

DARSHANA



Edited by
Dr. Manju Kalita

Barnali
2/9/19

DARSHANA

Edited by
Dr. Manju Kalita

Published by
Department of Philosophy
Mangaldai College

DARSHANA : This book is collection of multidisciplinary research articles published by the department of Philosophy, Mangaldai College.
Price : Rupees One hundred only.

© Editor, **DARSHANA**

Published by : Department of Philosophy
Mangaldai College

Editor : Dr. Manju Kalita

Member : Sri Bhupen Haloi, HoD
Sri Nabajyoti Doley

First Edition : August, 2019

Price : 100/- (One hundred) only.

ISBN : 9 788193 88762

All rights are reserved by department of Philosophy, Mangaldai College, Mangaldai. No part of the book can be reproduced in any form or by any means without prior written permission. Views and interpretations expressed in this book are those of individual author (s).

Printed at Mayuree Offset
Mangaldai, Darrang
Phone : 98544 57040

Contents

➤ The Status of Renunciation in Buddhism and Christianity : An Interpretation	Dr. Mausumi Bhattacharjya	1
➤ Right kind of education : An analysis with special reference to J. Krishnamurti	Sri Bhupen Halo	9
➤ Challenges of Higher Education in Assam For Development of Human Resource	Sri Umesh Ch. Sarma	18
➤ Environmental Ethics with Special Reference to Anthropocentrism	Dr. Juthika Das	27
➤ The Ideal of Social Justice in Islam : An Analysis	Dr. Jahirul Hussain	36
➤ Philosophy of Mind With special reference to Ludwig Wittgenstein	Dr. Manju Kalita	44
➤ Status of Women as Reflected in the Literature of Vedic Era	Sri Gagen Kakati Dr. Pabitra Kr. Nath	50
➤ Concept of Religion with special reference to M.K. Gandhi	Miss Umma Hani	59
➤ Karma yoga and Human life: An analysis	Mrs. Karabi Sarmah	66
➤ Concept of the <i>Sāṃkya</i> system in the vedic age	Sri Chitra Ranjan Sarma	72
➤ Social Consciousness in the Writings of Khalil Jibran	Dr. Abdul Malik	75
➤ A Reflection on Gandhi's Views on Peace	Dr. Barnali Deka	78
➤ The Need of Dowry Eradication	Miss Diksha Saharia	82
➤ Missing Religion : Overview of Origin	Sri Nabajyoti Doley	89

**RIGHT KIND OF EDUCATION: AN ANALYSIS
WITH SPECIAL REFERENCE TO
J.KRISHNAMURTI**

Sri Bhupen Haloi

Asso. Prof. Dept. of Philosophy.
Mangaldai College.

ABSTRACT :

Education has been playing an important role for the all-round development of human beings. It is one of the primary factors applicable to establish a man with strong personality. So a proper educational system is essential to provide knowledge for the upliftment of the learners. Through a proper educational system learners can have knowledge and intelligence which are essential for the development of their all human factors. But the question arises here is that whether mere application of conventional pre-conceived methods or ideals are enough to provide proper education to learners for their upliftment in all aspects? J.Krishnamurti tried his best to answer the question by analyzing the matter from different angles. Consequently he came into conclusion that mere pre-conceived methods or established ideals, through which teachers teach their learners, are not proper system of education for all-round development of the learners. In fact, teachers should provide their learners, a free environment as well as they should extend their helping hand to keep their learners mind free, open and presupposition less, so that they can observe freely and very carefully anything on their own way. I shall try to observe some of his important viewpoints through which he tried to give a new foundation of educational system in contrast to old existing system.

INTRODUCTION :

In the contemporary human society, almost all must admit it that education has been playing an important role for the all-round

development of human beings. It is a systematic function of providing knowledge to the learners. Education helps men to know what is essential for them in the process of their development as a whole. The word development is meant development of human beings in all aspects. Without all-round development no one would be able to establish himself in the society. To establish as a man with strong personality one has to cultivate knowledge and intelligence and it is possible through education. Proper education can make learners intelligent and it brings integration in life. Knowledge, intelligence and integration are the prime factors that reveal a learner's position as a whole in the society. No one can expect a sound and worthy personality without proper knowledge. Education is the basic means through which one can acquire knowledge and it is essential for one's all-round upliftment. However, some of the scholars raised question regarding the present system of education prevailing in teaching-learning process. Jiddu Krishnamurti is one of them who tried his best to re-think the existing system of education. Krishnamurti's problem is how to know about proper knowledge required for learners to develop their lives as integrated men. Whether mere application of pre-conceived methods or ideals, in learning process, can provide proper knowledge? Can it be helpful for all-round development of learners? If the answer is in affirmation then what are the reasons lying behind this system? If the answer is not in affirmation then what would be the right kind of educational system through which learners can get knowledge and intelligence that is required for their all-round development? All these problems regarding educational system are to be discussed in this paper with reference to Jiddu Krishnamurti's views

AIM AND OBJECTIVES :

The aim of this paper is to analyze the concept of existing educational system and its application in the present society.

- To compare the existing system of education with Krishnamurti's point of views regarding educational system.
- To come into a conclusion, considering the views which are relevant for right kind of education.

- To justify the views, made by Krishnamurti, as relevant in proper of education.
- The basic objective of this paper is to see the traditional system of education and its problems.
- Further to establish the incapability of the existing system to help the learners in their total development in life.
- To describe Krishnamurti's opinions regarding educational system considering the contemporary human society.
- To see the arguments made by Krishnamurti, which are relevant in respect of proper education.
- To ensure the arguments made by Krishnamurti as logically relevant for right kind of education.

METHODOLOGY :

Methodology applied in this paper is that it is an analytic approach based on secondary sources of information like books, journals magazine, internet etc.

DISCUSSION :

Education is generally known as a process of teaching to improve knowledge of learners. The word 'education' is literary meant that it is "a process of teaching, training and learning to improve knowledge and develop skill of human beings"¹. From the above meaning it is clear that education is a teaching process in which teachers teach required techniques to improve knowledge and skills for all-round development of their learners. However, learners should have to improve their mental, intellectual and physical faculties for all-round development. These are very essential for any individual to have proper knowledge of the matter of investigation.

Generally it is believed that education is a teaching learning process, where teachers teach their learners in a systematic way by applying some methods, or ideals. The purpose of this system is to make learners active for achieving and improving knowledge in life. Knowledge is essential in life for anyone to establish oneself in the society. Without proper knowledge no one can play his role to

establish himself in the society. Proper knowledge can change a man to an integrated one of great personality. To have a good personality one has to be sound physically, mentally and intellectually and it is possible only through education. In this respect I am to quote a relevant statement of the great philosopher Aristotle— “Education is the creation of sound mind in sound body”². The statement indicates that life is divided into two parts of which one is mental or inner and the other is physical or outer part. The outer part refers to the observable activities and the inner refers to the inward region. Aristotle emphasized on the development of both inner and outer aspects through education. However, some of the educationists interested only on the inner aspect of human beings. The following statement is one of the best examples in this respect- ‘Education means the training of the intellect, refinement of the heart and discipline of the spirit’³. Various experts expressed their own opinions regarding education in different ways. There may be differences among them. But it must be conceded by all that education is the basic means for the fullest development of life. For all human beings, education is essential, in every step to live a better life. But the problem that we face here is in connection with the system of education. What is the proper educational system to improve learner’s knowledge? Can proper knowledge be provided only by applying traditional pre-conceived method or ideals in learning process?

By education what we generally mean is that it is a systematic function through which learners get opportunity to make their all round development. But the present system of teaching applied by the teachers to teach their learners has its limitation. So learners are not able to develop themselves completely, rather it makes their fragmental development. Normally, teachers teach their learners by applying pre-conceived methods, or ideals which are believed to be relevant for better education. Krishnamurti was not in a position to accept this type of educational system. He believed that method or ideal has nothing to do with education. Because this kind of teaching makes extremely difficult the learners to think independently. For him “the role of education is to help to bring about transformation in human mind”⁴. So learners should have been provided a free

environment, so that they can think and understand their lives as a whole. It is well known that no one can keep himself isolated from the society or environment. And in this social environment we want to get reward, wealth, security etc. But these are the factors, for Krishnamurti, which put an end learner's spontaneity and create fear in their mind. Fear causes disruption of free thinking. "The fear blocks the intelligent, understanding of life and it leads to stop the spirit of adventure"⁵.

J. Krishnamurti deeply thought about the meaningless exercise of the whole educational system that is at present in existence. The system is that the teachers apply some particular methods or ideals that are already in existence, to teach their learners for their development. That means

Learners are directed to think or understand according to those methods or ideals. Methods or ideals have an authoritative force. Hence, by following such ideals or methods learners become unable to think independently in their learning process. They lose their capability of thinking contrary to the established pattern of the society. Krishnamurti rightly said with this regard that the present educational system creates fear to learners' mind – They "afraid to think contrary to the established pattern of society and become falsely respectful of authority or tradition"⁶. Ultimately learners become unable to revolt against discontent.

