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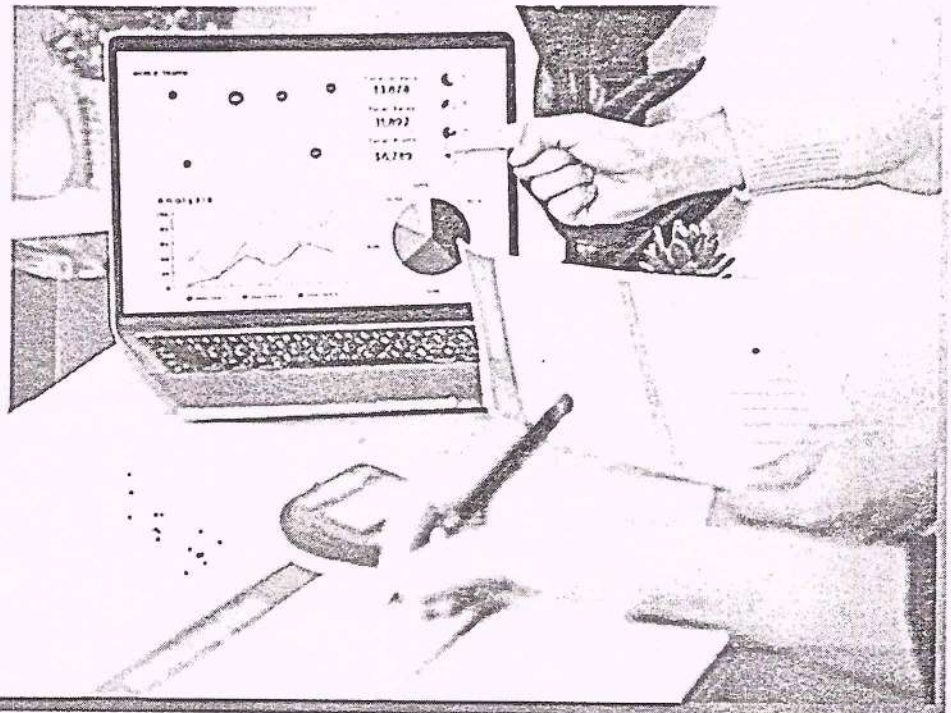
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Nupam Kumar Palit

Contemporary Issues in Commerce, Management and Social Sector Development



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GANDHI'S PHILOSOPHY OF MANAGEMENT



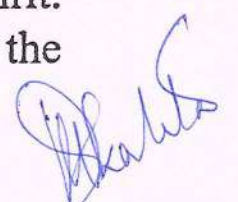
• Dr. Jakir Hussain Choudhury

Introduction

Gandhi's Philosophy and thinking about management rests upon on affection, belief and service of mankind. On human behavior, he argued that mutual love and trust can mold human behaviour. Gandhiji has a greater certainty in self regulations than all the external controls put together. He was also a great supporter of cultural and spiritual tradition and its major ethics. He always believed in the basic goodness of man and his capacity to move toward perfection by overcoming some of his apparent faintness. Gandhi's philosophy highlighted that he studied the beginning of the problems, the ground realities and legal implications; only then he decided methods and means to attend the goal. He always reinvents himself and his environment by applying checks and balances to adapt to the changes without changing the rock-solid premises of his philosophy. His approach to manage men, machine, materials and methods were not derived from any legislation, force or fright, but were distilled of humanitarianism and an outcome of his self-searching spirit. In this context, this paper is an attempt to understand the Gandhi's philosophy of management in various arenas.

Rationale of the study

Gandhi's philosophy has been a great contribution for the society development and the development of various sectors. His philosophy remains a classic interest for the scholars of different subject matter and his philosophy towards workers, services, truth, non-violence, communication


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parlance, self-reliant, ethics are widely acceptable in different times at different situations. The present paper tries to co-relate the Gandhi's philosophy with the discipline called management. So, the present paper can contribute a new insight to the literature.

Objectives of the study

The study aims at understanding the Gandhi's philosophy of management.

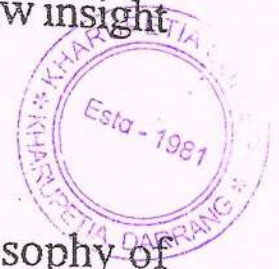
Methodology


The methodological frame work is an important aspect of any research. It is a descriptive research. So critical and philosophical analysis would be followed to get the expected results of the study. The present study is based on secondary sources of information which includes various research articles from journals relevant to the present study.

Discussions

Gandhi's philosophy of Management highlighted the significance of holistic and integrated development of every individual, at a micro level and the macro level development of community and welfare state. He considered no work as inferior and believed that working with dignity should be the only way to make one's dignity of life and work. He realised that human resources are the fountain head of all activities and therefore management must frame people centric policies and state must promote programmes that support to enhance the quality of human life. He relied on intrinsic qualitative worth of human capital.

