antoine, Wladina (2005). "The Golden Age of Islam and Science Teaching: Teachers and students develop a deeper understanding of the foundations of modern science by learning about the contributions of Arab-Islamic scientists and scholars". *The Science Teacher*. 72 (3): 36–39.

Moulana Abul Kalam Azad and His Struggle for Indian Independence: An Analytical Study

Mr. Mobarak Hussain,

Associate Professor, Department of Arabic,
Bhawanipur Anchalik College, Bhawanipur, Barpeta, (Assam) 781352
Email: mobarakzeba@gmail.com

Mr. Abdus Sattar Choudhury,

Associate Professor, Department of History,
Bhawanipur Anchalik College, Bhawanipur, Barpeta (Assam) 781352
Email: choudhuryabdussattar69@gmail.com

Abstract:

Moulana Azad is regarded as one of the Indian independence activists, Islamic theologians, writers, and also one of the top most senior leaders of the Indian National Congress. His full name is Abul Kalam Ghulam Muhiyuddin Ahmed bin Khairuddin Al-Hussaini Azad. He became the First Minister of Education in the Indian government. He is commonly known as Maulana Azad; the word Maulana is an honorific meaning 'Our Master' and he had adopted Azad (Free) as his pen name. His contribution to establishing the education foundation in India is recognized by celebrating his birthday as National Education Day across India. As a young man, Azad composed poetry in Urdu, as well as treatises on religion and philosophy. He rose to prominence through his work as a journalist, publishing works critical of the British Raj and espousing the causes of Indian nationalism. Azad became the leader of the Khilafat Movement, during which he came into close contact with the Indian leader Mahatma Gandhi. After the failure of the Khilafat Movement, he became closer to the Congress. Azad became an enthusiastic supporter of Gandhi's ideas of non-violent civil disobedience, and worked to organize the non-co-operation movement in protest of the 1919 Rowlatt Acts. Azad committed himself to Gandhi's ideals, including promoting Swadeshi (indigenous) products and the cause of Swaraj (Self-rule) for India. In 1923, at an age of 35, he became the youngest person to serve as the President of the Indian National Congress. In October 1920, Azad was elected as a member of foundation committee to establish Jamia Millia Islamia at Aligarh in U. P. without taking help from British colonial government. He assisted in shifting the campus of the university from Aligarh to New Delhi in 1934. The main gate (Gate No. 7) to the main campus of the university is named after him. Moulana Azad was one of the main organizers of the Dharasana Satyagraha in 1931, and emerged as one of the most important national leaders of the time, prominently leading the causes of Hindu–Muslim unity as well as espousing secularism and socialism. He served as Congress president from 1940 to 1945, during which the Quit India rebellion was launched. Azad was imprisoned, together with the entire Congress leadership. He also worked for Hindu–Muslim unity through the Al-Hilal newspaper.

Key words: Moulana azad, Khilafat Movement, Al-Hilal, Rowlatt Act, Indian national Congress.

Introduction:

Maulana Abul Kalam Azad was one of the most influential independence activists during India's freedom struggle. He was also a noted writer, poet and journalist. He was a prominent political leader of the Indian National Congress and was elected as Congress President in 1923 and 1940. Despite being a Muslim, Azad often stood against the radicalizing policies of other prominent Muslims leaders like Muhammad Ali Jinnah. Azad was the first education

minister of independent India. Maulana Abul Kalam Azad was posthumously awarded 'Bharat Ratna', India's highest civilian honor, in 1992. Maulana Abul Kalam Azad was born on November 11, 1888 in Mecca, Islam's main center of pilgrimage. His mother was the daughter of a rich Arabian Sheikh and his father, Maulana Khairuddin, was a Bengali Muslim of Afghan origin. His forefathers came to India during the reign of Mughal Emperor Babar, from Heart, Afghanistan. Azads were the descendent of eminent Ulama or scholars of Islam. In 1890, he returned to Calcutta (now Kolkata) along with the family.

Maulana Azad had his initial formal education in Arabic, Persian and Urdu with theological orientation and then philosophy, geometry, mathematics and algebra. He also learnt English language, world history, and politics on his own. Maulana Azad had a natural inclination towards writing and this resulted in the start of the monthly magazine "Nairang-e-Alam" in 1899. He was eleven years old when his mother passed away. Two years later, at the age of thirteen, Azad was married to young Zuleikha Begum.

Discussion:

In Egypt, Azad came into contact with the followers of Mustafa Kemal Pasha who were publishing a weekly from Cairo. In Turkey, Maulana Azad met the leaders of the Young Turks Movement. After his return to India from an extensive visit of Egypt, Turkey, Syria and France, Azad met prominent Hindu revolutionaries Sri Aurobindo Ghosh and Shyam Sundar Chakraborty. They helped in developing radical political views and he began to participate in the Indian nationalist movement. Azad fiercely criticized the Muslim politicians who were more inclined towards the communal issues without focusing on the national interest. He also rejected the theories of communal separatism advocated by the All-India Muslim League.

Azad, inspired by the passion of Indian as well as foreign revolutionary leaders, started publishing a weekly called "Al-Hilal" in 1912. The weekly was a platform to attack the policies of the British Government and highlight the problems faced by the common Indians. The paper became so popular that its circulation figures went up to 26,000 copies. The unique message of patriotism and nationalism blended with religious commitment gained its acceptance among the masses. But these developments disturbed the British Government and in 1914, the British Government put a ban on the weekly. Unfazed by the move, Maulana Azad, few months later, launched a new weekly, called "Al-Balagh". Failed to put a prohibition on the writings of Maulana Azad, the British Government then finally decided to deport him off Calcutta in 1916. When Maulana Azad reached Bihar, he was arrested and put under house arrest. This detention continued till December 31, 1919. After his release on January 1, 1920, Azad returned to the political atmosphere and actively participated in the movement. In fact, he continued to write provocative articles against the British Government.

Description of the Topic:

In 1908, he took a trip of Egypt, Syria, Turkey and France where he came into contact with several revolutionaries such as followers of Kamal Mustafa Pasha, members of Young Turk Movement and Iranian revolutionaries. Azad developed political views considered radical for most Muslims of the time and became a full-fledged Indian nationalist.^[1] In his writing, Azad proved to be a fierce critic of both the British government and Muslim politicians; the former for its racial discrimination and refusal to provide for the needs of the Indian public, and the later for focusing on communal issues before matter of common-self interest (Azad pointedly rejected the All-India Muslim League's communal separatism). However, his views changed considerably when he met ethnically oriented Sunni revolutionary activists in Iraq

[²] and was influenced by their fervent anti-imperialism and Arab nationalism.[³] Against common Muslim opinion of the time, Azad opposed the partition of Bengal in 1905 and became increasingly active in revolutionary activities, to which he was introduced by the prominent Hindu revolutionaries Aurobindo Ghosh and Shyam Sundar Chakravarty. Azad initially evoked surprise from other revolutionaries, but Azad won their praise and confidence by working secretly to organise revolutionaries' activities and meetings in Bengal, Bihar and Bombay (now called Mumbai).[⁴]

1. AL-HILAL AND KHILAFAT MOVEMENT

He established an Urdu weekly newspaper in 1912 called Al-Hilal from Calcutta, and openly attacked British policies while exploring the challenges facing common people. Espousing the ideals of Indian nationalism, Azad's publications were aimed at encouraging young Muslims into fighting for independence and Hindu-Muslim unity. With the onset of World War I, the British stiffened censorship and restrictions on political activity. Azad's Al-Hilal was consequently banned in 1914 under the Press Act. In 1913, he was founding member of the Anjuman-i-Ulama-i-Bangala, which would become the Jamiat Ulema-e-Bangala branch of the Jamiat Ulema-e-Hind in 1921. His work helped improve the relationship between Hindus and Muslims in Bengal, which had been soured by the controversy surrounding the partition of Bengal and the issue of separate communal electorates. In this period Azad also became active in his support for the Khilafat agitation to protect the position of the Sultan of Ottoman Turkey, who was considered the Caliph or Khalifa for Muslims worldwide. The Sultan had sided against the British in the war and the continuity of his rule came under serious threat, causing distress amongst Muslim conservatives. Azad saw an opportunity to energise Indian Muslims and achieve major political and social reform through the struggle. Azad started a new journal, the Al-Balagh, which also got banned in 1916 under the Defense of India Regulations Act and he was arrested. The governments of the Bombay Presidency, United Provinces, Punjab and Delhi prohibited his entry into the provinces and Azad was moved to a jail in Ranchi, where he was incarcerated until 1 January 1920.

2. NON-CO-OPERATION MOVEMENT

This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources in this section. Un sourced material may be challenged and removed. Upon his release, Azad returned to a political atmosphere charged with sentiments of outrage and rebellion against British rule. The Indian public had been angered by the passage of the Rowlatt Acts in 1919, which severely restricted civil liberties and individual rights. Consequently, thousands of political activists had been arrested and many publications banned. The killing of unarmed civilians at Jallianwala Bagh in Amritsar on 13 April 1919 had provoked intense outrage all over India, alienating most Indians, including long-time British supporters, from the authorities. The Khilafat struggle had also peaked with the defeat of the Ottoman Empire in World War I and the raging Turkish War of Independence, which had made the caliphate's position precarious. India's main political party, the Indian National Congress came under the leadership of Mahatma Gandhi, who had aroused excitement all over India when he led the farmers of Champaran and Kheda in a successful revolt against British authorities in 1918. Gandhi organized the people of the region and pioneered the art of Satyagraha— combining mass civil disobedience with complete non-violence and self-reliance.

Taking charge of the Congress, Gandhi also reached out to support the Khilafat struggle, helping to bridge Hindu-Muslim political divides. Azad and the Ali brothers – Maulana Mohammad Ali and Shaukat Ali – warmly welcomed Congress support and began working

together on a programme of non-co-operation by asking all Indians to boycott British-run schools, colleges, courts, public services, the civil service, police and military. Non-violence and Hindu-Muslim unity were universally emphasised, while the boycott of foreign goods, especially clothes were organised. Azad joined the Congress and was also elected president of the All-India Khilafat Committee. Although Azad and other leaders were soon arrested, the movement drew out millions of people in peaceful processions, strikes and protests.

This period marked a transformation in Azad's own life. Along with fellow Khilafat leaders Mukhtar Ahmad Ansari, Hakim Ajmal Khan and others, Azad grew personally close to Gandhi and his philosophy. The three men founded the Jamia Millia Islamia in Delhi as an institution of higher education managed entirely by Indians without any British support or control. Both Azad and Gandhi shared a deep passion for religion and Azad developed a close friendship with him. He adopted the Islamic prophet Muhammad's ideas by living simply, rejecting material possessions and pleasures. He began to spin his own clothes using khadi on the charkha, and began frequently living and participating in the ashrams organised by Gandhi. [citation needed] Becoming deeply committed to ahimsa (non-violence) himself, Azad grew close to fellow nationalists like Jawaharlal Nehru, Chittaranjan Das and Subhas Chandra Bose. He strongly criticised the continuing suspicion of the Congress amongst the Muslim intellectuals from the Aligarh Muslim University and the Muslim League. In 1921, he started the weekly Paigham which was also banned by December 1921. He along with the editor of Paigham, Abdul Razzak Mahilabadi was arrested by the government and sentenced to one year imprisonment.

During the course of 1922, both the Khilafat and the non-cooperation movement suffered blow while Azad and other leaders like the Ali brothers were in jail. The movement had a sudden decline with rising incidences of violence; a nationalist mob killed 22 policemen in Chauri Chaura in 1922. Fearing degeneration into violence, Gandhi asked Indians to suspend the revolt and undertook a five-day fast to repent and encourage others to stop the rebellion. Although the movement stopped all over India, several Congress leaders and activists were disillusioned with Gandhi. The following year, the caliphate was overthrown by Mustafa Kemal Atatürk and the Ali brothers grew distant and critical of Gandhi and the Congress. Azad's close friend Chittaranjan Das co-founded the Swaraj Party, breaking from Gandhi's leadership. Despite the circumstances, Azad remained firmly committed to Gandhi's ideals and leadership.

3. QUIT INDIA MOVEMENT

In 1938, Azad served as an intermediary between the supporters of and the Congress faction led by Congress president Subhash Bose, who criticised Gandhi for not launching another rebellion against the British and sought to move the Congress away from Gandhi's leadership. Azad stood by Gandhi with most other Congress leaders, but reluctantly endorsed the Congress's exit from the assemblies in 1939 following the inclusion of India in World War II. Nationalists were infuriated that Viceroy Lord Linlithgow had entered India into the war without consulting national leaders. Although willing to support the British effort in return for independence, Azad sided with Gandhi when the British ignored the Congress overtures. Azad's criticism of Jinnah and the League intensified as Jinnah called Congress rule in the provinces as "Hindu Raj", calling the resignation of the Congress ministries as a "Day of Deliverance" for Muslims. Jinnah and the League's separatist agenda was gaining popular support amongst Muslims. Muslim religious and political leaders criticized Azad as being too close to the Congress and placing politics before Muslim welfare.^[5] As the Muslim League adopted a resolution calling for a separate Muslim state (Pakistan) in its session in Lahore in

1940, Azad was elected Congress president in its session in Ramgarh. Speaking vehemently against Jinnah's Two-Nation Theory—the notion that Hindus and Muslims were distinct nations—Azad lambasted religious separatism and exhorted all Muslims to preserve a united India, as all Hindus and Muslims were Indians who shared deep bonds of brotherhood and nationhood. In his presidential address, Azad said:

" Full eleven centuries have passed by since then. Islam has now as great a claim on the soil of India as Hinduism. If Hinduism has been the religion of the people here for several thousands of years, Islam also has been their religion for a thousand years.

Just as a Hindu can say with pride that he is an Indian and follows Hinduism, so also, we can say with equal pride that we are Indians and follow Islam. I shall enlarge this orbit still further. The Indian Christian is equally entitled to say with pride that he is an Indian and is following a religion of India, namely Christianity."⁶

4. AZAD, PATEL AND GANDHI AT AN AICC MEETING IN BOMBAY, 1940.

In face of increasing popular disenchantment with the British across India, Gandhi and Patel advocated an all-out rebellion demanding immediate independence. Azad was wary and skeptical of the idea, aware that India's Muslims were increasingly looking to Jinnah and had supported the war. Feeling that a struggle would not force a British exit, Azad and Nehru warned that such a campaign would divide India and make the war situation even more precarious. Intensive and emotional debates took place between Azad, Nehru, Gandhi and Patel in the Congress Working Committee's meetings in May and June 1942. In the end, Azad became convinced that decisive action in one form or another had to be taken, as the Congress had to provide leadership to India's people and would lose its standing if it did not.

Supporting the call for the British to "Quit India", Azad began exhorting thousands of people in rallies across the nation to prepare for a definitive, all-out struggle. As Congress president, Azad travelled across India and met with local and provincial Congress leaders and grassroots activists, delivering speeches and planning the rebellion. Despite their previous differences, Azad worked closely with Patel and Dr. Rajendra Prasad to make the rebellion as effective as possible. On 7 August 1942 at the Gowalia Tank in Mumbai, Congress president Azad inaugurated the struggle with a vociferous speech exhorting Indians into action. Just two days later, the British arrested Azad and the entire Congress leadership. While Gandhi was incarcerated at the Aga Khan Palace in Pune, Azad and the Congress Working Committee were imprisoned at a fort in Ahmednagar, where they would remain under isolation and intense security for nearly four years. Outside news and communication had been largely prohibited and completely censored. Although frustrated at their incarceration and isolation, Azad and his companions attested to feeling a deep satisfaction at having done their duty to their country and people.^[7]

Azad occupied the time playing bridge and acting as the referee in tennis matches played by his colleagues. In the early mornings, Azad began working on his classic Urdu work, the *Ghubhar-i-Khatir*. Sharing daily chores, Azad also taught the Persian and Urdu languages, as well as Indian and world history to several of his companions. The leaders would generally avoid talking of politics, unwilling to cause any arguments that could exacerbate the pain of their imprisonment. However, each year on 26 January, which was then considered Purna Swaraj (Complete Independence) Day, the leaders would gather to remember their cause and pray together. Azad, Nehru and Patel would briefly speak about the nation and the future. Azad and Nehru proposed an initiative to forge an agreement with the British in 1943. Arguing that the rebellion had been mistimed, Azad attempted to convince his colleagues that

the Congress should agree to negotiate with the British and call for the suspension of disobedience if the British agreed to transfer power. Although his proposal was overwhelmingly rejected, Azad and a few others agreed that Gandhi and the Congress had not done enough. When they learnt of Gandhi holding talks with Jinnah in Mumbai in 1944, Azad criticized Gandhi's move as counter-productive and ill-advised.^[8]

5. MOULANA AZAD AND PARTITION OF INDIA

At Wardha Railway Station: Maulana Azad, Acharya Kripalani, Sardar Patel, Subhash Bose. With the end of the war, the British agreed to transfer power to Indian hands. All political prisoners were released in 1946 and Azad led the Congress in the elections for the new Constituent Assembly of India, which would draft India's constitution. He headed the delegation to negotiate with the British Cabinet Mission, in his sixth year as Congress president. While attacking Jinnah's demand for Pakistan and the mission's proposal of 16 June 1946 that envisaged the partition of India, Azad became a strong proponent of the mission's earlier proposal of 16 May. The proposal advocated a federal system with a limited central government and autonomy for the provinces. The central government would have Defence, Foreign Affairs and Communication while the provinces would win all other subjects unless they voluntarily relinquished selected subjects to the Central Government. Additionally, the proposal called for the "grouping" of provinces on religious lines, which would informally band together the Muslim-majority provinces in the West as Group B, Muslim-majority provinces of Bengal and Assam as Group C and the rest of India as Group A. While Gandhi and others expressed skepticism of this clause, Azad argued that Jinnah's demand for Pakistan would be buried and the concerns of the Muslim community would be assuaged.^[9] Under Azad and Patel's backing, [citation needed] the Working Committee approved the resolution against Gandhi's advice. Azad also managed to win Jinnah's agreement to the proposal citing the greater good of all Indian Muslims.

Azad had been the Congress president since 1939, so he volunteered to resign in 1946. He nominated Nehru, who replaced him as Congress president and led the Congress into the interim government. Azad was appointed to head the Department of Education. However, Jinnah's Direct-Action Day agitation for Pakistan, launched on 16 August sparked communal violence across India. Thousands of people were killed as Azad travelled across Bengal and Bihar to calm the tensions and heal relations between Muslims and Hindus. Despite Azad's call for Hindu-Muslim unity, Jinnah's popularity amongst Muslims soared and the League entered a coalition with the Congress in December, but continued to boycott the constituent assembly. Later in his autobiography, Azad indicated Patel having become more pro-partition than the Muslim League, largely due to the League's not co-operating with the Congress in the provisional government on any issue.