Krishnamurti's position was clear regarding the pattern of education. He has outright rejected the authoritative force of pre-established method or ideals applicable in the existing pattern of education. He was one of the experts who revolted against such pre-established methods used in educational system. Revolt is, according to him, of two types. One is violent revolt and the other is psychological revolt of intelligence. Violent revolt is simply reaction against the existing pattern. It is merely constitution of a new set up of ideals replacing the old existing one. There is no understanding of deep intelligence in such a revolt. Krishnamurti was not in a position to support it. According to him by creating a new set up of ideals cannot solve our problems since there is scope here to create again a new set of ideals against it and it is nothing but the reaction

of the old existing one. "Reaction only breeds opposition and reform needs further reform"⁷. Psychological revolt of intelligence is important for Krishnamurti, to acquire proper knowledge. It is not mere reaction against old existing set of ideals. It comes with self knowledge of anything comes into being in experience. Of course, we are to be aware of our own thought and feeling and these are possible through intelligence. Intelligence is the primary factor through which one can observe the matter of investigation clearly and distinctly. "When we see things as they actually are, then only we can actually act; if action is to take place there has to be perception"⁸. There may be a question in connection with the significance of life. Can we say that our lives become significant if we are being educated merely to achieve our skill and wealth? As to the answer of this question Krishnamurti was of the view that mere achievement, in some particular areas, through education to perform better is not the significance of life. Rather it leads to contribute to the destruction and misery of the world society. We may be highly educated, but without deep integration of thought and feeling our lives are of many fears. If we are without deep integration of thought and feelings our lives must remain incomplete. The integrated individual is one who is capable of dealing with life as a whole. Life is actually one whole movement. Living does not mean living as a professional like doctor, professor, engineer etc, but to live as a human being. Education, for krishnamurti, should be a system that can bring about integration of life as a whole. Without integration life is simply a series of different entities that could confuse one to identify oneself.

Education is not merely a matter of training the mind. If teachers give training to their learners by applying some pre-established ideals then it will not be other than mere continuation of the past. Yes it can make one proficient in some particular areas. Even in our day to day life there may have necessity of such training still it is completely mechanical. This type of training can't provide knowledge which can make learners to be able to discover anything new with love. So it is completely ruthless, according to Krishnamurti.

Krishnamurti was of the view that right kind of education is to create a free and convenient environment for their learners, so that

they can understand the meaning of life. The function of education is to create human beings who are integrated and therefore intelligent. Education is to awaken the capacity in ourselves to perceive essentials of what is called knowledge. "The right kind of education means the awakening of intelligence, the fostering of an integrated life"⁹. In fact education is to see the significance of the life as a whole. In contrast, the present system of education is to develop efficiency in some particular aspects which leads people to be subservient, mechanical and thoughtless. Subsequently it makes us incomplete and uncreative. The purpose of education is not to produce scholars; rather its purpose is to work to create integrated men who are free to think and understand.

The present system of education is simply a teaching process where information and knowledge are accumulated from books. This type of teaching can provide technique and skills to be a specialist. But this existing system of education can't train a person to understand the life. So, this type of education is not meaningful. It is rather a ruthless, failure and unworthy exercise. Technology may have the capacity to speed up the basis of development in the society. It may be able to solve some of the problems come into being in the life of human beings. But it has no capacity to solve our inner psychological pressure and conflicts. Hence, Krishnamurti emphasized on it that teachers should create such an environment for their learners where they can feel free from any pressure and conflict and can understand their lives as integrated one. Technology without self understanding makes our life incomplete and ruthless.

According to Krishnamurti, no ideal or method is required to teach learners in educational process. Education is something that can help man to experience the integrated process of life. Ideals can't change the existing values prevailing in the society. Ideals that have been used in teaching process have a force of "ought" and this ought is the obstacle of one's free thought and understanding of the life. In fact "if one is fully aware of what is then one must understand it and so be free of it"¹⁰. Right kind of education is to help individual to be free and mature. A free man can choose anything as the subject of knowledge. Education is that which can make a person to be

16 # DARSHANA

attentive to select anything to learn. When one is interested in something then attention comes, when one is interested of something one has to love to find out all about it. Without love life becomes empty. "To be a human being one has to love and to love one has to feel. It is feeling which makes a human being alive-which makes one have feeling for life"¹¹.

Teacher's role is very important to provide proper education since it is closely connected with the teachers. At the very beginning it is very important, for a teacher to understand himself before going to teach learner. In fact teachers should be free from any established system of thought. So, only those teachers can provide proper knowledge to their learners, who are completely free from any established form of ideal.

CONCLUSION :

In the long run it becomes clear from the discussion in this paper that Krishnamurti is one of those contemporary great scholars who revolted himself against the traditional existing form of education. Use of methods or ideals, in educational system, with a purpose to develop learners skill and intelligence is actually confine learners within some specific areas. .For Krishnamurti, it is purely meaningless exercise of educational system. Ideal or method used in the learning process plays a dominant role of restricting the learners from thinking and understanding anything freely. Therefore it is necessary to make a revolutionary change in the present educational system. The system of education, that we want to be in place, is that it should provide a free and open environment to the learners to understand themselves. Teachers can provide such an environment if, first of all, they understand themselves and can keep free from any pre-conceived ideal or method of teaching. Their duty is to be ushering of the learners so that they can think and understand freely the life as a whole. Life means an intelligent and integrated life. Education is very essential to create an intelligent, integrated and a complete human. I would conclude with the view that considering the present state of affairs of the human society krishnamurti's viewpoints concerning proper education are relevant.

REFERENCES :

1. Oxford advanced learner's dictionary.
2. Siksha (an assamese book) written by Dr. Das lakshyahira.
Pg-2
3. Siksha (an assamese book) written by Dr. Das lakshyahira.
Pg-3
4. Essays on Philosophy of J.Krishnamurti By Sakuntala;
Pg-102
5. Education and the significance of the life; J.Krishnamurti
pg-17
6. Ibid; pg-12
7. Ibid; pg-14
8. Essays on Philosophy of J.Krishnamurti By Sakuntala; Pg-99
9. Ibid; Pg-94
10. Ibid; Pg-89
11. A timeless spirit by J.Krishnamurti; Pg-66

CHALLENGES OF HIGHER EDUCATION IN ASSAM FOR DEVELOPMENT OF HUMAN RESOURCE

Umesh Ch. Sarma

Asst Prof, Dept of Economics
Mangaldai College

ABSTRACT :

Achievement of sustained and equitable human development is an urgent need and a challenge before the present Indian society. Through there have been considerable progress in all walks of live over the last few decades, large section of people in India still live below the line of poverty. These people have in adequate access to education health care facilities and other economic resources. Any amend to such condition necessitate urgent development of human resources in out country. The role of higher education in the development of human resources can be never be disputed. However, higher education in India in general and in Assam in particular, has not been able to perform its optimize role in the direction of Human Resources Development. This paper aims to highlight the perceptible challenges of higher education in Assam in the way of developing human resources in the state.

KEYWORDS : Higher education, Human resource Development

INTRODUCTION :

Human Resource Development (HDR) in the process of helping people to achieve their individual and social goals by realizing their potential. It is the process that aims at developing competency among people and creating such condition as favorable Govt. policies, programs or intervention etc. where people can apply these competences for the benefit of all. According to the United Nation Development Program (UNDP), the process of HRD include the policies and programs that support and sustain equitable opportunities

for containing acquisition and application of skill, knowledge and competences which promote individual autonomy and the mutually, bifacial to individuals the community and the larger environment of the of which they are a part (UNDP). Because for programmed policy and Evaluation BPPE, 1991,(P-19). Thus the concept of HRD includes the process of development of people including their physical, intellectual emotional, social, moral, political, economic, spiritual and all other forms of development. The focus of HRD initiative is not only on the development of individuals but also on developing the group or the society. It aims at developing the group to function better and acquire new competencies of socio economic activities. As an integrated approach, HRD aims at developing all people and is not limited to a particular group or section of the society. Although the development of human resources is important for all section of people, it is particularly important for all uneducated unemployed underprivileged and socio economically backward section of the society.

OBJECTIVE :

The present paper is designed to fulfill the following objectives.

1. To have over view of the profile of development of human resources in Assam with the challenges of higher education and improve the quality of life of the people.
2. To identify the difficulties suffered by the people of Assam regarding poverty unemployment, income inequalities etc.
3. To find out the suitable solutions to overcome these problems to enhance quality in education regarding development of human resources.

METHODOLOGY :

The study is based on secondary data collected from reputed articles of Research Journals, books, prominent sites relevant of higher education, magazines etc. It is also from the Economic survey of India.

I. Importance of human Resource Development :

Achievement of sustained and equitable human development is an urgent need as well as an enormous challenge before the present Indian society. Through there have been considerable programs in all walks of life over the last few decades, large section of people in India still live below the line of poverty (37.2 for India and 34.4 for Assam as per sources of planning Commission of India) These people have in adequate access to education, health care facilities and other economic resources that are essential for proper development and improvement of in the conditions of their life. Any amend to such conditions necessitate urgent development of human resources in our country. Developed nations of the world have demonstrated how investment made in developing human resources in our country. Developed nation of the world have demonstrated how investment made in developing human resources meet such challenges and improve the quality of life of the people. The challenges of poverty and unemployment of our country must be addressed by developing human capabilities for socio-economic development. As the same time it also requires to be seen that the fruits of development reach all through an equitable distribution of resources, opportunity and benefits.