If we cannot perform our own work, how do we serve others? Based on this philosophy of Gandhi he showed us that disorder can be cured by personal act, i.e, one can learn how to be self reliant or independent.




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Gandhi's philosophy shows that how serious he was towards the problems of workers and working class. He was against the mechanistic approach of treating humans as a spare part of a machine. He focused on the inherent skills within the human beings and treated human as a resource.

He emphasised on the need for training and retraining of workers to improve their efficiency and thereby productivity on their job.

Gandhi's philosophy of workers' participation in management rests on the assumptions that workers are either directly or even indirectly associated with the business as they also risk their fortune in success and failure of business and as such the management must seek workers assent on the issues and matters that impact on them.

Non-violence, another principle of Gandhiji, doesn't also denotes being free from prejudice, jealousy, hatred, pride and ego mechanism. Since this element can cause some kind of violence towards one's own self and others. A manager has to manage the affairs of the organisation without ego, pride, prejudice, jealousy, hatred, coercion, fear etc.

Gandhi's principles of Management are the foundation for effective quality leadership, Service, Team Building, Organisational alignment, and other strategic development which can be applicable for holistic development of an individual, Business Organisation and society.

Conclusion

Mahatma Gandhi knew the significance of management very well. He applied it in his every Ashram and in constructive work. He taught his every associate about management. In order to apply the Gandhi's philosophy in management a current management practices must be analysed. His philosophy and his philosophy towards workers, services, truth, non-violence, communication parlance, self-reliant, ethics are widely acceptable in different times at

different situations and can also be applied in management with proper planning and organising.

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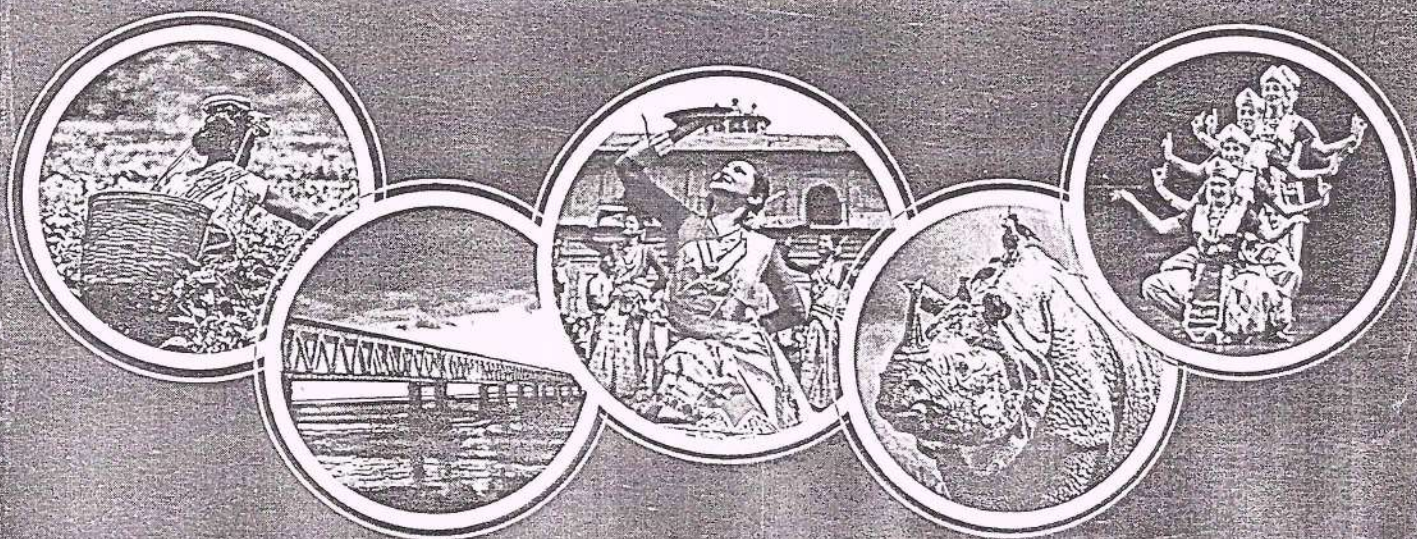
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A RESEARCH BOOK OF TENGAKHAT COLLEGE
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Humanistic Philosophy of Rabindranath Tagore

Jakir Hussain Choudhury

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Abstract:

Tagore had awakened the wave of nationalism at the beginning of the twentieth century by composing a national anthem: Jana Gana Mana. He stood against the authoritarian form of nationalism, but his outlook was interpreted from a different point of view and was understood anti-national unfortunately. Tagore humanism is mainly expressed through his concept of interpersonal relationship. It is said that the Philosophy of Humanism is a product of Renaissance in Western Europe. Although the inner essence of the Humanism in the East, it is found that it puts much emphasis upon the mental existence of man expressing his mental and spiritual freedom. In this paper the researcher shall discuss the Humanistic Philosophy of Rabindranath Tagore and its importance in modern society, which is largely expressed through the concept of interpersonal relationship.