Azad had grown increasingly hostile to Jinnah, who had described him as the "Muslim Lord Haw-Haw" and a "Congress Showboy." Muslim League politicians accused Azad of allowing Muslims to be culturally and politically dominated by the Hindu community. Azad continued to proclaim his faith in Hindu-Muslim unity: *I am proud of being an Indian. I am part of the indivisible unity that is Indian nationality. I am indispensable to this noble edifice and without me this splendid structure is incomplete. I am an essential element, which has gone to build India. I can never surrender this claim.*^[10]

Amidst more incidences of violence in early 1947, the Congress-League coalition struggled to function. The provinces of Bengal and Punjab were to be partitioned on religious lines, and on 3 June 1947 the British announced a proposal to partition India on religious lines, with the

princely states free to choose between either dominion. The proposal was hotly debated in the All-India Congress Committee, with Muslim leaders Saifuddin Kitchlew and Khan Abdul Ghaffar Khan expressing fierce opposition. Azad privately discussed the proposal with Gandhi, Patel and Nehru, but despite his opposition was unable to deny the popularity of the League and the unworkability of any coalition with the League. Faced with the serious possibility of a civil war, Azad abstained from voting on the resolution, remaining silent and not speaking throughout the AICC session, which ultimately approved the plan.^[11]

Azad, committed to a united India until his last attempt, was condemned by the advocates of Pakistan, especially the Muslim League. In 1923, he became the youngest man to be elected Congress president. Azad led efforts to organise the Flag Satyagraha in Nagpur. Azad served as president of the 1924 Unity Conference in Delhi, using his position to work to re-unite the Swarajists and the Khilafat leaders under the common banner of the Congress. In the years following the movement, Azad travelled across India, working extensively to promote Gandhi's vision, education and social reform.

Conclusion:

Through the Study we can say that Maulana was a firm believer in the co-existence of religions. His dream was that of a unified independent India where Hindu and Muslims co-habited peacefully. Although this vision of Azad was shattered post partition of India, he remained a believer. He was the founder of the Jamia Milia Islamia Institution in Delhi along with fellow khilafat leaders which has blossomed into a renowned University today. His birthday, November 11, is celebrated as National Education Day in India.

References:

1. Sirajul Islam (2012). "Azad, Maulana Abul Kalam". In Islam, Sirajul; Miah, Sajahan; Khanam, Mahfuza; Ahmed, Sabbir (eds.). *Banglapedia: The National Encyclopedia of Bangladesh* (Online ed.). Dhaka, Bangladesh: Banglapedia Trust, Asiatic Society of Bangladesh. ISBN 984-32
2. Osmani, Ahmed. *Maulana Azad's Political History*. pp. 67–85
3. *Azad, Abul Kalam (2010). Ghubar-e-Khatir. New Delhi: Sahitya Akademi. p. 106.*
4. Ikram, S. M. (1995). *Indian Muslims and Partition of India*. Atlantic Publishers and Distributors. p. 139. ISBN 9788171563746
5. Douglas, Ian H. (1972). "'Abul Kalam Azad and Pakistan" A Post-Bangladesh Reconsideration of an Indian Muslim's Opposition to Partition". *Journal of the American Academy of Religion*. 40 (4): 458–479.
6. Shri Salman Khurshid Launches Maulana Abul Kalam Azad National Fellowship, Press Information Bureau, Government of India, 22 December 2009.
7. "National Education Day celebrated". *The Hindu*. Krishnagiri. 14 November 2011. Archived from the original on 25 March 2014. Retrieved 11 October 2015
8. Maulana Abul Kalam Azad Institute of Asian Studies --- Museum". *makaias.gov.in*. Retrieved 8 November 2019.
9. "Maulana Abul Kalam Azad remembered on National Education Day". *The Indian Express*. 12 November 2008. Retrieved 8 November 2019.

10. "Virendra Razdan dead". The Deccan Herald, The Free Press Journal. Ministry of Information and Broadcasting (India) Bulletin on Film Volume XLVII No. 6. 15 June 2003. Retrieved 28 November 2012.
11. Purkayastha, Pallabi Dey (18 January 2019). "Woh Jo Tha Ek Massiah Maulana Azad Movie Review {2.5/5}". Times of India.



International Research Journal of Humanities, Language and Literature

ISSN: (2394-1642)

Impact Factor 5.401 Volume 6, Issue 3, March 2019

Association of Academic Researchers and Faculties (AARF)

Website-www.aarf.asia, Email : editor@aarf.asia , editoraarf@gmail.com

Contributions of Nawab Siddiq Hasan Khan with Special Reference to his Contribution as Interpreter as of the Holy Qur'an: An Analytical Study

Dr. Badruz Zaman Khan,

Associate Prof., Department of Arabic,
Bhawanipur Anchalik College, Barpeta, Assam
E-mail: bzamankhan455@gmail.com

Dr. Ramjan Ali Ahmed,

Associate Prof., Department of History,
Bhawanipur Anchalik College, Barpeta, Assam

Abstract:

Through this study, an attempt has been made to focus and highlight the life and contribution of Nawab Siddiq Hasan Khan to the development Qur'an literature. Nawab Siddiq Hasan Khan was an Islamic scholar and leader of India's Muslim community in the 19th century, often considered to be the most important Muslim scholar. He is largely credited alongside Sayyid Nazeer Husain with founding the revivalist Ahl-i Hadith movement, which became the dominant strain of Sunni Islam throughout the immediate region. Siddiq Hasan Khan was also a prominent scholarly authority of the Arab Salafiyya movement of the late 19th and early 20th centuries. He was also a major South Asian exponent of the teachings of the classical theologian Ibn Taymiyya Apart from Ibn Taymiyya, Siddiq Hāsān Khan was also influenced by the scholarly traditions of Al-Shawkani, Shah Wali Allah and Syed Ahmed He contributed a lot to the development of Arabic language as well as to the development of Persian and Urdu literature.

Key Words: Ahl-I- Hadith Movement, Qur'an Literature, Ibn Taymiy, Shah Wali Allah,

Introduction:

Sayyid Abu al -Tayyib Siddiq bin Hasan bin Ali Lutufullah, known to fame as Nawab Siddiq Hasan Khan, was born at Bareilly (U.P.), India, on Sunday, 14th October, 1832. He was a descendant of the famous Suhrawardy Sufi Shaikh Jalaluddin Jahaniyan Jahan Gasht of Uch, who traced his descent back to the Prophet Muhammad. After completing his education in Delhi, the young Siddiq Hasan entered the Civil Service of the erstwhile Islamic State of Bhopal. Later, he became the second husband of Nawab Shah Jahan Begum,

© Association of Academic Researchers and Faculties (AARF)

A Monthly Double-Blind Peer Reviewed Refereed Open Access International e-Journal - Included in the International Serial Directories.

the ruler of Bhopal, and took part in the governance of the State. He breathed his last in Bhopal on 20th February, 1890.¹

The life of the great literary stalwart Nawab Siddiq Hasan Khan coincided with the period of a number of political upheavals and religious reform movements in India. He witnessed with his own eyes, during his stay in Delhi, the complete downfall of the last remnants of the Mughal Empire. The direct and natural consequence of the decline of the Muslim political power in the sub - continent was that it led to the social, economic and intellectual decay of the Muslims. Their faith was confronted with a number of external and internal challenges. Apparently, the British Government adopted a neutral attitude in religious matters, but it did look upon the propagation of Christianity with traditional Muslim education, following which Arabic and Islamic studies were neglected to a deplorable extent, and the old centres of Islamic learning appeared to be on the verge of collapse.

Furthermore, the Muslims started deviating from the path of Islam, while their religious practices became encumbered with a number of superstitions and innovations, which had nothing to do with Islam. At the same time, a number of rationalists, naturalists and free thinkers appeared on the scene, who subjected to biased criticism the fundamental principles of Islam. For example, Sir Sayyid Ahmad Khan, in his zeal and enthusiasm for modernizing the Muslims of his time, gave a rational interpretation of some of the basic concepts of the Qura'n in a novel manner which was bitterly opposed by his contemporary Nawab Siddiq Hasan Khan, who represented the ' Ulama group of religious reformers. There was a world of difference between these two reformers and champions of the Muslim cause. Consequently, a bitter controversy arose between them which Sayyid Sulayman Nadawi has expressed in the following words:

Because of Nawab Siddiq Hasan Khan, Bhopal was a great centre of Muslim Scholars and men of letters in those days. The Nawab and his associates were so bitterly opposed to Sir Sayyid Ahmad Khan that even to cite his name was counted as a crime. Her Highness Nawab Shahjahan Begum, the ruler of Bhopal also held the same opinion. ²

Besides, enthusiasm for learning among the students and scholars of Islam was almost dead. They were not fully acquainted even with the basic teachings of Islam. The Muslims educated along Western lines were totally unaware of the history and fundamental principles of their religion. Due to these unfavorable circumstances the future of Islam appeared to be quite dark to Nawab Siddiq Hasan not only in India, but in the whole Muslim world.³

Description of the Topic:

In order to meet the various challenges of his time, the Nawab chose the path of a devoted scholar and peaceful religious reformer. He was of the opinion that a return to the uncorrupted principles of Islam was a must for the regeneration of the Muslims. With that end in view, he produced a large number of books on Islamic sciences.

His indefatigable pen covered an immense field of knowledge i.e., the Qura'n, Apostolic Traditions (Hadith), Jurisprudence, tasawwuf, history, philosophy and literature. He is the author of about 222 publications on different subjects, out of which 54 books are in Arabic, 42 books in Persian, and the remaining books are in Urdu.

The Nawab's most valuable contribution as religious reformer lies in the fact that he contributed a great deal to the restoration and preservation of the dynamic straightforward religion of Islam as practiced by the rightly guided early Muslims, who are collectively known as the Salaf-e-Salih (virtuous ancients). With his persistent efforts he succeeded to a great extent in denouncing free thought, and revived the teachings of Islam as supported by the Qura'n, the Traditions and the practice of the early schools of Muslim theologians. The pivotal point of his religious thought was that he laid much emphasis on the study of the original sources of Islam, i.e., the Qur'an and the Traditions which had hitherto been neglected in India where the doctrine of taqlid (the tradition of following the decisions of a particular past jurist without due inquiry) has been in force since the advent of Islam in this country. Through his voluminous writings and publications, he gave the Qur'an and Hadith their due recognition in the religious life of Muslims, and kept alive the evolutionary spirit of Muslim Jurisprudence by rejecting the principle of taqlid and justifying the principle of Ijtihad (forming new legal. Opinions)

His Special Contribution as Interpreter of The Holy Qur'an:

The Nawab considered Tafsir (the science of Qur'anic exegesis) as the most important of all the religious sciences. First, he made a thorough study of the works of his predecessors on the subject and divided the Qur'anic commentators into three main categories: (a) those who based their interpretations exclusively on riwayat (narration of traditions); (b) those who based their interpretations exclusively on dirayah (knowledge of Arabic language and grammar); and (c) those who based their interpretations on a combination of both riwayat and dirayah and they are the most rightly guided of all the interpreters. According to the author's own judgement, the best interpretation of the Qur'an written from this point of view is that of Muhammad bin Ali al-Shawkani of Yemen.

The learned Nawab was greatly influenced by his model interpreter Muhammad bin-Ali al-Shawkani. Like him he was also totally against all kinds of free-thought and baseless philosophical speculation in interpretation of the verses of the Qur'an. And particularly, regarding the Ayat Mutashabihat (allegorical verses) dealing with the Attributes of Allah and His Essence, he was of the opinion that they should be believed and accepted without any disputation, modification, symbolization or intellectualization. He argued that these verses were not open to exegetical disputation, as the knowledge of them was not given by Allah to anyone.

On the basis of the fact mentioned above, the author criticized and rebuked all those who attempted to analyze or define the divine Self by interpreting the allegorical verses according to their own opinions. He also supported his viewpoint by giving the example of al-Salaf al-Salih (the virtuous ancients) who never entered into analytical interpretation of

these allegorical verses in order to establish their precise meaning. Instead, they accepted them as directed in the Qur'anic verse:

" He (Allah) it is Who hath revealed unto thee (Muhammad) the Scripture wherein are clear revelations - They are the substance of the Book - and others (which are) allegorical. But those in whose hearts is doubt pursue, forsooth, that which is allegorical seeking (to cause) dissension by seeking to explain it. None knoweth its explanation saves Allah. And those who are of sound instruction say: We believe therein; the whole is from our Lord; but only men of understanding really heed " ⁴

The Nawab's important works on Tafsir are briefly mentioned below:

➤ ***Fath Al - Bayan Fi Maqasid Al - Qur'an***

This is the most important book of the author on Tafsir in the Arabic language. It was published from both Bhopal and Egypt in ten big volumes running into 4002 pages. It soon became very popular in the whole Muslim world. Its publication was widely celebrated in Bhopal. As described by the author himself, when he knew about the grand feast organized by the eminent scholar Hafiz ibn Hajar al ' Asqalani in celebration of his world - famous commentary on al - Sahih by a al - Bukhari, he too followed his example and organized a grand feast in celebration of publication of this book, on which the amount of about 25000 rupees was spent.⁵

The main Endeavour of the Nawab has been to compile in this book all useful and relevant information from different sources of interpretations based on riwayat and dirayat as well as on a combination of riwayat and dirayat. While doing so, he kept his book free from all kinds of free - thought and baseless philosophical speculation in the matter of Tafsir. He also pointed out weak, wrong stories of Jewish origins that got interwoven in interpretation of some Qura'nic verses in the course of time. Similarly, in case of contradictory statements he clearly described the ones nearer to truth and more preferable.

Besides, the book deals in detail with such important aspects of translation and interpretation as the literary, linguistic and grammatical meanings and explanations of the words and phrases used in the Qur'an. The context of revelation of different verses as well as the miraculous nature and inimitable style of the book have also been properly highlighted, the main authors whom the Nawab quoted copiously in the book are Jalaluddin al - Suyuti, Muhammad bin ' Ali al - Shawkani, Najmuddin Muhammad, Ibn Khaldun, etc.

It is rightly said that had the Nawab not produced any other book, this single, spectacular contribution would have immortalized his name in the field of Islamic studies. When the author sent a copy of the book to the Ottoman Sultan, ' Abdul Hamid Khan, the latter was greatly pleased to receive it and awarded him the prestigious Majidi Order. Prime Minister of the Ottoman Empire, Sayyid Khayr al-Din Pasha also congratulated him on this work.

➤ ***Nayl al-Maran min Tafsir Ayat al -Ahkam***

This is the next most important book of the author produced in the Arabic language on Tafsir Literature. The book containing 240 pages was published by the ' Alawi Press at

Lucknow in 1292 A.H. It contains interpretation of 255 legislative verses of the Qur'an relating to prayers, Zakat (poor-due), Hajj, lawful and forbidden things, etc. Wheresoever's necessary, meaning and explanation of difficult Arabic words and expressions have been properly elaborated. The book embodies a fine, authentic interpretation of the said Qur'anic verses in a precise and eloquent manner. The interpretations are also substantiated by the mention of relevant traditions of the Prophet as well as sayings and opinions of different Imams and renowned religious authorities, due to which the book has become a rich, authentic source of information and knowledge on the subject. The author is fully justified in his claim that it was the first book of its kind, and that alike of it was not produced earlier.⁶

➤ ***Tarjuman al-Quran bi -Lata'if al - Bayan***

This book in fifteen volumes containing 8355 pages is an important Urdu rendering of the Qur'an. In it the author has reproduced material from Mudih al - Qur'an of Shah ' Abd - al - Qadir, which is said to have left its deep impact upon the Muslims of the Indian sub - continent in their understanding of the Qur'an in the eighteenth century. The other sources, from which the author has quoted copiously are Tafsir of Ibn Kathir, Fath al - Rahman of Shah Wali - Allah, Fath al - Qadir of al - Shawkani, and Fath al - Bayan of the author himself.

While explaining the verses of the Qur'an, the Nawab cited other explanatory verses of the Book and the relevant Apostolic traditions for further elaboration. He has also given marginal translation of these supplementary verses. This book is an important contribution to Tafsir literature in the Indo - Pak sub -continent, as it provides an authentic and rich source of a wide range of knowledge and information to the Urdu readership.

Only seven volumes of the book were authored by the Nawab. The remaining eight volumes were written and completed after his death by Maulana Muhammad Ibn Hashim of Lahore and Maulana Dhu al - Fiqar Ahmad of Bhopal. They were Published at the Ansari Press of Delhi and Mufid ' Amm Press of Agra between 1306 A.H. and 1314 A.H.⁷

➤ ***Al -Iksir fi Usul al -Tafsir***

The book written in the Persian language contains 126 pages. It is divided into three chapters preceded by a preface. The preface deals with the literal and legal meaning as well as importance of Tafsir. The first chapter is devoted to the principles of Tafsir while the second chapter gives an account of 1300 books on Tafsir along with the mention of the names of their authors. It was first published in 1291 A H at Nizami Press of Kanpur.⁸

➤ ***Ifadat al-Shuyukh Bi-Miqdar al-Nasikh wa-al -Masukh***

A Persian work of the author comprising 84 pages was first published in 1288 AH at the Nizami Press of Kanpur. It consists of two chapters preceded by a preface. The preface deals with the meaning of Naskh (abrogation) of Qur'anic verses and traditions of the Prophet Muhammad as well as the regulations related to it. The first chapter discusses the difference of opinion among the ' Ulama (Muslim religious scholars) regarding abrogation

of certain Qur'anic verses. The second chapter throws light on the abrogating and abrogated traditions of the Prophet. The total number of the abrogated Apostolic traditions has been described by the author to be twenty - four.⁹

➤ *Fasl al -Khitab fi Fasl al-Kitab*

This book in Urdu containing 95 pages was published in 1404 AH at Matba ' Zahid Bashir Printers in Lahore. It deals with the merits and usefulness of the Glorious Qur'an in the light of the authentic traditions of the Prophet and sayings of the Imams. The accurate numbers of the chapters of the Qur'an and its verses along with their virtues have also been discussed in it.¹⁰

Conclusion:

From the foregoing pages it is quite evident that Nawab Siddiq Hasan Khan remained thoroughly devoted till he breathed his last to the cause of spiritual, moral and intellectual regeneration of the Muslims not only of the Indian sub-continent, but of the whole world. He sought to realize that objective by producing and popularizing authentic literature on different Islamic sciences in all the three major languages of the then Muslim world, i.e., Arabic, Persian and Urdu. He also contributed a great deal to the preservation of the chastity of the Arabic language by facilitating and popularizing philological studies at a time when the standards of Arabic studies had lowered to a deplorable extent not only in South Asia, but in the whole Muslim world.