II. Role of Higher Education :

The role of higher education in the development of human resources for national development can never be disputed. Higher education can produce high level, professionals, technical and managerial personal generated new knowledge through research and impart such knowledge leading to development of human resources. In a world economy characterized by incredible technological advancement and cutting edge knowledge development, only higher education institution can provide high level of competency for problem, identification and solution for competitive development of manpower of country. Recognizing the crucial role of higher education in the development of human resources, way back in 1966 the Kothari Commission (1964-66) noted that "One the development of our human resources and in this there can be no limit to the education to be provided." In the view of Kothari Commission all

educational effects should be directed towards the development of human resources. On a similar note the national Policy of Education (NEP- 1986) also stated that, "Education develops manpower for different levels of the economy. It is also the substrate on which research and development flourish, being the ultimate guarantee of national self reliance. In sum, Education is a unique investment in the present and the future. This cardinal principle is the key to the National Policy on Education." The Policy farther stated that, "Higher Education provides people with an opportunity to reflect on the critical social, economic, cultural, moral and spiritual issues facing humanity. It contributes to National Development through dissemination of specialized knowledge and skills. It is therefore a crucial factor for survival." Movement of our economy from industrial to service and then to knowledge one and the recent international developments like opening up of markets for global players, market oriented of economics, increased competition between nations requires that developing countries develop their human resources refining in them qualities like innovation, productivity, collaboration, teamwork's reflection, adjustment to change multiplicity of reactions and readiness to face the challenges of a globally competitive market oriented and Knowledge society. Development of such skill is required by one and all of the members of the present society belonging to all walks of life to shoulder their responsibilities properly. Higher education plays key role in this regard. However higher education institution in India in general and in Assam in particular, have not been able to perform its optimize role in the direction of human Resource Development.

III. Status of Human Development in Assam :

According to the Indian Human Development Report (2011) prepared by planning Commission of India, Assam is one of the more economically backward states in India and has recorded low net state Domestic Product (NSDP) and per capita NSDP growth rates in last decade, that were below the corresponding growth rates for the country. The human Development Index (HDI) for Assam was 0.444 against all India index of 0.467 in 2007-08 placing Assam at 16th position

among all the states of India. In terms of literacy rates, Assam stands at 19th position in India with a literacy rate of 73.2% which is below the national literacy rates of 74.04% and against 93.9% in Kerela and 91.6% in Mizoram as per the census of 2011. Gross Enrolment Ratio (GER) in Higher Education in Assam is 8.8% which is below the national rate of 10.8% (against world average of 26% and USA at the top with 83%) and Nagaland topping the national list with a GER of 19% and Kerela Closely following with a GER of 18.5% (UGC) Report on Higher Education in India, 2008)

IV. The Challenges before Higher Education in Assam :

Although Higher Education has gradually expanded in Assam since independence, issues involving access, equity and quality still confine to present challenge that need to be addressed. Imported among the challenge are:

The problem of Access to Higher Education :

As per UGC Report on Higher Education in India 2008, the Gross Enrolment Ratio (GER) in Higher Education in Assam is 8.8% which is below the national rate of 10.8%. The report also reveals that the availability of colleges (Which is measured by the college population index, CPI, i.e. member of colleges per lakh population in the age group of 18-23) of general education in Assam is 9.5 against national average of 8.1%. However in case of professional colleges it is 1.9%, for agricultural and veterinary colleges it is 0.2%, for technical colleges it is 0.1%, for Medical colleges it is 0.2%. For Women College it is 2% and for other colleges it is 0.1%. As a whole the CPI index in Assam is 10.8 against the national average of 12.4%. These figure indicate the great challenge of widening the access of higher education in general and technical and professional education in particular in Assam.

► The Problem if inequality :

Besides the low GER for overall population of Assam, large variation exists among the various categories of population like male-female, rural-urban and SC/ST and the General categories. Due to urban Centric and uneven distribution of institutions of higher education, it is not equally available to all in the state.

► **The Problem of Standard :**

The incidence of many students from Assam moving to different place like Delhi and Bangalore in search of general higher and technical institution raises questions on the quality of higher education in Assam. As per the sources with the directorate of Employment and Craft men Training of Govt. of Assam, the size of education job seekers has been quite high in Assam which point to the quality of higher education besides other factors. Educated job seekers in Assam as per the live register of Employment exchanges in 20%. Out of the total 1, 43, 3218 educated employed 28, 3471 (20 percent to the total educated employed) were Graduates 21352 were post graduates, 2839 were Engineering Graduation. Another indicator of quality in higher education in Assam is the status of Assessment and accreditation of universities and college by NAAC in Assam. As per the list of college by NAAC assessment in Assam (up to is the September 2016) all the 15 states and central universities were awarded “A” and “B” grade. Out of all the 189 college in Assam. Only 146 college have got themselves assessed or re-assessed by NACC. Non submission of the majority of the college to NACC assessment in Assam rises serious doubt about their quality. Moreover out of the 146 accredited college only 39 college have got “A” grade in NAAC assessment. As per latest record with the directorate of higher education. Govt. of Assam, the total student enrolment stands at 5,16, 651 against the total number of 7,258 teachers. Another concern relating to the standard of education in Assam is the large scale presence of private players in the field of higher education. These private institutions are playing a major role in providing education in the market oriented courses owing to the insufficiency and /or traditional nature of education given by Govt. institutions, the standard of education in most of these institution is questionable, through the claim global standard and charge higher fees on students.

► **Falling standard of Research :**

Though research is basically aimed at development knowledge and understanding for solution of vital problems faced by man and for developing theories and generalizations, current practice in the

field can hardly claim to fulfill its basic purpose. Though there has been considerable increase in the recent times these cannot be considered as attempts to satisfy the inquisitive and scientific thirst for knowledge. The reason behind this assumption lies in the fact of increased interest in research among teachers and prospective teacher to meet the university Grant commission (UGC) of India directive making research eligibility to enter teaching at higher level, a criterion of promotion, incremental benefit and so on.

This supposition finds testimony from the fact of increased number of Ph D registration with private universities, some of which are facing criminal producers due to widespread Violation of norms.

➤ **The Problem of Reservation in higher Education :**

Caste based reservation in educational institution in India are a constitutional obligation having its own logic of equalization social and educational inequality. However caste based reservation amounting up to 49% of the total seats in the Govt. institutions of higher education, including the institutions of excellence, prevent better talent coming in from un-reserved categories besides causing social unrest at times.

➤ **High Cost of Education :**

Govt. funding on higher education and research in India and in Assam has always been meager. To make up for this and to make higher education globally competitive, presence of private players in the field have been allowed along with the self financing course in aided universities resulting in very high cost of higher education owing to the insufficient number of Govt. institutions of higher education in Assam, there has been a mushroom growth of private institutions in traditional fields of knowledge like basic science, classical language and literature art etc. The enrolment register of college and universities in Assam stand testimony to this fact.

Most of the talent student move out of the state after completing senior Secondary course in search of good professional and technical college like medical engineering management etc. leaving only a few for pure and basic fields of knowledge diminishing enrolment in S. Sc/ M Sc course verify this fact.

► **Problems of infrastructure in State run institutions :**

The provincialized college and the state universities in Assam suffer from the problem of lack of basic amenities and state of the art infrastructure which stand in stark contrast to the private college and universities. Even the central universities are endowed with better infrastructure and facilities for the student and the teachers. However, it is provincial colleges and the state universities that cater to the largest number of students in Assam including the poorer section who cannot afford to pay for education in private institution. These institutions find it hard and disadvantageous to compete with the private universities and colleges that better equipped to prepare student for the global employment market and overall development of human resource in the state.

► **Financial Problems :**

Financial problems have always handicapped the desirable progress of quantitative and qualitative higher education in Assam. Assam is primarily an agrarian economy and nearly 70% of total population in the state is dependent on agriculture and allied sectors. Adult literacy rate is only at sixty five percent and gross enrolment ratio in higher education stands at 8.8% with 34.40% of people living below the poverty line and with a per capital income of Rs. 30569/- (Economic survey of Assam, 2014-15), Govt. can hardly afford to make massive investments that are required for proper growth of higher education. Though the Govt. talks of high standard of higher education, it has never been able to make the required budgetary provision of the same. Owing to the inadequate development of human resources in Assam, it was expected that Govt. would allocate more money for higher and technical education on its 2010-11 budgets. However the Govt. allocated only 6% of total budget outlay in education, out of which only 11.63% and 1.63% allocated for higher and technical education respectively.

CONCLUSION :

Higher Education in Assam is facing big challenges having them to compete with the global competitors. However institutions of higher education in Assam, with crying needs for basic amenities

and infrastructure, are hardly ready for this Global competition. The Annual Exodus of Bright Student from the state in search of better education partially indicates the Defeat of the Institutions of Higher Education in Assam. If the Human Resources in Assam is to be saved from becoming bane on economy of the states, then a well thought policy of higher education combined with adequate Govt. funding and proper monitoring and control over standard of higher education only can bring much needed change in area.

REFERENCE :

1. India Human Development Report (2015) towards social inclusion. Institute of Applied. Manpower Research, Planning Commission Govt. of Assam
2. UGC, "Higher Education in India –Essence Related to Expansion, Inclusiveness, Quality and Finance." Nov. 2014
3. Ravi S. Samuel (2011) A Comprehensive study of Education. Presentice Hall of India Pvt. Ltd. New Delhi
4. Narasiaah, M L (2005) Education and Human Resource Development, Discovery publishing Hanse, New Delhi.
5. P. K Dhar, Indian Economy.
6. Sunil Bahadur, "Hman Resource Development of India."
7. Sampat Mukherjee & Amitava Ghosh, "Manpower Research, planning and Development."