One of his poems "Where the Mind is Without Fear" is in the form of a prayer for country wherein he wishes that it may rise above the narrow domestic walls and notions of development. The poet wishes an atmosphere of freedom and equality based on truth and fearless reasoning. One of his novels Ghare Baire (The Home and the World) also reflects the worth of humanity. His writings elucidate that entire world should stand united.

Keywords: humanism, humanity, freedom, nation, Rabindranath Tagore

Introduction :

Rabindranath Tagore (1861-1914) was a distinguished playwright, poet, short story writer, academician, musician and painter. Tagore was the first Asian to receive Nobel Prize for unique literary work Gitanjali in 1913. Gitanjali was originally written in Bengali and the poet himself translated it into English, considered a trans-creation. Tagore had contributed greatly to shape the future of cultural and intellectual 'modern India'. He had composed the national anthems India and Bangladesh. His Ravindra Music is still favourite in India. His idea about the world was universal. He gave importance to humanity in place of mere region and nation.

Tagore's "Where the Mind is without Fear", poem 35 in Gitanjali is a prayer by the poet for his country. The poet wishes that his nation may rise above the narrow notions of progress. He prays to God to offer an atmosphere of equality and freedom, which is based on truth and fearless reasoning. It is his wish that country should rise above the narrow notions of



nationalism, progress and rigid domestic walls of social order. The poet aspires that the entire world should stand united and it should not be broken into diverse fragments under the name of caste, creed and religion. Every people should have dignity and self-respect as an ideal citizen of this nation.

According to him knowledge should not be restricted to particular caste or class, but should be free to all without any bias. He seems to appeal that people of this nation should strive untiringly towards excellence and their mind should be led into widening thought and action forever. The poet seeks the awakening of country in the heaven of freedom. Thus, the poet wishes his country to have all such qualities to fulfill his vision of ideal nation. The appeal of this lyric poem seems both- personal and universal. The poem is subjective, however, its appeal remains universal. The poet says "into that heaven of freedom, My Father, let my country awake" which refers the pre-independence phase of India. Though, the name of specific country has not been mentioned, hence it can also be relevant to all countries. To that sense, the poet seems to communicate his feelings that the world should not be broken into the narrow walls of casteism, racism or nationhood. The poet indirectly implies the entire universe in general.

Objective of the Study:

To understand humanism from the perspective of Rabindranath Tagore.

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Discussion:

Tagore humanism is mainly expressed through his concept of interpersonal relationship. He has reflected comprehensively and intensely on the ontological status of man in idiosyncratic dimensions and the revelation of the meaning in relation to nature and to modes of interpersonal relationship. It is said that the Philosophy of Humanism is a product of Renaissance in Western Europe. Although the inner essence of the Humanism in the East, it is found that it puts much emphasis upon the mental existence of man expressing his mental and spiritual freedom. In this paper I shall discuss the Humanistic Philosophy of Rabindranath Tagore and its importance in modern society, which is largely expressed through the concept of interpersonal relationship.

Rabindranath Tagore the poet and the humanistic philosopher, the concept of religion is based on his idea of God and the significance of man given by him. Tagore religion is the Religion of Man. It is the religion by which man can realise his innermost essence. For Tagore religion is a very simple gift of God to man, but it is we the human beings because of which religion has become so much complex. The assertion of the primordial relationship is the essence of Tagore humanism, and he calls his humanism the 'Religion of Man'. But the term 'Religion' does not suggest that man is under the control of an infinite spiritual being like God. The function of religion is to bring the individual into harmony in reason, in love, indeed with the Supreme Man, the Universal being. The reality of the Supreme Person is as much dependent upon the personal being as the latter is dependent upon the former. So God is also a personal being like man. Tagore believed that the state of realize our relationship with all through the union the divine is the ultimate end and fulfilment of humanity. Therefore the spirit of One in God has the many for the realisation of the unity and the truth behind this spiritual union is love. He thinks that man is above all a lover, his freedom and fulfilment is in lover which is another name for perfect comprehension. Through love, human society is for the best expression of man, and that expression according to its perfection leads him to the full realisation of the divine in humanity.



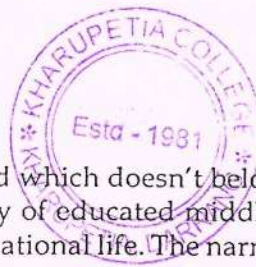
Tagore was strongly involved in protest against the British Raj on a number of occasions. He very actively took part in the national struggle. His criticism of the British administration of India was consistently strong and grew more strong in the course of time. He did not consider India's culture as weak and helpless without protection from western influence. Tagore was against communal sectarianism. According to his vision healthy nationalism in place of narrowly defined nationalism will certainly lead the nation towards the framing up of an honest internationalism.