Reference:

1. Encyclopedia of Islam, 1927, p. 403, Ali, Rahman, Tadhkirah Ulama-i-Hind (Urdu Translation), pp.250-51
2. Nadwi, Sayyid Sulayman, Hayat-i-Shibli, Darul Mussannifin, Azamgarh, 1970, p-187
3. Khan, Nawab Siddiq Hasan, al-Taj al-Mukallal, Bombay, 1963,pp547-48
4. The Qur'an, III: 7, Tr. By M. M. Pickthall.
5. Khan, Nawab Siddiq Hasan, al-Taj al-Mukallal,op.cit, p.363
6. Salafi, Muhammad Mustaqim, Jama'at Ahl-i-Hadith Ki Tasnifi Khidmat, Jamia salafia Vanarasi, 1992, p-8
7. Salafi, Muhammad Mustaqim, Jama'at Ahl-i-Hadith Ki Tasnifi Khidmat, Jamia salafia Vanarasi, 1992, p-10
8. Khan, Sayyid Ali Hasan, Ma'Athir-i- Siddiqi, Vol.III, PP-162-63
9. Khan, Nawab Siddiq Hasan, Hadrat al-Tajalli, Bhopal, 1298 AH, p-103
10. Salafi, Muhammad Mustaqim, Jama'at Ahl-i-Hadith Ki Tasnifi Khidmat, Jamia salafia Vanarasi, 1992, p-8

Contribution of India to Arabic Wisdom Literature: A Study**Mr. Fazal Haque,**

Associate Professor, Head of The Dept. of Arabic,
Mandia Anchalik College, Mandia
Email: fazalhaque321@gmail.com

Dr. Badruz Zaman Khan,

Associate Professor, Dept. of Arabic,
Bhawanipur Anchalik College, Bhawanipur
Email: bzamankhan455@gmail.com

Abstract:

Like other branches of knowledge, the ancient wisdom literature of India also appealed to Arab - Muslims a great deal. As is well-known, this country was rich in fable literature, a narrative form, usually featuring animals and birds that behave and speak as human beings. Fables and stories were mostly narrated by wise men of India to highlight human follies and weaknesses. They also sought to instruct through them the common people and rulers on popular levels of wisdom. The two great story works of Indian origin- *Kalilah wa Dimnah* and *The Thousand and One Nights*. Popularly known as The Arabian Nights - are monumental testimony to high levels of Indian wisdom. They became in the course of time popular not only in the Arab world, but also in all parts of the rest of the world as important pieces of international literature through translations of their Arabic versions into all major European and Asian languages.

Key words: Kalilah wa Dimnah, Thousand and Night, Literature, Asian Languages

Introduction:

In addition to the above, among numerous other Sanskrit works bearing on Indian wisdom that were translated into Arabic were *Triya Charitr* (Deceit of Women) *Boddi Sattva* and *Prohitar* (Buddhasafa and Blohar). Likewise, two famous games of mental gymnastics *Shatranj* (Chess) and *Nard* (Backgammon) originated in India, from where they travelled to the Arab world and through it across the globe. As described by the Arab historian al-Ya'qubi (d.897 AD), they are not only games, but also supposed to represent two different philosophies. Besides, such literary

Arabic works as al-Aghani by Abul Faraj al-Isfahani; al-Iqd al-Farid by Ibn 'Abd Rabbih; and two famous treatises al-Bayan wa al-Tabyin and Fakh al-Sudan 'ala al-Bidan by al-Jahiz, etc., abound in references to early Indian sources, especially while dealing with etiquette, wisdom and polity. The impact of the style and contents of the first two major works of Indian origin *Kalilahwa Dinnah* and *The Arabian Nights* on Arabic and world literature is discussed below in some detail.

Description of the Topic:**➤ *Kalilah wa Dimnah***

The oral tradition of fables in India dates as far back as the fifth century BC. The most important compilation of the Indian variety of fables is the *Panchatantra* (Five Chapters), a Sanskrit collection of animal fables, known as the fables of Bidpai after the narrator, an Indian sage, Bidpai, called in Sanskrit Vidyapati. ¹ This work is a frame story containing numerous fables aimed at teaching man political wisdom and shrewdness. It was intended to guide people to right behavior as well as to instruct rulers in the law of polity. It also contains a fine analytical account of human psychology and sentiments.

The original Sanskrit work, now lost, was a mixture of Sanskrit prose and stanzas of verse. It was originally written by a learned Brahmin named Vishnunarman. ² This book was first translated into Pahlavi (old Persian) by Burzoe (Ar. Burza waih) at the instance of the Sasanid king Khusraw Anushirwan (531-579 AD), who is said to have taken keen interest in Indian literature and science. When he sent his personal physician Burzawaih to India in search of its scientific and medical works, the latter brought with him, in addition to scientific works, the game of chess and the *Panchatantra*. Later, the same Pahlavi version of the book was translated into Arabic by Ibn al - Muqaffa ' (d.760 AD) in the middle of the eighth century under the title *Kalilah wa Dimnah* after the two jackal - counselors to the lion king in the frame story. This Arabic version of the book has got a special significance in the sense that the Persian rendering of it was lost, as was the Sanskrit original. The Arabic version, therefore, became not only one of the earliest secular prose - works in Arabic, but also the basis of all existing translations into the major languages of the world including, besides European tongues, Hebrew, Turkish, Ethiopic, Icelandic and Malay. Later, it was versified also by some Arab poets. For example, Abdul Mu'min bin Hasan al - Saghani (fl. during the thirteenth century) was noted for his poetic version of the book under the title Durrat al - Hikam fi Amthal al - Hunud wa - al - Ajam (Gems of Wisdom in the Parables of the Hindus and non - Arabs).

The Arabic version of the book *Panchatantra* was first translated into Spanish in 1251 , which subsequently became the first attempt at story - writing in this European language.³ Then it was translated into Hebrew , Latin and other languages , It is said that the Latin version of the book made by John of Capua from its Hebrew version under the title Directorium Humanae Vitae (Guide for Human Life) was the chief source by which oriental fables became current in Europe , following which the stories contained in it not only became popular there , but also exerted a major influence on the development of prose and story - writing in the West , as it was heavily drawn upon by several European writers in their respective works produced in Latin and other languages.⁴

The overwhelming impact of the book *Kalilah wa Dimnah* is clearly visible in a number of early collections of Latin stories. An illustrious example of this fact is that the Latin book *Disciplina Clericalis* compiled by Butrus Alfonso (fl .in the 12th century AD), contains at least one - third of the stories from different Arabic sources. ⁵ Another glaring instance of the impact of the book on story - writing in the West is the collection of Latin stories compiled by an unknown author under the title *Giste Romanorum*. It has been found out by researchers that most of the stories and fables contained in it are taken from *Kalilah wa Dimnah* and other Arabic sources. ⁶

Furthermore, the renowned French writer Jean de La Fontaine (1621-95 AD) clearly admitted to having been greatly influenced by the beast stories of *Kalilah wa Dimnah*. It is quite obvious that he took the basic material of his Fables, ranking among the greatest masterpieces of French literature, from this great Arabic work of Indian wisdom and other Eastern sources. ⁷

The Arabian Nights

Like in their cultivation of the other arts, the Arabs were forward in the field of narrating tales and fables. Their attention to the development of fiction literature came at a later stage, after they had begun to fall into desuetude. They left their indelible mark in this field also Initially; they borrowed the art of narrating tales from the Persians who had produced such famous works on this subject as *Hazar Afsanah* and *Gulistan - i -Sa'di*. When these works were

translated into Arabic, they soon became very popular among the Arab masses. Their immediate appeal tempted Arab story - tellers to produce similar stories on the pattern of the Indo - Persian tales with such success that they soon surpassed even the Persians. They also gave to the world a tremendous collection of stories known as The Thousand and One Nights. It is still regarded as one of the great pieces of international literature⁸ . They also wrote a large number of books on this subject, most of which were unfortunately destroyed. An idea of the vastness of this genre of Arabic literature is given by the fact that Ibn al-Nadim recorded in his Fihrist (Index) as many as 140 such books. The observation made in this regard by Crichton, a European Orientalist, is worthy of mention: " The pleasure we derive from the thousand and One Nights makes us regret that we possess only a comparatively small part of these truly enchanting fictions. "⁹

Sources of the Arabian Nights

Sanskrit narrative literature is extremely rich, as a result of which several folktales included in The Arabian Nights originally came from India. Obviously, the noteworthy collection of tales, Katha-Saritsagara (Ocean of Rivers of Stories), assembled and recounted in the narrative verse by Somadeva¹⁰ (fl. 1070 AD) had been one of the chief original sources of The Arabian Nights. This work itself was based on an earlier work, now lost, the Brihat - Katha (Great Tale) by the Sanskrit writer Gunadhya. This is corroborated by the fact that the said Sanskrit work bears strong resemblance to the Arabian tales: magic, demons, orgies, vampires, love and high adventure abound in the 124 sections, or chapters, known as taranga (waves). ¹¹ Having been filtered through Persian, these Sanskrit tales naturally introduced the imagery and technique of Iranian life. That is one main reason why the background of The Arabian Nights is preeminently Indian, while its setting is Persian. Moreover, the study and popularity of the Indian tales were largely responsible for introduction of the Indian ideas of rebirth or transmigration of soul into Arabic literature.

The story of Sindbad, a Sindhi merchant, and the seven sages of Indian origin is a brilliant example of the genre of frame story employed in The Arabian Nights. As the story goes, an Oriental king entrusted the education of his son to a wise tutor named Sindbad. In the course of training the young prince was ordered by Sindbad to observe silence for a week, during which period his stepmother tried to seduce him. But when she could not succeed, she tried to accuse the prince before the king and wanted to bring about his death by relating seven stories. Each of her stories was confuted by seven sages, who, in turn, told the king tales of the craft of women. And when the prince started talking, the stepmother was exposed. This story is incorporated in The Arabian Nights.

The style adopted in the narration of the stories of The Arabian Nights is undoubtedly of Indian origin. A.A. Macdonell says:

A distinguishing feature of the Sanskrit collections of fairy tales and fables, which are to a considerable extent found mixed together, is the insertion of a number of different stories within the framework of a single narrative. The characters of the main stories in turn relate various tales to edify one another, or to prove the correctness of their own special views. This style of narration was borrowed from India by the neighboring oriental peoples of Persia and Arabia, who employed it in composing independent works. The most notable instance is of course. The Arabia Nights. ¹²

Evidently, the immediate basis of The Arabian Nights was the Hazar Afsanah which was first translated into Arabic towards the end of the ninth century of the Christian era. In the course of time the Arab story - tellers made large additions of similar tales to the original material,

these reflected the achievements and adventures of the Arabs as well as the folk customs, manners and general trends in society which prevailed amongst them during the later Middle Ages, At the same time they gradually substituted the earlier stories with new ones, as a result of which the Persian character of the original became eclipsed. The new collection, made many years later, was called The Thousands and One Nights, and popularly known as The Arabian Nights. Although the new stories reflected the Arabian mind and manners, the general plot and framework, including the leading characters, were the same as employed in the stories of the Hazar Afsanah. ¹³

The first draft of The Arabian Nights was prepared in Iraq in the tenth century of the common era by ' Abd - Allah Muhammad bin ' Abdus al - Jahshiyari. He collected a large number of stories from Arab story - tellers and other sources, and put together from this material 480 long stories. Later, fresh additions were made to the collection. The stories associated with Baghdad consisted mainly of humorous anecdotes and love stories, in which Caliph Harun al - Rashid is frequently featured; those having Cairo as the main centre of the story are marked by ironical pleasantry and the magical element, which is brilliantly illustrated in the stories of Alauddin and the Wonderful Lamp. The original collection made by al -Jahshiyari was open to additions and interpolations until it took its present final shape in Egypt in the Mamluk period. ¹⁴

Its Popularity and Impact

The book which remained neglected in its homeland found recognition in Europe as a valuable ethnographical work. This was the main reason why Europeans paid special attention to it, thoroughly studying and translating it into their languages. It was mainly because of the great interest taken by Europeans, by both intellectuals and the great mass of ordinary people, that it assumed its place among the most celebrated pieces of international literature.

The main cause of the success of The Arabian Nights in the West was the crisis through which European literature was passing owing to the unprecedented expansion of the literate classes, who demanded a more popular type of literature. In the wake of the expansion of Islam, the infiltration of Islamic ideas and of Arabic literary themes into medieval Europe encouraged the European palate seek more than the predominantly ecclesiastical disciplines of the Dark Ages, as a direct result of this phenomenon, European writers started feeling their way towards a new style and the Arabian Nights provided them with the model for which they were searching. It possessed the two basic qualities, that are so important in popular literature, the spirit of adventure and the element of realism. ¹⁵

While the tales are the products of the creative imagination, an element of realism is always present. Thus, these wondrous stories, while providing fantastical entertainment to the readers, not only reflect to a great extent the temperament of the Arabs but also display a wisdom acquired over the ages. For instance, the folk - manners and customs are drawn from society as the narrators saw them. Similarly, the adventures of Sindbad, the sailor, which form one of the best-known tales of The Arabian Nights, have been recognized as based on actual reports of voyages made by Muslim merchants. ¹⁶

Although The Arabian Nights in its present form reached Europe in the seventeenth century, some of its stories were narrated in Italy and Spain as early as in the thirteenth. It appears to have fired the imagination of people in the West, as there was soon quite a demand for the work. An idea of the popularity of the book in the West may be drawn from the fact that it

was published in England and France more than thirty times in the eighteenth century. As a result. Some of its stories and characters became inseparably linked with Western folklore. It was translated into French and English, as well as into most of the principal languages of Europe, that is Dutch, German, Italian, Spanish, Swedish, Russian and Polish.

Some suggest that The Arabian Nights also played a part in the literary renaissance of the West in the field of fiction literature. European historians of literature have conceded that, had there not been The Arabian Nights, there might well have been no Robinson Crusoe and no Gulliver's Travels,¹⁷

Many of the major European writers studied The Arabian Nights and were influenced by it. The renowned French author Voltaire (1773-1813 AD) is reported to have said that he had gone through this book as many as fourteen times before he started writing his own stories and novels. Christoph Martin Wieland (1733-1813 AD), a German epic poet and man of letters, was another noted European author who borrowed ideas for his epics from The Arabian Nights. He also contributed a great deal to the broadening of the German imagination by writing his novels on the basis of the psychological development of his characters.¹⁸ It is also held that George Meredith (1828-1909), an English poet and novelist, was deeply influenced by the Arabian Nights in his novels that are noted for their wit, brilliant dialogue and psychological analysis of the characters.¹⁹

The works of William Shakespeare, the Fairy Tales of the Grimm brothers of Germany, Wuthering Heights by Emily Bronte, the Canterbury Tales by Geoffrey Chaucer and the works of Steele, Addison, Byron, Wordsworth, Tennyson, Dickens and others bear indelible marks of the style and contents of The Arabian Nights. It is not possible to give her a comprehensive survey of the many instances of the impact of the stories of this book on the development of different genres of European fictional literature in the post - Renaissance period; nevertheless, a brief reference to the works of Shakespeare and the Grimm brothers is given below for a better appreciation of the infiltration of the Arabic style, manners and themes into European literature.

William Shakespeare

Some elements of Arabian literature have been found to be so dominant upon the personality and works of William Shakespeare (d.1616 AD) that he appears to have been a product of Arab - Islamic culture and civilization. As rightly described by Prof. Safa Khalusi of Baghdad, it appears as if a pure Arabian soul had transmigrated into his body. It cannot be mere coincidence that he repeatedly mentioned in his works the Arabian scents, flowers, camels and palms. He also frequently mentioned in his works such countries, cities and rivers as Egypt, Syria, Iraq, Tripoli, Aleppo, Damascus, Jerusalem, Alexandria, the Nile and the Euphrates.²⁰

Perhaps, it would be no exaggeration to say that Shakespeare might not have been able to produce his vast literature, especially his five principal plays, Hamlet, Othello, King Lear, Macbeth and Tempest, had he not drunk deep at the fountains of the Arabic sources of knowledge and inspiration, including The Arabian Nights. For instance, the vivid, terrifying description of Hell given by him in Hamlet has a striking similarity with the Qur'anic verses. While his drama. The Tempest, resembles the story of the island of treasures in The Arabian Nights. Both sources are full of descriptions of magicians and devils working under the command of the sultan of the island.²¹

There also exist a number of similarities in both plot and content between Othello and the story of Qamar al - Zaman and his beloved in The Arabian Nights. The end of the story in both is more or less the same. The heroes strangle their respective wives to death on the suspicion of betrayal of trust. The only difference is that while the hero in The Arabian Nights, named ' Ubaid - Allah al - Jauhari, is represented as more pitiless than Othello, killing not only his wife but also the slave girl who used to assist his wife in her misdeeds, Othello is content with the slaying of just his wife. The other point of difference is that while the wife of Al - Jauhari was actually disloyal, Othello's wife Desdemona, with whom he had been deeply in love, was innocent, and when Othello himself realizes this fact, he resolves upon suicide to atone for his sin.²²

Shakespeare's other plays, especially King Lear and The Merchant of Venice, also present to the audience material from The Arabian Nights. In both, those found guilty of ingratitude and betrayal are rewarded with the harshest punishments.

The Grimm Brothers

The world - famous collection of fairy tales jointly produced by the German philologist Jacob Grimm (1785-1863) and his brother Wilhelm Grimm (1786-1859) under the title *Kinder und Hausmarchen*, popularly known as Grimms ' Fairly Tales, also bears the hallmark of The Arabian Nights not only in contents, but also in the style of presentation. The fables were transcribed by them from oral renderings by the masses, and soon became very popular among the people, as a result of which they were translated into several European languages. And even these days they are prescribed as nursery stories in the West.²³

The authors themselves acknowledged in their comments on their book that they had drawn heavily on The Arabian Nights. For example, story no. 142 entitled the Samli Mountain is taken from The Arabian Nights ' story ' Ali Baba and Forty Thieves. ' In the German version a poor man hears thieves command mount Simsi to open, and the mountain containing rich treasures opens. Then, after packing up treasures from it, they make it shut by saying: " O mountain Simsi, close ". The poor man also becomes very rich by using the same words: however, he has an envious brother who also comes to know the trick. But when he enters the mountain, he forgets the sentence by means of which the thieves used to get out of it; instead of calling ' Simsi ' , he starts calling ' Simli ' , ' Simli ' ,²⁴ . In the meantime, the thieves enter the mountain and kill him. Obviously, the word ' Simsi ' used here is none other than the Arabic word Simsim ("sesame") used in The Arabian Nights.

Conclusion

To conclude, it may appropriately be said that the diffusion of Indian literary wisdom through the Arabic monumental works, *Kalilah wa Dimnah* and The Arabian Nights was not confined to the Arab world alone. It rather stirred and fired the imagination of writers in the West also. It not only became an inseparable part of European folklore, but also contributed to the development of modern literary genres, particularly the novel, the story and drama. In view of the great impact, it has exerted on European writers, Professor Massignon has rightly observed that it quickened the mentality of Europe which the Greek and Roman fables had made dull and languid.

Lastly, it would perhaps be no exaggeration to assert that, when modern writers of the East in general and those of Egypt and Syria in particular, started studying and borrowing new Western ideas and literary forms, it was to some degree old Indo - Perso - Arabian wine in new European bottles.