PHILOSOPHY OF MIND WITH SPECIAL REFERENCE TO LUDWIG WITTGENSTEIN

Dr. Manju Kalita

Assistant Professor

Department of Philosophy

Mangaldai College

ABSTRACT :

The concept of 'Mind' and its relation to body is one of the most important and complex problems in the history of philosophy. Apart from being itself a problem of vital interest and importance is also closely connected with the all fundamental problems of philosophy. The mind is perhaps the deepest mystery, the most profound paradox of all existence. Mind has different mental capabilities i.e. capacity for thought, feeling, willing and deliberate actions which are not seen in other animals of the world. The nature of mind and the nature of its constituent have been agitating the minds of people from a long time. Human beings always try to find out the mystery of mind because all the development of the society is possible due to human mind. Therefore it can be said that nobody can deny the importance of the study of mind. Ludwig Wittgenstein as an analytical philosopher says that mind and body are not separate substances. He rejects Descartes' dualism and gives a new concept about mind in his famous work "*Philosophical Investigation.*"

INTRODUCTION :

Nobody can deny the existence of human mind. But mind is a very complex and mysterious phenomena. The issue of mind has occupied a central place in philosophy and psychology from the beginning to till now. What is the mind? What is the relation between mind and body? etc. are the never ending problems in philosophy of mind. In different times philosophers gives their valuable comments about the nature of mind. But unfortunately nobody can give the proper answer about the problem. Apart from being itself a problem

of vital interest and importance the problem is also closely connected with all the fundamental problem of philosophy. As Bruce Aune says, "The mind-body problem has been called a world-knot, where all the problems of philosophy ultimately come together."

THE PHILOSOPHY OF MIND :

Philosophy of mind is an important branch of philosophy. Philosophy of mind studies the nature of mind, mental events, mental function, mental properties, consciousness and their relationship to the physical body particularly the brain. The mind body problem i.e. the relationship of the mind to the body is commonly seen as the central issues in philosophy of mind. It is that branch of philosophy which deals with the various problems of mind like what is mind? What are mental concept? How one mental concept is related to other mental concept or what is the relation between mental concept and a physical concept? And so on. In this context, John R. Searle remarks that the philosophy of mind has been the intention of cognitive science, a new Discipline that attempt to go deeper into the nature of the mind that was contemporary in traditional empirical philosophy.

THE MATERIALISTIC THEORY OF MIND :

The materialistic theory of mind is a significant theory in the philosophy of mind. The materialist holds that only matter exists and therefore if the mind exists then it must exist in the form of matter. This view is found in early Greek Philosophers. Materialist philosophy was developed in a most profound way by Greek Philosopher structure of matter. The world he said consisted of atoms and space through which they moved. Moving in that void, the atoms met and clung together to form various bodies. All that existed was made up of atoms. He shown that the human soul was also a combination of definite atoms and disappeared with the death of the body. The death of the body and soul was a distinguish of the constituent atoms.

Among medieval philosophers of 13th century Thomas Aquinas is a materialist philosopher. Thomas Aquinas asserted in his doctrine of being that all being both of actual could only be the being of

separate individual things. He called such things as substance. Francis Bacon, the British empiricist sharply criticized the idealist philosophy and the speculative nature of the reasoning. His purpose was to establish truths that would assist men in their practical life and guide their activities in creating material values. The contemporary materialist philosophers like Paul and Patricia Churchland, Daniel Dennett, George Rey etc. hold that nothing but matter exists. Behaviorism and the central state theory are two kinds of productive materialism. Behaviorism dominated philosophy of mind for much of the 20th century, especially the first half.

THE IDEALISTIC THEORY OF MIND :

The idealistic theory of mind has a significant role in the philosophy of mind. The mind is not an abstract nominal principle of unity, above and beyond mental states or phenomenon, nor an aggregate of mental states or phenomena, but a concrete spiritual principle of unity in plurality. In other words, it is a simple abiding subject manifesting itself in a plurality of states and activities, and through them realize itself as a self-conscious and self-determining spirit. According to this theory self-consciousness and self-determination are the characteristic features of the mind. Plato, was the first to view that mind is a non-material entity. According to him the soul is a spiritual substance which expresses itself in three fundamental types of experience and these are thinking, feeling and willing and they are the three functions of the soul. Aristotle has been regarded as an Encyclopedic Genius. Aristotle, no less than Plato. Emphasized the reality and essential character of the souls but he brings it into much closer relation to the body. Rene Descartes the father of the modern philosophy, as a non-materialist philosopher regards matter and mind as two heterogeneous substances. He states that matter and mind are opposite in its nature. Spinoza, Leibnitz, Johan Locke, David Hume, Immanuel Kant etc. are supporters of idealistic theory of mind.

WITTGENSTEIN'S PHILOSOPHY OF MIND :

Wittgenstein, a linguistic philosopher opposes the dualism of Descartes. According to Descartes mind and body are two separate

substances. In direct opposition to Descartes he maintains that mind is a continuation of language and the world. He states that mind is a part of the world. It is the media of thinking and acting in the world and language. Wittgenstein reduces the Cartesian "cogito" or "self" into a psychological self and says that as it is a part of the world, this self cannot represent the world in any way either from within the world or from outside it. He says that instead of representing the world by the Cartesian cogito it is necessary to represent the Cartesian self itself as it a part of the world. He further criticizes the Cartesian conception of self as substance. He says that to be a substance it must be unchangeable and simple something. But Cartesian self being and psychological one cannot be called substance. Thus he says that the question of mind-body relation or distinction does not arise because both are parts of world. Wittgenstein strongly rejects the Cartesian thesis that mind belongs to inner world and its activities are thinking. Cartesian philosophers say that as thought resides in inner world of mind so it exists prior to an independent of language. They believe that mind is subjective and invisible as distinct from body. Such view is rejected by Wittgenstein. He advocates that such an idea arises because of the misunderstanding of language. According to Wittgenstein there is nothing in the mind which is call "mental states" and so it cannot be describe in the way a room can be. Hence, for him, mind stands not foe mental entities but for mental activities.

Wittgenstein criticizes Descartes theory and rejects it as non significant. According to him mental predicate does not refer to anything private. Mental states are names of particular patterns of behavior, they cannot be the cause of the behavior in question. Wittgenstein holds that mind does not refer to any separate substance or entity, yet he does not deny the innerness of mind. The thesis that there is a logical connection between inner process and overt behavior seems to be implied by Wittgenstein's claim that behavior provide the criterion for ascribing mental predicates. Wittgenstein says that-

"An inner process stand in need of outward criteria."

For example the pain behavior is not at all meaningful if pain behavior nothing goes on inside the person. For the external behavior to be meaningful the inner has to be there.

According to Wittgenstein, there is a natural history of the human species that determines why human beings alone are minded beings. The world and the minded beings constitute the reality and so there could not be a gap between the world on the one hand, and the human mind on the other side. The world has a history of the minded beings themselves. Wittgenstein clearly indicates that though mind is irreducible, it is yet the co-partner of the body. So Wittgenstein says, "The human body is the best picture of the human soul." From the statement it can be said that mind is reflected in body. Indirectly body implies the existence of mind. Science body and mind are not separate from the other, therefore body stands as a picture of mind. That is why Wittgenstein says that body is like a picture of the human mind.

It is seen that Wittgenstein's concept of mind have the similarity with David Hume's concept of mind. Hume states with a metaphysical inquiring about the nature of self. Hume arises to find out some entity which the traditional philosophy said to be a spiritual substance, a soul, self or ego. But he fails to catch hold of any such entity. Gilbert Ryle's account of mind is also similar with Wittgenstein's view on mind. In his celebrated book "The Concept of Mind" he states with a criticism of Cartesian mind-body dualism. Like Wittgenstein, Ryle says that in some uses the word denoting a first personal pronoun can be replaced by "my body" while in some other uses it cannot be done.

CONCLUSION :

In the analytical philosophy, Wittgenstein concept of mind adds some relevant points to the mind-body problem. According to him mental phenomena cannot be private on inner. Mind, according to Wittgenstein is not an entity but it is realized in different physical activities. From the different section of "Philosophical Investigation" (*his great work*) it can be concluded that all mental function such as emotion, feeling, willing, thinking etc. are expressed on outer expression according to Wittgenstein. At the end, it can be said that Wittgenstein's philosophy of mind takes a vital role in contemporary philosophy.

REFERENCES :

- Ahmed A. (ed.) 2010 : *Wittgenstein's Philosophical Investigations: A Critical Guide*, Cambridge University Press,
- Anne Bruce : "Knowledge, Mind And Matter"
- Alston, J. 1988 : *Philosophy of Language*, Prentice-Hall of India, New Delhi.
- Hume David : "Treatise On Human Nature"
- Pradhan, R.C. (ed.) 2001: *Philosophy of Wittgenstein, Indian Responses*, Decent Books, New Delhi.
- Ryle, G. 1949 : *The Concept of Mind*, Hutchinson, London.
- Searle, J.R. (ed.) 1971 : *The Philosophy of Language*, Oxford University Press.
- Wittgenstein, L. 1953 : *Philosophical Investigations*, Tr. G.E.M. Anscombe, Basil Blackwell, Oxford.
- Wittgenstein, L. 1969 : *The Blue and Brown Books*, Basil Blackwell, Oxford, 1958, Second Edition.
- Wittgenstein. L. 1961 : *Tractatus Logico Philosophicus*, Tr. D.F. Pears and B.F. Mc Guinness, Routledge and Kegan Paul, London.
- Wittgenstein. L. 1967 : *Zettel*, Tr. G. E. M. Anscombe, Basil Blackwell, Oxford.