Tagore had awakened the wave of nationalism at the beginning of the twentieth century by composing a national anthem: Jana Gana Mana, though he was accused of praising the British king in this song. He had returned the award of 'knighthood' which was offered to him by colonial power in protest of Jallianwala Bagh Massacre. It has also been argued that Tagore's poetry acquired international fame only because of the positive European response. In fact, Tagore stood against the authoritarian form of nationalism, but his outlook was interpreted from a different point of view and was understood anti-national unfortunately. The mere thinking of 'India as distinct as other nations and spiritually unmatched nation' would be a false-pride according to Tagore's vision. It is like 'AhorupamAhoDhvani' (a sense of self-appreciation). Tagore had clarified his concept of patriotism by viewing that greatness of country doesn't depend upon mere our nativity to this land. The love for country is integrated in the belief of geographical adoration which has preserved the live utterances of the great Sages during the restlessness of centuries. There should be 'classless and casteless nation' according to Tagore's views. In response to a Japanese poet who was justifying the act of war as a spiritual factor to improve others, Tagore very aptly suggested that the patriotism that has the right to sacrifice the happiness and human rights, would certainly invite the disasters instead of making sound base of great civilization.

Tagore had deep faith in universal humanity and he wished to have freedom of heart, not as nationalist, but as an internationalist. Rabindranath Tagore in a letter to his friend, A. M. Bose obviously favours the ideals of humanity and advocates that it cannot be compromised at any cost: "patriotism cannot be our final spiritual shelter; my refuge is humanity. I will not buy glass for the price of diamonds, and I will never allow patriotism to triumph over humanity as long as I live" (Dutta and Robinson 72) His novel Ghare Baire (1916) (The Home and the World) also manifests the humanitarian approach. The character of Nikhil in the novel is enthusiastic for social reform besides women's liberation, but indifferent towards nationalism. As a result of his disregard for patriotic commitment and unenthusiastic outlook about anti-British agitations, loses the respect of his wife, Bimla. She is attracted towards Sandip, the nationalist and friend to Nikhil. Sandip seems dedicated to nationalistic feelings and performs his duties with patriotic zeal. Bimla falls in love with him. However, Nikhil is not ready to compromise with his ideology: "I am willing to serve my country; but my worship. I reserve for Right which is far greater than my country. To worship my country as a god is to bring a curse upon it" (22). The novel concentrates on the Swadeshi movement. Though, Tagore doesn't seem to advocate the Swadeshi movement because he believes that it would more damage the country than good. The writer seems to warn the people that it would lead the nation towards further aggression because peaceful movement at the outset would gradually turn into hostile form nationalism.

Tagore's Gora (1909) incorporates a variety of themes like caste discrimination, nation and nationalism, spirituality, motherhood and woman-emancipation. Gora, the protagonist of the novel shows his dedication for Hinduism. His claim of identity as a Brahmin places him in an awkward situation at the end of the novel, when he comes to know the truth regarding his

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Irish lineage. Throughout the novel, Gora subsists in a world which doesn't belong to him in reality. The novel integrates the social and political ideology of educated middle class, their movements and changing vision, religion and new ideals of national life. The narrative doesn't introduce mere individual life of male and female, but it relates to national and social life in a broader perspective. The political dissatisfaction gave birth to national feeling and then started a search for national identity. The ego and injustice carried out by British Empire had generated the agitation in the mind of Indian especially Bengali people who received English education. The effort became more intensive in the beginning of twentieth century. Tagore was one of them who were trying to survive the national unity. He could visualize the integrity in India's glorious civilization of past, its Ideals and Sacrifices, Spiritual and Mantra Meditation. As a result of Tagore's acquaintance with people, disputes and discussions over a variety of issue, the idea of integrated life-philosophy took place in Tagore's mind. Hence, he gave due attention to characterize the valid notion of nation, religion, civilization and meditation in his writings. When man accepts the religious attainment of particular sect, his religious feeling generates certain rigid complexity. Religion is not confined under specific time, place, shastras, and authentic utterances. The novel Gora manifests all such arguments and thought through practical approach and discourse. It introduces the social consciousness and reality. The effort to declassify the religious and class-bias of character of Gora clearly suggests the facets of social realization. Gora shapes his life-philosophy based on culture and religion of nation and its code and conduct. The concept of such nation is based on false imagination and hence, the novelist seems to explore progressive ideology. The novel symbolizes a journey in search of individual and national. Towards the end of the novel, his vision for notion of Indianness and Nationalism seem to transform when he says: "Today I am Bharatiya. Within me there is no conflict between communities, whether Hindu or Muslim or Christian. Today all the castes of Bharat are my castes" (Tagore 475). He becomes 'conscious' enough to realize the truth that ideal nation should be free from caste, color and creed-biases. Tagore seems to advocate here the removal of caste and gender discrimination in order to promote the socio-religious harmony of Indian society.