References

1. The New Encyclopedia Britannica (15th edition), Vol. IX, 1994, p.108.
2. Ibid, p, 108.
3. The Legacy of Islam, ed. by Thomas Arnold and Alfred Guillaume, Oxford, 1931, p.30.
5. Ibid., p, 196. 5. 'Abd al - Rahman Badawi, Dawr al - 'Arab fi Takwin al - Fikr al - Awrubbi (Second Edition), Cairo, 1967, p.67.
6. Ibid., p.69.
7. Ahmad Ibrahim al – Sharif., Dirasat f - il - Hadarat al - Islamiyah, Cairo, 1976, p.311.
8. Ahmad Hasan al - Zayyat, Tarikh al - Adab al - 'Arabi, Egypt, 1930, p.340.
9. Abdul Ali: " The Days of the Arabian Nights " in Bulletin of the Institute of Islamic Studies, AMU, Aligarh, No. 28, 1995, pp.45-46.
10. Somadeva (fl. 1070) was a Kashmiri Brahman of the Saiva sect. He is credited with having preserved much of India's ancient folklore in the form of a series of tales in verse. The court poet of King Ananta of Kashmir, Somadeva completed his monumental work during the interrupted rule of the king, which ended in 1077,
11. The New Encyclopedia Britannica, Vol. XI, p.3.
12. A.A. Macdonell, A History of Sanskrit Literature, 5th edition. New Delhi, 1958, p.368.
13. P.K. Hitti, History of the Arabs, New York: Macmillan & Co Ltd., 1958, p.404.
14. R.A. Nicholson, A Literary History of the Arabs, Cambridge University Press, 1956, pp.457-58.
15. The Legacy of Islam, op.cit., pp.197-201.
16. P.K. Hitti, op.cit., p.305.
17. The Legacy of Islam, op.cit., p.201.
18. Dawr al - ' Arab Fi Takwin al - Fikr al - Awrubbi, op.cit., pp.101 102.
19. The New Encyclopedia Britannica, Vol. VIII, p.32.
20. Dr. Safa Khalusi: " Shakespeare - Malamih ' Arabiyyah fi Suratihi wa Adabih " in the Journal Al - ' Arabi, Kuwait, No.56, pp.58-60.
21. Ibid., p, 60. See the story of Qamar al - Zaman and his beloved in The Arabian Nights. tr. by Sir Richard F. Burton, Centenary Edition (London: Bracken Books, 1985).
22. Dawr al - ' arab fi Takwin al - Fikr al - Awrubbi, op.cit., pp.81-82.
23. Ibid., p.82.
24. For details, see Abdul Ali: " The Days of the Arabian Nights " in Bulletin of the Institute of Islamic Studies, op.cit., pp.49-52.

Dilip Kr. Deka, Mr. Suman Barman,

Turkish Online Journal of Qualitative Inquiry (TOJQI)
Volume 12, Issue 8, July 2021: 5189 - 5194

Research Article

Teaching of Sankardeva - Its Relevance in Modern Assamese Society

Dilip Kr. Deka,

Assistant Professor, Dept of Assamese
Bhawanipur Anchalik College, Bhawanipur.

Mr. Suman Barman,

M.phil Scholar, Gauhati University.

Abstract-

Assam is unquestionably a beautiful state of India that upholds the real picture of 'Unity in Diversity. No one can deny the immense role played by Sankardeva's neo-Vaishnava movement in expediting the process of formation of a larger Assamese society in the right direction. In order to sow the seeds of unity and solidarity among the masses from different ethnic groups, they have to be brought to the same religious-social and cultural stage as said by Sankardeva. Simply by analysing the essence of Sankardeva's philosophy, we may understand the relevance of his teaching in modern Assamese society

Micro Fiction: Its Effects on English Language and Literature

Manas Kumar Chakrabarty,

Associate professor, Department of English, Bhawanipur Anchalik College, Assam

Email: manas02051966@gmail.com

Abstract: There needs to be immediate philosophical and critical attention paid to the conditions (technological, social, media, publishing, etc.) that favour narrative concision, to matters of terminology as well as typology within the larger field of micro fiction, and to its poetics and aesthetics, given the widespread popularity of writing and reading very short fiction. In this paper, we explore the claims that flash fiction is a narrative actualization of postmodern frag mentality and the function & impact of concise narration in general and micro fiction in particular, as well as the relationship between micro fiction as well as the short story and the unique characteristics of this (sub)genre.

Keywords: Short story, Micro fiction, Twitter fiction, Flash-fiction, Online communication, Internet slang, Net-generation, social media.

Introduction:

The way we talk and write within the framework of any textual genre is the product of several elements, and we need not appeal to cutting-edge studies in linguistics, mass communication, or literary theory & criticism to demonstrate this [1]. Synthesis, dissemination, and reception of one's statement undoubtedly rank high on this list. It is also evident that the form, substance, and purpose of literary communication have been influenced by the changing socio-cultural conditions and technological advancements, paving the way for the birth of numerous types of electronic poetry as well as modern digital poetics. Definite literary genres are championed, while others are reimagined or given a fresh lease on life. Thus, there is a connection between social media, genre theory, and the interpretation of everyday life.

Micro fiction, also called as minifiction, nanofiction, abrupt fiction, flash fiction, rapid fiction, smoke-long fiction, card fiction, brief short story, very short narrative, etc., is one of the most music styles in the recently developed conditions [2]. The tablet & mobile screen size constraints, as well as the ordinary reader's limited attention span and desire to read lengthy works, have led modern digital media to favour the short text narrative form. Indeed, the internet age has given rise to a plethora of social networking, communication channels, and electronic applications that allow users to quickly record an experience, (re)transmit it to a large audience for little to no cost, and often receive feedback from that audience, which can then be used to alter the original text. An enhanced reading experience and, more crucially, a semantic expansion of literacy and literature can be achieved by combining text with diverse semiotic resources and representational modes, such as images, signs, maps, sounds, music, videos, and so on.

The aforementioned circumstances encourage immediacy, or at least the appearance of it, as they foster immediate authorial responses to current stimuli in the socio-political environment and the documenting and commenting on pressing social concerns [3]. As a result of the texts' relaxed, friendly, or friendly-like tone, the first narrative person and/or the internal point of view are frequently employed. These narrative strategies are associated with a confessional tone, the "externalization" of a subjective perspective, and a

straightforward, everyday writing style. Consequently, the reader's reaction is straightforward as well. It can be in the form of a comment on the text, a demonstration of like or dislike, sharing the text, viewing statistics, etc., or the creation of a new text inspired by the original; this feedback has the potential to alter the original texts, fundamentally altering the author-reader dynamic as well as the communication circuit [4]. This new "collective intelligence" and "participatory culture" are the results of the media convergence of the modern era. However, the quality of the produced texts may suffer due to a lack of critical distance from the creative reason and the larger subject resulting from the immediacy and rapidity with which the experience is recorded and the (supposedly) direct transmission of the impressions it creates. It may also lead to a fixation on minutiae, an overemphasis on the first-person perspective, a projection of hostility, a lack of nuance, a crude or clumsy style, etc. Influential authors have demonstrated that these "pitfalls" can be sidestepped with great effectiveness in condensed narratives, including Borges, Beckett, Ishiguro, Munro, Davis, and a number of others. The fact that short works are well-suited for study and practice in creative writing & literature courses and are the subject of numerous international writing competitions also contributes to their widespread acclaim.

Micro fiction, which I will use as a hypernym term for the very short fiction, iv generates many research questions about not only its thematic and morphological features, narrative methods, etc., or, in a nutshell, its poetics, as well as the repercussions it may have on the very concept of narrativity as well as the reading of narrative [5]. One could do worse than to compare the narrative structure of micro fiction to that of the short story, which appears to be its closest sibling, in an effort to establish a rough description of the term. According to a famous phrase from Edgar Allan Poe's essay "The Theory of Writing," the short story is a piece of creative prose read "atone sitting" (1846). However, the issue of length is not so much important in and of itself, but is related to other matters, such as the impact the text has on the reader. "If any literary work is too long to be peruse at one sitting, we must be satisfied to dispense with the enormously important effect deducible from unity of impression—for, if two proceedings be required, the indiscretions of the world interfere, as well as everything like entirety is at once destroyed," Poe writes in the aforementioned essay [6]. Therefore, an important effect of shorter texts is to encourage a sense of unity or totality in the reader.

Poe had said quite similar things a few years before. In particular, he writes that short prose narrative emerges as the most significant arena of practice for the best writing talent in prose in a critical comment on Nathaniel Hawthorne's *Twice-Told Stories* that appeared in *Graham's Magazine* in May 1842. Poe explains that, in contrast to the lengthy novels, his "short tales" can be read "in one sitting" (anywhere from half an hour to two hours), giving the impression of completeness and cohesion to the reader. The author of these works may achieve his goals because, for the duration of the reading experience, the reader's mind and emotions are completely under the author's command. No fatigue or disruptions have resulted in any outside factor [7].

Brander Matthews, in the tradition of Poe, maintains that "a Novel and a Novelet differ only in length: a Novelet is a small Novel." However, there is a significant distinction between a novel and just a short story. For all its brevity, a true short story is more than just a story. The intrinsic cohesiveness of an effective short story is what sets it apart from

a novel. [...] A short narrative focuses on one person or thing, or on one emotion or set of emotions evoked by one incident.

In this way, "the Short-story is the single effect, entire and self-contained, while the Novel is necessarily fragmented into a succession of episodes" (Short-story is the one effect, complete and self-contained). Such generalizations are supported by contemporary theories and criticisms of the short story. Clearly, there is a vast variety of short story writing, which has undergone substantial changes from its inception to the present day, especially under the influence of modernism and postmodernism, in terms of subject matter, narrative techniques, form, emphasis (e.g., in plot or psychology/climate), targeting, etc. The reader is led to believe that they have a firm grasp on the whole before they have a firm grasp on the parts, and this deception is fundamental to the short story's success. Its narrow focus and the prospect of a single, unbroken reading experience allow the reader to view the work as a coherent, aesthetic whole. Moreover, short stories typically focus on the development of a single or small cast of characters through a series of defining moments that are essential to developing their characterization. Rough character sketches, linear storytelling, temporal and spatial cohesion (or at least a lack of digression), a lack of repetition, exposition, and description, and a surprising climax are all hallmarks of the short tale. Short works are more likely to employ "poetic modes," such as metaphor, synonymy, connotation, symbolism, and lyricism, and to have dense style, high formalization, implication, narrative economy, tight & coherent action.

Literature and Modern Technology:

Literature is evolving in step with the rapid development of technology. Instantaneous digital interactions seem to be the future of social communication now that social media have emerged. Literature is shifting toward shorter and more frequent messages as readers' emotional, temporal, & spatial interaction with books shifts. Flashing fiction, mini-fiction, minute stories, unexpected fiction, hint fiction, mobile telephone fiction, and twitter fiction are all names for the same thing: a new literary genre consisting of extremely brief digital stories. These stories are short because of character or word limits, as their names imply. For instance, Twitter has just expanded their character limit for tweets from 140 to 280. It's no surprise that digital short stories don't have the standard story elements like a setting, characters, plot, conflict, or resolution [8]. The lack of detailed setting and character dialogue in short digital stories forces readers to draw parallels between themselves and the protagonist from real life. Because of this, writers sometimes resort to filler techniques such as acronyms, abbreviations, puns, alliterations, rhythm, and even mistakes to make up for the absence of specifics. Short-story proponents argue that social media encourages a high-brow sort of literary performance.

Readers' attention spans are getting shorter and shorter, which may help explain the rising popularity of microblogging. The authors hope to pique the interest of their readers, even if only a little bit. Some critics of the short story genre dismiss postmodern digital stories as plotless anti-stories and liken them to a trivial trinket designed for superficial minds [9]. Purists of the written word worry that our diminishing linguistic skills are contributing to the trend toward shorter texts. Some people believe that the language of this generation has been ruined because of social media. It's worth noting that very brief stories have been written before. Famous writers have used very few words in their writing before. The famous "For Sale: baby shoes, never worn" by Ernest Hemingway is just six words long. However, the digital storytelling's popularity has skyrocketed the sharing of short-short stories. The impact of technology on both literature and language has been profound.

Further technological progress will unavoidably lead to the development of new dialects as well as literary genres. It is up to us to keep Standard English pure and alive in the face of shifting fashions.

Writing on Weibo as Dialectic in a Technological Setting:

Micro fiction is "a mini-story published in the form of a Weibo posting," according to Baidu Baike, the Chinese Wikipedia. This is "vivid evidence of the extension of the value of the Weibo," they add. Sina broadly defines micro fiction as stories with a word count of 140 or fewer. Although these definitions are overly simplistic, especially when applied to micro fiction in post-socialist China, they do serve to highlight the significance of Weibo as an inseparable natural ecosystem under which micro fiction exists, as well as microns as one of micro fiction's trademark features. Indeed, micro fiction is a form of several emerging micro-narratives like microblogs, micro-cinema, as well as micro-radio, all of which share similar qualities of being compact, brief, and airy as well as having a home on the World Wide Web. 4 Online-literature, screenplays, calligraphy & paintings, photography, and so on have all benefited from the proliferation of micro-narratives thanks to events produced by Internet businesses like Sina's Web Culture Festival in 2012. Since then, a plethora of micro-narrative subgenres have emerged, from micro-interviews to micro-music to micro-events and performances to micro-drives and micro-groups and micro-bars and even micro-philanthropy & micro-girls. In this day of ubiquitous Internet connectivity, many young netizens consider it hip and trendy to own a micro-version of just about anything they can imagine. Even though it would be impossible for us to analyse each and every one of these tiny stories, their Internet-centricity and micro-scale are crucial to our understanding of micro fiction.

Micro fiction owes a great deal to the short-short tale subgenre and the emergence of Weibo as a new digital realm, both of which may be located within the broader context of generic development. There is a lot written about short stories, but not nearly as much about micro fiction. Writers and academics don't seem to agree on how to define "short-shorts," as evidenced by the wide range of terms used to describe them. These terms range from "flash fiction" and "sudden fiction" in English to "palm-size story," "pocket-size story," "smoke-long narrative," and "ant story" in Chinese. Furthermore, while brevity is a primary concern in these works, critics have divergent views on what constitutes a short story. This is a hard cap on the story's word count, below which the reader may be exposed to a noticeably different story in a shorter format. We think this is a bit of a non-issue because word count is never used in isolation to identify a literary genre. Although Weibo has imposed a 140-character limit on micro fiction, this restriction is less of a generic feature in the literary sense and more of a technological determinant that is still undergoing ongoing evolution and has little to do with literary quality. In the case of micro fiction, the mandated short size and the limited writing space that this form offers might stifle rather than inspire creativity, while simultaneously compelling writers to be more rigorous & experimental with their work. Regardless, micro fiction's special ecological circumstances necessitate that it be conceptualized more fruitfully within a broader sociocultural context than within a literary paradigm. That is to say that the Internet, and by extension Weibo, offers a much more nuanced and expansive arena in which the dialectics of micro fiction are shaped.

In terms of its medium, micro fiction is similar to the Internet literature that is actively changing the literary landscape on a global scale. Netizens, either collectively or alone, have actively explored the numerous possibilities of literary creation in this virtual realm, from BBS postings to writings on and for mobile devices to submissions to special literary columns or websites to blog writings to Weibo and longer Weibo writings. To say that the Internet has provided an infinite space with vast potential for the expansion of literary expression may not be an overstatement, given the massive amount of online writing that is still happening in China and the huge popularity that it maintains, especially among the already population of netizens.

Micro fiction takes advantage of the Internet's substantially expanded space. Despite its primary function as a social media site, Weibo also offers a platform for micro fiction that is unavailable in any other online medium. Sociologist Dingxin Zhao, in a recent lecture at Shanghai's East China Normal University and an interview with the city's Dongfeng Daily, calls Weibo in China a "extra-democratic space" because, while it has contributed to democratizing Chinese society by providing a safer space for netizens to voice their opinions, it is also susceptible to manipulation by various influences, including authoritarian and populist ones. As Zhao himself acknowledges, this political arena is just one of many opened up on Weibo, and we believe it has far-reaching effects on the literary realm. Weibo's large user base and multi-directional structure first make it an ideal venue for widespread micro fiction production. The sheer volume of entries in the aforementioned micro fiction contests is evidence enough of the genre's popularity. Because virtually anyone with a Weibo account can post their "work" on the platform, the bar for literary creation and publication is largely lowered by Weibo. Since it's so simple to get your work published, a lot of people will probably take part. It's true that this can lead to sloppy work and the development of bad writing habits that prioritize popularity over quality. However, this medium provides a useful outlet for some previously undiscovered writers who might not have had any other venues in which to share their work with the world. In truth, many high-quality works may be found all over the internet.

Social Media and Text:

Speak Communicating with others allows us to share our ideas, make relationships, disseminate knowledge, grow intellectually, and build upon the efforts of others. The advent of social media has completely altered the way individuals communicate with one another and opened up communication with people all over the world. Tags, likes, retweets, and reposts are just a few of the most widely used elements on social media that facilitate instantaneous communication. The reach of digital social media is boundless because of this simplicity of sharing. Textese, Digi-talk, Message, Tech-speak, & Internet slang are all terms for the short-term dialect that have arisen as a result of social media. Text talk is the primary means of communication for the net-generation in both their personal and professional online connections. Text-speak, much to the chagrin of educators and parents, often features quick bursts of abbreviated content peppered with sentence fragments, misspelled words, and emoticons.

Text speak borrows grammar and vocabulary from Standard English but otherwise mimics informal speech. Text-speak is shorthand for texting on mobile devices; it makes use of acronyms and simplified spellings. The net generation has adapted the English language through the use of abbreviations, omission of non-essential alphabets, substitution of

homo-phones, and de-emphasis of suitable punctuation and capitalization in order to participate in quick dialogues and demonstrate their online presence. Words commonly used in Text-speak are included in Table 1. Teens' adoption of text-speak may also be seen as an attempt to limit the exposure of their private conversations to the general public. Furthermore, Text-speak could be seen as an expression of defiance against linguistic authority.

Text-word speaks shifts have crept into regular English usage. It's not surprise that it would be challenging to learn regular English if using textual alterations was seen as common and accepted. Using appropriate language and grammar when communicating is what is meant by "standard English." It's the kind of speech that's tolerated in places like courthouses and universities. Academics and parents have a difficult time dealing with text-speak since it disregards the conventions of Standard English. The blurring of the line between official and informal writing has educators worried that shortened text rife with misspelled words & grammatical errors is making its way into students' projects. A study found that college students who texted had worse levels of professionalism in their written communication and reading accuracy. Users are moving away from reading and writing in Standard English, and as a result, grammar and language are collapsing. Fundamentally, the application of Standard English grammar norms in writing seems to have fallen into disuse.

The negative effects of Text-speak are well known, both to students and their parents. Many studies have shown that using Text-speak has negative effects. For instance, one study found that students who frequently texted also had trouble remembering Standard English, while another found that students who frequently engaged in informal online conversations also avoided a higher level of vocabulary. These results were confirmed by a second investigation. Sixty-four percent of students used casual language, fifty percent admitted to making mechanical errors (incorrect grammar and punctuation), thirty-eight percent admitted to using texting shorthand, and twenty-five percent admitted to using emoticons. These numbers show that pupils are getting increasingly careless with their spelling, grammar, and punctuation, which is to be expected.

Teachers, parents, and students can all agree on one thing: good writing skills are crucial for future success in school and the workforce. Those who can effectively represent their firm or school in written communications, such as employees or students, are more valued and likely to advance in their positions than those whose imprecise writing style creates doubt, confusion, legal responsibility, and shame. Studies emphasize the significance of strong writing skills for future achievement. Researchers have polled educators, students, and parents about the value they place on strong writing skills. The findings showed that 92% of 2,462 educators agreed that successful individuals must be able to express themselves clearly in writing. Similarly, 83% of parents and 86% of students agree that teaching their children to write well is crucial if they want their children to succeed in life. The parents expressed worry and mentioned that the requirement for strong writing skills is higher now than it was twenty years ago. Despite teachers' best intentions, many students still use incorrect grammar and spelling when writing or speaking in contexts other than school. By analysing 858 excerpts from the English Language Exam given to 16-year-olds between 2004 and 2016, researchers looked to see if there has been a shift in the formality of student writing over that time. The findings revealed that students' writing became more informal between the two years, with this shift being most pronounced among students

with lower levels of academic achievement. The fact that today's youth are more likely to put pen to paper than their counterparts of a generation before is remarkable. However, they appear to have trouble remembering how to properly use Standard English grammar rules. However, studies have also shown that elementary school students who text with fewer punctuation mistakes have a better grasp of Standard English spellings and a faster processing speed when reading written English.