STATUS OF WOMEN AS REFLECTED IN THE LITERATURE OF VEDIC ERA

Sri Gagen Kakati

Department of Sanskrit

Sri Pabitra Kr. Nath

Department of Geography

Mangaldai College, Mangaldai

ABSTRACT :

Literature is the reflection of the society that depicts the contemporary circumstances of it. The literature of Vedic age refers to mainly *Samhita, Brahmana, Aranyak and Upanisadas*. A perusal of such ancient literature of vedic era reveals that the status of Indian women reached its glorious peak during that period when they enjoyed high honour and reverence from the society. This literature always preached the highest philosophical and ethical doctrine of equality and fraternity irrespective of caste, creed and sex which is really contrasted with present time. The holy scriptures of that era also have never propounded discrimination between man and women. In fact, in places it is asserted that a woman is superior to man. Here women are viewed as a mother, creator and sustainers of life on earth. As depicted by this literature of Vedic era they also have some code of conduct or special duties to perform, some special paths to follow and some ideals to strive for. But these neither lower their dignity and status nor narrow down their outlooks and ideals; rather these elevate their position in the society of Vedic age. With this background the paper attempts to look into the status of women as reflected in the literature of Vedic age from the perspective of education, woman celibacy, fine arts and varied means of livelihood, warfare exercise, economic and social life.

KEY WORDS : Vedic era, ancient literature, Holy Scripture,
code of conduct

INTRODUCTION :

The status represents the position of individual in the group. The status of women of vedic era refers to her rights and duties in family and social life of vedic society. The Vedic period is divided into two; namely the early vedic period which starts from 2000 B.C. and continues till 1000BC and the later vedic period which starts from 1000 BC and continues till 600 BC. During the vedic age the condition of women was far different from that of today. There was a difference in the conditions of women in early and later vedic period. In early vedic period, there was no discrimination between man and a woman. The birth of scholarly daughter was desired as recommended in the text of Rig Veda. Their education was not neglected and they were sent to Gurukulas to master various subjects such as theology, philosophy, medicine etc. It was believed that if a girl is initiated into vedic studies then she would have a successful married life.

Later vedic stage there are some references that hold the status of daughter in a low eastern Aitereya Brahmana of Sam Veda places Sister next to the wife of her brother, this means that female child has an inferior existence in her own home. Therefore later on the rituals ensuring learned daughters lost its popularity to Puruvasvana who prescribed for the birth of a son. In spite of such state of mind, there are references that indicate the equal social and religious status enjoyed by the women in vedic society.

Thus Historically speaking, women in India have passed through two phases of their life – The period of liberation and the period of subjugation. From vedic age till today, her status and position has been changing with the passing of time. Therefore it is necessary to analyze the status of Hindu women in vedic age to assess her real position in today's context. There are numerous hymns in the vedas that deal with the social customs then prevalent and from them one can form a broad idea as to how girls and women were looked upon, treated and the status accorded upon them by society. In this paper an effort is made to look into the status and position of women in vedic society as reflected in vedic literature.

Thus it will focus on the different perspectives of social life of women in vedic society under the following aspects.

EDUCATION :

The society of the vedic Aryans is known to us through a mass of literature called vedas. The culture, intellect and scientific development of a society depends mainly on its educational condition. Education builds the personality of human being which is subsequently reflected on the society. Education was equally open for boys and girls in Rig Vedic society. The girls were spending early years in Brahmachaya ashram. The Taittiriya Brahman makes sacrament mandatory for a female student for the initiation of education.

There were two categories of female students – Satyabadini were those women who studied with purpose of getting married life. Their education would be based on the rituals and necessary subjects required for life after marriage and Brahmavadinis were the ones who devoted their life in learning and chose not to get married. Their sole purpose of life was to acquire knowledge. They became prophets and composed numerous hymns in Rig veda. Prominent among them are Ghosa, Apala, Visvara etc. Ghosa has composed two suktas (hymns) in Rig veda who also mentioned women warriors called Vadhrimati and Vishapala.

Apala contributed few hymns in Rig veda praising Lord Indra and Viswara composed hymns in praising Agni Devata.

Along with these women, there were other women who have contributed to Rig Veda such as Gargi, Maitreyi and Lopamudra. Gargi was a philosopher and in the court of king Janaka, in front of Assembly of philosophers Gargi asked the questions to Yajnavalkya Rishi who was a great scholar of the time. He could not give answers to Gargi's questions.

Hymns composed by Lopamudra are present in Rig Veda. They could remain Brahmavadinis throughout their life and pursue knowledge. They could become seers, authors, poets and teachers according to their preferences. This shows that they were learned, otherwise it would have been impossible for them to compose complex vedic stanzas. It is needless to say that they must have held much respect for their work to be included in the major sacred literature. The passage in Rig veda states as follows –

“An unmarried learned daughter should be married to a bridegroom who like her is learned (Rig Veda III 55:16). Thus having seen that it was customary during those ancient times for a young maiden to receive education just like boys.

MARRIAGE :

Let us now review the institution of marriage then in vogue. Scholars agree that in the Rig vedic period, it was unheard of that a girl should be married before the age of 16. The fact that a child marriage was not recommended which can be seen from the Rig vedic verse quoted above (Rig veda III 55:16). Three forms of marriage can be inferred from the Rig vedic hymns of marriage.

Rakshasa marriage in which the victor carries away the bride and gets married here.

Sayamvara type of marriage allows the bride to choose her own partner in life. Prajapatya is the third type of marriage in which one can still observe Hindu marriage of today. Here daughter is offered by the father to the bride groom with an injunction that they should be always in separable companions in the discharge of religious duties.

It is to be noted that Vedic society went out of its way to enable young men and women to intermingle. Carnivals called “Samsanas” used to be organized from time to time when young people of both sexes would assemble and engage in merry making. Young women often married a man whom they met in these gatherings. Given below is a description of a ‘Samsana’ from the Rig veda.

“wives and maidens attire themselves in colourful robes and set forth to the joyous feast; youth and maidens hasten to the meadow when forest and fields are clothed in fresh greeneries to take part in dance. Cymbals sound and seizing each others lads and damosels whirl about until the ground vibrates and clouds of dust envelop the happily moving throng.”

This implies that in vedic times there was considerable freedom in choosing one’s matrimonial partner.

The bride was to assume a position of reverence and even dominance in the household, there was certainly no question of maltreatment in bride groom’s home. Here a passage is quoted from

Rig veda “Come, o desired of the gods, beautiful one with tender heart, with the charming look, good towards your husband, kind towards animals, destined to bring forth heroes. May you bring happiness for both our quadrupeds and bipeds.” (Rig ved M 85:44)

The vedas present a society in which monogamy was generally and normally practiced. Yet there are instances where polygamy is distinctly recorded. The rich, kings and ruling section of the society were practising polygamy. Aitereya Brahmana admits that a man can have more than one wife. Atharva veda prescribes a number of charms to enable the wife to monopolize the love of common husband. One can grudgingly admit that there are few references of polyandry in the vedas. There are some passages in which the wife is mentioned in connection with husband in plural. It is interesting to note that later vedic literature do not approve polyandry though legalize the polygamy.

As in the case of widower, the widows are allowed to marry again. It may sound strange, but the funeral hymn in vedas exhorts widow to marry the one who holds her hand. It also shows that brother of the deceased took charge of the widow. Atharva veda show a strange funeral ritual of the vedic age, which was preserved some formalities similar to the custom of ‘Sati’. It depicts a widow lying by the side of husband’s corps on the funeral pyre and being asked to come down. A prayer was offered that she should lead a prosperous life with children and wealth. The passage is open for interpretation either way – to remarriage or to practise Niyoga.

We don’t come across the system of purdah in the vedic society. Even the life after marriage does not change much in their social interaction. They were quite free to associate themselves with others on the occasion of festivals and rejoicing.

RIGHT OF PROPERTY :

Unmarried daughters had share in their father’s property. Daughter had full legal rights in the property of her father in the absence of any son. Mother’s property, after her death, was equally divided among sons and unmarried daughters. However married women had no share in father’s property. As a wife, a women had

no direct share in her husband's property. As per the marriage hymn of Rigveda, the wife is the coowner of the family property along with her husband. But so far as movable property like ornaments are concerned, they have right to own. The wedding gifts that were carried by the bride to the new home were considered to be sole property of the bride as declared in vedic texts.

WOMEN AS WARRIOR :

It was obvious in some of the verses in Rig veda that there has a teaching of warfare among the women. There are many instances of women displaying great valour in war. Even the wives of renowned royal family took part in the battle without any fear. The better half of king Namuchi participated in a long lasting and dreadful fighting by order of her husband. There was a vivid description of the strength and courage of queen Bispola in Ashin Sukta (1-116) of Rig veda. Once she was ferociously involved in fighting with the enemies, she got injuries to her thigh which was to be amputated and transplanted an artificial iron thigh by the physician. This is a striking evidence of learning of warfare and physical education by the women in vedic era.