Conclusion:

In all his works, Tagore persistently emphasises on racial and religious unity. In a beautiful hymn to India, entitled Bharat Tirtha (The Indian Pilgrimage), he urges all Indians to unite across race, class and religion, shedding their difference, and standing above the whirlwind of dusty politics, to unite in the constructive progress of their motherland: "Come, O Aryans, come, nonAryans, Hindus and Mussulmans— Come today, O Englishmen, come, Oh come, Christians! Come, O Brahmin, cleansing your mind Join hands with all— Come, O Downtrodden, let the burden Of every insult be forever dispelled.

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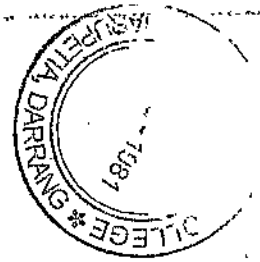
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অসমীয়া হাস্য-ব্যঙ্গ সাহিত্য বিচাৰ

অসমীয়া হাস্য-ব্যঙ্গ
সাহিত্য বিচাৰ


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অসমীয়া হাস্য-ব্যঙ্গ সাহিত্য-বিচাৰ (২০০১-২০১০)

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চানমাৰি : গুৱাহাটী-২১



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প্ৰথম অধ্যায়

হাস্য-ব্যঙ্গ সাহিত্য : এটি আলোকপাত

অতি প্ৰাচীন কালৰে পৰা সাহিত্যিক সকলে হাস্যবসন জৰিয়তে পাঠকক আমোদ দি আহিছে। স্বাভাৱিকতাৰ বিপৰীতে অস্বাভাৱিকতাই মানুহৰ মনত কৌতুক সৃষ্টি কৰে। সাহিত্যিকসকলে শৰীৰৰ আকৃতি, সাজ-পোছাক ইত্যাদিৰ জৰিয়তে হাস্যবসন সৃষ্টি কৰি আনন্দ দিয়ে। 'বিকৃত বেশভূষা, বচন, চলন আদিক আলম্বন কৰি 'হাস' নামৰ স্থায়ী ভাৱটি বেশ আদিৰ বিকৃতি বা অসামঞ্জস্যৰ দ্বাৰা উদ্দীপিত, দন্তবিকাশ আৰু গণ্ডস্থিতি (গালফুলা) আদিৰ দ্বাৰা অনুভৱিত আৰু শ্ৰম আলস্য আদিৰদ্বাৰা সঞ্চাৰিত হৈ সমাজৰ হৃদয়ত আত্মদিত হ'লে তাক হাস্য বসন বোলে।'^১ 'হাস' নামৰ স্থায়ীভাৱৰ পৰা হাস্য বসনৰ সৃষ্টি হৈছে।

'এই হাস্যবসন কোনো ব্যক্তিৰ বিকৃতবেশ, অলংকাৰ, লালসা কুটকুটি আদি বিভাৱৰ পৰা উৎপন্ন হয়। ওঁঠৰ কম্পন, বিকৃত অংগ, অপ্ৰাসংগিক কথা আদিৰে হাস্যবসন সৃষ্টি কৰে।'^২

যাৰ চেহেৰা কথা-বাৰ্তা আৰু অঙ্গী-ভঙ্গীৰ বিকৃতি দেখি মানুহে হাঁহে; সেয়ে হাস্য বসনৰ আলম্বন বিভাৱ আৰু তেওঁৰ আচৰণ কাৰ্য আদি হ'ল উদ্দীপন বিভাৱ। চকু মুদ খাই যোৱা; হাঁহো হাঁহো কৰি থকা মুখৰ ভাব আদিয়েই হ'ল অনুভাৱ। নিদ্ৰা, আলস্য, অৱহিখা (আকাৰ গোপন কৰা) আদি হাস্যবসন