We may put our differences aside and acknowledge that the internet generation primarily communicates through texting and that technology is here to stay. It's up to parents and educators to decide whether to embrace Text-speak as a proficient linguistic innovation or treat it with suspicion. It's crucial to remember that people naturally pick up on the language and accent of those around them. Therefore, the net-generation can't be faulted for learning to comprehend, evaluate, and skilfully respond to Text-speak messages in order to exchange ideas, experiences, and stories. It's possible that the new language advocated by today's digital natives could be categorized as a subset of English, similar to how Standard English is a subset of English. Researchers discovered an intriguing link between texting often, reading proficiency, and correct spelling. Another study found no link between kids' use of Text-speak and their later proficiency in written or spoken English. These pupils' ability to construct valid arguments, articulate clear theses, and organize their ideas coherently provides some solace to worried parents who worry that their children's exposure to Text speak is diminishing their command of Standard English. The tide is turning; some sociolinguists now see Text-speak as a valid literary form. Some words and phrases from Text-speak have also made their way into online editions of standard English dictionaries. Therefore, teachers should stop dismissing Text-speak as a bad language and start treating it like a new subset, genre, or branch of the cultural and social language. According to Birner (1991), it is incorrect to characterize any dialect as "sloppy" or "lazy" because all dialects, including those spoken by people who are not fluent in the standard language, adhere to certain standards. The rules tell us what language actually is, rather than how it should be. Some people think that critical literacy should include an examination of all forms of communication, whether or not we find them worthwhile, on the grounds that any form of communication represents engagement in society.

If a child in the United Kingdom is eight years old and is fluent in both Standard English and Text Speak, they are termed bilingual. Students can learn when it's permissible to utilize Text-speak if the language is recognized as a dialect of English. After all, adjusting to the digital world requires us to retrain our brains to take in new information in a different way. New words are constantly being added to the English language, many of which are encouraged by technological developments and help to improve clarity, inventiveness, and the ability to express oneself clearly and concisely. Considering how ubiquitous Google's search engine has become, the expression "google it" has essentially replaced "search it" in common usage. Therefore, it might be beneficial for both students and parents if teachers actively encourage the use of new vocabulary in Text-speak. Technology is here to stay, and the majority of the net generation communicates mostly through text. It's a tough call for parents and educators to decide whether to embrace Text-speak as a skilled dialect or treat it with suspicion as an unorthodox foreign tongue. Teachers and parents need to understand text speak for what it is: a specialized dialect that necessitates advanced linguistic knowledge to decode. Teachers and parents must adapt

their language skills to the uncharted realm of Text-speak if they are to understand their children's and students' textual conversations on the internet. Thankfully, there are Text-speak translators & manuals available to assist parents in understanding their children's online communication. The only sensible response to the current climate is to recognize Text-speak as a sophisticated language.

Conclusion:

In conclusion, the micro fiction genre's formation and cultivation are intrinsically linked to the alteration and/or expansion of the concepts of narrative, literary, and textual qualities. Rather than a fixed, pre-crafted product' by a literary genius, which an almost pathetic reader is meant to consume at a later stage, literature is increasingly seen and used as a means of enmeshment in an energetic procedure involving an ongoing creation and reception of a web of texts, with the roles of creator as well as receiver being often alternate. Thus, we see literalness as an act(ion), within a larger communication process that includes not just finished texts, but also texts-in-the-making and events that are created, actualized, and activated as they are performed and received. Therefore, the literary "product" can be more or less concrete, more or less ephemeral, more or less fluid, and more or less interactive. It may make use of one or more semiotic resources; it may be permanent or temporary, with its duration according to the period during which it is received.

According to Jakobson's model, digital technology has affected all aspects of verbal communication. More and more people now have the opportunity to become addressers, composers, and publishers of text, with the result being the potential of instant publication in contemporary electronic channels. This means that more people can be targeted because they can get messages at any time, from any location, and at a low cost. More importantly, however, a new, dynamic concept of printed text emerges, one that is not restricted to traditional watertight, stable, hermetic, and definitive print forms but which instead embraces contemporary flexible, fluid, momentary, & changeable Designs & Re-Designs of meaning, mirroring the instantaneous, subjective connection of the authors to their surrounding world in an ongoing and dynamic search for meaning. As a result of the proliferation of social media platforms and online resources, genre has become a fluid and uncertain concept. New digital texts and hypertexts, unrestrained by the constraints of traditional editorial or publishing methods, can be composed, published, negotiated, marketed, and promoted through any number of these channels and media platforms. The ways in which fiction writers reach readers have evolved as a result of technology advancements such as market research and online advertising. While there are still many examples of collections of micro fiction written to be printed in book form (or texts composed in/for other media and afterwards published as a book), the typical individual or collective publication practice for micro fiction is gradually connected to electronic means rather than the "canonical" book format and its conventional claim to authority.

What seems to be the form's "chief cultural appeal: its democratizing & globalizing capacity," is supported here. By harnessing the potential of modern media, texts of micro fiction and, in particular, flash fiction, allow readers to enjoy the "little picture" in fleeting moments that might otherwise go unnoticed. It is a protean, imperfect, fragmentary, and utterly unknowable self and world that one writes and reads about; however, they have emerged as apt means for constructing micro-meanings that are sometimes incomplete but

illuminating in authors' and readers' attempt to comprehend the self and the world they inhabit.

References:

1. Adams, J. (2007). Student perceptions of the impact of instant messaging on academic writing. *Literacy Learning: The Middle Years*, 2, 37. <https://www.questia.com/library/journal/1G1-166201100/student-perceptions-of-the-impact-of-instant-mess-aging>
2. Al Sharqi, L. & Abbasi, I. S. (2016). Twitter Fiction: A New Creative Literary Landscape. *Advances in Language and Literary Studies*, 7(4), 16-19. <https://doi.org/10.7575/aiac.all.v.7n.4p.16>
3. Bromley, K. (2010). Picture a world without pens, pencils, and paper: The unanticipated future of reading and writing. *Journal of College Reading & Learning*, 41(1), 97–108. <https://doi.org/10.1080/10790195.2010.10850337>
4. Lenhart, A., Arafeh, S., Smith, A. & Macgill, A. (2008). Writing, technology and teens. Washington, DC: Pew Internet & American Life Project. <https://eric.ed.gov/?id=ED524313>
5. Rushkoff, D. (2013). It's not just grammar; it's clear thinking. *The New York Times*. Retrieved from: <https://www.nytimes.com/roomfordebate/2012/08/13/is-our-children-learning-enough-grammar-to-get-hired/its-not-just-grammar-its-clear-thinking>
6. Šesek, L. & Pušnik, M. (2014). Reading popular literature and digital media: Reading experience, fandoms, and social networks. *Anthropological Notebooks*, 20(2), 103–126. Retrieved from <https://search.ebscohost.com.libaccess.sjlibrary.org/login.aspx?direct=true&db=a9h&AN=100267026&site=ehost-live&scope=site>
7. Barnard, J. (2016). Tweets as micro fiction: on Twitters live nature and 140-character limit as tools for developing storytelling skills. *New Writing: The International Journal for the Practice & Theory of Creative Writing*, 13(1), 3–16. <https://doi.org/10.1080/14790726.2015.1127975>
8. Douglas, J. (2009). Children who blog or use Facebook have higher literacy levels. Retrieved 28 August, 2012 from www.debaird.net/blendededunet/2009/12/uk-study-children-who-blogger-use-facebook-have-higher-literacy-levels.html
9. Lenhart, A., Arafeh, S., Smith, A. & Macgill, A. (2008). Writing, technology and teens. Washington, DC: Pew Internet & American Life Project. <https://eric.ed.gov/?id=ED524313>

Contribution of the British in the Development of Modern Education in India

Abdus Sattar Choudhury,

Associate Professor, Department of History,
Bhawanipur Anchalik College, Bhawanipur, Barpeta, Assam

Abstract: Some changes were made to the Indian schooling system as a result of the centralization of British rule in India during in the 19th century. Methodical efforts were made to reorganize the system to make it more user-friendly. Attempts were made to impose an outside examination system and reorganize school authority. Furthermore, knowledge increasingly became seen as a commodity that people should accumulate. Learning more in school was expected to increase one's chances of finding gainful employment. This study tries to track the evolution of our educational system alongside the development of our society as a whole. There are forces both encouraging and discouraging progress in a colonial setting, and this history takes into consideration both.

Keywords: Academic Freedom, High Education, High Education System, Asian Nation, Western Nation.

Introduction:

The past is relevant to the present for universities. India's academic history has produced challenging and troublesome outcomes for the present and, most likely, the future. Both are based on the Western academic paradigm that has been adopted by universities around the world [1]. Neither country has made much use of its incredibly wealthy academic and intellectual traditions. After all, national examinations were first developed by Confucius and have been utilized for several millennia to choose government officials and promote candidates from elite educational institutions. Nalanada University in Bihar is one of the oldest in the world and was founded in ancient India [2]. More than a thousand years before the founding of western universities, these pedagogical practices flourished. However, these antiquated academic practices are no longer relevant. Chinese leaders in the 19th century saw the necessity to modernize in order to compete economically with the West. In the late 19th century, in regions of China controlled by European powers, a few of institutions modelled after their Western counterparts opened their doors along the country's eastern coast [3]. With funding from the United States and the blessing of the dwindling imperial authority, Peking University was founded. Christian groups did a lot of good work in China back then, including founding a number of universities. Therefore, by the time the imperial system was overthrown in 1911, there were already a few universities modelled after those in the West, and many Chinese had received education in the West and Japan.

Civil strife, economic upheaval, and the Japanese invasion stymied the nascent republic's efforts to expand and improve educational opportunities. The higher education system in China was limited and weak in 1949, when the People's Republic of China was founded. There were only 205 universities in China's overall higher education system, and most of them were located on the east coast or in Beijing & a few other important cities [4]. Many of the existing universities were restructured into smaller specialized and vocationally oriented institutions, in most cases linked to operational ministries, as the new Communist regime glanced to the Soviet Union for academic leadership. Separate from universities,

research academies were founded. Academic progress was regularly derailed from its regular course [5]. The development of a strong academic profession was stymied by restrictions on academic freedom. Only a select few Chinese students and academics were able to study abroad, and their options were largely limited to the socialist countries of the Soviet Union and eastern Europe.

A generation of scholars was lost as a result of the Cultural Revolution, which took place from 1966 to 1976 and led to the closure of all institutions of higher learning. Very few nations have seen such a catastrophic intellectual collapse. After the Cultural Revolution ended in 1976 and China reopened to the outside world, higher education institutions in the country reopened and made renewed efforts to look to the West for academic guidance [6]. Many Chinese students went abroad for higher education. Institutions of higher education were given the green light to seek scholarly inspiration from other countries and the resources necessary to rebuild. There was an effort to abolish the Soviet-style pattern of highly specialized vocational institutes. There was also a relaxing of political control. The Chinese university system was primed for growth in the 1990s, when the country's economy began to develop. Higher education in India was created and is still influenced by the country's more than two centuries as a British colony before gaining independence in 1947. The British colonial government did not invest heavily in its people's access to higher education. The expanding middle class in the middle of the 19th century took the lead in expanding higher education, and the British government eventually realized that it required a well-educated civil service in order to effectively govern India. Universities were first established in the cities of Calcutta, Bombay, and Madras in the year 1857 [7]. The educational institutions in India were structured by the British. These schools, which only offered instruction in English, drove out the remaining few that had used other languages. The organizational structure of higher education was based on a model in which universities served as testing centres rather than classrooms. Exams and curricula were mostly determined by the universities, but most instruction took place in undergraduate colleges associated with them. This setup allowed for a unified administration of the educational institutions. Some British professors and administrators were brought in to strengthen the educational institutions. After receiving an education in Britain, several Indians took administrative positions in the country's academic institutions. In addition, many joined nationalist groups that would go on to play pivotal roles in India's fight for independence.

Beginning in the early 19th century, all of India's tertiary institutions required students to speak only English in class and on exams. Law, the social sciences, and allied topics were generally excluded from the curriculum in favor of subjects more relevant to the administration and India's burgeoning professional classes [7]. Although the educational system was relatively small (369 000 students enrolled in 27 universities & 695 colleges at the time of independence), it was successful in producing a cadre of graduates who went on to serve as heads of state in India, Pakistan, Sri Lanka, and eventually Bangladesh. Only 1.5% of the age group in question enrolled in a postsecondary institution as late as 1961. At the time of independence, there was a lack of research capacity at India's colleges and universities because of a lack of funding and because of the language barrier that prevented more than 90% of the Indian population from accessing higher education. At the time of independence, India's higher education system was limited in scope, heavily bureaucratized, intolerant of academic freedom, taught in a language few Indians could

comprehend, and focused on a narrow set of subjects. There were little structural changes, although higher education did grow between independence as well as the end of the 20th century, despite many reports and much criticism. The number of students enrolled increased from around 100,000 in 1950 to 9,000,000 at the turn of the century. Sometimes it would expand by 10% per year. Overall quality decreased, and the system's structure remained largely unchanged from the colonial era, say most experts.

Higher education in neither country benefited from the university structures it inherited from the middle of the twentieth century. China made various adjustments to its academic institutions in the years that followed, with many of these reforms mimicking Soviet models [8]. However, these efforts were unsuccessful in creating schools that could compete internationally or meet the objectives of China's modernization. In contrast, India's higher education expansion was gradual throughout its independence years and quick afterward, with few fundamental changes. Because of this, universities in India were unable to effectively address the requirements of the country's population.

Higher Learning in British India:

Both Hindu and Muslim educational traditions have always had a strong religious and literary focus. They relied heavily on works of ancient Sanskrit, Arabic, and Persian philosophy and religion. Muslims studied Rhetoric, Logic, Law, Euclid, Ptolemy's Astronomy, other parts of natural Philosophy, and works on Metaphysics in addition to the Koran, whereas Hindu students specialized in fields including medicine, surgery, astrophysics, music, dancing, painting, magic, and the art of battle.

The current Indian university system is widely acknowledged to have been a product of British colonialist influence. When it came to educating its Indian subjects, the East India Company did not try to enforce a western model for quite some time. The first "Europeanized" institution of higher study in India was the Hindu College in Kolkata, which opened its doors to students in 1817. In reality, Mountstuart Elphinstone's "minute" of 1823, in which he pushed for the formation of schools for teaching English as well as the European Sciences, is the genesis of the current system of higher education in India. This led Macaulay to write in 1835's "minute" that the British government's mission should be "the development of European literature & science amongst the people of India." However, between 1813 and 1835, the orientalists as well as the western school argued back and forth relentlessly. Since the orientalists were in the majority, English education had to be funded and provided by the private sector [9]. Early attempts to introduce Western learning to India were influenced by two groups with competing goals: a semi-rationalist school concerned with secular training and sympathetic with corresponding movements in England, and missionaries for whom English Education was primarily important as a vehicle for religious teaching (Report of the Calcutta University Commission). Therefore, in January 1835, the competing petitions of the two factions were presented to the Governor-General in Council.

Macaulay echoes the belief that teaching English in Indian universities was essential. McCully (1940) found that Indians wanted an English-style university education since it led to high-paying positions in the British administration and the expanding commercial sector. As a result, the British recognized the importance of having educated Indians serve in middle management roles within the government and as liaisons between the Raj and the

Indian people. Basu (1991, p. 22) argues similarly, arguing that the urban elite of India sought out English-medium education not just for economic reasons but also because of the distinctive role that western secular education played in the social and political regeneration of India on its path to self-rule. The ruling class has benefited from the status quo and has an interest in keeping it that way. Sir Charles Wood's Dispatch from 1854 has been called the "Magna Carta" of English education in India for its advocacy of establishing universities in India following the model of the London University (i.e., schools of the affiliating type). The propagation of European arts, sciences, philosophies, and literature with the study of Indian languages was laid out as the stated goal of education in India. As a result of these suggestions, universities were founded at Calcutta, Bombay, and Madras in 1857, modeling themselves after the University of London.

The goals for expanding access to English-language instruction in India were first outlined in Macaulay's Minute from 1835 and Wood's Dispatch from 1854. In addition, the official stance against the spread of higher education that had been building from the mid-1850s reached its zenith with Curzon's University reform. It was Curzon's government that first regulated private schools. It established a regulatory framework applicable to educational institutions of all levels. Actually, Curzon shifted the focus from educating the select few to educating the masses. The number of colleges increased from 27 to 75 in the 25 years following the founding of the first three universities. By 1923, 12 additional institutions had been established to meet this need. In the years that followed, enrolment continued to rise, and by 1943, it was clear that a new strategy for expanding access to education was required. The Sargent Report from 1944 represented India's first attempt at developing a unified national education policy. It highlighted the difficulty of making college courses applicable to real-world problems and offered solutions. However, by the time India achieved independence in 1947, the country was home to 18 universities and slightly fewer than 0.2 million students.

For the most part, men and members of the upper castes had greater opportunities for higher learning in colonial India than women did. There probably wasn't a single lady from a rural scheduled caste or notified tribe who was enrolled in college. The colonial higher education system was severely unequal.

Improvements made to India's educational system during the British Raj

British educational policy: Before the arrival of the British, Hindus and Muslims received their education at Pathshals and Madrassas, respectively; however, with the arrival of the missionaries, a new center of education was established. In order to bridge the gap between the government and its citizens, a caste of Indians who are "Indian in blood and color but English in taste" is being cultivated.

Education is the key that opens the door to a world of possibility. British policies and actions violated the legacies of traditional Indian educational institutions, necessitating the emergence of a new caste of subjects. Several laws were passed to make the educational system a vehicle for painting India in English.

The primary goal of the British East India Company was trade and profit, hence they first paid little attention to improving the educational system. They intended to dominate India by educating a privileged few from the middle and upper classes in order to serve as a bridge between the central government and the people. The term "downward filtration

theory" was coined to describe this concept. The Brits took the following initiatives to improve India's educational system. Below is a discussion of the historical progression of India's educational system throughout the British era:

1813 Act & the Education

1. To introduce western literature and Religion, missionary leaders Charles Grant & William Wilberforce convinced the East India Company to abandon its non-invention policy and pave the path for the development of education through English. As a result, the British Parliament included a provision in the 1813 charter stating that the Governor-General-in-Council could appropriate less than one lakh for education and Christian Missionaries could freely preach their faith in India.
2. As the first time the British East India Company publicly recognized the value of investing in education in India, the Act is notable in and of itself.
3. Thanks to R.R.M. Roy's efforts, a school dedicated to teaching the Western curriculum called Calcutta College was founded. Additionally, Calcutta was home to three Sanskrit universities.

General Committee of Public Instruction, 1823

The Orientalists, rather than the Anglicans, were the greatest supporters of Oriental studies in India, therefore a committee was established to oversee its growth. As a result, they put tremendous pressure on the British India Company to support the spread of Western education. Macaulay's resolution came across with a vivid picture of the British education system, which led to a debate on how best to educate India's population.