Mudgalani, wife of Mudgal is an example of fearless, courageous, determined, expert in war strategy whose name has been written in golden letters. The hymns of Rig veda (10-102-2) describes that during the speedy drive of the chariot the puffy attire of Mudgalani started flying in the air and she defeated thousands of enemies by the use of the Lord Indra's 'Brajās'. She got the reward of victory by holding hostage of many enemies.

We are also able to know that many women of schedule caste used to join in the non Aryan group of warriors. One of the Aryan warriors said in verses of the Veda "The schedule Caste (Das Jati) employs their women in armed fighting; what loss would bring to us by these frail women. It is to be noted that vedas regard killing of women a very disgraceful offence. This dictum is followed in letter and spirit throughout the history and literature in India.

SOCIAL LIFE :

The Vedic Aryans were mostly occupied in military activities as they were engaged in the task of carving a homeland for

themselves. They had, therefore, to rely upon a greater degree of cooperation from their women folk. Women are depicted in vedic literature as taking part in agriculture and manufacturing bows, arrows and other war materials. They were also engaged in weaving clothes, dying, embroidery and basket making. They were also engaged in teaching, independent of their male counterparts. The cultivation of fine arts like music, dancing, and painting was the domain of the women. Musical reciting of the sama-hymns was the special function of ladies. The women as dancer and courtesan do not seem to have respect of the people as it is indicated in the vedas. It is not that status of women was always glorified in vedic literature. It contains some remarks and observation which degrade the personality of women. In some verses, Rig veda states that women were fickle by nature. In another passage quotes Indra's observation that women can not controll themselves. Satpath Brahmana has its own observation and holds that women can be easily be won over by one.

RELIGIOUS RIGHTS :

Women enjoyed all religious rights and privileges which men possessed. But the vedas regard women untouchable during her monthly period.

Vedic education, mantra writing, reciting of mantra, vedic secrifice, vedic samskara etc. were performed by the women. Women presence and cooperation is absolutely necessary in religious rites and ceremonies. Man is not a spiritual whole unless accompanied by women. Gods do not accept the oblations offered by a bachelor. Husband alone can not go to heaven. These circumstances are enough to ensure women a religious status as high as that of her husband. It is interesting to note that they had their own hut in secrificial compound and own cow to offer milk for sacrifice. Chanting of mantra from samveda was her exclusive right. Many religious practice and rituals could survive because they were preserved and practiced by the women.

AN EPILOGUE :

There are certain limitations in getting comprehensive view of the status of women in vedic society as a whole from the vedic literature. Firstly they are religious in nature, not a source book of

history or sociology. There are not many direct evidence of contemporary life in the vedic literature.

Secondly the correct and exact date of the different vedic text is difficult to assign as they were composed and handed down orally for hundred of years and the written form came very late in time. The gap is more than thousand years between this transition which has allowed much transformation, addition and interpolation. Lastly the subject matter of vedic prayer has individual reference, which can not be strictly applied to the society as a whole. One seer may pray for sons, another daughters and sons while the third only for daughters. In such situations, it is difficult to generalize the matter. Therefore the picture which has been attempted here to present, may not be exhaustive, but inspite of the limitations it is clear enough to give us some ideas about the status of women and her position in the vedas and vedic society. The following is a comment given by professor H.H. Wilson who have supported the idea of dignified position of women in ancient vedic society.

“it may be confidently asserted that in no nation of antiquity were women held in so much esteem as amongst the Hindus.”

Finally it can be concluded that the position of women in India gradually started detereorating after the vedic period. The ideals of unity, fraternity and equality began to fade off with the passage of time. Later on even the women of high class was debarred from having upanayana and reading vedic scriptures. The main reasons of this downfall is social and political circumstances of the post vedic era.

REFERENCES :

1. Sukumari Bhattacharji –Literature in the Vedic Age, Vol.I and II, K.P.Bagchi and Company,Calcutta,1986.
2. Winternitz, M. - A History of Indian Literature,Vol. I,Part I,(Eng. Tr.),University of Calcutta,1959.

58 # DARSHANA

3. Mishra Jagadish Chandra – Vaidikvammayasyetihasa, Chaukhamba surabharati prakashan, Varanasi, 1989
4. Basu Yogiraja – Veder Parichaya, pharma K.L Mokhupadhya, Kalikatta, 1975.
5. Rigveda Samhita –Commentary of Sayanacharya, Ed.by Visvavandhu, Hoshiyarpur 1960-64
6. Atharvaveda Samhita - Commentary of Sayanacharya, Ed.by Visvavandhu, Hoshiyarpur 1960-64
7. Yajurvediya Taittiriya Samhita (krisna) - Commentary of Sayanacharya, Ed. by Harinarayana Apte, Puna, Anandashram mudranalaya, 1990,
8. Aitareya Brahmana – Commentary of Sayanacharya, part II, Anandashram samskaran, 1930
9. Satapatha Brahmana – Ed. by A Weber, Varanasi, 1964
10. Altekar, A.S. –(1) Women in the Vedic Age (2) Education in Ancient India
11. Banerjee, A.C. – Studies in the Brahmanas. Motilal Banarsidass, Delhi, 1963
12. Bhargava, P.L. –India in Vedic Age. Lucknow. 1971.

A BRIEF IDEA ABOUT GANDHI'S VIEWS ON PEACE

Dr. Barnali Deka
Assistant Professor,
Department of Political Science,
Mangaldai College.

*“The world will live in peace, only when the individuals
composing it make up their mind to do so.”*

Mahatma Gandhi

The unrest and disorder caused by conflicts due to ideological extremism, religious fundamentalism, misguided nationalism, economic injustice, and inequality, human rights violations, ethnic and racial discrimination, suppression of freedom¹, the necessities of preserving the ideals of peace can only save the humankind from the curse of destruction. In this difficult period which humanity is passing through, the concept of ‘peace and non violence’ propagated by Mahatma Gandhi is very significant one. In this context there is now increasing realization that peace is not merely the absence of overt forms of violence, but is intimately linked up with questions of justice, as reflected in the several struggles for justice waged in different parts of the world, often by adopting different violent methods.²

Different thinkers have different views regarding the definition of peace. For the spiritual seeker it may represent the attainment of ‘spiritual bliss’, for the businessman, it is material abundance and the absence of want, for the politician it is never diminishing popularity. For the common man it is the provision of work which would assure him the basic amenities of life.³ The view of Dr. J.C. Kumarappa reflects a whole some picture of peace when he says that peace is not the apparent non-existence of conflicts, war, the absence of greed, anger, suspicion and hatred find the presence of contentment, simplicity, extreme tolerance and love of peace.⁴

Thus the concept of peace can be explained in two ways- in negative and in positive way. In a negative way peace implies absence of violence. In a positive way peace means the presence of positive, harmonious and cooperative relationships. The concept of positive peace was the central theme of Gandhi's life. Gandhi followed the ideals of peace throughout his whole life by inculcating it externally with his soul. This positive perspective of peace was regarded by Gandhi as a permanent measure to resolve conflict.

Gandhi was truly a follower of Leo Tolstoy who defines that 'the absence of government is peace'. Gandhi gave supreme importance to the practice of non violence as a sure way to peace. So he said, "Peace is a revolutionary social change and development". Again he pointed out that it is a condition and completely free of internal and external conflict. So in his view when everyone practices non violence there will be a moral transformation internally as a result of which soul force will be exerted and all external conflicts shall be solved.⁵ If we want to bring change through violent means, the peace although established may be temporary. So Gandhi preferred to bring revolutionary change in society through non-violent means which can establish permanent peace.

Gandhi's journey of life is essentially determined by two tenets- truth and non-violence. To him "truth is God all pervading and transcendental". In his view all life systems whether human, animal or plant, are ordains of God. Hence respect for life became the core of Gandhi's search for truth. God is an eternal principle and it reflects truth. Thus God and truth both are the matters of principle. Again the most fundamental principle of his philosophy of peace is ahimsa or non-violence which is law of love, life and creation as opposed to violence or Himsa, the cause of hatred, death and destruction.⁶ According to Gandhi the universal human value of Ahimsa ought to be cultivated not merely at personal level, but at social, national and international level too if we wish to avoid conflict, since it springs from inner realization of the equality of all human beings. Negatively, it is the absence of mental intention of injury, harming, disturbing and agonizing opponent and positively, it is good will towards all human beings. Non-violence at the interpersonal and international

levels can be defined as altruistic approach. As a peaceful technique to resist injustice, it includes a concrete programme and leads to suffering and sacrifice⁷. This self-suffering and sacrifice is the key element of Satyagraha technique. The technique of non-violence acts as a spiritual weapon that converts the opponent by morality and positivity. That is why Gandhi said that the existing violent structures (i.e. poverty, unemployment, environmental degradation, deforestation, terrorism, corruption) should be replaced by peace structure. Possession of peace is one of the most important spiritual exercises. Thus in a broader meaning, peace emerged from a way of life which includes all social, ethical, religious and political elements. For Gandhi, peace is the result of what one does. It is not an external thing but is an inner quality which can be inculcated and develop by a person day by day. The main sources of inner peace for Gandhi were his daily prayers. Society can become a peace builder if every person can cultivate and generate peace. Thus Gandhi developed the holistic concept of peace.

For Gandhi truth was associated with justice. To establish justice the main goal was to bring freedom. In his view, to make India free from colonialism we should not adopt the strategies of armed conflict, violence, assassinations etc. Freedom has to be won over by truth, non-violence and satyagraha.⁸ These are the moral substitutes of untruth, violence and war. Gandhi's conception of truth included truth of speech, action and thought. For lasting peace in the world Gandhi advised to follow the moral principles of truth. These principles gave him the inner strength to lead the non-violent movement to free India from the Britishers.