১। মনোৰঞ্জন শাস্ত্ৰী : 'সাহিত্য দৰ্পণ', পৃ. ১৭২।

২। ভৰতমুনি : 'নাট্যশাস্ত্ৰ', শ্লোক ৬ পৃ. ৩৯



অসমীয়া হাস্য-ব্যঙ্গ সাহিত্যৰ ৰূপৰেখা

আদিকালৰ অসমীয়া সাহিত্যত হাস্য-ব্যঙ্গ ধাৰা

ড° ধনঞ্জী শৰ্মা

হাস্য-ব্যঙ্গ মানব মনৰ অভিব্যক্তি। মানুহৰ মনত অভিতূত হোৱা এনে বসব মাজেৰে প্ৰাচীন কালৰে পৰা বুজিনিষ্ঠ লোকসকলে সমাজৰ বিসংগতিবোৰ বিদ্ৰূপৰ মাজেৰে উপস্থাপন কৰি আহিছে। হাস্যবসব উদ্দেশ্য হ'ল পাঠকক আমোদ দিয়া। হাস্যবসব হাঁহিয়েই হ'ব পৰিণতি অৰ্থাৎ পাঠকক ইচ্ছাৰ পাৰিলেই লেখক তেওঁৰ লক্ষ্যত উপনীত হ'ব পাৰিব। আনহাতে ব্যঙ্গ ৰচনাত কম-বেছি পৰিমাণে হাঁহি অনিবাৰ্যভাৱে আহিলে ইয়াত সামাজিক সমালোচনাৰ দিশটো অতি গুৰুত্বপূৰ্ণ। ব্যঙ্গ ৰচনাত হাস্যবসবক অস্ত্ৰ হিচাপেহে ব্যৱহাৰ কৰে। চতুৰ আৰু চিত্ৰাশীল লোকসকলে সমাজ সংস্কাৰৰ উদ্দেশ্যেৰে ব্যক্তি বা সমাজৰ একোটা গোটৰ দোষ-ত্রুটি ভুল কাম-কাজ, অনৈতিক কথা-কাণ্ড, অপকৰ্ম, দুৰ্নীতি আদিক ব্যঙ্গৰ মাধ্যমেৰে উপলুঙা কৰে। হিন্দী সাহিত্যিক কাকা হাথৰসীৰ মতে - হাস্য আৰু ব্যঙ্গ অভিন্ন। তেওঁৰ মতে - 'হাস্য আৰু ব্যঙ্গ এখন গাড়ীৰ দুটা চক। হাস্য অবিহনে ব্যঙ্গৰ মজা নাই আৰু ব্যঙ্গ অবিহনে হাস্যৰ স্বাদ নাহে। দুয়োটিই একে সমানে ইটোৱে-সিটোক সহায় কৰিলে জন-গণ-মনৰ মনোৰঞ্জনৰ গাড়ী তিকে চলে। ব্যঙ্গকাৰে যাক উদ্দেশ্য কৰি ব্যঙ্গ কৰে আৰু তেওঁ উচলিচাই কিবা ভাবিবলৈ বাধ্য হৈ যায় তেতিয়াই বুজিব ব্যঙ্গ আৰু ব্যঙ্গকাৰ সফল হৈছে। এনেদৰে আমি দেখিবলৈ পাওঁ যে হাস্যত হাঁহি আৰু ব্যঙ্গত দোষ আছে।'

অন্য তিলোত্তমীৰ মতে - ব্যঙ্গবত হাস্য আৰু ব্যঙ্গ এটা মূত্ৰৰ দুটা কণ। কিন্তু পাঠকক ইয়াতে যে য'ত হাস্যই নিজৰ লক্ষ্যত উপনীত হৈ সাৰ্থকতা অনুভৱ কৰে আৰু তাৰ পৰাই ব্যঙ্গই গতি আৰম্ভ কৰে। হাঁহিৰ উদ্দেশ্য মনোৰঞ্জন, হাঁহি, খেমালি যদি হয়; তেনেহ'লে ব্যঙ্গত লোকমঙ্গলৰ ভাব নিহিত হৈ থাকে। হাঁহি উঠোৱাত হাস্যৰ কাম

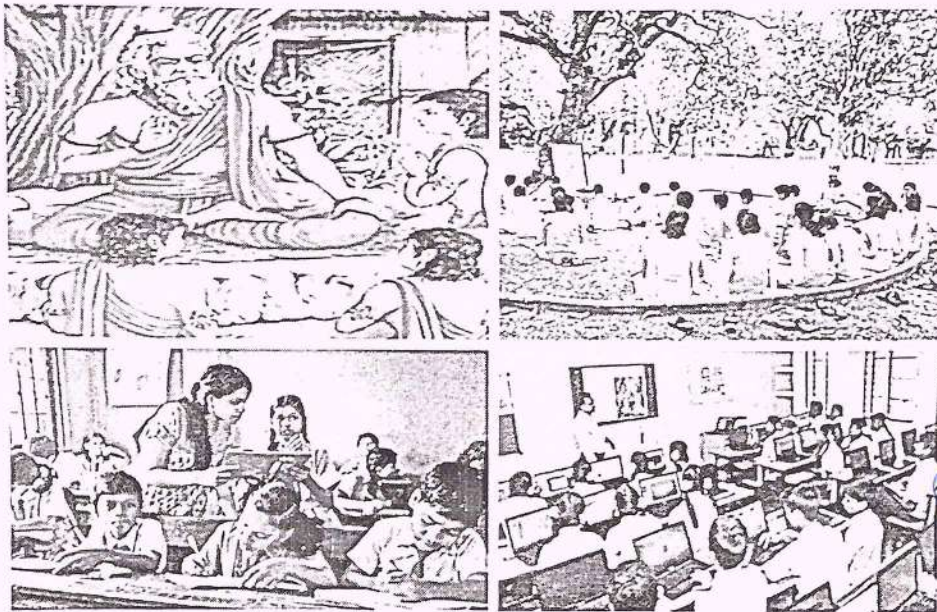
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Edited by
Dr. Arghadip Paul

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BAMANPUKUR HUMAYUN KABIR MAHAVIDYALAYA
Bamanpukur, Minakhan, North 24 Parganas

Proceedings of
ICSSR-ERC Sponsored International Webinar

On

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Issues and Challenges**



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A handwritten signature in blue ink, appearing to be "Bhaskar".