Lord Macaulay's Education Policy, 1835

- The goal of this approach was to institute an English-only education system for the elite.
- English replaced Farsi as the official language of the court.
- English-language books were made available at no or cheap cost in print runs.
- More money was set aside for an English-language education than an Eastern-language one.
- JED Bethune established Bethune School in 1849.
- The Pusa Agricultural Research Institute was founded in (Bihar)
- Roorkee, India, now has an engineering school.
- The Bombay Plan is an initiative to improve India's economy.

Wood's Dispatch, 1854

- It provided a detailed strategy for expanding access to education across India and is widely regarded as the "Magna Carta of English Education in India."
- It makes clear that public institutions must shoulder the burden of educating the populace as a whole.
- It proposed a tiered system of education, with vernacular elementary schools at the bottom, Anglo-vernacular secondary schools in each district, and associated colleges and universities in Calcutta, Bombay, and Madras Presidency at the top.
- Suggest using English for postsecondary education and the local language for primary and secondary education

Hunter Commission (1882-83)

- In 1882, under W.W. Hunter's leadership, it was established to assess the results of the Wood Dispatch of 1854.
- The importance of the state's role in promoting and bolstering elementary and secondary education was emphasized.
- It highlighted the delegation of authority to local governments.
- It suggested splitting secondary schooling into two tracks: one for academic preparation for college and another for preparation for work in the business world.

Sadler Commission

It was established to investigate issues at the University of Calcutta, and its findings and suggestions were widely adopted.

The following are two of their findings:

- 12-year schooling system
- Degree program that takes three years to complete following the intermediate level
- Universities operating as a single unified residential-teaching autonomous organization is emphasized in point III.
- Suggested increased resources for training future scientists and engineers, educators, and women.
- As a result, we may claim that Christian Missionaries' ideals had an impact on the British educational system. It was injected so that more low-level administrative and business positions might be filled by educated Indians at low cost to the British. This is why there is such a strong push to teach in English and celebrate the achievements of the British Empire.

Conclusion:

There are significant obstacles for the Indian education system to overcome in order to realize a successful school-to-work transition and to appropriately prepare young people for the working world. The presentation of the three-level analysis cannot possibly cover all potential benefits and drawbacks. Nonetheless, the examples presented in this chapter (and the many others in the preceding chapters) should have made it clear that the leadership and development of the Indian school system can only take place in terms of an inter perspective, and in an interrelated and coordinated way. If not, isolated efforts and incomplete changes may have unintended consequences and trigger unfavorable reactions in other areas of the educational system. As a result, efforts need to be properly planned with consideration for potential negative outcomes in mind.

The education and labor systems are complex, and it is our aim that this book has helped readers gain a thorough understanding of both. However, well-informed educational planning is crucial. Research on the Indian education system, and in this case on vocational education in particular, necessitates an in-depth familiarity with the topic. This has also become clear from the book's findings. Developing and implementing scientific methods in Indian educational research in conformity with internationally accepted norms relies heavily on the advancement of new researchers. In addition, it can be helpful to create, or rather strengthen existing, networks of researchers. The development of the scientific community can be aided through the sharing of pertinent scientific results, academic interchange, and the collaborative elaboration of scientific themes. The authors of this book come from a variety of academic backgrounds within the Indian education system, and their work together represents a substantial addition to the field.

References:

1. Billett, S. (2000): Defining the demand side of vocational education and training: industry, enterprises, individuals and regions. In: Journal of Vocational Education and Training. Vol. 52, No.1, pp. 5- 31.
2. Goldthorpe, J. (1997): Problems of Meritocracy. In: Halsey, A. H., Lauder, H., Brown, P. and Wells, A. S. (Eds.): Education: Culture, Economy and Society. Oxford: Oxford University Press. Pp. 663- 682.
3. Busemeyer, M. and Trampusch, C. (2012): The Comparative Political Economy of Collective Skill Formation. In: Busemeyer, M. and Trampusch, C. (Eds.): The Political Economy of Collective Skill Formation. Oxford, New York: Oxford University Press. Pp. 3-38
4. Mehrotra S.; Gandhi A. and Sahoo, B. K. (2013): Estimating India's Skill Gap on Realistic basis for 2022. In: Economic and Political Weekly. Vol. 48, No. 13
5. Singh, M. (2001): Reflections on Colonial Legacy and Dependency in Indian Vocational Education and Training (VET): a societal and cultural perspective. In: Journal of Education and Work. Vol. 14, No. 2, pp. 209-225
6. Ziderman, A. (2003): Financing Vocational Training in Sub-Saharan Africa. Africa Region Human Development Series. World Bank. Washington, D.C.
7. Pilz, M. and Wilmshöfer, S. (2015): The challenges of formal, non-formal and informal learning in rural India: the case of fishing families on the Chilika Lagoon, Orissa. In: PROSPECTS: Quarterly Review of Comparative Education.
8. Müller, W. and Shavit, Y. (1998): The Institutional Embeddedness of the Stratification Process: A Comparative Study of Qualifications and Occupations in Thirteen Countries. In: Müller, W. and Shavit, Y. (Eds.): From School to Work: A Comparative Study of Educational Qualifications and Occupational Destinations. Oxford: Oxford University Press. Pp. 1-48
9. Anandakrishnan, M. 2004. „Higher Education in Regional Development: Some Key Pointers“, Indo-UK Seminar on Regional Development, organized by UGC.

Value Education: It's Important in Present Society: An Analytical Study**Abdul Gofur,**

Associate Professor cum HOD, Department of Education,
Bhawanipur Anchalik College, Bhawanipur
Email: abdulgofur888@gmail.com

Abstract:

Value education has gained significant attention in educational discussions across all levels of society. The world is grappling with a crisis of values, leading to unsatisfactory situations. In the current era of education, there is a strong emphasis on knowledge acquisition and exam performance rather than the application of learning in everyday life. This neglect of moral education has raised concerns about the cultivation of social and moral values. The National Educational Policy (NPE) in 1986 recognized the erosion of essential values and emphasized the need for adjustments in the curriculum to make education a powerful tool for nurturing these values. However, the responsibility of imparting moral and social values should begin at home during early childhood. As children grow, they are influenced by their families, peers, and various educational institutions. Education, as a transformative process, enables individuals to develop physically, mentally, emotionally, and socially, fostering responsible citizens of strong moral character. The crisis of values necessitates explicit and deliberate efforts towards value development, as highlighted by the National Curriculum and the recommendations for value education in teacher training programs. Without values, education merely enhances one's intellect without addressing their moral disposition, as aptly stated by C.S. Lewis.

Keywords: Value Education, Grappling, Unsatisfactory, Moral, Deliberate, Efforts, Intellectual

Introduction:

The subject value education has come to acquire increasing prominence in educational discussion at all levels today. The human society is facing tremendous value crisis and so many unsatisfactory situations have arisen due to crisis of values. Present era of education assisted by ultramodern technology, we are inclined more towards knowledge and ranks in the examination than application of learning in our day-to-day life. Theodore Roosevelt warns, "To educate a man in mind and not in morals is to educate a menace to society". It is a lamentable fact that in the prevalent scenario of education, the most of the teacher and taught have turned in to refinement of ethics, purification of soul and enlightenment of human intellect. The same issue has been projected in the national priority in the National Educational Policy (NPE), 1986 which declares, "The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order make education a forceful tool for the cultivation of social and moral values". (But only curriculum is not responsible for the cultivation of social and moral values. Moral and social values should provide to the children by their home right from the very beginning of their early childhood stage, because the new- born infant is a helpless human being. He has neither any friend nor an enemy, not aware of the social customs and traditions. Not only this, he is not even keen to achieve any ideal or value. But as he grows older, he is influenced by their home, parents, family members, peer- group, surrounding environment as well as formal, informal and non-formal agencies of education. In this way gradually, also develop in him physical, mental, and emotional self and social feelings. Making friendship, speaking more frankly, education bestows upon the child immense benefits. In this sense, education is that conducive process which drags a person

from darkness, foolishness, poverty and misery by developing his individuality in all its aspects-physical, mental, emotional and social. With this type of all-round development, he becomes a responsible, dynamic, resourceful and enterprising citizen of strong good moral character who uses all his capacities to develop his own self, his society and his nation as a whole. According to National Curriculum for primary and secondary education (1985), the crisis of values our society is passing through “demands more explicit and deliberate educational efforts towards value development”. The first term of reference for the National Commission on Teacher (1983) was “to lay down clear objectives for the teaching profession with reference to the search for excellence, breadth of vision and cultivation of values”. The working Group to review teacher training program me in the light of the need for value orientation setup by the Government of India in 1983 recommended for the inclusion of a value education component in the teacher education program me.

Discussion:**1. Concept of Value:**

The concept of value is very difficult to define. But at the same time, Values are described as the socially defined desires and goals that are internalized through the process of learning, conditioning and socialization. Values are goals set for achievement and they motivate, all our activities-cognitive, affective and co native. Values are concerned with the issues of morality, fairness and natural justice. Values may be considered as a system of personality traits which are in harmony with the inner nature of an individual and which are in accordance with the values approved by the society. When education builds up true values in the life of our students, it has equipped the ship of students with radars with compass to sail clear in the stormy sea of life. The concept of value is so deeply embedded in human actions and thoughts that one should make an effort at least to understand its meaning and ramification.

Value can be defined as ‘‘Conception, explicit or implicit, distinctive of an individual of characteristic of group of those desirable traits, which influence the selection from available modes and end of action. Values are the criteria for determining levels of goodness, worth or beauty.

2. Concept of Value Education:

Value education, as it is generally referring to a plan of educational action aimed are the development of proposer attitudes, physical health, mental hygiene, etiquette and manners, appropriate social behavior, civic rights and duties to aesthetic, religious and emotional patterns of the learners. Value education is simply a matter of developing appropriate behavior and habits involving inculcation of certain virtues and habits. In opposition to such a conception, it is pointed out that value education has an essentially cognitive component in it and that should not be ignored. Actually, the ability to make moral judgment based on sound reasoning is a very important aim of value education and has to be deliberately cultivated.

Description of the Topic:

The purpose of education is not only to impart knowledge and skills, but it is to help us to live for others and with others. Among his several discourses on value of education, Dr. Sarvepalli Radhakrishnan observed, “If we concentrate only on giving education and neglect the development of the mind and the spirit, we shall have enormous power without any overriding ethical purpose”. How true it is in the present-day context. Swami Vivekananda has put it more succinctly when he said that “the end and aim of all education, all training should be to make good human beings”

Value education is concerned with the development of the total personality of the individual-intellectual, social, emotional, aesthetic, moral and spiritual. It involves developing sensitivity to the good, the right and the beautiful, ability to choose the right values in accordance with the highest ideals of life, internalizing and realizing them in thought and action. Only a value-based education can strengthen the mind and intellect, form the character, expand the true knowledge-of self-understanding and self-control and also involves harmonious development of body, mind and spirit.

Value based education is a set of techniques deals with a balanced growth of individual by insisting on both knowledge and wisdom. The aim of value-based education is not to provide degree and diploma, but to provide a real power, a power of discriminating good and evil, right and wrong in true sense.

Values like, peace, purity, nonviolence, love, justice, sympathy, brotherhood, honesty, patient, sense of control etc. are not the physical entities rather it is a matter of feeling and realization.

1. Importance of Value Education in Present Society:

It is well known that Indian culture is based on the values like, kind-heartedness, self-control, universal brotherhood, honesty, faith and respect to others. But at the same time in the present day all has gone due to the influence of western culture and tremendous impact of modern science and technology. Revolutionary changes are noticeable in every branch of human thought and action-as Wealth worshipped as God, pride has become a creed, selfishness is entrenched in the intellect, ego is flaunted and desires become an adornment, rightness has become merely a figurehead in the world, compassion has dried up, gratitude has waned, Hypocrisy has become hall mark of life, love and affection has become lustful affliction. Distortion of values is partially due to imbalance between ancient values and explosion of knowledge in war field technology, atomic weapons, bio-weapon, explosive, missiles etc., are threatening the whole mankind. It is blessing as well as a curse of science and technology.

There is restlessness in human life all over the globe, Communication, castism, corruption, loss of faith, disrespect for women and elder ones, prostitution, illegal marriages, broken home structure, divorce, lack of mutual concern between parents at home, disaffection and lack of securities in families, confusion in every walk of life, rapidly eroding in human life which will badly affect social equilibrium and the cohesive values of human life. Again, Individual adjustment depends on the values of the individual, which are determined by personal experience, knowledge and culture. Narrow thinking sure to have its evil effects on the existing pattern of values that prevails in the society. Simultaneously, it has its ill effects on the social pattern and the cultural standard of the people. Cultural lag leads to crisis of life as well as values. There is constant conflict between the actual life and the existing values. Social norm, rules and regulations become meaningless to the individual. At the present juncture, religious institutions are also gradually fails to provide adequate standard of life and losing hold on human life and values. We are all living under a horror of war and threat to life in every moment and facing a severe 'value crisis' and so many unsatisfactory situations in this time in the society.

There is great degeneration with respect to values of people in general. There is also devaluation of values in various aspects of life, relating to political, social, economic, philosophical, commercial, educational, and cultural and so many other fields. Truthfulness,

honesty and integrity, tolerance, co-operation, mutual love and affection etc. are general values which are necessary for the smooth running of a society and unfortunately these values have almost vanished from the society today.

Everybody appreciate that life is cherished-that life is exceptional. We all preserve our life because we care for it more than anything else. If life is so precious, the values of life are even more precious. Values are guiding principles and code of conduct which we use to guide our interactions with others, with our colleague and ancestors, in our business and professional behavior. Our values and morals are a reflection of our spirituality; our character, our children and the children around us, because children do watch us as they develop their own sense of right and wrong. Value education means inculcating in the children sense of humanism, a deep concern for the wellbeing of the others and the nation. This can be accomplished only when we instill in the children a deep feeling of commitment to values that would build this country and bring back to the people pride in work that brings order, security and assured progress. People having values will not be afraid to face any problems rather ready to expect and accept them as part of their life and they have excessive faith in God. Such a person will be an example to the rest. Last but not least we must love our own values in life, to build strong character which will help us to lead our life in proper and positive direction to achieve most fascinating goals.

In today's scenario our values have been affected by many reasons and there is a hue and cry in every corner of the society regarding the value crisis. That means at present one of the major crises is the crisis of proper value crisis. Education is the best means to survive the society from these unusual distortions and disruptions of values and education should take the responsibility to develop proper values among the youths during childhood and youth. Therefore, value-based education is utmost importance to foster desirable values among the youths.

Value oriented education is a methodical effort toward learning basic facts about humanity. And the key point behind value education is to cultivate essential values in the students which begin at home and it is continued in schools. Value education is always essential to shape one's life and to give him an opportunity of performing himself on the global stage.

The family system in India has a long tradition of imparting value education and therefore many institutes today conduct various value based educational program me concentrate on the value development of the children focusing on honesty, truthfulness, happiness, love, sympathy, cooperation, kindness, simplicity, honesty, peace etc.

Value based education are related to the very future of mankind. All religious and major thinkers of the universe have stressed the need for value-based education for the proper upliftment of value-based society. In this regard, it is vitally necessary for the educational instituted to determine over all aims of education for the proper inculcation of human values in line with specific ideologies which are-1) form the students consistent with his ultimate goal 2) contribute to his intellectual, moral and physical development 3) instill in him a sense of responsibility towards his family, his society and for the nation 4) prepared him for acceptance of leadership quality 5) trained him to distinguish between right and wrong 6) enable him to recognize his relationship to God and 7) instill in him the courage and the readiness to bear a model to others.

Man, values, education form a sacred triangle, where education is a vital medium to imbibe, foster and perpetuate values in man. Education is capable of developing strong and abiding values. Only a value-based education can strengthen the mind and intellect, form the character, and expand the true knowledge of self-understanding and self-control. It also involves harmonious development of body, mind and spirit. On value education Swami Vivekananda stated that- “We must have life building, man- making, character building, education” It is an urgent need of the time to inculcate values in the present system of education to develop the body, mind and soul of an individual, so that he can realize the beauty and perfection which are already in them.

Some advocate the view that values have to be promoted through curriculum. In some schools, colleges and universities for some years, syllabus was prepared for the teaching of values and according to that, moral instruction classes were conducted. Promotion of the study of humanities and social science like literature, history and culture and making all students study some prominent pieces of the humanities and social sciences, it is argued, will provide liberal education at the higher level resulting in the dissemination of noble values. But in this computer age, students are not evincing any interest in humanities, in value-based education and social sciences. Making the study compulsory related to value education, may not have any desired effect. Some time ago Indian heritage and culture was made compulsory to all degree students, but neither is it teaching by the teachers nor its study by the students. Consequently, that experiment was discontinued. (Subramanian 2001)

It is well known that knowledge is power. Keeping this in mind the duties of a responsible School, College and university must promote and strive to create an innovative environment and efficient organization, which together furnish to the discovery and transfer of new knowledge ensuring economic, social, environmental and ethical dimensions of sustainable development, cooperating with the wider community, raising awareness about the pollution free environment, social cohesion and human values.

In the present education system, there is no any effective provision to inculcate ‘value’ to students with a view to give ‘value education’ to a practical shape. It only put more emphasis on securing good marks, well salaried jobs to lead more comfortable lives in comparison to others. Of course, it does imply that all these are value less activity. But such materialistic value cannot make a man valuable, cannot provide them mental peace like a bed, but not sleep, money can buy amusement, but not happiness, a clock but not more time, companions, but not friend, finery, but not beauty, food, but not appetite, a house, but not home, medicine, but not health as well as cannot establish socially acceptable good work and commitment.

On the basis of above study, it is appeared that very recent scenario of crisis of moral and social values leads to educationalists as well as social scientist to impart value based education through formal and non-formal education with a view to save the human race of this globe. There is most urgent need to inculcate the value in the minds of the present generation in order to build a stable and morally good society for future generation. In this context importance of value-based education become more relevant to our present education system and it is high time to review the education imparted to our school and college in such a manner that education become instrumental in creating awareness among the students about their physical, mental, emotional and social wellbeing.

2. Some suggestions to impart value-based education:

- Family is the cornerstone of society. Human society cannot function without it. It is a universal social institution, a real and right place to bring up children with sufficient moral background. The guardianship of parents within a family directly influences the future career of children. So, the guardians must play a positive role to bring up children with moral teaching. The ultimate good or bad of a child depends largely on the role played by the family.
- Educational institutions at various levels can play a convincing role to impart moral values of our young generation because the human being is in its infancy; adolescence period is covered by these institutions. By teaching morals as well as values education can be made compulsory.
- Religious institutions can play a more fruitful role to make our younger generation morally sound in respect of their course of life by teaching the basic doctrine of religion.
- All the parents as well as teacher should try to develop the minds of the little children with the concept of “work is worship and”, “man service is service to God” for moral development from a very early stage.
- The Central and State government should adopt fruitful measures to introduce moral and spiritual education from the elementary to the higher stage.
- All subjects in the school curriculum should be used for the inculcation of the right values along with community prayer and community service programmed should be organized in the school.
- Senior citizens, NGO’s and Voluntary organizations along with people of all castes, communities and religions can promote National unity and integrity, non-violence, secularism, democracy, equality before laws, socialism, self-respect, the dignity of labour and develop a sense of commitment to fighting against injustice, inequality and cruelty.