Gandhi's views on peace are very much relevant in the contemporary world where nations are severely affected by conflicts, violence and war. The evils of narrowness and selfishness has shadowed the whole world resulting in miseries and destructions. During the time of II World War Gandhi was deeply hurt by the restless greed for power of the world leaders. He appealed to the world leaders to follow the path of non-violence. Conflict and war (specifically the atomic war with nuclear weapons) will surely destroy the human race. Therefore, he prescribed moral means for

settlement of international disputes and urged for establishing peace to save the mankind. Gandhi considered mutual goodwill and friendship among different nations a necessary condition for world peace. Universal interdependence and mutual respect can promote international peace and security.

BIBLIOGRAPHY :

1. Rai, C. *Gandhi's Role and Relevance in Conflict Resolution*, <https://www.mkgandhi.org>>peace, nonviolence and conflict resolution.
2. Joseph, K. S., *Gandhian Approach to Conflict Resolution, Peace and Non-violence*, <https://www.mkgandhi.org>>peace, nonviolence and conflict resolution.
3. Borah, D. & Saikia, S., *Gandhi's concept of Peace and Conflict*, in Dr. Mahanta, N. G. (ed) POLITEIA, vol-XVII, 2008-09. Pp. 155-156.
4. Ibid, p.155.
5. Ibid, p.155.
6. Prof. Ahmed, A.N.S., Mahatma's Non-violence : The Ultimate Message, in Dr. Mahanta, N. G. (ed) POLITEIA, vol-XVII, 2008-09. Pp. 53-54.
7. Roy, M., *Conflict Resolution and Peace: A Gandhian Perspective*, <https://www.mkgandhi.org>>peace , nonviolence and conflict resolution.
8. Dr. Mishra, K. K., *Mahatma Gandhi and World Peace*, in Mathur, J. S. (ed) Gandhian Thought and Contemporary Society, Bharatiya Vidya Bhavan, Bombay.

MISING RELIGION : OVERVIEW OF ORIGIN

Sri Nabajyoti Doley

Assistant Professor

Department of Philosophy

Mangaldai College

Introduction :

Religion played a pivotal role in the history of mankind .Religion always existed in every society, from the most primitive to the most modern ¹.Religion is not only universal, but also it is necessary, it is also the distinguishing characteristics of man from the animals.² The study of man cannot be completed unless it includes the study of his religion, for it is a very important and outstanding feature of human life. The religious faith and practices are intimately connected with human nature and life in general. The religious perceptions and sensitivity helped man a lot to keep alive and hopeful in his hazardous journey through history.³In many cases the bonds of religion have proved stronger than the bond of race or climate or event descent. Swami Vivekananda said, "It is a well known fact that persons worshipping the same God, believing in the same religion, have stood by each other, with greater strength and constancy, than people of merely the same descent or even borthers."⁴

Origin of Mising religion :

To simplify the purpose of the study, the Mising religious beliefs and practices can be divided into two parts-(i) traditional religious beliefs and practices and (ii) present state of religious beliefs and practices. So, the origin and development of the Mising religion can be also discuss separately.

This study has attempted to draws some attentions towards the early history of the Misings incorporate with the understanding of the origin and development of their religion, since traditional religious beliefs and practices of the Mising had been originated in the early stages of their migration towards Arunachal Pradesh. Then

they brought down the culture to the plains of Assam. Therefore, the only way to unearth the origin of their religion would be to explore the early part of their live hood that which can be traced back to the Tāni group of Arunchal Pradesh. Tāni group includes -Misings, Miyongs, Padams, Adis, Nishi, Hill-Mirs, Apatanis etc.

The culture and the beliefs of the Misings are related to that of the Adis of Siyang valley (Arunchal Pradesh) and most fundamentals of their beliefs can be traced back to the early day of migration. Here we may recall that ethnically the Misings of Assam and the Adi community of Arunachal Pradesh belong to the same ancestor called Tāni.⁵ Therefore, it is natural that the religious beliefs and practices of both Misings and the Adis are same except the differences in the name of the rites and rituals.

In the primitive society man and nature have lived together facing each other for centuries, sometimes nature making occasional incursion in to the system of man, and man moulding their system in to an eternal vigilance to counteract nature's adventures. V. Elwin writes of the tribal people of Arunachal Pradesh as thus: "For centuries, the real rule of the tribal people here has been environmental; it has shaped their bodies, directed their tongue; it has been their governor, their policy maker".⁶ what is said of these hill people is true also to the Misings. Environment or nature in the past as in the present, has denied them the material comforts, the luxuries of life. For them nature appears forever hostile and ill-disposed towards them and adjustment with such unkind nature has demanded them some regulate behaviour. Propiatory measures to keep off the malfeasance of nature have, in them, resulted in a body of beliefs. Thus, the beliefs of the Misings are outcome of their relationship to the nature.

To have a comprehensive idea of the origin of the religious practices and beliefs of the Misings, Tai Nyori's observation on Adi religion on his book **History and Culture of the Adis** may be noted. He writes that,

"From the rational point of view, however it appears that the origin of the faiths, beliefs and practices of the Adis lies in their constant attempts to adjust themselves with the environments which

surrounded them and in which they lived. Because, their place of origin, the routes of migration, and their present land lie in one of the most difficult regions of the world. The high hills, Rocky Mountains, snowy peaks, rough rivers, deep gorges, dense forests, heavy rains, storms, landslides, earth quakes, wild animals, disease, epidemics etc. are the natural factors which always stood against the normal life of the tribes. They tried to adjust themselves with the nature and wanted to live in peace and free from diseases, suffering and misfortune. However, the natural phenomenon remained mysterious to them. Their curiosity to know who was the creator and controller of the phenomenon of the nature led them to invent a number of explanations in the form of myths which are embodied in the ballads called 'bāngs by the Pādām-Minyongs and Nyibo-āgoms by the Galos. Thus out of such curiosities and explanations the 'di religion originated. ⁷

Similar reasons can be ascribed to the origin of the Mising religion as they were the kiths and kins of the Adis and lived in similar conditions.

Religion is a result of established relation with natural phenomena has been observed by many scholars. We may take Westermarck as exemplifying what is commonly called the 'naturalistic' theory of religion. He states, it is primarily natural object that stir primitive man to superstitious awe, reverence and worship, so that religious beliefs and practices are to be regarded as the outcome of a very nature. Westermarck defined religion as "a belief in and regretful attitude towards a supernatural being on whom man feels himself dependent and to whose will he makes an appeal in his worship". ⁸ Religion is interpreted as resting on belief in the supernatural, and the distinction between natural and supernatural phenomena is quite clear in the primitive people. Familiar phenomena are taken for granted and ascribed to "natural causes", but unfamiliar and mysterious arouses fear and the whole attitude towards it is different. It is only those supernatural phenomena that impress him as being voluntary that the primitive people treats with religious respect and making his object of worship.

The Mising people lived close to the nature and sensed and experienced its mysterious powers. Misings thought that they were survived at the mercy of the natural forces like earthquake, flood, storm, diseases etc. These things were seen by them as evil forces. Death was also fearful phenomena, unmerciful, not sparing even young people. In this way they felt weak, sorrow and defenseless, surrounded by evils, and unable to cope with life or to achieve happiness. Fear, sorrow, awe, doubt and anxieties were part of their lives. These circumstances compel them to think of existence of an invisible power more powerful than human beings, surrounding around them. In this way they developed their own indigenous belief system to established link with these powers. The establishment of relation with these invisible powers derived from the fear of insecurity. John Dewey stated that "primitive man was so impotent in the face of these forces (of nature beyond his control) that, especially in an unfavourable natural environment, fear become a dominant attitude, and, as the old saying goes, fear created the gods."⁹

Misings religious beliefs are often referred as Animism. Animism is the belief that inanimate objects and natural phenomena have souls. Edward Burnett Tylor defined religion as simply the belief in spiritual beings and he referred two doctrines, "first, concerning souls of individual creatures, capable of continued existence after the death or destruction of the body; second, concerning other spirits, upward to the rank of powerful deities. Animism in its full development includes the belief in souls and in a future state, in controlling deities and subordinate spirits, these doctrines practically resulting some kind of active worship".¹⁰

It has been already mentioned that the basic of the Mising religion are somewhat akin to that of the Adis. Regarding the Adi religion S.Roy observed that:

"The conceptual structure of their universe is pyramidal with animatism at the base and supernaturalism at the top, life is omnipresent, it penetrates and permeates it".¹¹

From this statement the following observation can be made about Mising religious belief—

The Mising believe that the creator of the universe is far more ethereal having finer texture and undefined shape, who existed before creation. The creators though benign and bestowed of all blessings, are in a way indifferent to the day to day happenings in man's life. Therefore, the Mising, in time of adverse circumstances found shelter in some benevolent spirits or deities, who are more concerned with the welfare of their families and farms. And propitiatory measures had to be organised to appease these lesser spiritual beings. Apart from principal deities like Sedi-Melo, Donyi- Po:lo(Sun-moon), Mukling-Taleng (Thunder and lightning),Among (earth), Asi(Water), Meruk or Emi(fire), Esar (air) etc. are number of spiritual being possessing power much greater than man. They are benevolent to human being; protect their farm and families from damages and diseases. Numerous of malevolent spirits are also believed to be live everywhere around their world and these spirits (*uies*) are always hostile to human beings. According to them all sorts of problems, physical and mental i.e., sickness, death, calamity and misfortune are caused by spirits living around the people. In order to appease them various rituals are performed. As a result, it seems to be religion of Mising had originated.