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COMMUNITY ETHICS AND ENVIRONMENTAL PROTECTION: ISSUES AND CHALLENGES IN ASSAM

*Dr. Jakir Hussain Choudhury**

ABSTRACT


Environmental protection is getting mammoth importance across the discipline and for the protection of environment or the promotion of sustainable development; the environmental philosophy induces community ethics in the whole process. In this context, to achieve sustainable development, it is the responsibility of every individual to take part in the process of environment protection. With this mindset, the present study intends to focus not only on environmental ethics among the people and their substantial role throughout the system. The study also focuses on different ethical dimensions and values that human beings should make ensure in their day today life. It is an empirical study supported with some reliable data collected from different sources based on different communities across Assam.

Keywords: Environment, Ethics, Protection, Communities and Assam.

INTRODUCTION

The concept of environmental protection is the result of the growing awareness of the global links between mounting environmental problems, socio-economic issues to do with poverty and inequality and concerns about a healthy future for humanity. It usually links environment with different socio-economic issues. At the same time it considers the ethical relationship between human being and in the process of environment protection. There are many ethical values that every human being should make ensure in the process of environment protection.

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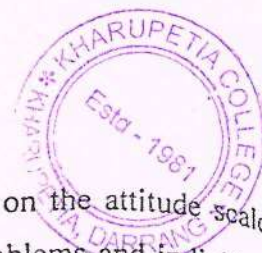

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The concept of sustainable development within environmental protection is meeting the needs of the present without compromising the ability of future generations to meet their own needs. Environmental protection has continued to evolve as that of protecting the world's resources while its true agenda is to control the world's resources. Environmental protection refers to growth of economic development. Environmental protection needs to economic development providing natural resources and raw material that we can enjoy today.

Participation by local groups and citizens appear particularly important in the context of community planning and visioning exercises related to environmental and economic regeneration, and for the identification of local priorities. Moreover project focused processes, where community decision-making and volunteer action can go hand in hand – cleaning up a polluted river, implementing a habitat protection scheme, or renewing local green spaces – also have considerable potential. In terms of interactions beyond the district, site selection is one area where local communities should have some role: in defining the general policies which make selection of a site necessary in the first place (infrastructure plans, housing construction targets, waste and energy policies); drawing up criteria for site selection; and taking and implementing sitting decisions.

LITERATURE REVIEW

There are some classic works on environment we have, but the notion of ethical values and contribution of environmental philosophy is apparently neither focused nor specifically studied in the context of environment protection. Here, a few contributions related with the theme are incorporated briefly to understand the changing situation related with environment. At this juncture, a study conducted by *Paramjit (1993)* on "Environmental Awareness among the student of Different Socio-Economic Status". He found that environmental awareness was more among boys having better socioeconomic status if compared with girls. On the contrary, girls of lower socio-economic status had more environmental awareness in comparison to boys. Accordingly *Kalpana Thakur (2012)* conducted a study on environment awareness among senior secondary school students of Chandigarh. The major findings of her study were that student of both government and private schools showed comparable environment awareness, science students exhibited very high degree of environment awareness to compare with the students of arts. Moreover, male science students exhibited very high degree of environment awareness than female science students but overall no significant difference was found between male and female students in this context. Moreover, *Fernande manzand et. al. (2007)* in his



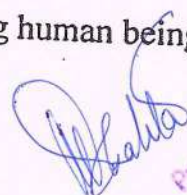
study found that female students have higher scores than male student on the attitude scale. *Tensor et. al. (2005)* found girls being more aware of environmental problems and individual responsibility as well as having more positive attitudes than boys. Furthermore *Kumud Ghosh (2014)* conducted a study on environment awareness among secondary school students of Golaghat district of Assam and their attitude towards environmental education. He found that environmental awareness and attitude towards environmental education among the secondary school students (both male and female) was not significant, but in case of rural and urban student the attitude towards environmental education was found significant. The in depth and positive relationship between environmental awareness and attitude towards environmental education found among those students was worthy to be mentioned. *M. Sivamoorthy, R. Nalini and C. Satheesh Kumar* conducted a study on Environmental Awareness and practices among college students and found that the level of awareness is high among the students irrespective of gender differences but in practice level there is difference between genders i.e. male practicing more than females.

SIGNIFICANCE OF THE STUDY

The community ethics in the study areas of Assam is not aware fully about the concept of environmental protection and its impact in general. In the present day world the community involvement is utmost necessary to protect and safeguard the environment instead of individual approach. Thus this study will help to understand the level of awareness among the members of the community with regard to environmental protection and sustainability development. If required, some initiatives can be taken by the government, resource persons, NGO to make them aware about the environmental protection. This study has been conducted to analyze the various perspectives leading to these challenges.