Conclusion:

When social, moral, cultural and spiritual values are disintegrating, when religion is losing its hold, when power and knowledge are being misused for vested interests, when nation do not trust one another, when black marketing, corruption, barbarism. Indiscipline, violence is fast spreading, In this connection there is the strong need of change the mentality of each individual and for which a collective and coordinated holistic effort of all conscious individuals, social worker, govt. machinery, NGO & VOS’ all the teachers, senior citizens, parents, management and students community is the fundamentals requirement where in place of present degraded scenario there will flourish moral values and it is the urgent need of the hour of our present society for better safe and secured future life of next generation on humanitarian consideration and it is undoubtedly correct to say that in order to mitigate the moral degradation in the present society the utmost important is that the ‘Education’ should be value-based. Only value-based education can promote individual and social welfare, love, peace, goodwill, mutual understanding and international brotherhood.

References:

1. Chaube Dr. S.P (2006) Problems of Indian Education. Vinod Pustak Mandir, Agra
2. Aggarwalla Dr. Sunita (2015) Foundation of Educational Theories and Principles. Book Land, Panbazar, Guwahati-1
3. Chakravarty Dr. Mukul and Das Shilpi (2008) Value Education and Society, A Collection of Articles, Radha Govinda Baruah College, Guwahati- 781025

4. V.R. Taneja, (1998) Educational Thought and Practice. New Delhi Sterling Publication Pvt. Ltd
5. Sabira K. Zaid (1971) Education and Humanism. Registrar, Indian Institute of Advanced Study, Shimla
6. University News, 56(39) September 24-30, 2018

Teaching Methods and Its Importance: A Study

Mr. Dhiraj Patgiri,

Associate Professor, Dept. of English, Bhawanipur Anchalik College, Bhawanipur

Email: dhirajpatgiri455@gmail.com

Mr. Malay Kalita,

Assistant Professor, Dept. of Economics, Bhawanipur Anchalik College, Bhawanipur

Email: malaykalita2014@gmail.com

Abstract:

Teaching is an interactive process of relationship between the environment and the response of the learners. It is a science and its history is pristine. With the right teaching method, educators can create an enjoyable and productive classroom experience for students. The students can learn important academic and social skills to last for lifetime. Now-a-days, educational method has become the topic of national discourse as the evolution of teaching method has travelled a long journey to the present time. Particular skills and knowledge are required to be successful use of teaching method in the field of teaching-learning.

Keywords: interactive, pristine, discourse, evolution, teaching-learning.

Introduction:

The term '*teaching method*' called methodology is a broad one which means techniques used in the teaching. Teaching is a science that has its origin and rules. It can be observed, measured, evaluated and trained on its skills. This is made vibrant by the use of teaching technique which is a mode of executing a plan for aiding learning on the part of the learners.

Topic for discussion:

Teaching method is a selection of method used by the teachers to teach the subject matter. It is clear to follow. The teaching methods help the students to be masters on the course of the content and how to use that expertise in particular contexts. Teaching strategy, considered different, is a collection of different methods which are used by the teachers to teach the subject material. The strategies may vary from lesson to lesson.

Objectives of the study:

The present study is carried out to meet different needs which can be numbered as----

- It is thought that to attract the students' attention in the classroom to the topic taught is an important task on the part of a teacher which is made easier and interesting by the use of technique. It is tried to gauge how far the use of technique is effective.
- One need of the study is to look whether proper use of techniques in teaching makes the students interested in the subjects by creating an eagerness to learn more.
- It is expected to bring changes in students' attitude, behaviour and conduct by the study.
- Acquisition of knowledge is another important aspect of this study on teaching method and its importance.
- Through this study, it is endeavored to know regarding the promotion of belief by way of improvement of the learning skills of the students.

Methodology:

An analytical method was adopted to study the topic. The data gathered from the secondary sources in the form of books, journals, periodicals were pursued, evaluated and interpreted. Afterwards, the following lines are penned in the shape of an academic writing. Internet access was also a force in this regard.

History of teaching method:

The history of teaching methods is pristine as about 3000B.C. education became more conscious or self-reflecting with the advent of writing. Particular skills and knowledge were required in specialized occupations such as scribe and astronomy. Educational method became the topic of national discourse. Socratic Method was introduced by Plato¹ in his Dialogues². The evolution of teaching method has travelled a long journey to the present time innovating sophisticated teaching tools to generate learning in different fields.

Discussion:

Teaching is an interactive process of relationship between the environment and the response of the learner though the learner has a partial role which must be judged in the final analysis of its results. It is considered the learner's learning. Klalki³ **defined** teaching methods as the methods and procedures for planned and organized formation of the processes of science. Danilov⁴ defined teaching methods as a system of conscious and purposeful actions in order to regulate the cognitive and practical activity of the student.

The subject matter to be taught and the nature of the learner are the two important and integral ingredients of the method used in teaching-learning. To make a teaching method an appropriate and efficient one, it has to take into consideration the three things viz. the learner, the nature of the subject matter and the type of teaching. Keeping these things in mind, the approaches for teaching are to be sorted out. The approaches are broadly classified into two: -
1. **Teacher-centered** 2. **Student-centered**. In the teacher-centered called authoritarian approach, the teachers are the figures of authority and the students are viewed as 'empty vessels. They are to receive information passively where the teachers play a primary role of passing knowledge and information to the students. In this approach, teaching and assessment are viewed as two separate entities. In the student-centered called authoritative approach, both the teachers and the students play an equally active role in the learning process. The name of this is **learner-centered**. The teachers help in the comprehension of the material leading to learning and this learning is measured through assessments such as group projects, student portfolios, class participation, presentation of seminar paper etc.

Teachers are an essential part of our society but teaching can be a difficult and stressful job at times. To make it easy and stress free, the teachers have to adopt certain methods and styles which are perfect for different learning environment. Out of these, some are discussed below. They are-

1. Online Learning:

This method, though not usual norm for most teachers, has become mandatory after the Covid-19 pandemic. Online teachers often enjoy the freedom of working from home,

1. Plato (428/27 BC-348/347) was a Greek philosopher born in Athens.

2. Dialogues: Book by Plato, published in 1871. It offers a philosophy that has guided man through the ages.

3. Klafki: Wolfgang Klafki (1927-2016), Poland, German University teacher and non-fiction writer.

4. Danilov: Oleksiy Danilov (1962--), a politician from Ukraine. He is the current Secretary of the National Security and Defense Council.

choosing their working hours being their own masters. It is the process of educating others using the internet through individual or group video calls, webinars or messaging platforms. Normally, it is a combination of things to keep students engaged.

2. Experiential Learning:

Learning is a product of experience. It is to be adopted to generate learning in the classroom and beyond. We gather experiences from the world and the people around us which are to be explored. This theory is from David Kolb²⁵ experimental learning styles which consider the role of all our experiences in learning. The learning can be from emotion, cognition and environment. It is a great teaching method because it encourages creativity, helps students learn from mistakes, fosters reflective thinking and prepares students for future experiences.

3. Differentiation:

It is a learning method that tailors instructions to students depending on their individual needs. It will be more useful in mixed-ability classes if it managed sensitively. In this regard, it is important for teachers to ensure that they create an inclusive classroom where students of all abilities are welcome regardless of gender, race, sexuality or disability. This theory should not be used to make some students feel inferior to others.

4. Blended Learning:

This method is a combination of traditional face-to-face learning and technology-based learning. This has become more popular after Covid-19 pandemic. It is more helpful both for the students and teachers because it forms a middle ground between the traditional and technology-based methods. It uses enough technology to keep students focused and interested and at the same time it also provides opportunities for students to talk in person to the teachers and fellow classmates which are invaluable.

5. Game based Learning:

Game-based learning called gamification is a great way to engage students particularly in primary and secondary education. This is a method implementing game-like elements into non-gaming activities to enhance motivation. Video games, mobile applications, simple playground and board games are the accelerators of this method. However, gamification should not necessarily be used in serious context as such context requires more serious discussion. It is felt that too much game-based learning is likely to remove some of the fun and increased motivation felt by the children.

6. Personalized method:

In this learning, teachers encourage students to follow personalized, self-directed learning plans which are inspired by their specific interests and skills. Students can advance at their own pace moving forward or spending extra time as needed. Teachers offer instructions, traditional or online. They review the progress and meet the students to make any needed changes to the learning plans.

7. Expeditionary method:

The students are taken out of the classrooms to the real world, to the community where they can receive educational values from learning experiences. In this regard, trips can be to New Delhi to learn about the workings of government or can be to Kaziranga to study about nature

5. David Kolb: (1939-), an American educational theorist whose interests and publications focus on experimental learning, the individual and social change, career development, executive and professional education and more.

in relation to environment. Technology can be used to augment the study but the primary focus is on the physical aspect.

8. Inquiry-based learning:

In this method, the teachers offer support and guidance to the students who are more active in their own learning. The students participate in different projects, develop their own questions, conduct research and then demonstrate the results of their works. The demonstrations can be through self-made videos, web pages or formal presentations.

Conclusion:

To stop the pen, it can be reasserted that the teaching process is a science which has several methods viz. lecture, discussion, hot chair, brain-storming and others. The use of these methods raises the efficiency of the teachers in the classrooms leading to the efficiency of general education.

Bibliography:

1. Gary D Borich “Effective Teaching Method: Research-Based Practice” (1988), 7th edition, The University of Texas, Pearson Education, ISBN: 978-81-317-6566-1
2. Dr. J. E. Vallabi “Methods and Techniques of Teaching English” (2016), 1st edition Neelkamal
3. Dr. Abha Rani Bishat “Teaching English in India” (2022) Agrawal Publication.
4. Journal of Interactive Learning Research, (JILR), Association for Advancement of Computer in Education.
5. The college Teaching Methods & Styles Journal, vol.6 No.1 (2010).

Web portals:

1. en.m.wikipedia.org
2. www.studocu.com
3. futurelearn.com

Role of Rural Women Entrepreneurship in Assam: Prospects and Challenges

Mr. Malay Kalita,

Assistant Professor, Bhawanipur Anchalik College, Bhawanipur

Email: malaykalita2014@gmail.com

Abstract:

The rural women constitute a large section of population of a country. So, it is an urgent duty of a nation to empower women community for rapid economic development. Poverty is the main problem of people living in rural society. Women's poverty and backwardness is directly associated with absence of participation in economic activity and autonomy. Women empowerment is an important tool in nation building activities. Women empowerment means women become strong and self-dependence economically, socially and politically. Self-generating income is considered to be the major factor of empowerment of women.

Entrepreneurship plays active role in promoting empowerment of rural women. The entrepreneurship leads to generation of capital as well as creation of many social benefits. As per the census of 2011, 85.92 percent people are living in rural areas of Assam. Among rural people, female constitute 48.88 percent and majority of rural women are engaged in agricultural sector. Now a day, women entrepreneurship is gradually increasing in rural Assam. There is an immense possibility of increasing entrepreneurial capabilities of rural women and such enhancing capacities will help in developing the rural economy of Assam more specifically.

Keywords- empowerment, entrepreneurship, rural women, poverty, capability.

Introduction:

Entrepreneurship is one of the most important tools in socio economic development of a country. Entrepreneurship is an effective input in reducing poverty; generate employment specially for women community in a country where employment opportunities is not available. Participation of women in entrepreneurial activity can help them in socio economic development, property right, political representation, social equality, gender equality, family development etc. In this respect, Bisht and Sharma (1991) argued that "the entrepreneurship of women is considered to be an effective instrument of economic development and empowerment of women, considering this need the Government of India has begun the process of empowering women through various national policies, development programmes and organizing women in Self Help Groups (SHGs)"

Women entrepreneurship refers to women or a group of women, who are engage, organize and manage an enterprise, especially a business.

Empowerment of women means creation of that situation where women can stand themselves as independent and can take decision in all sphere of their own of their right and for the entire society. Women constitute half of the total population. Hence, it should be the basic duty of a nation to empowered women as they can take part in all activities of a society. It is not possible to measure the real development of a society without proper discussion of all women issues in a particular society. The issue of women empowerment is very complicated and multi-dimensional process which should capable women to understand their full identity and used their power in all spheres of life. It consists of greater autonomy in decision making, greater ability to plan their lives, have greater control over their circumstances, freedom from shackle imposed on them by custom, belief and practice. Economic empowerment is the key

of empowerment. It is realized that women become empowered if and only they make themselves economically empowered first. Self-generated income is considered to be the major means of empowerment of women. Employment help women to move from their home to an extended field, express their views, exchange their problems and evaluate their position in the society.

Status and role of rural women and their problems are linked to the history and social system of Assam. Women constituted half of the total population, yet, they are not able to take part in every aspect of social life. Though, seven decades have passed since independence, yet, women are into the economic dependence, socially neglected and political ignorance, eventually preventing them to attain their due place in society. Women status in society can be measured in terms of educational level, income, employment as well as the role played by them in the family, society and the community. In-fact education and employment of women are the first pre-requisite not only for improving the status of women but also for moving towards gender equality.

Employment is an important indicator of empowerment. The percentage of non-workers in Assam was 64.12% as compared 60.74% in India (Census 2001). A higher proportion of female are non-workers in Assam as compared to India it is 50.23% of male and 77.72% of female in rural areas and 48.97% male and 89.71% of female in urban areas in Assam; where as 47.64% of male and 69.02% of female in rural areas and 67.77% of male and 88.48% of female in urban areas are non-workers in India. The percentage of rural female non-workers depicts a wide gender gap in respect of employment in the state. In this situation, rural entrepreneurship will provide employment opportunity to both educated and uneducated women living in rural areas of Assam.

Objectives of the Study:

The study is based on the following objectives-

- The study highlights the role of rural entrepreneurship in empowering of rural women in Assam.
- To Know the current status of rural women entrepreneurs in Assam.
- To find out the various challenges faced by rural women as a micro entrepreneur.
- To find out the various policy measures to solve the problem of rural women entrepreneurs.

Methodology:

The study is based on secondary data. The secondary data are collected from various publications of state govt., economic survey, Assam Govt., Statistical Handbook of Assam, Govt. of Assam, various journals.

Review of Related Literature

Sankaran (2009)¹ conducted a study on various problems which had been faced by rural women entrepreneurs in India. The study concluded that women have the power to cop up any problem. They have the creative skill, easy adaptability and easy manageable capacity.

Pandey and R. Roberts (2011)² explained the role of SHGs on women's empowerment in Chamarajnar District of Karnataka. The authors mentioned that it is essential to provide a convergence of inputs, ascertain the women members direct involvement in all programme, changing social norms and principles with the improvement of society.

K. K. Sahu (2011)³ has made an attempt to analyse about poverty and backwardness in Orissa mainly associated with the tribal community live in forest and forest is the main source of their livelihood. The tribal women communities have remained backward, neglected, unrecognized and deprived. Micro finance through entrepreneurship is a powerful weapon for empowerment of tribal women both socially and economically. It gains self-confidence, participation in decision making and control over resources and live.

S. Limbu and N. Bordoloi (2015)⁵ tried to point out some basic factors responsible for low rate of rate of growth of women entrepreneurship in Assam.

Role of Rural Women Entrepreneurship in Economic Development of Assam.

The main role of rural entrepreneurship is to provide employment opportunities to rural people. Rural industries such as food processing industries, poultry and dairy industries and handicraft industry etc. are mostly labor intensive and giving opportunities of earning to rural masses. It also channelizes the resources from less productive unit to high productive unit through efficient utilization of resources which is most important for the economic development of Assam. Entrepreneurship plays an active role in economic development in the following main heads-

1. Formation of Capital: Capital is the main factor of economic development. Rural entrepreneurship channelizes resources in productive unit efficiently for which increases income of rural people and as a result, they can save more. Again, saving is invested in the process of capital formation.

2 Balanced Regional Development: Entrepreneurship always reduces the gap between the rural and urban areas. Establishment of entrepreneurship in remote areas increases the socio-economic condition of rural people and develops the backward places in quicker way. Thus, entrepreneurs can reduce disparities among different region of a country.

3. Creation of Job Opportunities: Rural entrepreneurship is one of the main platforms to create employment opportunities for rural people. Public sector can engage a limited number of people. So, rural entrepreneurs provide a substantial part of job to the manual labour through directly or indirectly.

4. Raising Standard of Living: Entrepreneurs generate employment opportunities which lead to increase income and purchasing power of rural people. Rural people have the capacity to spend a large part of their income on luxurious and most essential goods which in turn improve their living style.

5. National Self Dependence: Entrepreneurs produce import substitute and export promoting product to reduce dependence on foreign countries. There are also possibilities to earn foreign exchange by exporting goods and services to foreign countries and can achieved the goal of self-reliance.

Challenges of Rural Women Entrepreneurship in Assam.

Rural entrepreneurs are playing an active role in promoting economic development. But in Assam, rural women entrepreneurship is not developed like the western region of India. Though, Assam Government emphasizes on the development entrepreneurship in rural areas but entrepreneurs are always facing some basic problems for which entrepreneurship cannot grow up in Assam. Some of the basic problems faced by rural women entrepreneurs in Assam are listed below-

i) Lack of Finance: Finance is the basic requirement to establish an industry. Finance is the key issue for entrepreneurship. Number of entrepreneurships financed by financial institution is very less as compared to some developed states of India. Banking institutions are not interested to provide loan to rural entrepreneurs and rural entrepreneurs are also not interested to take loan from financial institution due to long requirement and strict rules and regulations of banks.

ii) Delays: For registration, the government process of formalities is very slow and long. So, easier registration process for starting an entrepreneurship is prime important factor for new entrepreneurs.

iii) Over Competition: Rural entrepreneurs in Assam are facing a severe competition with urban entrepreneurs. Competition with urban big entrepreneurs creates a difficulty for survival of new rural entrepreneurs because they have limited financial power and hence, they cannot capture market adequately.

iv) Lack of Skilled Labour: Skilled labour is an important component of entrepreneurship to produce product efficiently. Rural women are generally engaged in weaving and handicrafts without taking any training for which their production capacity is low. Lack of training facilities in rural areas for entrepreneurship is great problem in Assam.

v) Male Dominated Society: Gender equality is important for women entrepreneurship in Assam. Practically, female community is not allowed to do all works and move anywhere in our society for which women entrepreneurs remain backward in reality.

vi) Lack of Education: Education is a big weapon to be successful everywhere. Most of women in rural areas are ignorant about new technology, business and market due to their illiteracy. Thus, lack of education is a big hindrance in setting up of women entrepreneurship in Assam.

vii) Scarcity of Raw Materials: Scarcity of raw materials is another problem faced by rural entrepreneurship. Rural entrepreneurship cannot produce sufficiently at right time because of insufficient raw material in Assam.

Remedial Measures to Solve the Problems Faced by the Rural Women Entrepreneurs.