The Mising, long after their migration down to the plain , were subjected to the influences of the different religions. Many words like 'absorption', 'assimilation', and 'acculturation 'are used to explain the influence of Hinduism in a tribal society. However, the most common terms are often used by social scientists is Sanskritization and Hinduization. These terms are often used interchangeably or synonymously. Sanskritization is a form of social change in India. It is a process by which the lower caste people seek upward mobility by emulating the rituals and practices of the upper castes. A clear view of this term has been defined by Mysore Narasimhachār Srinivas .¹² He defined Sanskritization as a process by which "a low or middle Hindu cast or tribal or other group, changes its customs, ritual ideology, and way of life in the direction of a high and frequently twice –born caste. Generally such changes are followed by a claim to a higher position in the caste hierarchy than that traditionally conceded to the claimant class by the local

community...¹³ He further says that Sanskritization is not just the adaptation of new customs and habits, but also includes exposure to new ideas and values appearing in Sanskrit literature. On the other hand Hinduization is a process in which a society unknowingly, spread over a long period of time; assimilate with the Hindus in their lifestyle, customs and values etc. The change here is not out of intention of the tribal to uplift themselves in the society but rather it is natural process and the result of influence of dominant culture over the weak culture. Jatin Mipun is of the opinion that “as a result of the influence of the dominant culture, the weaker section is either changed totally or gradually. The contact between dominant culture and weak culture leads to disorganization of the religious practices and the traditional way of life of the latter. In certain situations, the people belonging to the weak culture try to find out the common elements between their culture and the dominant culture.”¹⁴

However, in case of assimilation of the Misings it seems to be case of Hinduization though sanskritization cannot be ignored totally. The impact of sanskritization is evident from the fact that the notion of caste system and notion of purity have emerged among the Misings especially among the Bhakats. Though there are no examples of the Misings being divided to higher caste and lower caste but the Bhakat do not take food offered by common man. He takes food items cooked by his Bhakat wife or other Bhakats or a girl not having attained puberty. Keep aside some section of people majority of people still are not at all concerned about the caste structure or discrimination that exist in the society.

The absorption in to the Hindu society was a long and protracted process. “the process of acculturation to a new culture including religion followed as a corollary of increasing economic and political contact of the tribes with the larger society. The process was slow, gradual and spontaneous.”¹⁵ Therefore no any time period can be assigned to the process of assimilation with the Hindus.

The traditional beliefs and practices of the Misings witnessed changes ever since their settlement in the plains of Assam. They were influenced especially by the wave of Vaisnavism of the 16th century. There is an interesting story as to how the Misings came

under the influence of this faith. One day in a Mising village, a female pig was about to be sacrificed as she did not deliver any piglets. Incidentally, a Satrādhikār (head of a satra) is said to have passed by that way and prevent them from killing the pig predicting it would give birth to piglets very soon. True to his word, the pig delivered half a dozen piglets within a few days. Struck by the truth of his words, the Misings believed that Satrādhikār to have spiritual power and they gladly agree to abide by his words. Realizing the opportunity, the Satrādhikār took advantage of the situation and converted some Misings by formal 'Saran'.¹⁶ It is not clear as to which village the above story refers to but it might have been somewhere in the Mising inhabited areas of Majuli.¹⁷ However, it must be remembered that this history is based on one of those oral history of the Misings and there is no solid evidence to establish its authenticity. And even if it is true, than it is just one part of the contacts of the Misings with vaisnavism. The untold truth, however, is that ever since their contact with the plain people of Assam there was bound to have an exchange or intercourse of culture, beliefs, practices etc. Intermingling of a society naturally leads to intermingling of culture because it is human nature to get mingle or attracted towards one another's culture. So , it can be assumed that apart from the influential role played by the Satras , close inhabitants of Misings with plain people have naturally resulted in gradual transition from their traditional beliefs and practices.

The spread of Vaisnavism is only one part of the influence of Hinduism upon the Misings. Different parts of Hinduism like Saivism, Saktism, Vaisnavism and Tantricism had its influence in their society in one way or the other.

One interesting aspect of Mising religious life is, however, very recently marked; there is an attempt of a section of people through westernization by adopting Christianity. This trend was marked long ago among almost all hill tribes of the North-East, although it has come very lately and slowly to the Mising society of the Plains.

Baptist christian missionaries started thier work in Mising area in 1836 at Sadiya,¹⁸ at North Lakhimpur in 1894,¹⁹ and at Pathlipam in 1895²⁰ their best effort to spread did not fulfill and Mising did

not cooperate. Missionaries efforts and the resultant failure are recorded as:

“At the beginning of 1897, Paul toured again villages along the Subansiri river. Joha, the local preacher, having been discouraged due to deceit and cunning ways of the Miri(Misings), returned to his native town. Nevertheless, Paul managed to reach villages and found interest hearse. In November again, Paul went out and camped in the midst of several Miri (Mising) villages. Several young men were conceived and were willing to give up Hinduism, but the separation from houses and friends stood in the way of their acceptance of Christianity.”

It is only in the third decade of the 20th century that the proselytization activities of Christian missionaries bore fruits among Misings. As per available records it is found that a section of Mising people comprising of 38 numbers belonging to Lakhimpur district showed an willingness to embrace Christianity as their religion for the first time in their history during the period 1921-1930 A.D.²¹ However Missionaries were not successful in converting a large number of people before independence .It is only in the post-independence period they could gain some popularity. A section of Catholics have started their activities in remote Mising villages of Majuli, Sadiya, Telam, Silapther, Akajan, Tarajan by means of opening up English medium school.

In recent years an attempt has been made to institutionalized traditional religious beliefs and practices of the Misings by means of Do:nyi-Po:lo Yelām Kébāng which is a new addition to their religious life and it has bringing new dimension to the traditional beliefs system. Attempt to institutionalized traditional belief and practices by means of Do:nyi-Po:lo Yelām Kébāng. The Do:nyi-Po:lo Yelām Kébāng was first formed among the Adi community of Arunachal Pradesh under the initiative of Talom Rukbo on 31st December, 1986. Thereafter it spread among other descendants of Tāni group including Misings of Assam. Accordingly they formed a committee of this Kébāng in Assam in the year 1996. The Misings formed their own Do:nyi-Po:lo Yelām Kébāng Assam a conference

held on 10th May 2003. In this way slowly the Misings are becoming part of this religious movement.

The above discussion reveals several aspects of the origin of religion. Actually these aspects are based on the assumption that religion is the result of the evolution of thoughts. The aforesaid discussions of the origin of religion cannot be held tenable but they are significant, they are good hypothesis. The origins of religion can only be speculated upon, they can never be discovered.

References :

1. Gaer, Joseph. "What the Great Religions Believe". Dodd, Mead & co, New York, 1963, p.16
2. Caendish, Richard. "The Great Religions". Arco Publishing, Inc; New York, 1980, P.2
3. 'Editorial' in Jeevandhara, Vol. XI, No. 61, Jan-Feb, 1981, P.3
4. Vivekananda. "Jnana Yoga". Advaita Ashram, Himalayas, 1946, p.1
5. Padun, Nahendra. "Mising Janajātir Porichoy in Brigumoni Kagyung (ed) Mising Sanskritir 'lekya". Guwahati, 1989 and Birendranath Dutta (ed.) "Folksongs of the Misings". Guwahati University, 1992, p.11
6. Elwin, Verrier. "A philosophy for NEFA". New Delhi: Isha Books, 2009 printing.
7. Nyori, Tai. "History and Culture of the Adis". New Delhi, 1993, p.266
8. Westermarck, E. "Origin and Development of the Moral Ideas". 2 vols. New York: The Macmillan co., 1906-8, II, p. 584
9. Dewey, John. "A Common Faith". Yale University Press, 1934, p. 24
10. Tylo, E. B.. "Primitive Culture". I, 1903, p. 424
11. Roy, S. "Aspect of Padam Minyong Culture". NEFA, 1966

12. Srinivas, M.N. (1916-1999) was an Indian Sociologist.
13. Srinivas, M.N. "Social Changes in Modern India". New Delhi, (reprint) 2000, p.6
14. Mipun, Jatin. "The Mishings (Miris) of Assam". New Delhi, 2000, p.3
15. Virginias Xaxa, Tribes, Conversion and the Sangh Parivar in Dharmendra Kumar and Yemuna Sunny (ed.) Proselytization in India: The process of Hinduisation of Tribal societies, Delhi, 2009 p. 25).
16. Formal initiation
17. Interview with P. Pegu, Age-67, Profession Teacher vill. Borpmua Dist. Jorhat.
18. Baptist Missionary Magazine, vol. 18, 1936, p.5
19. Sangma, Milton, S. "History of American Baptist Mission in North East India". Vol.1, New Delhi, 1987, p. 143
20. Pirth, John. "Report from North Lakhimpur, 4th Triennial conference". Sibsagar, December, 14-22, 1895
21. Census of India, 191, Vol.I, part-II, Report Prepared by Sir J.H. Hutton, New Delhi, 1933, p. 550