SCOPE OF THE STUDY

- The present study has been conducted issues and challenges in Darrang District, Assam.
- The present study is confined to select areas of Assam, i.e., Kharupetia , Dalgaon, Bechimari, and Dhula.
- The present study describes issues and challenges linking human being with nature.


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OBJECTIVES OF THE STUDY

- i) To identify the level of awareness among the members of the community with regard to environmental protection and their role towards it.
- ii) To understand the impact of such awareness in the study area.
- iii) To describe human value towards environment can be realized.

RESEARCH QUESTIONS

Whether the concept of sustainable development in the study area is in form or in substance?

RESEARCH METHODOLOGY

Research Design

The study is based on empirical survey and descriptive in nature.

Sample Size

The study has been carried out with 120 respondents from four localities of Darrang District in Assam namely- Kharupetia, Dalgaon, Bechimari, and Dhula

Sampling Technique

The researcher has adopted convenient sampling method.

Data Collection Method

Data has been collected by applying both primary and secondary method. Secondary data is gathered from books, journals, internet sources etc. and which are important to justify the existing ideas related with sustainable development in the milieu of theory and practice. Primary data has been collected by using interview schedule with a questionnaire and group discussion.

Technique of Analysis

To analyse and interpret the data so collected, the researcher has adopted the Mathematical tools for the study like Percentage and ratios.


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LIMITATIONS OF THE STUDY

- The study is limited to the four towns and villages of Darrang District of Assam only and therefore the findings of the study may not be generalized.
- All the findings and observations made in the study are purely based on the respondent's answer which may be biased.

DATA ANALYSIS

Sl. No	Factor	Category	Respondents	Percentage (%)
1	Community	Hindu	58	48.33
		Muslim	62	51.67
2	Age	Below 25	35	29.17
		25-30	43	35.83
		30-35	28	23.33
		Above 35	14	11.67
3	Literacy level	Below Matriculation	38	31.67
		Matriculation to H.S	42	35
		H.S to Degree	28	23.33
		Above Degree	12	10

Table 1.2: Indicating Factors Regarding Ethical awareness and Impact of Environmental Protection

SL. NO.	Variables	Strongly Agree		Agree		Neutral		Disagree		Strongly Disagree	
		Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
1	Awareness regarding plastic ban	87	72.5	33	27.5	-	-	-	-	-	-
2	Awareness regarding alternative use of plastic	35	29.17	42	35	-	-	22	18.33	21	17.
3	Awareness regarding drainage system	73	60.83	27	22.5	-	-	-	-	20	16.6

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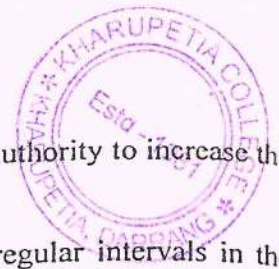
4	Awareness regarding use of garbage container	9	7.5	8	6.67	45	37.5	58	48.33	-	-
5	Awareness regarding govt. policies regarding environmental protection	7	5.83	31	25.83	-	-	82	68.33	-	-
6	Participation in local meeting regarding environmental protection	-	-	12	10	15	12.5	65	54.17	28	23.33
7	Impact of use of plastic materials	15	12.5	-	-	-	-	77	64.17	28	23.33
8	Active participation in environmental protection	17	14.17	11	9.17	78	78	14	11.67	-	-

FINDINGS

- In the study area it has been observed that majority of the respondents are unknown about the concept of environmental protection.
- Major challenges that majority of the respondents opined their ignorance regarding the various aspects of environmental protection measures.
- It has been found that majority of the respondents viewed their lack of moral ethics regarding government effort regarding the environment protection.
- In the study area majority of the respondents opined that lack of awareness is caused due to non-participation on their part, lack of proper information from the government part or any other non governmental agency.
- Majority of the respondents are not aware about the adverse impact of plastic materials and continue its uses.
- Major issues and challenges that communities are not in active participation in environmental protection means.

SUGGESTIONS

- In the study area there should be more and more awareness programme with respect to environmental protection from the government ends.




- ii) There should be active participation of the NGOs and local authority to increase the ethical awareness among the community members.
- iii) The moral awareness programme should be conducted at regular intervals in the study area.
- iv) The community in the study area should be made known on the impact and consequences of ill treatment towards the environment.
- v) The civil society should take interest to bring awareness in the study area.
- vi) The various aspects and latest development of environment protection and sustainability development should be made known to the community in the study

CONCLUSION

Thus the study concluded that ethical awareness with respect to environmental protection is required among the members of the community in the study area to know the impact of it and their judicious decisions regarding the adoption of various means to protect the environment and to have sustainability development. With respect to addressing research question of the study, the study further concluded to have the environmental protection in substance and not in form.

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