For promoting and developing rural women entrepreneurship, there is the need of co-operative support from the side of government, financial institutions, private entrepreneurship and many others. In order to develop the rural women in Assam, following measures may be adopted as under-

- A. Financial institutions should open special financial cell in rural places to provide loan to rural women entrepreneurs.
- B. The government should provide special infrastructure facilities in rural areas for developing the rural entrepreneurship.
- C. The banking institutions need to make easier and simple process of taking loan for rural women entrepreneurs.
- D. The government should arrange special training institutions in rural areas for new women entrepreneurs.
- E. The women entrepreneur should have proper knowledge, education and training for maintaining their business ability.
- F. The women entrepreneurs should know the achievement of their entrepreneurial activity.
- G. The various NGOs may take active role in promoting rural women entrepreneurs

Conclusion

Rural entrepreneurship is most important factor for the development of rural economy in Assam. It can reduce rural poverty and unemployment in Assam. The problems are that most of rural youth never accept it as their living source. Therefore, rural women need to be motivated to take entrepreneurship as their occupation. Women communities in our society are known as exploitative, neglected, weaker section and economically dependence on others. Entrepreneurship can enhance the ability of women members to take decision in all sphere of life, economically become strong, increase confidence and eventually, understand their right and justice. Hence, rural entrepreneurs are most important instrument for empowering women socially, economically and politically.

References

1. Sankaran, A., (2009) Trends and Problems of Rural Women Entrepreneurs in India, Southern Economist, Vol.48, No 4, pp. 11-12.
2. Pandey, J. and Rani, R., (2011) A Study of empowerment of Rural Women Through Self Help Groups, Abhinav, National monthly referred journal of research commerce and management, Vol 01, No 8.
3. Sahu, k.k., (2011) Financial Services to Tribal Women through SHGs, in Das, S.K., (ed) Micro Finance and India's Rural Economy, New Century Publications, New Delhi.
4. Limbu, S. and Bordoloi, N., (2015) Women Entrepreneurship Problems and Prospects in Rural Assam., International Journal of Interdisciplinary Research in Science, Society and Culture (IJIRSSC) Vol-01, pp.117-125
5. Khandelwal, A.K., (2007) Microfinance Development Strategy for India, Economics and Political Weekly, Vol-42, No-13, pp-117-135.
6. Sharma, R. (2017) Women Entrepreneurship in India, International Journal of Development Research, Vol-07, Issue -12, pp.17917-17923.

Covid-19 Pandemic And Its Impact On Human Society -An Analysis

Ratul Mazumdar ^{1,*}, Mr Suman Barman ², Mr.Dilip Deka ³

¹Part-Time Lecturer Bhawanipur Anchalik College

²M.phil Scholar, Gauhati University

³Department of Assamese, Bhawanipur Anchalik College

E-mail-²barmansuman677@gmail.com

Abstract

Human civilisation has experienced several epidemics like Cholera, Influenza, Malaria, Plague, and HIV/AIDS and witnessed its tragic consequences. The corona virus is a suddenly emerged tiniest but malignant virus which pose a great threat to the existence of global society. Due to its quickly infectious nature, people of the world have to develop the habit of social distancing for the survival of each other. Nowadays, Covid-19 is a newly emerged global pandemic that has resulted in the levitate of severe pressure, anxiety and tension and exceptional challenges among the masses of the entire world. The occurrence of COVID-19 for the first was seen in the Wuhan city of China in December 2019 and on 11th March 2020, this disease was declared as a pandemic by the WHO. Right now most of the countries of the world have been badly affected by this disease with a dramatic loss of lives of people across the world. It is said that due to the outbreak of COVID-19, the society of human being is facing so many numbers of different problems in their socio-political life. The economy of many countries was almost collapsed and the relationships among the countries are also gradually weakening politically. Therefore, through this study, try to attempt to point out the major impacts and consequences of the Covid-19 on the social, political, and economic dimensions of Assam.

Key words: Covid-19, Political, Social, Economic and Assam

Introduction

Covid-19 is a global epidemic with high mortality which put impacts on every sphere of human life. The most critical pandemics like Plague, Ebola, Cholera, Influenza, Malaria, and HIV/AIDS were some of the diseases which produced serious challenges to the survival of the entire human society and also vastly affected the socio-economy as well as the polity of the world. Covid-19 is a newly emerged global epidemic that created serious tension and challenges across the globe. The outburst of Covid19 was for the first time identified in Wuhan city of China in December 2019 and on 11th March 2020 it was declared as a pandemic by the World Health Organization (Shoeb, Aslam, Naaz, 2020:361). According to the report of WHO, the Severe acute respiratory syndrome coronavirus 2 (SARS-COV-2) is the main reason for Covid-19 disease and this pandemic can spread through both biotic and abiotic mechanism. The common syndromes of Covid-19 disease are cold, cough, fever and tiredness. It can be said that the Covid-19 disease is quickly scattering across the world. Nowadays, every part of the globe almost has been infected by this disturbing virus.

Advanced countries like America, Italy, Japan, China etc. has failed to control the harmful effects of this pandemic. The Covid--19 became a challenge for the hospital and medical to fight against this pandemic. Due to this disease numbers of places became containment zones for a long period and the people lived in that containment zone, it became difficult for them to survive due to the absence of food and other necessary things. As of 4th July 2020, a total of 10922324 people got contaminated and 523011 people had died across the world and this number is growing rapidly (Reports WHO). Covid-19 and its effect is not only limited to the health of the people but also has a huge impact on the socio-political and economic aspects of the world. The economy of many countries was collapsed after the outbreak of Covid-19. The protective measures and policies to overcome this pandemic adopted by the Governments to stay away from Covid-19 were such as Lockdown, home quarantines, social distancing etc. Apart from these, national and international services (trades and commerce,

airways, railways etc.) and other transports services have been suspended for a long time. The manufacturing industries, malls for shopping and school, colleges and universities were also closed for an unsure period of time. Therefore, through this study, it tries to is to understand the social, political and economic impacts of Covid-19 on the state of Assam.

Objectives of the Study

The major objective of this research article is to study the impact of Covid-19 on Social, Economical, political and educational aspects with special reference to Assam.

Methodology of the Study

This a conceptual paper so based on secondary data. The secondary data has been collected from different sources likes Books, Journals, Newspapers, Magazines and Internet etc.

Discussion

Assam is the most affected worst states among all northeastern states in India by Covid-19. In Assam, the first corona positive case was found on 31 March 2020. Before that, the covid -19 pandemic was not able to hit the state. After the last week of March, the infected corona positive cases started to grow slowly in Assam and as of 7th March 2021, a total of 216036 Covid-19 positive cases detected including 214676 recoveries, three migrations and 1091 deaths (Reports of govt. of Assam). The present situation of Assam is very normal and the masses of the region are enjoying a normal life. At that time of covid -19 in Assam when this disease was very harmful to the people then the government of Assam especially health minister DR. Himanta Biswa Sarma seems to be very active in protecting the lives of the people of Assam. This pandemic became a disturbance in the social and political life of the people and for the economy of Assam. Therefore we try to focus on the following discussion about the impacts of covid 19 on social, political and economic spheres of the region:

1. Social Impact: The social impact of covid -19 was very destructive. The pandemic Covid-19 has a big impact on the society of Assam as well as on the social life of the people of Assam. Due to the outbreak of covid-19, the Assam Government has decided to shut down all the places of entertainment, religion and tourist on March 15, 2020. The Government Assam also made a declaration for making it compulsory to maintain social distancing and wear a mask. Apart from this, the Assam Government has also decided to impose institutional or home quarantine for 14 days to those people who were lived outside Assam and those people who come from other states or countries. According to the database of the Assam Government, as of 12 AUG, 2020, a total of 195700 persons were sent for institutional or home quarantine and 10,43,331 persons screened at different places in Assam (Media Bulletin on Covid-19 of Assam). The policies of social distancing and home quarantine taken by the Assam government roughly damage the social relations of the masses. Due to the strategy of home isolation during the time of lockdown, those people who come from other states or countries have suffered so many problems of stress physically and mentally. The mental health of the people was also badly affected to a large extent due to the outbreak of covid 19. The people of Assam have been suffering from various types of stress such as depression, frustration; anxiety and appetite due to having nationwide lockdown like the people of other parts of the world, and for these mental healths related cases were increasing rapidly in the state. Some social impacts of Covid- 19 were as follows:

- Committed suicide due to could not pay room rent for lockdown, (a elder man committed suicide from Darrang District in Assam)
- Deprived of online classes due to lack of smartphones. (Committed suicide by a young boy of Chirrang District for deprived online classes due to not having smartphones)
- Women became the worst victim due to domestic violence after the outbreak of Covid-19. (The Chairperson of NCW Rekha Sharma reported that from March 24 till April 1 the NCW has received 69

domestic violence complaints from different parts of the country and this number is increasing day by day (The Sentinel, 3 April 2020))

- During the time of lockdown, three women were harassed sexually and physically at home (The National Family Health Survey-4)
- Since lockdown, the cases of cybercrime and violence in home have been increasing in Assam. The manager of Women Helpline number Assam Nilakshi Sharma reported that a total of 54 cases of domestic violence and 11 cases of internet blackmailing have received in Assam since the lockdown period. She also said that a woman was hiding from her husband in the neighbour's house and it took three hours to rescue her from Karimganj district (Firstpost, 13 April 2020).
- During the time of lockdown in Assam, girls were sexually abused and also had blackmailed by the old boys covering the age of 22 to 26 years.
- Due to this pandemic, the religious and cultural life of the people of Assam was also spoiled. To settle down the problem of coronavirus the government of Assam also decided to stop all religious places of Assam like a temple, masjid, church etc. even the most religious place of Assam Kamakhya temple was also shut down for this pandemic.
- For this pandemic, our main festival Bihu which is held in April every year was also cancelled. Eid the main festival of Muslim was also cancelled due to lockdown for this pandemic.
- Covid- 19 has a huge impact on the education system in Assam. For this corona pandemic, the educational institutions were shut down across the state from 15th March 2020 to October 2021. Due to the lockdown of the educational institutions, it was not possible to provide education and knowledge to students and also was not able to conduct examinations for the promotion of students.

Political Impact

The political system of Assam was also affected by the pandemic covid 19 to a large extent. The political activities of Assam have faced so many obstacles due to the emergence of covid-19. Taking this pandemic as a serious threat, the Assam Government conjured the Epidemic Act of 1897 and delayed the ongoing budget session of the state. To stop the rapid spread of coronavirus, the Assam Government passed numerous regulations to fight against the pandemic such as The Assam Covid-19 Regulations 2020 and The Assam Covid-19 Containment Regulations 2020 etc (Akhil, 2020). This pandemic also put a big impact on the BTAD election of Assam. The period of the existing council of BTC ended on 27 April 2020 and the election commission of Assam decided to scheduled the BTAD election on 4 April 2020, but due to the COVID-19 pandemic, the ELECTION Commission of Assam finalized to postpone the election for an unclear period of time. (Report of State Election Commission of Assam). Therefore, the rule of BTAD of Assam was under the power of the Governor on 27th April 2020 until elections are held (Mazumdar, 2020). Moreover, the well known political leaders of Assam were also affected by this pandemic. Badruddin Ajmal the prominent leader of AIUDF and MP of Dhubri Parliamentary Constituency became the first patient of Covid-19 from a Political point of view according to a newspaper (The Sentinel, 11 July 2020). Bolin Chetia, the MLA of Sadiya legislative constituency of Assam, a great politician was also tested positive for Covid-19 (Saikia, 2020). Akhil Gogoi, the social activist and the main person of Krishak Mukti Sangram Samiti was also tested positive for Covid-19 when he was in central jail Guwahati on 11 July 2020. The opposition leaders suspected that the ruling party was doing politics on behalf of Corona. The opposition leaders like Debabrata Saikia and Aminul Islam, also criticized and suspected the works and policies of the Assam Government for doing during the time of Covid-19. Therefore, Assam Police arrest Aminul for such type of controversial statement. (The Hindu, 2 April 2020). According to Mr Dipanka Kumar Nath, President of ASSU, the policies and strategies are taken by the Assam Government to avoid Coronavirus are drama (Singh, 2020). After getting these types of statements from the leaders of the opposition party and the organizations KMSS and AASU, the prominent leader and the health

Minister of Assam Dr. Himanta Biswa Sarma, strongly denounced such statements and challenged the leaders to come to the hospital and look after the Corona infected patients without wearing PPE kit (Singh, 2020).

3. Economic Impact: Covid-19 has its impact not only in society and polity but also in the field of the economy of Assam also. Coronavirus badly affects the economy of Assam.

Assam Government faced a huge economic loss due to the announcement of lockdown by the Assam Government. Assam Government faced a huge loss because of the shutdown of various places of entertainment, shopping malls, cinema halls, bars, transportations, hotels etc for the outbreak of Covid-19 in March 2020 in Assam.

Over 27 lakh youths in Assam will become unemployed due to the economic conditions in the aftermath of Covid 19 and the consequently prolonged lockdown. This will result in an increase in the unemployment rate of the state to 16 to 27 per cent from the present rate of eight per cent.

The poverty rate may go up to about 50 percent in the state also.

The revenue for the current fiscal year was dropped from Rs 12423 crores to Rs 18236 crores due to the outbreak of Covid-19 (Times of India, 2020). According to the Finance Minister of the state Dr Himanta Biswa Sarma, the state's average GST collection per month was Rs 693 crores in the year 2019 but in April 2020 it was Rs 147 crores and in May it was Rs 360 crores

Due to Covid-19, it is estimated that the livelihoods of 67 lakh people will face disruptions. According to the report, the categories of casual labourers and self-employed people are expected to face severe stress and hardship(The Sentinel Newspaper).

Consequently, it is also estimated that due to the large scale return of migrant people to the state due to covid-19, there will be a significant fall in the inflow remittances to the state; a part of which around 16 percent is used for agricultural investment. It is also predicted that there will be a drop in the agricultural investment in the coming season by 10 to 25 percent which is equivalent to Rs 786 to Rs 1,572 crores. (The Sentinel Newspaper)

It is also predicted that the Handloom sector has also been badly hit by covid -19 and lockdown.

According to the Ministry of Statistics India's growth in the four quarters of the fiscal year, 2020 went down to 3.1%.

Due to the nationwide lockdown for coronavirus, the production sector had fallen. With an increasing number of active cases of Covid-19, the Government strictly locked down the factories and companies also. The operations of factories and industries are closed and hence slow down the production level at a rapid rate.

The Assam Government also spent lots of money for giving minimum facilities to those people who were indifferent quarantine centres across the state. Apart from this, the Government of Assam also provided free rice and vegetables to the needy people of the region during the time of lockdown.

Educational Impact: As a result of the global outbreak of the Covid-19 pandemic, unprecedented effects have been observed in various parts of Assam. This has led to unexpected challenges, especially in the field of education. Almost all the students in Assam have been away from their respective educational institutions since March 15, 2020. On the other hand, Covid-19 has brought stability to the teaching and direct learning process. To cope with this difficult situation, various educational institutions in Assam have been trying to make the teaching and learning process with the help of various mass media and technology. Government agencies and various electronic channels have also taken steps to provide digital education. However, in economically backward states like Assam, students of all classes are not able to avail of this facility. There have been cases of suicide due to the non-availability of technical equipment.

Conclusion:

From the above discussion, it can be said that Covid-19 has put an undesirable impact on the social, political and economic sector of Assam. Due to the fall down of the economic sector of Assam, the lives of the people is also affected by this pandemic. This may be the time to reset. Never before has the world come to a standstill where one can pick apart the many moving pieces. We have the opportunity to rethink everything. If we do things right, we may be able to fix challenges that face humankind- environmental damage, inequality etc. Most importantly, we must ensure something like this never happens again. History says that humankind has never learnt from history. Let's hope that it's a thing of the past.

References

1. Anxiety in times of COVID-19, domestic violence and cybercrime: Helplines in Assam haven't stopped ringing since lockdown - Health news, Firstpost. (2020, April 13). Firstpost. <https://www.firstpost.com/health/coronavirus-outbreakanxiety-in-times-of-covid19domesticviolenceandcybercrimehelplinesinassamhaven'tstoppedringingsincelockdown8254801.html>
2. Assam government's response to COVID-19. (2020, May 6). PRSIndia. <https://www.prsindia.org/theprsblog/assamgovernment%E2%80%99s-response-covid-19>
3. Assam: Coronavirus lockdown triggers rise in suicide, mental health issues. (2020, May 12).INSIDENE. <https://www.insidene.com/assamcoronaviruslockdowntriggersriseinsuicidemental-health-issues/>
4. BASUMATARY, R. (2020, June 23). Assam: With no Smartphone, 15-year-old student commitssuicideafterfailingtoattendonlineclasses. NORTHEASTNOW: <https://nenow.in/northeastnews/assam/assamwithnosmartphone15yearoldstudentcommitssuicideafterfailingtoattendonlineclasses.html>
5. Basu, S. (2020, April 20). A parallel pandemic as domestic abuse victims trapped with their abusers. The Hindu. <https://www.thehindu.com/society/covid-19lockdowndomestic-abuse-victims-trapped-withabusers/article31388228>.
6. Coronavirus disease (COVID-19) – World Health Organization. (n.d.).
7. WHO | World Health Organization. https://www.who.int/emergencies/diseases/novel-coronavirus2019?gclid=Cj0KCQjw9b_4BRCMARIsADMUIyrldeuVmu168wxgmNuyd19O5BdILrxDRZ_KIZ6Hi26QMXc3wr4EfdgaA uWJEALw_wcB
8. Desk, E. (2020, May 16). Explained: How COVID-19 has affected the global economy. The Indian Express. <https://indianexpress.com/article/explained/explained-how-has-covid-19-affected-the-global-economy-6410494/>
9. Desk, S. D. (2020, July 18). Out-of-work Guwahati welder commits suicide amid lockdown.TheSentinelBreakingNews, NorthEastNews, TopStories, IndiaNews&WorldNews. <https://www.sentinelassam.com/guwahati-city/out-of-work-guwahati-welder-commits-suicide-amid-lockdown-489561>
10. Desk, S. D. (2020, April 3). Lockdown: Domestic violence cases on the rise during coronavirus shutdown. The Sentinel - Breaking News, North East News, Top Stories, India News & World News. <https://www.sentinelassam.com/nationalnews/lockdown-domestic-violence-cases-on-the-rise-during-coronavirus-shutdown/>
11. Duffin, E. (2020, June 18). COVID-19: Percent change in GDP by country 2020. Statista.com. <https://www.statista.com/statistics/1102991/covid-19-percent-change-gdp-country/>
12. Election Commission of India. <https://eci.gov.in/>

13. First corona case in Assam: 52-year-old tested positive in Silchar medical college. (2020, March 31). Barak Bulletin. https://www.barakbulletin.com/en_US/first-corona-case-in-assam-52-year-old-tested-positive-in-silchar-medicalcollege/
14. International foundation for electoral system. (2020, June 17). Elections Postponed Due to COVID-19 - As of July 15, 2020. IFES | The International Foundation for Electoral Systems. https://www.ifes.org/sites/default/files/elections_postponed_due_to_covid-19.pdf
15. Mazumdar, P. (2020, April). Governor's rule imposed in Assam's Bodoland territorial area districts. TheNewIndianExpress. <https://www.newindianexpress.com/nation/2020/apr/28/governors-rule-imposed-in-assamsbodoland-territorial-area-districts-2136187.html>
16. National Informatics Centre. (n.d.). Covid 19 Dashboard – Government of Assam. <https://covid19.assam.gov.in/>
17. News18. (2020, June 29). COVID-19 impact: Assam changes school calendar to April-march from JanDec. <https://www.news18.com/news/india/covid-19-impact-assam-changes-school-calendar-to-april-march-from-jan-dec2693347.html>
18. Pathak, Mohan(2020): "Social, Political and Economic Impact of Covid-19 on Assam: A Study",JCR,2020, 7(16): 2840-2847